

Youth and Liturgy: an Oxymoron?

A study into how and why Anglican liturgy and the Anglican liturgical tradition are being used in worship targeting young people within the Anglican Church (Tikanga Pakeha) in New Zealand.

by

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Abstract

This research used a mixed method approach to explore how and why Anglican liturgy and the Anglican liturgical tradition are being used in worship targeting youth and young adults in the Anglican Church (Tikanga Pakeha) in New Zealand.

It comes out of my experience of attending a number of non-liturgical services at various youth events which seem hard to describe as Anglican. It also comes out of the wider church's concern about the future of liturgy, particularly as expressed in a recent memorandum from the Common Life Liturgical Commission.

In this study I have offered a description of Anglican liturgy and the Anglican liturgical tradition. Questionnaires were run in two dioceses, and four case studies were examined. These found that most of those with responsibility for worship targeting young people describe themselves as Anglican. It was also found that their decision on whether or not and how to use Anglican liturgy or the Anglican liturgical tradition was significantly influenced by their understanding and past experience of Anglican liturgy, their understanding of the service's aim, and their experience of similar services or gatherings. When the past experience has been negative they have looked elsewhere for models on which to base their worship. Even when they appreciate this tradition many still have questions about its appropriateness with young people. This has led me to question what is being done to make liturgy accessible to young people. The use of the Anglican liturgical tradition was also shaped by: the need to be missional; the desire by parishes to offer significantly different services; and the level of training, mentoring and support offered.

This study has led to some suggestions for future research, particularly on the issues of: the relationship between worship and mission; what help and support young people are receiving to participate meaningfully in Anglican liturgy; and what training and support for those running worship is being currently offered

These suggested areas of further research give rise to several recommendations for the wider church that will enhance our offering of the liturgical tradition to young people and will hopefully help liturgy live and breathe with a new generation.

Chapter One – An Introduction

Background

This research comes out of my current ministry as the Anglican Youth Network Facilitator: Tikanga Pakeha.¹ In this role I have attended various worship services targeting young people. I have been struck both by the non-liturgical nature of this worship and the almost complete absence of anything that I would identify as Anglican. These services have often comprised up to forty minutes of “worship” singing, and then possibly a speaker. This contrasts with my own youth ministry practice where the worship has an Anglican liturgical flavour². I do this because I believe the Anglican tradition has much to offer young people and because I believe worship at Anglican events should be “Anglican”. I am left questioning my understanding and my practice.

One way I have addressed this is through “blogging” on the internet.³ The responses to my questions and posts have been varied. I am seen by some to be trying to make young people “Anglican”. I am told that traditional Anglican liturgy offers nothing to young people: that it is rigid, inflexible, boring, unrelated to their lives and gives them no sense of a transcendent encounter with God. As such it is a thing of the past and of no use in youth ministry today. Others are clear that Anglican liturgy is a profound gift for young people, and that we need people trained and enabled to use it.

My experience has left me concerned that we seem to be abandoning our roots. While it has been claimed by some youth workers that this is what young people want, I wonder if more often it is what the youth leader wants. How much do the

¹ This role was established to advocate for and resource youth ministry and young people within the seven dioceses (Tikanga Pakeha) of the Anglican Church in Aotearoa, New Zealand and Polynesia. The Anglican Church is divided up into three semi-autonomous cultural streams (Tikanga Maori, Tikanga Pakeha and Tikanga Pasefika). Tikanga Pakeha is divided into seven semi-autonomous geographical regions called Dioceses. Each Diocese has a bishop, and is authorised to organise its own life through its own Synod, which meets for a weekend a year and acts like Parliament.

² What I mean by this will be addressed later in the Introduction.

³ <<http://colourfuldreamer.blogspot.com/>>

services they organise reflect their own experience of worship, rather than what the young people are asking for?

I notice that some of the youth workers who claim liturgy has nothing to offer young people are based in churches which use liturgy in their other services. It would seem that the style of worship reflects the understanding and attitudes of the youth worker rather than those of the church leadership. I wonder what role the clergy play in the organising and running of services in some way targeting young people. How clear are they about what liturgical worship does offer young people? Do they want to find ways to encourage youth workers and leaders to explore some of these benefits?

My conversations with bishops and clergy reveal many share these concerns, not only for this age group but for worship engaging young adults as well. In April last year the Common Life Liturgical Commission⁴ wrote to the Archbishops and Bishops, Members of General Synod Standing Committee and the Tikanga Ministry Bodies to express their concerns for the future of liturgy.

“The Common Life Liturgical Commission met recently and discussed a number of concerns regarding the future of Anglican Liturgy. Following reports from various parts of the Province it appears that there is a danger that this liturgy is evaporating and losing its relevance. The Commission considers that while the reasons for this are complex, one emerging theme is the engagement of persons as youth workers, chaplains in Anglican Schools and some vicars who are not Anglican or have limited understanding of Anglican kaupapa.”⁵

This research comes out of my experience and the concerns stated by those working in the liturgical field. It seeks to explore both how the Anglican liturgy and the Anglican liturgical tradition is being used in worship that targets youth and young

⁴ This is a body established by General Synod – Te Hinota Whanui to oversee all liturgical development across the whole Anglican Church in Aotearoa, New Zealand and Polynesia.

⁵ The Common Life Liturgical Commission, “Concerns for the Future of Anglican Liturgy,” Letter to The Archbishops and Bishops, Members of Standing Committee, The Director of the Anglican Studies Programme, The Director of the Anglican Schools Office, Tikanga Ministry Bodies, 18th April 2008, in the author’s possession. See Appendix One.

adults within the Anglican Church (Tikanga Pakeha in New Zealand) and the influences upon those who run this worship, be they clergy or youth worker?

My hypothesis is that those who are given responsibility for organising and running this worship have little experience of Anglican liturgy or the Anglican liturgical tradition, and have only experienced worship with young people in a non-liturgical setting. As such they have never considered the formational value of liturgy for young people and instead either ignore liturgy and the liturgical tradition or see it as offering nothing for young people. They therefore choose to use little if any of either Anglican liturgy or the Anglican liturgical tradition, even when the community of faith they work in is more conventional in its use of liturgy.

Structure

We will begin with descriptions of the key terms: youth and young adults; Anglican liturgy; and the Anglican liturgical tradition.

These last two descriptions are based on the following in-depth review of the literature around worship, liturgy and Anglican liturgy. This review will also examine the literature around the wider sociological context of church going in this country, how liturgy is being used with young people and the factors identified that affect that. These factors will be explored from three different vantage points: the depth of formation young people have received in Christian faith and liturgical worship; generational theory; and an analysis of postmodern culture. The review will conclude with a survey of some of the material produced in recent years to help the Church of England rethink its practice of worship with young people.

The research methodology will be described and defended, and the limitations noted.

Two methods were used. The first was a questionnaire which sought to establish what services were being run targeting young people in some way, and how liturgy and the liturgical tradition was being used in those service. The results of these questionnaires will be examined. The second method was through four case studies. These are described in turn in some depth.

The literature review, the results of the questionnaires and the four case studies are then compared and discussed, and the validity of the hypothesis scrutinized. A description of what is shaping the use of both Anglican liturgy and the Anglican liturgical tradition with young people will be offered.

Finally the learnings will be summarised and suggestions offered for future research and recommendations for the wider Anglican Church to enhance the use of liturgy in services targeting young people.

Description of Terms:

Young people:

Young people for the purposes of this research includes two age groups: youth who are all those at intermediate and secondary school (about eleven to eighteen years old); and young adults who are all those from eighteen to thirty years old.

Anglican Liturgy:

Anglican Liturgy will refer to the authorised set of words that are found in A New Zealand Prayer Book, He Karakia Mihinare o Aotearoa.⁶

The Anglican Liturgical Tradition

Anglican Liturgy is described as “a pattern of worship which derives from a heritage and tradition and scriptural interpretation that embodies the heart of what Anglicans believe and commonly understand. It is a taonga in every sense and has a ‘tikanga’ of its own. Our doctrine is found in our liturgy.”⁷

⁶ The Anglican Church in Aotearoa, New Zealand and Polynesia , A New Zealand Prayer Book, He Karakia Mihinare o Aotearoa, Christchurch, New Zealand: Genesis Publication. First published 1989. 4th edition 2005.

⁷ Common Life Liturgical Commission, “Concerns for the Future of Anglican Liturgy,” *ibid.*

This is the larger tradition which shapes Anglican liturgy. This description is offered as descriptive rather than prescriptive. It is based on both the literature reviewed and my experience as an Anglican priest. The key elements of this tradition include:

The Anglican liturgical tradition is based on an understanding of corporate worship that is much more than singing praise songs to God. It is an encounter between the Living God and God's church, which changes and shapes those who participate as individuals and as the Church. It is about the whole of life, rather than just what happens on Sunday morning. In worship we are invited by God into the life of the Trinity. In worship we are invited to join in God's mission, acting as a foretaste of the world to come by being the people of God, living in solidarity with those who work for the transformation of the world according to God's justice. Worship is not primarily an agent of mission, but changes people to be a God's people of mission. All who engage in worship are to participate in it, rather than observe it as an audience. It invites everyone to take part however they are able. As such the Anglican liturgical tradition at its best is accessible to those who attend.

The Anglican liturgical tradition has as a cornerstone the prayer books of Archbishop Thomas Cranmer. But its genesis goes back beyond these to the earliest liturgies of the Christian church, both from the Eastern and Western streams.

The Anglican liturgical tradition has a flow and structure that includes: gathering with others and God; confession –acknowledging our failure to live as we and God desires; hearing God's word in scripture and sermon; responding to Gods word in prayer (and sermon?) or other activities; gathering around the table for communion; being sent out to live in God's world. In the Anglican Church in New Zealand this is simplified to this basic structure: GATHER – We gather with God and with each other; STORY: we hear from the Bible; GO: We are sent out to join God in mission.

It invites people to worship in common, with those who use the same texts, all who claim use of this tradition and with all who have and will worship in common with the ancient liturgies on which the Anglican tradition is based. This is expressed in the use of plural language. The act of worship is not about "me", but about us and God and

God's world. For Anglicans, identity is shaped in this worship in common rather than adherence to either a confessional faith or particular theology.

The Anglican liturgical tradition belongs to the whole church, not just any particular parish or congregation. Those who seek to use this tradition creatively need to respect this and remember this tradition is more than a resource. These are Spirit inspired structure and texts which preserve and proclaim the universal faith of the Church in God and ensure truly sound and orthodox worship.

The Anglican liturgical tradition is imbedded within a certain theological framework. Part of this framework is Trinitarian in scope – we're encouraged to participate with the Son in the power of the Spirit in the worship that is already taking place within the inner life of the Trinity. Part of this framework is Incarnational, that is it understands God to be at work in the world and inviting us into that missional activity. This framework is derived through the three lenses of scripture, tradition and reason.⁸

The Anglican liturgical tradition is formational; it shapes both the individuals and the community of faith to be people of mission. It is also transformational; it changes people especially over the long term. It is not primarily missional in itself, but can have a transformational effect on non-Christians who may attend.

The Anglican liturgical tradition places high store on the use of scripture. This includes ensuring that large segments are read out loud at each service so that those participating can hear it for themselves. It is normal that a lectionary is used for regular services, to ensure that that as much of the scriptures are read as possible over a two or three year cycle, rather than just the preachers favourite passages. At its best the preaching places the story we are hearing within the larger story of scripture – creation, fall, redemption, new creation.

⁸ A description of Anglicanism can be found in "An Anglican Covenant - The Third Draft." <http://www.anglicancommunion.org/commission/covenant/ridley_cambridge/draft_text.cfm> (8 August 2009).

Anglican liturgical tradition is much more than words. It includes the use of symbols and actions that enhance and/or interprets liturgy's words. At its best it uses colour and drama and is multi-sensory.

As such, the Anglican liturgical tradition is outward focusing. At its best it reflects the five fold mission over time: To proclaim the good news of the Kingdom, to teach, baptise and nurture new believers, to respond to human needs by loving service, to seek to transform the unjust structures of society, to strive to safeguard the integrity of creation, and to sustain and renew the life of the earth.⁹

The Anglican liturgical tradition engages with culture in four distinct ways. It is transcultural, contextual, counter-cultural and cross-cultural.

⁹ Anglican Consultative Council, *Mission in a Broken World: Report of ACC-8: Wales* (London: Church House Publishing, 1990), 8.

Chapter Two - Literature Review

Introduction:

There are two purposes for this literature review. The first is to canvas some of the literature describing worship, liturgy, and Anglican liturgy to develop an understanding of each on which to base this research and to write a description of the Anglican Liturgical Tradition. The second is to survey the literature specifically exploring the issues affecting the use of liturgy with young people and some responses to those issues.

Worship

To understand liturgy, we first need to understand worship: what it is, what God seeks to do through it and who it is for. Then we can describe the role of liturgy within that.

Worship is general English usage refers to, “homage or service offered to being or power regarded as divine.”¹⁰ From a Christian perspective, Michael Perham defines worship as “the offering to God of praise, glory and honour in reverence and love. It is something that can be done in community or alone, in church or in a thousand other contexts.”¹¹ Craig Abbot¹² and Mark Santer¹³ both place worship at the heart of the Christian community. It is, they suggest, what marks us out as different from any secular community. In worship we as Christians identify ourselves both as believers who intentionally belong to each other and to God, and as distinct from those who do not pray with us. It is when we gather for worship that the church is made public. For

¹⁰ “Worship,” *The Little Oxford Dictionary*, 4th ed., (Oxford: Clarendon Press, 1969), 662.

¹¹ Michael Perham, *The New Handbook of Pastoral Liturgy* (London: SPCK, 2000), 3.

¹² Craig Abbot, “What is the Link between Youth Culture and Adult Church,” in *Young People and Worship: a practical guide*, ed. Mark Montgomery (London: Church House Publishing, 2007), 89-103.

¹³ Mark Santer, “The Praises of God,” in *Liturgy for a New Century, further essays in preparation for the revision of the Alternative Service Book*, ed. Michael Perham (London: SPCK, 1991), 1-8.

the purposes of this review we will concentrate on those who write about the corporate nature of worship.

Duncan Forrester, Ian McDonald and Gian Tellini explore worship from a biblical and early church perspective, and define worship as where the Living God is encountered.¹⁴ In this encounter, they suggest, we are offered an opportunity to discern God's purposes, however faintly, and are nourished for lives of service. As such, worship is not something that is observed or contemplated, but something to participate in.¹⁵ It is not a magical or mechanical exercise that one has to do to ensure salvation. It is a life changing encounter with God. The focus of this encounter they suggest is to shape the whole of life, rather than just what happens on Sunday morning.¹⁶ Mark Earey¹⁷ also contends that worship forms and shapes the worshippers' hidden assumptions, which in turn shape how they live their daily lives.¹⁸ Corporate worship is more than what happens at a church service, it is an encounter with the Living God that is formational; it changes and shapes the worshipper and worshipping community.

Jeremy Fletcher and Christopher Cocksworth propose, from a New Testament perspective, that worship is Trinitarian in scope. In worship we are invited to participate with the Son in the power of the Spirit in the worship that is already taking place within the inner life of the Trinity.¹⁹ Worship is not something we do, but something God invites us into. This is very important as it takes the onus of what happens in worship off the worshipper. It is not what we do in worship that counts, but what God is inviting us into. The Spirit, they argue, provides the basic structure

¹⁴ Duncan Forrester, Ian McDonald, Gian Tellini, *Encounter With God*, 2nd ed. (London: T&T Clark , 2004).

¹⁵ Ibid., 4.

¹⁶ Ibid., 5.

¹⁷ Mark Earey, *Liturgical Worship: a fresh look, how it works, why it matters* (London: Church House Publishing, 2002), 1.

¹⁸ Ibid., 8-9.

¹⁹ Jeremy Fletcher and Christopher Cocksworth, *The Spirit and Liturgy* (Cambridge: Grove Books, 1998), 4.

and the words to say, and through these we are drawn into the bond of communion and love between the Father and the Son by the Spirit of Fellowship.²⁰

Cynthia Botha²¹ develops this to suggest that through this invitation worshippers are invited to live in solidarity with those who work for the transformation of the world according to God's justice and for the renewal of God's creation. Worship always seeks to express the love of God "made manifest to us through the power of the Spirit in the life, death, resurrection and continued presence of Jesus in our midst."²² Simply put, in worship we are invited by God into the life of the Trinity and to join in God's mission.

Who then is worship primarily for? This is one of the key areas of dispute. The Wesleyan Andy Langford²³ suggests that worship is where God offers prevenient grace to all humanity²⁴. He describes worship as expressing God's reality and presence and communicating God's saving story in such a way that people hear and respond. This would seem to be little different from what others have offered above. But, he goes on to say, worship is the primary means by which God's justifying and sanctifying grace is received and transforms lives.²⁵ He asks whether loyalty to one style of Christian worship has blinded the church to this missiological task.²⁶ But how can worship focus on both these tasks, being missional and as formational for the people of God.

²⁰ Ibid., 5-6.

²¹ Cynthia Botha, "Worship and Anglican Identity - A Resume," in *Anglican Liturgical Identity: papers from the Prague meeting of the International Anglican Liturgical Consultation*, ed. Christopher Irvine (Norwich: SCM – Canterbury Press, 2008), 12-19.

²² Ibid., 19.

²³ Andy Langford, *Transitions in Worship, Moving from Traditional to Contemporary* (Nashville: Abingdon Press 1999), 60.

²⁴ Ibid., 67. John Wesley was an heir of Jacobus Arminius who taught that God intervened in all human life with prevenient grace, grace that is offered to all people prior to and providing the basis for a response to God. Salvation is God's initiative to which humans respond. Glory is described as allowing the light of God to shine through those who worship in response.

²⁵ Ibid., 61-2.

²⁶ Ibid., 14.

Anglicans such as Bryan Spinks suggest it can not. He argues worship is primarily between God and God's church.²⁷ It is not primarily an agent of mission in itself but an encounter which changes God's people to be a people of mission. Pete Ward describes worship as something that occurs as part of a long term mission endeavour. From his work with young people in Oxford, he describes worship as occurring when people have faith, rather than being the vehicle to faith.²⁸ In describing JOY, an alternative worship service in Oxford, UK, Ward describes working with young people to develop a pattern of worship for themselves as young people of faith, rather than worship to attract young people.²⁹ JOY enabled them to respond to a Jesus who made sense in their cultural world.

Mission is important, but comes out of worship rather than through worship.

For the purposes of this project we shall adopt the position of Spinks and Ward. While not wanting to reject the transformational nature of worship as described by Langford, from an Anglican perspective this is not the primary purpose of worship.

Having said that we need to take note of Ken Booth's caution in his book review of Simon Chan's book on Liturgical Theology.³⁰ The Church and its worship as described above could be seen as a means to an end, simply equipping people for mission. But says Booth, Chan argues from a biblical perspective that far from being a means to an end, the church is the point. The Church is the Christ-shaped community in the world, the foretaste of world as it will be. Worship then is the church practicing its own identity as the people of God so that we might "live in the tension between the word as it is and the not yet of the fulfilled reign of God."³¹

²⁷ Bryan Spinks, "Worship and Evangelism," in *Liturgy for a New Century*, ed. Perham, 101-105.

²⁸ Pete Ward, *Worship and Youth Culture : A Guide to Making Services Radical and Relevant* (London: Marshall Pickering, 1993), 23-30.

²⁹ *Ibid.*, 15.

³⁰ Ken Booth, review of *Liturgical Theology, The Church as Worshipping Community*, by Simon Chan, *Anglican Taonga*, 28 (Autumn, 2008): 40-41.

³¹ *Ibid.*, 41.

Based on this review, corporate worship at its best is understood as an encounter between the Living God and God's church, which changes and shapes those who participate for their everyday life. It is about the whole of life, rather than just what happens on Sunday morning. In worship we are invited by God into the life of the Trinity and to join God in mission, acting as a foretaste of the world to come by practising being the people of God, living in solidarity with those who work for the transformation of the world according to God's justice. All who engage in worship are to participate in it, rather than observe it as an audience. Worship is not primarily an agent of mission in itself but changes people to be God's people of mission.

Liturgy

What then is liturgy, and how does it contribute to worship as described above?

Liturgy is commonly described as printed words in a prayer book which speak of the character of God and foundational theology, but which are also lengthy, boring, repetitive, and outdated; and are said without meaning. Liturgy is also described as being about keeping things the same and inhibiting both creativity and the work of the Spirit.³²

In contrast Mark Earey³³ states liturgy at its best is more than words printed in a book or spoken in the service. It is not dependant on the printed word.³⁴ Instead he describes liturgy as encompassing all that is said and done, including the silences, and how that engages the whole person and not just the intellect.³⁵ Nor would he agree that liturgy is vainly repetitive, or that it prevents flexibility or spontaneity.³⁶ He

³² These are based on the findings from the questionnaires in this research project. See page 52.

³³ Earey, *Liturgical Worship*, 13-18.

³⁴ Earey states that for much of church history the use of books was very limited due to their expense, and were only used when the liturgy was too complicated, and even then only the priest had one. This is still true in many parts of the world today. *Ibid.*

³⁵ *Ibid.*, 23-24, 64-70.

³⁶ Earey notes books in particular can either be agents of change, as they were during the Reformation, or prevent change as some suggest today. He also notes that all churches remain fairly constant in their worship services with standard elements, not for any deep theological reasons, but

agrees with Fletcher and Cocksworth³⁷ who state that liturgy is not a “warped ecclesiastical device designed to suppress God given creativity of Spirit inspired worship. It is, or should be, a handmaid to the Lord.”³⁸

What then is the relationship between worship and liturgy and how is it a handmaid to the Lord? How might we describe liturgy at its best?

Several writers suggest that liturgy is a vehicle which allows the corporate worship as described above to intentionally occur. For example Earey suggests worship connects us with the bigger picture of being the people of God³⁹ and liturgy acts as the vehicle for that. It acts to carefully structure the two-way connection between corporate worship and living the Christian life rather than leaving it to chance.⁴⁰

How then does it contribute to the four key elements of worship described above: encounter, participation, formation, and mission?

Like Earey, Perham describes the structure and texts of liturgy as the means to a true encounter, offering a way to develop a real sense of community and a deep experience of the living God. This encounter enables the Church to worship together by building a deeply held and shared faith.⁴¹

One way liturgical writers describe liturgy acting like this is it being a corporate drama in which worshippers are invited to participate. For example Earey states, “at the heart of liturgy is an understanding of worship that goes beyond the personal encounter with God (while not denying it) to the corporate drama of being the people

because any complex activity involving a number of people resists change by its nature. Using Pantomime as an example, he explores how we learn how to participate in such activities by participating in a fairly unchanging activity, learning the cues and how to participate appropriately. Ibid., 17-18.

³⁷ Fletcher and Cocksworth, *The Spirit and Liturgy*.

³⁸ Ibid., 4.

³⁹ If worship focuses us on our own worshipping experience and fails to connect us to the bigger picture then it is not liturgy. Earey, *Liturgical Worship*, 18-19.

⁴⁰ Ibid., 10.

⁴¹ Perham, *The New Handbook of Pastoral Liturgy*, 4.

of God.”⁴² In describing liturgy as a drama, he describes how liturgy takes us beyond participating in the liturgical event to life with God. Agreeing with Chan above, he describes liturgy as “the rehearsal for the parts we are called to take both in the world now and in eternity with God. We each have parts to play in God’s work in the world, and liturgy reflects this, but our personal engagement with God at an individual level finds its proper place within the ‘duty and joy’ of the corporate event.”⁴³ The liturgical drama draws us into the story of God. David Stancliffe describes how liturgy enfolds the participants in the story of God in such a way that they are offered meaning, value and direction for our lives.⁴⁴

Liturgy is also described as a way of learning the language of love with God. Bryan Spinks calls liturgy the intimate love language between God and the baptised community, which both edifies and converts the worshipper.⁴⁵ Fletcher and Cocksworth⁴⁶ describe this language as “time honoured words, actions and ways of structuring those words and actions; together with spontaneous words and actions.”⁴⁷

These descriptions of liturgy as learning to play parts within the corporate drama of being the people of God, and learning the language of love, are clearly aspects of being God’s community acting as a visible sign of God’s hope for all creation, which fits well with the description of worship offered by Chan. But an important aspect of all this is that the language used must be accessible to God’s people.⁴⁸ If it is not

⁴² Ibid., 18.

⁴³ Ibid., 19.

⁴⁴ David Stancliffe, “Is There an ‘Anglican’ Liturgical Style?” in *The Identity of Anglican Worship*, ed. Kenneth Stevenson and Bryan Spinks (London: Mowbray Books, 1991), 130-132. Michael Perham explores how the Eucharistic and Baptismal liturgies draw us into the drama that celebrates the story of salvation. Perham, *The New Handbook of Pastoral Liturgy*, 6-7.

⁴⁵ Spinks, *Worship and Evangelism*, 102-104.

⁴⁶ Fletcher and Cocksworth, *The Spirit and Liturgy*, 6.

⁴⁷ Ibid.

⁴⁸ Earey, *Liturgical Worship*, 65.

accessible then it fails to connect those participating with the story of God, and to act as a language of love. It simply becomes boring.⁴⁹

Explicit in these descriptions is that liturgy changes those who are participating. Carolyn Headley⁵⁰ describes how liturgy contributes to the development of Christian maturity through the encounter both with God and the eternal perspective as describe above, by participating in the community of faith and as we engage with the story of our faith through the cycle of the church year.⁵¹ The liturgical text is clearly important in all this. David Holeton⁵² describes the liturgical text as shaping how those who participate see God, the world in which they live, and each other.⁵³ In facing the charge of liturgy being repetitive, Michael Perham explains, “The human soul needs to be fed and sustained by sufficient common text that the words go deep down inside, almost subconsciously, and can help form the Christian in the way of Christ and come to the rescue in times of testing, tension and sickness.”⁵⁴

Finally Headley states that liturgy at its best ensures that worship is a whole of life experience and not compartmentalised as a Sunday activity alone. The role of liturgy, she says, is to release people into their vocation and ministry, bringing the transforming presence of Christ into places of need, death, hopelessness and powerlessness.⁵⁵

⁴⁹ Jean Kerr, “Creative Approaches to Existing Liturgy,” in *Young People and Worship: a practical guide*, ed. Mark Montgomery (London: Church House Publishing, 2007) 54-65.

⁵⁰ Carolyn Headley, *Liturgy and Spiritual Formation* (Cambridge: Grove Books, 1997).

⁵¹ *Ibid.*, 11 -15. Headley goes on to suggest that formation occurs in liturgy through: engaging all the senses; the teaching in the ministry of the word; marking and affirming the way of faith, for example in the initiation rites; and participation in praying what the church teaches week after week and learning to believe what they pray. *Ibid.*, 12-20.

⁵² David Holeton, “Formative Character of Liturgy,” in *A Kingdom of Priests, Liturgical Formation of the People of God*, ed. Thomas J. Talley (Nottingham: Grove Books, 1988), 8-14.

⁵³ *Ibid.*, 8-14.

⁵⁴ Perham, *The New Handbook of Pastoral Liturgy*, 14. Brian McLaren describes the importance of these sustaining words when life is too hard and the person praying no longer has the strength to make up any prayers, and instead through reciting the learnt prayer finds life and hope. Brian McLaren, *Finding Our Way Again: The Return of the Ancient Practices* (Nashville: Thomas Nelson Publishing: 2008).

