THE CHURCH OF ENGLAND
Diocese of St Edmundsbury and Ipswich

Living Faith in Suffolk

enhancing WORSHIP

Course Book For Group Leaders

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Enhancing Worship is one of the Living Faith in Suffolk resources produced by the Diocese of St Edmundsbury and Ipswich and available on www.cofesuffolk.org

It is written by Philip Banks, Ruth Dennigan, Richard Hubbard, Martin Seeley and Mary Sokanovic, 2017.

If you use this course, please let us know at lesley.steed@cofesuffolk.org.

Introduction

Enhancing Worship is a Living Faith in Suffolk course for people who are involved in any way in leading worship (for example, Readers, Lay Elders, clergy, church wardens, worship leaders) as well as those interested in a deeper understanding of worship. It replaces "Leading Worship" as the required basic training for Liturgical Elders (Lay Elders who lead services). The course consists of seven sessions:

- Session 1: What is worship? (page 4)
- Session 2: Beginnings (page 8)
- Session 3: Practical worship 1 (page 12)
- Session 4: Being Anglican (page 14)
- Session 5: Music and shape (page 17)
- Session 6: Practical worship 2 (page 21)
- Session 7: Shaping worship for mission (page 23)

The material has a rhythm that encourages the basic habits of living faith, through attending to God, to each other and to the world beyond the group.

This course book is intended for use by group leaders only; handouts are included amongst the resources in the Appendices and can be printed for participants, or may solely be used as teaching notes by the group leader.

For facilitators

- Each session should last around two hours overall including the settling down and welcome. The Receiving, Reflecting and Responding sections are the core of each session.
- The room used for the sessions needs to be comfortable enough for people to be able to give attention to what they are doing together, and to have space for individual reflection. It is also important that people can hear one another.
- Each session follows the same format, explained here:
    - Ritual to mark the beginning of the session, recognising God's presence. It is helpful to use the same opening each time as a way of starting the session.
    - Relating to each other – welcoming the participants and introducing the theme of the session.
    - Receiving from God through the opening worship, which should model a different style of worship in each session in order to widen participants' experience. Suggested styles (one of which is allocated to each session, but only as suggestions) are: Common Worship Daily/Evening Prayer; BCP Evening Prayer; Iona-style worship; Taizé-style worship; Northumbrian Community Daily/Evening Prayer; Dwelling in the Word; Contemporary (Soul-Survivor-style) worship…
    - Reflecting, individually, on this experience of worship – as an individual reflection this may happen only briefly in the session but it would be useful for participants to consider this further between sessions.
    - Responding to God by participating in the content-driven part of the session.
    - Returning to God in prayer at the close of the session. It can be helpful, as at the start, to use a consistent way of ending the session.

Session 1: What is worship?

Resources needed:
- Resource for opening ritual (e.g. candle and matches)
- Resources for opening worship
- Bibles
- Handout 1.1 (pages 27-28)

Ritual: Begin by marking the start of the session using the chosen ritual (see Introduction): e.g. the lighting of a candle, a moment's quiet.

Relating: Welcome participants; as this is the first session, if people don't know each other then give an opportunity to hear each other's names. Introduce the course: it is a course is about worship which will give the foundations to understand and lead worship as lay and ordained ministers in the Church of England.

Receiving: As described in the Introduction, have an opening act of worship which will be in a different style for each session (a suggested style for this session is CW Evening Prayer).

Reflecting: (See Introduction) Consider (individually) how you responded to this opening act of worship – what attracted you, what were the barriers for you, what was missing for you; how did others seem to respond; what understandings of God seemed to be present in the worship; what might be the impact of your reflection on your own thinking and practice as an individual and as part of the Body of Christ? This will need to be continued at home.

Responding: Today's session aims to help participants gain an understanding of what worship is today, and what it was for the early church.

We learn in different ways. Some people like something to look at, something to hold or touch. Some want to listen, to read aloud or to discuss. Some like to be active whilst others prefer to use their imagination. When planning for these sessions it is useful to include a mixture of activities.

<u>What is worship?:</u> We begin by considering our own ideas about worship and its place in people's lives. In groups, discuss:

- What comes to mind when you hear the word 'worship'?
- What is worship made up of?
- What makes 'good worship'?

Feed responses back to the wider group, noting what common themes arise, and any responses which do not fit into a theme.

Then discuss:

- What is worship for?
- What difference does worship make to our lives and how we live them?
- In our society, what else constitutes worship?

Again, feed responses back to the wider group, noting what common themes arise and any outliers. Then discuss:

- Can you come up with a definition of worship?
- Have you defined an activity, or a disposition?

Having considered our own ideas about worship now we can look at these questions from the perspective of the first Christians, to the extent the sources allow us.

Hebrew and Greek words translated as 'worship' include words that have meanings like falling down, mourning, making, seeking, fearing, dancing, rejoicing, ministering.

Let's start by looking at how the word "worship" has been used in the past. Look at these examples from the New Testament and the Book of Common Prayer (you may wish to ask individuals to look these up and read them to the group):

- 'They saw the young child with Mary his mother, and fell down and worshipped him' (Matthew 2:11, AV; the NRSV translation is 'paid him homage')
- 'All these I will give you, if you will fall down and worship me' (Matthew 4:9, NRSV)
- 'With this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow' (BCP Solemnisation of Holy Matrimony)

Discuss:

- What is going on here? What is conveyed by the word 'worship'?

Now look up these passages (you might divide them between the group):

- Genesis 22:5, 24:26
- Exodus 4:31; 20:5 or Deut 5:9
- 2 Kings 17:36
- Psalm 95:6
- Daniel 3:5
- Matt 18:26, 28:9
- Mark 15:9
- Acts 10:25
- I Cor 14:25
- Rev 3:9

Discuss:

- What do you notice about the meaning of the word worship?

Worship in Scripture usually involves some sort of physical action. Worship, then, is about our relationship to God, expressed physically by bowing, prostration, offering, sacrifice. Worship is about movement, action and relationship.

Hebrew and Greek words translated as 'worship' include words that have meanings like falling down, mourning, making, seeking, fearing, dancing, rejoicing, ministering. There are other references that do not convey an action, but throughout Scripture worship usually involves some sort of physical action. Worship then is about our relationship to God, expressed physically by bowing, prostration, offering, sacrifice. Worship is about movement, action and relationship.

Let's go back to the quote from the BCP Holy Matrimony service. Here worship is not about an overly romantic devotion, or

'This sharing of wealth was itself 'worship' – a ritual, but also a literal form of reverent service, the founding example of a set of acts and dispositions inherent in marriage rather than merely a sign pointing to them.' (Andrew B McGowan, 2014, Ancient Christian Worship: Early Church Practices in Social, Historical, and Theological Perspective, Grand Rapids: Baker, p.3)

'That wider reality, or 'worship,' is obedience or service, not gatherings, nor beliefs, nor song, nor ritual, except within that wider context. For the ancients, therefore, such language was not specifically about liturgy any more than it was about music, and it had as much to do with what we would call politics and ethics as with what we call worship.' (Andrew B McGowan, 2014, Ancient Christian Worship: Early Church Practices in Social, Historical, and Theological Perspective, Grand Rapids: Baker, p.3)

somehow suggesting that the groom's new wife takes some of what belongs properly to God. Instead, the acts he is performing are to give his bride tokens of his property. In the 1549 BCP the line is: 'With this ring I thee wed; this gold and silver I thee give; with my body I thee worship; and withal my worldly goods I thee endow.' Here is an action constituting worship.

So worship as we see it in Scripture and reflected in the BCP is about actions that generate attitudes and dispositions towards the one for whom the worship actions are performed. Action is essential for worship.

- Worship is performed physically to create or develop a disposition and relationship, e.g. bowing, prostration, presenting a gift
- The actions are themselves worship – the actions 'effect what they signify'
- Kneeling for example does not just communicate the kneeler's intention but produces reverence through the act itself.

Worship then refers not just to particular actions and performances, but also to the wider reality they create and represent. Worship for the early church, reflected up to at least the Book of Common Prayer (interestingly, not called the Book of Common Worship) was activity <u>and</u> disposition, and is best understood as the Christian's way of life. So worship language in the New Testament is much more about ethos and a Christian way of life than it is about specific elements of what we would associate with an 'act of worship.'

- Read Romans 12:1-2
- Discuss: What does this tell us about worship?

What we do not get from the New Testament is a description of early Christian worship as a defined activity. What we do find are activities that serve the aim of worship as a way of life (turning ourselves in obedience and service towards God): eating, baptising, praying, teaching, proclaiming, serving the poor.

- Thinking back to our answers to the opening questions in this session, if we understand worship as that which turns us in obedience and service towards God: what might we now say makes up worship?
- To what extent do our 'worship services' aid or hinder this understanding of worship as our way of life?

<u>Early Christian gatherings to orient lives to God:</u> How did Christians in the New Testament participate in activities that

would orientate their lives to God, and so develop a worshipful way of life?

- Read Acts 2:41-47
- Discuss: What do those first Christians do, and why? Where did they do it?
- Read 1 Corinthians 11:17-34. Paul probably wrote I Cor at the turn of AD 56/57, so about 30 years before Luke wrote the Acts of the Apostles.
- Discuss: What are the Corinthian Christians doing, and where?

Worship is our way of life, the activities we do and the dispositions they embody and create, to orientate ourselves and our communities in obedience and service to God.

We can see that central to the first Christians gathering together was food. They met and ate. Sharing the body and blood of Christ in the Eucharist was part of this eating, but they seem also to have shared a whole meal together.

Where did this tradition of meeting around food come from? It seems to have been woven into Christian practice and self-understanding from the start. After all, the meal Jesus had with his disciples the night before his crucifixion came to be called the 'Last Supper' (not a New Testament term) which implied there were previous suppers, the sharing of meals in the presence of Jesus was one of the ways people experienced Jesus, and became orientated to him, in his earthly ministry. So, early Christian gatherings were centred on a meal into which were incorporated prayer, singing, faith-conversation, fellowship, and the Eucharist. This developed to enable the continued orientation people's lives to God throughout the week. Discuss:

Handout 1.1 gives some background to the tradition of gathering for meals.

- How does the gathering of Christians in your context reflect the early Christians practice of gathering?
- What is present, what is absent, and what do you now think you might want to do differently in your context if we are to help one another orientate our whole lives towards God?
- Identify one key point you will take from this session.

Returning: End the session using the chosen method (see Introduction): e.g. a time of silent reflection, a closing prayer, the sharing of the Grace.

Session 2: Beginnings

Resources needed:
- Resource for opening ritual (e.g. candle and matches)
- Resources for opening worship
- Bibles
- Handouts 2.1-2.3 (pages 29-32)

Ritual: Begin by marking the start of the session using the chosen ritual (see Introduction): e.g. the lighting of a candle, a moment's quiet.

Relating: Welcome participants; introduce the theme of this session.

Receiving: As described in the Introduction, have an opening act of worship which will be in a different style for each session (a suggested style for this session is Dwelling in the Word).

Reflecting: (See Introduction) Consider (individually) how you responded to this opening act of worship – what attracted you, what were the barriers for you, what was missing for you; how did others seem to respond; what understandings of God seemed to be present in the worship; what might be the impact of your reflection on your own thinking and practice as an individual and as part of the Body of Christ? This will need to be continued this at home.

In Dura Europos is a Syrian church that began life as a house and was remodelled in the 240s for Christian purposes. Two rooms were combined to form an assembly room, and another room became a baptistery. Dura was destroyed by the Persians in 256, so the house's use as a church was short-lived, but it was incorporated into defensive walls so had survived, until the town was overrun, looted and destroyed by ISIS. It is not clear yet how much of the house church has survived.

Responding: Last session we learned that early Christian gatherings were centred on a meal into which was incorporated prayer, singing, faith-conversation, fellowship and the Eucharist; this developed to enable the continued orientation of people's lives to God throughout the week. Today's session considers how the location of Christian gatherings changed, and the development of the Eucharist and of preaching.

<u>Where Christians gathered</u>: There is plenty of evidence in the New Testament that the Jews who became Christians continued to meet at the Synagogue.

- Read Acts 13:5, 14b-16; 14:1; 17:1-3.

They also met elsewhere:

- Read Acts 12:11-17; 16:40; 20:7-12

The evidence is that church buildings as distinct buildings did not begin to exist until the third century. Until then Christians seem to have met in people's homes – which may have been quite large courtyard buildings. The earliest building that was specifically fashioned for Christian gatherings for which we have evidence is at Dura Europos on the Euphrates River in eastern Syria.

- Look at the pictures of the house-turned-church in Dura Europos, Syria (Handout 2.1).

Discuss:

- As Christian gatherings moved from homes to actual

church buildings, what was lost and what was gained in the process of orienting people's lives to God?
- In your context, how would you recover what was lost by meeting in a specific building?

There are different names given to the ceremony which remembers Jesus' last supper: Eucharist (which means "thanksgiving"), Breaking of Bread, Mass (which is derived from the Latin for "dismissal" and has become linked to the idea of mission), Lord's Supper, Holy Communion, Agape meal (which puts the ceremony in the context of a meal).

<u>The Eucharist:</u> The Eucharist emerged quite quickly as the distinctive element in the meal gathering tradition of the first Christians, in the context of the Jewish and Greek meal traditions. There are some texts in the New Testament which point to this development. These will of course reflect aspects of the ministry of Jesus and the life of the very first Christians that was held as significant to the communities of Christians for whom the texts were written in the first place.

- Look at these passages which demonstrate a pattern that runs through Luke-Acts: Luke 9:12-17; Luke 22:14-20; Luke 24:28-32; Acts 2:41-42; Acts 27:20, 29-36.
- Discuss: What do you notice as themes that run through these passages? What do they say to us about worship and in particular the Eucharist?
- Compare Luke 22:14-20 with the other two Gospel accounts in Mark 14:22-25 and Matthew 26:22-29 and with Paul's account in 1 Cor 11: 23-26.
- What differences and similarities do you see? Which form is closest to what we are used to in the Eucharist service?
- Now read from 1 Corinthians 11:27-34.
- What else do we learn from this about early Christian gatherings and the Eucharist?

The *Didache* (pronounced 'didakay' and meaning 'teaching') is a very early Christian document, dated somewhere at the end of the first century, probably just about 100AD. It was recovered in 1883 in a monastery in Istanbul. It had considerable influence on the life of the earliest Christians, particularly in Egypt. It is very short, and can be read online.

When we move out of the New Testament, the first and extraordinary text in which we find a Eucharist is the Didache (pronounced 'didakay' and means 'teaching'). In the Didache we find this:

> And regarding the Eucharist, give thanks thus [Eucharist means give thanks so the Greek really says, 'regarding the giving thanks, give thanks thus']:
> First regarding the cup, 'We give thanks to you, our Father, for the holy vine of David your child, which you have made known to us through Jesus your child; to you be glory forever.' And concerning the broken bread: 'We give thanks to you, our Father, for the life and knowledge you have made known to us through Jesus your child. To you be glory forever. As this broken bread was scattered upon the mountains, but was brought together and became one, so may your church be gathered together from the ends of the earth into your kingdom, for the glory and the power are yours

through Jesus Christ forever.' (Didache 9:1)

- Discuss: This is the first use we have of the word "Eucharist". What strikes you about this prayer? What is different from what we are familiar with?

