

Liturgical Advisory Committee – Report 2010
THE LITURGICAL ADVISORY COMMITTEE
REPORT 2010

MEMBERSHIP ELECTED IN 2007

Rt Rev Harold Miller (Chairman)	Rev Maria Jansson
Rt Rev Michael Burrows (Vice-Chairman)	Rev Peter McDowell
Rev Canon Gerald Field (Hon Secretary)	Rev Alan Rufli
Rev Canon Michael Kennedy	Dr Robin March (2007-2009)
Ven Ricky Rountree	Mrs Alison Cadden
Rev Elizabeth Hanna	Mrs Jacqui Wilkinson

Co-opted members

Rev Adrian Dorrian
Rev Sandra Pragnell
Rev Peter Thompson
Rev Robert Ferris (2009)
Ms Julie Bell (2008)

Consultants

Rev Canon Brian Mayne
Rev Canon Edgar Turner
Dr Donald Davison
Canon Lady Sheil
Mr Kenneth Rue (2009)

Church of Ireland Theological Institute Observer

Mr Paul Arbuthnot (2009)

EXECUTIVE SUMMARY

The work of the Liturgical Advisory Committee continues to evolve around developing and sourcing liturgical resources to support those involved in leading and participating in the worship of the Church of Ireland to the praise and glory of God.

The established sub-committees which have been the focus of much of that work continue to operate in the areas of Liturgical Education and Formation, Music, Art, Liturgical Space, Liturgical Resources and Electronic Liturgy.

The objectives for the coming year will be the production of the second volume in the *PRISM Series*, and the third volume of lectionary based psalms *Singing Psalms* for Year A. The work undertaken in consultation with parishes and dioceses in the area of Liturgical Space will come before General Synod this year, with enhancement of the Worship Website and worship resources for Lent Holy Week and Easter continuing. The Committee is also committed to giving further consideration to a form of eucharistic prayer(s) where children comprise a large proportion of the congregation. Our place within the international and interdenominational liturgical forums is respected and valued, as was experienced by our representation at the International Anglican Liturgical Consultation in New Zealand last August. The LAC will continue to represent the

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Church of Ireland at Anglican and interdenominational liturgical consultations, whilst hosting the Four Nations Liturgical Group in Dublin this year (an annual conference of representatives from the Liturgical committees of the Anglican churches in Ireland, Scotland, England and Wales).

REPORT

The areas identified for priority in last year's report have received attention by the Committee. A number have been brought to completion, whilst others return to our meetings for discussion and further development. Items considered during the year but not reported below included the liturgical use of oil (with a view to producing guidelines for good practice) and liturgy as theatre. Papers on both these subjects are to be brought before the Committee this year for further consideration.

In January of this year, we were pleased to welcome the Rev Peter Moger, Secretary to the Liturgical Commission and Worship Development Officer for the Church of England. He gave an extensive talk on the work of the Commission from the 1960s up to the present day, much of it paralleled in our own process of liturgical revision. The Committee noted its appreciation of the role of the Church of England Liturgical Commission, in particular the resources it had made available to the wider Church community through the *Common Worship* and *Transforming Worship* websites.

By its very nature the work of the Committee is dependent not just upon the resources of its membership, but also on suggestions made to it by those within the Church community in highlighting possible areas of liturgical development. We are grateful to all those who over the past year have identified ways in which we may support them in their ministry of worship.

LITURGICAL EDUCATION AND FORMATION

Celebrating Communion, the first in the *PRISM* series of parish based liturgical education programmes has received acclaim from those parishes which have used it as part of a parish programme, Lent course or confirmation preparation. Inspired by those responses the authors have worked on the second volume in the series looking at Baptism. Again the expectation is that this may be used in a variety of ways within the parish setting.

ART

This is a process of continuing exploration under three headings: building, liturgy and publicity. The LAC will consider the material presented relating to these areas during the coming year.

MUSIC

The work of Mrs Alison Cadden and the Rev Peter Thompson in producing an alternative to Anglican Chant or simply saying the psalms has been well received through the publication of *Singing Psalms* for Year B.

