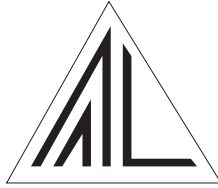




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AUSTRALIAN ACADEMY OF LITURGY

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AJL is the journal of the Australian Academy of Liturgy and exists to further the study of liturgy at a scholarly level, and to comment on and provide information concerning liturgical matters with special reference to Australia. AJL is published twice a year.

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Photo: The opening Mass of the 2012 National Aboriginal Torres Strait Islander Catholic Council (NATSICC) Assembly Mass was held at Sacred Heart Church in Preston, Vic. with Bishop Hilton Deakin as the principal celebrant. The theme of the week was 'Culturally enriched through the Gospel' with a strong emphasis on incorporating Catholic faith into the lives of Indigenous people. Photo Courtesy of *Kairos Catholic Journal* and from the family. Used by permission.

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Editorial



No-one can complain about lack of variety in the contents of this issue! The non-Conference year of the Academy's life does allow us to explore some different topics, from Luther's early exercise (1523) in the reform of the Catholic liturgy and its theological import then and now, to contemporary Australian hymn-writing, and an all-too-rare observation of Aboriginal enculturation of the liturgy. I hope this latter article will spark further explorations of this area, so obviously one this journal should explore.

For the rest, we give an account of the life of the Academy and other liturgical events in Australia - and we have a particularly rich list of book reviews. As the President notes in her report, the time has come for Russell Hardiman's name to leave the Editorial Panel: we were able to honour his contribution in AJL 13/2. I am glad to welcome Dr Paul Taylor, of Melbourne to its membership. There are two changes in the list of Chapter conveners as well, and we thank Monica Barlow rsj and D'Arcy Wood for their leadership in NSW and Victoria.

This year I had the incomparable privilege of presiding at the liturgies of the Triduum in a Uniting Church congregation in suburban Melbourne. My curious career has meant that I have not had such a pastoral charge regularly for more than a decade. I was sharply reminded of how much energy pastors spend on these three demanding days in a week (and on all of Holy Week); I was also grateful for the gifts of a musical director. But there is the privilege, and the memory, of kneeling for the practical business of washing feet - and the spontaneous offer of a lay woman to wash mine (sure right), the silent church as even the modest decoration of a Uniting Church was reduced to stark simplicity, the curious way in which Good Friday and Easter day are inseparable in meaning and manner, not one to mourn and the other to rejoice, but each a play of darkness and light, and then the variety of hands held out and, somehow, on Easter Day, a renewed confidence in the giving of receiving of 'The Body of Christ!'

Christ is risen! Alleluia!

Robert Gribben

Remember to check our website at www.liturgy.org.au.

Luther's Liturgical Logic

Linards Jansons



Linards Jansons is a pastor of the Lutheran Church of Australia who from 1996 to 2007 served parishes in Hamilton (VIC) and Adelaide. In 2009 he completed an MTS at the University of Notre Dame, USA, in liturgical studies. He now teaches liturgy and worship, amongst other things, at Australian Lutheran College, Adelaide. He is also engaged in PhD studies through Flinders University, where he is investigating Luther's commentary on Genesis in the light of Paul Ricoeur's hermeneutics. He has published several articles on liturgical matters in *Lutheran Theological Journal*: 'Consecration, thanksgiving and the missing institution narrative: the nature of eucharistic praying in the early church' (2011), 'Baptismal

exorcism: an exercise in liturgical theology' (2011), and 'Some central yet contested ideas of liturgical theology' (2012). His most recent article is 'Lutheran Worship in Australia', published in *Logia: a journal of Lutheran theology* (2014).

Last year witnessed the anniversaries of two significant liturgical reforms in the life of the church. The better known anniversary marked 50 years since the Second Vatican Council promulgated the first of its conciliar documents, *Sacrosanctum Concilium*, the Constitution on the Sacred Liturgy.¹ While the conciliar documents that followed in the years to come would cover many areas of faith, life and church practice, it is not insignificant that attention to the liturgy signalled the beginning of the church's reform. And so it was for another ecclesial reform agenda, albeit less happily received. Some 490 years ago, in the relative obscurity of medieval Wittenberg, a recently excommunicated monk was finally persuaded by his friends to supply directions for an 'evangelical' form of the mass. In 1523, Luther's *Formula Missae et Communionis pro Ecclesia Vuittembergensi* was published, marking profound differences in the way communities of Christians would celebrate that gathering where 'the work of our redemption takes place.'² For the Lutheran tradition, reform also began at the foot of the altar.

¹ December 4, 1963.

² Austin Flannery, O.P., ed., *Vatican Council II: The Basic Sixteen Documents* (New York: Costello Publishing Company, 1996), 117.

It goes without saying that from the Catholic perspective such developments could be regarded as a tragic liturgical *rupture* rather than a necessary liturgical *reform*. But Luther's liturgical proposals have not always been appreciated by Protestants either. This is especially the case with the liturgically aware, who possibly see the Reformer as a bit on the liturgically 'challenged' side, and who can only describe his eucharistic meddling as haphazard at best, and destructive at worst. To introduce this charge further, we turn to a work by Bryan Spinks in the well-known Grove liturgical study series, *Luther's Liturgical Criteria and his Reform of the Canon of the Mass*.³

Luther's liturgical disinterest?

In his 1982 study, Spinks surveys the opinion 'that in this particular field, the Wittenberg Reformer was conservative, hasty, and singularly inept, and that when he came to the reform of the canon, his method was one of drastic curtailment, amputation, and displacement.'⁴ Spinks finds this view represented in Catholic, Protestant, and even Lutheran liturgical scholarship. And what they all share in common, to a greater or lesser degree, is a basic affinity with the assessment of Yngve Brilioth. In his 1930 work the Swedish scholar maintained that:

the liturgical side [of] the Lutheran Reformation showed little creative power; and this is especially true of Luther himself. The conservative and unpractical side of his mind comes out in the fact that he was never really interested in liturgical forms; to him they were indifferent things wherein [one] might be content to conform to the established usage.⁵

There is a sense, of course, in which Brilioth's assessment is true. From the perspective of the modern liturgical movement, Luther was hardly a liturgiologist; nor was he interested in matters of ritual and ceremony for their own sake; nor were *ad fontes* and *aggiornamento* his starting points for the renewal of the liturgy. His various writings and instructions on worship were occasional and situational, often penned in great haste. But if one can resist the temptation to judge Luther by contemporary liturgical sensibilities, the question remains: could Luther have done differently, or better, by the standards of his own times?

Spinks' view is that Luther knew exactly what he was doing liturgically, and that it was anything but the careless 'hatchet job' of an unliturgical conservative. Focusing on Luther's revision of the canon of the mass, Spinks discerns a deliberate, radical, and theologically consistent approach stemming from the Reformer's theological

³ Bryan Spinks, *Luther's Liturgical Criteria and his Reform of the Canon of the Mass* (Bramcote, Nottinghamshire: Grove Books, 1982).

⁴ *Ibid.*, 7.

⁵ Yngve Brilioth, *Eucharistic Faith and Practice: Evangelical and Catholic*, trans. A. G. Hebert (London: SPCK, 1930), 110.

starting point: justification by grace through faith alone.⁶ Everything flows from this theological foundation, and nothing can contradict it. In Spink's words, '[Luther's] reformed canon represents none other than a quintessence of the doctrine of justification by faith.'⁷

In this article I am spurred on by Spink's central claim to pursue two further tasks. First, I examine two specific liturgical writings by Luther, both from his early period, in order to show how justification and liturgy are indeed integrally connected. The first of these is primarily theological, the other more pastoral and practical. The second task is to show from these writings that for Luther, the doctrine of justification is not the cause for liturgical disinterest, but of intense liturgical attention. It is not the case that because we are justified by faith, liturgy is thereby unimportant. Rather, because liturgy mediates God's justifying work, it is of the highest importance. While Luther did not think like a modern liturgiologist, his liturgical innovations were anything but arbitrary.

A Treatise on the New Testament, that is, the Holy Mass (1520)

This treatise, written in the middle of 1520, is one of Luther's earliest works on the theology of the mass. In it he spells out with vividness and clarity the logic of his liturgical thinking which would underlie all his practical liturgical decisions in the years to come. I discuss the thrust of this treatise under three headings, to capture more systematically the concerns that Luther returns to repeatedly.

Freedom – Justification – Testament and Promise

Luther begins by observing that 'no well-regulated community ever existed long, if at all, where there were many laws.'⁸ Laws – and here he has ceremonial regulation in mind – are utterly useless for making people righteous. They may lead to outwardly good works, but works done involuntarily lead only to hypocrisy, as well as to sects and divisions each despising the other. Luther thus flags a theme that will take on great prominence in his liturgical writing, that of freedom. And as Spinks notes, this is simply a corollary of his treatment of justification by faith.

⁶ The privileging of justification would become a distinctive trait within the Lutheran dogmatic tradition. See, for example, Article IV of the 'Apology of the Augsburg Confession' in Robert Kolb and Timothy J. Wengert, eds., *The Book of Concord: The Confessions of the Evangelical Lutheran Church* (Minneapolis: Fortress Press, 2000), 120-73. It should be noted that in this article, as within Lutheranism, the word 'evangelical' relates specifically to this concept of justification. That is, evangelical does not have to do so much with being conservative or 'bible-based', as with promoting and expressing God's justifying work.

⁷ Spinks, *Luther's Liturgical Criteria and his Reform of the Canon of the Mass*, 31.

⁸ Martin Luther, 'A Treatise on the New Testament, That Is, The Holy Mass,' in *Luther's Works*. Vol. 35, *Word and Sacrament* I, E. Theodore Bachmann and Helmut T. Lehmann, eds., (Philadelphia: Fortress Press, 1960), 79.

In contrast to law, writes Luther, we must realize that it is God who comes first with his promise; humankind, being purely receptive, can only take hold of this promise in faith. ‘This word of God is the beginning, the foundation, the rock, upon which afterward all works, words, and thoughts of man must build. This word man must gratefully accept.’⁹ Upon this distinction Luther understands the basis of the spiritual life. On the other hand, if the word of God is not given first place, a disastrous spiritual chain reaction sets in: our faith suffers, leading to the natural inclination to justify oneself by works, drawing us into the mire of false security or despair, debilitating our conscience, and ultimately robbing us of a gracious God. And because he believed that the current state of the mass exemplified this pathology, Luther never tired of stressing the double helix of God’s promise and human trust. As it was for Adam, Noah, the patriarchs and Moses, and so too it must be for us in the mass: we give nothing to Christ, he only gives to us.

And what Christ gives to us in the mass is his last will and testament. Luther develops this novel, if exegetically dubious, notion on the model of human testacy as customarily practiced at the time. Just as a will bequeaths the goods of one who has just died, so too Christ, before his impending death, left us his will. ‘What then is this testament, or what is bequeathed to us in it by Christ? Truly a great, eternal, and unspeakable treasure, namely, the forgiveness of all sins...’¹⁰ Summarized, Luther’s scheme relates every part of a last will and testament to the heart of the mass, the Lord’s Supper: the *testator* is Christ; all Christians are the *heirs*; the *testament* itself are the words of Christ, in particular the central words of the institution narrative, ‘This is my body which is given for you. This is my blood which is poured out for you, a new and eternal testament’; the *seal or token of the testament* are the bread and wine, the body and blood of Christ; the *inheritance* is the forgiveness of sins and eternal life; the *duty, or requiem*, is his remembrance, which entails preaching his love and grace, and hearing and meditating upon it. In short ‘it is nothing else than an exceedingly rich and everlasting good testament bequeathed to us by Christ himself...’¹¹ This notion of the sacrament as testament was henceforth the primary way Luther conceived of the mass as an liturgical expression of God’s justifying work.