For comparison, on Handout 2.2 is a text of a Eucharistic Prayer, the first we have which incorporates the words of institution, from a compilation of prayers and instructions called the *Apostolic Tradition,* whose date is uncertain but probably from the third or fourth century, and from Rome. This prayer is said by a newly consecrated bishop.

Another early account of the Eucharist, this time taking place after a baptism, can be found in the writings of Justin Martyr, who was martyred in Rome in 165 (the passage was written about 10 years earlier):
Having ended the prayers, we salute one another with a kiss. There is then brought to the president of the brethren bread and a cup of water and of wine mixed with water; and he, taking them, gives praise and glory to the Father of the universe, through the name of the Son and of the Holy Ghost, and offers thanks at considerable length for our being counted worthy to receive these things at his hands. And when he has concluded the prayers and thanksgivings, all the people express their assent saying 'Amen.'

Scripture and preaching: There is no clear evidence of the principal gathering of the Christian community in the earliest times being separate from the Eucharist. There is evidence of something like morning prayer, which interestingly did not seem to include Scripture or discussion. For example, Pliny the Younger reported to the Emperor Trajan in the year 111 that the Christians in Bithynia (north west Turkey, on the Black Sea) 'were accustomed to meet on a fixed day before dawn and sing responsively a hymn to Christ as to a god, and to bind themselves by oath.' (Pliny the Younger, *Letters 10:96*). There is also evidence of gathering for teaching, both for catechesis – for new Christians – and for building up the faithful. One pattern that seemed to develop by the end of the third century involved gathering for teaching on a daily basis at specific hours of prayer. So how did the reading and interpretation of Scripture develop?

- Thinking of your own context and experience of worship in your Christian life, what would you say is the place of Scripture and the reading of Scripture? And how in worship does it contribute to orientating lives to God?

Feed back the main points of your answers to the wider group.

- Now look at Luke 4:15-20; Acts 13:14b-16; Acts 17:1-3.
- What Scripture is being referred to here? What does this tell you about engaging with Scripture, preaching, and bible study? What part does the reading of Scripture and the interpretation of Scripture have in orientating lives to God?

We have already seen that the reading of what we presume to be Gospels was happening at least in some places by the mid second century. Justin Martyr in his description of a regular Sunday gathering writes around 150:

> 'the memoirs of the apostles or the writings of the prophets are read, as long as there is time; then when the reader has finished, the president presents a verbal admonition and challenge for the imitation of these good things.' (Justine Martyr *1 Apology 67)*

These would not necessarily be seen as 'Scripture' but as sources for stories about Jesus, which had been passed on by word of mouth until they were written down.

The Greek word *ekklesia* from which we get *ecclesiastical* is the word used for the church in the New Testament. It occurs 114 times in the NT. The word means 'assembly' or 'gathering', and was a word used for any gathering of citizens 'called out' to assemble together. The word *church* comes from the Greek word *kyriakos* which means 'of the Lord' and only appears twice in the NT, once in '*the Lord's* supper' and once in '*the Lord's day.'*

Irenaeus of Lyons was the first to refer to the specific four Gospels, writing in about 180. It is not until the late fourth century, in 367, that Athanasius gives us a list of 27 books that comprise what we know of as the New Testament. These did not yet constitute a widely accepted 'Bible' but rather were recognised resources for use in Christian communal life, for worship and teaching.

This raises a question: if Christian gatherings moved from chiefly sharing stories with perhaps some reading of letters to the formal reading of books that came to be regarded as Scripture, and that happened over a period of two or three centuries, what was the place of interpretation?

- How do you experience the interpretation of Scripture in your Christian life?

Preaching would be one context – for many people, the only context – where they experience the interpretation of Scripture.

- What constitutes for you a good sermon – that orientates lives to God?

We have little evidence of early Christian preaching from those first gatherings, and preaching as we know it probably did not happen. Interpretation of people's experiences of God in their life, and of the verbally transmitted stories of Jesus, probably happened in conversation and discussion. As we saw with Justin Martyr, the leader, or president, might have offered exhortation 'for the imitation of these good things', meaning of course, to do likewise to orientate lives to God.

So what of preaching within the Christian gathering? We have plenty of examples of evangelistic preaching in the Acts of the Apostles, but not of preaching to the faithful.

- Read the two sermon excerpts in Handout 2:3, and read them out loud. Preach them! What do you notice about these texts, both preached to the faithful? Note down two things you notice about the content and two about the style.

Returning: End the session using the chosen method (see Introduction): e.g. a time of silent reflection, a closing prayer, the sharing of the Grace.

Session 3: Practical worship 1

Resources needed:
- Resource for opening ritual (e.g. candle and matches)
- Resources for opening worship
- Bibles
- Handouts 3.1-3.3 (pages 33-39)

Ritual: Begin by marking the start of the session using the chosen ritual (see Introduction): e.g. the lighting of a candle, a moment's quiet.

Relating: Welcome participants; introduce the theme of this session.

Receiving: As described in the Introduction, have an opening act of worship which will be in a different style for each session (a style for this session is Iona-style worship).

Reflecting: (See Introduction) Consider (individually) how you responded to this opening act of worship – what attracted you, what were the barriers for you, what was missing for you; how did others seem to respond; what understandings of God seemed to be present in the worship; what might be the impact of your reflection on your own thinking and practice as an individual and as part of the Body of Christ? This will need to be continued at home.

Responding: Today's session aims to help participants to practise some of the practical skills involved in leading worship while understanding their underlying reasons.

<u>What makes good worship?</u> (10/15 mins)

- In groups, recap the learning so far (from previous sessions) and identify a list of elements of good practice in worship.
- Feed back results of discussion to the wider group.

Recap: Worship is our way of life, the activities we do and the dispositions they embody and create, to orientate ourselves and our communities in obedience and service to God.

<u>Leading worship: The basics</u> (10 mins): There are some basic principles to be kept in mind while leading worship.

- Liturgy = *Laos Ergon* – 'work of the people'
- Start with yourself – 'you can't give to others what you haven't got yourself' – are you a person of prayer and worship?
- The leader of worship is a facilitator/co-ordinator: pray 'help me to make you present'
- Know your way around the texts

<u>Leading worship: Preparation</u> (20 mins) (Handout 3.1): Gathering for worship begins long before the service starts! Consider areas such as:

- Is the building clean and welcoming?
- Does it look like people are expected?

- What welcomer training has been undertaken?
- Seating, heating, lighting?
- Audibility
- Service orders – are they user-friendly?
- Liaison with musician(s), servers, readers, intercessors?
- Aftercare?

In groups, discuss the following:

- What training do welcomers need?
- What roles are there for welcomers during and after the service?

Remember that others' perceptions may differ from yours – just because you can hear clearly, see what's going on, feel warm enough etc doesn't mean that others will agree. Ask people about their experiences – and be willing to listen.

<u>Leading worship: In the service</u> (30 mins): There are a range of issues to bear in mind when leading a service:

- Presence (posture, authority and humility)
- Your appearance
- Visibility and positioning of leader(s)
- Atmosphere
- Awareness of congregation and people's burdens

In groups:

- Complete the exercise on Handout 3.2 on beginning an act of worship.

It is important that any instructions and information to be given out in a service is communicated clearly.

In groups:

- Complete the exercise on Handout 3.2 on starting off the prayers

Feed back the results of these two exercises to the wider group.

Recap: Hebrew and Greek words translated as 'worship' include words that have meanings like falling down, mourning, making, seeking, fearing, dancing, rejoicing, ministering.

<u>Leading worship: Posture</u> (15 mins) (Handout 3.3): During a service the congregation often adopt a range of postures: standing; kneeling; sitting; sign of the cross; holy kiss; sharing the peace; lifting hand(s); clapping.

Discuss:

- What might be being conveyed by each of these postures (for example, what is the worshipper saying to God)?
- Are there some of these postures which you would feel more comfortable adopting than others? Why might this be?
- How can we be aware of how different postures help people in worship, and also sensitive to those who find certain postures difficult (either physically or emotionally)?

Returning: End the session using the chosen method (see Introduction): e.g. a time of silent reflection, a closing prayer, the sharing of the Grace.

Session 4: Being Anglican

Resources needed:
- Resource for opening ritual (e.g. candle and matches)
- Resources for opening worship
- Bibles
- Handouts 4.1-4.5 (pages 39-51 – some of these are for leader's info only and do not need to be printed)
- Bible
- Some services to look at – (BCP and Common Worship) Services of 'The Word' and Sacramental Services, and Occasional Offices
- Revised Common Lectionary

Ritual: Begin by marking the start of the session using the chosen ritual (see Introduction): e.g. the lighting of a candle, a moment's quiet.

Relating: Welcome participants; introduce the theme of this session.

Receiving: As described in the Introduction, have an opening act of worship which will be in a different style for each session (a suggested style for this session is BCP Evening Prayer).

Reflecting: (See Introduction) Consider (individually) how you responded to this opening act of worship – what attracted you, what were the barriers for you, what was missing for you; how did others seem to respond; what understandings of God seemed to be present in the worship; what might be the impact of your reflection on your own thinking and practice as an individual and as part of the Body of Christ? This will need to be continued at home.

Responding: Today's session looks at the distinctiveness of Anglican worship, helping participants to understand how our worship has evolved and the frameworks within which to plan public worship.

<u>Tracing the history of Anglican worship</u> (10 mins): Use Handout 4.1 to talk participants through the follow:

- The Book of Common Prayer (BCP) 1662: what was its aim and how was this achieved?
- 1928 Prayer Book: its purpose and its legal status then and now.
- Series 1, 2 and 3 (1960s)
- Alternative Service Book (ASB): aims and development
- Common Worship – a library of resources – talk about experiences of its use.

The Book of Common Prayer was compiled after the English Reformation in the 16th century by Thomas Cranmer. It aimed to set out a scripturally based form of worship for use throughout the year, which was in English (rather than Latin). It was revised to produce, in 1662, the version we still use today.

<u>Key features of Anglican worship</u> (15 mins):
A key feature of Anglican worship is its foundation in Scripture.

- Discuss: what have been your experiences of the use of the Revised Common Lectionary and of the pattern of daily prayer?

Another key feature of Anglican worship is the importance of Holy Communion. It is important because when we celebrate:

- we are doing as we are commanded to do

The Revised Common Lectionary came into use in 1994 and is a three-year cycle of scripture readings. In each year one of the synoptic gospels (Matthew, Mark, Luke) is the primary gospel in use, but in addition to the gospels readings are drawn from across the Old and New Testaments. It is used by other denominations (such as the Methodist Church) and is similar to that used by the Roman Catholic Church.

- it is a reminder of the facts of our faith
- there is importance in gathering around the table
- it maintains a balance between Word and Sacrament.

A third key feature of Anglican worship is its role in building up the body of Christ:

- it forms us into disciples
- it instructs us about our faith
- it forms us as a community of faith
- it encourages us to respond to the mission of God.

Exercise:

- (20 mins) Find examples from each of the following texts of the foundation of our worship in scripture, of the importance placed upon Holy Communion, and of the role of worship in building up the body of Christ:
  - BCP Evening Prayer
  - BCP Communion
  - BCP Marriage
  - Common Worship Service of The Word
  - Common Worship Morning Prayer
  - Common Worship Eucharist
  - Common Worship Marriage Service
- (10 mins) Share your findings with the wider group.

People worship God best in different ways. While some people learn and express themselves best through what they say and hear, or through what they see and create, some people are more kinaesthetic in their style –that is, they understand and express themselves best through activity and action.

<u>The structure of Anglican worship</u> (15 mins): Anglican public worship can be described as 'creativity within a framework'. There are elements which have to be included, and a certain structure which has to be maintained, but within that there is scope for almost endless possibilities! Common Worship provides a library of resources for constructing public worship.

- Use Handout 4.2 to take participants through the shape and structure of Anglican worship.

<u>The intention of Anglican worship</u> (15 mins): There are a range of things which need to be considered when planning public worship. Far from being an opportunity to produce our own 'ideal' act of worship, our worship needs to be God-centred and to facilitate others (whose preferences in worship will sometimes differ from ours) to worship God.

- Use Handout 4.3 to discuss the range of things which need to be considered when planning public worship.

<u>Keeping within the rules</u> (5 mins): What is allowed? When creating public worship there are authorised texts and a range of resources containing alternative material (such as 'Patterns for Worship').

Authorised material is that which has been approved by the General Synod in accordance with the provisions of Canon B2.

Suitable material is at the discretion of the minister conducting the service, but the material 'shall be neither contrary to, nor indicative of any departure from, the doctrine of the Church of England in any essential matter.' If in doubt, check with the Incumbent or Rural Dean.

Can I use Taizé, Iona, Celtic etc?
How do we know what must be used and what can be left out?

- Looking at 'Common Worship' and 'Common Worship Daily Prayer' identify the marked sections that **must** be use and others that **may** be used.

Material used should be what is described as being 'authorized' or 'suitable'. Some texts may have to be 'authorized', others can be 'suitable'! There are a range of 'technical terms' used when talking about worship – Handout 4.4 will provide some help to understand these.

The following Canons of the Church of England set out the rules surrounding Anglican public worship (see Handout 4.5): B1, B2, B3, B5, B5a, B6.

Returning: End the session using the chosen method (see Introduction): e.g. a time of silent reflection, a closing prayer, the sharing of the Grace.

Session 5: Music and shape

Resources needed:
- Resource for opening ritual (e.g. candle and matches)
- Resources for opening worship
- Bibles
- Audio versions of "And Can It Be" sung to Sagina, and the Lou Fellingham / Phatfish version (and the means to play these)
- Handouts 5.1-5.3 (pages 52-57)

That which is transcendent points beyond the range of normal human experience; that which is numinous points to the divine.

"Many musicians … know that, just to be included in the church, they have to swallow a lot of their creativity and leave it at the door"
Mike Pilavachi, in an interview for Cross Rhythms magazine http://www.crossrhythms.co.uk/articles/news/Pastors_And_Musicians_At_War/30324/p1/)

Ritual: Begin by marking the start of the session using the chosen ritual (see Introduction): e.g. the lighting of a candle, a moment's quiet.

Relating: Welcome participants; introduce the theme of this session.

Receiving: As described in the Introduction, have an opening act of worship which will be in a different style for each session (a suggested style for this session is Taizé-style worship).

Reflecting: (See Introduction) Consider (individually) how you responded to this opening act of worship – what attracted you, what were the barriers for you, what was missing for you; how did others seem to respond; what understandings of God seemed to be present in the worship; what might be the impact of your reflection on your own thinking and practice as an individual and as part of the Body of Christ? This will need to be continued at home.

Responding: Today's session looks at the impact of music on our worship and considers how it can contribute to the shape of our worship.

<u>Music as the image of the Creator</u> (15 mins). Read the quote by Mike Pilavachi in the side bar, and discuss:

- What do you think Pilavachi means by this? Surely most of us would welcome new musicians into our churches with open arms?
- In pairs reflect: if new musicians wanted to join your church, to what extent might they feel they needed to leave a lot of their creativity at the door?

Feed back responses, drawing into the discussion ideas around the tension between regarding musicians as merely providers of accompaniments, and as having creativity which needs nurturing alongside the cultivating of a servant heart.

The concern that the power of music might draw attention away from God overlooks one important point about human creativity: Genesis 1:27 tells us that God created humankind in his own image.