⁵⁵ Headley, *Liturgy and Spiritual Formation*, 21-26.

Liturgy then is more than words printed in a book. At its best liturgy encompasses all that is said and done, and how that engages the whole person. Liturgy is an intentional vehicle which allows corporate worship to develop a real sense of community and a deep experience of the living God. It is a corporate drama which invites worshippers to participate in the story of God and to learn God's language of love. Through this, those who participate are shaped and formed into God's church, God's people of mission. The liturgical text plays a significant role in forming and nurturing the worshipper. Liturgy is an intentional vehicle by which worship as described above can occur.

As we explore the role of liturgy in worship one issue remains. Can liturgy be changed?

A common attitude to liturgy, one I have shared, is that the liturgy provided in a prayer book is a great resource on which to develop worship that works for the local congregation.⁵⁶ Jeremy Fletcher⁵⁷ describes how in recent years the responsibility for the design of the rite seems to have been taken from the denomination and placed in the hands of the local worship leader. Churches are deciding how to worship in a way that is related to their cultural setting.

However Santer and others advocate that liturgy belongs the whole church rather than any single congregation or church.⁵⁸ Like Headley⁵⁹, Fletcher and Cocksworth state that the Spirit of Fellowship and Truth brought the church into a common faith and inspired the words of that faith that became embodied in the common texts of

⁵⁶ This attitude will be encountered once we look at the results of the questionnaires, and to a lesser degree in some of the case studies. We will explore some of the origins of this attitude later in this literature review.

⁵⁷ Jeremy Fletcher, "Text, Authority and Ritual in the Church of England," in *The Rite Stuff, Ritual in Contemporary Christian Worship and Mission*, ed. Pete Ward (Oxford: The Bible Reading Fellowship, 2004). 13-23.

⁵⁸ Santer, "The Praises of God," 6-8.

⁵⁹ Headley suggests that an important element of fixed liturgical texts is that it safeguards worship within agreed theological and doctrinal boundaries, and helps prevent worship from departing from scriptural orthodoxy. She notes that within the liturgical texts the gospel is proclaimed and celebrated, and this is the common possession of the whole church. Headley, *Liturgy and Spiritual Formation*, 8-9.

today.⁶⁰ These Spirit inspired texts and structure preserve and proclaim the universal faith of the Church in God and ensure truly sound and orthodox worship.⁶¹ Through these texts we are united with the universal church across the world today, and through all time. It is not just this little group who worship alone, but the whole church united.⁶² These texts hold the eschatological perspective and hope that the unity of the church as prayed for by Christ and the hope of God's kingdom of justice and peace will come to be.⁶³

In light of that it would seem liturgy is inflexible. As we saw above this is one of the complaints against liturgical worship, and one of the reasons some argue liturgical worship is so inaccessible to young people. In response, Fletcher and Cocksworth affirm the need: to honour both the wider churches' ownership of the liturgical text and the Spirit's activity in the provision of this text; for careful preparation to allow the text to come to life; and to allow space within the structure for both spontaneity and the ongoing work of the Spirit.⁶⁴ They acknowledge that any liturgy has the capacity to be "stultifyingly boring, and to miss the point that worshippers gather to offer worship, not just engage in a ritual."⁶⁵ But liturgy is about life, and so they call for an "expectation that God might actually do something this morning which will take us by surprise ... (as) an essential element of any act of worship which seeks to join with the company of Heaven."⁶⁶

The issue is not whether there can be liturgical innovation, but how that innovation occurs and who leads it. Maggi Dawn⁶⁷ highlights the importance of understanding

⁶⁰ Fletcher and Cocksworth, *The Spirit and Liturgy*, 4.

⁶¹ Ibid., 17-18.

⁶² Earey, *Liturgical Worship*, 22-24.

⁶³ Louis Wall, "Remembering the Future: Reflections on Liturgy and Ecclesiology," in *Anglican Liturgical Identity: papers from the Prague meeting of the International Anglican Liturgical Consultation*, ed. Christopher Irvine (Norwich: SCM – Canterbury Press, 2008), 31-44.

⁶⁴ Fletcher and Cocksworth, *The Spirit and Liturgy*, 20-22.

⁶⁵ Ibid., 24.

⁶⁶ Ibid.

⁶⁷ Maggi Dawn, "The Art of Liturgy," in *The Rite Stuff, Ritual in Contemporary Christian Worship and Mission*, ed. Pete Ward (Oxford: The Bible Reading Fellowship, 2004). 24-36.

and respecting the integrity of a rite, before innovation or improvisation. Cynthia Botha⁶⁸ and Bryan Spinks⁶⁹ both note the need for careful liturgical formation and education of those responsible for organising and running worship in a liturgical setting, and the need for insight and wisdom in the decisions they are making. “To be creative with liturgy requires an awareness of the richness of the church’s inheritance (across all traditions) and how that tradition has developed, so that it can be drawn upon and used with integrity.”⁷⁰

In summary, we quote Mark Earey.

“True Liturgy empowers all God’s people, not just the leaders; connects with the past and with the wider church; engages the senses and uses symbolism and action as well as words; structures time and space to reflect the truths and priorities of God and his reign. ... True liturgy will definitely be an event, a drama, in which all have a part to play, and which imprints on space and time , the shape and pattern of this Kingdom of God which is here and yet to come.”

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Anglican Liturgy

Given that, how might we describe the Anglican liturgical tradition?

The discussion paper published from the meeting of the International Anglican Liturgical Consultation in 2005 declared,

“Anglican Identity is expressed and formed through our liturgical tradition of corporate worship and private prayer, holding in balance both word and sacramental celebration. Specifically our tradition is located within the broad and largely western stream of Christian liturgical development but has been influenced by eastern liturgical form as well. The importance of the Eucharist

⁶⁸ Botha, “Worship and Anglican Identity”.

⁶⁹ Bryan Spinks, “Postscript – Investing in Liturgy for a New Century,” in *Liturgy for a New Century*, ed. Perham, 107-109.

⁷⁰ Earey, *Liturgical Worship*, 24.

⁷¹ Ibid.

and the pattern of daily prayer were refocused through the lens of the Reformation, making both accessible to the people of God through simplification of structure and text and the use of vernacular language. Through the exchanges and relationships between the Provinces of the Anglican Communion the legacy for these historic principles continues to inform the ongoing revision of our rites in their enactment in the offering to God of our worship.”⁷²

For much of Anglican history the common denominator for Anglican liturgy was that the prayer books were based on the two prayer books of Archbishop Thomas Cranmer of 1549 and 1552, particularly as expressed in the Book of Common Prayer of 1662.⁷³ This began to change with the Lambeth Conference of Anglican Bishops in 1958 which gave cautious approval for liturgical reform.⁷⁴

The subsequent revisions were based on the principles of flexibility and enrichment,⁷⁵ and fuelled by the significant liturgical scholarship exploring the roots of liturgy within particular traditions. Instead of Cranmer’s framework, these liturgists sought to use ancient models of liturgy in a creative manner.⁷⁶ They recognised that all liturgy is culturally bound and the cultural and linguistic context and needs have to be taken

⁷²“ The International Anglican Liturgical Consultation, “Appendix: Liturgy and Anglican Identity, a discussion paper”, in *Anglican Liturgical Identity: papers from the Prague meeting of the International Anglican Liturgical Consultation*, ed. Christopher Irvine (Norwich: SCM – Canterbury Press, 2008) 46.

⁷³ Botha, “Worship and Anglican Identity,” in *Anglican Liturgical Identity: papers from the Prague meeting of the International Anglican Liturgical Consultation*, ed. Irvine, 13-15.; Kevin W Stephenson, “Anglican Identity, a Chapter of Accidents.” in *The Identity of Anglican Worship*, ed. Kenneth Stevenson and Bryan Spinks (London: Mowbray Books, 1991), 185-194.

⁷⁴ Irvine, “Introduction, Anglican Liturgical Identity,” in *Anglican Liturgical Identity: papers from the Prague meeting of the International Anglican Liturgical Consultation*, ed. Irvine, 5. This decision was based on Cranmer’s statement that every country should use such ceremony as it sees fit to set forth God’s glory and honour.

⁷⁵ Stephenson, “Anglican Identity,” 186.

⁷⁶ Ibid.

seriously⁷⁷ by writing new liturgies that recognise and accommodate those contexts.⁷⁸

All this has made it much harder to define Anglican liturgy. In the papers published after the 2005 International Anglican Liturgical Consultation⁷⁹ a number of lists were published which reveal the complexity of the task. Christopher Irving⁸⁰ suggests ten core principles of Anglican liturgy, including structure, the dual accent of common prayer with social responsibility, and the Bible.⁸¹ Trevor Lloyd⁸² describes the common prayer that exists in the Church of England⁸³ and concludes that the core of Anglican Liturgy is a clear and familiar shape and the use of some texts that all present know.⁸⁴ The Consultation itself provided lists of valued elements or ethos, and valued characteristics.⁸⁵ Finally, based on her resume of the papers offered at

⁷⁷ Ibid., Botha, "Worship and Anglican Identity," 16.

⁷⁸ Botha, "Worship and Anglican Identity," 16; Donald Cray, "Liturgy and Society," in *The Identity of Anglican Worship*, ed. Kenneth Stevenson and Bryan Spinks (London: Mowbray Books, 1991) 135-142; George Matthew, "Whose Culture and Why?" in Ibid., 144-154.

⁷⁹ International Anglican Liturgical Consultation, *Anglican Liturgical Identity: papers from the Prague meeting of the International Anglican Liturgical Consultation*, ed. Christopher Irvine (Norwich: SCM – Canterbury Press, 2008).

⁸⁰ Irvine, "Introduction, Anglican Liturgical Identity," 8.

⁸¹ His list includes the following:

Worship is liturgical in that it is ordered, shaped to a common structure. An important aspect of this structure is the doctrinal understanding brought to bear by those who write it;

Worship offers the dual accent of corporate or common prayer with social responsibility, rather than being an inward turned group of like minded people;

The Bible is central to Anglican worship, and is read at every service in the vernacular according to a lectionary system;

He also offers 7 other features which he suggests are paralleled in other traditions. Ibid., 7-11.

⁸² Trevor Lloyd, "Liturgy unbounded by the Book," in *Anglican Liturgical Identity: papers from the Prague meeting of the International Anglican Liturgical Consultation*, ed. Christopher Irvine (Norwich: SCM – Canterbury Press, 2008), 20-30.

⁸³ These include: a recognised structure, emphasis on reading the Word and using the Psalms, liturgical words are repeated by the congregation (for example the creed) some of which are known by heart, the use of collects, Lords prayer and responsorial forms of prayer, the centrality of the Eucharist and the concern for form, dignity and economy of words. Ibid., 27-29.

⁸⁴ Ibid., 29.

⁸⁵ International Anglican Liturgical Consultation, "Appendix: Liturgy and Anglican Identity," 47-50. The key elements were: worship that includes and honours the proclamation of the Word; the celebration of the sacraments of baptism and Eucharist; an inherited tradition that holds together both the catholic and reformed; authorised texts; freedom for a variety of expressions; aesthetical potential of the environment; music, art, movement that is appropriate to the given culture; a symbiotic relationship

the Consultation by the participating Provinces Botha suggests that the only effective hallmark of Anglican liturgical identity is now just the structure or pattern.⁸⁶

This debate can also be seen in the Anglican Church in Aotearoa, New Zealand and Polynesia. In 2004 General Synod – Te Hinota Whanui authorised a Liturgical Template.⁸⁷ It was introduced as “a framework for planning and arranging liturgy. It comes from what we have learned as a Three Tikanga Church about what it means to be the body of Christ [2004].⁸⁸ While many applauded the provision of this template and the freedom it provided, seemingly free of text and rules, others felt it had gone too far. An amendment was passed at General Synod in 2006 that states,

“This template is designed to assist those conducting forms of worship to make better use of existing prayer book services. They are reminded that, when conducting services for which there are prayer book forms, they must still follow the specific instructions given there for each service, concerning the order of service and the forms of prayer, etc, which must be used. This template does not contradict any of those requirements.”⁸⁹

The Template itself is described under three headings or sections:

1. Gathering - to name and establish; **2. Story** - to form and nurture; **3. Going Out** - to launch and empower. For worship to be considered Anglican in this land it must now adhere to this structure, and to the specific instructions around the use of common text contained within A New Zealand Prayer Book.⁹⁰

between corporate worship and individual piety; worship that is ordered in a liturgical space; and the liturgical ministry of bishops, priests and deacons.

⁸⁶ Botha, “Worship and Anglican Identity,” 19-20

⁸⁷ The General Synod – Te Hinota Whanui, Anglican Church in Aotearoa, New Zealand and Polynesia, “Standing Resolutions,” *Canons and Statutes*.
<<http://www.anglican.org.nz/canons/Canonsindex.htm>> (28 June 2009)

⁸⁸ SRL5 - Template – A Framework For Worship, Ibid.

⁸⁹ Ibid.

⁹⁰ In its instructions on the use of ‘A New Zealand Prayer Book - He Karakia Mihinare o Aotearoa’ and other liturgical resources within the template the users are told, “The prayer book is the foundation of the template and provides the principle content for its use. However new understandings may happen from the process of rethinking familiar services; in some cases to provide additional insights and in

The description of the Anglican liturgical tradition offered as part of the Introduction has been developed from this literature review. It is based on the understanding of worship developed as part of this review, and attempts to set out the key aspects of how Anglican liturgy helps the church intentionally structure its worship so that it might be a life forming encounter between the Living God and God's church.

Youth and Liturgy

Having developed a basis for describing the Anglican liturgical tradition and how it functions, we will review the literature around how liturgy is being used with young people and what issues have been identified that affect that use.

I could find no research on how liturgy is being used from any tradition in any of the journals available at either Otago University or the John Kinder Theological Library in Auckland. Instead we will begin using Kevin Ward's⁹¹ research into the demographics of main line traditional churches in New Zealand.

While this research is not about the use of liturgy, it does place this use within the wider sociological context. Ward compares the age profiles of church attendees in main line Protestant churches in New Zealand, including the Anglican Church, with the age profile of the general New Zealand population. He explores why groups like the Baptists age profile is much closer to that of the general population⁹² and

others to discover completely new possibilities." Appendix A - Notes on the Common Life Liturgical Commission Template, Ibid.

⁹¹ Kevin Ward, "Towards 2015: the future of mainline Protestantism in New Zealand," *Journal of Beliefs and Values*, Vol 27 No.1 (April 2006): 13-23. In this article Ward uses the 1997 and 2001 National Church Life Survey New Zealand to explore church attendance across the ages. He then compares these to the Census figures of 1996 and 2001. He suggests the reason that the age profile for all the mainline protestant churches who took part (Anglican, Presbyterian, Methodist and Co-operating) is so much higher than the general population is that the Baby Boom generation broke the repetitive cycle of reproduction from church families through baptism, Sunday school, youth group, confirmation and then becoming adults members. From the mid 1960's on, when this generation reached young adulthood there has been a serious decline in church attendance as they left. The flow on effects are still being felt with their children having never been part of church communities.

⁹² In exploring why these churches have been less affected by the disengagement of Baby Boomers he notes that because they were more sectarian in form, using classic sociological theory, they have always sort to attract new comers through specially designed programmes, and so have had a steady

contrasts that to mainline churches who he suggests have not paid as much attention to younger people.⁹³ And as his data reveals, mainline Protestant churches, including Anglican churches, continue to be unsuccessful in keeping younger people.⁹⁴ Younger generations are now so unlike the generations predominantly found in mainline churches that there is little of appeal to attract under forty's, including the worship.⁹⁵ This is support by Stan Stewart's research exploring why older young people had left traditional mainline churches.⁹⁶

While Ward seems to offer a generational approach to this issue, this review will explore three vantage points to understanding the issues around the use of liturgy: the faith formation of young people; generational theory; and an analysis of postmodern culture.

In exploring the estrangement between young people and the liturgy,⁹⁷ Martin Kloeckner notes that the difficulties around young people and liturgy affect all ages including adults but that young people are less willing to live with the defects and compromises.⁹⁸ The main issue is, Kloeckner suggests, the denominational

flow of new and younger people into their ranks. This has meant that there have been enough children being born into the parish to maintain their ongoing life.

⁹³ He suggests they have instead assumed that they would return at some point later. I suspect this is one of the factors involved. I have been in conversations with church leaders at the diocesan and local parish level where this comment has been made, although it is made less frequently now.

⁹⁴ Ibid., 19-21.

⁹⁵ Ibid., 20. However he does highlight that the age profiles for those who believe for mainline Protestants as revealed in religious affiliation in the 1996 and 2001 census are much closer to the general population. At play here, he suggests is a significant amount of religious believing without any need religious belonging. Ibid., 20-21.

⁹⁶ Stan Stewart, *How to Keep the Young People You Have, and Get More: ideas and strategies which will help trad churches grow ministry with older young people and young adults* (Wellington, New Zealand: Presbyterian Church of Aotearoa New Zealand, 1999), 39. They described liturgy as meaningless and artificial, the preaching as irrelevant, and because these churches were mostly attended by old people young people felt out of place.

⁹⁷ Martin Kloeckner, "The Estrangement Between Young People And The Liturgy," Paper presented at the 12th International Congress of the Societas Liturgitas, York, England, 15 August 1989. In the authors possession.

⁹⁸ He describes how church leaders project their problems and predicaments, in this case around church services, and discuss them in reference to young people, when in fact the issues relate to all age groups.

socialisation (formation) young people (and adults) receive, and whether Christian faith itself has any meaning.

He proposes that estrangement is found where relationships have been ruined “between individuals and the self, other members of society, inherited convictions and patterns of thought, events and processes, as well as, overwhelmingly, between the individual and history culture.”⁹⁹ He explores the levels of relationship or involvement which he sees as directly relevant to youth involvement in liturgy: their level of faith, particularly around their relationship with God; their attitude to the Bible; their attitude to the traditional teaching of the church; and their attitude to traditional spirituality, piety and prayer. He suggests that liturgy assumes a certain degree of acceptance and identification with the faith as expressed in liturgy, and the spirituality and religious practices that undergird liturgy. But, he states, over the previous thirty years (fifty now), there has been a comprehensive social change which has meant that traditional Christianity as expressed in liturgy can no longer claim undisputed first place among the various teachings and religions. As a result, the undergirding faith and practice is no longer present, and liturgy becomes problematic.

He goes on to explore how far young people are able to build up meaningful links with liturgy and how far the needs of their age group can be integrated into it.¹⁰⁰ Too often, he says, liturgy is experienced as too universal, too theological, too one dimensional to have any meaningful connection.

Finally he explores the level of interpersonal relations with the people,¹⁰¹ the language, (which he describes as a stumbling block for young people) the music and the space. He concludes,

⁹⁹ Ibid., 4-5.

¹⁰⁰ The issues here include how the liturgy connects with their personal questions around self identity, the link between liturgy and their life and social involvement, and their need to be able to be completely involved, mind body and senses, and not just their intellect, and also allow their creativity to be expressed.

¹⁰¹ Stan Stewart’s research found the two things young people want most from their parish are respect and relationships. When these were present they were willing to engage in worship styles they did not necessarily resonate with, and a theology they did not agree with. When these are missing they leave. Stewart, *How to Keep the Young People You Have, and Get More*, 45-50.

“The true causes (of the estrangement of young people from liturgy) are for the most part more complex, and harder to construe, than may have been apparent hitherto. The estrangement of young people from liturgy is often a symptom of a deeper estrangement from the Christian faith and the church altogether: breaking away from the church is then the last stage of a process wherein the thought, life aims, attitudes and values of the young person and the church have grown away from each other. The plurality of our, to all intents and purposes, atheistic society contributes to this, as does the almost universal neglect of religious education and social training in the family and by other educators, and finally the accepted image of the church and individual, not always positive, experience of it.”¹⁰²

Dr. Christian Smith’s research on the spiritual lives of American teenagers¹⁰³ supports this analysis.¹⁰⁴ Using the results of the National Study of Youth and Religion, Smith found that religion was in a significant and yet social-structurally weak position. Those interviewed spoke at length about their favourite stars, but were unable to engage in any conversation about the significance of Jesus Christ for their lives.¹⁰⁵

While stating that there is no general or easy solution to this, Kloeckner suggests a thoughtfully developed catechesis.¹⁰⁶ He highlights the need for an emphasis on the

¹⁰² Kloeckner, “The Estrangement Between Young People And The Liturgy,” 23-24. Jean Kerr reiterates this point by emphasising the need for anyone engaging in liturgy to really know at a deep level what liturgy is all about and what effect it should have on life, and its significance for a life of faith. Kerr, “Creative Approaches to Existing Liturgy,” 56.

¹⁰³ Christian Smith, “Illuminating the Interior Lives of Catholic Youth,” *Ministry and Liturgy, a Contemporary Resource for Integrated Worship*, 33:8 (October 2006): 15- 27.

¹⁰⁴ Christian Smith and Melinda Lundquist, *Soul Searching, the Religious and Spiritual Lives of American Teenagers* (Wilmington: Oxford University Press, 2005).

¹⁰⁵ On this basis he critiques excessively wired youth programmes, (which includes worship) and explores how Catholic teenagers can encounter their rich spiritual heritage. As we shall see, the young people interviewed for this research were not able to converse in any depth about liturgy either. It would appear that liturgy is in a social-structurally weak position.

¹⁰⁶ Kloeckner suggests this catechesis programme should be based on the young people’s questions with involvement from participants, teachers, priests and the whole congregation that will accompany the young people in the life of faith and treat them as equals. He goes on to stress the importance of a good friendly atmosphere where young people feel accepted and sheltered and given strength to engage with life. The work of Mark Chamberlain on methods of confirmation preparation and the ways

interdependence between “liturgy and the life, struggle and contemplation, without allowing liturgy to be dragged down to the level of the commonplace.”¹⁰⁷ He concludes “The field of liturgy for youth is full of opportunities for the present and the future. The church must take this task upon itself tirelessly, using all its gifts, setting them at the service of the Holy Spirit, both today and in the future.”¹⁰⁸

Another approach to understanding why the use of liturgy with young people seems to have become more problematic is through generational theory. A proponent of this approach is Andy Langford. He outlines three patterns within contemporary worship: liturgical, prayer and praise and seeker services.¹⁰⁹ While describing all three as viable alternatives, he notes they fail to take account of generational differences.¹¹⁰ He suggests that with denominational loyalty almost gone; most liturgical churches are serving an increasingly smaller percentage of the population. And while the prayer and praise and seeker service patterns have been attractive for Baby Boomers they have no impact on Gen X and Y.

In exploring some of the origins of contemporary worship he suggests the liturgical reforms within liturgical churches led people to explore how that reform might apply to the local setting, and inadvertently gave people permission to use the flood of liturgical resources which were becoming available.¹¹¹ He comments, as one of those

they facilitate faith formation confirms this both from a more recent and indigenous perspective to Aotearoa. Stephen Mark Chamberlain, “Forming Faith: A comparative study of two methods of confirmation preparation and the ways they facilitate faith formation in candidates” (M.Min. diss., University of Otago, 2008).

¹⁰⁷ Kloeckner, “The Estrangement Between Young People And The Liturgy”, 25.

¹⁰⁸ Ibid., 26.

¹⁰⁹ Langford, *Transitions in Worship*, 19-37.

¹¹⁰ Ibid., 48-60. Langford offers a detailed description of each generation from the Builder’s (born pre 1945), Boomers, (1946- 1964) to Generation X and Generation Y or Millennials (1965 to the present). Each have grown up in different social settings, and each display very different values and world views, and are looking for different things from church. Both X and Y generations are described as feeling neglected. Gen X’ers are described as not wanting pre prepared answers, but the freedom to name their own issues. What worked for preceding generations is not working for Millennials. He describes Millennials as the first generation where Christians will be made, not born, and he wonders if any of them are learning anything of the essentials of Christian faith?

¹¹¹ Ibid., 40. He also discusses how this reform was also brought on by cultural changes such as feminism and the questions they were asking, and rapid change of technology.

involved in the liturgical reforms within his own church, on how those given this task were generally older and had grown up in church, and that they had little or no conversation with those involved in pushing worship to the limits and beyond.¹¹²

Here we again meet Langford's position on worship and mission¹¹³ In light of the above Langford declares that the church at worship must find a liturgical balance between context and text, gospel and setting by,

“...embody(ing) Christ by meeting new generations of people in God's coming in Jesus Christ...Serving people and their needs with the gospel and offering them the means of grace through patterns and styles (of worship) appropriate to their context are most important.”¹¹⁴

For Langford, worship is the primary point where people meet God and are introduced to faith. As we have seen this contrasts with Pete Ward's description of worship as something that occurs as part of a long term mission endeavour,¹¹⁵ or Kloeckner's description of worship occurring when young people have faith.

This brings us to the third way of approaching the issues around liturgical worship and young people; the cultural gap.

One of the key writers on this is Graham Cray. In *Postmodern Culture and Youth Discipleship*¹¹⁶ he describes some of the main features of the postmodern culture, including the shift to consumer.¹¹⁷ He explains how the shift from workplace and

¹¹² Ibid., 38-47.

¹¹³ Ibid., 65.

¹¹⁴ Ibid., 71.

¹¹⁵ Ward, *Worship and Youth Culture*, 23-30.

¹¹⁶ Graham Cray, *Postmodern Culture and Youth Discipleship* (Cambridge: Grove Books, 1998).

¹¹⁷ Cray suggests that whereas in modernity personal identity and social integration were found through the workplace and production, now these are found in the market and choices we make. “Consumerism is the social water in which we all swim, the young cannot avoid it. They need to understand it so that they can swim in it and not drown in polluted waters.” (Ibid. 5) Pleasure, he says lies at the heart of this culture, which gives it a built in addictive quality through desire for the latest. This emphasis on pleasure he suggests also gives this culture an anti-spirituality – the pursuit of pleasure with no guilt or shame – which in turn anesthetises those with resources from the poor and disadvantaged while offering them in turn an out of reach vision of the “good life”. At the heart of this the core value of choice – I can achieve anything or be anyone, it is just a matter of choice. (Ibid., 6.)

production to consumer is replicated in the construction of identity. This has changed from being centred on occupation and role in the public sphere; to consumption, leisure and looks that is focussed on now rather than the future.¹¹⁸ Left to itself this consumerist basis creates a very unstable sense of identity. Because “community” is made difficult, as consumerism is inherently individualistic, postmodernity is creating a culture of shifting allegiances and communities.¹¹⁹ Cray notes that none of these features are specific to young people. He also highlights that there is a general shift from providing services based on generation to cultural context.¹²⁰

How should the church respond? Cray underscores how this shift can be seen as an opportunity,¹²¹ and suggests offering different models of Christian community.¹²² These new models of Christian community are explored further in *Youth Congregations and the Emerging Church*¹²³ where he offers a missiological framework to understand them by. He suggests that traditional churches were shaped by modernity and that under the Lordship of Christ youth congregations are providing opportunities for imagining forms of church shaped by postmodernity.

Paul Roberts¹²⁴ describes alternative worship as another response to these cultural issues.¹²⁵ Alternative worship, he says is “an attempt to inculturate Christian worship and church life within the postmodern culture that is forming the new generation of

¹¹⁸ Ibid., 7-9.

¹¹⁹ Ibid., 9-10.