Word and Sign – Visible Ceremonies

Understanding the mass as testament leads Luther to raise a question which occupied all the reformers of that era, the relationship of word and sign, itself a variation of the centuries old *res-signum* discussion. And this in turn impinges on the question under consideration here: whether or not Luther was liturgically disinterested.

⁹ Ibid., 82.

¹⁰ Ibid., 85.

¹¹ Ibid., 87.

Luther notes that to his verbal promises God almost always adds a visible sign. This is necessary for us 'poor [humans], living as we do in our five senses.'¹² The sign, being accessible to the senses, would then draw us through the external into the spiritual. That said, Luther felt compelled to observe a very clear distinction between the promise and the sign, between the verbal word and the visible sacrament. In fact, the word always takes priority – it is greater than the sign: 'Now as the testament is much more important than the sacrament, so the words are much more important than the signs.'¹³ Indeed, for Luther, one might well receive salvation without the sacraments, for faith can be fed and strengthened on the word and testament alone. Yet the reverse could not be the case, which explains why Luther was so critical of the priestly practice of reciting the words of the testament silently. In fact, the inaudibility of the words of institution were for him simply one symptom of a more endemic silencing of the gospel: 'I fear that the holy words of the testament are read so secretly, and kept so hidden from the laity, because God in his wrath is thereby indicating that the whole gospel is no longer publicly preached to the people...'¹⁴

But Luther's privileging of the word cannot be read as a dismissive attitude towards the sign, or towards liturgy more generally. The elevation of the host and cup provides an interesting case. For a start, Luther judged that the elevation ought to be retained as a pastoral concession, given its importance in congregational piety. But such a concession might even have positive value if people could be taught an evangelical interpretation of the elevation, that is, one that views the sign in light of the word. Luther therefore interprets the elevation as directed towards the congregation to highlight its sacramental, rather than sacrificial, significance. When the priest 'elevates the consecrated host and cup, he does not say a word about the sacrifice. But...he elevates it not toward God but toward us, to remind us of the testament and to incite us to faith in that testament.'¹⁵

An example like this demonstrates that Luther was by no means liturgically disinterested. On the contrary, he was deeply interested. But this interest showed itself first in a deep 'hermeneutic of suspicion' towards the human inclination to obscure the message of justification by means of the very liturgical tokens that bear witness to it. And if this was the case with signs mandated by Christ himself, it was all the more so with those externals of a purely *human* origin: vestments, bells, songs, ornaments, prayers, processions, elevations, prostrations, organ playing, gestures, and so on. Because of the temptation to idolatry offered by such externals 'the greatest and most useful art is to know what really and essentially belongs to the mass, and what is added and foreign to it. For if there is no clear distinction, the eyes and the heart are easily misled by such sham into a false impression and delusion.'¹⁶

¹² Ibid., 86. Thus Noah was given the rainbow, Abraham received circumcision, and Gideon was presented with the fleece.

¹³ Ibid., 91.

¹⁴ Ibid., 106.

¹⁵ Ibid., 95-96.

¹⁶ Ibid., 81.

Offering and Sacrifice

Even more than word and sign, the distinction between sacrament and sacrifice served to express for Luther the liturgical enactment of justification. It is accurate to say that nothing vexed him more than understanding the mass in terms of a sacrifice that humans offer to God, rather than a sacrament which God presents to us. For Luther, this is the 'very worst abuse'.¹⁷ Conceiving of the mass as a sacrifice or offering replaces divine promise with human presumption, and ultimately leaves one under the wrath of God. Therefore 'we must let the mass be a sacrament and testament; it is not and cannot be a sacrifice any more than the other sacraments...are sacrifices. Otherwise we should lose the gospel, Christ, the comfort [of the sacrament], and every grace of God'.¹⁸

Nevertheless, sacrifice and offering are still of vital importance in the Christian life. The sacrifice we bring is our very selves, all that we have, unceasing prayer, our yielding to God's will, our praise and thanksgiving. Furthermore, such offering should even take place in the liturgical assembly. But his concern is to prevent this legitimate and necessary language of sacrifice from seeping into those parts of the liturgy where the emphasis should be solely on God's sacramental self-giving. Following on from the previous quotation he continues: 'Therefore we must separate the mass clearly and distinctly from the prayers and ceremonies which have been added to it by the holy fathers. We must keep these two as far apart as heaven and earth...'¹⁹ There certainly exist liturgical expressions of sacrifice and offering, but these must be quarantined from the mass, by which Luther means the canon, or in today's terminology, the 'eucharistic prayer' or 'holy communion liturgy'.

In later years, Luther's attack on the notion of sacrifice would become increasingly strident and forceful. But in this early document Luther is still willing to explain the origin of the sacrificial elements of the mass in non-polemical terms. He recognizes, for example, that liturgical uses such as the collects, offertory processions, and elevation, testify to the very ancient roots of oblationary concepts and language in the liturgy.²⁰ But even more striking – despite everything that has been said so far! – is his attempt to justify the use of sacrificial language *within* the canon itself. If it is understood that 'we do not offer Christ as a sacrifice, but that Christ offers us...

¹⁷ Ibid., 94. Later that year, in *The Babylonian Captivity of the Church*, Luther would describe the sacrifice of the mass as the third and worst 'captivity' that the church found itself in.

¹⁸ Ibid., 97.

¹⁹ Ibid., 97. Frank Senn notes in this regard that Luther distinguished between *das Gedechnis* (the liturgical memorial leading up to the words of institution) and *das Sacrament selbs* (the consecrated elements) 'which cannot be offered to God because they are the gift of God to the people'. Frank C. Senn, *Christian Liturgy: Catholic and Evangelical*, Minneapolis: Fortress Press, 1997), 272.

²⁰ Luther nevertheless stresses that these offerings were kept distinct from the consecrated gifts, which were not regarded as our offering to God, but as God's testament to us. In fact, Luther contends that even the text of the canon, of which he was so critical, maintains this distinction.

it is permissible, yes, profitable, to call the mass a sacrifice; not on its own account, but because we offer ourselves as a sacrifice along with Christ.²¹ Luther could even say that through faith ‘we offer Christ to God, that is, we move Christ and give him occasion to offer himself for us and to offer us with himself.’²² But given his assessment that only ‘few...understand the mass in this way’²³ such overtures towards an evangelical understanding of sacrifice would soon vanish from his vocabulary altogether.

An Order of Mass and Communion for the Church in Wittenberg (1523)

We now turn to our anniversary piece in which Luther outlines the practical and liturgical implications of a justification based theology.²⁴ Here it is important to note that Luther does not compose a text of the mass *de novo*, but simply provides notes for retaining, adjusting, or abrogating sections of the traditional rite as he knew it. Once again, I examine his text under several broad categories, beginning with a chart outlining Luther’s basic ordo.

Introit	Preface dialogue with proper preface for the day [Omission of Canon of the mass]
Kyrie	
Gloria	Words of Institution (still introduced with <i>Qui...</i>)
Collect (reduced to one)	Sanctus (with elevation during Benedictus)
Epistle	Lord’s Prayer
Gradual of two verses and Alleluia	Pax Domini
Gospel	Agnus Dei
Nicene Creed	Distribution
Sermon	Post-communion collect
[Omission of Offertory prayers]	(Various prayer suggestions)
Preparation of bread and wine	Benedicamus or Aaronic Blessing

²¹ Luther, ‘A Treatise on the New Testament, That Is, The Holy Mass,’ 99.
²² *Ibid.*, 102.
²³ *Ibid.*, 100.
²⁴ The Latin title is *Formula Missae et Communionis pro Ecclesia Vuittembergensi*.

Theology and Church History

Writing in a pastoral and practical vein, Luther states that ‘we are not going to prove again that the mass is neither a sacrifice nor a good work.’²⁵ Nor does he need to, for in this work it is the liturgical implementation of his theology that speaks the loudest. As can be seen from the chart, Luther has removed every prayer in the canon (excepting the institution narrative); likewise, all the offertory prayers of the ‘little canon’ have been excised. Into the large empty space, home for centuries to various manifestations of the eucharistic prayer, Luther supplied only the Lord’s Prayer, judged to be the most appropriate on account of its dominical status. More than anything else, it was this act of eucharistic triage that gave rise to the charge of Luther’s liturgical recklessness.

Luther nevertheless justifies his decision in the light of ecclesial history, as he sees it. This narrative could be summarized as a devolution from evangelical simplicity and purity to contemporary corruption and sacrificial excess. In the beginning the mass, as Christ’s testament, was observed simply. The initial additions of the fathers, such as the singing of psalms, and the addition of the Kyrie, Gloria, Epistle and Gospel witnessed to this ancient purity. But eventually the tyranny of priestly greed and pride entered in. Framing the church’s downward story in terms of Old Testament apostasy, Luther relates how ‘our wicked kings’ set up their own pagan altars by turning the mass into a sacrifice. Just as ‘wicked King Ahaz removed the brazen altar and erected another copied from one in Damascus’ so had the canon, ‘that abominable concoction drawn from everyone’s sewer and cesspool,’ replaced the true testament of Christ.²⁶ And just as the ark of the covenant once stood in Dagon’s temple, so too were the words of institution embedded in the prayers of the canon. But since the ark eventually wreaked havoc on the temple that imprisoned it, so too Luther felt that the moment of liturgical liberation had finally arrived.²⁷ In short, as Luther had written previously, ‘the nearer our masses are to the first mass of Christ, the better they undoubtedly are; and the further from Christ’s mass, the more dangerous.’²⁸ And the first step towards restoring Christ’s mass is to ‘repudiate everything that smacks of sacrifice.’²⁹

Pastoral Concerns – Freedom

Despite this state of affairs, Luther begins by explaining his hesitancy to implement liturgical changes too quickly; first, out of concern for the weak in faith who can’t handle rapid changes, and secondly, because of ‘fickle and fastidious spirits....who

²⁵ Martin Luther, ‘An Order of Mass and Communion for the Church in Wittenberg,’ in *Luther’s Works*. Vol. 53, *Liturgy and Hymns*, Ulrich S. Leopold and Helmut T. Lehmann, eds., (Philadelphia: Fortress Press, 1965), 22.

²⁶ *Ibid.*, 21. See 2 Kings 16:10-14.

²⁷ *Ibid.*, 26. See 1 Samuel 5.

²⁸ Luther, ‘A Treatise on the New Testament, That Is, The Holy Mass,’ 81.

²⁹ Luther, ‘An Order of Mass and Communion for the Church in Wittenberg,’ 26.

delight only in novelty and tire of it as quickly.³⁰ Nevertheless, he recognizes that the time may have come to 'dare something in the name of Christ'³¹, since if no changes are made, nobody would be provided for, and 'abominations' would continue to be endorsed. Luther recognizes the danger both of offending the weak through pushing through changes, and confirming the weak in their superstition through inaction.³² But in moving ahead, one cannot proceed by force or law. His goal remains that people might discover an evangelical disposition towards worship through the reception and thoughtful appropriation of gospel preaching, and thereby gain the capacity to discern for themselves a better order of worship.

The consequence for liturgical reform is, as noted in the *Treatise*, that liberty must prevail. If the order proposed by Luther pleases his auditors, they may use it, but he does not want to prejudice others if they have come up with something better. All must be persuaded in their own mind, and act according to their conscience and what the Spirit suggests. As 'children of the free woman'³³ Christians 'are free to change [rites] how and when ever they may wish.'³⁴ For this reason Luther was critical of those who insisted upon purely 'biblical' orders, because such a move only made the Scriptures, the vessel of the gospel, into yet another legal code.

