

**Implementing
the Learning Outcomes in
Worship and Liturgy
from *Shaping the Future***

**A Discussion Document
by the Liturgical Commission**



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1. Introduction

- 1.1 The work of the Liturgical Commission is not just concerned with texts. It is also concerned with the whole business of the transformation of both the clergy and the people. In 1990 the Liturgical Commission was one of the founding sponsors (along with the Alcuin Club and the Group for the Renewal of Liturgy) of *Praxis*, which through its conferences and regional networks and through *Praxis News of Worship* has formed and informed a whole generation of worship leaders and practitioners. More recently the Commission has taken this a step further with its Transforming Worship initiative, through the report *Transforming Worship: Living the New Creation* (GS 1651, 2007) and through the Transforming Worship website: www.transformingworship.org.uk
- 1.2 The whole Transforming Worship rationale is that ‘worship should transform us, that done well it plays a part in transfiguring our humanity and fashioning our lives’ (*TW*, pp. 2-3). So, too, there is an intrinsic understanding that worship and mission are inextricably linked because between them they capture our response to God’s saving act in Jesus Christ (*TW*, p. 3). This principle is at the heart of the Christian faith and is perhaps the key distinctive contribution that Christianity offers to our world. It follows that if our lives are to be changed effectively we also need to transform the way we worship. So much excellent worship and liturgy already exists. *Transforming Worship* is an initiative intended to engage parishes, deaneries, dioceses and indeed the Church of England as a whole in this process of transfiguration by setting up some signposts for better formation and resourcing.
- 1.3 Worship, especially if it is to be transformative, belongs to the whole people of God. However, the experience of worship can be made or marred by those who lead it. It is true that through the work of the Holy Spirit worship is still possible when liturgy is poorly prepared or poorly led, but good and well prepared liturgy will inspire the church family to joyful living (*TW*, p. 8). Those who lead our worship need therefore to be literate in both the texts and the symbols which shape our worship, as well as having that innate self-awareness

which allows those who lead worship to sacrifice something of themselves in order to 'be' an appropriate leader of worship.

- 1.4** This is particularly important at a time when the whole shape of curriculum and training is under review through the initiatives laid out within the Church of England in the recent reports from the Ministry Division of the Archbishops' Council, namely *Formation for Ministry within a Learning Church* (London, 2004) and *Shaping the Future: New Patterns of Training for Ministry Lay and Ordained* (London, 2006). A parallel initiative is also being undertaken for the Anglican Communion as a whole through the work of TEAC (Theological Education in the Anglican Communion), a working party of the Anglican Primates. New ways of training both lay and ordained ministers are being explored, new partnerships both Anglican and ecumenical are being established, and new curricula are being designed with contextual theology at their heart. Yet, at the same time, the number of those who are specialists in liturgy and worship at theological colleges and courses is declining – due in part to the lack of research opportunities for research in liturgical studies at British Universities over the last twenty years and in part to a tendency to see liturgical or worship studies as a subject which can be handled by non-specialists in addition to their 'main' discipline.
- 1.5** It is in this climate that the Liturgical Commission offers this discussion document in order to both challenge and inform those charged with responsibility for the curriculum in liturgical studies and those concerned with the formation in worship of ministers during both the pre-and post ordination or licensing phase of training (IME 4-7). In particular it is aimed at those who teach liturgy in colleges, in courses and in the new Regional Training Partnerships and at CME Officers and those with responsibility for reshaping the curriculum in IME 4-7.

On behalf of the Commission:

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Chairman

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2. What Does *Shaping the Future* say?

2.1 Background to the Report

- 2.1.1** The *Shaping the Future* report contains detailed guidance on a range of educational and training issues arising from the work of task groups on Education for Discipleship, Reader and Preacher Training, the ordination curriculum and the post-ordination phase of training.
- 2.1.2** However, within this overall process differing methodologies were sometimes employed. For example, whilst the Reader/Preacher Task Group produced a national and ecumenical specification for the education and training of Readers and Preachers, the task groups on the ordination curriculum and the post-ordination phase of training, on the other hand, wished to avoid producing a tick list of competencies to be achieved and instead offered a series of Learning Outcomes to be achieved by the completion of different stages in an individual's ministerial development. These were produced in tabular form on pp. 68-72 of *Shaping the Future*. There are four sets of Learning Outcomes in all listed here. The first set are those which need to be achieved by the candidate at the point of selection. The second set are outcomes which need to be achieved by the point of ordination. The third set are learning outcomes to be completed by the end of formal IME (end of curacy). The fourth and final set are a list of learning outcomes designed to measure the readiness of a priest to seek a post of incumbent or equivalent status. In this discussion paper we have primarily been concerned with learning outcomes relating to the point of ordination and to the point of completion of IME.