Following the pattern of the publication of the first volume, Year C was launched at two venues, this time in Derry and Cork. The settings for the Year A cycle of psalms are nearing completion, and will be available in time for Advent Sunday 2010. The LAC is also looking into the possibility of recording the psalms, thus enabling those

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congregations with no organist or choir to use this resource in a similar way to which the hymnal has been made available.

LITURGICAL SPACE

Last year, the LAC proposed the resolution which appeared in Appendix A of its report, and the Green Paper which appeared in Appendix B. Since then considerable work has been undertaken by both the LAC and this sub-group, to disseminate the information contained therein to parishes and dioceses, and to seek responses from them in order to prepare a Code of Good Practice concerning the development and use of liturgical space in our churches. In keeping with the previously publicised 3-year plan, the work of the group in formulating that Code of Practice will be brought before Synod this year.

LITURGICAL RESOURCES

As Church Hymnal 5 celebrates a decade since its publication, one subject in early stages of consideration is the gathering of new hymnody resources which have emerged during the past fifteen years, which could provide a modest, low-cost supplement to the hymnal. We would welcome suggestions for what might be helpful for such a supplement. All parish clergy would have received the previously circulated green folder *The Book of Common Prayer Resource Manual*. Its content is to be uploaded onto the website, and all future additions to those resources will be added via the Resources section of the website.

As noted in last year's report, the work of this sub-committee is largely dependent upon the needs of parishes and worship coordinators being identified and communicated to it. Once again we would encourage those involved in planning worship to advise the Committee, through the Diocesan Liturgical Officers, of any resources they feel the LAC may be able to help provide.

ELECTRONIC LITURGY

The work of this sub-committee over the past year has focused upon the Worship Page of the Church of Ireland Website. The Sunday lectionary readings are available via the Calendar, with the Daily Lectionary linked to the order for Daily Prayer coming on stream soon. Discussions with the author are also taking place to make available on line Bishop Darling's valuable resource *Sing to the Word*. The sampler of *Singing Psalms* which accompanied the first compilation of settings sent to parishes two years ago is now available as a download from the website.

Registered users of Visual Liturgy 4 received an email in October last from the new publishers (Hymns Ancient and Modern) stating that "the calendar in VL4 expires in December 2010, meaning that it will not be possible to plan services using VL4 after this date", and offering a reduced price to upgrade to Visual Liturgy Live. Whilst the offer seems good (and the Irish module does work with *VL Live*) all the new material in *VL Live* is primarily for use with the Church of England's *Common Worship*. The advice from the LAC at this point is, continue using VL4 without the upgrade whilst we have further talks with the publishers.

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FUTURE PLANS

Our future plans include:

- continuing work on the production of Psalm material for year A
- looking toward the development of future programmes in the *Prism* series
- developing liturgies for Lent, Holy Week and Easter, supplementing for use in the Church of Ireland the Church of England's recent publication *Times and Seasons*
- gathering of supplemental Hymn Resources
- further developing the Worship section of the Website
- continuing to represent the Church of Ireland in the wider national and international liturgical forums, so that resources and ideas which might be of value in the celebration of our liturgy are available for our use from the wider Church.

RESIGNATIONS AND APPOINTMENTS

Following his ordination last year Rev Robert Ferris (formerly the CITC observer on the LAC) was co-opted onto the Committee, with Mr Paul Arbuthnot being appointed by the Theological Institute as their observer. Mr Ken Rue was also invited to be a Consultant to the Committee. It was with great sadness that the LAC received news of the death of Dr Robin Marsh in September. We extend our sympathies and prayers to Robin's widow Barbara, and to their family. A valued member of the LAC, Robin's contributions will be greatly missed.