- Read Exodus 31:1-6.
- Discuss: What does this passage tell us about God and creativity? Draw out the idea that all creativity comes from God; God creates and we are created and gifted to

do so too.

If worship is to be an offering to God of all that we are, then the exercising of our creative skills can itself be an act of worship.

People may respond in different ways to the same piece of music; it may be associated with memories, negative experiences in previous hearings or other words, or may be a style which does not appeal or is not associated with worship.

Historical attitudes to music in worship (15 mins). Give some time to read Handout 5.1, then in groups:

- Discuss reactions to some of the views expressed by the significant historical figures on Handout 5.1.
- Discuss: have your attitudes to music in worship changed over the years? Why / why not?

How does music transform? (15 mins). Listen to [at least the first verse of] the hymn "And Can It Be", sung to the traditional tune Sagina (on the internet, search for "and can it be sangina songs of praise"). Then, listen to the Lou Fellingham/Phatfish version of the same (on the internet, search for "and can it be phatfish").

- Discuss: what difference does the music make? Draw out a range of responses, including ideas around the different tunes giving a different nuance to the words, the music intensifying the words, adding a new dimension which is transcendent and numinous. Highlight that music has a different effect on everyone.
- Discuss: what are the implications of this when choosing music for a service?

Churches can find that their identity is unintentionally defined by the prevailing musical tastes, as choices draw from a limited repertoire and those who don't relate well to this move to another church.

"The creative force is deeply ingrained in human nature; it is at the centre of existence".
Calvin Johansson, Music and Ministry: A Biblical Counterpoint, 1994, 1998, Hendrickson Publishers Inc.

How does music help us communicate in worship? (15 mins). In groups, discuss:

- How does music help or hinder worship?

In feedback, draw out ideas such as music's ability to communicate, to create community, to enable expression including of the usually inexpressible; also the risks of worshipping music rather than God, an overemphasis on performance, the possibility of emotional manipulation, the requirement for rehearsal time.

Music is a language, and as such it enables communication:

- (if our hearts are open) between us and God, as we sing to God and are aware of God's response
- between each other as we affirm our faith together, respond communally to God, and are built into the body of Christ – many people learn their much of their theology through hymns and songs, and so together we

"Let the word of Christ dwell in you richly; teach and admonish one another in all wisdom; and with gratitude in your heart sing psalms, hymns, and spiritual songs to God."
Colossians 3:16

learn through what we sing
- between us and the world – people remember music (and the words that go with it) so will remember this if they visit our church, if they come to our home and music is playing, if they hear bits on the tv or radio – they will learn snippets of our faith through what they hear in our music.

So this tells us something about the importance of choosing the right hymns and songs when preparing for gathered worship – helping communication in each of those spheres.

<u>How is music used in the Anglican tradition?</u> (15 mins). Handout 5.2 gives all the information needed for teaching this section; spend around ten minutes taking people through the key points of this information, emphasising: the God-directed (rather than person-centred) nature of Anglican music; and the key elements of medieval, Reformation, and 19th-20th-century music; before giving attention to the "Final Comments" section of the handout. Then in groups:

- Discuss: What are your thoughts about the divide between God-centred (objective) and person-centred (subjective) hymns/songs?
- For a few minutes discuss what music you might choose for: Gathering
  Penitence
  Praise
  Scripture
  Intercession
  Ending

  Split the sections between groups so that different groups discuss different topics

There are many factors which can impact on the choosing of music for worship: spiritual factors such as the type of service, church season, lectionary readings for the day and shape of the worship journey; and practical factors such as the availability and suitability of instruments and musicians, the content of available hymnbooks, copyright issues, and how well-known a song may be.

<u>Choosing music for worship</u> (10 mins). A well-planned service takes us on a journey, from our everyday lives, to meet with God, and then moving out into the world once again. The journey can seem monotonous or, with preparation on the part of the worshipper, can be as important as the destination. Music is a part of this journey and, while the routine of the journey may stay the same (saying the same words each week), the musical aspect of the journey changes each time. The musical choices that are made need to reflect the worship journey, helping others to engage and to travel with us.

- Look at Handout 5.3 and discuss: how do these worship shapes compare with Anglican liturgical worship patterns? What are their advantages and disadvantages?

The role of choosing music for worship falls to different people in different churches, and needs to balance many factors.

- Discuss: what are some of the factors which need to be balanced when choosing music for worship?

Careful interaction is needed between those leading the service and those providing the music, with consideration of whose role it is to choose the music.

The servant-hearted leader (5 mins). Jesus said: "Whoever wishes to be great among you must be your servant, and whoever wishes to be first among you must be your slave; just as the Son of Man came not to be served but to serve, and to give his life a ransom for many" (Matthew 20:26-28). The Bible also includes many other characters whose servant-hood and obedience to God meant that God was able to use them: for example, Abraham, Isaiah, Noah and Hannah. Individually, reflect:

"Jesus poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him."
John 13:5

- What is your reason for being involved in planning, leading or delivering worship in your church? As human beings we are all subject to temptations, and the temptation of our own ego and our own agendas can so easily hinder us from being servants to the church of God. If God is to work through us, we must be willing to let our own agendas take second place, as we put our relationship with him, and the needs of our church, first. Our musical skill or our leadership ability is of no use to God unless our hearts are pointed towards him. Something to think about this week: whose agenda are you serving?

Returning: End the session using the chosen method (see Introduction): e.g. a time of silent reflection, a closing prayer, the sharing of the Grace.

Session 6: Practical worship 2

Resources needed:
- Resource for opening ritual (e.g. candle and matches)
- Resources for opening worship
- Bibles
- Handouts 6.1-6.3 (58-68)
- Laptop and projector if using
- Altar linen etc if modelling

Ritual: Begin by marking the start of the session using the chosen ritual (see Introduction): e.g. the lighting of a candle, a moment's quiet.

Relating: Welcome participants; introduce the theme of this session.

Receiving: As described in the Introduction, have an opening act of worship which will be in a different style for each session (a suggested style for this session is that of the Northumbrian Community).

Reflecting: (See Introduction) Consider (individually) how you responded to this opening act of worship – what attracted you, what were the barriers for you, what was missing for you; how did others seem to respond; what understandings of God seemed to be present in the worship; what might be the impact of your reflection on your own thinking and practice as an individual and as part of the Body of Christ? This will need to be continued at home.

Responding: Today's session aims to help participants to practise some of the practical skills involved in leading worship while understanding their underlying reasons.

Visual technology (20 mins): (If possible, use a laptop and projector to deliver at least this part of the session, in order to demonstrate the benefits of the points made on the handout rather than just talking them through) When using visual technology (such as power point) there are some guidelines for good practice:

- Consistency /templates
- Screen resolution
- Font, text size, colour
- Images
- Animation/transition
- Operators/volunteers

Talk through the guidelines on Handout 6.1, and discuss as appropriate.

Leading Intercessions (40 mins)
In groups, discuss:

- What are the principles to follow when leading intercessions well?

Feed back findings to the wider group.

Talk through the good practice identified on Handout 6.5 and explanation of how to use Prayer Stations.

Behind the Scenes (20 mins): There is much that goes on 'behind the scenes' before a service takes place.
Using Handout 6.3, talk through the essential information, theology and symbolism of:

- Sacristan/Verger – essential role
- Communion vessels
- Bread and Wine – rules and good practice
- Altar linen and frontals
- Liturgical colours
- Candles (wax, oil-filled, symbolism)
- Incense
- Oils
- Statues and Icons

If possible it could be useful to do this in church, looking at the various vessels, linen etc, and modelling how things should be set up.

Returning: End the session using the chosen method (see Introduction): e.g. a time of silent reflection, a closing prayer, the sharing of the Grace.

Session 7: Shaping worship for mission

Resources needed:
- Resource for opening ritual (e.g. candle and matches)
- Resources for opening worship
- News headline and key points for "What's important?" activity
- Bibles
- Handout 7.1 (page 69)

Ritual: Begin by marking the start of the session using the chosen ritual (see Introduction): e.g. the lighting of a candle, a moment's quiet.

Relating: Welcome participants; introduce the theme of this session.

Receiving: As described in the Introduction, have an opening act of worship which will be in a different style for each session (a suggested style for this session is contemporary [Soul-Survivor-style] worship).

Reflecting: (See Introduction) Consider (individually) how you responded to this opening act of worship – what attracted you, what were the barriers for you, what was missing for you; how did others seem to respond; what understandings of God seemed to be present in the worship; what might be the impact of your reflection on your own thinking and practice as an individual and as part of the Body of Christ? This will need to be continued at home.

Responding: Today's session aims to help participants to consider how worship can be a tool for mission.

<u>What's important?</u> (15 minutes) Give out (or show on power point) the headlines and key points from a current news event – for example, at the time of writing (October 2017) this might be the latest in Brexit talks, the recent deaths fighting IS, or the report demonstrating the impact of rising CO2 levels on sea life. In groups, discuss:

- What does
  - God
  - our faith
  - the Bible
  - Church teachings and traditions

  have to say about this? How can we usefully respond?

Allow a couple of minutes to look at the news headline, then about 10 minutes' discussion time, and a couple of minutes to feed back anything particularly important to the wider group [clearly this activity could take much longer; this is just to give an introduction to this kind of conversation].

Changes inside the Church include: variations of liturgy – Series 1, 2, 3, ASB, Common Worship; widely varied music; ordination of women; fresh expressions… Changes outside the Church include: new ways of communicating especially around technology; global village; more leisure opportunities; threats from climate change / IS / nuclear...

<u>Living in a changing world</u> (15 minutes) Life has changed hugely over the last 50 years, both inside and outside the church. For people outside the Church:

- Many (of all ages) have no church background
    - not anti-Christian, just indifferent
    - Church doesn't seem relevant to them
    - interested in spirituality rather than religion
    - interested in what something means for them
    - the Church's traditions and rituals are alien to them – meaningless, because they are not understood
- Many are de-churched: they used to be part of the Church but left:
    - because they drifted away
    - because they couldn't see the relevance of church
    - because they were hurt by "the church"
- Many desire the opportunity to:
    - search for meaning
    - rethink their values
    - consider and respond to challenging issues – hence the discussion around the current news item.

It will be important here to help participants to identify how much is taken for granted (i.e. unexplained) in their local context – the use of "religious" language, vestments, liturgical colours, the design of the building – which can all be helpful in worship but which is meaningless to those who haven't learnt the "church language".

Discuss:

- What are the opportunities, in your local church setting, for discussion around current areas of concern?

In addition, many (of all ages) desire belonging, rootedness, connectedness – before belief. Therefore, people may come to occasional services, use the church for rites of passage, or get involved in groups or activities, before considering matters of belief. The process of coming to belief can take several years, as people pick up knowledge about what's going on and why, and hear others' beliefs, while developing their belonging.

In groups, discuss:

- If people come into your local church in search of belonging rather than belief, what beliefs might they pick up from what's going on around them? What might they miss?

"Worship converts… It can be the wellspring for evangelism." Stephen Cottrell, *From the abundance of the heart*, (Darton, Longman and Todd Ltd, London:2006) p,127.

<u>Worship as mission</u> (15 minutes): Look at the quote from Stephen Cottrell (in the side box). In groups, discuss:

- What does this mean?
- How can worship be the wellspring for evangelism?

Worship is focused on God; God is the "audience" as we give an outward, visible sign of the worth we give to God (see last session). As we saw in our first two sessions, it is both activity and disposition; it involves the whole of life as lives are oriented towards God. The early Christian gatherings incorporated prayer, singing, faith conversations, sharing stories and engaging with scripture, around a meal. Such worship, then, is:

- God-directed – the focus is on God, not on those who

Things that get in the way of accessible worship might be having too many books / bits of paper, giving no (or unclear) instructions e.g. about page numbers, when to stand/sit, using "insider" language which may not be understood…

may or may not be present, and as such will show and tell people about God
- lived – it includes not only our services, but what happens before and after, and in the rest of the week, and as such it demonstrates relevance
- engaging – it is authentic, and as such it draws people in by its integrity and enthusiasm
- welcoming – it enables people to feel wanted and accepted by others and by God, and as such people are not excluded
- accessible without dumbing down – it doesn't require special knowledge in order to participate, and as such may include teaching and instructions to help people learn

In groups, discuss:

- How can we ensure that our worship is characterised by integrity and enthusiasm?
- What might be the helps and hindrances to worship being accessible without being dumbed down?

For personal reflection:

- To what extent is my worship lived?

"For the past 500 years we have lived in a word/mind-based culture… That culture is now breaking down rapidly, but the church and its worship is still locked in it. If we are to relate to the people of our emerging post-modern age, we need to find ways of worshipping that reflect the multi-dimensionality of human nature…" Peter Craig-Wild, *Tools for Transformation* (Darton, Longman and Todd Ltd, London: 2002).

Spiritual Styles (10 minutes): Much of our corporate worship is very word-based – while it may include an element of the visual, this is often lost on those who do not understand the significance of what they are seeing. In fact we learn, express ourselves and are fed in different ways, and this includes within our faith. For worship to be engaging and accessible to people, it is helpful for it to take into account the range of difference.

- Look at Handout 7.1 on Spiritual Styles. Which style[s] do you most lean towards? Which are most reflected in the corporate worship of your local church? In what ways could the others be included?

Worship for all ages (25 minutes): There are a number of mistakes which are often made when considering worship for all ages. One is to consider children/teenagers as the church of the future – actually, they are part of the church of the present! Another is to create an act of worship which is oriented primarily towards only one age-group – so, an "all age service" becomes, in reality, a children's service, for example. A third mistake is to become too simplistic – to "dumb down" rather than make things accessible through appropriate language and explanation. As with any other act of worship, all age worship needs to be God-directed, honouring to God and helping everyone to focus attention on God, and enabling all to learn and grow. Children are good at questioning and exploring, identifying what's

important, and recognising inauthenticity. Teenagers learn through questioning, exploration and discussion. These characteristics can be helpful for adults too!
There are lots of resources available to help with planning worship for all ages; two are Roots (https://www.rootsontheweb.com/) and Family@Church (https://www.facebook.com/familyatchurch/).
Group task:

- Design an act of worship for all ages (an "all age service" that doesn't orient towards only one age-group but includes everyone) based around the Gospel reading Mark 6:30-46. Think about how to include the different spiritual styles, and how to allow engagement with questioning. In planning for accessibility, don't dumb down!

The story of the feeding of the five thousand has many elements besides the miracle: consider, for example, what it has to say about priorities, rhythm of life, discipleship…

Getting the welcome right (5 minutes) However missional our worship is, all will be wasted if people do not feel welcome in church. Just because "insiders" feel they are welcoming, it does not mean that others share this experience! First impressions count, and for people who have no experience of church there is no understanding of the expectations, how to fit in, what's the other side of the big wooden door. Church can be a scary, intimidating place. Ask people to suggest a range of dos and don'ts for getting the welcome right (draw out things like: smile and approach a new person rather than waiting to be approached, be polite and helpful, give full attention to the newcomer rather than continuing conversation with friends, offer help but don't be overwhelming, hugs are not necessary and are often unwanted, include newcomers in conversation after church rather than using the time to meet with friends). There are also elements of the welcome which need to be planned ahead: advertise service times clearly without expecting people to work out which Sunday of the month is which; make sure people know where to find toilets / Sunday School / creche and that it's ok if the baby cries; provide large print service sheets and make people aware of the hearing loop (then use the microphones appropriately!).