2.2 The Study of Liturgy and Worship in *Shaping the Future*

2.2.1 Reader and Preacher Training

2.2.1.1 The training specification for Reader/Preacher Training falls into three main areas:

- Knowledge and Understanding
- Competence (Skills)
- Conviction (Spirituality)

2.2.1.2 Under *competence* two sets of skills are identified relevant to the study of liturgy and worship. The first is entitled 'worship leading skills' and the second 'preaching skills'.

2.2.1.3 Under 'worship leading skills' training is required to develop in the student skills in:

- reading the Bible clearly and in an appropriate manner
- leading prayers and meditations with sensitivity
- using denominational and other resources appropriately
- choosing appropriate hymns and songs
- working collaboratively with musicians and other worship leaders
- using the arts and new technology appropriately
- devising and leading a variety of services such as all-age worship
- evaluating what has been prepared against accepted liturgies

2.2.1.4 Under *preaching skills*, so that 'the challenging and comforting Good News of God's love in Christ may be

proclaimed' the Reader/Preacher in training must develop skills in:

- handling biblical passages appropriately and imaginatively
- setting Bible passages and short stories in their wider context
- using commentaries and other tools
- relating Bible exegesis and contemporary experience
- articulating faith and theology in an informed and accessible way
- developing a variety of styles of preaching appropriate to different groups and contexts
- choosing and organizing other activities that might function as a sermon

2.2.1.5 This is a useful and appropriate list of skills. It is also underpinned in the 'Knowledge and Understanding' section of the report by laying down a marker for an exploration of 'the theology of worship, the diversity of worship and liturgy in our denominations and their significance for the contemporary church' (*Shaping the Future*, p. 39). In particular the Reader/Preacher should be able to:

- recognize the pattern of the Church year, theological themes and the wide use of the Bible in the Revised Common Lectionary
- explore traditional and contemporary expressions of spirituality in the Christian Church and beyond.

2.2.1.6 This material lays down a marker for the importance of the study of theology and worship in the training of Readers/Preachers. If one were to try to identify gaps in the coverage it would be with respect to the need for Readers/Preachers to understand the shape of worship, in particular the need to understand the shape of Anglican

worship, and of the need also to relate worship contextually to the particular pastoral/ community context in which the Reader/Preacher finds him- or herself both in their own home church and whilst on placement.

2.2.2 Learning Outcomes for Ordained Ministry

2.2.2.1 In a statement of expectation for ministerial formation which appeared in the report *Formation for Ministry within the Learning Church* (London, 2004) five qualities are listed which are expected of those called to ordained ministry. Of these five, two specifically mention worship. Amongst other qualities the Church is to seek ministers who are willing to:

- immerse themselves in faithful obedience in the Church's life of prayer and worship, and its critical engagement with Scripture and the Christian tradition
- be dedicated in bringing their gifts of leadership, pastoral care, worship and mission to the service of the Church through their calling to ordination.

2.2.2.2 But what are the Learning Outcomes which are intended to test this? In *Shaping the Future* we read:

At the point of ordination candidates should:

- demonstrate gifts for and proficiency in leading public worship and preaching, showing understanding of and good practice in liturgy and worship in a wide range of settings.

At completion of IME candidates should:

- demonstrate skill in presiding in public worship in the congregation(s) in ways that foster rich corporate worship.

Finally, *in order to be licensed to a post of incumbent or equivalent status candidates should:*

- demonstrate skills in presiding in public worship, in the congregations in ways that foster rich corporate worship.