¹²⁰ Cray notes that one of the growing trends has been a redefinition of youth services in the UK from a generation to those who choose particular lifestyles and consumer patterns, from generation to culture.

¹²¹ Ibid., 19-21. Cray also offers a critique of some responses, particularly the “protect and survive” strategy.

¹²² Cray suggests offering differing models of discernment and a future worth living for that take account of the culture, but act in a countercultural way. (Ibid.)

¹²³ Graham Cray, *Youth Congregations and the Emerging Church* (Cambridge: Grove Books, 2002).

¹²⁴ Paul Roberts, *Alternative Worship in the Church of England*, (Cambridge: Grove Books, 1999).

¹²⁵ Roberts suggests this pattern of worship emerged out of evangelical Christianity following John Wimber’s visit to Sheffield in 1985, and sought to express radical evangelical Christianity in the cultural forms of young adults, particularly those found in the nightclub scene. In describing the mostly British history of the Alternative Worship scene, (and briefly in Australia, New Zealand and the USA,) he notes both the post-modern and generational roots of this movement.

adults in the west.”¹²⁶ He too describes some of the key defining features of postmodern culture¹²⁷ and how they shape the various expressions of alternative worship. He contrasts these to ‘normal’ worship, including lively evangelical and charismatic worship,¹²⁸ which he suggests is too modernist. The result is a cultural gap between what postmodern young adults seek and what the modernist church generally offers.¹²⁹

He also explores the origins of alternative worship within postmodern theories of art¹³⁰ and in particular the notion of “text”.¹³¹ In light of that he considers the difficulties of centrally determined liturgical texts that seem to remove the church from its mission into a diversity of contemporary sub cultures, and are easily subverted by the multimedia environment.¹³² He also reflects on the new issue of liturgical inflation, where alternative worship communities are writing their own texts, and using or adapting texts found on the internet.¹³³

Much of this agrees with some of Kloeckner’s analysis of what is happening with youth and worship. It is very difficult for young people who have grown up in a postmodern world to engage in worship that was shaped in the modern world. The two responses of youth congregations and alternative worship offer some way

¹²⁶ Ibid., 17-19.

¹²⁷ These features include: reducing the value placed on hard, logical, word based reasoning; a more open minded, open ended and affirmative approach to the world; increasing preference for the local and adhoc community based structures as opposed to centralised authority; no longer implicitly or absolutely trusting individual experience while remaining open to it; questioning of the “post enlightenment doctrine of progress.” (Ibid., 18.)

¹²⁸ Roberts suggests that both these groups see themselves as the vanguard of youthful worship. But both groups offer a modernist approach to worship which fails to engage those who have grown up in the postmodern cultural shift. Ibid., 17

¹²⁹ Ibid., 17-20.

¹³⁰ In particular Roberts explores the origins of alternative worship in the warehouse dance parties of the mid 1980’s, and explores how that has come to be expressed in the multimedia approach to worship, and creative and interactive approaches to the Bible. (Ibid.)

¹³¹ In postmodern theories of art and literature, text is not a fixed object, but includes both the context of the reader, and the time and place it is read. So text in worship is more than any liturgical text that might be used, but includes all that happens, including the planned and spontaneous activities of the participants. Text becomes liturgy as we have described it earlier. Ibid., 14-15

¹³² Ibid., 22-23.

¹³³ Ibid., 24.

forward, although the place of both Anglican liturgy and the Anglican liturgical tradition seem uncertain in both. However the literature reveals at least two points of caution.

Mark Lamport's ¹³⁴ research observes that youth churches in Britain¹³⁵ are not without problems. While noting youth churches are one way of planting the gospel in a "new culture," Lamport points out the lack of generations involved the inability to reach non-church youth, and the question of what happens when youth graduate. They are havens for church young people who cannot engage with church as it is.

Another issue is the relationship between worship and culture. While the cultural context in which worship occurs is important, and the effect of culture on worship and the use of liturgy needs to be acknowledged, the relationship between worship and culture is more complex than seems to have been acknowledged by some of these authors. The Nairobi Statement on Worship and Culture from the Lutheran World Federation¹³⁶ explores the dynamics of this relationship, describing it as transcultural, contextual, countercultural and cross-cultural.

Much of the description of both worship and liturgy in the first section assumes to a degree that this is shared among all cultures and is ecumenical. To say that liturgy is owned by the whole church is to say that liturgy is transcultural, that in some way it is beyond the boundaries of any culture or denomination.¹³⁷

¹³⁴ Mark Lamport, "The Rise of English Youth Churches: What The Global Church Can Learn From This Latest British Invention," *Journal of Youth Ministry Studies* 4:2 (2005): 86-100.

¹³⁵ This research included interviews with denominational leaders, protagonists and thoughtful commentators.

¹³⁶ Lutheran World Federation, "Nairobi Statement on Worship and Culture: contemporary challenges and opportunities," *Statements on Worship and Culture*, Issue: 1996 <http://www.worship.ca/docs/lwf_ns.html> (1 August 2009)

¹³⁷ The statement suggests that the shared use of the core liturgical structure and liturgical elements such as the bible, eucharist and baptism in local congregational worship, as well as the "act of people assembling together... are expressions of Christian unity across time, space, culture, and confession. The recovery in each congregation of the clear centrality of these transcultural and ecumenical elements renews the sense of this Christian unity and gives all churches a solid basis for authentic contextualization." Ibid.

The liturgical revisions and the work of Graham Cray and others highlights the fact that worship is also contextual. Through the incarnation we are offered a model of Christ being found in every culture, and worshiped within that culture. The Nairobi Statement offers two processes through which inculturation occurs, dynamic equivalence and cultural assimilation.¹³⁸ We can see both at play in the work of Cary and Roberts.

But all culture must undergo critique and transformation by the gospel. So Christian worship is not only inculturated, but also involves challenging this culture in which it is imbedded.¹³⁹ As such worship is countercultural.¹⁴⁰ While Cray offers some insight into how youth congregations are counter-cultural, it is not given the prominence it deserves. This is a weakness in the literature we have reviewed in this last section. Finally the Nairobi Statement describes worship as cross-cultural.¹⁴¹

How then does liturgy as defined above offer a vehicle for worship that meets all these criteria, and in particular, is counter cultural and cross-cultural? How is worship with young people counter cultural and cross-cultural?

This final section will explore the literature that has arisen within the Church of England on Mission-shaped church and Mission-shaped youth ministry as a result of the growing awareness of the need to engage in this changing environment. They offer a more practical perspective.

¹³⁸ Dynamic equivalence is described as the expression of the fundamental elements of worship using the elements of the local culture. "the meanings and actions of worship to be "encoded" and re-expressed in the language of local culture." (Ibid.) This contrasts with cultural assimilation which adds to worship by using cultural elements to enhance the act of worship. Ibid.

¹³⁹ Including of all types of oppression and social injustice.

¹⁴⁰ "4.2. It also involves the transformation of cultural patterns which idolize the self or the local group at the expense of a wider humanity, or which give central place to the acquisition of wealth at the expense of the care of the earth and its poor. The tools of the counter-cultural in Christian worship may also include the deliberate maintenance or recovery of patterns of action which differ intentionally from prevailing cultural models. These patterns may arise from a recovered sense of Christian history, or from the wisdom of other cultures." Ibid.

¹⁴¹ It provides a place for those who worship to engage in cultures and Christian traditions other than their own. Cross-cultural worship becomes "a witness to the unity of the Church and the oneness of Baptism." Ibid.

Within this literature music is described as being especially important. Christopher Demuth Rodkey¹⁴² notes that music is foundational for many youth ministries, and explores how music acts as the primary source of many young people's theology. Pete Ward also offers some challenging insights.¹⁴³ But this is out of the scope of this research and needs a research project of its own.

In terms of our topic, Tim Sledge¹⁴⁴ suggests that liturgy is a tool box that can be used to create a safe framework so that young people know what is happening, and they can then experience the longed for freshness in each service.¹⁴⁵

Rite and ritual are two significant elements in this for Sledge.¹⁴⁶ He describes rite as the skeleton or form of worship, and ritual as the actions that give the rite life.¹⁴⁷ The role of ritual in liturgy with young people is to help connect God with their lives. As Pete Ward¹⁴⁸ notes there is a growing appreciation of the significance of ritual for worship and spirituality in the Post-Modern world and how it facilitates an encounter with God by assisting the transition from the ordinary to the transcendent and back.¹⁴⁹ Ritual connects us to the deep currents within our hearts,¹⁵⁰ and invites an

¹⁴² Christopher Demuth Rodkey, "The Practice of Music in Youth Ministry and the Mystery of the Divine," *Journal of Youth Ministry Studies* 5:2 (November 2006): 47-62.

¹⁴³ Ibid., 48-62. Pete Ward also explores how the embracing of popular culture by British evangelicals has changed the practice and theology of worship. He offers a critical appreciation of charismatic worship, but also notes that an overt emphasis upon the encounter with God through participation in the experience of worship in singing songs can be at the expense of allowing for any encounter with God in the everyday life. Pete Ward, *Selling Worship, How What We Sing Has Changed The Church* (Milton Keynes: Paternoster Press, 2005).

¹⁴⁴ Tim Sledge, "Rites and Rituals in Worship," in *Young People and Worship: a practical guide*, ed. Mark Montgomery (London: Church House Publishing, 2007).

¹⁴⁵ Ibid., 47-48.

¹⁴⁶ Ibid., 40-53.

¹⁴⁷ Ibid., 40-42.

¹⁴⁸ Pete Ward (ed.), *The Rite Stuff, Ritual in Contemporary Christian Worship and Mission* (Oxford: The Bible Reading Fellowship, 2004).

¹⁴⁹ Ward describes how some rituals, for example weddings; change how we see ourselves and each other, and how others view us. He contends that "If the church is to have a place in people's lives, then it needs to address itself much more seriously to the question of ritual and its relationship with contemporary culture." (Ibid., 12.)

¹⁵⁰ Mike Riddell, "Deep Currents of the Heart", in *ibid.*, 76-84.

experience of the mystery of God.¹⁵¹ Sledge says that ritual and symbol offer the opportunity for the liturgical tradition to be used in a way that makes strong connections between the world of young people and their everyday culture, that give young people the space and freedom to make those connections, to explore and to be challenged. But in doing so, Sledge reminds us, those responsible for worship need to be wise stewards of the whole Christian worship tradition and seek its renewal through making connections with the lives of young people.¹⁵²

A key issue for Mapledoram is that young people need to be treated as full participants in both the creation and enacting of the worship, rather than passive consumers.¹⁵³ Craven suggests young people need to be helped to recognise God's grace at work in the world and in their lives and not simply be entertained or just feel good about themselves.¹⁵⁴ This involves young people rather than well meaning adults setting the agenda.¹⁵⁵ Finally Craven says ways need to be found that allow young people to engage in worship that are tactile, symbolic and image based.¹⁵⁶

¹⁵¹ Sledge, "Rites and Rituals in Worship", 45. Jonny Baker explores how youth ministry is starting to make use of ritual in the ongoing struggle between entertainment and spiritual formation. He uses Catherine Bell's work on ritual as a strategic practice¹⁵¹ that allows people to be transformed and to see themselves, God, and the world, in differently and to act in new ways. Jonny Baker, "Ritual as Strategic Practice," in *Ibid.*, 85-95.

¹⁵² Sledge, "Rites and Rituals in Worship", 47-8.

¹⁵³ Susie Mapledoram, "Young People and All-Age Worship," in *Young People and Worship*, ed. Montgomery, 66-76.

¹⁵⁴ Diane J. Craven, "Word of Life? Prayer and Word in Work with Young People," in *Ibid.*, 25-37. Worship, she says, should open up possibilities for young people for further study and reflection, and open up possibilities for response.

¹⁵⁵ *Ibid.*, 32.

¹⁵⁶ *Ibid.*, 27. Finally Leonard Sweet offers a four-step process he calls EPIC to enable the church to engage with the postmodern culture and those who have and are growing up in it. First is the transition from rational thinking to *Experiential*. This culture is not looking for something to believe in, but hungers for experience, the experience of a relationship with God. Secondly he suggests the church needs to move from performance based or representative mode of thinking to a *Participative* or interactive model. Thirdly he suggests we need to shift from being word-based to *Image-based*. Finally, there needs to be a shift from focussing on the individual to a connected approach. 'I can't be me without we' He suggests that the fate of Christianity in the West in the next millennium is "likely to be based on whether or not the church can carve (not cast) its ministries into more EPIC shape." Leonard Sweet, "A Spiritual Exegesis of Y2K and Who Wants To Be A Millionaire," <http://www.leonardsweet.com/article_details.php?id=19> (27th June 2009).

In summary, the first part of this review provided descriptions of worship and the Anglican liturgical tradition. Worship was described as a life changing encounter between God's baptised community and God, rather than a place where people meet God for the first time. It also described the Anglican liturgical tradition as an intentional way of shaping worship, and as a tool for long-term faith-and-life formation.

The lack of research on the use of liturgy among young people is also significant. Either it has been assumed that liturgy can continue to be structured and offered as it has been with minor changes for use with young people, or that liturgy has no place with this age group. The National Study of Youth and Religion offers a warning about the consequences of those assumptions, and leaves me asking if the rich Anglican liturgical tradition can be made available to young people in ways that offer life-shaping faith-formation. Anecdotally it would seem that liturgy has much less of a place in worship with young people than it once had. The reasons for this explored in this review include the depth of formation young people have received in both Christian faith and liturgical worship, as well as generational and cultural issues. Over recent years there has been a growth in material produced that helps the Anglican Church in particular rethink its practice of worship with young people and this offers some important principles when working with young people to create liturgical worship.

Chapter Three - Research Methodology

A Mixed Method Approach¹⁵⁷ was used to develop a broader and more accurate picture of what is happening.¹⁵⁸ This approach not only allows for the use of both quantitative and qualitative research methods but explicitly focuses on the link between the two, and in doing so offers a way to validate the information from different sources and using different methods. This triangulation also helps validate the conclusions of this research¹⁵⁹. The Mixed Method Approach was also chosen as it allows for both hypothesis testing and theory building¹⁶⁰. While the hypothesis offered a useful starting point for this research, to be of use it needed the capacity to build and test theory beyond the hypothesis.

Usual permission was sought and granted from the Otago University Ethics committee to undertake interviews with young people aged 15 years and over.

The quantitative data was gathered by running a survey questionnaire across two Dioceses to determine to what extent the liturgical tradition is being used and why it is being used in that way. This was a cost effective way of finding information from a wide group of sources, and provided empirical data which can be analysed quantitatively.¹⁶¹

To make the questionnaire as effective as possible the questions were drafted to try to ensure they were unambiguous, precise, jargon free and asked questions in a way that yielded the information needed for this research.¹⁶² This draft was sent to various

¹⁵⁷ Martyn Denscombe, *The Good Research Guide For Small Scale Social Research Projects*, 3rd ed. (Berkshire: Open University Press, 2007) 107-135.

¹⁵⁸ Scott L. Thumma, "Methods for Congregational Study," in *Studying Congregations: A New Handbook*, ed. Nancy Ammerman, Carroll Jackson, Carol Dudley and William McKinney (Nashville: Abingdon Press, 1998), 197.

¹⁵⁹ Denscombe, *The Good Research*, 3rd ed. 107-109.

¹⁶⁰ *Ibid.*, 116.

¹⁶¹ Denscombe, *The Good Research Guide*, 3rd ed. 7-10, 31-32.

¹⁶² Judith Bell, *Doing your Research Project: A Guide for First Time Researchers in Education, Health, and Social Science*, 4th ed. (Berkshire: Open University Press, 2005), 136-7, and Thumma, *Methods for Congregational Study*, 161-165.

people involved in youth ministry to try and answer, and to elicit feedback on its effectiveness. After responses from three people, the questions were redrafted, and the order of questions restructured so that it was accessible and inviting. This included changing several of the initial questions to tick box options. The first trial interview led to a further redrafting, with new questions included that asked how some of the functions of the Anglican liturgical tradition were being carried out even if they were not using a written liturgy. This draft was sent to two more people for trial and comment, and their reflections again led to a slight modification, and clearer instructions. The draft was also sent to my supervisor for comment.

The sample population was carefully chosen to offer both a broad base and enough responses to avoid any bias through non responses¹⁶³. The questionnaire was run in two different dioceses. This provided a broad sample and a high enough return rate to provide valid and meaningful information.¹⁶⁴

The questionnaire was distributed at the Diocesan Synod¹⁶⁵ of one of the more provincial or rural dioceses where the clergy and lay representatives answered. About half of these were returned, from a mix of parishes, rural and urban, large and small, some vicar led and some led by a team.

The other diocese is one of the larger and more urban dioceses. Initially the questionnaires was handed out at one of the monthly breakfast meetings of paid youth pastors and leaders. The youth officer for that diocese informed me that nearly all the worship which targeted young people and young adults was run those who attended these breakfasts. This offered a captive audience and the opportunity to get a very high return rate.¹⁶⁶ This was important because I was mostly unknown to

¹⁶³ Denscombe, *The Good Research Guide*, 3rd ed. 16-17, 30.

¹⁶⁴ Loraine Blaxter, Christina Hughes and Malcolm Tight, *How to Research*, 2nd ed. (Berkshire: Open University Press, 2001), 79.

¹⁶⁵ The annual decision making body of the Diocese. Each parish is represented by their licensed clergy and one lay representative.

¹⁶⁶ In fact nearly all present answered the questionnaire.

them, and I suspected that most have little time for liturgical matters and answering questionnaires.

Because the diocesan youth officer had informed me that most were not Anglican, it was surprising to read the responses where most said they were. I attended a second breakfast to ask further questions about this response, in a group interview, to ensure they had not simply provided the “right answer”.¹⁶⁷ The questionnaire was offered to those who had been absent at the previous meeting.

For a much more in-depth exploration of how individuals see the issues¹⁶⁸ **qualitative research** was conducted using four case studies. Each case study included direct observation and interviews.

The Case Study is more accurately described as a strategy than a methodology.¹⁶⁹ It describes the very small scale and scope of the research project rather than any particular method.¹⁷⁰ Unlike surveys which focus on breadth, case studies focus on depth¹⁷¹. Of particular interest are the relationships and processes of the various parts of a situation or organisation and how they combine and affect each other to give rise to the particular outcomes.¹⁷² It is this emphasis that marks case studies as a unique strategy,¹⁷³ and that made case study an excellent strategy to explore the assumptions, thinking and processes behind the organising and running of worship for young people in an Anglican setting.

¹⁶⁷ Denscombe, *The Good Research Guide*, 3rd ed., 184.

¹⁶⁸ Bell, *Doing your Research Project*, 7-8.

¹⁶⁹ Martyn Denscombe, *The Good Research Guide - For Small-Scale Social Research Projects* (Buckingham: Open University Press, 1998), 32.

¹⁷⁰ *Ibid.*, 32.

¹⁷¹ Blaxter, Hughes, and Tight, *How to Research*, 71.

¹⁷² Denscombe, *The Good Research Guide*, 30.

¹⁷³ *Ibid.*, 31-32.

Case study as naturalistic research¹⁷⁴ takes seriously the multiple, shifting and mutually shaping layers of reality in any situation¹⁷⁵ and is concerned with the shifts and changes that occur as research takes place. It allows interaction between the researcher and the subjects of the research rather than seeing the researcher as objective. What is going on for the researcher as she/he interacts with the interviewees is acknowledged as part of the research.¹⁷⁶

Case study is very useful for both theory-testing and theory-building.¹⁷⁷ One of the strengths of case studies is that more than one source of information is explored, using more than one method. This results in a more in-depth understanding and validation of the data than gained through other methods.¹⁷⁸ Case study allows the variety of views and positions within an organisation to be revealed, and thus the complexity to be explored more thoroughly.¹⁷⁹ While the initial hypothesis and questions needed to be determined before the research began along with the research methods for examining them, having the ability to change these as data was collected and to generate theory as the research progressed was important. To be useful, this research needed to result in a clear understanding of how the liturgical tradition is being used if at all, and why.

Unlike quantifiable research that focuses on outcomes and statistics, case studies findings are sometimes labelled “soft”.¹⁸⁰ The use of a variety of research methods such as observation and interviews and a clear write up was needed to counter such accusations.

¹⁷⁴ Stephen Kemmis, “The Imagination of the Case and the Invention of the Study,” in *Towards a Science of the Singular: About Case Study*, ed. H. Simon (Centre for Applied Research in Education: University of East Anglia, 1980), 107-116.

¹⁷⁵ Margot Ely, Margaret Anzul, Teri Friedman, Diane Garner and Anne McCormack Steinmetz, *Doing Qualitative Research: Circles within Circles* (London: The Falmer Press, 1991), 2-3.

¹⁷⁶ *Ibid.*, 1.

¹⁷⁷ *Ibid.*, 157-158.

¹⁷⁸ *Ibid.*, 31, 39-40.

¹⁷⁹ C. Adleman et al, “Rethinking Case Study: Notes from the Second Cambridge Conference.” *Cambridge Journal of Education* vol.6 no. 3, (Michaelmas Term 1976): 139-150.

¹⁸⁰ Scott, “Qualitative Approaches to Data Collection and Analysis,” 40 - 41.

The selection of the cases was critical¹⁸¹ as it affects the research's application more generally. Each case was chosen because they were seen as typical of other cases the research could be applied to¹⁸² and because they were seen as good cases to test or build theory.¹⁸³ One case was chosen because of the perceived absence of that liturgical tradition in the service. Surprisingly this proved the most difficult to identify and organise, partly because I did not live in a place with many of these services, and partly due to difficulty in getting permission to use such services as case studies. Two others were chosen because of their varied use of that tradition, one only using formal liturgy for the communion service, but following the template for all others, and the other because it is a liturgical service, even if not a Prayer Book Service. One other was chosen because it was identified as an "emerging church"¹⁸⁴ with loose Anglican connections. As it was atypical it offered insights from the edge.

An attempt was made to get permission before each case study was begun. I worked through a contact person for each case study. Initially I relied on them to gain this permission but realised in the first case the flaws in this method. My contact person (who was a member of the clergy staff) had passed on the relevant information, and he and I both thought that permission had been given. But when I interviewed the vicar I discovered he had not understood what he was being asked to give permission for, (he had not read the material) and that the vestry also needed to give their permission, which they subsequently did. Subsequently I contacted those

¹⁸¹ Denscombe, *The Good Research Guide*, 33-35; Scott, "Qualitative Approaches to Data Collection and Analysis," 157-158.

¹⁸² Denscombe, *The Good Research Guide*, 33; Scott, "Qualitative Approaches to Data Collection and Analysis," 158.

¹⁸³ Denscombe, *The Good Research Guide*, 33.

¹⁸⁴ "The emerging church (sometimes referred to as the emergent movement) is a Christian movement of the late 20th and early 21st century that crosses a number of theological boundaries: participants can be described as evangelical, post-evangelical, liberal, post-liberal, charismatic, and post-charismatic. Participants seek to live their faith in what they believe to be a "postmodern" society. Proponents of this movement call it a "conversation" to emphasize its developing and decentralized nature, its vast range of standpoints and its commitment to dialogue. What those involved in the conversation mostly agree on is their disillusionment with the organized and institutional church and their support for the deconstruction of modern Christian worship, modern evangelism, and the nature of modern Christian community." <http://en.wikipedia.org/wiki/Emerging_church> (2 November 2009).

identified as needing to give permission (usually the vicar) directly. This proved important with another case where those responsible for the service were happy to take part, but the vicar did not give permission.

At least one service in each case study was attended and observed so that what happened and how that might be described in terms of the Anglican liturgical tradition could be experienced first hand. Where more than one style of service was offered, an attempt was made to visit each, for example a communion and non-communion service. An observation schedule was written using a similar sheet to that on the Ship of Fools website¹⁸⁵, and material from the Literature Review. This helped me observe and record systematically and thoroughly for each service and to intentionally observe a wide number of factors.¹⁸⁶ It kept the data reliable and as free as possible from bias introduced from previous experiences in similar services. This schedule was used straight after each service to record my observations and reflections.

Three to five interviews were conducted for each case study with those who organised the services, the vicar (where appropriate) and other leaders within that church, and some of the young people who either had responsibility for the service or attended. The interviewees were mostly chosen in consultation with the person who was responsible for service in each case¹⁸⁷ but volunteers were also asked for. Where possible each person was contacted by email with the information sheet and consent form. Each interview began with a verbal explanation of the purpose of the research and interview, and a signed consent form obtained. A semi structured interview schedule¹⁸⁸ was used to ensure the same questions were asked of each person, with opportunity given to follow up and ask clarifying questions¹⁸⁹ and to

¹⁸⁵ Ship of Fools has mystery worshipper reports from around the world. They follow a common format, and can be found at <<http://www.ship-of-fools.com/mystery/index.html>> (15th August 2008).

¹⁸⁶ Denscombe, *The Good Research Guide*, 3rd ed., 209-210

¹⁸⁷ So that they could identify people they thought would be most helpful.

¹⁸⁸ Daphne Keats, *Interviewing - A Practical Guide for Students and Professional* (Sydney: UNSW Press Books, 2000), 35-9.

¹⁸⁹ Denscombe, *The Good Research Guide*, 3rd ed., 174.

check my understanding of the answers given.¹⁹⁰ A draft interview schedule was developed, and piloted once with someone able to give feedback on the questions and the structure of the interview. As a result, the interview schedule was modified to explore in greater depth how the functions of liturgy are carried out even in seemingly non-liturgical services. The draft was also sent to my supervisor for comment.

The interviews offered an opportunity to explore in depth a number of relevant issues.¹⁹¹ Care was taken to offer a neutral stance to avoid any “interviewer affect”.¹⁹² Interviews were held in places of the interviewees’ choice, which included their church and cafes.

A basic premise of naturalistic research is that the researcher can never be objective and instead must develop a high level of self awareness, taking care to observe without reading my own biases into the answers.¹⁹³ I worked hard to listen and not comment, to not cloud “what is” with “what I guess it’s going to be”,¹⁹⁴ to be aware of my reaction to answers, that I might see liturgy through their eyes,¹⁹⁵ which was both challenging and exciting at times.

The interviews were recorded and transcribed. The final stage of analysis included rereading the entire interview transcript of each candidate at least once to gain a feel for their overall experience. A summary of the interviews for each case study was developed, and sent to the contact person and clergy person for each case study for comment. Two chose to send back comments. The results of the case studies were then compared with the survey results and literature review, and new models of how

¹⁹⁰ Ibid., 202.

¹⁹¹ For example, who has responsibility for the worship; who organises the worship and how that happens; their background in terms of denominational and liturgical experience; their understanding of the place of Anglican liturgical heritage in youth worship; what resources they currently use in organising of the worship, and how some of the functions of Anglican liturgy are carried out even if the service is not liturgical.

¹⁹² Denscombe, *The Good Research Guide*, 3rd ed., 184.

¹⁹³ Ely et al., *Doing Qualitative Research: Circles within Circles*, 53-4.

¹⁹⁴ Ibid., 197.

¹⁹⁵ Ibid., 43-59.

liturgy and the liturgical tradition is being used were developed and tested against the results.

A naturalist approach was used so that all those involved in the study could learn. Naturalistic research takes seriously that fact that the very act of research changes the situation. It invites those being researched to reflect on subjects they may never have examined before. While I was not trying to convince those being interviewed of anything, by asking questions I changed the situation. In two cases this happened almost immediately. Once those responsible for the service had agreed to being a case study they began to ask themselves how much liturgy they used in their service and why. This research becomes a process that all are part of.