Liturgical Revision as Evangelical Adjustment

Christian freedom and pastoral sensitivity, stemming from the doctrine of justification, therefore inform Luther's approach towards liturgical reform, rather than matters of style, ritual or *ordo*. This explains both his conservative starting point and evangelical intent: 'It is not now nor ever has been our intention to abolish the liturgical service of God completely, but rather to purify the one that is now in use... and to point out an evangelical use.'³⁵ Most, if not all, of the specific directives that now follow are oriented towards this 'evangelical use'. They served either to advance the liturgical enactment of justification by faith, or remove whatever hindered it. Even those changes which perhaps seem arbitrary, indecisive or purely pragmatic, give expression to the gospel freedom of the Christian assembly.

One way of assessing Luther's liturgical criteria is to envisage a scale ranging from 'no change' to 'absolute change', with numerous types of revision falling in the middle.

³⁰ *Ibid.*, 19.

³¹ *Ibid.*

³² Frank Senn notes: "The whole style of celebration of mass assumed by Luther was close to the Roman tradition. Vestments, candles, and incense could be retained....The people would not experience any outward changes in the celebration of the mass." *Christian Liturgy: Catholic and Evangelical*, 280.

³³ Luther, 'An Order of Mass and Communion for the Church in Wittenberg,' 31.

³⁴ *Ibid.* All the same, it should be noted that this call to freedom did not translate into some kind of rampant congregationalism, as Luther's advocacy of liturgical freedom was most likely applied to each duly constituted ecclesial region under the oversight of a head pastor.

³⁵ *Ibid.*, 20.

Some things, which did not obscure or compromise the centrality of justification, were to be retained without any alteration. Examples are the Introits for Lord's days and feasts of Christ, or the phrase 'taught by Thy saving precepts', or for that matter, anything that Luther doesn't mention. But at the negative end of the 'evangelical scale' were things to be completely abrogated. First to fall under the axe are the prayers of the canon and offertory, along with their accompanying actions: 'all the signs they were accustomed to make over the host and with the host over the chalice'.³⁶ In the middle were those things which Luther neither prohibited nor prescribed, such as the use of candles and incense with the Gospel reading. In line with Luther's pastoral concern, some things, such as the elevation, were conceded 'for the benefit of the weak in faith who might be offended if such an obvious change in this rite of the mass were suddenly made'.³⁷ In like manner, some parts were temporarily permitted (some Introits, some private masses), while other matters pertaining to the Kyrie, Gloria, Sequences and Proses, and the singing of the Creed were simply referred to the local pastor.

- By and large, Luther's wish to promote an evangelical use of the traditional order could simply be implemented with a degree of evangelical 'tweaking'. Here are some examples:
- Because the post-communion collect 'sounds almost like a sacrifice',³⁸ Luther suggested some kind of *evangelical substitution* for this prayer.
- Because he felt that 'the Epistles seem to have been chosen by a singularly unlearned and superstitious advocate of works'³⁹ he envisaged the time when a more *evangelical selection* could be made with the lectionary.
- Some changes entailed no more than a degree of *evangelical enhancement*, as seen with Luther's insistence on the audible recitation of the Institution Narrative.
- Luther also considered a more fitting *evangelical placement* of some parts of the mass: the sermon, for example, might be best placed at the beginning, for while 'the Gospel is the voice crying in the wilderness and calling unbelievers to faith....the mass consists in *using* the Gospel and communing at the table of the Lord'.⁴⁰
- Some parts of the mass called out for *evangelical interpretation*, such as the feasts of Purification and Annunciation, which Luther desired to be framed in more explicitly Dominical, rather than Marian, terms. Evangelical interpretation was also given to the Pax Domini, which was to be interpreted as a kind of public absolution, and the elevation of the consecrated host, was henceforth to be regarded as a visible sign of God's testament towards the congregation.

³⁶ Ibid., 28.

³⁷ Ibid.

³⁸ Ibid., 29.

³⁹ Ibid., 23-24.

⁴⁰ Ibid., 25.

- While Luther gave an evangelical ‘twist’ to most of the existing parts of the liturgy, he also introduced some *evangelical innovations*, such as the Aaronic Blessing, based on the presumed practice of Christ.⁴¹

Other changes, intended to better express the priesthood of believers, can also be understood from Luther’s overall desire to communicate and express the message of justification: the pre-communion prayers were to be changed from singular to plural; the prayers were to become audible; the sermon was to be preached in the vernacular; congregational singing was to be introduced into the mass. Even liturgical reduction (as in the length of certain graduals) for the sake of reducing congregational tedium can be seen in this light.

In sum, if Luther said that liturgical forms are a matter of indifference, this could only mean that precise ceremonial forms are not prescribed in the gospel. But as we have seen, because the liturgy serves its function precisely as a framework for the proclamation and enactment of God’s justifying work, he was anything but indifferent towards liturgical forms.

Impact and Legacy

The impact of legacy of Luther’s liturgical logic is another story altogether – one that is complex, contested, and still evolving. By way of conclusion, two broad trends can be discerned within Lutheranism today.

The first is what we could call the ‘red alert’ approach to liturgical revision. With Luther, one remains ever vigilant lest Christ’s testament is any way compromised by sacrificial thinking, as the recent trend to incorporate eucharistic prayers into the Lutheran liturgy is thought to do.⁴² For the ‘red alert’ position, the very notion of a eucharistic *prayer* liturgically mingles divine and human agency and strikes at the heart of God’s justifying action. It turns the testament of Christ (addressed to us) into a something of a human work (addressed to God).⁴³ In turn, the pure *receptivity* of faith (the sole corollary of justification) is gradually nudged to the side by *our* praying, *our* thanking, *our* remembering, and *our* offering. For proponents of this view, such developments mark a troubling ‘fusion of God’s work with man’s work [which is] consistent with post-Vatican II Roman Catholic liturgical theology.’⁴⁴

⁴¹ *Ibid.*, 30: ‘I believe Christ used something like this when, ascending into heaven, he blessed his disciples.’

⁴² From the mid-20th century onwards, and influenced by Vatican II, a number of Lutheran bodies worldwide began introducing eucharistic prayers into their liturgies. Examples are found in the latest two hymnbooks of the Evangelical Church in America: *Lutheran Book of Worship* (1978) and *Evangelical Lutheran Worship* (2006).

⁴³ This position maintains that, above all, the words of institution must be addressed to the people, as from Christ, rather than in prayer form addressed to God. The irony is that Luther’s *Formula Missae* itself still retained the words of institution in prayer form, beginning with the usual *qui...*

⁴⁴ Timothy C. J. Quill, *The Impact of the Liturgical Movement on American Lutheranism* (London: The Scarecrow Press, 1997), 186.

The other trend might be called a 'rapprochement' line of liturgical thinking. It welcomes the adoption of new eucharistic prayer forms, and recognizes that the problems which Luther perceived in the Roman canon are not mirrored in Catholic liturgical celebration today. Nor does the language of sacrifice and offering, traceable to the very earliest anaphoras, automatically signal the perceived works righteousness which Luther and the reformers so vigorously opposed. On the contrary, recent eucharistic liturgies serve to amplify and celebrate the creative and saving activity of the triune God. Liturgical thanksgiving can hardly be seen as our 'work', but is instead the most natural and fitting reflection of God's justifying work accomplished in Christ and now mediated to his people.⁴⁵

The communion liturgies of the Lutheran Church of Australia demonstrate both these trends. Its traditional communion liturgy represents the more cautious and pared down 'red alert' form of communion, where in place of the canon one finds only the Lord's Prayer and institution narrative. But more recent orders incorporate a number of elements from the broader eucharistic tradition, such as a post-Sanctus thanksgiving prayer, memorial acclamation, and Epiclesis.⁴⁶ Furthermore, full eucharistic prayers expressing different dimensions of the saving economy have been prepared for trial use. And most promisingly, one gathers that the eucharistic frame of reference in recent Lutheranism now reaches well beyond the traditional sacrament-sacrifice impasse, to include the much neglected biblical themes of justice, charity, hospitality, and eschatological renewal.

⁴⁵ At the very least, such prayers recognize that the dominical mandate 'Do this' includes thanksgiving, and not just eating or drinking 'for the forgiveness of sins'.

⁴⁶ Although the prayer for the Spirit is for those communing, rather than the eucharistic elements themselves.

Re-imagining Pauline theology in song for the 21st century: The Australian Hymn Book international hymn competition

David Cole



The Revd Canon Dr David Cole is honorary Canon Liturgist of Christ Church Cathedral, Newcastle, NSW. He retired in 2009 from his position as Senior Chaplain and Head of Divinity at Overnewton Anglican Community College, Keilor, Victoria. Prior to this, he served as Senior Chaplain of Trinity College (the University of Melbourne), Frank Woods Lecturer and Director of the Trinity College Theological School, and continues as a member of the adjunct faculty.

He has a long-standing interest in church music and hymnody, having lectured and published widely in the field. He has been a member of the Editorial Committee of the Australian Hymn Book (*Together in Song*) for 22 years, and chair for the past 13 years.

‘Singing a new song to the Lord’ is a compelling call from the psalms. This is perhaps a reference to innovative content in words or music; perhaps to a song inspired by a renewed commitment to the praise of God; or perhaps it describes a song newly put into the mouths of the faithful by the Lord. The ‘new’ song is both an affirmation for the faithful assembly and a proclamation to others of God’s greatness, goodness and love. This song for renewed hearts bursts out with the energetic joy of the Spirit, nourishing the faith of God’s people, and re-energizing them for God’s mission in the world.

These aspects, important to the psalmists, also have been central to the ministry of the Australian Hymn Book Pty Ltd for nearly four decades, the company’s very existence deriving from the desire of several churches to provide new songs and new song collections for their congregations¹.

Along with the publications, CDs and computerised productions it has fostered, the company supported Australia’s first National Hymn Conference in Melbourne in 1999, the year of the publication of *Together in Song – AHB II (TiS)*. Since then the Editorial Committee has continued its work of collecting and reviewing new resources from Australia and overseas, editing a supplementary collection of some 60 congregational songs.

¹ Professor Brian Fletcher’s book, *Song a New Song* (Barton, ACT, Barton Books, 2011) provides an excellent account of this remarkable history.

The project of resourcing music for worship took a pleasing though unexpected turn in 2012 with an offer by a Uniting Church layman from Tasmania, Mr Ian Gibbs, to sponsor a hymn competition. Ian was interested in Charles Wesley's ability to communicate Pauline theology in ways that were both understandable and singable for his own time. This prompted Ian to offer a prize for new congregational songs that would achieve similar outcomes for contemporary congregations. He wanted to see whether elucidating Paul's mystic streak through poetry could be handled successfully by writers in the 21st century.

The AHB Board was delighted to support such a competition, seeing in it an innovative opportunity to further the work of the Editorial Committee, and in early 2013 finalised the competition guidelines, allowing for two entry levels. The 'General' level (Level 1) sought texts that re-imagined Pauline theological emphases, allusions, metaphors or images, 'expressing them as song texts that are accessible to, and understood by, 21st century worshippers.'²

The 'Specific' level (Level 2) focused on particular texts dealing with St Paul's notion that believers must experience a 'crucifixion,' or 'death' of their old selves in order to be reconciled with God. Submissions in this level were to elicit faith-based responses to one or other of the following texts: 1 Corinthians 2.2, Galatians 6.14, Romans 6.6, and Colossians 3.3.³ The competition allowed for entries to be submitted either as a new text and tune (Category 1), or as a new text for an existing tune (Category 2).