Shaping the Future, p. 68

2.2.2.3 Here are listed concern for proficiency in leading public worship and in preaching, and a recognition that this needs to be underpinned by an understanding and formation of good practice in liturgy and worship. Yet unlike the section on Mission and Evangelism (*Shaping the Future*, p. 70), which might be lifted wholesale from the document and imported as a set of robust learning outcomes into a module on Mission and Evangelism, no more coverage is given to Worship and Preaching. There seems to be an inherent assumption that those responsible for pre-ordination training, and also diocesan training officers who are responsible for IME 4-7, will know instinctively what learning outcomes and content need to be part of any course on worship and preaching. This may once have been the case, but in an era when liturgy and worship are often taught by staff whose chief discipline is a different area of the curriculum perhaps more help and guidance need to be offered to underpin the existing Learning Outcomes enumerated above. Moreover, in the multi-faceted and already overburdened curriculum for both IME 1-3 and IME 4-7 much of the real learning in the spheres of liturgy, worship and preaching needs to take place outside the classroom in the placement context (for IME 1-3) or in the training parish (for IME 4-7).

2.2.2.4 But what are the areas of shared concern which need exploration here? Again there is an assumption that training incumbents or the diocesan officers who guide them will know instinctively what are those issues which need to be attended to. Evidence gathered over a number of years, however, by those who have worked for many years in theological training or in the supervision of curates, would suggest that, sadly, this is not always the case.

3. What does TEAC say about the Study of Liturgy and Worship?

3.1 Introduction to the Ministry 'Grids'

3.1.1 The Primates of the Anglican Communion have commissioned a working party to look at the whole area of theological education and to report on differing competencies that are considered to be essential for people engaged in various kinds of ministry and discipleship across the Communion. Their findings have been produced as a series of grids looking at competencies expected of:

- Bishops
- Priests and Transitional Deacons
- Vocational Deacons
- Catechists and Licensed Lay Ministers
- The Laity both during preparation for and after Baptism

These grids can be found by visiting:

<http://www.anglicancommunion.org/ministry/theological/teac/index.cfm> and then following the documents link.

3.2 Competencies in Liturgy and Worship in the TEAC Grids

3.2.1 The grids begin with the experience of the laity. An understanding of, and appreciation for, worship begins with the whole people of God. Thus candidates for baptism are to:

- Understand the basics of the sacraments of Baptism and Holy Communion and are helped to discover the joys of liturgical worship

Those recently baptized as new Christians are:

- Helped to experience and appreciate the Christian year through being part of the worshipping community and, depending on local custom, are also welcomed into the eucharistic community.

Meanwhile, those growing in faith and mature in their faith should:

- Be formed in a pattern of regular worship and self-examination and in participation in the sacraments

and are encouraged to:

- make connections between worship and their everyday lives
- make worship part of who they are.

3.2.2 All the other grids build on this understanding that worship matters for *all* Christians. Specific liturgical roles are explored for differing types of ministry. For example, by the time of licensing, Lay Ministers and Catechists are expected to be competent in:

- reading the lessons, preaching, administering the chalice, leading worship and leading intercessions

For other ministries, however, the grids are tantalizingly less specific. Vocational deacons are expected by the time of ordination to be:

- experienced in and competent in exercising the specific liturgical roles linked to diaconal ministry in their context.

Priests and transitional deacons are expected by ordination to be:

- rooted in corporate worship and show sensitivity, understanding and competence in leading worship.

Finally, bishops are expected to:

- learn appropriate ways of presiding at episcopally led liturgies in a variety of contexts.

3.2.3 This is a helpful list of competencies, yet how they are to be acquired is not explored. In this way the TEAC competencies closely mirror the learning Outcomes in *Shaping the Future*. As in that document, there seems to be an assumption in the TEAC grids that candidates and those responsible for training will know, almost by a process of osmosis, how these competencies are to be acquired. But is that really the case? It is for this reason that the Liturgical Commission offers some suggestions, for discussion, as to how these learning outcomes, or competencies in the case of the TEAC grids, are to be achieved.

4. Some suggestions from the Liturgical Commission for implementing the Learning Outcomes in the Study of Liturgy and Worship for IME

We are not in the business of offering a curriculum for the study of Worship and Liturgy for IME. To do so would run contrary to the spirit of the Learning Outcomes in *Shaping the Future* and the competencies in the TEAC grids. Nor are we in the business of telling colleges, courses and schemes, diocesan training officers or training incumbents how they should teach liturgy and worship. Rather, our intention is to encourage good practice in this whole area and as a result offer six objectives for consideration by teachers of liturgy, by diocesan officers responsible for IME 4-7, and by training incumbents in their work and exploration of liturgy and worship with those in training.

