**THE DIOCESE OF CHICHESTER**

**Advisory Panel for Worship**

Terms of reference

***But the hour is coming, and is now here, when the true worshipper will worship the Father in spirit and truth, for the Father seeks such as these to worship him.*** *(Gospel of St John, 4.23)*

*The Church of England is part of the One, Holy, Catholic and Apostolic Church worshipping the one true God, Father, Son, and Holy Spirit. It professes the faith uniquely revealed in the Holy Scriptures and set forth in the catholic creeds, which faith the Church is called upon to proclaim afresh in each generation. (Preface to the Declaration of Assent, The Canons of the Church of England, C15)*

***Introduction***

1. From the very earliest gathering of the post-resurrection Church, the liturgical saying of the prayers was a feature of apostolic life (Acts 2.42). This life of prayer formed the context in which the Church was “of one heart and soul”, holding everything in common (Acts 4.32) and giving testimony to the resurrection of the Lord (Acts 4.33).
2. In the era following the witness of the first apostles, the description of Christian worship was used to expound our faith to critics and persecutors. In Rome, around the middle of the second century, an early Christian teacher and a martyr, Justin, explained the significance of Sunday worship, in the taking of bread and wine on the first day of the week, when God began creation and when Jesus Christ rose from the dead.
3. The nature of our worship, its words and actions, remains definitive in how we proclaim afresh in our own generation the mystery of creation and of our re-creation in the resurrection of Jesus from the dead. A Latin epigram is still used to describe this connection between liturgical prayer and the definition of what we believe. *Lex orandi, lex credendi* means that our prayers (*orandi*) govern our doctrine, what we believe (*credendi*).
4. We profess and define our faith in undertaking the sacred rites of Christian initiation, and through participation in the weekly renewal of being evangelised by scripture and united with Christ in holy communion. The worship of God in our liturgy is how we rehearse that faith and deepen its mystery in our lives.
5. The primary purpose of worship is to give glory to God. In so doing, it is also the performance and strengthening of faith in shared witness with other Christians who are part of our household, the Church. In missional terms, worship is also ‘witness’, another word for martyrdom and an indication of the seriousness with which worship should be prepared and undertaken. Herein is our solemn witness to those we invite to join us in worship, and those who are prompted by the Holy Spirit to find out who we are and what it is like to believe and practise the Christian faith.

***The Canons of the Church of England***

1. The Advisory Panel for Worship (APW) is appointed by the bishop in consultation with the Bishop’s Council.

It is chaired by the bishop or the bishop’s nominee aa an expression of the ministry of “the chief pastor of all within [the] diocese” (Canons of the Church of England, C18.1).

The bishop is also the “principal minister” for the “celebrating the rites of ordination and confirmation; of conducting, ordering, controlling, and authorizing all services in churches, chapels, churchyards and consecrated burial grounds” (Canons of the Church of England, C18.4).

***Ordinations***

1. The APW will work with the bishop to ensure that the rites of ordination, as they are celebrated in the cathedral and other churches, reflect the weight and dignity of the occasion, the unity of Church across time and place, and the theological and pastoral needs of those who participate, and them.

The APW will also ensure that the celebration of the rites of ordination is reviewed from time to time.

***Liturgical formation***

1. The APW will work in consultation with the Department for Apostolic life to ensure the formation and continuing development of clergy in liturgical skills that are worthy of the dignity, imaginative application, and the missional, spiritual and pastoral needs within the diocese. These skills must be found in clergy.

Clergy and diocesan resources must also play a role in identifying appropriate liturgical skills in lay men and women of all ages and conditions of life, in order to ensure that the whole people of God participates fully in the Church’s worship.

***Instituting, collating, licensing***

1. The responsibility of instituting or collating to a vacant benefice, and licensing to other ecclesiastical offices also belongs to the bishop’s liturgical responsibility. The APW will ensure provision of clear guidance on these rites, to meet the needs of:
* The bishop (or delegated minister) and support staff
* The candidate and the candidate’s family and household
* The archdeacon
* The rural dean, other sequestrators, and the PCC
* Lay ministers, including parish administrators, musicians, servers, and any who have a welcoming ministry

The guidance should include a template for a rite of instituting or collating, and of licensing, in the context of the celebration of the Eucharist and, alternatively, in the context of a liturgy of the Word.

***Teaching the faith***

1. It also appertains to the office of bishop “to teach and to uphold sound and wholesome doctrine” (Canon C18.1).

The APW should assist the bishop in this task by commending, devising and reviewing resources for the preparation and instruction of candidates for baptism, confirmation and first communion. This work will also be undertaken in consultation with the Department for Apostolic Life.

***Baptism and confirmation, first communion***

1. The APW will commend imaginative and appropriate use of the rites of Christian initiation and will periodically facilitate opportunities for clergy and laity to review practice and experience of those rites.

A template for baptism and confirmation will be posted on the diocesan website, together with advice on the celebration of these rites.

It is hoped that the advice will outline norms of liturgical practice that ensure noble simplicity, joy and prayerfulness, in ways that are appropriate to local resources and context.

***The ordinary rhythm of worship***

1. The APW will review the provision of liturgical texts, canonical norms, and musical, architectural and human and practical resources that can enrich the whole liturgical life of the parishes in the diocese as an expression of witness and mission in giving glory to God.

This review must honour diversity of theological tradition within the Church of England’s spectrum, recognising at the same time the urgent need for inclusion of people with special mobility, hearing and visual needs, cultural and language barriers, and diversity of age.

1. The APW will also consider the liturgical celebration at diocesan events, such as the Chrism Eucharist and a diocesan synod or conference, and oversee the diocesan calendar of holy days that have particular significance in Sussex.

***The ministry of healing***

1. The APW will monitor the provision of resources at diocesan and national level for the training and regulation of hearing confessions. It will also promote resources for the ministry of healing in the laying-on of hand and anointing, ensuring that safeguarding concerns are understood and met.

***Weddings and funerals***

1. Liturgical material and best pastoral practice, promoted nationally and at diocesan level, will be monitored and promoted by the APW, in partnership with the Department for Apostolic Life.

***Blessing persons and objects***

1. Guidance on appropriate practice in the use of liturgical forms that are authorised or commended nationally or at diocesan level, will also be monitored and promoted by the APW, in partnership with the Department for Apostolic Life.

*“We offer unto thy Divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious Name for thy preservation and providence over us; through Jesus Christ our Lord.” (from* The Book of Common Prayer*)*

+Martin Cicestr:

*Feast of St Bonaventure, 2019*