- Discuss: how can you raise awareness of the need to really welcome people into the life of the congregation?

When welcoming people, remember that everyone is not the same – so, some like to sit near the door/back/ pillar/alone, some like to be anonymous, some don't want to be approached by everyone during the Peace…

Returning: End the session using the chosen method (see Introduction): e.g. a time of silent reflection, a closing prayer, the sharing of the Grace.

Handout 1.1: What shaped these early Christian gathering meals?

The Jewish Tradition

The first Christians, who were Jews, continued to pray and read Scripture in the Synagogue as well as gather in their own homes. Ordinary meals would have included bread and wine as staples; meat was expensive and also associated with sacrifice.

In the Jewish tradition of Jesus' time there are examples of gathering for special meals to express and develop social and devotional bonds. Such meals may have included an opening blessing of a cup of wine, a practice reflected uniquely in Luke's order for the last supper (Luke 22:17).

The story of the Last Supper has Jesus sharing bread and wine with his disciples. The other foods associated with the later developments of the Seder Meal are not mentioned, but may have been included. The Gospels of Matthew, Mark and Luke depict this meal as a Passover Banquet, and this connection shaped the early development of the Eucharist.

But it would be wrong to see a direct line from the Passover Banquet to the Eucharist, or from Jewish meals for developing social and devotional bonds to Christian gatherings centred on meals. This is because all of these are just part of a wider meal tradition around the Mediterranean, and they probably developed more in parallel than in sequence. One example would be the Greek banquet.

The Greek Tradition

The word translated 'supper' in I Cor 11:20-21 is better translated 'banquet'. The Corinthians would have been used to the Greek tradition of an evening meal which had certain formalities and conduct and which could be large or small. They would start with ritual washing, drinking and perhaps prayers, depending on whether it was a religious purpose for which people gathered. After the main meal there would be more drinking and conversation, a debate, or entertainment. Our word 'symposium' comes from the Greek name '*symposion*' for the drinking course and activities after the meal.

Early Christians followed this pattern, or variations on it, when they gathered. Here is an account of a gathering from the mid-second century, written in about 155AD by Justin, a Christian apologist from Syria:

> And on the day called 'of the sun', all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen; and there is a distribution to each, and a participation of

> that over which thanks have been given, and to those who are absent a portion is sent by the deacons. (Justin Martyr, *1 Apol. 67)*

Another account from around 200AD reads

> We do not recline until we have first tasted of prayer to God; as much is eaten as to satisfy the hungry; only as much is drunk as is proper to the chaste. They are satisfied as those who remember that they have to praise God even in the night; they talk as those who know that the Lord is listening. After water for washing the hands, and lights, each is invited to sing publicly to God as able from holy scripture or from their own ability; thus how each has drunk is put to the test. Similarly prayer closes the feast. (Tertullian, Apol. 39, 17-18)

This passage raises all sorts of interesting questions! But it does give insight into how Christians gathered in the first centuries for what we would now call worship.

The Jewish Passover and Seder meals are actually part of this same tradition, common around the Mediterranean, of banquets with a purpose. So we can see that both Gentile Christians, influenced by the Greek – and Roman – banquet tradition, or Jewish Christians – influenced by the Seder meal tradition – would both find ritualised meals as naturally central to how they gather as Christians.

So, early Christian gatherings were centred on a meal into which was incorporated prayer, singing, faith-conversation, fellowship, and the Eucharist. This developed to enable the continued orientation of people's lives to God throughout the week.

Handout 2.1: Dura Europos Church

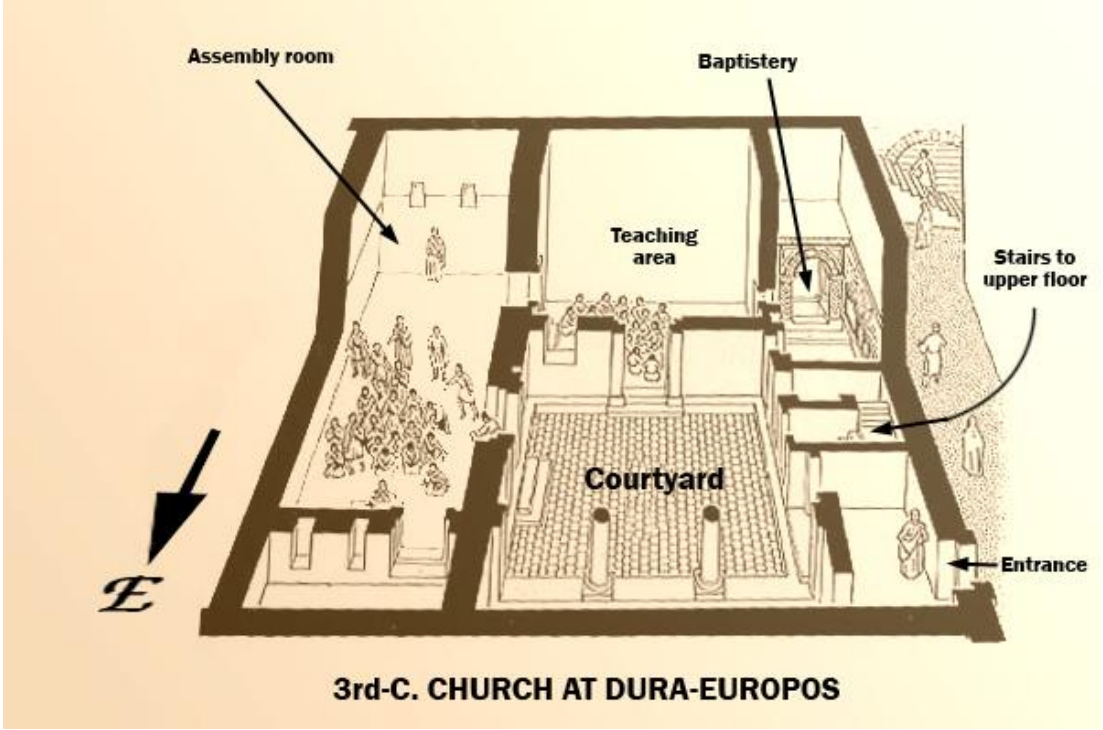


Image ©David Hendrix 2016 http://www.thebyzantinelegacy.com/dura-church



Image © Heretiq, https://commons.wikimedia.org/wiki/File:DuraEuropos-Church.jpg, usage does not imply endorsement of this work

What do these pictures, and particularly the interpretation diagram, tell us about the form and nature of early Christian gatherings, and what activities had particular importance?



Image ©David Hendrix 2016 http://www.thebyzantinelegacy.com/dura-church

This is from the Dura-Europos Church and is one of the earliest known depiction of Jesus. The Dura-Europos church had several. Fortunately, all the murals had been removed before the Syrian civil war and are in the Yale University Art Gallery.

It was not until Christianity became the official religion of the Roman Empire under Constantine in the early fourth century that structures were specifically built to be churches.

Handout 2.2: Eucharistic prayer of the apostolic tradition, attributed to Hippolytus **(probably late third or early fourth century AD)**

The Lord be with you.

And all reply: And with your spirit.

The bishop says: Lift up your hearts.

The people respond: We have them with the Lord.

The bishop says: Let us give thanks to the Lord.

The people respond: It is proper and just.

The bishop then continues:

> We give thanks to you God, through your beloved son Jesus Christ, whom you sent to us in former times as Saviour, Redeemer, and Messenger of your Will, who is your inseparable Word, through whom you made all, and in whom you were well-pleased, whom you sent from heaven into the womb of a virgin, who, being conceived within her, was made flesh, and appeared as your Son, born of the Holy Spirit and the virgin. It is he who, fulfilling your will and acquiring for you a holy people, extended his hands in suffering, in order to liberate from sufferings those who believe in you. Who, when he was delivered to voluntary suffering, in order to dissolve death, and break the chains of the devil, and tread down hell, and bring the just to the light, and set the limit, and manifest the resurrection, taking the bread, and giving thanks to you, said,
>
> 'Take, eat, for this is my body which is broken for you.'
>
> Likewise the chalice, saying,
>
> 'This is my blood which is shed for you.
>
> Whenever you do this, do this (in) memory of me.'
>
> Therefore, remembering his death and resurrection, we offer to you the bread and the chalice, giving thanks to you, who has made us worthy to stand before you and to serve as your priests. And we pray that you would send your Holy Spirit to the oblation of your Holy Church.
>
> In their gathering together, give to all those who partake of your holy mysteries the fullness of the Holy Spirit, toward the strengthening of the faith in truth, that we may praise you and glorify you, through your son Jesus Christ, through whom to you be glory and honour, Father and Son, with the Holy Spirit, in your Holy Church, now and throughout the ages of the ages. Amen.

Apostolic Tradition of Hippolytus, 3

Now read Common Worship Eucharistic Prayer B.

Handout 2.3: Two samples from early Christian preaching

1. Melito of Sardis. *Melito was Bishop of Sardis in what is now western Turkey, and died in 180. These are the concluding three paragraphs of a 6,700 word text by Melito on the Passover, known only in fragments until its discovery in 1940, and most probably a sermon.*

103. Therefore, come, all families of men, you who have been befouled with sins, and receive forgiveness for your sins. I am your forgiveness, I am the passover of your salvation, I am the lamb which was sacrificed for you, I am your ransom, I am your light, I am your saviour, I am your resurrection, I am your king, I am leading you up to the heights of heaven, I will show you the eternal Father, I will raise you up by my right hand.

104. This is the one who made the heavens and the earth, and who in the beginning created man, who was proclaimed through the law and prophets, who became human via the virgin, who was hanged upon a tree, who was buried in the earth, who was resurrected from the dead, and who ascended to the heights of heaven, who sits at the right hand of the Father, who has authority to judge and to save everything, through whom the Father created everything from the beginning of the world to the end of the age.

105. This is the alpha and the omega. This is the beginning and the end–an indescribable beginning and an incomprehensible end. This is the Christ. This is the king. This is Jesus. This is the general. This is the Lord. This is the one who rose up from the dead. This is the one who sits at the right hand of the Father. He bears the Father and is borne by the Father, to whom be the glory and the power forever. Amen. (http://www.kerux.com/doc/0401A1.asp)

2. Augustine of Hippo. *One example from the huge number of sermons that survive from Augustine, this one probably preached in Hippo between 412 and 416. This is the conclusion of one of many sermons he preached about money and almsgiving.*

13. So give to the poor; I'm begging you, I'm warning you, I'm commanding you, I'm ordering you. Give to the poor whatever you like. You see, I won't conceal from your graces why I thought it necessary to preach this sermon to you. Ever since I got back here, every time I come to the church and go back again, the poor plead with me and tell me to tell you that they need to get something from you. They have urged me to speak to you; and when they see they are not getting anything from you, they come to the conclusion that I am labouring among you to no purpose.

They also expect to get something from me. I give as much as I have, I give what I can, but I'm hardly in a position, am I, to meet all their needs. So because I am not in a position to meet all their needs, I am at least their ambassador to you.

You have heard me, you have applauded; thanks be to God. You have received the seed, you have given back words. I find your applause more of a burden than a gratification, it's putting me in danger. I put up with it, and I tremble at it. All the same, my brothers, these plaudits of yours are no more than the leaves of trees; what we are looking for is fruit.

(Daniel Doyle, ed. 2007, Saint Augustine, Essential Sermons, New York: New City Press, p 102)

Handout 3.1: Preparation for worship

"Worship is the wellspring of the life of the community ... and all who stumble on this community are taken by surprise by the power and beauty of gathering together..." (Enzo Bianch)

Basics

Gathering for worship begins long before worship begins: to fail to plan is to plan to fail. Robert Attwell suggests the following areas to consider carefully:

- Make sure the building, including toilets, are clean and tidy.
- Organise the way people are welcomed, train volunteer welcomers.
- Lighting and seating – is it the best it can be?
- Audibility – can everyone hear?
- Minimize the number of hymnbooks, leaflets, bits of paper.
- How user-friendly are the Service Order booklets? Better to have a series of booklets for different liturgical seasons, than one big complicated book. Follow the Common Worship house style with headings, section headings and font to give the liturgy shape and familiarity for newcomers.
- Consider the congregation's posture at different places in the service: change of posture can help in engaging more fully.
- A crèche area is essential – it shows that you are expecting young families to be there. Ensure that it is clean and tidy and well-resourced if you want families to come back. Only choose toys which are made of soft plastic or fabric to reduce parental embarrassment when children use them as 'percussion instrument's!
- Start on time and finish within an hour and fifteen minutes: research shows that people's attention spans are reducing.
- What 'aftercare' is in place? That way nobody feels excluded.
- For newcomers ensure that there is a way of collecting their contact details (including email and social media) so that you can follow them up that week – it shows that you are interested in them and care.

Gathering

Consider which of these approaches is right for your context:

- Traditionally, our mind-set has been "Talk to God first and to each other later" – you can catch up with your friends afterwards. It ensures that you create a reflective, quiet and prayerful atmosphere. If so, provide things which can aid that: reflective gathering music (organ, CD, music group); a service order with appropriate prayers/texts; reflective, carefully chosen overhead pictures/slides.
- Alternatively, some churches make the effort to engage people socially before the service as part of the welcome, particularly to make newer attenders feel less intimidated, especially they have young children. In this mind-set, refreshments can be served before the service as well as afterwards. Once everyone is relaxed, people can be drawn together for worship.

"If we can imagine a liturgy (not just the sermon) that disrupts as well as consoles, that offers alternative images, that re-shapes the way we imagine, that enables us to react violently against the forces, internal and external, that enslave us – then we shall be on the way to a new state of seeing and being". (Richard Giles, Creating Uncommon Worship, Canterbury Press 2004).

Adapted from Robert Atwell, *The Good Worship Guide,* (Canterbury Press, 2013) and *Worship 4 Today* (Helen Bent and Liz Tiipple, CHP, 2014).

Handout 3.2: Leading Worship

"You cannot lead others to still quiet waters if you yourself are in perpetual motion"
Eugene Peterson, The Contemplative Pastor

"The overriding purpose of a church ... is not growth or worship or education or social action... The business of a church is to change people." Richard Giles

Basics

The ethos of a church is shaped by those who lead it and who lead its worship.

- Humility before God and the congregation is an essential quality in those who lead the liturgy, whatever the prevalent 'selfie' culture.
- Equally important is body language: good posture, non-arrogant self-confidence, and the ability to pause and hold people's attention is also essential. "Presence is something which can be recognized in a person, but not easily taught" (Robert Attwell). An anxious leader of worship can infect those gathered for worship – being self-conscious up front can unsettle and distract people. Your mood is infectious. As the saying goes: "people may not remember what you said but they *will* remember how you made them feel".
- Competence is essential. Know your way around all the volumes of *Common Worship*. Learn some invariable texts to free you from the book to look at the congregation without your nose in a book. Knowing the liturgy well allows you to be better able to pray it and this communicates itself to the congregation.

Enabling worship to happen without getting in the way!
...some questions to consider

- Worship leaders or lead worshippers?
- We are worshippers just as much as the congregation
- Together we are being led by the Holy Spirit
- We should be clear about our role in any particular service

We are there to encourage relationship

- With God
- With each other
- With the wider Christian Church
- With the wider world

Appearance

- What do I look like?
- What do I wear? Eg,
  - robes looking dishevelled/messy will be a distraction;
  - kneeling at the communion rail people will notice dirty fingernails or grubby shoes
- Do I have any distracting habits or quirks?
- Do I draw attention to myself or do I draw people to God?