These six objectives may be summarized as indicated opposite.

Six Objectives

1. A deepening awareness of the deep structures of Christian worship and of the traditions and practices of worship in Christian history and across the globe;
2. A greater appreciation of the sources from which our patterns of prayer and present liturgical forms of service are derived and a competence in using them;
3. An understanding of both sacramental and non-sacramental forms of worship and of the transformative power of these in the life and work of the Church;
4. Skill in presiding at worship, including the use of pitch, pace and body language, as well as skills in arranging liturgical space for worship, in positioning fittings and furniture, in using art, and in creating appropriate space for movement and bodily gesture in acts of corporate prayer;
5. A greater sensitivity to, and a greater competence in, a variety of 'liturgical languages', including the use of symbols in worship; measuring the pace and flow of liturgical rites; and the use of silence, music and song;
6. An awareness of the need to be as inclusive as possible to the needs of differing groups in preparing and leading worship and of the importance of this within the mission and ministry of the Church.

4.1 'The Journey through the Liturgy': a basic understanding of the deep structures of Christian worship

4.1.1 Candidates should be thoroughly familiar with the shape (pattern or 'deep structure') of the *Common Worship* services, as outlined in the preface to the Main Volume:

'The journey through the liturgy has a clear structure with signposts for those less familiar with the way. It moves from the gathering of the community through the Liturgy of the Word to an opportunity of transformation, sacramental or non-sacramental, after which those present are sent out to put their faith into practice.'

*Common Worship: Services and Prayers
for the Church of England* (2000), p. x)

4.1.2 For this reason, worship is integral to the whole process of Christian and ministerial formation. It therefore deserves a deliberate place and weighting in programmes of both discipleship and ministerial formation. In particular, those wanting to grow as disciples should reflect on 'Why Worship Matters'. At the same time, those called to Christian ministry should reflect on how to enable the *laos* to worship more meaningfully, understanding both what it means to be a worshipper as well as how to lead worship. Those responsible for training and those in the pre- and post-ordination phases of training should therefore, we suggest, reflect upon the shape of the liturgy (a) theologically; (b) historically (not least in comparing and contrasting contemporary texts with the *Book of Common Prayer*); (c) in terms of ecumenical relationships; and (d) in terms of the relationship of worship to missionary potential. They should also endeavour to relate it to 'alternative', 'all-age', charismatic and extempore traditions of worship, so that the capacity of liturgical shape to enable 'non-liturgical' worship (or, the Anglican tradition of the 'third service') is appreciated. At the same time, accessible contemporary expressions of worship should be allowed to dialogue with the inherited tradition.

4.1.3 So in terms of an understanding of deep structures an appropriate Learning Outcome might be:

1. Understanding of deep structures

At ordination candidates should:

- *Be articulate about the deep structures of the liturgy, and*
- *Be able to shape liturgical celebration*

At the completion of IME candidates should:

- *Be competent in doing so with informed, multi-perspectival and critical understanding of such structures*

4.2 Sources and Patterns for Prayer

4.2.1 In recent years the church has gained a wealth of liturgical texts and resources. Yet so often congregations are unaware of the riches on offer beyond what is offered between the pages of their parish Sunday Service booklets. It is imperative, if this 'lowest common denominator' culture is not to become the norm, that at ordination candidates should become familiar with the whole variety of Common Worship texts ranging from texts used at Baptism and at the Occasional Offices (*Common Worship: Pastoral Services* – 2nd edn, 2005; *Common Worship: Christian Initiation* – 2006) through to the wealth of seasonal provision in *Times and Seasons* and in *New Patterns for Worship* (TW, p. 42).

4.2.2 At the same time, those in training need also to retain a familiarity with the texts of *The Book of Common Prayer* and of its particular place in the historical and doctrinal development of the Church of England. There needs, for example, to be an understanding of the relationship between what we pray (*lex orandi*) and what we believe

(lex credendi) and of how this has influenced the emphasis on common texts and structures apparent in the Canons of the Church of England relating to worship.