By the end of July 2013, a total of 128 entries had been received from across Australia, New Zealand, the USA and Belgium, most in the 'General' level. Forty-eight texts were set to pre-existing tunes, and eighty to new tunes. The Editorial Committee sat as the judging panel in late August of that year, selecting a winner in each level, and two entries for honourable mention in each category. The successful songs were included in a special service at St Paul's Cathedral, Melbourne in late November, following which a symposium was held at which the winners were announced, and which was addressed by notable Pauline scholar Fr Brendan Byrne.

The winning entry in the 'General' level was from members of Pilgrim UCA in Adelaide, with the text by Helen Wiltshire, and original tune by Norm Inglis. Their hymn, 'The gift we all may give,' admirably represents Pauline teaching of 1 Corinthians 13, Romans 12, Ephesians 5 and other passages, on the gift of love. Helen and Norm have written many new hymns for their church, and their excellent team-work was realized in a superb matching of melody and words.

² The guidelines referred potential competition entrants to the hymn 'And can it be' (*Together in Song* #209) in which Wesley employed allusions to Colossians 1.19-21 and Ephesians 1.7 in verse 1; 1 Peter 1.6-12 in verse 2; Philippians 2.6-8 in verse 3; Acts 12.6-11 in verse 4; Romans 8, Philippians 2.9 and 3.9, Hebrews 4.16 and 1 Corinthians 9.25 in Verse 5.

³ As a historical model, entrants were provided with a table which demonstrated how Wesley re-imagined Colossians 3.3 in his hymn, 'Thou Shepherd of Israel, and mine' (*Methodist Hymn Book* #457).

837

PILGRIM 86.86 D

(♩=100-108)



1 Love may not sing an an - them with an - gel voice and air; love
 2 Though faith may move a moun - tain or still a ra - ging sea; though
 3 Love nur - tures faith and cou - rage and bears life's deep - est pain; love
 4 Love stands when all has fal - len; it holds sand will pre - vail; love



1 may not boast of ri - ches with gold and je - wels rare. Love
 2 minds may hold all know - ledge and speak of my - ste - ry, yet
 3 shares the gift of heal - ing and of - fers life a - gain. Love
 4 shines with sac - red pre - sence as puzz - ling sha - dows pale. When



1 speaks with gen - tle ac - cents un - like a cym - bal's noise; love
 2 these are fleet - ing won - ders that swift - ly fade a - way. Love
 3 hon - ours truth and beau - ty and sings when good - ness grows; love
 4 all we know is end - ed, faith, hope and love will live, with



1 breathes with hope and pa - tience: its fruits are last - ing joys.
 2 mir - rors deep com - pas - sion: its kind - ness lights each day.
 3 works for peace and jus - tice; its truth for - e - ver flows.
 4 love the great - est trea - sure: the gift we all may give.

An honorable mention in Level 1 went to the Revd Dr George Garnsey, a retired Anglican priest, and former Principal of St John's College, Morpeth, NSW. George's text, 'In Jesus Christ God makes us new,' creates a fresh interpretation of 2 Corinthians 5.17 and Galatians 2 and 5 on the theme of reconciliation. The editorial Committee recommended the tune 'Dominus regit me' (*TiS* #145).

The winner of the 'Specific' level (Level 2) was the Revd Rodney Horsfield, a retired UCA minister from Melbourne. The text of 'New Life in Christ' is based on the teachings of Romans 6.6, with allusions to Corinthians 3, and is a song of gratitude and hope, for which the Editorial Committee suggested the tune 'Lucius' (*TiS* #442ii).

1. Before you, God, we dare to sing,
your grace gives us a voice.
When on your mercy we reflect
we cannot but rejoice.
2. Our God, you call us by our name,
the cross on us is signed,
and you have named us as your own,
in Christ our self we find.
3. You make us clean of all our sin,
our old life washed away,
and raise us up, new born to live
towards your coming day.
4. Christ's robe of righteousness we wear
to clothe our nakedness,
so we can stand before your throne
secure in your own grace.
5. The Spirit works the miracle,
by word and sign it's done,
and we engrafted to the church
are family with your Son.
6. Before you, God, we dare to sing,
your grace gives us a voice.
When on your mercy we reflect
we cannot but rejoice.

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Professor Brian Hill of the Billabong UCA in WA received the second honourable mention. His hymn, 'Come, Spirit God', interprets specific Pauline passages and celebrates the reconciliation that comes through repentance and forgiveness. The hymn envisions this process for individual Christians and for their faith communities as they seek forgiveness and become inspired to live authentically in the power of the Holy Spirit. The final verse is a prayer that this movement will further sweep through the broader cultures in which the Church exists, transforming society itself. Brian's own original tune in a modern style is both energetic and attractive, interpreting his text most effectively.

The Board and the Editorial Committee are now preparing for the publication of these remarkable new hymns, demonstrating the importance of congregational song in the interpretation and articulation of theological teaching for contemporary worship. The company is planning the publication of these winning entries along with the other exemplary songs from here and overseas already collected, in order to ensure that the churches of Australia are well resourced for their task of singing a new song to the Lord.

Joyfully Receiving the Aboriginal Church in Australia

Yvette Clifton



Photography by Peter Cowan/ Global Eye Images
www.globaleyeimages.com/portfolio/PCowan

Yvette Clifton taught in Warmun in Western Australia in her first two years of teaching after responding to the 'Kimberley Calling' campaign run by the Western Australian Catholic Education Office. She is currently Assistant Head of Primary at Mandurah Catholic College in Western Australia.

Peter Cowan is a freelance photographer who has lived and worked in the Kimberley and continues to travel throughout the country.

In 1986 when Pope John Paul II addressed the Aboriginal people of Australia in a ceremony in Alice Springs, he said:

The Church herself in Australia will not be fully the Church that Jesus wants her to be until you have made your contribution to her life and until that contribution has been joyfully received by others.¹

How has the Aboriginal Church in Australia been received in Australia by non-Aboriginal Catholics? This article discusses my own personal journey when I was fortunate enough to be invited to experience the Aboriginal Church whilst teaching in the remote Kimberley town of Warmun in 2005 and 2006, and the ways in which the Aboriginal Church of that strong Catholic community strengthened my own faith. By examining my own experience through the analytical framework of Avery Dulles' *Models of the Church*, I suggest ways in which the Australian Church can also be reinforced and strengthened, by following Pope John Paul II's directive to acknowledge and 'joyfully receive' the contribution of the Aboriginal Church in Australia. The article concludes that true cultural reconciliation in the Church cannot occur without joyful reception of the Aboriginal Church in our regular liturgical celebrations, as well as reassessing how the Church in Australia can work with the Aboriginal Church in renewing and strengthening their communities.

¹ Pope John Paul II, Address to the Aborigines and Torres Strait Islanders, Alice Springs, 26th November, 1986

The Mystery of the Church

The Church, as affirmed by Vatican II, 'is a mystery. It is a reality imbued with the hidden presence of God.'¹ Because of this 'unknowingness' of the Church, it is sometimes easier to rely on traditional symbols of the Church, such as a bride, temple or flock. These symbols allow us to bring the mystery of the church and transform it into reality in our everyday lives. Avery Dulles likens his 'models of the Church' to symbols that allow us to understand the mystery of the Church and to connect with its significance in a more meaningful way.



Figure 1: Community elders tell the story of Pentecost

Dulles outlines five approaches to comparative ecclesiology, and concludes that 'a balanced theology of the Church must find a way of incorporating the major affirmations of each basic ecclesiological type.'² These types include the Church as institution, mystical communion, sacrament, herald and servant.

Dulles stresses that the Greek basis for the word 'catholic' is the same as 'universal' and this means that 'the Church must be open to all God's truth, no matter who utters it.'³ It is therefore pertinent that his models should be used when looking to assess whether the Aboriginal Church has been accepted into the Catholic 'universal sacrament of salvation.'⁴ If the Church is to truly be a 'universal sacrament of salvation,' we need to accept pluralism in the Church, and, as Dulles urges us, 'foster the kind of pluralism that heals and unifies, rather than a pluralism that divides and destroys.'⁵

The Institutional Church and The Aboriginal Church in Australia

Dulles maintains that the Church as institution is a crucial aspect of the church, that it could not perform its mission without the organising features of an institution.⁶ However, he distinguishes between institutional features, and institutionalism.

¹ Avery Dulles, *Models of the Church* (New York: Doubleday, 2002), 9.

² *Ibid.*, 2.

³ *Ibid.*, 3.

⁴ Vatican II Council, 'Lumen Gentium: Dogmatic Constitution on the Church,' (hereafter *LG*) in *Vatican Council II: The Conciliar and Post Conciliar Documents*, ed. Austin Flannery (New York: Costello Publishing Company, 1975), § 48

⁵ Dulles, *Models of the Church*, 5.

⁶ *Ibid.*, 27.

Institutionalism would allow those features to dominate to the impairment of the other models of the Church.

It is the over-dominance of the institutional model of the Church which bothers many about the history of Christianity in Australia and its relationship with Aboriginal Australians. Goosen⁷ discusses this history in terms of theological anthropology, saying that until the 1950s, the spiritual interface between Europeans and Aboriginals was characterised by a combination of ‘total imposition’⁸ and when that didn’t work, a ‘civilization’ model was used : first ‘civilise’ the Aborigines, then try to evangelise. In many ways, the reception of the Aboriginal Church was non-existent, and the reception of the European Church for many brought little joy. It is sadly true that for many, the crimes of some members of the European Church who came into those communities brought a lifetime of sadness which is still acutely remembered by those alive now.



Figure 2: Remembering and honouring the sad stories of the past is a key element in the Aboriginal Church

It is vital that the crimes of the past culture of institutionalisation are acknowledged if the Aboriginal Church is to be fully received in Australia. *Figure 2* shows Aboriginal Women remembering a tragic story of their past: when white stockmen threw Aboriginal babies down a well. However, the women turn to their faith in Christ to help them remember and honour the memories of their ancestors’ heartache.

Just as the legal doctrine of Terra Nullius that was overturned in the Mabo case purported the fiction that there were no humans already living in Australia, and so the British were free to settle here, it might be considered that the European settlers felt that the Aboriginals had no religion or spirituality and so they needed to fill that void with Christianity. ‘Thus we see the Church in its original Palestinian setting, developing organisational structures patterned on those of Jewish society,’⁹ says Wilcken, who warns that ‘we should be cautious about imposing on other cultural traditions the ecclesiastical institutions which we take for granted.’¹⁰ In contrast, incorporating Aboriginal institutional structures into the Church may serve to counteract some of the problems with institutionalism in the Church. One of these structures is kinship.

⁷ Gideon C. Goosen, ‘Christian and Aboriginal Interface in Australia,’ *Theological Studies*, 60 (1999), 72

⁸ *Ibid*, 75

⁹ John Wilcken, ‘Ecclesiology and Aboriginal Cultural Traditions,’ *The Australian Catholic Record*, Vol. 82, No. 1, 2005, p. 78. (74 – 82)

¹⁰ *Ibid*, 76

Kinship

The kinship system existing in many Aboriginal cultures ‘is in effect a shorthand statement about the network of interpersonal relationships within that unit – a blueprint to guide its members.’¹¹ These ideas of kinship are highly important; children are taught about this structure from a very early age and they are a key part of many communal activities.¹² Christine Fejo-King has also highlighted the usefulness of kinship roles in assisting Aboriginal people through social work activities.¹³

Incorporation of the idea of kinship into the social structures of the Church would be highly valuable in allowing people to fully participate in the Church. For example, elders could be given special roles in liturgies, whilst ‘sisters’ or ‘partners’ could be given different ‘custodian’ roles in sacraments such as Baptism and Confirmation. By teaching non-Aboriginal people about the rules of kinship, and how they should be respected, non-Aboriginal people would grow in their understanding of Aboriginal culture.