Visibility

- Who stands where? Appropriateness?
- Liturgical presidency
- Complement and submit

Atmosphere from the start

- Welcoming and inclusive?
- Inspire confidence and security
- Recognise God's presence with us

Choose words with care

…. what to say, what not to say and how to say it!

Understanding and sensitivity

- Use appropriate language for the congregation
- Use explanation
- Don't be apologetic or make excuses
- Be prepared for the unexpected

Communicating specific information

- Hymn number/page number – which book?
- Verses/parts
- Background information
- Events (offering, children's activities, refreshments, etc)

Giving instructions

- What to do
- When to do it
- How to do it
  remember that instructions can be lost in the act of people sitting or standing – best to give instructions first and then request a change of posture

Noteworthy phrases

- Would you please stand? (Suggest, don't tell)
- Let us … (Include)
- We encourage everyone to … (But give permission not to)
- We say together … (Necessary or obvious?)
- We continue with … (Aid the flow)
- Avoid just …! (An informal pitfall)

Every word is precious

- Plan what to say beforehand
- Purpose of words – do we need any?
- Use scripture
- Use silence
- Are we being repetitive?
- Are we patronizing or preaching?

Speak slowly and clearly

- Use your natural voice
- Allow people time to engage with the liturgy
- Practise with a microphone
- Practise voice-overs

Attitude

- Love and serve the congregation
- Know when to stop!
- Accept feedback

Exercise: Beginning a service

In pairs, think about the beginning of a service.
Put yourself in the shoes of a newcomer or visitor, unfamiliar with your church or worship.
Prepare the beginning of a service.
Consider the following:

- What sort of words of welcome.
- How do you announce the first song/hymn? Hymn number/page number, Verses/parts?
- Do you use silence before that to still people?
- What explanation is needed, if any, or does the liturgy speak for itself?
  and when can 'explanation' distract from worship?
- How do you explain 'negatives' – eg scaffolding for restoration, a cold church or similar – without being apologetic or making excuses?
- Any instructions, background? What to do, when to do it, how to do it
- How prepared are you for the unexpected – latecomers, noisy
- Anything else?

Feed back to your group

Exercise: Introducing the Intercessions or a time of prayer

In pairs, think about how to introduce the intercessions/time of prayer in a service of the word.
Again, put yourself in the shoes of a newcomer or visitor, unfamiliar with your church or worship.
Consider the following:

- Would you please stand?
- Let us ...
- We encourage everyone to ...
- We say together ...
- We continue to ...
- Avoid 'just'!

Is there music accompanying the prayers – are there instructions or a practice with those gathered so that they can participate?
Feed back to your group.

Handout 3.3: Posture and Movement in Worship

"You cannot lead others to still quiet waters if you yourself are in perpetual motion"
Eugene Peterson, The Contemplative Pastor, Eerdman 1989, p.19
"An act of worship should be like ... a raft ride down a mountain river, with exciting passages that will leave us breathless; calm places where we can sit and contemplate; bends and curves where we cannot see where we are going...." Keith Hadaway, 2001

Procession
A number of people moving forward in orderly succession especially at a ceremony. Implies ritual, majesty, dignity. Might include ministers, singers and people/congregation.
Returning the ark to Jerusalem (2 Samuel 6:1ff); Jesus' triumphal entry into Jerusalem (Matthew 21:8ff).

Standing
Demonstrates respect for God and for those who minister, expectancy, alertness and steadfastness (we are ready and we mean business!).
Standing to worship (2 Chronicles 7:6, Revelation 7:9); Standing for the reading of the Gospel (cf. Nehemiah 8:5)

Genuflection
To bend the knee or bow down as a sign of reverence or adoration in worship. Usually directed toward the altar/holy table.
Shachah (Heb) – to worship and bow down (Psalm 5:7)
Kampto (Gk) – to bend or bow (Philippians 2:10 – at the name of Jesus every knee should bow)

Sign of the cross
Tertullian wrote in the 2nd century: 'In all the ordinary actions of everyday life, we trace the sign of the cross.' It is 'a lawful outward ceremony and honourable badge' (Canon XXX, 1603) and a reminder of the Trinity. Used at significant points during the liturgy: Greeting, Absolution, Gospel, before receiving the sacrament, Blessing; before reading the Gospel, also small gestures on forehead, lips and heart.
(See Psalm 19:14)

Holy kiss
A sign of greeting: 1 Corinthians 16:20; 1 Thessalonians 5:26 – Greet all God's people with a holy kiss).
A sign of deep respect and honour – Proskuneo (Gk) – to come towards to kiss; a practice in ancient Greek and Roman cultures to kiss the feet of a statue or living person in adoration: cf the woman who kissed the feet of Jesus in Luke 7:45. Kissing the Bible, altar or icons are a common outward and visible sign, expressing physically our love of scripture, the altar and all that it represents, the communion of saints.

Sharing peace
As a sign of forgiveness, friendship and unity before taking Holy Communion
(Matthew 5:23-4; 1 Corinthians 11:17ff; Galatians 2:9)
Mea culpa

My fault, my mistake (Latin).
The beating of the breast three times as an act of contrition. (Nahum 2:7; Luke 18:13)

Clapping
A sign of joy.
Taqa (Heb) – to clatter, to slap the hands together, to clang an instrument; to clasp the hand of another in friendship (Psalm 47:1).
Macha (Heb) – to rub or strike the hands together (in exultation); to clap. (Psalms 63:3-4; 117:1; also Psalm 98:8 - rivers clap; Isaiah 55:12 - fields clap).
Also a preparation for battle, together with stamping of feet (Ezekiel 25:6)

Wave offering – raising an offering
Lifting an item before the Lord.
T(e)nuwphah (Heb) – to brandish, offer, shake, wave (an offering) - Old Testament - Usually by the priest.
'Heave' offering: i.e. breast of lamb lifted vertically and offered to God (Leviticus 7:34ff).
cf. The elevation of the elements during the Eucharistic Prayer or our monetary collection.
New Testament – people waving palms and clothing (John 12:13).

Lifting hands
Scripture speaks of holding up holy hands in prayer – cf the 'orans' posture or the priest at the Eucharist

Lifting one hand
Towdah (Heb) – to raise the right hand in agreement with God's word, in covenant. God extends his hand to us and we to him. (Psalm 50:23; Isaiah 41:10)
Lifting both hands
Yadah (Heb) – to worship with extended hands;
to lift up hands in worship to the Lord. (Psalm 9:1:2 Chronicles 20:21)

Arms wide
A symbol of vulnerability or abandonment; a reminder of the cross, surrender, sacrifice, giving whole self to God.

Hands cupped
Ready to offer something to God, or ready to receive from God.

Laying on of hands
In blessing (Mark 10:16; Luke 18:15); for commissioning (Acts 6:6); for the healing of the sick (Matthew 8; Mark 5:41).

Anointing
With oil as a sign of God's grace and blessing. Oils are blessed and set apart on Maundy Thursday for anointing at baptism, at ordination or commissioning, and for anointing the sick and dying.

(See the disciples in Mark 6:13 and instructions in James 5:14)

Handout 4.1: The history of the liturgy

1662 Book of Common Prayer

- Corporate worship in the vernacular shared by everyone.
- Promoted regular reading of scripture
- The Act of uniformity established it as the epitome of what is Anglican'.
- A permanent feature of the Church of England's worship and a key source for its **doctrine**, the Book of Common Prayer is loved for the beauty of its language and its services are widely used.

Link: https://www.churchofengland.org/prayer-worship/worship/book-of-common-prayer.aspx

1928 Prayer Book

- First attempt to revise the BCP which failed.
- Supplemented it and rearranged to give greater emphasis on sacramental.
- Still not 'legal' for use but many use Compline which is now available in Common Worship.

Link: http://justus.anglican.org/resources/bcp/CofE1928/CofE1928.htm

1960s Series 1, 2, 3 and S

- **Series 1,2,3 –** Liturgical revision and "s" as first in contemporary language
- Replaced 'Thee' and 'Thou' with 'you'.
- Was felt by many to be rather uninspiring.
- did not gain assent of Parliament
- reinstated the Office of Compline..

Link: https://www.churchofengland.org/prayer-worship/worship/texts/introduction/litrevis.asp

1980 Alternative Service Book

- More modern language but lost the poetry and flow.
- Less comprehensive than BCP and lacked inclusive language that made it out of date almost before it was in use.

2000 Common Worship

- Huge liturgical leap, moves away from a self contained book to a library of resources, hence an understanding of structure and shape become of crucial importance.
- Can give creativity but also can fall flat.

Link to Rules: https://www.churchofengland.org/prayer-worship/worship/texts/common-worship-rules.aspx

Additional resources to Common Worship

- Patterns for Worship & New Patterns for Worship; Pastoral Offices; Times and Seasons; Initiation; Alternative Collects

??

Handout 4.2: Elements of Worship in the Anglican Tradition – Creativity in a framework

Common worship as a 'library' not a book to have in hand!

Gathering = a Clear start where we come together as the body of Christ

Greeting
Penitence
Collect

The Word of God = Teaching and responding to scripture

Psalms & Canticles
Scripture
Response to Scripture Teaching/ sermon/ discussion
Creed or Affirmation of faith

Prayers = ensuring everyone can be enabled to pray

Intercessions -words and actions
The Lord's Prayer
Prayers with specific focus
Thanksgiving

(Sacrament) = Action and substance that conveys an outward and visible sigh of an inward spiritual grace

The Peace
Eucharist, Baptism, Healing….

Ending and sending = a clear end to the act of worship and exhortation to make the results real in our daily lives.

Blessing
Dismissal

Notes on constructing a Service of the Word

(taken from the Church of England website: https://www.churchofengland.org/prayer-worship/worship/texts/principal-services/word/sotw.aspx**)**

Introduction

A Service of the Word is unusual for an authorized Church of England service. It consists almost entirely of notes and directions and allows for considerable local variation and choice within a common structure. It is important that those who prepare for and take part in A Service of the

Word should have a clear understanding of the nature of worship and of how the component parts of this service work together. Leading people in worship is leading people into mystery, into the unknown and yet the familiar. This spiritual activity is much more than getting the words or the sections in the right order. The primary object in the careful planning and leading of the service is the spiritual direction which enables the whole congregation to come into the presence of God to give him glory. Choices must be made responsibly by leaders of this service or by groups planning worship with them, whether the service is an occasional one, or a regular one which may use a service card. The notes and the text of A Service of the Word should be read together as they interpret one another.

The Liturgy of the Word

At the heart of the service is the Liturgy of the Word. This must not be so lightly treated as to appear insignificant compared with other parts of the service. The readings from Holy Scripture are central to this part and, together with the season, may determine the theme of the rest of the worship. At certain times of the year, the readings come from an authorized lectionary, so that the whole Church is together proclaiming the major events in the Christian story. Telling that story and expounding it in the 'sermon' can be done in many different and adventurous ways. The word 'sermon' is used in the service, and explained in the note, precisely because it would be too limiting to use words like 'address', 'talk', 'instruction', or 'meditation'.

The items in the Liturgy of the Word may come in any order and more than once. So the sermon may be in parts and there may be more than one psalm or song, and of course hymns may be inserted as well. But on most occasions it will be appropriate for this part of the service to have a Creed or Affirmation of Faith as its climax.

Preparation

With the Liturgy of the Word becoming clear it will be easier to see how the Preparation for it, and the response to it in the Prayers, fit in. People need to know when the service has started (Note 1). What happens at the beginning can create the atmosphere for worship and set the tone and mood for what follows. The gathering of the congregation and the call to worship are to be marked by a liturgical greeting between minister and people. Leaders should have worked out exactly where this comes among the singing, Scripture sentence, introduction (perhaps to the theme) and opening prayer. All these should draw the members of the congregation together and focus their attention on almighty God

This part of the service will usually include the Prayers of Penitence, though these may come later if, for instance, the theme of the Liturgy of the Word appropriately leads to penitence. Authorized Prayers of Penitence include all those confessions and absolutions in The Book of Common Prayer and in services in Common Worship, together with several other seasonal and thematic forms, mostly for occasional use, which are set out here. The climax of this part of the service is either the Collect or, if that is included in the Prayers, one of the items of praise, a hymn or the Gloria. The Collect does not have to be that of the day; it may be a thematic one based on the readings (in which case it should come immediately before the readings), or be used to sum up the Prayers.

Prayers

Part of the response to the Word is the Creed, but the response should be developed in the Prayers which follow. There are many different options for this part of the service. These range from a series of Collect-type prayers to congregational involvement in prayer groups, visual and

processional prayers, with responsive forms and a number of people sharing the leading of intercessions in between. But, whatever the form, it is essential that the Prayers also include thanksgiving. A section of thanksgiving, which may include the spoken word, music and hymns, may be the proper climax to this part of the service.

Conclusion

Many different words have been used for the Conclusion, each of which has something to contribute to our understanding of how the service ends: dismissal, farewell, goodbye, departure, valediction, commission, blessing, ending, going out. What is essential, as with the way the service starts, is that it should have a clear liturgical ending.

Once the service is planned, leaders will want to check through to ensure that there is the right balance between the elements of word, prayer and praise, and between congregational activity and congregational passivity. Does the music come in the right places? Is there sufficient silence? This is something leaders can be afraid of, or fail to introduce properly. And is there a clear overall direction to the service: is it achieving the purpose of bringing the congregation together to give glory to God?

Handout 4.3: Things to consider when planning worship

- God focused -about God not us but giving the best we have not just what is left at the end of the week.
- Consider the aim of the act of worship before planning.
- The size of the group
- The environment
- Mood and dynamic of the occasion
- Consistency of language and style…… don't mix i.e Iona and Common Worship etc.
- Consider the balance of:
    - Awe and Wonder
    - Intimacy and the numinous
    - Comfort and challenge
    - Silence and 'words' sung or spoken – remember we are formed by what we say and sing, most of our theology and doctrine is learned this way.
    - Familiar and new
    - Shape and flow
    - Music or no music,
    - participation and listening.
    - Stillness and Action

Handout 4.4: Glossary of Some Liturgical Terms you Might Encounter

Liturgy: A set of structured actions or written texts for use in Christian worship which people can follow.

Lectionary: An authorised and systematic list of Bible readings allocated to read at each service each day.

Collect: A prayer that sums up (collects) the theme of the occasion (one for each Sunday of the year and others for special occasions). They consist of an opening address (to God), a petition and a closing doxology.

Doxology: A closing declaration of praise, concluding a prayer or psalm or canticle or verse of a hymn. This often includes the ending 'in the name of the father and of the Son and of the Holy Spirit. Amen'

Collect for Purity: 'Almighty God to whom all hearts are open.' Thomas Cranmer's translation of the prayer used for the preparation of the priest for a communion service. Now used by the people as the opening prayer in many Communion Services.

Confession: i) The act of acknowledging our failings and shortcomings in public worship; ii) The disclosure of sins to a priest in private for absolution.

Kyries: Kyrie eleison (Greek) meaning 'Lord, have mercy'. Often alternating with 'Christ, have mercy' and used as a response during the confession.
Absolution: The formal forgiveness of sin given by a priest in a public act of worship or in private.