APPENDIX A

RESOLUTIONS TO BE PROPOSED TO THE GENERAL SYNOD

1. MEMBERSHIP

That the following be elected to the Liturgical Advisory Committee for the triennium term May 2010 – May 2013:

The Rt Rev Harold Miller
The Rt Rev Michael Burrows
The Rev Canon Gerald Field
The Rev Canon Michael Kennedy
The Ven Ricky Rountree
The Rev Elizabeth Hanna
The Rev Maria Jansson
The Rev Peter McDowell
The Rev Alan Ruffi
Mrs Alison Cadden
Mrs Jacqui Wilkinson
Ms Julie Bell

2. LITURGICAL SPACE

That the attached document *Liturgical Space and Church Reordering: Issues of Good Practice* (including such appendices as may be deemed expedient) be approved and published by authority of the General Synod 2010.

APPENDIX B

LITURGICAL SPACE AND CHURCH REORDERING – ISSUES OF GOOD PRACTICE

PREFACE

In 2009, the Liturgical Advisory Committee, conscious of the lack of any official guidelines in the Church of Ireland concerning matters of church reordering and liturgical space, laid some preliminary reflections before the General Synod. This document was commended for study throughout the Church and responses were invited, the contents of which could be taken into account before a final text was produced. A sense was developing that the considerable emphasis placed upon liturgical texts in the years prior to 2004 needed to be followed up by some theological reflection on the context and space in which these texts are normally used. We were also conscious that there has been a number of reordering and building schemes in various parts of the Church in recent years where those involved recognised that they had to plan in something of a vacuum for lack of clear advice based on liturgical principles.

What follows is a careful reworking of the 2009 proposals, approved by resolution of the General Synod in 2010. This is not statutory material, but it is published with the authority of the General Synod as representing the current thinking of the Church in this matter. Hence the guidelines have some measure of authority. They will provide, we hope, useful advice for Select Vestries, Diocesan Councils and architects when church building development or reordering is being contemplated. The contents can be fruitfully shared with planning and heritage officials in order to establish fertile common ground in the context of which appropriate works may be authorised. Vital to the process of producing these guidelines has been consultation, not just among liturgists and within the Church, but also with the Statutory Authorities with whom we are required to co-operate in schemes of this kind. We therefore owe a particular debt of gratitude to the Heritage Council of Ireland and within it to Mr Colm Murray.

Because the Church of Ireland has such an abundance of old buildings, it is inevitable that the adaptation of liturgical space to meet to-day's requirements for worship will have to be done in most cases in centuries-old churches the atmosphere and style of which demand respect. However we are anxious to show how such buildings can meet the unfolding needs of our time if the work carried out is of suitable quality and sensitivity and we feel it is important that parishes are encouraged not simply to baulk at the concept. We also feel strongly that, as in past generations, the churches in which we worship need to receive the artistic imprint of our generation not least so that future worshippers will be able to reflect on the art that inspired and challenged us.

We wish to thank those who made submissions to enrich our work and we offer these guidelines as a small contribution to what the 2004 *Book of Common Prayer* describes in its Preface as 'a fresh experience of the beauty of holiness'.

SETTING THE SCENE

The Book of Common Prayer (2004), the texts of which were all ratified by this Synod, combines the traditional forms of worship from our past with contemporary modern language rites. Common Prayer was the vision of the compilers, who sought to “unify the worship of God’s people, while allowing reasonable scope for diversity within the essential unity of the Church’s prayer.”¹ It was the hope of the Prayer Book’s compilers that the texts of our worship, which “should properly articulate and embody the Church’s faith,” would “have the capacity to draw God’s people in our time to a fresh experience of the beauty of holiness.”² In preparing this document the Liturgical Advisory Committee at the request of the General Synod has been reflecting both consequentially and theologically about the potential of liturgical space. Liturgy is a word which means the ‘work of the people’ in the particular sense of their public service to God. It has been the committee’s aim to see how the available space in our church buildings, together with their furniture and fittings, might best facilitate the expression of our Church’s faith, as well as enhance the worship experience of the people of God. The texts within BCP (2004), with the emphasis on the balance of Word and Sacrament, should harness the visual, liturgical and architectural assets of each particular church as part of the whole act of worship, prayer and proclamation.