Furthermore, as this kinship is shared by the animal kingdom, non-Aboriginal people may develop in their respect for the animals that are sacred to Aboriginal people. Incorporating this aspect of Aboriginal culture into the institutional features of the Aboriginal Church would be invaluable in increasing the ‘joyful reception’ of the Aboriginal Church in Australia.

Figure 3 Community Elder (beside priest) assists in First Holy Communion celebration.

¹¹ Ibid, 78

¹² Veronica Ryan, *From digging sticks to writing sticks : stories of Kija women as told to Veronica Ryan / translations by Eileen Bray and Mary Thomas*, (Western Australia: Catholic Education Office of WA, 2001), 95.

¹³ Christine Fejo-King, *Let's talk kinship : innovating Australian social work education, theory, research and practice through Aboriginal knowledge : insights from social work research conducted with the Larrakia and Warumungu Peoples of the Northern Territory*, (ACT: New Millennium, 2013)

The Church as Sacrament : Celebration of Pentecost in the Aboriginal Church in the Kimberley region

Dulles tells us that the Church as sacrament was decisively put forward in *Lumen Gentium*, when the council wrote:

The Church reveals herself most clearly when a full complement of God's holy people, united in prayer and in a common liturgical service (especially the Eucharist) actively participate in the official worship of the Church together with their bishop and priests.¹⁴

The Church however, requires the grace of Christ for it to be experienced as a sacrament. Without grace, the Church is a bare institution, 'just an empty sign'.¹⁵ How do we actively participate in the Church as Sacrament, and how can reconciliation with the Aboriginal Church enhance all Australians' ability to ensure the Church is not just a bare institution?

Drumm¹⁶ cites Turner's model of effective ritual as consisting of separation from our everyday reality, liminality, or a sense of mystery, and re-aggregation, where we return to everyday lives once the ritual is over. However, he highlights the danger in modern society of true 'separation' not occurring. This is because there is no sense of *communitas*. A sense of *communitas* allows for 'a sense of comradeship and communion which normal social structures often inhibit... an awakening of the transcendent dimension through myth and symbol'.¹⁷ If the symbols have lost their meaning, either through lapse of time or cultural differences, there is no *communitas*, and it becomes 'pseudo-liminality'.¹⁸

One way to ensure that the Church as Sacrament remains 'a visible or tangible symbolization of grace'¹⁹ is to incorporate symbols relating to the Australian landscape. The Aboriginal



Figure 4: Confirmation candidate paints a cross with red ochre

¹⁴ *Sacrosanctum concilium*, Art. 10

¹⁵ Dulles, *Models of the Church*, 57.

¹⁶ Michael Drumm, *Passage to Pasch: Revisiting the Catholic Sacraments* (Dublin: The Columba Press, 1998), 25

¹⁷ *Ibid*, 23

¹⁸ *Ibid*, 24

¹⁹ Dulles, *Models of the Church*, 68

Catholic Ministry of Victoria proposes many ideas for symbols which would allow for this: making Chrism oil out of Emu oil and Eucalypt Perfume, marking confirmation candidates with red ochre, tying a red headband around the Confirmation candidates, the use of the didgeridoo in Church music, using the Southern Cross as a symbol for Christ's Cross but also as a symbol of guidance like the Bethlehem star, honouring the desert and connecting it to Bible references to desert experiences, re-honouring our symbol of water in regards to its scarcity in Australia, re-honouring our symbol of fire in regards to bushfires, their power to cleanse and create new life but to also destroy; and honouring the power of wind.²⁰ Re-creating these symbols in our liturgies, not just in Aboriginal communities, but in our metropolitan parishes could revitalise the symbols of the Church for all Catholics and renew the bond between Aboriginal and non-Aboriginal Australians. Furthermore, it could encourage many Aboriginals living in towns and cities, who have lost connection with their traditions, and who may be suffering from many of the issues that afflict the Aboriginal people due to a long history of dispossession, and allow them to renew their ability to become a strong, thriving and truly self-determining community in Australia.

One example of how the Aboriginal Church in the Kimberley has used symbols that are relevant to the local community in such a way that active participation is encouraged, is the celebration of Pentecost.

Pentecost Celebration in East Kimberley



Figure 5: Smoking ceremony for a newborn baby

One of the biggest Catholic celebrations each year in the East Kimberley is Pentecost, which centres on the Holy Spirit. The Aboriginal people place central importance on the land equating the Holy Spirit with their relationship with the land. At Pentecost, the Bishop of Broome, community elders and many communities come together to celebrate the feast day. Young people also get confirmed at Pentecost.

In the lead-up to the Easter Season, children receive their First Holy Communion and babies are baptised. Both these sacraments incorporate Aboriginal symbols to make these sacraments and rituals alive and meaningful to their culture, hence allowing ‘an awakening of the transcendent dimension through myth and symbol’.

²⁰ Aboriginal Catholic Ministry of Victoria, ‘Symbols of Relevance,’ accessed September 27th 2013, <http://www.cam.org.au/acmv/Article/Article/13153/Symbols-of-Relevance-Explanation>



Figure 6: Teachers participating in the washing of the feet ceremony

For example, baptism will often be incorporated with a ‘smoking ceremony’, itself a form of cleansing in Aboriginal culture, which the elders say is to make the baby strong.

The First Holy Communion that occurs just before Easter also incorporates symbols of local culture on the altar. The ceremony is combined with the washing of the feet ritual on Holy Thursday.

My most memorable experiences of a Holy Thursday liturgy were in Warmun when we all washed each other’s feet. The heat of the remote Kimberley town brought me so much closer to the generous human experience of Jesus washing his disciples’ feet in a dusty hot town such as Jerusalem.

At the Pentecost celebration, there is usually a feast where a whole bullock is roasted and people share in the feast. The community people make ‘Holy Spirit boards’. These are painted with pictures that represent their kinships and connections with the land and animals.

The celebrations also involve the community participating in dances which tell the story of Pentecost. The men use sticks wound with string to symbolize the tongues of fire descending on Jesus’ followers. This strengthening by the Holy Spirit is a strong part of their faith.

See that fire, that’s the Holy Spirit. That’s the one I made for Pentecost. The fire shows the Holy Spirit coming down on everybody. That helps people to think good things and helps them to be strong in their hearts.²¹

All of these rituals help the congregation focus on the communal prayer, as they are signs and symbols relevant



Figure 7: Community elder tells story of Pentecost

²¹ Veronica Ryan, *From digging sticks to writing sticks*, 131.

to their own local culture and traditions, however the Holy Spirit which is so closely connected to the land is what brings together the community who come together at Pentecost. Given many non-Aboriginal Catholics' commitment to the environment, this focus on the Australian landscape and the way the Holy Spirit nourishes us through the land is what could bring together Aboriginal and non-Aboriginal people and aid towards true reconciliation.

Young people are confirmed at the Pentecost celebration. In the lead-up, they paint crosses with red ochre, again symbolising the central importance of the land in their celebrations. The red bands the candidates wear are also symbolic of the landscape which resonates with anyone who has lived in the red earthy environment of the Kimberley. By drawing on the symbols of the land around them, the Aboriginal Church truly exemplifies a sense of *communitas* and allows us to be awakened to the true mystery of the Church as Sacrament.

Church as Servant : Two-Way Education in Warmun

A discussion of liturgy in the Aboriginal Church would be incomplete without also discussing the way in which Catholic education takes place in Aboriginal communities. The serving of the community through education aligns with the 'Church as Servant' model advanced in Dulles' framework. Bishop Cushing summarised this model of the Church in a pastoral letter in 1966 saying:

'So it is that the Church announces the coming of the Kingdom...in her ministry of reconciliation..the Lord was the 'man for others', so must the Church be 'the community for others.'²²

It is apt that Bishop Cushing used the word 'reconciliation' in his letter, as reconciliation is also refined by the NSW Reconciliation Council as being:

about recognising the truth of Australia's history, and moving forward together with a commitment to social justice, and building relationships based on mutual understanding, respect and trust.²³

The Church as Servant needs to be aware of the fact that Aboriginal people have a lifespan seventeen years shorter than non-Aboriginals, are four times more likely to be unemployed, and are eleven times more likely to be in prison.²⁴ While the Church has a strong history of helping the Aboriginal people, in the past much of that was done with the Church acting as the director of that assistance, rather than alongside Aboriginal people.

²² Dulles, *Models of the Church*, 84

²³ NSW Reconciliation Council, 'Understanding reconciliation', accessed September 29th <http://www.cam.org.au/acmv/Article/Article/13153/Symbols-of-Relevance-Explanation>

²⁴ Ibid

Dulles emphasises that the servant model is the only model of the Church that does not have the Church as 'active' authoritarian, that this is where the Church is 'the community for others.'²⁵ In this way, it is ideal for achieving true reconciliation because the Church as Servant will be directed by the needs of the Aboriginal people. Similarly, emphasising the Church as Servant can assist non-Aboriginal people in increasing their understanding of this country's Aboriginal heritage, and all Australians can feel proud, rather than ashamed, of a large part of our history.

An example of the Church being a servant in a way that has respected and honoured the right to self-determination amongst Aboriginal people has been the 'two-way education' approach that was started by contract between Bishop Jobst of Broome and the people of Warmun in 1979. The contract allowed for the monetary assistance from the Catholic community, while ensuring by law that:

The parties agree to use their best endeavours to have teaching given in two languages, namely English and Gidja and to have included as part of the school curriculum the teaching by members of the Warmun community of the traditional culture and beliefs of the Warmun community.²⁶



Figure 8: Two-way education: Traditional beliefs are maintained and taught in schools funded by the Catholic church. Making damper.

It also agreed to the school site and the staff accommodation sites being chosen by the Warmun community. This included facing all buildings towards a bloodwood tree which held significance for the community because many relatives in the past had been tethered to the tree and beaten, and the elder Hector Jandany often reminded people of the significance of the tree.²⁷ The religious education of the

children at the school was done in partnership with the elders, particularly Hector Jandany, who had a strong Christian faith but still maintained his traditional beliefs.

The promise of two-way education gave the people hope after decades of being taught the European way. The servant model of the Church is therefore a very powerful

²⁵ Dulles, *Models of the Church*, 83

²⁶ Ryan, *Digging Sticks to Writing Sticks*, 272

²⁷ Megan Buckley, 'Prime Minister of Turkey Creek Knew Old Ways', accessed online 3rd October, 2013, <http://www.smh.com.au/news/obituaries/prime-minister-of-turkey-creek-knew-old-ways/2006/10/03/1159641320968.html?page=fullpage>

model of how reconciliation can be effected and can bring together two cultures to enrich and nourish the faith of Aboriginals and non-Aboriginals. The ability to serve a community whilst not taking over their traditions is vital if the value of the Aboriginal Church is to be 'joyfully received' by all Australians.

Conclusion

Dulles warns that any prominence of one model over the other can have adverse consequences for the Church. For example, over-institutionalising can become dogmatic, a reliance on mystical communion can cause disillusion as we try to unite too many diverse communities; a sacramental emphasis may become too sterile and inward-facing; a herald Church risks fundamentalism and a Servant church risks secularism. The beauty of Dulles' models however, is that it gives us a framework to analyse what is working, to have a language if one model is dominating the others. His framework is ideal for asking ourselves if we are truly abiding by Pope John Paul II's message, who said to the Aboriginal people: 'Do not think that your gifts are worth so little that you should no longer bother to maintain them.'²⁸

Dulles' models shows us those gifts are priceless, not to just the Aboriginal people, but to all Australians, who will not be able to experience the full mystery of the Church until those gifts are given their true place and value in our lives.