Gloria: 'Glory to God in the highest.' A praise response to the assurance of forgiveness.

Gospel Procession: In some churches, the Book of the Gospels is processed from the altar to the centre of the nave, accompanied by the cross and lights (candles). The Gospel is read from this position in the midst of the congregation. An Alleluia may be sung before and after the Gospel reading.

Litany: A responsive form of prayer.

Intercessions: Prayers and petitions to God on behalf of others. Usually for the world, the church, the community, the sick, the dying and bereaved.

Canticle: Verses from Scripture, often not consecutive, with a response and ending with the Glory be that form a part of the liturgy, especially in a Service of the Word, many examples are found in Common Worship daily Prayer.

Responsory: A set of scripture verses with a response to be made between each by the congregation.

Eucharistic Prayer: Prayer of consecration over the communion elements.

Sanctus: 'Holy, holy, holy …' A responsive part of the Eucharistic Prayer, said by priest and people together.

Benedictus: 'Blessed is he who comes in the name of the Lord.' Usually follows straight after the Sanctus. May not be used in more evangelical parishes.

Fraction: Breaking of the bread for distribution at communion.

Agnus Dei: 'Lamb of God, you take away the sins of the world.' May be used at the breaking of the bread or as a communion anthem.

Prayer of Humble Access: 'We do not presume …' Originally said by the priest alone, as he was the only person who had not received Absolution. Now often used by the priest and congregation together.

Handout 4.5: Canons concerning public worship

The Canons of the Church of England form the governance structure for church life. Canons are not simply rules made up by the church but, as the 'established church' they are constructed by the church, they must then be passed by General Synod, and many then need to go to Parliament and receive Royal Assent from the Queen as Supreme Governor of the Church of England. The Canons are in sections A to I and all worth looking at to gain an understanding of Anglicanism. The Canons found in section B form the guidance and governance for the conduct of public worship and can be found at:
https://www.churchofengland.org/about-us/structure/churchlawlegis/canons/section-b.aspx

Below are some helpful extracts from the Canons in Section B relating to the use of material in public worship.

Canon B1

1. The following forms of service shall be authorized for use in the Church of England:
   a) the forms of service contained in *The Book of Common Prayer*;
   b) the shortened forms of Morning and Evening Prayer which were set out in the Schedule to the Act of Uniformity Amendment Act 1872;
   c) the form of service authorized by Royal Warrant for use upon the anniversary of the day of the accession of the reigning Sovereign;
   d) any form of service approved under Canon B 2 subject to any amendments so approved, to the extent permitted by such approval;
   e) any form of service approved under Canon B 4 subject to any amendments so approved, to the extent permitted by such approval;
   f) any form of service authorized by the archbishops under Canon B 5A, to the extent permitted by such authorization.
2. Every minister shall use only the forms of service authorized by this Canon, except so far as he may exercise the discretion permitted by Canon B 5. It is the minister's responsibility to have a good understanding of the forms of service used and he shall endeavour to ensure that the worship offered glorifies God and edifies the people.
3. In this Canon the expression 'form of service' shall be construed as including -
   i. the prayers known as Collects;
   ii. the lessons designated in any Table of Lessons;
   iii. any other matter to be used as part of a service;
   iv. any Table of rules for regulating a service;
   v. any Table of Holy Days which expression includes 'A Table of all the Feasts' in *The Book of Common Prayer* and such other Days as shall be included in any Table approved by the General Synod.
   [Repealed by Amending Canon No. 17]

B 5 Of the discretion of ministers in conduct of public prayer

1. The minister who is to conduct the service may in his discretion make and use variations which are not of substantial importance in any form of service authorized by Canon B 1 according to particular circumstances.

2. The minister having the cure of souls may on occasions for which no provision is made in *The Book of Common Prayer* or by the General Synod under Canon B 2 or by the Convocations, archbishops, or Ordinary under Canon B 4 use forms of service considered suitable by him for those occasions and may permit another minister to use the said forms of service.
3. All variations in forms of service and all forms of service used under this Canon shall be reverent and seemly and shall be neither contrary to, nor indicative of any departure from, the doctrine of the Church of England in any essential matter.
4. If any question is raised concerning the observance of the provisions of this Canon it may be referred to the bishop in order that he may give such pastoral guidance, advice or directions as he may think fit, but such reference shall be without prejudice to the matter in question being made the subject matter of proceedings under the Ecclesiastical Jurisdiction Measure 1963.
5. In this Canon the expression 'form of service' has the same meaning as in Canon B 1.

Note: *The forms of service which have been approved by the Archbishops or commended by the House of Bishops as being suitable for use by ministers in exercise of their discretion under Canons B 4 or B 5 respectively are detailed here-here.*

Supplementary material
Proviso to Canon 113 of the Code of 1603
(see Canon B 29, here)
Provided always, that if any man confess his secret and hidden sins to the minister, for the unburdening of his conscience, and to receive spiritual consolation and ease of mind from him; we do not in any way bind the said minister by this our Constitution, but do straitly charge and admonish him, that he do not at any time reveal and make known to any person whatsoever any crime or offence so committed to his trust and secrecy (except they be such crimes as by the laws of this realm his own life may be called into question for concealing the same), under pain of irregularity.

Approved and Commended forms of service under Canons B 2, B 4 and B 5

Authorized Services, alternative to The Book of Common Prayer, approved by the General Synod pursuant to Canon B 2 (see Canon B 2 pages 14-16) as at 1 January 2012; published in *Common Worship: Services and Prayers for the Church of England* and *Common Worship: Collects and Post Communions.*

1. A Service of the Word
2. Schedule of permitted variations to The Book of Common Prayer Orders for Morning and Evening Prayer where these occur in Common Worship
3. Prayers for Various Occasions
4. The Litany
5. Authorized Forms of Confession and Absolution
6. Creeds and Authorized Affirmations of Faith
7. The Lord's Prayer
8. The Order for the Celebration of Holy Communion also called The Eucharist and The Lord's Supper
9. Collects and Post Communions

10. Rules for Regulating Authorized Forms of Service
11. The Lectionary
12. Opening Canticles at Morning and Evening Prayer; Gospel Canticles; Other Canticles; A Song of Praise (Epiphany); Te Deum Laudamus

Published in Common Worship: Christian Initiation

13. Holy Baptism
14. Emergency Baptism
15. Holy Baptism and Confirmation
16. Seasonal Provisions and Supplementary Texts
17. Affirmation of Baptismal Faith
18. Reception into the Communion of the Church of England

Published in Common Worship: Pastoral Services

19. Wholeness and Healing
20. The Marriage Service with prayers and other resources
21. Thanksgiving for the Gift of a Child
22. The Funeral Service with prayers and other resources
23. Series One Solemnization of Matrimony
24. Series One Burial Services

Published in Common Worship: Ordination Services

25. Ordination Services

Published in Common Worship: Daily Prayer (Fourth Impression 2010)

26. The Calendar

Published separately

27. Public Worship with Communion by Extension (NB explicit permission must be obtained from the bishop for the use of this rite.)
28. Weekday Lectionary
29. An Order of Marriage for Christians from Different Churches
30. Additional Weekday Lectionary
31. Additional Eucharistie Prayers

The above are all authorized for use until further resolution of the Synod. As at 1 January 2012

Published in Common Worship: Services and Prayers for the Church of England

1. Introduction to Morning and Evening Prayer on Sunday
2. Introduction to Holy Baptism
3. Short Prefaces for the Sundays before Lent and after Trinity
4. Additional Canticles

Published in the President's Edition of Common Worship

5. Additional Blessings

Published in Common Worship: Christian Initiation

6. Rites Supporting Disciples on the Way of Christ

7. Admission of the Baptized to Communion
8. Celebration after an Initiation Service outside the Parish
9. Thanksgiving for Holy Baptism
10. A Corporale Service of Penitence
11. The Reconciliation of a Penitent

Published in Common Worship: Pastoral Services

12. An Order for Prayer and Dedication after a Civil Marriage
13. Thanksgiving for Marriage
14. Ministry at the Time of Death
15. Receiving the Coffin at Church before the Funeral
16. Funeral of a Child: Outline Orders and Resources
17. At Home after the Funeral
18. Memorial Services: Outline Orders and Sample Service
19. Prayers for Use with the Dying and at Funeral and Memorial Services
20. Canticles for Marriages, Funerals and Memorial Services

Published separately

21. Material contained in New Patterns for Worship
22. Material contained in Common Worship: Times and Seasons
23. Material contained in Common Worship: Times and Seasons - President's Edition for Holy Communion
24. Material contained in Common Worship: Festivals
25. Common Worship: The Admission and Licensing of Readers
26. Material contained in: Common Worship: Holy Week and Easter

Services which comply with the provisions of a Service of the Word (see Authorized Services, no.1) as at 1 January 2012

Published in Common Worship: Services and Prayers for the Church of England

1. An Order for Morning Prayer on Sunday
2. An Order for Evening Prayer on Sunday
3. An Order for Night Prayer (Compline)
4. An Order for Night Prayer (Compline) in Traditional Language

Published separately

5. Sample services contained in New Patterns for Worship
6. Services contained in Common Worship: Daily Prayer

Versions of the Bible and of the Psalms

In the case of the forms of service contained in The Book of Common Prayer, if a portion of scripture is 'set out and appointed to be read, said or sung' (i.e. if the text of the lection itself is reproduced, as for example the Epistle and Gospel at the Holy Communion) the Authorized Version of the Bible and the Psalter in The Book of Common Prayer are to be used. However, by virtue of the Prayer Book (Versions of the Bible) Measure 1965, it is also permitted (with the agreement of the parochial church council) to use the following:

- Revised Version

- Jerusalem Bible
- Revised Standard Version New English Bible
- Good News Bible (Today's English Version)
- The Revised Psalter
- The Liturgical Psalter (The Psalms: A New Translation for Worship)

If The Book of Common Prayer simply prescribes a portion of scripture to be used, but does not set it out (e.g. in the tables of lessons), any version of the Bible which has not been prohibited by lawful authority may be used.
So far as Common Worship services are concerned, while the lectionary is based on the New Revised Standard Version, any version of the Bible which has not been prohibited by lawful authority may again be used.

Currently, no version of the Bible has been prohibited by lawful authority. However, a 2002 Note by the House of Bishops (https://www.churchofengland.org/prayer-worship/worship/texts/the-calendar/lect/scriptver.aspx) sets out that:

1. While the Church of England authorises the Lectionary - what passages are to be read on which occasion - it does not authorize particular translations of the Bible. Nevertheless, among the criteria by which versions of Scripture are judged suitable for reading in church during the course of public worship are the following:
    - Faithfulness in translating the Hebrew or Greek
    - Resonance with the language of prayer used in the particular authorized service
    - Suitability for reading aloud in a public gathering
    - Use of familiar language in well-known quotations or figures of speech
    - Familiarity to the listener
    - Intelligibility to the listener
    - Appropriateness to the linguistic register of the particular congregation
2. A distinction needs to be drawn between *translation* and *paraphrase*. Versions which are read in church during the course of public worship should be translations of the Bible, not paraphrases of it. In less formal contexts, paraphrases may be useful.
3. Versions of Scripture which are translations and appear to satisfy at least four of the criteria set out in paragraph 1 above include:
    - **The Authorized Version** or King James Bible (AV), published in 1611, of which a Revised Version was published in 1881-5
    - **The Revised Standard Version** (RSV), originally published in the USA in 1952 and based on the 1901 American Standard Version of the 1881 revision of the AV
    - **The New International Version** (NIV), copyrighted 1973-1984 by the International Bible Society
    - **The New Jerusalem Bible** (NJB), published in 1985 - a revision of the Jerusalem Bible (JB), originally published in 1966, which was based on the Bible de Jérusalem (1956)
    - **The New Revised Standard Version** (NRSV), an inclusivized revision of the RSV, published in an anglicized version in 1989
    - **The Revised English Bible** (REB), published in 1989 - a revision of the New English Bible (NEB), which was originally published between 1961 and 1970

- **The English Standard Version** (ESV), published in 2002 and based on the RSV, with priority given, in the area of gender language, to rendering literally what is in the original

4. Decisions about which version to use on which occasion are best made as locally as possible.

Handout 5.1: Historical attitudes to music in worship

Name	Dates	Summary of view on music	Quotes
St Augustine	354 - 430	Recognised the power of music to affect the emotions, and was aware of both the positive and negative implications of this. He struggled with the tension between enjoying music for its own sake, and avoiding indulgence in it at the expense of focussing on the divine truths that it conveys.	"To sing is to pray twice." "I am inclined … to approve of the use of singing in the church, that so by the delights of the ear the weaker minds may be stimulated to a devotional frame. Yet when it happens to me to be more moved by the singing than by what is sung, I confess myself to have sinned criminally, and then I would rather not have heard the singing."
Pope John XXII	1239-1334	Preferred only traditional forms of chant. He objected to the increasing use of metrically-strict rhythmic units in music, to the decoration of melodies with "discants and hockets", and generally to anything which, in his view, drew attention more to the music than to God.	"[Polyphonic melodies] intoxicate the ear without satisfying it [and create] a sensuous and indecent atmosphere".
Huldrych Zwingli	1484-1531	Leader of the Protestant Reformation in Switzerland. Though a musician himself, he thought music in worship was a distraction from the Word. He forbade the use of instruments in church, and particularly opposed the use of chant, as this was associated with the Catholicism that the Reformers rejected.	
John Calvin	1509-1564	French reformer. He permitted only unison singing, and no use of instruments. He saw the songs of the church as "truly pleasant and delightful fruits", but he only encouraged the singing of Psalms, because they were biblical. Hymns were considered unsuitable because they were the work of man.	It must be observed … that musical instruments were among the legal ceremonies which Christ at his coming abolished; and therefore we, under the gospel, must maintain a greater simplicity."

Name	Dates	Summary of view on music	Quotes
Martin Luther	1483-1546	German initiator of the Protestant Reformation. He held music in high regard, and encouraged congregational participation. He wrote many hymn texts, and some chorale melodies (later harmonised by J. S. Bach).	"Next to the Word of God, music deserves the highest praise. The gift of language combined with the gift of song was given to man that he should proclaim the Word of God through Music." " A person who does not regard music as a marvellous creation of God must be a clodhopper indeed, and does not deserve to be called a human being; he should be permitted to hear nothing but the braying of asses and the grunting of hogs".
Oliver Cromwell	1599-1658	English political leader and Protector of the Commonwealth. Fearing that music was in danger of becoming an end in itself, he banned its use in church completely.	
Charles Wesley	1707-1788	Brother of John Wesley, the founder of Methodism. Charles wrote over 8000 hymns, and strongly encouraged good singing in church. However, he was less enthusiastic about the use of instruments in worship.	"I have no objection to instruments of music in our chapels, provided they are neither heard nor seen."
William Booth	1829-1912	Founder of the Salvation Army. He was keen that worshippers should sing a "good tune", and regarded traditional church music as too sophisticated. He championed the use of brass bands to lead worship, and often used popular secular melodies.	"I rather enjoy robbing the devil of his choicest tunes".

Handout 5.2: The development of an 'Anglican' Musical Tradition

Introduction
The Church of England is a part of the wider Anglican Communion, but a 'partner in the gospel' with the wider family of the worldwide church. Its understanding of the value and purpose of music is not therefore uniquely its own. Music in worship per se must call our attention to the Christian doctrines of creation, incarnation and sanctification – these things must form the core of our sacred music.