Throughout the Church of Ireland there is great diversity of worship: in addition to the choice of traditional or modern language orders of service, we recognise that styles of worship may be influenced by the age and style of the building, the size and age range of the congregation, whether there are musicians available, the tradition of churchmanship, and many other factors. Yet despite this diversity, the commonality of the prayer enshrined in the BCP (2004) is an instrument of unity. The following guidelines therefore aspire to focus on the unity in diversity which enriches our communion as a Church, while setting out some general guiding principles for parishes to consider for themselves. These are based on the various elements of our orders of service within the BCP (2004), and challenge us to look afresh at how our worship and faith within a particular location may most effectively engage with the worship space to the glory of God.

Over the centuries, church buildings have been erected with definite theological assumptions motivating their designers, however much such people were actually aware of this. Modern reordering can jar if it is done without awareness of the original theological premise associated with the construction of the church, and it can also be done in a purely pragmatic or functional way, without much sense of spiritual continuity or real consideration of the theological statement we would wish to have the building make today. In addressing the issue of reordering, questions are raised about what we wish to say to the world about the vocation of the church in our time. This needs to be done in a manner that is not the slave of contemporary aesthetic/liturgical fashion on the one hand or is timidly conservative on the other. Choices made in our time in relation to

¹ BCP 2004 Preface, 7.

² Ibid.

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our buildings, especially when considerable capital expenditure is involved, must not be confined to cautious maintenance but also should involve enrichments that are judged – in so far as is humanly possible – to have enduring value and staying power.

Contextual Questions

Liturgy and its practice demand a context and that context is affected by and in turn affects the delivery and experience of the act of worship. We must always remember that the Church is essentially the people rather than the building. Therefore the needs of the people and their worship must have priority. There is a need for a balance to be struck between respect for the heritage and tradition of the church building and the current requirements of its worshipping congregation. Often, a congregation is torn between seeking to continue to worship in a building which they have inherited and using a liturgy which seems to demand a change of shape and furnishing in the building.

‘Common’ prayer means the full participation of the whole people of God and the shape of the liturgical space should allow the full participation of the whole assembly. Many worship spaces were created in a context where there was a clear demarcation between those who led the worship and those who ‘attended’. Today’s liturgy presupposes a celebration by the whole people of God, the worship leader’s role being to facilitate that celebration.

How does the liturgical space in your church building measure up to that demand?

GATHERING

- Does the building allow members of the congregation to gather and identify with one another as the people of God?
- How do the number and shape of the seats facilitate or restrict the gathering?
- Is there any flexibility in the seating arrangements?
- From where is the gathering part of the liturgy conducted?

PROCLAMATION AND RECEIVING OF THE WORD

- What genuine justification is there for having more than one focus of the Word?
- Is there a necessity to retain Lectern Pulpit and Reading Desk?
- Where are the Scriptures read from and why?
- Is there a balance in the visual presentation of Word and Sacrament? And if not, how could that be achieved in your context?
- Is there furnishing in the chancel/sanctuary which is never used?
- How good are the sound system and the lighting?

PRAYERS OF THE PEOPLE

- From where are the Prayers of the People conducted?
- Does the position where the prayers are conducted help to underline the fact there these are the ‘Prayers of the People’?

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CELEBRATING AT THE LORD’S TABLE

- How central is the Lord’s Table to the worship assembly?
- Is there a visual balance between Lord’s Table and the furniture used for the Word?
- Can a more central impact be created for the Lord’s Table without significant reordering of the sanctuary, communion rails etc?
- If significant changes are necessary what implications are there for the rest of the sanctuary and chancel furnishings and even the body of the nave?

THE PLACE OF BAPTISM

- Is the font and surrounding area best suited for contemporary public baptismal liturgy?
- Does the position of the font denote entry into the Christian way?
- Could the font be a focus for the penitential section of the liturgy on occasion?
- Is there sufficient room for the assembly to gather around the font?
- Can a visual link be discerned between the positioning of the font, the lectern/pulpit and the holy table?
- Is care taken to avoid obscuring the purpose of the font by its manner of placing and decoration?