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²⁸ Pope John Paul II, Address to the Aborigines and Torres Strait Islanders, Alice Springs, 26th November, 1986

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Report: National Liturgy Conference, Wollongong 2014

Angela Gorman

Angela Gorman (née Bendotti) is a Liturgy Consultant with her ministry business Shine Creations in Perth, WA.

To celebrate the 50th Anniversary of Vatican II's Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, the Catholic Diocese of Wollongong hosted a National Liturgy Conference entitled *Lift Up Your Hearts* in January, 2014.

The Conference title, taken from the great document on the Sacred Liturgy, echoed throughout the various conference venues as some 600 participants raised their voices in song, listened attentively to key note speakers, participated enthusiastically in a variety of liturgies, joined in workshops, attended showcases and visited exhibitions throughout the four packed days. We were truly invited to lift up our hearts to our great God!

The Conference opened with the celebration of Mass in the Cathedral. The level of participation by the gathered assembly was inspiring and this *wholehearted* participation continued for the duration of the Conference.

The first keynote address was presented by Archbishop Mark Coleridge of Brisbane and the current Chair of the Bishops' Commission for Liturgy in Australia. The Archbishop's presentation, entitled 'Word, Worship and World – The Unity of the Council's Constitutions', explored 'the essential interconnectedness between Sacred Scripture, Sacred Liturgy and the call to evangelization in the light of the four Constitutions of the Second Vatican Council: The Constitution on the Sacred Liturgy (*Sacrosanctum Concilium*), The Dogmatic Constitution on Divine Revelation (*Dei Verbum*), The Dogmatic Constitution on the Church (*Lumen Gentium*) and The Pastoral Constitution on the Church in the Modern World (*Gaudium et Spes*).' [excerpt from the conference website]. The richness of this presentation, grounded firmly in sacred scripture, was both deeply challenging and uplifting.

A plenary panel on the first evening, of which I was honoured to be a part, discussed both the positive and negative experiences of what I like to call 'the people on the ground running' since the implementation of the constitution on the Sacred Liturgy. This discussion of the people, elegantly compered by Geraldine Doogue, was an important, light-hearted inclusion when considering the very full program ahead.

With liturgical offerings each proceeding morning and evening (Mass, Morning Prayer, Evening prayer, Taizé Prayer and the Closing Mass) participants had the opportunity to come together with other Conference delegates to worship and also to experience the richness of the catholic church's liturgical musical heritage.

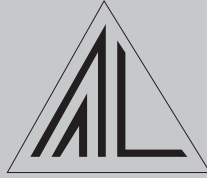
Fr Jan Michael Joncas presented the second keynote address looking at Music in the Liturgy since Vatican II. Filled with information, music examples and witty remarks, Fr Joncas presentation truly did show us 'something old, something new, something borrowed and something true' as its subtitle read, particularly focusing on what the document *Sacrosanctum Concillium* said about sacred music in its sixth chapter.

A plethora of breakout sessions were on offer each day – both in the morning and in the afternoon. These were varied and broad reaching – from sacred pilgrimage to celebrating liturgy with children, and everything else in between! Thus, allowing participants to select a workshop of particular interest and application for them. Organ and Cantor lessons were also offered, together with exhibitions of various liturgical themes, special interest group meetings and the AGM of the Australian Pastoral Musicians Network (www.apmn.org.au). The APMN were the platinum sponsor of the Conference. Every moment was meticulously prepared and coordinated with extreme efficiency (by Bluejuice Events) allowing ample opportunities for participants to gain maximum value from this informative and joyful event.

Dr Clare Johnson, Senior Lecturer in Liturgical Studies and Sacramental Theology at ACU, was the keynote speaker for day 3. Dr Clare took us on a magical journey to discover awesome treasures through her presentation 'Unearthing a Treasure of Inestimable Value: Liturgical Music and the *ars celebrandi*.' Bathed in exceptional detail, this presentation left no doubt as to the importance of music in liturgy, and the ways in which we apply music to the various elements and rites of liturgy.

The final keynote address by Ms Louise Campbell, Director of the National Liturgy Office of the New Zealand Catholic Bishops Conference, took us through the Concluding Rites of our Eucharistic liturgy. 'Go, Glorify God By Your Life' challenged us to mean the words we speak in these final rituals that are so familiar to us, and to live these words in our daily lives.

Paul Mason (Conference convenor), Bishop Peter Ingham (Bishop of Wollongong), the Conference Committee and the APMN are to be commended for the way in which this conference was envisaged, planned, prepared and run - from beginning to end. The Spirit of God was 'tangible' in the spaces, the gatherings, and throughout the entire Conference program. It was a blessing to be involved in this inspiring Event. The challenge now is to keep the conversation alive back in our home parishes, our own small groups and the variety of ministries that we are all involved in so that we may always *lift up our hearts to the Lord our God!*



**AUSTRALIAN ACADEMY OF LITURGY
2015 CONFERENCE**

BRISBANE 6-9 JANUARY

CALL FOR PAPERS

THE THEME OF THE 2015 CONFERENCE IS:

The Word in Worship

There will be four particular aspects in focus:

Hearing the Word

Praying the Word

Seeing the Word

Singing the Word

The Council for the Academy welcomes submissions of short papers to be delivered at the conference. Please present a proposal (250-300 words) and include your full name, title, email address, telephone number, mobile phone number and mailing address.

Give the proposed paper a title, state its aim and indicate the area of relevance to the conference. Papers outside the scope of the conference theme can also be considered.

All proposals to be received by 1 September, 2014.

Proposals to be sent by email to: Dr Angela McCarthy
angela.mccarthy@nd.edu.au

FROM THE PRESIDENT

Dr Angela McCarthy

This year is about preparation for the conference in Brisbane, January 6-9. The time slot is earlier this year due to various other conferences clashing and the response from some members that the later time slot (as in Hobart) clashed with the opening of school for those who work in parishes with schools. RSCM are also having their conference in Brisbane at the same time in 2015 so there could be some melodic collusion between us!

Some of the State Chapters are focussing their meetings on preparation for our conference theme – The Word in Worship. This theme will be explored in four different ways: Seeing the Word, Hearing the Word, Praying the Word and Singing the Word. Each of these sub-themes gives us an opportunity to delve into the richer notions of the power of the Word in liturgy and how the presence of Christ is a reality through the Word in our midst. All of us engage in these different ways as we prepare, lead and participate in liturgy. We praise God with the Scriptures and are formed by them. In a different way, outside of liturgy, we engage in scholarship that develops our understanding of the Scriptures. Walter Bruggemann uses a Ricoeurian structure to view the psalms which he describes as *pre-critical, critical and post-critical*.¹ We can approach Scripture in a way that is entirely ensconced in our spiritual life, expressed in various forms of prayer and liturgy, a *pre-critical* use of the Word. Scriptural scholarship can be totally involved in the discovery of context and origin with analysis of varying kinds therefore offering a *critical* response to the Word. When we combine both these approaches and share the richness that both offer we have a *post-critical* engagement with the Word. Perhaps this is how our conference can develop our use of, and love of, the Word of God and so bring us to a richer place in our liturgies.

Some of you might have noted that Rev Dr Russell Hardiman's name has now been taken off the Editorial Panel. Russell is now in special care for those suffering

¹ Walter Bruggemann, *The Message of the Psalms: A Theological Commentary* (Minneapolis: Augsburg Publishing House, 1984), 15-16.

Alzheimer's disease and is very happy in his current phase. He is peaceful and happy to receive visitors and can have wonderful conversations about long ago events. He has made a substantial contribution to liturgy in Australia following Vatican II and has been a long and faithful member of the Academy of Liturgy.

We mourn the loss of Bishop Michael Putney. He too has been a proponent of the Second Vatican Council and has helped shape ecumenical dialogue both in Australia and the global community. A recent book, *Reforming Liturgy* (Hindmarsh SA: ATF 2013) edited by three of our members (Carmel Pilcher, David Orr and Elizabeth Harrington) is dedicated to Bishop Michael. There will be review in the next issue.

We look forward to our next conference and the richness that it will offer.

FROM THE CHAPTERS

New South Wales – Donrita Reefman

The NSW Chapter currently meets on 2nd Wednesdays of alternate months from 4:30 pm at Mt St Benedict Centre, Pennant Hills. We usually follow our meetings with dinner at a nearby Pizza restaurant (which is very nice!) At our first meeting this year Carmel Pilcher led a discussion on the chapter by Tom Elich on 'Participation' from the book *Reforming Liturgy*. Our last meeting was on Wednesday, May 14th. We agreed to focus this meeting on Chapter 5, 'Toward Inculturation: An Australian Indigenous Contribution' by John Francis Fitz-Herbert and Carmel Pilcher. Doug Morrison agreed to lead this discussion.

Queensland – Inari Thiel

The Qld Chapter is meeting monthly in the lead-up to the 2015 Conference. At our meeting on Tuesday, 1st April, we discussed issues arising from the March meeting of the AAL Council, and continued to refine plans for the conference.

South Australia – Ilsa Neicinieks.

The South Australian Chapter met on the 12th of March. As is our custom, we began the meeting with the segment we've dubbed 'What's on the boil?' Given that it was our first meeting for 2014 there was much to share. The main focus was to discuss an article in *Vatican Council II: Reforming Liturgy* entitled 'The Impact of *Sacrosanctum Concilium* on Protestant Traditions' by Stephen Burns. We agreed with Burns that the central mandate of the Constitution, viz. 'the restoration of full, conscious and active participation of the people,' has had a marked influence on both Catholics and

Protestants, but with varying outcomes. These were discussed and members went on to share other instances sparked by Burns' article, regarding the impact of the Vatican II Constitution on liturgical practice in their respective traditions.

Tasmania – Alison Whish

How do we rediscover the possibilities of worship in small communities? This is a sharp question arising from our Tasmanian context. Much of what we have inherited in churches with a liturgical tradition has been based on the expectation that the presider will be ordained and that there will be a team of people who will assist in the leading of the worship, e.g. musicians, readers, and others with specific responsibilities for the smooth and seamless carriage of the liturgy. More and more this is no longer the case.

A recent census of the Uniting Church in Australia's congregations has shown that nearly 70% of the present congregations are located in rural or regional centres, well beyond the suburbs of the state capitals. With the reality of 46% of those communities having less than 50 worshippers gathering for worship week by week, and many of them without the regular leadership of an ordained minister, the challenges to the style and form of worship become clearer. For traditions where worship is always sacramental, such developments add additional questions. This is the context we experience as our daily reality across Tasmania. As a local chapter we are actively wondering what that context means for the way we worship God, now and into the future. The chapter met on 7th May in Hobart.

Victoria – Tony Doran

As they have done for the last couple of years, members of the Victorian chapter meet on the second Wednesday of alternate months (March, May, July, September and November) at St Francis Pastoral Centre in Melbourne's CBD. We're grateful for the hospitality of the Blessed Sacrament community in providing this most central location. March's meeting was more lively than usual with ten members present and a number of apologies. Members shared news and made plans for the remaining meetings of 2014: in May, Bruce Barber spoke on preaching following the publication of his book *Lantern at Dusk?: Preaching After Modernity*. Bruce is a former Dean of the UFT. In July, Colleen O'Reilly will speak on her work on the revisions to Anglican Marriage rites and in September, Tony Way will offer a response to the Scottish composer, James MacMillan's intention to cease writing congregational music for the Catholic church and his assertion that 'too much Catholic church music caters to old hippies'. Both Colleen and Tony are members of the Victorian Chapter. A road-trip is planned for the final meeting of the year, a re-scheduled plan from last year. Tony Doran, who has been co-convenor for the past two years, will now be the sole convenor, D'Arcy Wood having retired from this role.