Basics
First question: 'Who is the Audience'? Answer: 'God is the audience'. So we are the "performers" – whether it is the entire congregation united in song or a professional choir / worship band / orchestra involved in a complex musical production – i.e. the function of music is not in the first place to entertain the congregation, but to be a part of what the congregation offers to God in its liturgy (remember: 'Liturgy' is the Greek for 'public obligation and work / service'). The starting point, then, is that music is an 'an outward and visible sign' of the worth which the congregation gives to God in its public worship ('worship' is Anglo-Saxon for 'giving value to whom it is due'). Our starting point is that Anglican music, true to its essence, distinguishes itself from secular expression because sacred music is analogous to the Divine Order (as In Tune with Heaven, the Report of the Archbishops' Commission on Church Music [CHP] has it). All public worship, including music, is to be God-directed. Music can be plain or elaborate, but right tunes and words always signify God. Hence creation, incarnation, and sanctification constitute the essence of sacred music.

Medieval period – some basics

- Benedictine Monasticism's emphasis on daily singing of the Divine Office. One of the distinctive worship forms of Anglicanism is the daily round of services we call Matins and Evensong. Both sung offices develop from the Benedictine tradition of the sevenfold Divine Office and continue the tradition in Morning Prayer and Evening Prayer. From the first Book of Common Prayer (1549) and continuing today, cathedrals and greater churches of the Anglican Communion have commissioned the best composers of their respective eras to provide unique settings of the opening sentences, Psalms, canticles, and prayers for these services. In addition, from 1549 onwards, a rubric has remained in both the order for Morning Prayer and Evening Prayer, which states, 'here, in those places in which a quire is to sing, be the anthem.' The express function of the anthem is to be purely a votive offering to God consistent with the Anglican understanding of all public worship as 'God-directed'.
- The importance of plainsong. Bede narrates that Benedict Biscop brought Peter the Chanter from Rome to teach his monks at Jarrow and Monkwearmouth how to sing their offices. This tradition, although interrupted in the Reformation era, continues today in many parishes and in all cathedrals and religious houses.

Reformation

- Offices: Henry VIII dissolved monasticism, but the tradition of the sung daily offices actually continued, and plainsong was not only retained, but also encouraged. The eight monastic cathedrals (including Ely here in East Anglia) were re-founded with secular canons, and six former monastic houses were elevated to cathedral status. By royal charter the majority of choir schools became King's Schools. Canterbury Cathedral, for example, continued the choral tradition begun with St. Augustine, and its King's School makes claim of a 1,500-year history. Twelve canons, twelve vicars choral, and a number of choirboys who were scholars at the King's School replaced the monks of Canterbury. Sung Morning Prayer and Evening Prayer and Vespers replaced the sung monastic offices.
- Eucharist: the daily High and Lady Masses were eliminated and daily Eucharists were said. However, although the new Book of Common Prayer was a conservative evolution from the pre-Reformation past, the importance of music was not forgotten: Cranmer commissioned John Merbecke (1510-85) to provide a simplified chant for the vernacular liturgy. In 1550 Merbecke published The Booke of Common Prayer Noted. Thus the church music of post-Reformation England shared the aesthetic and liturgical underpinnings of the medieval tradition.
- Tudor music: what followed, during one of the most traumatic upheavals in English history, was an amazing musical journey. Within a short time, uniquely English characteristics began to appear. The Act of Uniformity of 1549 decreed that The Book of Common Prayer and no other was to be used from now on. English replaced Latin texts, and this abruptly swept away centuries of Latin musical tradition. Musicians scrambled to fill the void and at the same time comply with the law. Thus a golden age of Anglican music followed right through the 18th century. The greatest composers here were Thomas Tallis and William Byrd. But there were a host of others as well. The rubrics of The Book of Common Prayer not only specify the use of music, they also encourage the singing of anthems at Holy Communion, Morning Prayer, and Evening Prayer. Cathedrals, colleges, and larger parish churches patronized an astounding number of compositions for trained choirs; most notable is the uniquely Anglican form called the "verse-anthem" which was a choral meditation on a verse of Scripture or a Collect or sentence from The Book of Common Prayer.
- Hymns: Isaac Watts (1674-1748) began the reform of congregational singing in England. He wrote many fine hymns – e.g. 'Joy to the World' and 'When I Survey the Wondrous Cross' – and started from the principle that texts should express the religious feelings of the people and not just biblical texts.

19th-20th century

Hymnody

The rise of non-conformity and the theological divides in the Church of England had a huge effect on the development of Anglican music, particularly on hymns, which now tended to diverge along lines of theological difference.

- Those who gave priority to personal conversion gave rise to more subjective hymns and lyrics (person-centred rather than God-centred) and have left their mark on every subsequent hymnal (e.g. Mission Praise).
- Other Anglicans, however, wanted to restore the objectivity and transcendence of pre-Reformation English worship. For example, John Mason Neale scoured cathedral

and university libraries for Latin and Greek texts and translated them into vernacular hymnody, e.g. 'Christ is made the sure foundation'. As a result, they reintroduced plainchant and polyphonic compositions and incorporated them into the established norms of The Book of Common Prayer. Hymns Ancient and Modern (1860) provided, for the first time in England, a quasi-official hymnal to accompany The Book of Common Prayer. Percy Dearmer, the liturgist, and the composer Ralph Vaughan Williams, among others, brought new life into Anglican music. They produced The English Hymnal (1901) which included folk tunes, modern compositions, and a distilled collection of texts from the wider church universal. This hymnal emphasised the corporate nature of worship and the integration of music into the church year rather than focusing on the subjectivity of the hearer.

Music for the Eucharist and Offices

A new 'golden age' emerged in this period, when great British composers provided compositions for the Church. These included Britten, Stanford, Howells, Parry, Walton, and other modern artists who took the traditional words of the 1662 Book of Common Prayer, as well as Latin texts, and made them come alive. The fact that the official liturgy of the Church of England remained constant from the mid-17th century until now encouraged these artists to provide works which were universal in their style and composition.

Distinctive 'Anglican' Music today?

This inheritance links with the liturgical formation and Anglican 'structure' of worship outlined in the previous sections. The 20th and 21st centuries have seen another flowering of hymn(song)-writing and of new compositions for the Offices and Eucharist – these have crossed denominational lines to become much more ecumenical in nature. Think Arvo Part, Getty, Rizza, Murray, Rutter…

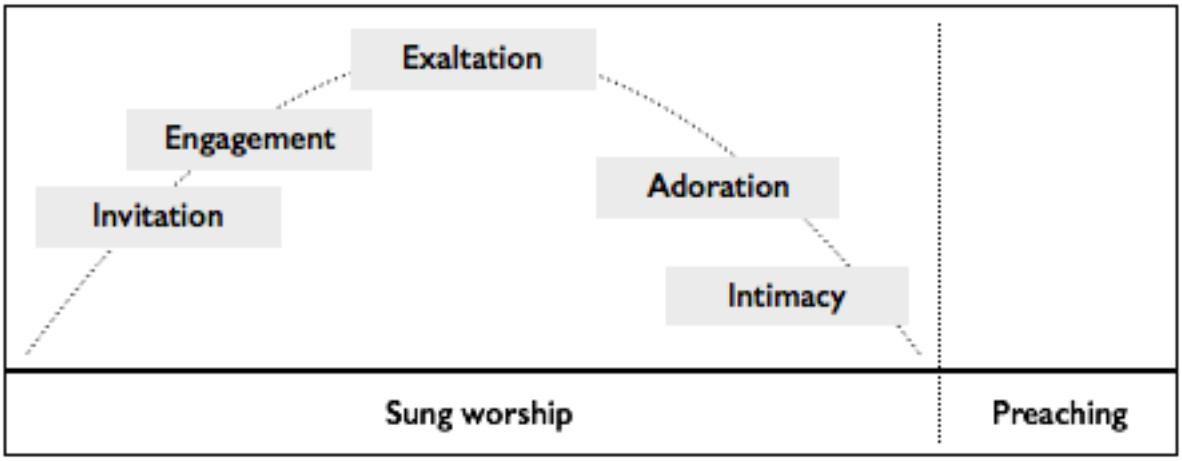
Final comments

Things to note in choosing 'Anglican' music:

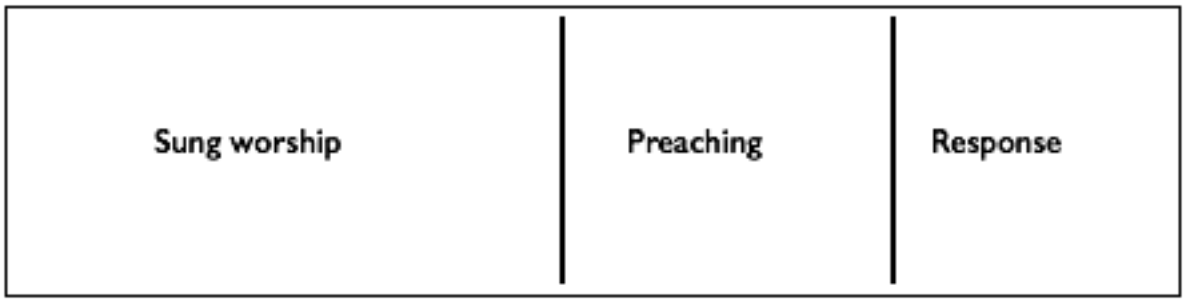
1. Back to Basics: the Anglican inheritance is one which must first and foremost call our attention to the Christian doctrines of creation, incarnation, and sanctification – these things must form the core of musical choices.
2. Be aware of the continued divide between two schools of thought in words written for hymns/songs and anthems. At its most basic, this is about the theology of the words: are they God-centred (objective) or are they person-centred (subjective). The latter is not 'Anglican'.
3. Musical settings of words of scripture, Psalms or Eucharistic propers are always safe because they sit within a long pre-Reformation and post-Reformation history of Anglicanism.
4. Musical choices should always be in relation to the structure of the service – outlined in previous sessions.
5. Remember that the Anglican understanding is that the function of music is not to entertain the congregation, but to be a part of what the congregation offers to God ('Liturgy' = 'public obligation and work / service'). So whilst balancing the need for 'accessible' and 'user-friendly', the starting point is that music is an 'an outward and visible sign' of the worth which the congregation gives to God.

Handout 5.3: Some alternative worship journey shapes

In the late 20th century the Vineyard movement, led by John Wimber, popularised a shape that is sometimes known as the Wimber Worship Curve. In this the sung worship begins quietly with a gentle call to worship, rises in volume through the engagement phase to loud exaltation, then becomes quieter again with songs of adoration and intimacy:



This is a development of the shape first used in 19th century Frontier revival meetings, USA:



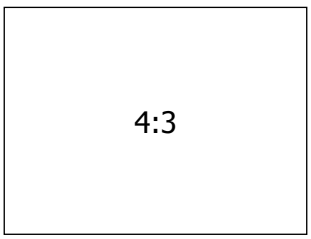
"Hymn sandwich" shape, used in many non-conformist churches:

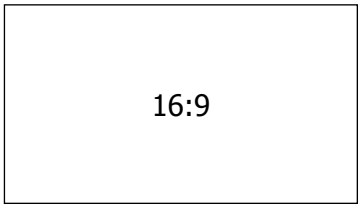
Hymn	Reading	Hymn	Children's talk	Hymn	Notices and Long prayer	Hymn	Sermon	Hymn

Handout 6.1: Using visual technology in worship

1. Screen aspect ratio

Older systems are usually 4:3.
New systems are usually 16:9 (usually known as widescreen)
It's important to know which type you are working with *before* starting to build your presentation.





2. Fonts

This paragraph is in a Serif font (decorative bits on the ends of each letter). Serif is good for reading long sections of prose on the printed page.

This paragraph is in a Sans-serif font (no decorative bits). Sans-serif is best for screen reading.

The aim is to enable the congregation to see quickly and clearly. Keep it simple - Arial or Trebuchet are often best. Bear in mind that not all computers have the same fonts installed, so if you prepare your presentation on one machine, then project it on another, the layout you spent so long getting right may now be wrong. Check font compatibility before you start.

Be consistent in how you use fonts throughout your presentation - and don't use more than two or three.

Size of font

There is no one-size-fits-all solution. It depends on the size and resolution of the screen, its distance from the back row of the congregation, and the software platform you are using. Find out what works for your church.

Font size should be used consistently throughout a presentation. Some worship software adjusts the font size for every slide to suit the number of words on the screen. This is distracting and should be avoided.

3. Line breaks and indentation

Line breaks are helpful in enabling the congregation to speak together. Compare the following:

We believe in God the Father, by whose great mercy we have been born again to a living hope, through the resurrection of Jesus Christ from the dead. We believe in God the Son, who died for our sin, and rose again for our justification. We believe in God the Holy Spirit, who bears witness with our spirit that we are the children of God. We believe in one God: Father, Son and Holy Spirit. Amen. from *Prayers for the People*	We believe in God the Father, by whose great mercy we have been born again to a living hope, through the resurrection of Jesus Christ from the dead. We believe in God the Son, who died for our sin, and rose again for our justification. We believe in God the Holy Spirit, who bears witness with our spirit that we are the children of God. We believe in one God: Father, Son and Holy Spirit. Amen. from *Prayers for the People*

Line breaks help divide the text into section of natural speech
Indents show the continuation of a sentence, or the start of new subject matter
Secondary indents show the continuation of a phrase within a sentence
Paragraph breaks (with space above) show the start of a new sentence, or a new idea.

4. Indicating when the congregation speak

Use bold type for congregational sections. On screen it can be helpful to also apply a pale yellow colour to the bold print.

Praise the Lord, O my soul;
praise the Lord!
O Lord my God, how great you are;
robed in majesty and splendour.
Praise the Lord, O my soul;
praise the Lord! Amen.

Do not use bold all the time. It looks ugly, and limits your scope for highlighting specific words when needed.

5. Use of capitals

The tradition in poetry has been to capitalise the start of each line. But when presenting hymn/song texts…

Capitals disrupt the flow
Of a sentence
And, rather like italics, they Lose
Their Impact if Over-used.

Capitalising references to the Deity

For some, this is essential as a sign of respect and reverence. It is assumed that this is traditional practice, but in fact most of the mainstream Bibles (AV, NEB, GNB, NIV etc) do not capitalise personal pronouns ("You", "Thee" etc.). Once you start, you are locked in, and, especially when combined with first-line capitalisation, the result can be a sea of capitals that obscure the meaning of the words.
For readability, it is best to restrict the use of capitals to the following:

- Trinitarian titles, such as 'Lord', 'Father', 'Son', 'Spirit', 'Three-in-One' etc.
- All names for God where there is a direct address such as "O Master", but not for relative titles: "O Lord, you are my master, saviour and king".
- Substantive titles where there is no other indication in the verse that you are referring to Deity: "O worship the King all glorious above", "O Love that will not let me go".
- Titles which are key to a verse, and have deliberate parallels in the other verses, e.g. Isaac Watts' Join all the glorious names - verse 1 'Saviour', verse 2 'Prophet', verse 3 'High Priest' etc.
- Titles which might otherwise be ambiguous, e.g. 'Lamb'.

6. Punctuation

The trend in many published song books and worship projection systems is to use no punctuation. Why this is so is not clear, but it risks obscuring the meaning of the text. Punctuate as you would in normal prose where possible.