When seeking to answer any of the above questions there is a need to strike a balance between what might ideally suit the needs of Church of Ireland worship in the context of the BCP (2004) and the respect that it is necessary to have for the inherited shape and contents of the liturgical space together with the local traditions of the worshipping congregation. It is recognized of course that churches differ in their layout and furnishings and that "one size" does not necessarily "fit all". There may be a need to adapt the liturgy to the building as well as reordering the building for requirements of the liturgy. There will always be, in any case, an element of the ideal - what one would like to see to enable the liturgy to be presented in the best possible manner - and the practical - it may not even be physically possible to do everything that will facilitate "best practice" with regard to the manner in which the church is internally ordered.

PRACTICAL APPLICATION

The principal focal points in any Anglican church will comprise the arrangements for Christian Initiation, specifically the placing and use of the font, the facilitation of the ministry of the Word and that of the Sacrament involving the lectern, pulpit and reading-desk, and the Holy Table. While items of furniture are themselves important, it is worth stating that their primary purpose is to draw appropriate attention to the items they carry or contain, notably Scripture, bread, wine and water.

THE FONT

This should normally be situated at a single designated and visible place of baptism. Whether within the Church itself (as is the normal practice in the Church of Ireland) or in a separate annex to the main building, this place should have sufficient space to allow as

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many as possible of the congregation to gather with the candidates and sponsors around the font and to facilitate an orderly administration of the sacrament. Some sort of visual connection between the two Gospel sacraments, baptism and holy communion is helpful, the traditional arrangement being that the font is at or near the entrance to the church symbolizing admission to the Christian life, and the altar/table as representing the goal to which we aspire. Although some churches have the font in the vicinity of the altar/table this course of action should be undertaken cautiously as a visual confusion rather than a true relationship tends to occur. The font, be it stone basin, pool or fountain, should normally be a permanent structure and may embody fundamental pieces of Christian symbolism. It should facilitate the use of appropriately abundant quantities of water.

FOCUS OF THE WORD

The proclaiming and receiving of the Word currently tends to be divided between three visual centres - the lectern, from which the scriptures are read, the pulpit from which the sermon is preached, and the reading desk (a distinctive feature of Anglican worship) which is more suited to the "Office" of Morning or Evening Prayer (Mattins and Evensong) than to the celebration of the Eucharist. Conducting the first part of the Eucharist from the reading desk and the second part at the Holy Table can detract from the unity of Word and Sacrament. Some thought could be given to a revival of the ancient ambo to serve as a single place from which the scriptures may be read and preached and the ministry of the Word conducted. Given however the custom in some places of a Gospel procession to where the people are in the nave, it might be observed that this does not require any particular arrangement of furniture.

The place from which the Word is read and proclaimed, and where the Holy Bible is normally placed, should be a significant and permanent piece of liturgical furniture, and should not if at all practicable be used for other purposes. Both Word and Sacrament have equal authority within Anglicanism and should have, so far as this can be ensured, equal status within Church of Ireland churches, as visually represented.

LEADING PRAYER

The Prayers of the People may be offered, depending on the layout of the church and constraints of audibility, from the aisle or in the midst of the people, (the reading desk being traditionally used simply for the actual office of Morning and Evening Prayer). It is of course appropriate for people to lead the intercessions from their places in the nave. Above all the intention must be to make clear that these are the Prayers OF rather than FOR the people.

THE HOLY TABLE

This should be free-standing to enable the presiding bishop or priest to stand behind it, and where practical to allow the whole community to gather with him or her around it. This implies bringing the table out from the wall and, in some instances either into the middle of the chancel or even into the nave. There should not, however be more than one main altar/table in the body of the church

THE PRESIDING MINISTER'S CHAIR

Ideally there should be a chair from which the liturgy is conducted visible to all and facing west behind the Holy Table. Although this is an important piece of liturgical furniture it should not be throne-like or over-stated, but should be of a kind to indicate the significance of the office of the liturgical president.

DECLUTTERING . . .