Chapter Four - Findings from the Questionnaires:

As stated above the questionnaire was run in two dioceses. 15 responses were from the large urban diocese, and 17 responses were from the medium sized provincial diocese. The total number of responses was 32.

The respondents of the *urban diocese* were paid youth pastors or youth leaders. The youth officer of that diocese identified those present as being responsible for most of the services targeting young people in that diocese. Of those who filled in the questionnaire 13 held services targeting young people, and 2 did not.

The respondents for the *provincial diocese* were mostly clergy and lay representatives at a diocesan synod, with some youth leaders/youth workers. Of those who responded 8 held services targeting young people and 9 did not.

In total 21 responses were from people who held service for young people, and 11 were from people who did not. This summary will be for those who did run services. Because of time constraints the answers of those who did not offer services will not be detailed or discussed.

The results for each diocese will be compared for each question.

Description of the services

The first set of questions invited respondents to describe their service.

Question 2 – Age groups targeted: There are clear differences between the services held in the urban and provincial dioceses. Table 1 shows that the age groups targeted are younger in the *provincial diocese* than the *urban*.

Table 1. The age group targeted in each service.

Diocese	Urban	Provincial
Under 14		5
10-14	1	1
10/11-18	5	
10-25 (including parents and younger children)	4	
15-18	1	
15 -25		1
19-25 or 30	2	
All Age		1
Total	13	8

Questions 3 - How often is this service held?

There is less difference between the dioceses in how often the services are held. As Table 2 shows, the respondents from both dioceses hold the majority of services either weekly or monthly. The *provincial diocese* however holds services less often, either once a term or three times a year.

Table 2. How often each services is held.

Diocese	Urban	Provincial
Weekly	6	3
Monthly	6	2
2 nd and 4 th Sunday	1	
Once a term		2
3x per year		1
Total	13	8

Question 4 – How many come on average?

Table 3. How many on average come to each service?

Diocese	Urban	Provincial
Under 10	1	2
15-20	2	1
20-30	1	1
30-40	4	1
40 of various ages	2	
20-80		1
40-50	2	
60-70		1
250		1
No answer	1	

Question 5 – Who organises these services?

Table 4 shows clear differences in who organises the services between the dioceses. Services in the *urban diocese* are almost exclusively organised by the youth leader or worker. In contrast the clergy in the *provincial diocese* are actively involved in organising services targeting young people.

Table 4. Who organises each services.

Diocese	Urban	Provincial
Youth worker/ leader	8	
The youth leader with some of the young people,	3	
The parish clergy		1
The parish clergy and youth worker	2	1

The parish clergy with some of the young people,		2
All of the above		2
Ministry Team volunteers		1

Question 6 – What is the background of those who organise the service?

Table 5 details the background of those who do organise these services, and directly addresses the hypothesis of this research. Most named themselves as Anglican, even in the *urban diocese*.

Table 5. The church background of those responsible for each service.

Dioceses	Urban	Provincial
Anglican	12	8
Other traditional mainline	3	2
Pentecostal	2	1

Question 7 – Basic structure of the services?

There were a range of responses to this question. The responses from the *urban diocese* can be grouped into three clusters. The first and biggest cluster with nine responses uses music and follows this basic structure: worship, notices, game, (video/testimonies/ drama/dance) worship (music), message, response/small groups, and café afterwards.¹⁹⁶

Two further responses did not use music at all, and followed this format: meet, highlights/lowlights,¹⁹⁷ have a study or activity or reflection, pray with candle.

¹⁹⁶ The simplest was welcome/game, worship (music), message, small groups and maybe worship (x2). One of the common additions (four responses) apart from notices and closing prayer was the use of testimonies and/or videos.

¹⁹⁷ Some also included a game in this service as well.

Two responses based the service around the eucharist.¹⁹⁸

The responses from the *provincial diocese* were markedly different. Over half of the respondents (five of eight responses) were eucharistic. Most of these modified the normal liturgy and followed a structure similar to gather, dramatic presentation of scriptures, activity, prayer, eucharist, dismissal. Three used a more standard liturgical framework but worked to involve young people in the readings, the music, the writing of prayers and used one of the approved children's liturgies.

The non-eucharistic services showed the same range.¹⁹⁹

Understanding of and use of the Anglican Liturgical Tradition

The next set of questions were designed to explore the respondent's understanding and attitude to liturgy and the Anglican liturgical tradition, and how that affects their services. Summaries of most of the questions are offered, while the actual responses can be found in the footnotes.

Question 8. What comes to mind when you hear the word "liturgy"?

The responses for the *urban diocese* were: Prayer book (x5); Tradition (x3); Readings, communion, scripture, confession (x3); Utterances as to the truths and character of God, foundational theology, good base (x3); Corporate prayers and participation, often lengthy (x2); Call and response with the priest and congregation (x2); Lengthy, boring, repetitive, outdated (x3); Words to use; Church; Structure; Formal; Formed

¹⁹⁸ One had reordered the whole service and followed this new format every time: welcome, peace, songs, communion with liturgy – great thanksgiving bread only, gospel reading, discussion, sermon, thanksgiving and intercession (confession sometimes), great thanksgiving wine (grape juice) only, songs, blessing and dismissal. The second service was less formal and described the format as: gather, activity, prayer, eucharist, dismissal.

¹⁹⁹ One response was sentence, collect, hymns, readings and prayer. In contrast the other two responses were opening prayer, youth culture music/worship, interactive activity, biblically based talk and response and final song; outside service in church grounds in the morning/afternoon/evening.

The responses for the *provincial diocese* were: Formal, structured, order of corporate worship, set pattern of worship (x2); Movement, drama, order, with congregational involvement and responses; Teaching and understanding scripture; Set bible based worship; Worship, communion, belonging to the family of the Word; Any public event.

Question 9 – In what ways is your service liturgical?

While the above responses show some understanding of liturgy across both sets of respondents, the difference between respondents from each diocese in their understanding of liturgy are seen more easily in this question. As Table 6 shows the *urban diocese* respondents showed a limited understanding of liturgy and made little use of it. In contrast the respondents from the *provincial diocese* were much clearer about liturgy and in its use in services for young people.

Table 6. The ways each service is liturgical.

Diocese	Urban	Provincial
?	1	
Not	6	
Sermons based on scripture otherwise not.	1	
We have prescribed worship music	1	
Prayer and sermon	1	
Loosely based on the structure of liturgy but otherwise not	1	
Bible reading, prayer, apostle creed, intercession, worship, confession	1	
Loosely following a set prayer for a thanksgiving/communion using elements from the prayer book service, but no set responses	1	
We follow a clear structure/pattern although the components may differ widely		1
We use the set service		1
Use of children's liturgy and prayers and readings		1
Has ministry of the work, intercessions, and opportunity for		1

response		
It is a service therefore it is liturgical		1
Normally follow Anglican sentence and collect, and sometimes Anglican prayer		1
We use movement, drama and order with congregation involved in the responses		1
Acted out readings		1

Question 10 - How would you describe the Anglican Liturgical Tradition?

The answers for the *urban diocese* were mostly positive, but felt that it was outdated.²⁰⁰ Two did not answer this question

In contrast the *provincial diocese* responses were not only positive, but suggested this tradition offered a good base to begin with in developing services with young people.²⁰¹

Question 11. How, if at all, is this tradition used in your service?

Some of the responses from the *urban diocese* again show a limited understanding of this tradition and its use. The most common response was “not” (x7).²⁰²

²⁰⁰ Good content, great (x2); Really good foundation, but outdated, scripture doesn't date but the language does; Communal worship, group prayer. I like how communal prayers are led by the vicar; great words, but often just read, not meant; really good in terms of scope, what is covered, theology and the ways the story of God is communicated fully on a regular basis, the continuity of it; Useful in its time, good for certain people; The purpose is good, but not necessarily have to be implemented; really good but may need some consideration as to how to apply it to a younger generation; Scripturally based, in need of growth and development; Structured; Time honoured; Valuing the 39 articles; Prayer book.

²⁰¹ Varied, usually within a standard structure; Set pattern, formal, universal; Rich heritage and resource for contemporary worship; Collect, corporate shared prayer; Extensive use of scripture in the order of service; Eucharist; Formal, yet flexible; Good basis to work from, real help in a time of need; valuable for an inclusive involvement of the whole congregation; Worship involving the whole person with all the senses not just the head and emotions.

²⁰² Other responses were: Values the essence, theology utilised; trying to do this in other ways, more informal; Liturgy is more descriptive, what and why and how; with communion once a month; Use of biblical imagery; Use a candle; Someone up front leading the songs.

The *provincial diocese* responses show a much greater use of the prayer book either as it is written with adaptations through to providing the base to work from.²⁰³

Questions 12. One of the functions of Anglican liturgy is to provide a framework to gather people, tell the biblical story, and send people out in mission. In what ways does this service do that?

Two respondents from the *urban diocese* did not answer the next three questions.

Those that did respond can be grouped into three clusters. The first three responses seem clear that their service is framed in this way.²⁰⁴ The second cluster of four seem less sure and mostly name some elements including prayers and sermons in their description as to how it fits the framework.²⁰⁵ The last cluster either do not use this framework, or only some elements.²⁰⁶

All respondents from the *provincial diocese* answered these questions, some were quite lengthy. Most were clear about how the framework shaped their service.²⁰⁷ A

²⁰³ Completely, straight from the service (x2); Follow the traditional format but child friendly with props and music (x2); It does this without using the prayer book; Regular use, adaptation of the prayer book; Is at the core of what we do; sometimes.

²⁰⁴ How the service is formed; Through its framework; We gather as a group, preach God's word and usually challenge them to act on it.

²⁰⁵ It does all this, hopefully; Prayer, confession, sermon, worship part, café time; Through the opening and closing prayers and the sermon as well as indirectly through participation; Umm gather testimonies, games,.. God is there, biblical story- sermon. Send out- equipped through prayer.

²⁰⁶ We gather, tell some biblical stories, no sending quite yet; Maybe not all in the same service but we do this informally; Wants to do more, but isn't currently; There is worship music that also provides a framework to gather people and tell the biblical story.

²⁰⁷ We provide the structure and the tools to work within it; gather - by song/hymn, Biblical story - especially for the young with props, sending out - via service sheet song/hymn; welcome, gather - tell stories - prayers - communion. Format covers all aspects but geared to childrens level of understanding; It does this without using the prayer book; The whole liturgy including music is on one coloured and attractively set out folded A4 sheet. Easy to follow and join in, so everyone responds together as on worshipping community. Biblical stories in reading, drama, sermon, prayer themes and eucharist; By bringing a collection of people young and old together - is church community and bringing a strong place of importance within, singly and collective. Education, acceptance and enjoyment serve strongly to strengthen mission, living the Gospel as well as learning (preaching). Overall fun, warmth and love = send it out!

final two responses were much less clear.²⁰⁸

Question 13, Another function of liturgy is to provide a way to form the character of the whole community and the individuals involved. In what ways does this service do that?

The *urban diocese* responses can again be grouped into three clusters. The first cluster of three suggests that that is what happens in the services.²⁰⁹ The second cluster of two focus on how this is done by young people actively participating in the service.²¹⁰ The third cluster of two focuses on the content of the service and the café afterwards.²¹¹ Two other responses were: See above; Communion – sharing. A final response asks if this does happen in liturgy or any service.²¹²

The responses for the *provincial diocese* can be clustered into two groups. The first and largest cluster with five responses were based around the importance of participation in allowing formation to happen.²¹³ The second cluster of three responses offered a range of responses.²¹⁴

²⁰⁸ Inform, enjoy, participate; Being a co-operating parish we always need to be mindful of the way other traditions worship.

²⁰⁹ It happens naturally; We learn who we are in our community thus finding our identity; That is a big focus. Holistic, what it is to be human? Who is God? How do we reconcile this? (but in simpler terms).

²¹⁰ Sermon, café time, they all take part in service, ownership; The service is organised by leaders but youth do all the actual running of the service including speaking, testimonies, dramas etc. so they engage as a community through that.

²¹¹ In what we preach the attitude we have toward worship and one another- after the service we hang out at our café and fellowship/grow community in ... sense; We have a café in the youth rooms after it gives youth time to fellowship.

²¹² Does the liturgy do that? I'm not sure if a once a month service can really form character, I think perhaps that is done more through youth group and one on one discipleship.

²¹³ Togetherness through participation; Service is interactive. Plus often opportunity given to respond to message - e.g. light a candle, receive prayer; Teaching. Belonging and acceptance of all - all welcome to receive communion no matter church affiliation - not even any insistence of needing to be baptised; Family strengthener. Music (good solid liturgy music). Acting/speaking/dramatisation. Prayer for people. Involvement between young and old. Children/youth leading. Importance; Via the prayers, music and activities we choose.

²¹⁴ A fairly traditional service and community; Exposes children to spiritual experience. Helps them relate to the whole church community. Develops a sense of belonging to church; I think sometime people can take something home to read and think about.

Question 14. What role do the parish clergy play in the organising and oversight of these services?

Like Table 4. Table 7 reveals clear differences in the role of clergy between the dioceses. The clergy of the *urban diocese* have a very limited role, with most either having no role, or only attending, or providing oversight only when needed. This contrasts sharply with the *provincial diocese* where clergy have a much more hands-on role.

Table 7. The role of the clergy in each service.

Diocese	Urban	Provincial
No role	2	
Oversight but not directly involved	2	
Attend only	3	
Attends and has input when needed	1	
Helps organise, attends	2	
Lead prayer. Checks the structure of services, unique of being Anglican	1	
Not answer	2	
Vital one, responsible for facilitating the planning and make it happen		3
Helps the Sunday School/Youth Leaders		1
Attend, offering full support, guide, resource and educate the leaders		2
Initiates and provides the framework. The school principal works with a senior class		1
Volunteer ministry team (not all clergy) run it		1

Summary of the group interview in the urban diocese.

As stated already, a surprising result from the urban diocese was that the majority of those answering described themselves as Anglican. This was in contrast to the hypothesis, and to the information given to me by the youth officer. It was decided to run a follow up group interview at the next breakfast to explore what they meant by being Anglican. While there was significant cross over from the previous breakfast, there were some who were present at the first who were not present for this interview; and some who had not attended the first breakfast, but who took part in the discussion and answered questionnaire.

When asked what they meant by being Anglican several answers were offered. The first group of responses called themselves Anglican because they attended and worked for an Anglican Church now, "I go to an Anglican church and I'm a member of an Anglican church."²¹⁵

A second group grew up in an Anglican church. This answer was typical. "I grew up in an Anglican church. Spent about 10 years out of an Anglican church and then came back into ministry for the last 2 years."²¹⁶ Not all had attended the Sunday morning service even if they went to an Anglican church, preferring a non-liturgical service at another time.

Their experiences of Anglican liturgy were also varied, and introduce themes that will reoccur in this study. "It is easy not to think about what you are saying. I like the words but I have to be intentional about thinking, and I never know if others are thinking about it."²¹⁷ "I'm a fan of liturgy actually – I really like it, but I think there needs to be education on what it does mean... because I think you can go through

²¹⁵ Interview 8, interview conducted by the author, audio tape recording, 29 October 2008.

²¹⁶ Ibid.

²¹⁷ Ibid.

the motions, but if you do know what it means it's really beautiful. But I am older as well."²¹⁸

"Young people do not know what is going on, do not get anything out of it as they know what they are going to say. It is not ever changed. If it is changed then I do think!"²¹⁹ Another commented, "And the traditional ones I couldn't stand. I was very bored. But my Dad's church is a little bit different. It had God in it."²²⁰

Two comments about changing the wording were offered. One compared the Bible, and how new version helped you rethink familiar passages and made you take more notice. However the wording of the liturgy never changes. An example of the power of changing the words was given when a Kenyan liturgy was used. "It was fantastic because it was brand new and really good but everything he was saying was so powerful and there was a whole, you know, four hundred and fifty kids saying it and it was really powerful."²²¹

A common experience had been trying to change the main service to allow youth to engage with it and having the congregation of over sixties objecting, either verbally or by not attending. This reinforced the feeling that liturgy is inaccessible and unchanging.

Two young people had come from non-Christian backgrounds and had completely different experiences. One found it cultish, with everyone saying the same words in the same monotone. The other however really enjoyed it.

"I found it really funny at first because I came from more of a non-Christian background and then my church background was Baptist and Pentecostal so that with liturgy, I did not know what to do. But our church was reasonably informal with it so I really like the words with it. I found them really cool, but I was nineteen. It was really easy for me to understand the words and

²¹⁸ Ibid.

²¹⁹ Ibid.

²²⁰ Ibid.

²²¹ Ibid.

appreciate them, which is really cool, but my friends have grown up with it. They're just really bored with it."

It would be useful to do more research into young people's experience of and understanding of what it means to be Anglican.

In asking them about the format for their service and how they developed that, a couple stated that the liturgy is their starting point.²²² One commented that their service was deliberately different from the liturgical morning service.

In describing how they came up with their format a number offered watching various DVDs including Hillsong. Others used what they had seen at other services. A couple had inherited services with their job and were trying to keep that format. The biggest theme in these responses was trial and error.²²³

One person present was asked to provide a written description of he meant by "what works"?²²⁴ There was a sense among them that they were being led by the Spirit,

²²² . "I tried to weave in some stuff from our liturgical service as well. And I kept trying to do that in different ways, but, yes, taking the structure from the liturgy but not actual, like word content but more the kind of ideas at the moment." Ibid.

²²³ "I think a lot of youth ministry is trial and error. You know, you try something and if it doesn't work you try again. You know you try something and think oh well, maybe I can work that in if I do it this way. You know, if you try something and it works well you do it every week." Ibid.

²²⁴ "We basically have a set order that is flexible depending on who's speaking, if we have a drama or video and if we feel led to hold a response or prayer time within our service. Keeping in mind that at any time if God says I'd like to do this we try to let Him since He is God and all. In the past and through the history of the service different methods of running the service have been trialled and used and we've made a few decisions along the way to discard what we've sensed hasn't fit and also kept what we have sensed is the best fit for our style and where we're heading with style, our type of youth and where their hearts are at, who we're trying to reach, time frame, what we believe God is hungry to see happen in our services etc ...

For us it's working when what we're doing is Jesus focused, St X's youth style, real, worshipful, humble, outreaching, honouring scripture, preaching a sound biblical message, celebratory, prayerful, powerful, open to the Holy Spirit and to prayer ministry, making an impact on our youth, encouraging and growing our youth in their faith, shorter and sweeter, fun, willing to change if necessary or if God directs, relevant to our youth group, challenging. (...not exhaustive but you get the idea)

If we at any time sense we're veering off track with anything we've included in a service we'll usually evaluate after each one and discuss what worked and what we didn't feel worked i.e. what didn't really fit with the above list...we then tweak the format or make adjustments and go service by service."

From an email, received on 12th November 2008.

something they were not sure happened with using the liturgy as provided. Despite that, some did see liturgy as a road map.

“I sort of think that liturgy can be a sort of a road map in a sort of a way. It’s one way to get there. I mean, you go to functions, you go to a function like this and there a sort a format of how things fit together, or to guide people – there's a speaker and you say grace before eating and that kind of stuff. Liturgy is quite like that as well. Its, the congregation is in control, they feel well led through that kind of liturgy because they know what's coming up, they know what’s coming through and it just helps to get through the service.”²²⁵

²²⁵ Interview 8, *ibid.*

Chapter Five – Description of each of the Case Studies

The four case studies will be described in turn. This will include a brief introduction to the parish or ministry and mission unit and a detail summary of the interviews. The observations from the attended services are included in the Appendices. There is no discussion offered at this point. This is simply a description of each case study.

Case Study A

Context of the Case Study:

Description of Ministry Unit

A is one of the services held in a moderately large traditional urban parish. Nearly all the services held are prayer book services. The main Sunday service is a choral Eucharist.

The parish has two full time priests, one of whom is responsible for the youth ministry and this service. The parish also employs a director of music.

When, how often and where is this service held?

Last year the service was held fortnightly on a Sunday evening in the church hall. With the arrival of a new vicar, a new family service was instituted on Sunday mornings once a month.

This year the families involved met and suggested Sunday morning might be a better time for this service. It has since been moved to after the main service in the church. It was hoped it would be held once a month.

Target age what age group is “targeted”?

This service does not specifically target young people or youth. It was begun to offer a different style of service to those already on offer, focussing on families and trying to be inclusive of a wider range of people, parents, young people, children (8 or 9 year olds up). Young people are among those it was hoped would attend this service.

About how many come on average?

Last year the average number attending was 25, with a high of 45. Six came to the service I attended this year.

See Appendix Two for a fuller description of my observations from the service attended.

Description of the Interviews

Three interviews were conducted in this case study. They included the assistant priest who is responsible for the service²²⁶ (A1), a group of three teenage girls (A2) who were interviewed together after attending the same service I attended, and the vicar (A3). A1 was also present for the interview with the girls but did not take part.

The service began last year. A1 said the parish had been redeveloping the church plant and had now begun to think about new ways of bringing in people. A1 also wanted to do a service in a new style for those who were not finding the traditional services that helpful. The parish was without a vicar at the time and there was an interim priest looking after the parish who was not in a position to do anything about this. So A1 gathered together some parents to act as a feedback or advice group. He described how they discussed some ideas and in the middle of last year began running a service every second week at 5pm in the church hall. It was timed to alternate with the evensong service also held at 5pm.

The appointment of a new vicar saw a slight shift in the style of the main service on Sunday mornings with the introduction of new music and the development of a family service on the third Sunday. This was not a shift away from the choral liturgical tradition, but, as the vicar describes it, “working out what we do and doing it well.”²²⁷ As a result it was perceived there was less need for this service.

²²⁶ As this is A1's first parish appointment as an ordained person he is a curate, that is he is also being trained in parish ministry.

²²⁷ Interview 12, interview conducted by the author, audio tape recording, 3 May 2009.

A1 still felt there was a need for a service, both to continue working out who he is as a priest, and to act as “an incubator of new ideas for young people, about what they can do and why there are in church and a way for me to explore all that for myself.”²²⁸ A3 also felt it offered an opportunity to engage with the age group between year 12 and young marrieds who are missing from this church.

However, the changes to the main Sunday service coupled with a shift in time and venue has meant the service has struggled to occur this year. The service I attended was the first for the year. A1 described it as an experiment in how to use the church space creatively.

The role of the advisory group, while it met, was to be a place to bounce ideas around rather than to organise the service. That was done almost solely by A1. The vicar also chooses to leave the service to A1 to organise and run because he sees this service as one of the places where A1 can work out who he is as a priest and develop his ministry, and try some things so that he could make his own mistakes and learn from them. And he trusts A1 and thinks he is a good priest. To understand this service and how it is constructed it is important to understand what influenced A1.

A1 says the service grew out of what he understood it means to be an Anglican, and a desire to explore how to fit the ministry of the sacrament and the ministry of the word together rather than having them split.

“It was a desire to ... retain an Anglican sense of what it is to be Anglican currently – which is communion for the most part. So exploring how communion and the ministry of the sacrament and the ministry of the word can tie in together as opposed to be in a typical prayer book service - split. It was basically trying to move those two together and think about how they relate to one another as opposed to being completely separate. So we break bread. So if the idea is to come together as a family around the Lord’s Table then part of that is to share stories of Jesus’ life in the Gospel. And if Jesus is the Word

²²⁸ Interview 13, interview conducted by the author, audio tape recording, 3 May 2009.

of God and the Word became flesh, and Jesus talked about being the bread of life and that bread being the teachings and the ministry that Jesus had and that encourages people to have sustenance in their lives from Gods Word. And that was broken for us on the Cross. That imagery and that theology is brought about in that part of the service. So the breaking of the bread goes into sharing that Gospel story and exploring the theme in that. And then out of that comes the prayer as response and the hope for new life and better life which is celebrated in the sharing of the cup and the wine which happened at the end of the supper on the night that Jesus had died, or was betrayed. So exploring all that and putting it into a service was something - that was all the influences of that. So summing all that up –retaining a sense of Anglicanism, a sense of communion, sharing and trying to be inclusive of as many people that were going to be there, that I knew were going to be there, was very important in the structure of the service – in the way it was.”²²⁹

He goes on to say this has come out of his experience as an Anglican, and his years in youth ministry rather than any books or other resources.

A1 describes liturgy as the way worship is structured in a formal way through the language used: spoken, sung, or without words; and the actions used to go with that. A3 described liturgy as something you do as well as say. A1 also described liturgy as explaining theology; so words or actions are not used that don't present the way God or worship is understood by the Anglican Church.

When asked to describe the Anglican liturgical tradition he stated it is generally not well understood. It is the structure that is born out of the experience of the church which has been exploring and evolving to the services we have today in the prayer book. When it works then it is good.

“I am constantly surprised by it. If people want to engage with it, and get into the theology behind what they're actually doing, it's all there in front of them. They can be constantly surprised by it because it comes straight from

²²⁹ Ibid.

scripture. People can take layers and layers of meaning out of it. So it works well because it will engage people where they're at, regardless of how familiar they are with it."²³⁰

When asked how this service uses the Anglican liturgical tradition he said that this understanding of Anglican liturgy is the basis on which the service is built. It also uses the approved liturgical words from A New Zealand Prayer Book, but in a different way than the approved text, trying to do what they do but in a different way. A1 sees this as the same process which led to the revision of the Book of Common Prayer and the writing of the current Prayer Book, which is part of the Anglican liturgical tradition. Finally the tradition is seen in the use of the responses that people know even if they are not written anywhere. He is very clear about how their service uses the framework of gather, story, go.²³¹

When asked how this service fulfils his understanding of the purpose of liturgy as form, structure and theology A1 said "with great competency,"²³² especially in the early days when the advisory group met. He described this group as debriefing each service: talking about what worked and what did not, and how the service could be changed and developed to fulfil its purpose. In clarifying what he meant by "what works", A1 talked about whether people had understood it, in particular the theology they were using. For example, he talked about the process they have gone through in distributing communion.²³³ Liturgy in this case was not an agent of keeping the service the same, but the set of criteria on which the service could be critiqued and developed and changed.

²³⁰ Ibid.

²³¹ "We gather around the Lord's Table in song to become a community and pray a prayer to enable God to be present. We break bread and tell the gospel story in that context using the prologue of John's gospel and the imagery in that prologue. Then we talk about and do a creative activity based on the theme from the gospel to engage people. Hopefully this leads to a new understanding and feeds the prayers and the sending out at the end, possibly." Ibid.

²³² Ibid.

²³³ They went through different ways of doing communion with bread and wafers, pita bread, wine, juice, shot glasses, tumblers, a chalice and distributing it to each other, checking to see whether it worked for them or not and how it helped them focus on what was going on.

A1 described how this service forms the character of the community and the individuals involved by giving them a sense that this is a corporate and not an individual act. An important element in this is the deliberate use of music that uses “we’s” and no “I’s”.²³⁴

Implicit in this was the idea that through this service those that participated would learn about the theology and structure of liturgy. But it seems for the young people this was far from the case. In the interview conducted with the three young people after the service, their main answer to questions around “what is liturgy” were either “I don’t know what it is,”²³⁵ or “I do know, but I can’t describe it. You grow up hearing the words but never get it defined.”²³⁶ Interestingly two of the girls also attended church schools and so were well versed in Anglican liturgical worship. It raises a question about how people are helped to understand what it is they are engaging in.