The poetic nature of some lyrics requires a creative approach to punctuation. Often the use of dashes and semi-colons can help to clarify meaning and make grammatical sense.

7. Use of italics and underscore

Italics may be used to *emphasise* certain words. They are also useful to indicate the chorus, although long blocks of italicised text are tiring on the eye. <u>Underscore</u> is the least attractive method of emphasising text, and should never be used.

8. Use of continuous capitals

This is tiring on the eye when used for long sections, and it also has the tendency to make it look as if you are shouting. It can be useful to indicate men/women divisions, e.g.

MEN: I'm gonna get up and worship the Lord.
WOMEN: I'm gonna get up and worship the Lord.
ALL: We're all gonna get up and worship the Lord,
though this terrible song's gonna make him bored.

9. Text alignment

The current trend in worship software
is for
centred text.
This is unnatural to read,
and makes it harder for the eye to
move from one line to the next.

Left-justified text,
on the other hand
is more natural to read,
and easier when the lines of text are of very different lengths,
because the eye
jumps back to the same point each time.

10. Use of colour

White on black is usually clearer on screen than black on white.
In some venues, a light off-white is easier on the eye than pure white.
Avoid mixing bright red and blue, or bright red and green - these combinations cause eye strain.
Don't use too many colours in one presentation. Do be consistent.
Remember that in almost every situation the brightness of the projection screen will be much less than the computer screen. Subtle colour differences may therefore go unnoticed.

11. Backgrounds

In most cases, a plain background is best. If using an image or video loop for a background, make sure it does not impede the clarity of the text. Inspirational waterfall scenes may seem at first to aid worship, but not if they make it harder to read the words. For many people the use of any

images in the background makes deciphering the text impossible, and therefore they should be avoided

12. Copyright line

The author should always be acknowledged. If the hymn/song is currently in copyright, then the copyright details must also appear, in the form specified by the copyright owner. This is usually the © symbol, followed by the year of copyright, then the name of the copyright owner.

If the church has a CCL license, the CCL song number should also appear, along with the licence number.

The copyright line should be smaller than the main text. Where copyright is not known, put

> Here's a trendy worship song,
> let's all praise and sing along.
> Content, though, is rather slim -
> how I wish we'd sung a hymn.
>
> © 2013 Rastus McHoot, Sacred Nose and Elbows Music, CCL Licence No. 12345

"Copyright control".

13. Transitions

Transition styles are largely a matter of taste. For hymns and songs it's better to avoid transitions altogether, as people need to be able to see the content immediately when moving from verse to verse.

14. Operators

Judging the precise moment to move to the next slide is a skill to be learned, and will depend on the song. Ideally operators should rehearse along with the music group.

The operator is a vital part of the worship team, and should be valued accordingly. This means giving clear expectations (arrive early, prepare thoroughly, know the equipment) and adequate training and support.

Handout 6.2: Leading the Intercessions

"People will not expect us to be experts in drains or finance, but they will expect us to be experts in prayer. And that is what they should expect from us" (Desmond Tutu, in Ian Cowley, *The Contemplative Minister,* BRF 2016, p10).

'True intercession … … is about solidarity, not wish lists. It grows out of our relationship with our heavenly Father and our love for one another. We pray because we love, not merely to acquire things.' (Paul Bradshaw & Peter Moger ed., *Worship changes lives*, CHP, London:2008)

This is not a definitive guide to leading intercessory prayer, but contains some ideas to help the church family to pray effectively.

What is Intercessory Prayer?

Intercessory Prayer is …

- The corporate prayer of the whole church.
- A biblical invitation to bring our thanksgiving and our needs/the needs of others to God.
- A humble and earnest petition.
- Part of a long tradition, praying on behalf of congregation, community, and world.
- A way of loving people.
- Acknowledging our connection with and concern for the world.

Intercessory Prayer is not …

- Individual prayer writ large.
- Confession.
- Meditation.
- Sermon.
- Critical or judgmental.
- Telling God what we think of the 'hot' issues or telling people what we think God thinks.

Preparation

Do …

- Set aside time to prepare, but not too early in the week or you may need to re-write to include the latest news.
- Read through the bible reading(s) for the service.
- Be aware of special themes for certain services: e.g. Mother's Day, Sea Sunday, Education Sunday, etc.
- Liaise with the preacher and service leader.
- Look at the newspapers and TV news for the current topics.
- Be aware of what is happening in your local community.
- Use printed prayers from books if they are appropriate.
- Check the news/internet/teletext before you leave to make sure you don't miss anything important.
- Be aware of who will be present: baptism family? Town council?

Don't …

- Preach a second sermon.
- Use the prayers to criticise others.
- Try to pray for everything every time.
- Make the prayers longer than the sermon!
- Tell God what he already knows. ('O Lord, George is having a hip operation in Ward 10 of the General Hospital …')
- Be out of date.

Structure the Intercession

Why?

- To help to enable others in prayer.
- To keep prayers short and succinct.
- To give focus and direction.

Whom or what to pray for?

- Divide the prayers up into topics to give clarity and flow.
- Try not to use the same topics each time you lead.

Traditionally, we include the following themes in the following order:

- The Church
- The world
- The local community
- Those who suffer
- The communion of saints

However, we can pray in any form, but clear structures and patterns help people to follow and engage.

A consistent pattern should be used throughout the prayers on a particular day:

Biddings and Congregational Responses

- Biddings and responses can give prayers a sense of rhythm and flow.
- They help people to know how and when each prayer is ending.
- They invite people into a dialogue of prayer rather than being merely passive.
- They allow people structured space to pray their own prayers.

They should be short and memorable. The following may be familiar. You can make up your own. Plenty of examples can be found in *New Patterns For Worship* in the section on 'Prayer', p.171-218.

Lord, in your mercy
hear our prayer.

Lord, hear us.
Lord, graciously hear us.

Lord, meet us in the silence
and hear our prayer.

Prayers should be consistently addressed. Think carefully about whether you are addressing Father, Son or Holy Spirit. The congregational response can reflect this – for example:

Prayers might begin…

'Let us pray to the Father.'

Father, Lord of creation,
in your mercy, hear us.

Or 'Jesus said' …

Saviour, we hear your call.
Help us to follow.

Or We pray to God to fill us with his Spirit …

Lord, come to bless us.
Fill us with your Spirit.

Pastoral Sensitivity

You may know of people who are sick, dying, or simply having 'a hard time'. Some people will tell you all about their problems, but they may well not expect the whole congregation to hear about them during the
intercessions.

Do …

Be loving and caring.

Treat others as you would like to be treated.

Respect confidentiality.

Don't ...

Be tempted to 'share' personal details.

Use personal information without asking the person first.

Embarrass an individual or family.

Can we all say Amen?

Be careful when you pray for difficult situations.

Can everyone join in your prayer with integrity?

'Do not push people into praying something they do not believe can happen.' (From How to … Lead the Prayers, Grove no. W169)

Delivery

When?

- Know when the prayers come in the service.
- Know when you should go to your place to lead.
- Where?
- Will the prayers be led from the lectern?
- Will the prayers be led from the body of congregation?
- Will you be using a microphone?

How long?

- Be sensitive to the overall length and flow of the service.
- If necessary, be prepared to miss a section out rather than making a long service even longer!

How?

- Allow the congregation time to sit or kneel and then time to settle before you start. Watch to see when they are ready.
- Clear speech is very important, so keep your body and your head upright especially if you are kneeling.
- Use the microphone. Speak slowly and clearly (mumbling becomes louder but less intelligible with a microphone).
- Choose words carefully. Avoid words like 'just'! Be specific and not apologetic.
- Make the end of the prayer time clear. It helps everyone feel comfortable and secure.

Prayer is more than just words – using silence

'Prayer is what starts when the words stop'.

- Don't be afraid of silence. Creative pauses enable others to reflect on what has been said and leave room for people to add their own prayers.
- You can guide people's thinking for silences with open phrases, such as, 'We hold before God …' or, 'Let us think about the week to come …'

Using music in the prayers

Music reaches places that words cannot touch.

- A simple sung response might be used in between the intercessions: there are many suitable Taizé, Iona or other simple chants to choose from.
- A well known hymn with intercessions between each verse.
- A piece of music might be played underscoring the voice of the person leading the spoken prayers. It could be a hymn or spiritual song, a secular song or an instrumental piece. A gentle instrumental version of 'Be still, for the presence of the Lord' may help us to focus on simply being still.

And Finally…

Pray thankfully … 1 Timothy 2:1
Pray briefly … avoid long, drawn-out details
Pray clearly … use words and ideas people will know
Pray specifically … ask God to do definite things
Pray expectantly … something is going to happen
Pray humbly … you do not have all the answers (2 Chronicles 7:14)
Pray boldly … that is our privilege (1 John 5:14)

From How to Lead the Prayers, A. de Lange & L. Simpson (Grove no.W169)

Appendix 1

Some useful resources

Common Worship Festivals volume, Archbishops' Council, CHP
New Patterns for Worship, Archbishops' Council, CHP
The Book of a Thousand Prayers, A. Ashwin, Zondervan, 1996
Worship Changes Lives: How it works, why it matters, Ed. P. Bradshaw & P. Moger, CHP, 2008

Hear our Prayer – Gospel based prayers for Sundays, Holy Days and Festival Years A, B, C, Canterbury Press, 2003
David Adam: Intercessions based on Sunday themes for Years A, B, C, Canterbury Press
The Intercessor's Guide: How to Lead and Write Intercessory Prayers, Canterbury Press, 2007
Leading Intercessions, R. Chapman , Canterbury Press, 1997
Praying with Stuff, S. Dakin, Grove no.S107, 2008
How to … Lead the Prayers, A. de Lange & L. Simpson, Grove no.W169, 2002
The Intercessions Handbook, J. Pritchard, SPCK, 1997
The Second Intercessions Handbook, J. Pritchard, SPCK, 2004
Labyrinths and Prayer Stations, I. Tarrant & S. Dakin, Grove no. W180, 2004
Multi-sensory Prayer, S. Wallace, Scripture Union, 2000

Appendix 2
Symbols and Images

Suggestions for use with small groups or prayer stations: all our senses - hearing, sight, touch, taste, smell – can be used. This can be more difficult with a large congregation or normal church layout, though one way of overcoming this could be through careful use of OHP/ppt slides.

Images or symbols…

- Can be helpful.
- God can connect with his people through ordinary life.
- Hearing, seeing, doing can transform our lives.

Examples…

- Candles
- Incense
- Seeds
- Pebbles
- Glass beads
- Water
- Sand/Soil
- Post-it notes
- Patchwork
- Pictures
- Icons
- Food items
- Balloons
- Anointing oil
- Nails (eg Good Friday) or Flowers (eg Eastetide)

Handout 6.3 Eucharistic vessels and linen

The *paten* is a small round plate used for holding the priest's wafer, or priest's and people's wafers if a ciborium is not used.

The *ciborium* is like a small chalice but with a lid. It holds the people's wafers and may be used for administering wafers or bread to the people instead of the paten.

The *chalice* is the large cup for the wine.

Unconsecrated wine and water are kept in *cruets*, usually of glass, which usually sit on a *credence table* to the south side of the altar. On the table is also a small dish, usually glass, a jug of water, and a *lavabo*, or white linen towel, for use at the Ablutions or washing of the priest's hands.

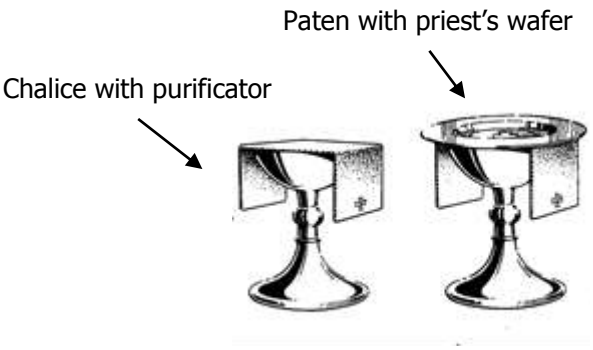
A *purificator* is used for wiping the chalice during the Administration. When the vessels are assembled, it is placed across the chalice to prevent it scratching the paten. The purificator is of white linen, about the size of a large handkerchief. It must be laundered after each service.

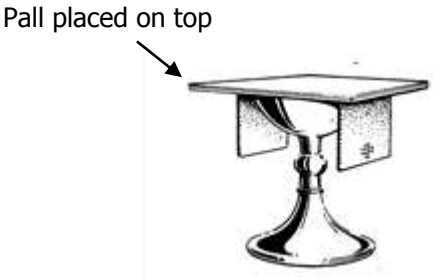
The *corporal* is a larger square of white linen. It is spread on the altar and the chalice and paten are placed upon it. When not in use it is kept folded in the *burse*.

The *burse* is made of a heavy material to match the veil. It is a case about 9 ins. square, hinged on one side. The corporal and pall are kept inside it when not in use.

The *veil* is made of a heavy material, of a seasonal colour to match the altar frontal and other vestments. It is draped over paten and chalice when the vessels are assembled. The priest later unfolds it and puts it on the altar.

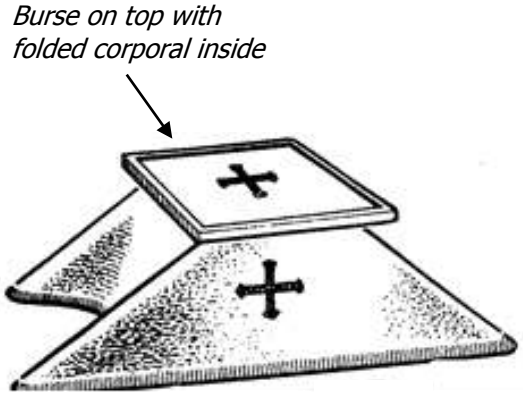
The *pall* is a small square of white linen stiffened with card, used to cover the paten and the chalice.





Veil folded (so cross is at the front facing the congregation)





Local customs vary, so things may be done slightly differently from this at your church.

Handout 7.1: Spiritual Styles (David Csinos)

Word-centred people value thinking. They learn about God and grow spiritually through spoken and written words. Preaching, Bible study, clearly-articulated beliefs and rational argument are important to them. The words that are used are crucial – they need to be properly thought-out and carefully chosen. These people may like to participate in the reading – or writing – of words used in the service. Learning is important.	**Symbol-centred** people value images, symbols and metaphors. They see God as the ultimate mystery, beyond all human understanding. They look to nature, art, silence and meditation to open up the reality of God for them. They may like being alone with God. They are likely to be uncomfortable with the use of lots of words.
Emotion-centred people value feelings. They learn about God and grow spiritually by getting in touch with their deepest emotions. The performing arts (music, dance and drama), close personal relationships, the experience of conversion and testimony all feature in their spiritual world. They may like to be actively involved in church worship and to be able to discuss their experiences.	**Action-centred** people focus on justice, healing and social transformation. Their relationship with God is lived rather than spoken or felt. They express their faith in what they do, both in their involvement in church activities and in their daily life, listening for the cries of the poor and identifying with the needs of the world. They are likely to be uncomfortable with the use of lots of words, and with thinking conceptually as they prefer concrete actions.

http://www.faithformationlearningexchange.net/uploads/5/2/4/6/5246709/saturation_spirituality-creating_environmentsthatnurtureallchildren_-_csinos.pdf