BOOK REVIEWS

O'Brien, Glen, *Christian Worship: A Theological and Historical Introduction*, Preston: Uniting Academic Press, 2013.

I was intrigued to discover how the author of this book, a Wesleyan Methodist, recently received in the Uniting Church of Australia, now serving for the Salvation Army in its training wing, would approach the breadth of theology and practice required in a book of the title *Christian Worship: A Theological and Historical Introduction*. This Anglican enjoyed the great sympathy Glen O'Brien has demonstrated for more traditional liturgical worship, and the insights of the author gleaned from many years of parish ministry. Indeed, the discussion questions presented at the end of each chapter earth the material in very concrete ways. I liked for example the suggestion that a call to worship or a benediction in the service needs eye contact, unlike an invocation (p. 166, 171), or the reminder that '[S]implicity was designed as the safeguard of inwardness' in Reformed worship (p. 75). A lifetime of reflection comes to the surface in such a condensed observation.

The basic structure of the book gives a theological introduction, expounds Biblical themes, then tracks worship through the centuries. Especially helpful were the sustained architectural images which focused themes for the chapter headings: synagogue, ecclesia, temple, auditorium, tent and finally (perhaps less successfully) kaleidoscope (might not cinema or shopping centre have served the function better?). The final chapters draw together the material under topical chapter headings: 'Symbols and Sacraments in Worship', 'Visible Words: Baptism and Eucharist', 'Celebrating Special Days and Seasons: The Church Year', and 'Putting it All Together: Preparing a Worship Service.' The metastructure, moving from analytical to more descriptive, then back to analytical presentations, was satisfying. The book is not long, consisting of one hundred and seventy-four pages, so its concision is one of its strengths.

I have two suggestions for a second edition. First of all, I would like the author to expand the Biblical sections, in particular to deal more thoroughly with the books of Leviticus and Hebrews, or alternatively to treat the topics of sacrifice, offerings and priesthood more substantially. This material is frequently overlooked even amongst Protestants yet is germane to any conversations on the nature of worship, and is an essential part of contemporary ecumenical debates. Such material would enrich the sections on post-Reformation concerns, the chapters on sacraments, and the nature of liturgical leadership more generally. If Jesus is our ultimate leader in worship, how does that impact the planning and execution of our weekly services? The inadequacies of Pentecostal ecclesiology, remarked upon by O'Brien (p. 102-105), might also be addressed under such headings.

Secondly, I felt that the role of music and singing received a little too much space in this volume, especially in the chapters on the New Testament and on revivals, though explaining to a Methodist that you can have too much song is unlikely to be affirmed! Though music played a significant role in the development of worship in the eighteenth and nineteenth century, other factors might have been highlighted: the changing locus of authority from pastor to congregation (see Hatch, *The Democratization of American Christianity*), or even the implicit sacramental structure of revivalist services (see Schmidt, *Holy Fairs: Scotland and the Making of American Revivalism*). On this score, however, I greatly appreciated the attention given by O'Brien to the fourfold shape of the service (p. 23), and the fourfold shape of celebration of the Lord's Supper (p. 170), for such phenomenology has proved to be productive not only in ecumenical deliberations, but also in enlivening appreciation of more traditional forms amongst practitioners suspicious of set liturgies. Post-moderns love stories and there is no greater story than that recounted in the life of the church in its weekly services.

O'Brien's generous approach to differences amongst Christian traditions is to be commended. Perhaps this emerges from his own story in the Wesleyan tradition (p. 142), or perhaps from serving in parishes in a number of different countries/contexts. We need more books which help us to understand and critique our own and others' strengths and weaknesses in worship. I suspect also that in future writing on liturgy we will need more significant prolegomena, more usual in systematic textbooks but in a world which is rapidly de-Christianising, the deep assumptions of liturgical expression will need greater exposition. In the meantime, I will be putting this book on my bibliography for units of study on Christian worship: this introduction gives us a great start under Australian conditions for exploring a balanced perspective on liturgical worship.

*Rhys Bezzant,
Ridley College, Parkville, Vic.*

Mark Earey, *Beyond Common Worship: Anglican Identity and Liturgical Diversity*, London: SCM Press, 2013.

This book considers the current state of play in the Church of England, with respect to liturgy at least. But the dynamics it engages are by no means limited either to the English or to Anglicans.

In the production of *Common Worship*, the Church of England has moved from a single Book of Common Prayer—reformation-era or modern—to a plethora of resources, from a book to a shelf full of books providing official resources for the church's prayer. As variety has increased, so has flexibility, and so has the need for

the liturgical formation and education of those who participate in—and especially those who preside in—worship. Earey himself has been deeply involved in these developments, serving at one time as National Liturgical Officer, as well as on the national Liturgical Commission, and also as lecturer in one of the church's seminaries. In *Beyond Common Worship*, he reflects on both the benefits that have come through *Common Worship*, as well as what he thinks is the mess that has been made, and the pressing need for future developments that keep the pace of change as the church embraces a necessarily missional mode with its now decade-long ecumenical endeavours in 'mission-shaped church'

Earey accessibly explores tensions between common forms and local needs, between the catholic and the inculturated, and he weighs the pros and cons of what the Church of England defines as authorized, allowed, and commended denominational resources (to which other traditions have their analogs). He also names the confusions and complications of official attempts to control the production and use of more complex liturgical resources (as with the many volumes of *Common Worship*). Whilst, as he affirms, the intent of such variety and flexibility is itself good, the point remains that the product is none the less a weak tool for missional innovation and what the mission-shaped church project has called 'fresh expressions of church.'

Considering what might be done about this, he evaluates different approaches: from official provision of structures rather than fully worked out services, to web-based directories, to local episcopal permissions to experiment away from norms, and more. He articulates the arguments of various groups 'pushing at boundaries,' and argues in his own voice to break out of a 'boundaries mindset.' To this end he considers theories of 'set thinking' (so concepts like intrinsic/extrinsic sets, well-formed/fuzzy sets) to argue not only that 'liturgical norms are no longer at the heart of Anglican liturgical identity' (p. 106) but that such a reality is not new. As he points out, the Royal Commission on Ecclesiastical Discipline asserted, in 1906, that official provisions were too narrow. And since then ecumenical canons are just one example of necessary (albeit local) re-visionings. So the current situation is in continuity with these shifts already undertaken.

To further destabilize contemporary attempts at uniformity, Earey commits the heart of his book to a discussion of 'What makes worship Anglican?' which, drawing on a range of sources and authorities, is brilliantly 'fuzzy' (in set theory terms) and which charts his path to greater liturgical permissiveness. Constructively, he ends the book with some proposals for amendments to canons, and case-studies of life-like conundrums faced by lively congregations thread through the book.

Because the Church of England's recent strivings for mission-shaped church have influenced not only the Anglican Church of Australia (notably, its report *Building the*

Mission-shaped Church in Australia) but also other traditions (note, for example, the burgeoning of interest in fresh expressions of church in the Uniting Church in Australia) this book will prove helpful in mapping the liturgical challenges also faced by antipodean communities committed to mission.

Stephen Burns,
Cambridge, MA, USA

Anne Elvey, Carol Hogan, Kim Power and Claire Rankin, eds, *Reinterpreting the Eucharist: Explorations in Feminist Theology and Ethics*, Sheffield: Equinox, 2013.

This excellent book, produced by a team of largely Australian (with some Aotearoa NZ-based) theologians, effectively—sometimes provocatively, always lively—crosses boundaries between sacramental and feminist theologies. The Australian-majority context of the essays is gestured by the Aboriginal cover art (‘The Spirit of the Lord is upon Me’ by Miriam Rose Ungunmerr Bauman) and it keeps re-emerging in the essays (and more art) between the covers. The inculcation of feminist values is manifest in the large editorial team and most importantly in the diversity of voices amongst the writers, each with their own topic at some sort of feminist/sacramental intersection. The essays range across emboldening narratives about the reinvigoration of religious life (Carol Hogan’s account of the ‘eucharistic metamorphosis’ of the Congregation of the Servants of the Blessed Sacrament), to exploration of Aboriginal womanist convictions and styles of meaning-making along eucharistic themes (Lee Meina Skye), to mediaeval visual art (Claire Rankin) as ‘sensual encounters’ with ‘unknowable mystery... seen, touched, caressed, loved,’ to feminist re-readings of the Roman doctrine of transubstantiation which tackle the ‘unconvincing’ theories of Catherine Pickstock (Frances Gray), to eco-feminist ethics beginning from re-visioning the offertory (Anne Elvey).

One highlight for me—though each reader might find their own, quite different from one another—is Carmel Pilcher’s account of the large 1995 papal mass at Randwick Racecourse in Sydney as an Australian example of inculturated liturgy, her sparkling distillation of principles of liturgical renewal, and her sanguine afterword which nevertheless comes to rest with a challenge: ‘while even diocesan and local pastoral leaders who are women continue to be invisible in the assembly’s prayer, then how can we subscribe to the teaching that the Eucharist reflects the church?’ (p. 51). Another is Kathleen Rushton’s careful demolition of *Missale Romanum*’s innovation in excluding women from the ceremonial scene of Maundy Thursday foot-washings. She brings this ‘distorting tradition’ to task with precise exegesis of scripture, of teaching on scripture, and of liturgical texts and practices which show recent official Roman

manoeuvring deficient. Another again is Kim Power's consideration of Christa as a means of 'embodying the eucharist' in which she sets Arthur Boyd's well-known painting 'Shoalhaven Crucifixion II' in a wider context of art depicting Christ as female: 'the Easter dawning of a divine horizon for women through the sacrality of the female body' (p. 179).

As might be imagined, not everything in this book will go uncontested by every reader. And as will be obvious, taken together these essays are highly eclectic with resources for theological reflection conceived very broadly. Their commonality is their intent to 'offer theologies of Eucharist grounded in ethics as well as mystery, able to embrace diversity in unity which privileges the discipleship of equals over clericalism and hierarchy' (p. 3).

I hope this book will be widely read—at least by every teacher of sacramental theology with women in their classroom, and every pastor with women in the congregations they serve. And by anyone interested in the vitality of contemporary Australian theology, of which it is a remarkable expression.

Stephen Burns,
Cambridge, MA, USA

Gail Ramshaw, *What is Christianity? An Introduction to the Christian Religion*, Minneapolis, MN: Fortress Press, 2013.

Gail Ramshaw is one of the church's foremost liturgical scholars, a laywoman from the Evangelical Lutheran Church in America who has over time published many books (mainly on liturgical language) with at least Anglican, Methodist and Roman Catholic presses and their related-but-not-always-the-same audiences. She has also, amongst other good things, shaped the ways in which worshipping assemblies in these traditions and others have received the Revised Common Lectionary (the book of readings, *Readings for the Assembly*, and her works on the RCL) and she has contributed eucharistic prayers to the official liturgical resources of a number of churches. Even so, she has spent most of her career teaching at a Catholic university—La Salle, in Philadelphia—from which she has recently retired, and this book gives us clues as to what she got up in her classrooms with the '3900 students who wanted, or did not want, to take my courses' (p. vii).