- 4.2.3** Ecumenical training for all or part of training is becoming an increasingly familiar pattern as the Regional Training Partnerships, first envisioned in *Formation for Ministry within a Learning Church*, take root. At best, shared worship has the effect of enriching worship by exposing students to traditions whose worship is different from their own. At worst, however, such worship can become a boiled-down digest of all traditions which is true to none. When working ecumenically, colleges and courses should therefore aim to give students an authentic experience of differing traditions by inviting those leading to do so according to their own tradition (*TW*, p.44).
- 4.2.4** Those who lead 'Fresh Expressions of Worship' or who are interested in alternative forms of worship may find themselves using traditional texts in traditional ways very rarely. However, it is just as vital that those who will be leading worship in non-traditional forms have a high degree of preparation both in the theology behind the traditional texts and in the forms of service authorized by Canon in order that they might develop an intuitive understanding of what makes Anglican worship distinctive and be able to tap into some of its riches in new and contemporary ways.

- 4.2.5 In terms of an understanding of the sources and patterns for prayer an appropriate Learning Outcome might be:

2. Sources and Patterns for Prayer

At ordination candidates should:

- *Have an understanding of the history and shape of the Book of Common Prayer and of the Canons of the Church of England as they apply to worship,*
- *Have a knowledge of the 'family' of Common Worship texts and their possible applications,*
- *Understand the relationship within Anglicanism between what we pray and what we believe*
- *Have an understanding of the Christian Year and of the liturgical seasons.*

At the completion of IME candidates should:

- *Be competent in leading Sunday Worship in accordance with the provisions of both the Prayer Book and Common Worship*
- *Be familiar with the opportunities for worship available through the Initiation and Pastoral Services and be competent in handling them*
- *Have displayed an ability to shape worship for different seasons and/or special occasions.*

4.3 Sacramental and Non-Sacramental Worship

4.3.1 Whilst affirming the core role of the Eucharist in worship, institutions responsible for training, training incumbents, and those in pre- and post-ordination training should also, we believe, explore the means of 'expanding the repertoire' of contemporary liturgical practice, and consider not only 'accessible contemporary expressions of worship' but also the richness of expressions of worship bequeathed by long Christian tradition (and not least, within it, the Anglican tradition).

4.3.2 Sacramental Spirituality

4.3.2.1 At the centre of this is the challenge to retrieve or discover a fully-rounded sacramental spirituality. At the very least, candidates should understand and be able to express the considerable richness of the *Common Worship* material which intends to broaden worshippers' sense of sacramental celebration.

4.3.2.2 A robust sacramental spirituality also needs to engage with the emphasis in contemporary sacramental theology concerned not so much on 'moments' as on 'process' – as in the Doctrine Commission report *We Believe in the Holy Spirit* (London, 1991), ch. 5: 'Spirit, Sacraments and Structures' and, in a developed form, in *Common Worship: Christian Initiation* (2006). Those engaged in training in liturgy and worship should therefore explore with their students ways in which a renewed emphasis on process presents fresh challenges for missionary and pastoral practice of occasional offices, as well as encouraging renewed understanding of the gospel sacraments.

4.3.2.3 So to cover the area of sacramental spirituality the following Learning Outcomes might be appropriate:

3 (i) Sacramental Spirituality

At the point of ordination candidates should:

- *Be familiar with the varied history and practice of the sacraments,*
- *Develop an appreciation of the sense of the sacramental in worship, and*
- *Have an understanding of what is entailed in the living out of baptism/eucharist in the world*

At completion of IME candidates should:

- *Be competent in shaping liturgical celebration around sacramental process, and*
- *Be able in their ministry to deepen the worshipper's participation in sacramental celebration.*

4.3.3 Non-Sacramental Worship

4.3.3.1 With the recent introduction of *Common Worship: Daily Prayer*, and with the provision for non-eucharistic Sunday Worship through the flexible Service of the Word provision, the Church of England has a new opportunity to seek to engage its members in spiritual practices at the heart of faith and central to all vocation to ministry: developing and growing their own good habits of *common* as well as *private* prayer, praise and intercession, and engagement with Scripture. Those in training should not only be actively engaged in their own prayer life, however, but should also endeavour to assist others to develop such good habits. In

this they should be familiar with the *Daily Prayer* resources but should also be familiar with the rich resources that have been made accessible from other traditions such as The Iona Community, the Abbey of Taizé in France and the Northumbrian Community.