Churches should be uncluttered and a critical eye needs to be cast regularly on furnishings and ornaments which have ceased to have any obvious purpose. Furthermore, an important part of any reordering must be for congregations to ask whether they need every conceivable space to be filled with pews. In larger churches, the possibility of having "free" space for people to assemble and also to associate after acts of worship and to have room for processions, dramatized readings of the scriptures and the like is of obvious value. An apparently "empty" space can itself be a symbol of the infinite majesty of God and can also facilitate a feeling of peace and serenity in the midst of a very busy and cluttered world. It follows that the manner of the ordering of a church also encourages moments of daily personal devotion and reminds us that liturgical space is not only crafted to address Sunday needs.

Wider Considerations

It would be prudent to acknowledge that parishes often give consideration to the re-ordering or adapting of liturgical space primarily in the context of other major work on the fabric of the building concerned. Often the desire to provide a kitchen and toilets, or an activity area for children, leads to a reduction in the area available for worship and a consequent interest in re-shaping it. While other considerations may serve as the catalyst which leads to re-ordering for worship, the work done on the space retained for worship should not be ill-considered or compromised as to quality. There are examples in the Church of quite adventurous changes being executed in relation to the multi-purpose use of buildings, yet the worship space is left rather drearily unaltered in a building which now has had its essential proportions transformed.

If liturgical reordering is part of an overall scheme to adapt the interior of a church building, it should be noted that certain principles of good practice apply both to the liturgical work and to the more general scheme as well.

- In the case of heritage buildings, the work should be in theory reversible at least to a degree that needs to be defined in consultation with the appropriate heritage authorities.
- A historic building will always include layers of evidence of the involvement of that building with a local community and when changes are being made this should be done in such a way as to avoid the permanent destruction of the legacy and work of another generation. In this context, the appropriate storage of valuable items no longer required *in situ* will need to be considered.

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- Those contemplating reordering need to identify the special features of design and furnishing that are site-specific to that particular place, so that, over and above more general considerations, a special effort is made to cherish and conserve them.
- Most worthwhile contemporary contributions to an older building will be made in the authentic idiom of today rather than in a manner that imitates the styles of the past.
- It is therefore important that consideration is also given to the incorporation into both the fabric and the contents of the building of evidence of artistic excellence from our own time as well as from previous generations.
- Careful consideration needs to be given to the conservation of existing fixed items, e.g. stained glass and significant monuments, which find themselves within a multi-purpose area.
- In any project, the brief given to the architect should include clear liturgical objectives so that they may be assisted in gauging the appropriate level of intervention to achieve such objectives. It is acknowledged that in buildings deemed to be of national importance that this intervention will need to be minimal but in such cases it is actually quite possible to be liturgically radical with minimal permanent impact on the fabric.
- There is a moral imperative on the Church to ensure that all adaptations to buildings, particularly in relation to matters such as heating and where possible choice of materials, are executed in the most environmentally sensitive manner.

One often hears it said that adaptations to church buildings, whether for liturgical or other practical reasons, cannot easily be made because the planners or the conservation authorities will not permit it. In many cases this is more an excuse to justify timid conservatism amongst parishioners than an accurate reflection of the views of the statutory authorities themselves. Our consultations with those authorities have made us aware that it remains quite possible to make radical alterations to heritage and protected structures, provided that these alterations are carried out according to due process in the appropriate jurisdiction with sensitivity and wisdom. Heritage authorities will be aware that churches are living places which of necessity change through the years, and that if those who use them and maintain them for their original and essential purpose are not permitted to alter them reasonably to meet the needs of the times, they may simply walk away from them and build new multi-purpose buildings from scratch. Such a scenario would result in the original church passing into new ownership and being in the possession of persons who would make far more radical and insensitive requests to planning authorities than the previous ecclesiastical owners.