In describing the Anglican liturgical tradition one girl said everything is very traditional and everything has a rhythm, a structure. She said that this tradition is used in this service and you are able to get comfortable. “You know how to respond, and it is odd when you get a different version to the responses you use, like this is the gospel of Christ. They are like signposts to each section.”²³⁷ Despite this, she didn’t feel like too much structure is used. “It does have that structure, which might be lost in the group work. It is more casual. You have to think outside the box, which is really helpful. And it is different every week.”²³⁸ She thought the formational function of liturgy happened in saying things together, and particularly the activities where ideas and thoughts are shared that “connect you with people, you get to know them.”²³⁹ The service for her was providing a good base but more work is needed.

²³⁴ Ibid.

²³⁵ Interview 11, interview conducted by the author, audio tape recording, 3 May 2009.

²³⁶ Ibid.

²³⁷ Ibid.

²³⁸ Ibid,

²³⁹ Ibid.

Case Study B

Context of the Case Study:

Description of Ministry Unit

B is one of the services held in a large urban parish. The parish is regarded as a middle of the road “traditional” Anglican Parish. Most of the services use A New Zealand Prayer Book, He Mihinare Karakia o Aotearoa.

A range of services are offered in this parish to meet the needs of various groups and age groups. Traditional services are held, with some less traditional. One morning service is family friendly and describes itself as contemporary Anglican worship and eucharist, with an interactive and flexible liturgy. Another is a contemplative non liturgical service held midweek.

There is a large staff including the vicar, two assistant priests (one of whom is responsible for the youth ministry) a deacon assistant, two part time roles resourcing childrens ministry, and others responsible for pastoral visiting and music There are also several other office administration staff on various hours per week.

When, how often and where is this service held?

B is held weekly, at 7pm in the church hall.

Target age what age group is “targeted”?

This service is aimed at university students and young adults. Parents and older members of the parish are asked not to come unless specifically invited.

About how many come on average?

20-30.

See Appendix Three for a fuller description of my observations from the three services I attended.

Description of the Interviews

Four interviews were conducted in this case study. They were: the youth-worker/assistant priest²⁴⁰ who oversees the parish's youth ministry and is responsible for the service (B1); a young woman in her late teens who has been part of both the music group and the small organising group since it started, and now chooses the music (B2); a second young woman who has come for about a year who is part of the organising group, and who leads the prayers and helps with the hospitality after the service (B3); the vicar (B4) and the newly appointed assistant priest (B5). These last two were interviewed together.

B4 describes the service (B) as set within a long history of youth work in this parish which has waxed and waned over the years both in terms of people and resources.²⁴¹ On the basis of the parish profile written for the process when he was appointed he has made ministry among children, families and young people a priority.

“I've been working towards having in place a well-resourced, well-financed, structure of ministry that would take an individual from birth right through to thirtyish and give them opportunities to own the promises made on their behalf at baptism... for each age-group to have a vibrant ministry, to discover Jesus, to worship God, and to grow in faith.”²⁴²

B1 thought this service had started for high-schoolers who came to the youth club as an irregular experiment by the youth-worker employed during the time of the previous curate.²⁴³ When the youth-worker left, the curate took over service and it became monthly. B4 said the long term vision, even at this point, was for it to become weekly. B1 thought this curate gave the service strong biblical teaching, although it had fewer

²⁴⁰ As this is B1's first parish appointment as an ordained person he is a curate, that is he is also being trained in parish ministry.

²⁴¹ This includes the employing youth workers for various hours per week, from very part time to full time.

²⁴² Interview 9, interview conducted by the author, audio tape recording, 18th November 2008.

²⁴³ The previous curate had worked alongside and supervised this youth-worker.

songs and stuck to the one hour more than now. With the arrival of B1 it was felt the parish was close to being able to resource a weekly service.

B1 described how the move from monthly to weekly needed to be carefully managed. A big issue was the effect this would have on the contemporary Sunday morning service with a number being involved in both, some with music and others going to both who would not do so if B was held weekly.

The vicar also described how a weekly service was a “whole different ball game.”²⁴⁴ He saw the monthly service as an event, which it was advertised as, whereas a weekly service is about building community, developing disciples and being evangelistic.

The move to weekly also brought a change in age group, from high-schoolers to university students,²⁴⁵ which, B4 said, in theory has affected the style and content, and the style of socialising.²⁴⁶ A key element in the shift to this older age group was the parish’s desire to a link with the local university.²⁴⁷

Another critical issue was parental involvement. B1 saw the involvement of parents in the contemporary Sunday morning service, doing the jobs and “chivvying” and critiquing their children along, as a problem for the young people.²⁴⁸ So it was decided that B was for young people only, with no parental involvement or attendance. While B1 described this as astonishingly successful he acknowledged it had been hard for some parents and other adults.

The service is shaped by a group of young people who have worked with B1. The group originally met fortnightly, alternating between planning; and support and

²⁴⁴ Interview 9, *ibid.*

²⁴⁵ The younger group are now encouraged to go to the contemporary Sunday morning service for families and young people. A group runs alongside the service for teenagers.

²⁴⁶ For example they go out for drinks.

²⁴⁷ When B1 arrived, it was organised that he be attached to the university for a number of hours per week.

²⁴⁸ He described this as part of the high pressure and high achieving culture of their church and suburb.

prayer. But it felt like they were meeting too often. The group now tries to meet monthly to set the direction and to come up with the main ideas.²⁴⁹ “One of the driving forces behind B was for these guys ...they’d realised the only reason they went to church was because they always had and they wanted to explore their own faith and their own sense of mission.”²⁵⁰ B1 is left to put the details in and to make the service happen. The music group, particularly B2, choose and practice the songs. B1 doesn’t have much involvement in this unless he has to.

The vicar sees his role as overseeing the entire ministry in the parish. As previously stated he is committed to establishing the structures where every young person can establish their own faith. As part of this he describes his role as a two way process, working with the vestry to set the policy while giving freedom to those working with young people to do what is appropriate.²⁵¹ He also occasionally attends the service and planning meetings,²⁵² sometimes preaching or celebrating the Eucharist.

A number of factors were identified as influencing the structure of the service. A critical one was that it be different from the Sunday morning contemporary service. As B2 said “we want to try and make it ours.”²⁵³ B1 said it is important that those who come feel like it is theirs and it meets their needs. Three other influences affect this.

The first was that for everyone interviewed, including the young people, it remained Anglican. “One of the things for us is that although B may reflect elements of being evangelical and charismatic ... we also attempt to sit within a central Anglican tradition.”²⁵⁴ B1 describes this as a weekly Anglican service aimed at younger people. Both B1 and B4 commented on the range of expectations these young

²⁴⁹ B2 suggested that they actually met every three or so months at the moment.

²⁵⁰ Interview 2, interview conducted by the author, audio tape recording, 22nd October 2008.

²⁵¹ B1 also described their respective roles as the vicar oversees and B1 leads what is happening. We will see an outworking of this in the discussion over whether to have a eucharist on a regular basis and if so how often.

²⁵² B2 and B4 described him attending and giving input at some of the planning meetings.

²⁵³ Interview 3, interview conducted by the author, audio tape recording, 22nd October 2008.

²⁵⁴ Interview 9, *ibid*.

people bring of what should be included in terms of liturgy, some of which are quite conservative.

For B4 in particular, there was also a desire to offer an Anglo-catholic perspective that other Anglican churches would not offer. The clergy wanted to offer to young people totally different ways of experiencing church that has substance and security, as well as adventure.²⁵⁵

The second influence was that the main priority for this service is mission. This focus is seen in the mission statement developed for the service, “Loving God, Loving Each Other, Loving the Lost”.²⁵⁶ While mission has been an important theme it has also been an area of great struggle for B1, which came up frequently in the interviews.

“One of the key things was the missiological side of the service which I think sadly has not been really grasped ... we wanted to model the first century church, ...(but) the greatest weakness of B is just the staggering lack of hospitality and even considering the congregation size and the cliqueness of it. ... They’ve definitely moved lots, and I wish some of the adults in the church would move that well. I don’t think they’ve grasped it quite as much as they think they have. But it was one of the key factors for having a weekly service.”²⁵⁷

The final influence was that B1 wanted powerful expository sermons. Not only was there a history of that with the previous curate, but such sermons had been really influential on B1’s own development.²⁵⁸ He wanted to shape the young people’s morals and stretch their brains as his had been. B5 also commented on the

²⁵⁵ “For our parish, we’re also an Anglo-catholic parish: ... I certainly come from that sacramental tradition, and again that was something that we really wanted to keep. And therefore influences of Taize, and the whole catholic end of the Christian tradition, we wanted the young people to experience and have an opportunity to see.” Ibid.

²⁵⁶ This statement appears on all the PowerPoint Slides used between the various elements of the service, for example, between songs or between the reading and the sermon.

²⁵⁷ Interview 2, Ibid.

²⁵⁸ B1 felt the expository sermons he had heard at university had both kept him going and shaped his morals and beliefs. He is enormously grateful for this and wanted to offer that to the young people attending this service.

willingness of those organising the service to tackle the hard stuff. “They don’t just want warm-fuzzy, they want some sort of religious injection: they want spirituality of some depth, and they want to look at theology and lift it out and have a good look at it and what it means for life. So it’s not just an ordinary Sunday service, but they want so much to question.”²⁵⁹

The main resources used to develop the service is the internet and to a lesser extent, A New Zealand Prayer Book. B4 also identified the experiences the people organising the service bring, both from the local environment and overseas, including the conferences and events they had attended, as well as the experience of growing up in this parish.

Since the interviews and the observations B has continued to develop. A range of services are now being offered²⁶⁰ which further reflect the importance of these influences.

²⁵⁹ Interview 9. Ibid.

²⁶⁰ From an email received from B1 on 22 September 2009.

“To further augment your thinking re: B:

Each roster (termly) we have at least two services which are ‘alternative’, interactive etc in some sort e.g.

- Taize (no instruments, chanting, lighting candles, sitting on cushions on floor, call to personal reflection etc).
- Liquid Church (stations of prayer in various forms, bible study, community etc) Lots of moving around and using different rooms.
- Mission services involving an evangelistic talk and physical response of some sort, e.g. making bracelets of beads with key God words on them)
- Stations of the Cross service in which we used the whole room and walked around together with images and prayers and readings.
- A Midnight Mass service (which was set in the hall the other way on (lengthways) and a communion service).
- A meal service, having a service around a sit down meal.
- Invitation services (most recently hearing about a team B commissioned to go on mission to Tonga).
- Planned for the future will be more like we have done above and also:
- (University Hostel) invitation service in which students from (Uni Halls of res (sic)) were specifically invited and hosted.

Given the priority of this service being Anglican, it is important to understanding what that means for those who have a role in organising and running B.

B1 felt that the Anglican liturgical tradition as very varied and almost impossible to define. But he also felt liturgy is what gives Anglicans their identity; a church with no liturgy is not Anglican!

“Liturgy ... conjures up the word tradition and the word crutch and the word liberate. Liturgy is the word-based rock: the strength by which the Anglican Church has established itself and continued to develop in a way that is easily expressed by a whole congregation, together, in a way that is accessible to people coming in. And because of that strength, it gives a possibility of knowing that we call on a holy identity by which fresh expressions and new ideas and the Holy Spirit has the authority to move in powerful ways. But also

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- Newsroom Church. Set up like a newsroom with the leader being like the Anchor and another person being the on sight interviewer to the congregation. The talk will involve interactive responses, PowerPoint images and video clips, music etc.
 - Outdoor Service. (In summer on the beach with an acoustic or accapella set). This will include searching for driftwood and twine and making a cross or ichthus etc.
 - A sports service (probably a mission service around biblical and current sporting themes).
 - A shift from an interview to a team/group exercise based on a biblical thought/challenge. i.e. here is a question or thought from the bible, what is your team response?

Other thoughts:

We now have B invitation and response cards.

We have a B Camp coming up in November aimed at calling people to ministry in one of the 5 church areas (Pastoral Care, Worship, Nurture and Education, Mission and Evangelism, Social and Hospitality) and experiencing different worship styles.

Please remember that B is now only 3 years (not quite) old and when you first came only about 1.5 years old. Considering the a- young nature of the people who own it, b- the fractured nature of their relationships from past problems when they were younger c- the big shift in asking parents not to attend (therefore losing something of a solid base), d- the drifting nature of the age bracket and e- is also a place of training and stepping out, it is little wonder that it wasn't a 'natural' place at times. None of the people who now preach regularly at B (and other services) had ever done a church talk before B. Similarly, almost none had ever written or led prayers before. Only a handful had even done church readings and none of them were in the head space to understand and do hospitality and certainly not, mission or evangelism.

B continues to grow and I am immensely proud of all of the young adults who come along, their growth in God has been huge.”

has a biblical watchdog so we don't get random crazy things happening.... So I would want to see liturgy as a structured liberation."²⁶¹

B2 also identifies the word based nature of Anglican liturgy, but decries people saying it without seeming to mean it.

"It's just words to them... when what is said is so powerful and like incredible because of God and Jesus and what He's done. It's just mind blowing stuff and people are just saying it like it's all it is and they might not think about it... But it could be way more powerful if you can hear their hearts and what they're saying. And I mean even if a new person walks into that service and could hear that it would be way more powerful."²⁶²

She is scared that if the words are just repeated it will become a habit. Or maybe, she concedes it is being driven into our hearts and minds!

B1 agrees with this and describes liturgy as an incredibly restrictive crutch.

Far too often I think it becomes a crutch, a safety, the 'what people know', the 'thing we've always done' and is regularly read and not meant by many people, including myself. On the one hand that's a problem; on the other hand it's less of a problem because actually God's going to hear it. And sometimes we're not always in the mood for church but there's a real strength in saying it's what we do: there's a commitment and a consistency in that..... I'm not questioning that – I'm questioning the fact that I think what liturgy has done, particularly in the light of this service, is to be incredibly restrictive."²⁶³

While conceding that few set prayers are used in the service, B1 felt these allow for ownership and confidence, and unites people as they say them together. Or as B2 said, everyone is brought to the same focus point. So the service does use some set prayers and responses at different times, in the opening prayer, confession, response to readings, and creedal moments.

²⁶¹ Interview 2, *ibid.*

²⁶² Interview 3, *ibid.*

²⁶³ Interview 2, *ibid.*

In line with this B3 suggested that liturgy is what the church thinks should be said.²⁶⁴ She thought it also offers a framework for clergy to work around when organising a service. Despite growing up attending an Anglican church and being the daughter of an Anglican priest she was unable to say much more than that to describe the Anglican liturgical tradition.

Structure was seen as very important in describing Anglican liturgy. The framework of gather, story, go, is used implicitly in this service, although B1 felt they could do the sending out more intentionally. This structure acted to call people into the presence of God; and connect them with their brothers and sisters abroad in the world wide church, looking beyond their own little church meeting on a Sunday night.²⁶⁵

Communion or the Eucharist is central for both B1 and B4. Despite this there was a lot of discussion about whether this service should have a Eucharist at all. B1 thought the young people were putting more value on expository sermons and so were not keen to have communion regularly. But he pushed it, and the vicar set the policy that it would be fortnightly. Since then they have shifted and changed how communion is done. At the time of the case study it occurred right at the end with virtually nothing after it,²⁶⁶ so those attending can go from the holy meal to the soup and bread meal. B1 was keen to push this further but felt that the group was still too conservative and resistant to this.

Finally, Anglican liturgy was also described as having a latent sense of identity, something that rests within it and is found in the words and the structure. B1 thought that this both built up the identity, knowledge and depth in those that attend, but could also restrict their development missiologically in that it invited them to think “this is us” which he thought inhibited their ability to reach out.

²⁶⁴ And so for B3 Anglican liturgy is what the Anglican Church thinks should be said.

²⁶⁵ B1 describes this structure as “enabling people to worship God within ... our Anglican tradition that reaches back to the early church in the scriptures. And when I think of liturgy I think first of the eucharistic structure: the word of sacrament, and within the sections of confession, intercession, our communion with our Lord and with each other, and then being sent out into the world to be God’s people there. And liturgy is the worship that you come to from the world, and worship within the world, and then you’re sent back out into the world to serve.” Interview 9. *ibid*.

²⁶⁶ Like a post communion prayer or song. They have communion, then say the grace and finish.

But B4 comments on the positive effect of Anglican liturgical tradition on the young people helping B1 develop the service.

“Those youngsters are actually devising the service themselves, using the expertise of the leadership of B1 and myself, and the resources of the worldwide church. And because of their tradition they have been structured and well-formed. And they know that if left to their own devices, they’re left to end up re-visiting each week and month their pet peeves. Having the structure forces you to look at things which you wouldn’t normally do.”²⁶⁷

²⁶⁷ Interview 9, *ibid.*

Case Study C

Context of the Case Study:

Description of Ministry Unit

C is one of the services held in a moderately large parish in a provincial town. On Sunday morning it offers a traditional Anglican 8am prayer book service, and a 10am family service. A service is held every second week at another church. There is also a traditional communion service held every Wednesday morning.

The parish has two full time priests, and several part time positions for children's, intermediate and youth ministry; pastoral oversight and administration.

When, how often and where is this service held?

This service is held weekly in the evening, in the church.

Target age what age group is "targeted"?

Twenty to thirty-five year olds.

About how many come on average?

On average fifty. It can be as low as thirty-five and as high as seventy.

See Appendix Four for a fuller description of my observations from the service attended.

Description of the Interviews

Six interviews were conducted in this case study. They were: the recently appointed assistant priest²⁶⁸ who has started and is responsible for the service (C1); the vicar (C2); a man in his late twenties/early thirties who helps with the music (C3); a young man in his teens who runs the sound board (C4); a women in her early thirties who has just joined the music group (C5); and a teenage girl who regularly attends. (C6).

²⁶⁸ As this is C1's first parish appointment as an ordained person he is the curate, and is also being trained in parish ministry.

The vicar had believed for some time that the parish had the capacity for another evening service.²⁶⁹ She had tried to run them herself²⁷⁰ but felt she did not have the time to really make it work. C1's arrival gave the parish the ability to start a new weekly service well. C1 had been involved in starting and developing a service targeted at young adults while doing his theology qualifications and it seemed a good idea to use that expertise and experience. C2 also saw this as a good opportunity for C1 to have responsibility for a service, "to cut his teeth on"²⁷¹ and to learn from with her mentoring him. C1 is the sole initiator of the service.

The service was targeted at twenty to thirty-five year olds, in the hope it would attract the ten years either side.²⁷² While it has picked up the youth, not as many young adults have come as hope for. C1 is working to get a wider age range up front on the grounds that what you see is what you get.

C3 joined the church for this service and helps runs the band. It is hoped he will pick up more responsibility for running the music group and choosing the music. The band meets at 4pm every Sunday to prepare for that service and practice the music.

The service is mainly organised by C1 who has overall responsibility. C1 and C2 work on the theme and together decide whether to use the lectionary readings and sermon themes from the morning services. This is mostly done after the Sunday morning services, so is done "fairly late in the piece compared with other services."²⁷³

²⁶⁹ This was both in terms of the suburb the parish is situated in having enough people, and also in terms of the gaps in the demographics of the congregations currently attending the church, namely youth and young adults.

²⁷⁰ She had tried running different styles of service like Taize, and Prayer and Praise, on an irregular basis but hadn't felt any of them had really worked.

²⁷¹ Interview 14, interview conducted by the author, audio tape recording, 7th May, 2009.

²⁷² It was thought if seventeen year olds were targeted it wouldn't appeal to a thirty five year old.

²⁷³ Interview 14, *ibid*.

Someone has just been appointed to oversee the rosters for this service²⁷⁴ with the intention to involve as many people as possible. These are done on a weekly basis. C1 thought 20-30 people were now actively involved.²⁷⁵

To date C1 and C2 have preached each week. They said the long term goal is to invite others, but because they are still getting it going they do not want to take too many risks at this point.

The key influence for C1 and C2 in the development of this service is that it be missional. They want to make this service accessible to people, particularly youth and young adults, who do not attend any other service in the parish. The format had been developed and successfully used in another church with this age group, so it was felt appropriate to use it here. The service is designed to attract people and to allow them to feel safe and to easily participate once they attend. This is part of why a unique style has been developed for this service.²⁷⁶

Belonging is another key feature.²⁷⁷ C1 described the various ways used to develop this sense of belonging, including involving a large number of people in some way every week, interactive activities in the sermon, regular interviews²⁷⁸ and live pause.²⁷⁹

²⁷⁴ Unlike all the other services the parish run (which run on an annual roster) this one is done week by week, and people are informed by txt messaging and email.

²⁷⁵ The roles are varied and include: greeters, operating the sound board and data projector, playing in the band, reading bible reading or praying the intercessory prayers, or providing home made cake and making the coffee after the service. C1 has a service sheet which the new roster person fills for every service.

²⁷⁶ Unlike the other services which either have no singing, or the music is led by a keyboard the music is guitar led; the musicians stand in the middle of the front of the church; the rosters operate differently; the language is different and there is a greater use of contemporary media; and the service finishes with plunger coffee and home made baking.

²⁷⁷ When C2 was younger she had a formative experience of belonging and relationships while attending a large Baptist church. Because of this C2 describes these as being important in all aspects of church life, but particularly in this service.

²⁷⁸ Every fortnight or so one of the people attending is interviewed as part of the service, so that people can get to know them, and at the end of the interview they are prayed for. C1 comments, "When we exchange the peace in our traditional liturgy it's the chance to offer peace to another person in a blessing almost, and the interview is where we get to know someone and then by getting to know

Another key influence has been C1's desire for scripture to be both central to and to set the scene for each service. The sermon is described as being generally around the scripture passage and always interactive, involving an activity to help people engage with the reading. The teaching's objective is to be relevant to people's lives each week. The media clip before the sermon uses media younger people are familiar to introduce the theme of the reading.

Finally, while C1 and C2 strive to make the service relaxed, accessible and relevant, they want those attending to know that God is present. "There's plenty of God around, whatever God might mean for those people. It's not ultra-charismatic, in fact it's not charismatic at all in terms of those flavours, so there's nothing too out of the ordinary or outlandish or inexplicable or anything like that."²⁸⁰

While it might not seem so, Anglican liturgy and the Anglican liturgical tradition has played a significant role in shaping this service.

This service is implicitly Anglican. C1 and C2 described the structure as deriving from the Anglican evening prayer service, just done differently. C1 was clear about the choice of this structure and contrasts it with a Pentecostal structure of five songs and then a sermon.²⁸¹ Both C1 and C2 admitted more work was needed on how people were gathered at the beginning and sent out at the end.

C2 described liturgy as the work of the people, and described the structure as allowing all the people present to participate in a safe way.

"I think it encourages the people to be involved – it's not all done by one person up front. So we have leaders and prayers and interviewers and welcomers and hospitality people and all that kind of thing. And I guess from

them we're able to, in some ways a better way of understanding of who we're offering a blessing to." Interview 19, interview conducted by the author, audio tape recording, 17th May, 2009.

²⁷⁹ Acts like the passing of the peace, but is described using jargon younger people maybe more familiar with, especially those with My Sky.

²⁸⁰ Interview 14, Ibid.

²⁸¹ For example he contrasts how, unlike more Pentecostal services which end with the sermon, this service accepts the need for a response after the reading and sermon. It is he says, one of the gifts of the Anglican structure.

the structural side... We know where it's going next. ... And I think the people sense that too. They feel safe in terms of they know there's going to be something coming next and there's that sort of security about it."²⁸²

C1 also felt that the underlying theology of the service was Anglican. The Anglican tradition and world view is implicit in what done and said. He makes this interesting observation.

“As clergy we are custodians of tradition in a way... But in that because we have an education in regards to the tradition we're aware of that history and how it should influence what we do... Tradition is interesting in that we know what the tradition is, and it does form who we are. Like in a kind of ontological sense so in whatever we do we are coming out of that tradition.”²⁸³

C1 describes this tradition as a silver thread which goes back at least to the third and fourth centuries, if not the gospels and disciples. It has been passed on to each new generation, and needs to be passed on afresh to this generation. In part he describes this tradition as “a community forming itself together around scripture, reason and tradition through the given story and that carry on.”²⁸⁴ C1 saw the influence of this tradition in the use of a prepared written prayer at the beginning, lectionary readings and the centrality of scripture, along with preaching that seeks to engage people's minds and not just their hearts.

The goal of all this for C1 is that those who attend learn about scripture, are oriented to God and not themselves, and are missional by engaging in contemporary society and the way they live; living out the scripture message they have learnt.²⁸⁵

²⁸² Ibid.

²⁸³ Interview 19, *ibid.*

²⁸⁴ *Ibid.*

²⁸⁵ “I think that one of the great things about Anglican services is that it's actually about giving and receiving, listening and participating, joining with others as a community - togetherness I guess and lay response I guess – not just a few ordained persons. And really for me, I in some ways almost react to liturgy being just words of a prayer book – for me that doesn't ring true. Like that is a form or expression of liturgy but that isn't the entirety of liturgy ...I actually appreciate liturgy but sometimes I feel like it's an expression of a group of people who find that useful, but I don't think it should be – I think it should come out of the community and not being forced on the community.” *Ibid.*

While this service is implicitly Anglican, it does not use written liturgy. “There’s no formal written liturgy in terms of verse and response because we don’t use verse and response in society. So we try to keep it as normal as possible and in terms of what people would experience some place else.”²⁸⁶ It is anchored within contemporary culture.

For C1 and C2 the issue is will this service reach people? “For me I want to use the resources to reach people and to form people using expressions that they can, you know, using scripture that they can relate to.”²⁸⁷ And C1’s research has shown that young people find written liturgy inaccessible. “They say, well why do we say that stuff together – it seems quite weird – they wouldn’t necessarily take their friend because it seems so against their culture, you know? Culturally inappropriate!”²⁸⁸ It is not that he does not understand or appreciate liturgy. It is simply he does not think it will work. “I would use it more if I believed that it related to those target age range. If I genuinely believed that more 20’s or 30’s would come and be formed in a better way because of use of prayer book liturgy then I would use it in a heartbeat.”²⁸⁹

This view is supported by the young people interviewed. Both C4 and C6 identified the lack of written liturgy among the things they liked about the service. Both defined liturgy as words, and in their experience there were usually too many and they were too difficult to understand. For both, this service works because there is only one short bible reading and it is explained. “It’s kind of easier to understand so it draws you in and keeps you listening more.”²⁹⁰ Both struggled to explain liturgy in any depth, despite C6 having attended this church all her life, and attending a church school with liturgical services.

The young adults were divided. C3 comes from a charismatic background and enjoys the service as it is. C5 comes from a Lutheran background and wishes there was

²⁸⁶ Ibid.

²⁸⁷ Ibid.

²⁸⁸ Ibid.

²⁸⁹ Ibid.

²⁹⁰ Interview 18, interview conducted by the author, audio tape recording, 17th May, 2009.

more liturgy, especially at the end of the service. She also commented that her husband, who is a new Christian, wished there was less music.²⁹¹

Finally the vicar made this remark about the decision to not use written liturgy.