4.3.3.2 Exploration of a robust and sustainable pattern for daily prayer is especially important in the context of pre-ordination training and in the training and formation provided by title posts. It is crucial that what is promoted as 'best practice' is related to the *range* of patterns now embraced and that the diversity within that range is understood in terms of contemporary social - and spiritual - issues as well as in terms of the inheritance of the tradition. Those responsible for training should, we suggest, explore with their students how the Church's resources can enable a variety of forms of daily prayer and Bible reading appropriate to the diverse circumstances of its authorized ministers, as well as promoting resourceful practice of the same resources that can enable biblical literacy, stable and robust faith among all God's people.

4.3.3.3 So a suitable Learning Outcome to cover the importance of Non-Sacramental worship might be:

3 (ii) Non-Sacramental Worship

At the point of ordination candidates should

- *Be able to reflect on diverse historic and contemporary practices of non-sacramental worship and their respective theological emphases in their cultural and or/ social contexts, and*
- *Within an understanding of, and appreciation for, the rich variety of prayer resources, be able to access forms of daily prayer and the reading of Scripture which feed them in a sustainable way both in common and private prayer.*

At the completion of IME candidates should:

- *Be competent in shaping non-eucharistic worship appropriate to a variety of settings and participants, and*
- *Encourage and resource the People of God in order that they might participate in the Church's pattern of daily prayer.*

4.4 'Beyond the Text': presidency, art, image, symbol and style

4.4.1 In recent years, the Church of England has enjoyed a ferment of liturgical reform, the result of which has been (at least at an official level) the production of many texts. Much guidance is available (although lamentably little-known) to help presiders and assemblies relate the current abundance of texts to liturgical principles shaping contemporary

English Anglican 'style'. Most notable as a teaching aid to address the issues of liturgical presidency is the commentary within *New Patterns for Worship* (2002), which provides a wealth of material for reflection on good and bad practice when leading worship. Very different, but equally thought provoking, is the slim volume on presidency by Robert Hovda, which comes from outside the Anglican tradition but has both wide ecumenical appeal and deep wisdom: R. W. Hovda, *Strong, Loving and Wise: Presiding in Liturgy* (Collegeville, Minnesota, 1976).

4.4.2 Questions about how the texts of worship are presented are also pressing. The advent of new technologies has allowed both highly disciplined and very badly disciplined arrangements of texts to be presented as the 'standard fare' of Anglican liturgy, and the loss in many worshipping contexts of the presence of a prayer *book* has severed particular rites from the wider 'ecology' of rites for Christian celebration across the human life-cycle (as does the sheer quantity of texts, requiring multiple volumes to contain them).

4.4.3 Finally, questions about worship 'beyond the text' are becoming ever more urgent, as new possibilities exist for the use in worship of imagery, art and cinematography in worship. These may, and often do, refresh Christian worship, but they also run the danger of absorbing elements of popular entertainment culture uncritically, almost as if by osmosis. At the very least, such possibilities call for renewed attention to the meaning of liturgical participation, widespread examination of which could foster re-engagement with worship across broad church-styles. Those tasked with the responsibility for training should, we suggest, be particularly vigorous in exploring such questions with their students.

4.4.4 So Learning Outcomes appropriate to matters 'Beyond the Text' might read:

4 'Beyond the Text'

At the point of ordination candidates should:

- *Understand how a presider at worship can make or mar the worshipping experience of others,*
- *Reflect critically upon the interplay of textual and non-textual dimensions of liturgical celebration, and*
- *Make informed choices about principled use of contemporary media in Christian assembly,*

At the completion of IME candidates should:

- *Be competent in shaping the worshipping environment in terms of both leading and ordering worship, and*
- *Be able to engage in the non-textual and non-verbal dimensions of Christian assembly in their own presiding style and in the particular space and particular tradition of a range of congregation(s).*