The other factor, over and above congenital caution, which makes congregations disinclined to contemplate radical work on church buildings, is a not ill-founded view concerning high costs – materials of a very high standard have to be used and the requirements of to-day's fire regulations in such contexts are very demanding indeed. Having admitted this, however, the arguments for enriching often old structures to meet the needs of the People of God in our time are very strong indeed. Sites with long continuity of worship and witness have obvious significance in our communities. Our predecessors of past centuries, usually with the best of motives, spent vast sums on the

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construction and adornment of our notable buildings. Those who will follow us will deserve to find evidence that ours too was an era of generosity, creativity and excellence as well as maintenance – an era in which the self-understanding of God’s People was clearly articulated through their worship and in which the dialogue between beauty and holiness remained constant.

DRAFT RESOLUTION

That the attached document LITURGICAL SPACE AND CHURCH REORDERING: ISSUES OF GOOD PRACTICE (including such appendices as may be deemed expedient) BE APPROVED AND PUBLISHED BY AUTHORITY OF THE GENERAL SYNOD, 2010.

Appendix 1. A Select Bibliography.

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*Cope, Gilbert, *Making the Building Serve the Liturgy*, 1962
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Inge, J., *A Christian theology of Place*, Ashgate, Aldershot, 2003
*North, P., and North, J. (Eds), *Sacred Space: House of God, Gate of Heaven*, Continuum, London, 2007
Yates, Nigel, *Liturgical Space: Christian Worship and Church Buildings in Western Europe 1500-2000*, Liturgy, Worship and Society, Ashgate, 2008
*These texts deal particularly with the practical and theological questions of (re)ordering space.



Appendix 2. A factual statement, provided by the Property Department of the RCB, indicating the practical steps that a parish must undertake to comply with church and state regulations in both jurisdictions

CHURCH REORDERING – NORTHERN IRELAND

DRAFT 20 01 10

The following are practical steps that Parishes in Northern Ireland should undertake in order to comply with Church and State regulations when church building development or reordering is being contemplated:-

- ❖ **Appoint an Architect with expertise in the conservation of historic buildings.**
- ❖ **Establish if the Church is a listed building.**
- ❖ **Where any alteration in the structure, ornaments, furnishings or monuments of a church (whether by introduction, alteration or removal) is being contemplated, a Form of Consent to Alterations (available from the Representative Church Body) should be completed and the approval of the Bishop or Ordinary obtained.**
- ❖ **Obtain the approval of the Diocesan Council and the Representative Church Body to any works involved in the church building development that is not covered by the Form of Consent to Alterations.**
- ❖ **Alterations to churches are subject to the same planning requirements for obtaining planning permission as unlisted buildings but ‘The Ecclesiastical Exemption’ applies to the interior and therefore Listed Building Consent is not required but it is recommended that NIEA Built Heritage should be consulted.**
- ❖ **Obtain the consent of the relevant Planning Authority to the proposed works, if applicable.**
- ❖ **Refer to the Department of the Environment Built Heritage website at www.ehsni.gov.uk**

CHURCH REORDERING – REPUBLIC OF IRELAND DRAFT 20 01 10

The following are practical steps that Parishes in the Republic of Ireland should undertake in order to comply with Church and State regulations when church building development or reordering is being contemplated:-

- ❖ **Appoint an Architect with expertise in the conservation of historic buildings.**
- ❖ **Establish if the Church is listed as a Protected Structure under the Planning and Development Acts.**
- ❖ **Where any alteration in the structure, ornaments, furnishings or monuments of a church (whether by introduction, alteration or removal) is being contemplated, a Form of Consent to Alterations (available from the Representative Church Body) should be completed and the approval of the Bishop or Ordinary obtained.**
- ❖ **Obtain the approval of the Diocesan Council and the Representative Church Body to any works involved in the church building development that is not covered by the Form of Consent to Alterations.**
- ❖ **Obtain the consent of the relevant Planning Authority to the proposed works, if applicable.**
- ❖ **Refer to the Architectural Heritage Protection – Guidelines for Planning Authorities, 'Places of Public Worship' Chapter 5. Available on the Department of the Environment Heritage and Local Government website at www.environ.ie.**

The above is correct at the time of going to print. When available and where appropriate, updates will be posted on the website.

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