“It creates more work for us (to use written liturgy) so it’s not an easy option by any stretch of the imagination. But I think if it builds a bridge between an un-churched world and Anglican tradition then it’s worth doing. So I guess Anglican tradition is something that needs to be understood for it to be used in its book format, and if that understanding isn’t there I would question its suitability. So whilst that education process is happening – and in the bigger parish picture that’s – you know we use it very loosely at ten o’clock, we use the Prayer Book absolutely at eight o’clock... We get people that once they’re in their fifty’s and don’t have to bring the kids to Sunday school start coming to the eight o’clock and that’s quite cool. It’s great to see people being able to make that choice. And at that point the Prayer Book makes perfect sense.”²⁹²

²⁹¹ Singing Christian songs in a group is not part of his normal experience.

²⁹² Interview 14, *ibid.*

Case Study D

Context of the Case Study:

Description of Ministry Unit

On the face of it D does not meet the criteria set out for the case studies. While its initial target group fitted those of this research, they have largely engaged an older age group. It is included both because authors like Graham Cray are suggesting youth churches are the way to engage young people and young adults. It is also included because it asks: what do we mean by worship, what happens in worship, and what we want to see as a result of worship? While those involved with D described themselves as a worshipping community, others will struggle to agree.

This case study is not part of a normal parish. It was an intentional attempt by several people to engage with those in their twenties and thirties who were not connected with traditional church.

When, how often and where is this service held?

There have been a variety of answers over the time this group has existed. It began with a dinner which about thirty people attended. Since then it was described as going through four major changes with eight form changes.

At the time of the case study interviews they were meeting weekly as one group over dinner on a Sunday night. At the time of the first visit they were meeting in a home, while on the second visit they were meeting in a church hall.

What age group is “targeted”?

The target was twenty to forty year olds. One of the key instigators has a heart for the twenty to thirty year olds, and this was the age group that was first invited.

About how many come on average?

Fifteen to twenty-five adults come on average plus another ten to twelve children. About forty to forty-five adults receive the weekly information email and come at least occasionally.

See Appendix Five for a fuller description of my observations from the gatherings attended.

Description of the Interviews

Five interviews were conducted for this case study. They were: the central person in creating and keeping this gathering going (D1); one of the original group of three who with D1 started this gathering, had played a significant leadership role, and had hosted the gatherings in his house (D2); one of the original “Light-holders,”²⁹³ (D3); a more recent addition to the Light-holders who spends one day a week working on D’s logistics (D4); and the chaplain²⁹⁴ been appointed by the local Anglican Diocese. (D5).

This gathering, as D2 called it, began because D1 wanted to do something about both the large number of Christians who were increasingly disconnected from traditional church, and the growing disconnect between church and the people he worked with in radio.²⁹⁵ This was fuelled by D1’s study in mission as part of a theology degree. He wanted to create something those attending could identify with and invite people to. So over several months he and a friend discussed ideas for doing church in new ways, eventually including D2. Finally they decided, “there’s not much point in whinging about the church if you’re not gonna (*sic*) do something about it, ... Also that it’s okay to go on a journey without a clear end in mind: is it okay just to journey and see how it goes and keep changing or morphing or whatever.”²⁹⁶ It began with about thirty people turning up to a dinner. No-one was sure what would happen next, if anything.

²⁹³ The leadership team that worked with D1 to keep D happening.

²⁹⁴ D5 is also a priest.

²⁹⁵ D1 described them as interested in spirituality. But he also said that they would never consider going to a church to address this interest. D1 wouldn’t invite them either.

²⁹⁶ Interview 5, interview conducted by the author, audio tape recording, 22nd October 2008.

While D1 remained the key person for ideas and making things happen, the Light-holders, as the leadership group was known, helped with the ideas and picked up various responsibilities as D1 required. D3 joined this group shortly after the dinner.

Since then D has had several incarnations as they have tried to work out if they were anything, and what that might look like.²⁹⁷ In early 2008 they began meeting weekly from 4.30pm to 6.30pm in a house. It was this format I first observed.

Towards the end of 2008 D began to meet over a meal, originally in a house, and then moving into a church hall they were looking to lease. My second observation was at this venue. As D1 noted, D had been through something like four major changes with eight form changes in two years. This was a dynamic system that was still evolving. The constant question that kept arising in all this, especially for D1, was “is this something is or isn’t it? It is hard to be committed and put energy into it if you are not sure if it will even be there next week.”²⁹⁸

D1, his wife and a long-time friend also run a station-based contemplative service in a small church on an irregular basis.²⁹⁹ This was not observed.

Originally D was not affiliated to any denomination.³⁰⁰ However in 2007 they asked to come under the oversight of an Anglican Diocese, and was officially recognised as a Mission and Ministry Unit. A chaplain (D5) was eventually appointed by the Diocese to work with the leadership team. This was seen as a really helpful move.³⁰¹

²⁹⁷ For example in 2007 they tried being 3 separate groups: disgruntled Christians in their twenties and thirties; non-church searchers, and families. Unfortunately only the group led by D1 met regularly. They reunited in 2008.

²⁹⁸ Interview 1, interview conducted by the author, audio tape recording, 25th August, 2008.

²⁹⁹ This came out of a desire to be more spiritual/contemplative. It was more the classic alternative worship aimed at families, even trialling stations for children, with parents taking it in turns to be still and to look after the children.

³⁰⁰ Although a number of Anglicans were involved.

³⁰¹ D2 suggested that what had been really helpful was “the way they (the Diocese) define mission units and the five-fold marks of mission, in terms of it giving a principle or values based structure without being prescriptive about style or form and content.” Interview 5, *ibid*.

Both D2 and D3 were clear that without D1's energy, creativity, and skill in multi-media D would not have happened. The structure and particularly the content relied heavily on him. While others were passionate, it was D1 that held it together. That did not mean D1 did everything. He used others to help shape what would happen, and asked them to take responsibility for certain aspects. All those interviewed talked about needing to free up D1, both out of concern over his workload, and so he had time to use his creative and pastoral gifts for the life of D. As part of this D4³⁰² had been asked to join D and the Light-holders and was devoting one day a week to D.³⁰³ D2, D3 and D5 were also clear that D needed the whole community to take responsibility for the life of the gathering.

The Light-holders also play a significant role in shaping the life of D, particularly in monitoring it, seeing if it is working.³⁰⁴ The role of both D1 and the Light-holders in the ongoing life of D can be seen in the decision to move to the meal format. As a result of a conversation between D1 and D5³⁰⁵ D1 developed a folder of images, quotes and poetry about the name of D. This was used at the next Light-holders meeting, which was held over a meal. From that experience meal came the decision to trial a shift to a meal format. This shift highlights some of the key influences on D.

The first was D1's passion for connecting with non Christians. He was not interested in just trying to keep discontented Christians happy. For him D existed for mission. It was both a place to bring non-Christians, and that encouraged those attending to engage with non-Christians in the communities in which they lived and worked. It

³⁰² He had just finished a theology degree. This was where he had met D1.

³⁰³ His responsibilities include organising and running the rosters of who will cook and set up. He was also working with D1 to organise the content of the gatherings.

³⁰⁴ "If people stop coming it's a fail: different attitudes and conversations with people: a lot of discussion happens and heavy involvement of a lot of people rather than just one person just dictating the thing, and I guess from all those conversations you really gauge whether it's working or not working for them." Interview 6, interview conducted by the author, audio tape recording, 22nd October 2008.

³⁰⁵ "He was here one morning ... and I said to him, well you know D as a name is brilliant. D as an image or as a metaphor is everything I would want in a faith group - its hospitality, its food, its informal, it's homely. It's where the baking and the relationships really come in. You know you can come in with your boots on and you can invite your friends, and you know you bring your friends in... and you wouldn't feel comfortable bringing them in through the living room, or the dining room." Interview 10, interview conducted by the author, audio tape recording, 17th April, 2009.

wasn't enough to talk about being missional. Whatever happened needed to include action that helped people learn how to be hospitable and outward looking. This included developing a passion for social justice activities.³⁰⁶ The meal provides such place.

D also provided the Light-holders with the freedom and space to create "church" in different ways to how many had experienced it up to that point. This freedom allowed them to embrace the meal as a format for worship, and to explore how that fulfilled the requirements of worship, and their needs.

The final big influence was the people involved. The clearest example was D1 and his role shaping D. But D2 and D4 both highlighted the importance of people's work experience in shaping D as well.³⁰⁷ D3 and D4 also highlighted the broad church experience of the D community.³⁰⁸ Many had been involved in leadership within a range of churches, and some were feeling burnt and cynical from that experience. Quite a few had completed qualifications in theology and ministry. D5 also noted that while little use of formal liturgy their sense of how liturgy worked helped shape what people were trying to do with D. All this influenced the decision to embrace the meal format.

Another aspect of the influence of the people was the growing number of couples with children. The meal format worked well for them,³⁰⁹ while earlier formats had brought intense discussions around whether a programme needed to be offered for

³⁰⁶ These included promoting and selling Fair Trade products, and engaging in community cleaning projects instead of a normal Sunday gathering.

³⁰⁷ Many of those involved came out of both the health and social work fields. This was felt to have a significant effect on how D operated and its underlying ethos.

³⁰⁸ Many had come from Anglican Church, but there was also a number from other traditions, including Church of Scotland, Presbyterian, Baptist, Pentecostal and some from house churches.

³⁰⁹ One of the points that parents enjoyed about the meal format was that it was easy to involve their children. It also meant that at the end of the gathering, the children were properly fed and could go to bed when they returned home which the soup and bun meals had not offered. This had meant that people were much less anxious at the end of the meal gathering, and had stayed longer talking and helping to tidy up.

children alongside what the adults did. For D2 this discussion struck at the missional heart of D.³¹⁰

“I’ve always thought they (children) needed to be included and they needed to be there. Like they might not be directly involved or the target, but by being involved and being engaged in conversation, or prayer, or worship, or activities or outreaches or whatever, that they’ll just absorb that. But also the attitude and experience and feel the care and belonging at D, and that was part of me thinking that this is not a thing to meet the needs of a certain age-group, that it’s about kindness values, about the value of belonging over behaving and being over doing, and the value of questioning over you know, dogma.”³¹¹

How then was the Anglican liturgical tradition understood by those with responsibility for D, and what influence did it have?

Nearly all those interviewed described Anglican liturgy in part at least in terms of a framework or structure. This framework provides a safe place for the relationship between people, and between people and God to be nurtured.³¹²

Two elements were particularly identified as important. The first is that liturgy discourages passivity. To grow one needs to engage with what is happening, and liturgy encourages this. It invites people to speak out the biblical principles and values on which the community is founded. It also invites responses. Liturgy was described as moving people “through a stage (to) get them to think about their place under God’s rule, in the community, moving them through stages of reflection to thinking about others.”³¹³

³¹⁰ An accompanying concern for D1 was how to engage the mothers when they were largely left to care for the children, and seemed happy to be left with that.

³¹¹ Interview 5, *ibid.*

³¹² “When you say liturgy I do think of how we do our meetings together...What’s the framework and the direction, how do we meet together in a way that God is present and Christ is among us and that’s conscious and invited, ... how do we meet in a way that’s hospitable to God.” Interview 10, *Ibid.*

³¹³ Interview 7, interview conducted by the author, audio tape recording, 23rd October 2008.

Another feature is liturgy as framework provides a culture in which people are familiar with what happens. While usually this is knowing when to stand and sit and what to say, D2 described this culture in D as shared values.³¹⁴

This framework was seen as being both directly and indirectly used. D5 described the meal as ninety five percent structure free, and felt the five percent of structure would leaven the rest. All those interviewed felt that they gathered well once the meal format had begun. Scripture was always read and people invited to engage with that through conversation starters or the other activities or prompts provided. When there was communion, Anglican liturgy was mostly used. But they did not try to tick all the boxes each week. Three of those interviewed described how each week they may only attend to one aspect of the framework, so that they could do it well.

While all this was important, what was more important was that scripture was enacted each week in the meal.³¹⁵ This was seen as much more significant than the telling. There were several comments on how this had changed people.³¹⁶

D5 situated the experimentation and exploration of D within the long standing Anglican liturgical tradition of experimentation which he described as varied, evolving, with a basic flow. D is part of that variety and evolution while holding loosely to the flow.

³¹⁴ “I guess the other liturgical convention is familiarity with the convention that’s being practiced ... Our culture here is it’s OK to get it wrong, disagree, ask questions, believe, not believe, get upset, be passionate, really like these people... People knowing what’s OK and the sense of belonging is achieved by the culture and knowing. People are pulled into that, they can identify.” Interview 5, *ibid.*

³¹⁵ D5 noted that the scriptures, especially the gospels are full of stories about meals and banquets, and God’s generous hospitality. Each week this is acted out as the community met and served each other. Unlike communion in a normal service where you get a wafer and a sip of wine, in D you are served a meal.

³¹⁶ “I think the reality of our liturgy does very much form the character... The liturgy announces who we are in D, telling people who are involved, the character of the community and the formulation of such through our meal. And all the metaphors that people bring to a meal, it’s always about community, gathering, eating too much, not enough, all those things our current liturgy is doing. And missionally as well. I think the intention of sending out implicitly, thinking if we can do this every Sunday that I can invite my non-Christian friends, form greater community with friends, then there’s the potential of the formation or discussion about things. It subverts people to think what they’re doing on a Sunday can transpose into their life outside of community time.” Interview 7, *ibid.*

While the Anglican liturgical tradition was used by D, Anglican liturgy was not, except for when D5 led communion as part of the meal. While the content was seen as profound, it was suggested it got lost in the issues surrounding it,³¹⁷ which include: some people have never used liturgy; some are very cynical, and some have been burnt.³¹⁸

In light of their experience D1 made some suggestions for the future. He suggested people needed help to see how Anglican liturgy functions, and what the benefits are. He also suggested there needed to be a multi-sensory approach.³¹⁹ He thought it would be helpful if a palette of multi sensory tools was provided that could help liturgy organisers mine the past. “Maybe a user guide, with 40 different ideas and ways of using liturgy with teenagers, young adults and families with kids involved provided on a website and kept up to date and changing.”³²⁰ He also thought clarification was needed about what one had permission to do. “Can you pillage and use the prayer book and not get into trouble?”³²¹

This big issue for D1 is how to bridge the gap between liturgy and where people are. “We need to reinterpret tradition; tradition is good when it connects with us. But the liturgical fundamentalists that I talk with seem more interested in preserving the prayer book. The job is not to preserve the prayer book but for liturgy to live and breathe today.”³²²

³¹⁷ D1 also described A New Zealand Prayer Book as “a pretty daunting complicated book. When I started reading it, I realised how it worked, it’s beautiful, beautifully articulated theology... But there are still some issues around it.” (Interview 1, *ibid.*) He went on to say, “I think it’s ridiculous to pin your hopes on a book rather than a community, the cynicism comes out.” *Ibid.*

³¹⁸ D1 thought that if it is too Christian it leads to too much apprehension and nervousness. “I think there are issues about the words. We live in an individualistic world that wants more community, but the words gets in the way, you read through in the motion and people don’t understand theology. I mean they’re reflecting pretty deep ideas, glory coming, and it sort of turns into the mindless response, and I guess that’s an issue as far as connecting.” *Ibid.*

³¹⁹ “This would allow younger people to engage with the sophisticated poetry of liturgy.” *Ibid.*

³²⁰ *Ibid.*

³²¹ *Ibid.*

³²² *Ibid.*

Chapter Six – Discussion: what does all this mean?

We will start with a summary of the main themes from the questionnaires and the case studies, and conclude with a discussion of the hypothesis.

What did the questionnaires say?

A limitation with the questionnaire is it did not ask for one response only from each service. Consequently more than one response from one or two of the bigger parishes in the urban diocese was probably received. This will not affect the overall results regarding peoples experience and use of liturgy. This was not an issue in the provincial diocese where each parish was only given one copy of the questions.

Another limitation is the question about the time of the service got lost with the change to a tick box format. Anecdotal evidence suggests that the urban services are largely held at an alternate time to the main Sunday service, often in the evening, while in the provincial diocese the services are modifications of the main Sunday service. It would have been good to ask that question.

A source of difference between to two dioceses is the clergy from the provincial diocese were involved in answering the survey, while just youth workers/leaders were in the urban diocese.³²³

Despite this it is clear that worship targeting young people is offered very differently in the two dioceses. Typically respondents in the urban diocese offer non-liturgical services, while in the provincial diocese they are modifications of the liturgical service offered in A New Zealand Prayer Book. This contrasts to the hypothesis.

Another contrast is that the majority of respondents in both dioceses named themselves Anglican. The urban respondents³²⁴ described being Anglican as either

³²³ Anecdotally, another point of difference between the two dioceses is that the provincial diocese does not have many youth workers so the clergy are more involved in the organising and running of these services. This is clearly not the case in the urban diocese where youth workers and leaders report to having sole responsibility for the service.

growing up in an Anglican church,³²⁵ or coming to the Anglican Church for work. It is also clear that most have had some experience of Anglican liturgy. All could articulate to some level what liturgy is and how it works. The hypothesis that those with responsibility for worship targeting young people have little experience of the Anglican liturgical tradition is not supported by these results.

Instead for the respondents from the urban diocese many have never considered using the Anglican liturgical tradition or the formational value of this tradition for young people because their experience of liturgy was not positive.³²⁶ Instead they look to other models on which to base their services. A key factor in this decision is that they “work”.³²⁷

Of possible significance is that for some this service is a deliberate alternative to what happens at the main liturgical service. What is offered is deliberately designed to be as different as possible from these liturgical services, rather than being motivated out of a lack of consideration for the benefits of that tradition. This will need to be validated in the case studies.

A noteworthy feature in both sets of responses is the role parish clergy play in the oversight, organising and running of these services. The respondents from the urban diocese report this as fairly minimal.³²⁸

This contrasts with the provincial diocese where clergy play a more significant role in planning and running this worship.³²⁹ Unlike the urban diocese, these respondents

³²⁴ In the group interview, see pages 54-56.

³²⁵ And for some then leaving for other churches before returning to ministry positions.

³²⁶ They describe liturgy as lengthy, boring, outdated, read and not meant by those who take part, and very difficult for young people to participate in.

³²⁷ A small number of urban respondents sought to use the framework to develop their own service, while others sought to weave elements of liturgy within their mostly non-liturgical service.

³²⁸ They suggest the clergy have left what happens in the service to whatever the youth worker/leader thinks is best, offering very little input into that decision.

³²⁹ In part this may be due to a lack of youth workers leaving clergy less able to give this task to others.

describe the Anglican liturgical tradition as a rich heritage and a good basis on which to build such worship.

An interesting feature of both sets of responses is that a significant number describe participation rather than the content as the key feature in how their service forms those attending.³³⁰

This changes my question to how do those organising worship targeting young people engage with the Anglican liturgical tradition, and how their previous experience shapes that.

What did the case studies say?

The case studies offer an opportunity to validate the questionnaire findings and to add a more in-depth analysis. Of the four case studies, three were for services held in traditional parish settings with significant involvement of parish clergy (as the person responsible for youth ministry) and all three were held at a time other than the main service. This differs from the norm in either diocese as discussed above.³³¹ In contrast to the hypothesis, case study C provides an opportunity to explore a service that is non-liturgical and yet organised by an Anglican priest.

This discussion will focus firstly on the key influences on the services, and then how the Anglican liturgical tradition was understood by those organising these services.

³³⁰ Again, this was also expressed in the negative with several of the urban responses stating how difficult it was for young people to participate in liturgy, both because of the language, and because people had objected to change made so that young people could participate. This contrasts with the description of the Anglican liturgical tradition as being both accessible to those attending, and something that people participate in rather than observing as an audience. The formational experience then becomes a key issue.

³³¹ The norm was for services targeting young people being either: weekly, run by youth workers and others, not having much involvement of clergy, and at a time other than the main service; or services with significant clergy involvement, being held at monthly or less frequent intervals in the main Sunday service.

The three main influences on the four case studies were: the organiser's previous experience, mission, and the desire to be different. These echo the findings of the questionnaire.

The underlying influence for all the case studies was the previous experience of those organising and running the services. All the case studies relied on one key figure to shape and organise the gathering or service, and that person's prior experience was critical. So too was their understanding of the service's aim, their experience of similar services or gatherings and their understanding of Anglican liturgy in how the service was shaped and run. In every case this person worked with at least one other person,³³² and usually with a group or advisory committee, who also helped shape the service.³³³

In contrast to Craven³³⁴ and Mapledoram³³⁵ who argue for young people to be included in the shaping of worshipping including them, young people were not always included in these groups.³³⁶

³³² Case Study C.

³³³ For example A1 described his service as coming out of his sense of being Anglican and his years of experience of doing youth ministry. (See pages 64-65.) While he identified other resources that helped him in the planning and organising of the service, these were to main two. The advisory group acted as a good sounding board. B1 also described his experience of being Anglican and of expository teaching while at university as being his main influences (See pages 71-72.) The vicar and group of young people who worked with him were also identified as important. C1 identified both his experience of Anglican liturgy, and working in another church to create a service that was accessible for young adults. (See page 76.) While C1 had respect for both liturgy and the liturgical tradition, his experience led him to believe that liturgy in particular had little to offer this age group. He also described clergy in general as custodians of the tradition and that everything they did in the service came out of that tradition. He described clergy as people who are both formed by the Anglican tradition and who know that tradition. So while it might not be explicit in its use, he suggested that the Anglican liturgical tradition undergirded everything that was done in that service. Another key feature of this service was the emphasis placed on creating an environment where people felt they belonged, and could be offered opportunities to get involved and to learn. This too was shaped by the experience of both C1 and C2. (See page 76-8.) Case study D mostly came out of D1's experience of working with non-church people. Of significance was that they were interested in spirituality but would not consider church as a place they would go to in order to address that interest. From this experience he sought to offer a space for them to encounter something of the gospel and to discuss their questions and ideas. While D1 carried a lot of the responsibility, the role of the light-holders and of the chaplain cannot be underestimated. Their experiences in terms of their professional lives as health and social workers, formal theological qualifications, leadership within church experience and sense of how liturgy works were all named as important influences in how D evolved.

³³⁴ Craven, "Word of Life? Prayer and Word in Work with Young People." See page 35-36.

Each of the case studies reported that the main reason they were started was to be missional. All wished to engage age groups who were either not attending the other services in traditional parishes,³³⁷ or were identified as disenchanting or had never been to church.³³⁸

So each was started to offer something different, either from services already being run as in case studies A, B,³³⁹ and C³⁴⁰ or different from any church in that area as with case study D. This correlates with the suggestion made by some involved in the group interview in the urban diocese³⁴¹

For each this meant the services had to be accessible to new groups so that they could participate in them. There was also a very explicit desire³⁴² that the gathering or service would create a heart for mission in those attending.³⁴³

How both Anglican liturgy and the Anglican liturgical tradition were understood and used was clearly shaped by these influences.

I suspect an unnamed factor was the understanding of worship the key organisers held. Unfortunately no question was asked about this, and the gap was not noticed

³³⁵ Mapledoram, "Young People and All-Age Worship." See page 35-36.

³³⁶ It is unclear who was involved in case study A, although the description was of parents. Case study B does include young people, for exactly the reasons outlined by Craven and Mapledoram. Case study C at the point of the research organised the service between the two clergy. Young people were involved in tasks they were given, not in the shaping of the service.

³³⁷ Case studies A, B, C.

³³⁸ Case study D. These un-churched people were seen as very unlikely to attend a church service no matter what church looked like.

³³⁹ B4 also wanted to offer something different from other Anglican churches. See page 67.

³⁴⁰ For Case study A this meant restructuring the service liturgically, but keeping the liturgical element. For case study B this meant offering a less liturgical service, but with an Anglican structure, and for case study C this involved offering a non-liturgical service that held to the Anglican structure. For B and C part of the motivation for creating a different service was to allow much greater ownership of the service for those both creating and attending the service.

³⁴¹ See page 58-60.

³⁴² This was particularly true of Case Studies B and D and to a lesser extent for Case Study C.

³⁴³ The service was not the only place where mission might occur, but would also lead to those attending being more intentionally engaged in mission, both at the service and gathering by being hospitable, and outside of that environment.

until it was too late. This is a serious limitation as the description of the Anglican liturgical tradition is based on a particular understanding of worship and it is difficult to tell how well this correlates with the understanding of those interviewed. This could be a topic for future research.

Like the questionnaire results, the case studies description of liturgy and the liturgical tradition were both positive and negative. We will examine how their descriptions compare to the description of the Anglican liturgical tradition in the Introduction.³⁴⁴

Across all the case studies the most common description was structure.³⁴⁵ Structure was identified as creating a safe place to belong³⁴⁶ through the creation of a common culture.³⁴⁷ Structure means people know what will happen next.³⁴⁸ This allows them to engage with and be surprised by the theology behind the structure. The structure was also described as providing a safe place to build relationships with each other and God.³⁴⁹ B1 portrayed this structure as providing a sense of safety when churches experimented.³⁵⁰ This structure was described as being born out of the Churches experience over the centuries.³⁵¹

This conception of structure as providing a safe place greatly expands the description offered earlier. Several of those interviewed described this structure as the vehicle

³⁴⁴ See pages 9-12.

³⁴⁵ Even though there was a specific question about the structure of their service, at least one interview in each case study had already offered structure in describing either Anglican liturgy or the Anglican liturgical tradition.

³⁴⁶ Case Study C. See pages 80 and 81.

³⁴⁷ D2 described this safety in terms of creating a common culture where people not only knew what to expect, but understood the rules, values and expectations that lie underneath how a community functions. In D's case this allowed people to try new things and make mistakes, because that was the common culture of that gathering. Not all church communities would share those values however.

³⁴⁸ See for example A3 in case study A, page 67, or D2 in case study D on page 90.

³⁴⁹ D5 particularly identified offering a place to experience God's hospitality. See pages 88-89. B4 described the structure as offering a place where people are connected not just with those gathered there but with their brothers and sisters around the world. See case study B, page 75.

³⁵⁰ See pages 74-75.

³⁵¹ See for example case study A, page 65. This was described and reaching back at least to Cranmer and for many interviewed to the ancient liturgies of the third and fourth centuries if not earlier.

which allowed many of the other descriptors to happen. These additions make structure more important than I had acknowledged.

Not surprisingly, words were also identified as important. The clergy interviewed talked about both the positives and problems of liturgical words and their use,³⁵² particularly the words of the common responses and texts. Like the structure above these were described as providing safety and certainty, helping people know how and when to respond and allowing for greater ownership of what is being said. In theory all this makes liturgy accessible.³⁵³

Words were also described as functioning in a formational way by bringing everyone to the same focal point³⁵⁴ and discouraging passivity. Liturgical words were described as inviting people to engage with and respond to the biblical principles and “beautifully articulated theology”³⁵⁵ held within.³⁵⁶

Words were also as far as some respondents, especially the younger ones, could describe liturgy. They described words as being too long, too hard to understand, and there being too many. Others balanced their positive view expressed above by acknowledging these problems. B1 described the structure and words as a crutch that inhibited both the work of the Spirit and people’s creativity.³⁵⁷ Several³⁵⁸ said that while the liturgical words were powerful, it was difficult to get beyond the sense of people going through the motions.³⁵⁹ B1 noted that sometimes, when you did not feel like being there or taking part, it was good to be able to be carried along by the

³⁵² B1 talked about liturgy as the word and biblically based rock of the Anglican Church that establishes self identity and development. See page 74.

³⁵³ See case study B in particular, pages 74-77..

³⁵⁴ See page 75.

³⁵⁵ D1, page 92.