4.5 *Pitch, Pace, Silence and Music*

- 4.5.1** Getting light and shade into worship goes far beyond the text or even the building. It also depends on pace and rhythm and on the complementary use of word, silence and music. Worship that is led too fast or too slow can disable the experience of both leader and worshipper alike. At the same time, worship which has either no silence or else long and seemingly unplanned pauses can also lead to a loss of a sense of direction. So in worship there needs to be a 'shaping of sound and silence within time and space'. This is music at its most elemental. Such a definition encompasses the whole of worship, not just the items that are sung or played. So even a service which is entirely spoken has musical quality in the way structure, pace and dynamic are treated (*TW*, pp. 63-4).
- 4.5.2** Any worship then, but particularly worship which contains both speech and music (and perhaps movement), requires judgement in the juxtaposition and the relationship of these elements. In particular, the choice of music can also both make and mar worship. All those who plan and lead worship need to exercise discernment and understanding in the choice and use of music appropriate to a wide range of different congregations and to the relevant time or season in the Church's Year and suitable, too, to the musical resources and skills available to them. Many an evening service has been 'killed off' by the dogged determination of those who lead worship to plough their way through the psalms in Anglican chant even when the congregation numbers only half a dozen and there is no choir.
- 4.5.3** Clergy often address the planning and leading of worship with limited experience or understanding of music in worship beyond that which they have encountered directly. Their training for ministry rarely includes any systematic education or applied training. For this reason it is important that during training students become familiar with the specialist professional organizations (such as the Royal School of Church Music, the Guild of Church Musicians and the Music and Worship Foundation, all of which are there to promote the best in church music in all its diversity).

4.5.4 Of course, personal taste, preference and experience of music conditions clergy, musicians and people, and can lead to conflict. Lack of knowledge and confidence, and selective experiences, often contribute to tensions surrounding music and its use in worship. Being able to work sensitively with others who play a significant part in leading worship (such as an organist, choir members or a worship group) is another key skill which must therefore be learned and applied.

4.5.5 So a Learning Outcome to cover matters relating to 'Pitch, Pace, Silence and Music' might include:

5. 'Pitch, Pace, Silence and Music'

At the point of ordination candidates should:

- *Critically reflect upon the importance of pitch, pace, silence and music in constructing an act of worship,*
- *Understand what makes a good hymn or worship song and how to recognize it, and*
- *Know how to place hymns appropriately in ordered worship*

At the completion of IME candidates should:

- *Be able to develop and sustain relationships with others involved in leading worship and be able to draw on their strengths, and*
- *Have developed a resource portfolio of music suitable for different occasions and have begun to use it.*

4.6 *Mission-centred Worship*

- 4.6.1** At a time when issues about inclusion and exclusion in the community have found an overwhelmingly high profile, it matters, for the integrity of the Church, that questions about inclusion and exclusion in the liturgy and the effect of this on mission are also thoroughly examined. Whilst issues to do with using non-gender-specific language were highlighted in the report *Making Women Visible* (London, 1989), other issues such as worship accessible to children, to the disabled, to those of a minority culture, or to specifically urban or rural congregations have only in recent years received proper attention. These issues are not just confined to language: the whole issue of how different people engage in worship is also at the forefront of recent developments. The *Godly Play* initiative, for example, has taken a whole new look not just at story telling but also at an authentically different way of celebrating liturgy.
- 4.6.2** In an increasingly multi-cultural Britain, attention also needs to be paid to what can authentically be done at interfaith gatherings without either offending other religions or diluting the essential nature of Christian worship in what is being offered.
- 4.6.3** Such questions about inclusive and exclusive worship are at the heart of our mission as well as our theology. Yet they also need to be linked to a proper understanding of Christian and Anglican liturgical principles and style. So looking at issues of inclusive and mission-centred worship can therefore be used to provide important points of connection with other parts of the syllabus as part of integrated learning.

- 4.6.4 The issue of inclusive and mission-centred worship might be addressed in training by attention to the following learning outcomes:

6. Mission-centred worship

At the point of ordination candidates should:

- *Be willing to articulate and engage with a variety of perspectives on Christian worship and understand their relation to context and to mission.*

At the completion of IME candidates should:

- *Have begun to shape authentic Anglican worship in the light of consideration of a range of contextual, contemporary and mission related concerns.*