Although the design of this book is closely akin to her last one, *Christian Worship: 100,000 Sundays of Symbols and Rituals* (Fortress Press, 2009, reviewed in AJL by Anita Monro), in that it is replete with photographs, artwork, timelines, textboxes, glossaries, stand-out quotes in large-scale font sizes, suggestions for further exploration, and short-lists of topical books, it is not, bar one chapter, so much about worship. But nor is it any standard kind of systematics. Each chapter poses a question,

beginning with ‘Why is the Bible central to Christianity?’ and moving on through questions about God, Jesus, the Spirit and church, denominations, worship, church history, saints, the state, sex, science, and competing truth-claims. Each chapter itself offers ‘an answer from a scholar’ (so on God: Rudolf Otto, Jesus: Carl Jung, the state: Max Weber, sex: Mary Douglas, worship: Catherine Bell, etc) in addition to plural ‘answers from the churches.’ As well, there is the like of discussion of a different depiction of the crucifix which Ramshaw deems particularly appropriate to each topic. Neither a systematics nor a sociology of religion, the book intends to ‘objectively describe commonalities and at least some of the differences’ (p. 6) between Christians.

The result is insightful for many reasons: as an attempt to relate to the agenda of students coming, like it or not, to classes on Christianity, and to relate Christian faith in a context where some of those students may be practicing Christians—yet in turns liberated or disturbed by academic study—whilst other students may have only the most basic of ideas of what Christianity might be, and whilst others again might be wholly unfamiliar with Christianity, whose access—such as it is—to it is muddled by contemporary popular culture and its often erroneous takes on it. This itself is valuable, and something which will be appreciated by all who recognize the plurality and fragmentation of the contexts in which they teach or minister.

For those who know Gail Ramshaw’s other work, it is more engaging again: for fifteen or so years ago she wrote another book, *Under the Tree of Life: The Religion of a Feminist Christian* (second edition, OSL, 2004), which covered some of the same doctrinal ground in a disarmingly vivid and personal voice, and was likewise neither a conventional systematics nor stand-offish sociology, but a world away from this work in the realm of representation. The spacious methodological inclusion of perspectives from Otto, and Jung, et al, also contrasts in fascinating ways with some of her work which arises from a more ecclesial—though never from Gail Ramshaw feigning or deferent—sensitivity (e.g. her *Treasures Old and New: Images in the Lectionary*, Fortress, 2002) in which she retrieves scripture, its exegesis and durable and sometimes startling fragments of Christian tradition in ways quite different from this new book. Most of all, maybe: although different from her books for ecclesial readers this book certainly is about Christian doctrine, and if—as for example AJL editor Robert Gribben has claimed—eucharistic prayer is a systematic theology from a particular angle, across her writing Ramshaw suggests how deeply immersed in Christian doctrine a crafter of such prayer may be. Gail Ramshaw sets a very high bar.

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Christopher J. Ellis & Myra Blyth (eds), *Gathering for Worship: Patterns and Prayers for the Community of Disciples*, for the Baptist Union of Great Britain, Norwich: Canterbury Press, 2005.

I have to confess that I was quite unaware of the existence of this liturgical gem from the Baptist Union of Great Britain until introduced to it at a Queensland Chapter meeting of the Academy. Within twenty-four hours I had downloaded it onto my iPad and, along with *Uniting in Worship 2* and *Common Prayer: A Liturgy for Ordinary Radicals*, it is now one of the resources for worship and prayer that I take with me just about everywhere I go.

This significant volume marks a further step in the liturgical history of the Baptist Union of Great Britain. It is understood, within that tradition, to be both a natural and necessary extension of what has been previously undertaken, as well as being a contemporary contribution to the life of the wider church catholic. In his Foreword, David Coffey (General Secretary of the Baptist Union of Great Britain) reminds us of the words of Karl Barth: 'Christian worship is the most momentous, the most urgent, and the most glorious action that can take place in human life.' That conviction regarding the centrality of worship in the life of the Christian church is apparent in all that follows.

The intention and spirit of this resource reminds me very much of what we, in the Uniting Church in Australia, call 'Ordered Liberty'.... a strong plea to our ministers and lay worship leaders to gladly embrace the discipline of patterns for worship that are consistent with our theology and tradition while remaining free to achieve that goal with energy, imagination and creativity. David Coffey recognises, as we do, that there is often a preference for the 'liberty' at the expense of the 'ordered'.

Gathering for Worship, offers a wide range of really helpful material, including reflections on worship and guidance in its planning, sample patterns of worship, and prayers that have been especially composed or drawn from the resources of the wider church.

Worship in the Community of Disciples, provides an historical and theological reflection on the nature and purpose of worship and the shape for corporate worship that naturally, and traditionally, emerges from it, before moving into an extended exploration of the celebration of the Lord's Supper, offering seven patterns appropriate to different settings and occasions. These liturgies are worthy of serious reflection and there is much to be found in these rich and varied resources that Christians from various traditions will recognise.

Walking Together offers a theological rationale for how individuals are incorporated into the life of the worshipping community and provides liturgies for the blessing and dedication of children, the welcome and baptism of 'disciples' and reception into the

membership of a congregation. There are also liturgies for recognising new steps in faith, the transfer of membership from another congregation, reaffirming baptismal vows, giving thanks for faithful service and blessing members who are moving to another place. For much of the Christian church the absence of a service for the baptism of children will be occasion for regret and reason to anticipate continuing dialogue about why this should be so.

Covenanting Together provides liturgies intended to help church members renew their commitment to Christ and to one another in Christian community. There is a specific form for covenanting together where people with learning disabilities are involved, and a service to mark the beginning of a new congregation.

Ministry in the Community of Disciples offers liturgies for the commissioning of people for various forms of ministry ... deacons, elders and other leaders in local congregations. Then there are services for the ordination of ministers and their induction into particular ministries, services of induction for a youth minister and for chaplains, and services of induction into other specific ministries. These liturgies reflect the changing nature of ministry in the life of our churches and the wide variety of contexts in which ministry now takes place.

Living and Caring provides services for marriage, the blessing of a civil marriage, and the renewal of marriage vows.

Confronting Death Celebrating Resurrection offers liturgies for funerals and for the burial or scattering of ashes. There are specific resources for situations involving the death of children, or an incident of suicide or sudden or violent death.

Gathering and Praying for Healing provides a variety of liturgical forms for services of healing. There are also prayers that can be used in the home or hospital with those who are sick or near death.

Community in Prayer contains a wealth of additional prayer resources for use particularly in corporate worship ... opening declarations and invitations, opening prayers, adoration and praise, confession, assurance of pardon, lament, thanksgiving, intercession, petition, dedication and commitment, offering, blessings ... and a whole range of resources for the seasons and special days of the church year. In addition, there is also a collection of devotional prayers for individual or group use.

It will be readily apparent that this is a major liturgical publication. I commend it enthusiastically to readers of AJL for its theological integrity, its strong grounding in the liturgical tradition of the church catholic, and the breadth and richness of the resources it provides. At certain points it is unashamedly Baptist and that's as it should be.

In the Preface to the book we can read these words: ‘The Church is most truly itself when it is assembled to worship God, and in worship it expresses something fundamental about its own nature. It demonstrates that it is a community which owns God as supreme in all things, a community which listens expectantly for God’s word and which prays for and dedicates itself to serving the kingdom.’

Amen to that! *Gathering for Worship* will contribute in its own special way to helping that truth to become a reality in those congregations that choose to use it.

David Pitman
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Monique Ingalls, Carolyn Landau and Tom Wagner, eds, *Christian Congregational Music: Performance, Identity and Experience*, Ashgate, 2013, 228pp. + xiii

ISBN 9781409466024

A dozen presentations from an inaugural *Christian Congregational Music: Local and Global Perspectives* conference held at Ripon College, Cuddesdon, Oxford in 2011 constitute the bulk of this thought-provoking book. The English-based editors provide a ‘prelude’ in which they say that ‘by contributing to these timely discourses and contending that church music scholars must broaden their theoretical and methodological horizons, this book endeavours to point a way forward for future congregational music study’. (p. 1) They then go on to explain their decision to divide the contents into three parts: performing theology, interplay of identities, and experience and embodiment.

The first part of the collection, ‘Performing Theology’ two surveys of music in black congregations provide examples of the fieldwork that is vital in progressing the liturgical musicology first envisaged by such Roman Catholic scholars as M. Francis Mannion and Ed Foley in the early 1990s. These surveys are balanced by two more ‘philosophical’ reflections: one positing that the ‘ultimate goal of hymnody is that the singers, subjects and songs all must be ‘in tune’ (p. 49), whilst the other somewhat surprisingly, tries to draw ‘some playful connections’ between jazz and ‘Anglican ecclesial polity’ (p. 79).

Under the banner of ‘Interplay of Identities’ the second group of papers comprise some interesting fieldwork on Mennonite hymnody from an ethnographical standpoint, a welcome exposition of post-conciliar music struggles in the Catholic church of Hungary and two investigations of the Christian music ‘industry’ including the influence of Australia’s Hillsong phenomenon.

‘Experience and Embodiment’ collects together a reconsideration of the sensual theology of the eighteenth-century Moravian Church, a sociological reflection on the loss of

‘mystery’ in worship using Kracauer’s ‘The Hotel Lobby’, a fieldwork-based meditation on ‘really worshipping’ as opposed to ‘just singing’ and an insightful look at whether personal taste and matters of style do matter in making judgements about worship music.

While there are some nods towards the music of various long-established denominations, the bulk of the papers are concerned with musical issues surrounding various manifestations of evangelicalism, whether it be in black American assemblies or more generic Western-world congregations. The examination of these issues may at first cause readers who are interested in ‘liturgy’ (as it is classically defined and practised) to wonder whether there is anything of value for them in this collection. For those who are interested in how music operates in a ritual context the adoption of the term ‘Christian congregational music’ seems particularly disappointing, when the editors defend this choice by saying ‘often the same music sung within the bounds of a church service spills over into private devotion or civic ceremony’ (p. 2). At the very least, such a sweeping statement dies the death of a thousand qualifications. More optimistically, one of the book’s greatest strengths lies in its various attempts to get beyond the ‘contemporary’ versus ‘traditional’ music logjam of the so-called ‘worship wars’. In so doing it poses plenty of engaging questions for liturgists.

One fundamental issue revolves around questions such as ‘What constitutes worship?’ and whether worship can occur in a ‘virtual congregation’ of believers who simply share the same musical tastes though they never meet together. In other words, is music enough to facilitate worship in a context devoid of ecclesiological and ritual support systems? What role do human emotions play in such situations and can they be overvalued? Should the choice of music challenge or comfort the worshipper? How different should worship music be from ‘secular’ music? These questions point to the need (acknowledged by the editors) that a rich intersection of disciplines is required to achieve new understandings in this area.

Another important path forward is a realisation (forcefully argued in the final chapters) that issues of personal taste and musical style *do* matter in discussing worship music. There has certainly been a tendency in liturgical circles to neutralise the issue of style and measure music purely by its ability to fulfil a ritual function. An acknowledgement of sociological and hermeneutical factors outlined here suggest this narrow approach no longer serves ongoing discussions in this area.

This diverse and honest attempt to find new ways forward in an area as sensitive and as vital as music and worship deserves attention.

*Tony Way
Melbourne*

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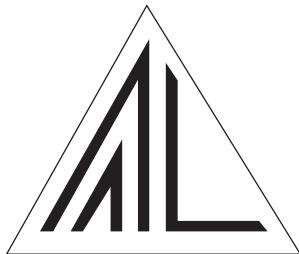
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