³⁵⁶ The common responses also mean that the service is not something done by the person up the front, but actively involves people in a variety of roles. Those roles are also seen as a vehicle for learning and responding.

³⁵⁷ See page 75.

³⁵⁸ Particularly in case studies B and C.

³⁵⁹ And it being hard to tell if they were meaning it.

common responses. But he mostly saw this as an invitation to disengage.³⁶⁰ Case study C saw the common responses and text as too counter cultural and a hindrance to engaging with young people.³⁶¹ If the common text is to continue to be an important part of the Anglican liturgical tradition then this issue must be addressed.

Another description of the Anglican liturgical tradition common to each case study was the centrality of scripture.³⁶² For all, scripture re-oriented those taking part from themselves to God, and invited them to engage with society in new ways. As already noted Anglican liturgy was identified as formational.³⁶³ Change was a generally hoped for outcome.³⁶⁴ Except for case study B which relied on expository preaching, all the case studies included interactive activities³⁶⁵ to explore the scripture of the week. For case study B in particular, being involved in designing the service was a principal means of formation.³⁶⁶

Unexpectedly, three of the case studies³⁶⁷ described the Anglican liturgical tradition as being inherently about exploration and experimentation,³⁶⁸ and described their

³⁶⁰ See pages 75-77.

³⁶¹ See pages 83-85. C1 thought liturgy should not be used with those who do not understand it.

³⁶² Case study A sought to merge to two parts of the service, to allow the sacramental to speak to the biblical. The central activity were designed to help people engage with the scripture reading and to apply it to their lives. Case study B saw scripture as central and the vehicle through which the hard questions of life were to be addressed. Case study C sought to allow scripture to set the scene, and the activities in the service were designed to engage people minds as well as their hearts. Case study D always had some scripture read as part of the meal, but more importantly saw the meal in particularly as an enactment of scripture that allowed the hospitality of God found in scripture to change those taking part.

³⁶³ This was due in part because they were asked about it, but most had already discussed it. One priest (C2) did question if liturgy was formational.

³⁶⁴ As already described, all hoped that by taking part those that attended would be learn about the scriptures, would be re-oriented away from themselves and would see themselves as part of God's activity in the world, to become hospitable to others.

³⁶⁵ Case study D could be described as one large interactive activity based around a meal.

³⁶⁶ B4 commented on his pride seeing how those who were so involved had grown over the time he had known them. See page 77.

³⁶⁷ Except case study C.

³⁶⁸ While most acknowledged there had been times where the tradition seemed to work against experimentation, they understood both Cranmer and the recent ongoing liturgical revisions across the Anglican Communion and in this province as part of that ethos.

services as part of that ongoing innovation.³⁶⁹ The Eucharist was also named in every case study as an important aspect of the liturgical tradition.

In summary, many of the Anglican liturgical tradition's features described in the Introduction are repeated in some way in the case studies with some additions, notably the greater importance ascribed to the structure, the importance of innovation and the eucharist in the tradition.

There are also some omissions. Liturgy was not described as a vehicle by which the Spirit formed and shaped those taking part, and instead was described as the opposite, as a block to the work of the Spirit. Nor was any acknowledgement made of liturgy belonging to the whole Church. Rather it was regarded as a resource to be used by the local church.³⁷⁰ Finally little discussion was offered about the relationship between liturgy and culture.³⁷¹

Before the interviews only A1 was willing to say that his service was Anglican or used Anglican liturgy.³⁷² But during the interviews the interviewees' own definitions of liturgy and the liturgical tradition led most to offer insights into how their service engaged with this tradition. This was one of goals in the use of this research method.³⁷³ The interviews were structured acknowledging that the very act of asking the questions would change the situation.³⁷⁴

³⁶⁹ A1 described liturgy as a set of criteria on which services could be critiqued, developed and changed. I did not ask what those criteria might be sadly. B1 described liturgy as offering structured liberation, the word based rock on which fresh expressions could be developed with a biblical watchdog.

³⁷⁰ These are two significant shortcomings, but not surprising. They were both concepts I would have struggled to articulate until I did the reading for the literature review.

³⁷¹ Even when this was discussed it was seen only as being too different from the prevailing culture of younger age groups, and so of little use.

³⁷² Those who had primary responsibility for the other three case studies, and some of those who worked with them struggled to describe their services as Anglican, or to see how it used Anglican liturgy.

³⁷³ See pages 46-47.

³⁷⁴ Interviewees from case studies C and D both asked of themselves how they might intentionally use some Anglican liturgy within their service, even with the questions raised about its appropriateness.

A final comment. The literature review revealed an emphasis on ritual, the use of image and interaction³⁷⁵ as important features of worship with young people. What was slightly surprising was the limited appreciation and use of these features in these case studies.³⁷⁶

We have now examined the results from both the questionnaire and the case studies. What does all this have to say to the original hypothesis?

What does all this say about the hypothesis?

We will break the hypothesis up into its various components and discuss each in turn.

Those who are given responsibility for organising and running this worship have little experience of Anglican liturgy or the Anglican liturgical tradition,

This assumed³⁷⁷ that those organising and running worship with young people were largely youth workers with little or no Anglican experience. This has not been supported by the results of either research method. The questionnaire revealed two separate groups running such services: Anglican clergy in the provincial diocese, and youth workers in the urban diocese who mostly called themselves Anglican. Within the case studies all those responsible for the services were Anglican.³⁷⁸ The others

³⁷⁵ See pages 37-38.

³⁷⁶ Case study could be described as creating the service around a Eucharistic ritual. It seemed to function in that way. Case study D's meal could be described as a ritual. There seemed to be no elements of ritual in either case study B or C. While case study B did use a large cross, the use of image relied heavily on technology and even then this was not used particularly creatively, apart from the media clip in case study C. The lay out of the chairs in case study B, and the use of the church in case study C restricted how interactive these two services could be. I found this really surprising, particularly in case study B.

³⁷⁷ As did the letter from the Common Life Liturgical Commission. See 7.

³⁷⁸ Three were ordained, and the other was in the ordination discernment process.

involved in the visioning and oversight of the services were also Anglican and in every case included Anglican priests.³⁷⁹

Regarding the form of worship offered, the case studies validate the result from the questionnaires that the previous experience of those organising worship played a significant role in how they structured the service and chose the content. In particular their experience of liturgical worship shaped their view on the appropriateness of liturgy for use with younger age groups. The comments from the respondents from the urban diocese and the young people in the case studies suggest this experience has left them estranged from Anglican liturgy and doubtful that other young people could participate in it.³⁸⁰

Martin Kloeckner³⁸¹ suggests that young people are estranged from liturgical worship through not being given access to the faith and spiritual practices that undergird it. He also suggests they are estranged when they are not offered opportunities to make meaningful links between the liturgy and the needs of their age group, and when they feel estranged from the church community.³⁸² These reasons resonate with this research.

The comments from the group interview of questionnaire respondents³⁸³ and from D1³⁸⁴ indicate that young people have not received help making meaningful connections between liturgy and their lives,³⁸⁵ and have experienced other parishioners as more interested in preserving liturgy rather than helping young people engage with it. This may also have meant they became estranged from their

³⁷⁹ The involvement of the clergy at this point contrasted with the results from the questionnaire in the urban diocese.

³⁸⁰ The urban questionnaire respondents described it as lengthy, boring, outdated, and read and not meant by those who take part. Similarly it was described by both clergy responsible for the services and young people interviewed in three of the four case studies as inaccessible, difficult to understand, restrictive, and of little value for young people.

³⁸¹ Kloeckner, "The Estrangement Between Young People And The Liturgy".

³⁸² See pages 28-30.

³⁸³ See page 58-60.

³⁸⁴ See page 92.

³⁸⁵ Some would go so far as to say they were prevented from making these connections.

church community.³⁸⁶ It would be helpful for more research to be done regarding young people's experience of liturgy and what help they were being offered to actively participate in it.

The relationship between the faith of young people and their experience of liturgy is outside the scope of this research. My observation would be that those interviewed³⁸⁷ were mostly young people of faith. But Christian Smith's³⁸⁸ research does sound a warning, and again it would be good to do our own research in this country. It is difficult to tell how structurally strong their faith was from my interviews.

What seems clear is that these young people have not received any helpful formation in the spiritual practices that undergird liturgy. They have no understanding of liturgy being an invitation from God to enter into a corporate drama centred on the story of God,³⁸⁹ or as the language of love between God and God's church.³⁹⁰ It would seem they have not been offered the riches of this tradition.³⁹¹ It could be argued that what they experienced was not part of the Anglican liturgical tradition at all as they found it accessible.

Kloeckner and C2 both state that people need education before they can engage in liturgy.³⁹² Again, it would be good if further research could be done on what is happening and to identify what help is needed.

and have only experienced worship with young people in a non-liturgical setting

³⁸⁶ Kloeckner and Stewart suggest (not surprisingly) young people find it difficult to engage with the faith practices of a community in which they do not feel welcome. (Kloeckner, "The Estrangement Between Young People And The Liturgy"; Stewart. *How to Keep the Young People You Have, and Get More*). See page 28-30.

³⁸⁷ Both in the group interview and the case studies

³⁸⁸ Smith, "Illuminating the Interior Lives of Catholic Youth," Ibid. See page 30.

³⁸⁹ See pages 18-20.

³⁹⁰ See page 19

³⁹¹ Smith, "Illuminating the Interior Lives of Catholic Youth," ibid. See page 30.

³⁹² See page 84.

As stated above the previous experience of those organising worship played a significant role in how they developed the service. All had previous experience of liturgical settings. In the case studies only A1 shared the view of the respondents from the provincial diocese that liturgy and the liturgical tradition offered a good base to start from. It is the experience of Anglican liturgy that is proving decisive, not experience of non-liturgical services.

Despite that, the questionnaire results from the urban diocese show that non-liturgical services were a significant resource for those organising worship for young people.³⁹³ This was not true for any of the case studies.

As such they have never considered the formational value of liturgy for young people

As discussed in the literature review³⁹⁴ the audience and primary purpose of worship is a significant issue for those organising Anglican worship for any age group. While some authors like Langford want to argue the missional priority for worship,³⁹⁵ the Anglican authors surveyed argued that worship is a formational encounter between God and God's community of faith.³⁹⁶ While accepting that worship must be accessible and imbedded within the cultural setting of those attending, it remains primarily for those who have already had some formation in the Christian faith.³⁹⁷

In contrast the priority for those interviewed in the case studies was mission. This clearly shaped everything that happened in case studies B, C and D, and was a key

³⁹³ Either from having attended them, or from watching DVD's of similar services. See page 60.

³⁹⁴ See pages 15 -16.

³⁹⁵ Langford, *Transitions in Worship*, *ibid.* See page 32.

³⁹⁶ See pages 17-18.

³⁹⁷ This would be Kloeckner's main point in his description of why young people are estranged from liturgy. Kloeckner, "The Estrangement Between Young People And The Liturgy," *Ibid.* See page 29. Because of that one of the descriptors for the Anglican liturgical tradition offered in the Introduction is that it is "formational, it shapes both the individuals and the community of faith to be people of mission. It is also transformational; it changes people especially over the long term. It is not primarily missional in itself, but can have a transformational effect on non-Christians who may attend." See page 10-12.

consideration in case study A. While formation was important, it was always secondary to mission.

The questionnaires were even clearer about this. The urban diocesan respondents saw little formational value in liturgy, and in fact were even divided about whether the services they ran were formational. The respondents from the provincial diocese were clearer about the formational nature of their worship, and of liturgy in general.

As discussed in the literature review this is problematic. Mission is about engaging people where they are and offering God's unconditional love as seen in the gospel of Jesus Christ. Worship occurs several steps later when people have responded to that offer. It is understood as an invitation by the Living God to join in the ongoing worship of the whole church. This is an issue that needs much more debate within the Church as it has ramifications beyond the ministry to youth and young adults. This is particularly important as the Anglican Church in New Zealand³⁹⁸ engages in Mission-shaped Church and Fresh Expressions coming out of the Church of England.³⁹⁹ Can worship be truly evangelistic as Langford suggests? The experience of case study D highlights the difficulty of this position. D began as a place for non-church people and became a haven for disillusioned and cynical ex-church members.⁴⁰⁰ Interestingly, it did become, as Chan⁴⁰¹ proposes, an enactment of the biblical story and a place that encouraged mission outside of that gathered meal. This fits well with the understanding of worship offered in the literature review⁴⁰² and casts doubt on the missional priority.

³⁹⁸ The seven dioceses that make up the Tikanga Pakeha strand of the Anglican Church in Aotearoa, New Zealand and Polynesia.

³⁹⁹ *Mission-shaped Church: Church Planting and Fresh Expressions of Church in a Changing Environment* (Brookvale, NSW: Willow Publishing, 2005).

⁴⁰⁰ My observation of other missional worship gatherings is that that is true for them as well. While I would suggest that that is a valid reason for such communities to exist, it is another thing to call them missional. There needs to be more clarity about this.

⁴⁰¹ Booth, review of *Liturgical Theology, The Church as Worshipping Community*, by Simon Chan. See page 17.

⁴⁰² See pages 16-17.

A corollary of the emphasis on mission was the need to be contextual. This need to engage with the culture young people live in was why case study C decided to use no liturgical text,⁴⁰³ and was a factor in case studies B and D. This seems to echo the work of Cray and Roberts.⁴⁰⁴ Yet there was little acknowledgement of the relationship with culture beyond that. As the literature review established, while worship must be imbedded within a culture, it should also be transcultural, counter-cultural and cross cultural.⁴⁰⁵ This is a weakness in the understanding of worship at work in these services. But it could be argued the seeds are present although unintentional at this point.⁴⁰⁶

Another interesting finding is that for both the questionnaire respondents and the case studies, it was involvement in organising and running services was seen as most formational rather than content. This supports Mapledoram⁴⁰⁷ and Craven's⁴⁰⁸ proposition that young people need to be involved in setting the agenda for services so that they might recognise God's grace at work in the world and in their lives. But all the case studies highlighted the difficulty of doing that and few achieved it.⁴⁰⁹

and instead either ignore liturgy and the liturgical tradition or see it as offering nothing for young people

⁴⁰³ See pages 80-82.

⁴⁰⁴ See pages 32-34.

⁴⁰⁵ See pages 35-36.

⁴⁰⁶ From a counter cultural point of view, all the services sought to shift people from focussing on themselves to God and God's world. There was an intention to help people become more missional through engaging them with the transcultural nature of scripture. But the question of how to move people out of their culture did not seem to be asked.

⁴⁰⁷ Mapledoram, "Young People and All-Age Worship," *ibid.* See page 38-39.

⁴⁰⁸ Craven, "Word of Life? Prayer and Word in Work with Young People," *ibid.* See page 38-39.

⁴⁰⁹ All of them, due to time constraints and needing to get things done, resting on the effort and creativity of one person. This may have been a factor in the questionnaire results which paint a picture of young people largely not being involved in the organising of worship in either diocese. (See page 50.) Pete Ward's role in JOY was to act as a mentor so that the young people could create worship based on the Anglican liturgical tradition out of their cultural context. (Ward, *Worship and Youth Culture*.) Part of this is learning how to trust the young people and allow them to fail. It is interesting to wonder how much of that was happening in any of the case studies.

The research is mixed in regards to this. This is true for the urban questionnaire respondents where Anglican liturgy and the tradition it comes from are described as offering nothing to young people and so is not used. In contrast the respondents from the provincial diocese saw both as offering a good base to start from. As already noted, the key difference was their experience and understanding of Anglican liturgy.

The case studies offer a much more complex picture. Three of the four case studies used limited liturgy if any.⁴¹⁰ But during the interviews it became clear that case studies B and C in particular came intentionally out of the Anglican liturgical tradition. So while little or no approved liturgical text was being used,⁴¹¹ they were built around the Anglican structure, placed scripture at the centre, and were undergirded by Anglican theology.⁴¹²

What all the case studies did was reinterpret the liturgical tradition so that it connects with those present. This approach connects with D1's concern "for liturgy to live and breathe today."⁴¹³ If we believe that liturgy and the liturgical tradition are a significant offering for young people then this has to be the task, rather than as D1 complains, preserving the prayer book. It is clear that the prior experience of Anglican liturgy, and formation in the Anglican liturgical tradition, has had a profound effect on these service's structure and content. For those with some formal training in liturgy and worship, the Anglican liturgical tradition was seen as offering young people something significant.

A possible significant difference between the two research methods might be that those responsible in the case studies had formal training in theology and worship. The questionnaire did not ask what training those responsible had in worship and liturgics. It could be assumed there was very little, and this could be a topic of further research. When this is coupled with the perceived absence of input and oversight

⁴¹⁰ Only Case study A used liturgy, with its service based on A New Zealand Prayer Book.

⁴¹¹ Except when the service involved a Eucharist.

⁴¹² This was a surprise to me, particularly with case study C, which on first impressions did not look Anglican. Even C1 initially struggled to identify any Anglican elements.

⁴¹³ See page 92.

from the clergy in those parishes it raises some significant questions about expectations of those who have responsibility for worship, and the training and support that is offered to them. If liturgy is at the heart of who we are as Anglicans then this is an urgent issue. Murray Robertson raises this same issue in regards to worship leaders in the Baptist tradition.⁴¹⁴ More research could be done on this issue so that the church can offer much better resources to those creating and leading worship with young people.

They therefore choose to use little if any of either Anglican Liturgy or the Anglican liturgical tradition, even when the community of faith they work in is more conventional in its use of liturgy.

As suggested in the group interview in the urban diocese, and confirmed by the case studies, a key component to the use of liturgy was the need to offer something very different from any other service that parish was currently offering, to provide a variety of service styles that might fit people's needs. This clearly contrasts to the hypothesis.

What can we say about the organising and running of worship with young people in an Anglican setting?

How then might the significant factors in the organising of worship for young people in an Anglican setting be described?

⁴¹⁴ Murray Robertson, President of the Baptist Churches of NZ and Senior Pastor of Spreydon Baptist church talked about this issue at a *leadership seminar*, given for the Anglican Diocese of Dunedin in 2008. In it he talked about how the leadership of services has often defaulted to the musicians who sometimes have no understanding of theology, history of worship among etc.... He suggested that the pastor should be in charge. He also discussed the resulting change of emphasis, where worship has come to be the singing time, which he said is non-biblical. He described a recent analysis of the words used in songs. When compared the content with the Apostles Creed it was found that many songs now are about "me and my own relationship with God rather than about God." He described this as a significant shift, and said that we need new songs that include issues like poverty and justice, with biblical words.

A Summary of Notes Taken at a Leadership Seminar, "7 Lessons In 40 Years Of Ministry" by Murray Robertson, <<http://www.dn.anglican.org.nz/resources/ministry/articles/leadership-seminar.doc>> (21 October 2009)

The research found that many of the services targeting young people in an Anglican setting rely on one key figure to shape and organise it, and the experience of that person is critical.⁴¹⁵

This research also found that most of those given responsibility for this worship describe themselves as Anglican. The decision on whether to use Anglican liturgy or to base the service on the Anglican liturgical tradition is significantly influenced by their understanding and experience of Anglican liturgy, their understanding of the service's aim, and their experience of similar services or gatherings.

The research is clear that the prior experience of Anglican liturgy and formation in the Anglican liturgical tradition (or not), has a profound effect on the service's structure and content. Because many of the young people with responsibility have found Anglican liturgy inaccessible and problematic, they have looked elsewhere for models on which to base their worship. In contrast nearly all the clergy responsible for such services based them on the Anglican liturgical tradition. But because of questions about the usefulness of Anglican liturgy with young people there were varying degrees of liturgical text used. This raises questions as to what is being done to make liturgy accessible to young people, both in terms of changing liturgy to allow them to connect it with their cultural setting and their lives, and in terms offering young people formational experiences that allow them to develop the faith and spiritual practices that undergird liturgy.

The research also found another determining factor in the use of either liturgy or the liturgical tradition was their understanding of the primary function of these services. For the case studies in particular this was mission.⁴¹⁶ This is contrary to the position adopted from the literature review which described worship at its best being “an encounter between the Living God and God's church, which changes and forms

⁴¹⁵ The case studies show these people do not normally work alone, but with other individual or a group who help shape the priorities for the service. Their experience is also important.

⁴¹⁶ Because the respondents for the urban diocese did not consider the formational value of worship or liturgy it can be assumed that mission was their focus too, and has resulted in the decision to not use either Anglican liturgy or the liturgical tradition.

those who participate as individuals and as church.”⁴¹⁷ While the case studies did use the Anglican liturgical tradition this was shaped by the need to be missional.

Another significant influence found in the research was the level of formal training in theology and worship received by those responsible for worship, and the level of mentoring and support offered by the senior clergy in that setting.

Finally decisions about the use of liturgy and the liturgical tradition are shaped by the desire by parishes to offer services that are significantly different from other services already on offer, in order to be attractive to those who are not currently attending that church.

⁴¹⁷ See page 17.

Chapter Seven - Summary and Conclusions

This research comes out of my growing concern over the number of non-liturgical services I have attended at various youth events with an almost complete absence of anything Anglican. It also comes out of the wider church's concern about the future of liturgy, seen in a recent communication from the Common Life Liturgical Commission which states, "it appears that there is a danger that this liturgy is evaporating and losing its relevance."⁴¹⁸ One of the concerns raised by the Commission was "the engagement of persons as youth workers, chaplains in Anglican Schools and some vicars who are not Anglican or have limited understanding of Anglican kaupapa."⁴¹⁹

In light of this the following hypothesis was proposed: that those who are given responsibility for organising and running this worship have little experience of Anglican liturgy or the Anglican liturgical tradition, and have only experienced worship with young people in a non-liturgical setting. As such they have never considered the formational value of liturgy for young people and instead either ignore liturgy and the liturgical tradition or see it as offering nothing for young people. They therefore choose to use little if any of either Anglican Liturgy or the Anglican liturgical tradition, even when the community of faith they work in is more conventional in its use of liturgy.

A literature review was conducted to establish a description of Anglican liturgy and the Anglican liturgical tradition. This description was based on an understanding of corporate worship that is more than singing praise songs but is an encounter between the Living God and God's church which changes and shapes those who participate as individuals and as church. Some of the descriptors of this tradition at its best include: it is accessible to all those present so that they may participate; its genesis goes back to the earliest liturgies of the Christian church through the work of Thomas Cranmer; it has a particular flow and structure; it invites people to worship in common with Christians throughout the ages and the world in the use of common

⁴¹⁸ Common Life Liturgical Commission, "Concerns for the Future of Anglican Liturgy," *ibid.* See Appendix One.

⁴¹⁹ *Ibid.*

texts; these texts and structure are Spirit inspired and preserve and proclaim the universal faith of the Church in God and as such belong to the whole church; the use of scripture is central; is more than words. This list was not exhaustive.

The review also explored the literature around the wider sociological context in this country, how liturgy is being used with young people (of which there was very little) and the factors identified that affect that. While the lack of research on the use of liturgy among young people is significant it would seem that liturgy has much less of a place in worship with young people than it once had. Three different vantage points were used to explore the factors influencing the use of liturgy: the depth of formation young people have received in Christian faith and liturgical worship; generational theory; and an analysis of postmodern culture. The review concluded with a survey of some of the material produced in recent years to help the Anglican Church in particular rethink its practice of worship with young people.

A mixed method approach was chosen to develop a broader and more accurate picture of what is happening. This approach allowed for the use of both quantitative and qualitative research methods and offered a way to validate the information from different sources using different methods.

A questionnaire was run in two dioceses, a large urban diocese and a smaller provincial diocese. A group interview was also conducted with the respondents from the urban diocese to clarify some of their answers. In contrast to the hypothesis, the questionnaire revealed that the majority of those who had responsibility for worship with young people in both dioceses named themselves Anglican and have had some experience of Anglican liturgy. It found a significant factor in choosing whether to use the Anglican liturgical tradition was the nature of their experience of that tradition. In the urban diocese this appeared to be exacerbated by the lack of clergy input.

Four in-depth case studies were carefully selected,⁴²⁰ and included observations of at least one service, and interviews with at least three people involved in the service.⁴²¹

⁴²⁰ One with a perceived absence of that liturgical tradition in the service, two others because of their varied use of that tradition, and one because it was identified as an emerging church.

The case studies validated the findings of the questionnaires. They found the three main influences on those organising worship was their previous experience, the priority of mission over formation, and the desire to offer something different. It also found that even when minimal liturgical text was used, the services could still be described as using the Anglican liturgical tradition.

In describing the Anglican tradition, the clergy in particular described most of the features offered in the initial description. In addition this tradition was also described as being inherently about exploration and experimentation, and several described their services as part of that ongoing innovation.⁴²² The Eucharist was also named in every case study as an important aspect of the liturgical tradition. There were also some significant omissions. Liturgy was described as a block to the work of the Spirit rather than a vehicle by which the Spirit formed those taking part. There was no acknowledgement made of liturgy being the property of the whole Church and little discussion around the relationship between liturgy and culture.

In light of both these results the original hypothesis was found to be inadequate. The following were found to be the significant factors in the organising of worship for young people in an Anglican setting:

- These services largely rely on one key figure, who works with at least one other, to shape and organise the service, and they nearly all described themselves as Anglican;
- The decision on whether or not to use Anglican liturgy or the Anglican liturgical tradition was significantly influenced by their understanding and experience of Anglican liturgy, their understanding of the service's aim, and their experience of similar services or gatherings;

⁴²¹ These included the person who was responsible, (who in three cases was an Anglican priest, and in the other had significant theological training) and the vicar or chaplain.

⁴²² A1 described liturgy as a set of criteria on which services could be critiqued, developed and changed. I did not ask what those criteria might be sadly. B1 described liturgy as offering structured liberation, the word based rock on which fresh expressions could be developed with a biblical watchdog.

- From their experience, many young people found Anglican liturgy inaccessible so they looked elsewhere for models on which to base their worship. This raises questions as to what is being done to make liturgy accessible to young people, both in terms of formational experiences that allow them to develop the faith and spiritual practices that undergird it, and changing liturgy to allow them to connect with it.
- Contrary to the position adopted from the literature review the primary function of these services was mission.
- The level of formal training in theology and worship received by those responsible for worship, and the level of mentoring and support offered by the senior clergy in that setting.
- The desire by parishes to offer services that are significantly different to attract those who are not currently attending that church.

This study suggests a number of areas for future research. The most pressing is to research what is understood by worship, and in particular the relationship between worship and mission.⁴²³ This is made more urgent by the growing adoption of Mission-shaped Church and Fresh Expression ideology from the Church of England. This study suggests that this focus on mission is largely understood in terms of offering new ways to engage non-believers in worship. The literature and the experience of case study D suggests this is problematic.

Another area of research suggested by this study is around what help and support young people are receiving to participate meaningfully in Anglican liturgy.⁴²⁴

A third suggested area is what training and support for those running worship is being currently offered, and where might the gaps be? This recognises that in some

⁴²³ Having no question about this was a significant limitation in this research.

⁴²⁴ For example, in what ways are young people being resourced in the faith and the spiritual practices that undergird the use of liturgy? What role does liturgical formation play in confirmation and youth ministry programmes? How are young people being resourced to create their own liturgical text which honours the liturgical tradition?

dioceses young people are given responsibility to organise and run this worship. This study suggests there are currently significant gaps in this support.

The literature review also briefly touched on the importance of music in worship, which was outside of the scope of this study. This could be a really useful area of future research.

Finally, from the suggestions above and the urban questionnaire respondents comes a question about what young people understand being Anglican to mean. The group interview in the urban diocese was very limited in this topic.

These suggested areas of further research give rise to some recommendations to the wider church. These come out of the belief that the task of the Anglican Church is not to preserve the prayer book, but for “liturgy to live and breathe today”⁴²⁵ As D1 said, “We need to reinterpret tradition; tradition is good when it connects with us.”⁴²⁶

One task in this study was to develop a description of the Anglican Liturgical Tradition. This description helped me understand what was happening in the case studies in particular. The interviewees seemed to value doing this through the interview questions and gained a deeper appreciation of the Anglican nature of their services. It would be helpful if the Anglican Church in this country could encourage this discussion and offer its understanding of this tradition.⁴²⁷

The relationship between worship and mission needs to be addressed and clarified at every level of church life. This needs to be part of any programmes on worship and liturgy run at the national, diocesan and local level. It also needs to be part of any conversation or event exploring the place of Mission-shaped Church and Fresh Expression.

Resources need to be developed and offered that aid in the faith and liturgical formation of young people.

⁴²⁵ D1, see page 92.

⁴²⁶ Ibid.

⁴²⁷ I suspect that the simple answer that would be offered is that the Template and A New Zealand Prayer Book already do that, but I would questions how useful or accessible they are to most people.

Resources need to be developed to help liturgy be accessible to young people so they can participate in a meaningful way. D1 had a list of initial ideas and these could act as a good start.⁴²⁸

Resources to train those with responsibility for worship with young people in the local setting need to be developed. Encouragement also needs to be given by Bishops for clergy to mentor and train those currently organising this worship. Policies might need to be developed about who can be given this responsibility and what prior training is needed and what oversight is to be provided. There seems to be nothing at present offering guidance in this area.

In this study I have offered a description of Anglican liturgy and the Anglican liturgical tradition. Through the research I have found that most of those with responsibility for worship with young people describe themselves as Anglican. I have determined that the decision on whether to use Anglican liturgy or to base the service on the Anglican liturgical tradition was significantly influenced by their understanding and past experience of Anglican liturgy, their understanding of the service's aim, and their experience of similar services or gatherings. When the past experience has been problematic they have looked elsewhere for models on which to base their worship. But even when they enjoy this tradition many still had questions about the appropriateness of liturgy with young people. This raises questions as to what is being done to make liturgy accessible to young people. The use of the Anglican liturgical tradition was also shaped by: the need to be missional; the desire by parishes to offer significantly different services; and the level of training, mentoring and support received. I have also offered some topics for future research, and some recommendations for the wider church that will enhance our offering of the liturgical tradition to young people and hopefully will help liturgy live and breathe today with a new generation.

⁴²⁸ See page 92.

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Appendix One - Memorandum from the Common Life Liturgical Commission



The Anglican Church in Aotearoa, New Zealand and Polynesia
Te Hāhi Mihinare ki Aotearoa ki Niu Tireni, Ki Ngā Moutere o te Moana Nui a Kiwa

MEMORANDUM

Date: 18 April 2008

To: The Archbishops and Bishops
Members of Standing Committee
The Director of the Anglican Studies Programme
The Director of the Anglican Schools Office
Tikanga Ministry Bodies

From: The Common Life Liturgical Commission

Re: Concerns for the Future of Anglican Liturgy

The Common Life Liturgical Commission met recently and discussed a number of concerns regarding the future of Anglican liturgy. Anglican liturgy is a pattern of worship which derives from a heritage and tradition and scriptural interpretation that embodies the heart of what Anglicans believe and commonly understand. It is a taonga in every sense and has a 'tikanga' of its own. Our doctrine is found in our liturgy.

Following reports from various parts of the Province it appears that there is a danger that this liturgy is evaporating and losing its relevance. The Commission considers that while the reasons for this are complex, one emerging theme is the engagement of persons as youth workers, chaplains in Anglican Schools and some vicars who are not Anglican or have limited understanding of Anglican kaupapa. In the view of the Commission it is not possible for persons who are unfamiliar with Anglican liturgy to transmit the knowledge, deeper meaning and appreciation of this liturgy in any meaningful way. They are simply not equipped to help the next generation to embrace the beauty of the prayerbook and all its contains. There is a danger that when people without appropriate liturgical training, understanding and skill do participate in services, what is prepared on one side is totally different from what is received or expected on the other. The risk is that a growing chasm of misunderstanding or misinformation will occur and the fundamental ethos and the Anglican expression of our faith will be lost.

The Commission was heartened to hear that in some places Anglicans Rangatahi are teaching liturgy to young persons in a passionately and unashamedly Anglican way. Workshops are being held on introduction to liturgy, Anglican tradition and belief, and on how to utilise the liturgical template – always with explanations on why it is important that authorised liturgy is used. Participants have lectures and practical exercises and then in small groups deliver worship. They use the ANZPB HKMOA and Rawiri as a basis but also learn to appropriate incorporate te reo Maori, music and multi media. Where this happens, liturgy becomes alive and young people develop an enthusiasm for liturgical expression and importantly a greater understanding of the underlying theology.

The Commission would ask that these matters be prayerfully considered and discussed.

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Appendix Two - Case Study A: Observations from attending the service.

How many times was a service attended

Once

Who was there and how many:

Three young people, one of whom played the music; the priest who organised and ran the service; the vicar of the parish and myself. A youth group breakfast had been planned before the service to attract young people along but only two had turned up for it.

How the worship space/church was set out.

We gathered around the altar, sitting on the floor. The chalice and paten with bread and wine were set up on the altar. Some props for the interactive activity on the gospel reading were by the priest running the service (A1). A screen as set up in one corner with a data projector.

How people were welcomed

A1 stood outside and welcomed people as they arrived, and encouraged others to join us. As people arrived and as we sat in the sanctuary A1 introduced us to the two girls who were already there. At a time A1 thought was good to start he said, "Shall we start then" and introduced the first song.

The pre-service atmosphere-

Both relaxed and anxious, anxious that so few were there, and one of the people was trying to get another person there.

How the service was structured?

- ✚ Welcome and introduction – what is happening today
- ✚ Song
- ✚ Opening prayer and Lord's prayer
- ✚ Gather around table, and have communion, bread only
- ✚ Gospel reading

- ✚ Activity exploring theme of reading
- ✚ Regather around the table
- ✚ Prayers – what do we give thanks for and what do we pray for
- ✚ Communion – wine
- ✚ Blessing and final song.

After the service everyone was invited down to a local café for hot chocolate.

How the service was lead?

A1 led it all, and invited people to take part doing things when it was time for that, e.g. to read the gospel reading or to take part in the role play. One girl was organised to play guitar.

The music and how it was led?

Two songs, both modern, led by one of the girls playing guitar.

Resources used

A bible for reading, and liturgy for the Eucharist. Computer, data-projector and guitar. Props and scripts for the role play.

How the service involved young people?

Everyone was involved with the liturgy, praying, giving the bread and wine to each other. Everyone also took part in the role play and discussion. Individuals were involved leading the singing, and to read. The young people seemed to respond well and certainly engaged in it.

How the Anglican Liturgical Tradition was used in this service?

In the deliberate flow of the service, but changed from how it is normally done. Also in some of the elements of the service like common responses, praying the Lord's Prayer together, reading the gospel, and having communion.

Appendix Three - Case Study B - Observations from attending three services.

How many times was a service attended

Three times, one of which was a eucharist

Who was there and how many:

About 25 at each service. Most were university aged, with a few older adults who had some kind of responsibility in the service.

How the worship space/church was set out.

The service was held in the church hall.

The seats were arranged in pretty standard pew like straight formation facing the data projector and screen. The rest of the setup varied a little depending on whether it was a eucharist or not.

For the eucharistic service a big cross was placed at the front in the centre, usually with a coloured cloth draped over it. An altar with candles was placed in front of the cross. A data projector and screen were set up slightly to one side (left) In front of all that was the microphone and stand where leader operated from for the service.

For the non-eucharistic service the screen was in the middle, and the large cross was to one side behind the leader (on the left).

The band was always setup off to the right side.

How people were welcomed

People generally arrived about 5 minutes or less before the service. They stood around and chatted until they were invited to take a seat by the service leader (B1) who then “officially” welcomed them.

The pre-service atmosphere

Relaxed and friendly. The band was practising while others stood around chatting.

How the service was structured?

This was the basic structure each time with some variations.

- ✚ B1 welcomed everyone, and then we sang some songs
- ✚ There was an opening prayer we all said together. One time we greeted each other with the peace
- ✚ There were various things like funny pictures off the internet and an interview with one of the young people by B1. This is designed to help people get to know each other a bit more and relax
- ✚ Another song was sung
- ✚ Two readings (or one on one occasion) were read out by young people, and displayed on the screen
- ✚ A talk was given. In the three services three different people spoke. Each talk was about 20-25 minutes. B1 used lots of PowerPoint images and words for his talk. It was entertaining and informative. The other two were young people B1 had asked to talk about a theme or a passage. One was a testimony about becoming on fire for God, and the other about living as if Jesus was coming now, and not just hanging around waiting. They were more motivational
- ✚ Another song was sung
- ✚ Prayers were led (read out mostly) by someone, either an adult leader reading prayers a young person had written, or the young person themselves
- ✚ Another song, this time with a giving box handed around both for monetary contributions and for requests for prayers or for written responses
- ✚ Notices and advertisements for the next week
- ✚ Sending out by saying the grace together
- ✚ Café afterwards with cake or soup and drink, and an opportunity to chat with others
- ✚ A PowerPoint was left up reminding everyone of the mission statement of this service.

At the Eucharist the service was the same up to the song after the prayers. Then there was:

- ✚ Confession
- ✚ Passing the Peace

- ✚ Great Thanksgiving and communion
- ✚ Lords prayer
- ✚ Sending out/grace
- ✚ Coffee and cake

How the service was lead?

The service was led by one person. B1 led two of them, and would have led the third but had become ill during the day and was not able to attend. He held the service together, and invited others to come up and do what they had been asked to do. He usually stood near them as they did this.

The music and how it was led?

The music was led by a band of three or four young people. They choose the music and work it up. There were some nice arrangements. It was well led and having them off to one side meant that they were not the focus.

Resources used

The internet was a main resource for finding the liturgy, and for music and images used in the service.

Everything was in PowerPoint, and displayed using a data projector and screen. There were also: bible for the bible reading, pens and paper and the giving box, sound system, microphones, music stands etc.... A visual resource was the big cross up the front.

How the service involved young people?

It was not very interactive. People participated by singing and joining in any of the liturgical prayers like the opening prayer and the grace and the end.

Various young people participate through the roles they are asked to play. For example the same group organise and play the music each week. The PowerPoint is put together by another young woman each week. Different people are asked to read, write and lead prayers, and to preach.

In one service we talked in groups of 3 at the beginning of the homily and fed that back and we were able to comment on what B1 was saying, which some did. The interviews helped people get to know each other. But there was nothing creative and particularly interactive. It was a fairly traditional service with the preacher and leader and the audience congregation.

The young people responded reasonably well to this. They did not seem to shuffle or seem bored, and engaged in the relaxed low key way B1 led the service.

How the Anglican Liturgical Tradition was used in this service?

The most obvious way was through the structure of the service of gather, story and go.

Within that structure, large pieces of scripture, usually two were read out each time, although these were generally not the lectionary readings. The homily or talk was based on these readings to some degree, depending on the speaker. We opened in a joint prayer each week that was more than “we just pray Father God”. The intercessory prayers were for more than just the group gathered, and included the wider church, and for parts of the world needing our prayer and attention. And there was a Eucharist on one occasion.

Given all that I think the service operated in a way that would slowly shape the character of both the whole gathered community and the individuals involved like sand paper as liturgy should.

Appendix Four - Case Study C: Observations from attending the service.

How many times was a service attended

Once

Who was there and how many:

About 40 were in the congregation, and 8 in the band. Half the band were teenagers and the rest are young adults, including the assistant priest/ organiser of the service (C1). There was a wide age range in the congregation. About 10 were teenagers, and another 4 or 5 young adults. The rest were older adults.

How the worship space/church was set out.

Fairly traditional church lay out, with pews on quite an angle, so you could at least see people. The church is wide, it has been extended out both sides. The altar has been brought down from up against the end wall to quite near the "nave", on a circular platform. The band was set up in front of the altar. The keyboard was off to one side, and the drums way up the back to one side. The band members at the front included two acoustic guitarists (one was C1) three vocalists (2 women and one man) and an electric guitar. A screen had been lowered behind the altar, and the data projector operated from behind the screen.

How people were welcomed

There were greeters at the door, older parishioners who greeted people in the normal reserved way with the newsletter.

The pre-service atmosphere

Relaxed. The band was up the back (front) praying, in one corner. People were standing or sitting and chatting.

How the service was structured?

This is a carefully developed structure around which the service is built each week.

- ☒ Welcome
- ☒ Opening song and prayer (prayed by C1)

- ✚ Notices, spam of the week and joke of the week which are off the internet, but people are encouraged to send them in to C1 as well.
- ✚ Live pause (greet the people around you like passing the peace)
- ✚ Offertory songs and prayer
- ✚ Prayer from a “liturgical source” (the week I was there they used Aotearoa Psalms)
- ✚ Multimedia clip
- ✚ Talk. Usually there is a bible reading but the week I was there C1 led and interactive activity that included people suggesting stories and then looking up the passage to read out. The vicar finished that off by leading a guided meditation
- ✚ 2 songs
- ✚ Final comments and any other notices
- ✚ Final song and invitation to cake and coffee in the foyer.

How the service was lead?

C1 was the master of ceremonies and he held it together in a very relaxed manner. Others read the prayer or said a prayer (a musician) during or after the two songs, did the talk, and sang in the band. C1’s style was very relaxed, aimed at helping people relax and enjoy the experience.

The music and how it was led?

Modern worship style led by the band up the front.

Resources used

The internet was a big source of multimedia tracks, joke and spam of the week, and some of the music. Other resources were Bibles, band equipment, computer, data projector, and book of prayers.

How the service involved young people?

There were several specific roles for young people, both in the band and offering technical support like operating the sound desk. Young people (like all of us) were involved in the live pause, singing, and the interactive bible activity.

The young people come and they like it. They had told me about it at other events. It is short, no more than an hour, and the language is informal and easy to understand. C1 deliberately uses media from their culture. And he is young himself.

How the Anglican Liturgical Tradition was used in this service?

On the face of it, it does not use this tradition at all. There is no written liturgy used any where. But it does follow the template of gather, story and send.

Appendix Five - Case Study D: Observations from attending two gatherings.

How many times was a service attended

Twice

Who was there and how many:

The first time there were seventeen adults aged from about 25 years old up to early 40's. There were also about ten children, mostly preschool but two or three school aged.

The second time there were about twenty adults and ten children, mostly pre-schoolers, toddlers and some baby's. Most of the adults were in their 30's and were parents. There were one or two singles in their 20's and some couples with no children.

How the worship space/church was set out.

The first time was held in a home. We gathered both in the long conservatory and in the dining area. The dining area had had all the furniture moved to the sides, and a large table with all the cups was set up against the middle of a wall. A large cross, and chalice and loaf of bread for communion were on the table. There as a data projector set up facing the blank wall above the table

The second time was held in a church hall. Long tables were set up in a horse shoe in the centre of the hall with chairs on both sides, Places were set and food spread around the table. This service was also the group's AGM and they talked about how that space could be changed once a lease was signed with the church.

How people were welcomed

The first time we gathered in the conservatory as people arrived over about a ¾ hour time frame. Tea and coffee were offered and people were introduced to each other. When everything was ready, including the soup, we were summonsed into the dining room to begin. We were all then welcomed and the new chaplain and his family were introduced. We then began the formal part.

The second time began with the formal AGM at which people were welcomed. At the end of the AGM people were invited to stay and help set up the tables for the meal. At the beginning of the meal all and then specifically any visitors welcomed. We were then reminded of the rules: do not serve self, do not ask to be served. Grace was said, which was really like an opening prayer.

The pre-service atmosphere

On both occasions it was relaxed, informal, and friendly, like a group of friends meeting over dinner. Although the second one did begin with a formal meeting even that was pretty relaxed.

How the service was structured?

These two services were very different, and reveal the exploratory nature of this group, exploring what it means to be a community of faith, and how they might gather as that community.

The first service was based around the Eucharist. There was a half hour reflection on the Eucharist using one of the Great Thanksgiving prayers in A New Zealand Prayerbook, during which we were invited to discuss the prayer and apply it to our lives. After the prayer was read again we shared bread and wine. This was followed by soup and bread as an extension of that. After this had been tidied away there was another half hour reflection on grace using a You Tube interview between Billy Hybels and Bono as the starter with questions and bible passages. Then there were notices and a final blessing.

The second service in many ways was not really a service at all but an intentional meal space. It was held on the Sunday after Easter. It began with welcome, a bible reading (road to Emmaus) and then the rules and grace. People then served each other and ate the first course. On the tables were conversation starters about Easter which people used. Also during both courses someone had been organised to stand up and speak about what they did at Easter. After dessert the meal finished with reminders and a prayer. People then helped clean up and put away the tables.

How the service was lead?

The first time the leader (D1) held it together. The chaplain (D5), who is ordained, led the Eucharist and another person (who was also on the leadership team) organised and led the discussion on grace.

The second service was very different. One of the leadership team (D4) had asked people to do the reading or to share. D1 welcomed people, gave the rules, and said grace. People stood to do what they had been asked to do, and a team brought out the food and cleaned it all away.

The music and how it was led?

Neither occasion had any singing. Music played in the background, for example while the communion prayer was being read out and during the reflection discussion time in the first service, and the dinner at the second.

Resources used

The first gathering used a New Zealand Prayer Book, a data projector and laptops with PowerPoint, and music.

On the second occasion the resources included the Message Bible, and either a prayer book or internet for one of the prayers. A CD player was used to play music.

How the service involved young people?

At the first service everyone was involved except the two school age children who were not involved in the discussions and the pre-schoolers (obviously). At the second service all were involved in eating and conversation but the youngest non toddler was in their mid 20's.

How the Anglican Liturgical Tradition was used in this service?

The first service was a Eucharist and it used a Eucharistic prayer from A New Zealand Prayer Book. Also there was the flow (vaguely) of gather (which was very informal); telling the story through the use of the communion liturgy, and the discussion on grace; and a very light sending out. But this was more by accident than by design.

The second time I attended would on the face of it not use the tradition at all. Yet we gathered, told the story during the meal, and were sent out at the end to be as hospitable as we had been in the meal.

Appendix Six - Information Sheet for Participants or Parents / Guardians.

September 3rd 2008

Leadership of Anglican Youth Worship within Tikanga Pakeha

Thank you for showing an interest in this project. Please read this information sheet carefully before deciding whether or not to participate. If you decide to participate we thank you. If you decide not to take part there will be no disadvantage to you of any kind and we thank you for considering our request.

What is the Aim of the Project?

This research is being done as part of a dissertation for a Masters of Ministry course at Otago.

The aim of the research is to explore both how the Anglican liturgical tradition is being used in worship for young people within the Anglican Church (Tikanga Pakeha) in New Zealand and the influences upon those who run youth worship, be they clergy, youth worker, young people or anyone else?

What Type of Participants is being sought?

I am interested in interviewing two groups of people. Firstly I would like to interview anyone who helps organise this service, including the clergy responsible for the whole parish if that is appropriate.

Secondly I would like to interview any of those who attend this service on a regular basis

What will Participants be asked to do?

Should you agree to take part in this project, you will be asked to meet with me for about an hour to answer some questions about the service.

Please be aware that you may decide not to take part in the project without any disadvantage to yourself of any kind.

Can Participants Change their Mind and Withdraw from the Project?

You may withdraw from participation in the project at any time and without any disadvantage to yourself of any kind.

What Data or Information will be Collected and What Use will be Made of it?

The questions explore how the service began and why, who organises it and how, and your role in all of that. There will also be some questions about liturgy, what you think that is and how you see it being used in the service, if at all. You do not need to know anything about liturgy to answer these questions. I really just want to know what you know or think about what happens at your service

This information will be used to help me reflect on how worship in an Anglican setting for young people is being organised and why it is organised like that. It will also help me offer some thoughts about how the church might help those organising these services do an even better job

The interview (with your permission) will be recorded. It may be transcribed by someone other than myself. Otherwise, the only person to hear what you have to say, and to see the notes made during and after the interviewer will be me.

The results of the project may be published and will be available in the library but every attempt will be made to preserve your anonymity and the anonymity of the service involved.

You are most welcome to request a copy of the results of the project should you wish.

The data collected will be securely stored in such a way that only those mentioned above will be able to gain access to it. At the end of the project any personal information will be destroyed immediately except that, as required by the University's research policy, any raw data on which the results of the project depend will be retained in secure storage for five years, after which it will be destroyed.

Reasonable precautions will be taken to protect and destroy data gathered by email. However, the security of electronically transmitted information cannot be guaranteed. Caution is advised in the electronic transmission of sensitive material.

What if Participants have any Questions?

If you have any questions about our project, either now or in the future, please feel free to contact either:-

John Hebenton

or Kevin Ward [*Supervisor*]

Phone 021 679 202

Department of Theology and
Religious Studies

aynf.tp@clear.net.nz

kevin@schoolofministry.ac.nz

This project has been reviewed and approved by the Department of Theology and
Religious Studies,

University of Otago.

Consent Form for Participants or Parents / Guardians

Leadership of Anglican Youth Worship within Tikanga Pakeha

I have read the Information Sheet concerning this project and understand what it is about. All my questions have been answered to my satisfaction. I understand that I am free to request further information at any stage.

I know that:-

1. my participation in the project is entirely voluntary;
2. I am free to withdraw from the project at any time without any disadvantage;
1. the data [*audio-tapes*] will be destroyed at the conclusion of the project but any raw data on which the results of the project depend will be retained in secure storage for five years, after which it will be destroyed;
2. the results of the project may be published and available in the library but every attempt will be made to preserve my anonymity.
3. I understand that reasonable precautions have been taken to protect data transmitted by email but that the security of the information cannot be guaranteed.

I agree to take part in this project.

.....
(Signature of participant)

.....
(Date)

This project has been reviewed and approved by the Department of Theology and Religious Studies,

University of Otago.

Appendix Seven – The Questionnaire

Youth and Liturgy, An Oxymoron!

Thank you for being willing to take part in this questionnaire. It is for a research paper I am writing towards my Masters in Ministry with Otago University on: "**Leadership of Anglican Youth Worship within Tikanga Pakeha Churches in New Zealand**".

In particular I want to explore both how and why the Anglican liturgical tradition is being used in worship for young people within the Anglican Church (Tikanga Pakeha in New Zealand) and what the influences upon those who run youth worship, be they clergy or youth worker?

Your participation in this is entirely voluntary, but your help would be greatly appreciated.

1. **Does your parish offer a worship service targeted at young people (as opposed to a normal Sunday service which might seek to include young people)?**

Yes

No

If you do not run a service targeted at young people I would still really like to know what you think. Please proceed to questions 15

DESCRIBING YOUR YOUTH WORSHIP SERVICE

2. **What age group is “targeted”?**

10 – 14 year olds

15- 18 year olds

19-25 year olds

Other (please specify)

3. **When, how often and where is this service held?**

Once a week

Once a fortnight

Once a month

Other (please specify)

4. **About how many come on average?**

5. Who organises these services?

- Youth worker/ leader
- The youth leader with some of the young people,
- One of the parish clergy
- One of the parish clergy with some of the young people,
- Other (please specify)

6. What church background do those who have primary responsibility for the worship service come from

- Anglican
- Other mainline traditional (e.g. Presbyterian or Methodist)
- Baptist
- Pentecostal
- other (please specify)

7. Can you describe the basic structure of one of these services (e.g. a normal evening Anglican service would be: opening prayers, Bible readings, sermon, prayers, dismissal)

YOUTH, WORSHIP AND THE USE OF LITURGY

8. What comes to mind when you hear the word "liturgy"?

9. In what ways is your service liturgical (as you have described in the previous question)?

10. How would you describe the Anglican liturgical tradition?

11. How, if at all, is this tradition used in your service?

12. One of the functions of Anglican liturgy is to provide a framework to gather people, tell the biblical story, and send people out in mission. In what ways does this service do that?

13. Another function of liturgy is to provide a way to form the character of the whole community and the individuals involved. In what ways does this service do that?

14. What role do the parish clergy play in the organising and oversight of these services?

15. Anything else you would like to tell me about worship and young people

This is the last question for those who run services targeted at young people.

Thank you for participating in this survey. The time you have taken answering these questions is much appreciated.

Please return to John Heberton, 15 Farm Street, Mount Maunganui,
or aynf.tp@clear.net.nz by 30 April 2009.

Thankyou.

**These questions are for those who do not run services targeted
at young people.**

HOW MIGHT YOU USE LITURGY WITH YOUNG PEOPLE

16. How would you describe the Anglican liturgical tradition?

17. How do you think you could use this tradition with young people?

18. One of the functions of Anglican liturgy is to provide a framework to gather people, tell the biblical story, and send people out in mission. How do you think this could be used with young people?

19. Another function of liturgy is to provide a way to form the character of the whole community and the individuals involved. How do you think this could be used with young people?

20. Anything else you would like to tell me about worship and young people

Thank you for participating in this survey. The time you have taken answering these questions is much appreciated.

Please return to John Hebenton, 15 Farm Street, Mount Maunganui,
or aynf.tp@clear.net.nz by 30 April 2009.

Thankyou.

Appendix Eight - Checklist for Evaluating Worship Events

Name and Date:

Where:

Time;

Who was there and how many:

How were people welcomed?

Describe the pre-service atmosphere?

Describe the worship space/church?

How was the service structured?

Flow - did the various elements of the worship event fit together in a way that made sense?

How was the service lead? Was it shared? Did the leadership of the service help people worship rather than distract?

Describe the music, and how was that led?

What resources were used (prayer books, data projectors, etc...)

How did the service involve young people?

How did young people respond?

How did the service help me make links with:

- God

- Others in the service

- With my everyday life outside the worshipping community?

How was the Anglican Liturgical Tradition used in this service

What will I remember about all this in seven days' time that was good?

What will I remember about all this in seven days' time that was not so good?

What did I learn about how to organise and run worship from this experience?

7. **How are these services organised, including who is involved?** (for example, is it the youth leader, the youth leader with some of the young people, one of the parish clergy?)

8. **What church background do the people who are involved in organising the service come from?** (e.g. Anglican, Baptist, Pentecostal?)

9. **What comes to mind when you hear the word “liturgy”?**

10. **How would you define Liturgy?**

11. **How has this service ever used liturgy as you have defined it?**

12. **What would you describe as the purpose of liturgy?**

13. **How does this service fulfil this purpose?**

14. **How would you describe the Anglican liturgical tradition?**

How, if at all, is this tradition used?

**15. One of the functions of Anglican liturgy is to provide a framework to gather people, tell the biblical story, and send people out.
In what ways does this service do that?**

**16. Another function of liturgy is to provide a way to form the character of the whole community and the individuals involved.
a. In what ways does this service do that?**

17. What would encourage or help you to use more liturgy in your service?

18. What role do the parish clergy play in the organising and oversight of these services?

19. Do you have anything else you would like to tell me about liturgy or your service?

Thank you for the time you have taken answering these questions. It is much appreciated.