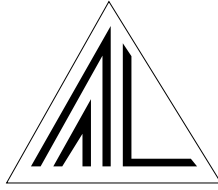




Australian Journal
of **Liturgy**

VOLUME 15 NUMBER 4 2017



AUSTRALIAN ACADEMY OF LITURGY

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Cover: Peter Schipperheyn. *Jesus is nailed to the cross*. 1992. Bronze panel in the Molloy Courtyard of the University of Notre Dame Australia, Fremantle Campus.

When they reached the place called the Skull, they crucified him there and the two criminals also, one on the right and the other on the left. Jesus said, "Father, forgive them; they do not know what they are doing." Then they cast lots to share out his clothing (Luke 23:33-34).

(Photo: by Angela McCarthy)

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Editorial



This issue of the Australian Journal of Liturgy holds some rather diverse material. Included in this issue is the public lecture given in Christ Church Anglican Cathedral by Professor Stephen Pickard. For those who attended the lecture it was a serene space and time in the midst of evacuation from a bush fire and we were grateful for the time, the peace, the excellent address, the ambience of the cathedral and the string quartet who calmed and lifted our spirits. Professor Pickard offered his reflection on the nature of liturgical worship in a land that is as diverse and unique as Australia. This is a very valuable reflection.

Paul Mason has the second part of his major work on *Musicam Sacram 50 Years On* and it truly is a gift that keeps on giving. This is part two of his address at the conference that gave an overview of this major written work. Paul has provided a very sound review of all the principles of *MS* and then has given a Pastoral Guide that is easy to use for future pastoral application. One of the disappointments that he notes is that the responsorial psalm is the musical ingredient that is most often not sung in parishes. This can only be eased with good cantor training and encouragement. As this journal goes to print we will be enjoying the Australian Pastoral Musicians Conference – Sing With Joy! – over here in Perth at the rather spectacular Scarborough Beach. At this pastoral music conference there will be a band of very good presenters who will encourage all kinds of excellence in music to over 300 participants.

At our Kurri Kurri conference Paul Taylor also presented a short paper on music – focusing on *Catholic Worship Book II*. He did not write a formal paper but included in this issue are his answers to many questions asked about this major new hymnal. In our last issue D'Arcy Wood reviewed it from his position as one who has been involved ecumenically in music for a very long time and he said it was a 'monumental achievement'. While this is not the usual fare of the *Australian Journal of Liturgy* it is a way of providing a view of the process that will be valuable should future publications be required.

Bryan Cones was also a presenter at our conference and has produced a written version that has been extended. This paper has been reviewed and revised and comes from a very specific stance that might not be the view of others who know the liturgical environment of which he speaks. His trans-cultural experience between the USA and Australia has given him a particular lens through which to view liturgical environments.

This year's *Societas Liturgica* conference was held in Leuven and we have two responses from that event. Thomas O'Loughlin from England saw a copy of this journal in New Zealand and then in conversation with Australians at the conference offered to write a paper for our journal and this has been most gratefully received. He considers the introduction of new Eucharistic Prayers into the Roman Catholic liturgy and the implications for this major change. It does not sound major more than 50 years further on but it was a very major change for the Catholic community. He asks the question about how much is needed and why and what value there is in the specificity of unity.

Also as a contribution to this issue is a summary of the conference from Jenny O'Brien. We are grateful to Jenny for this summary of ideas and activities of *Societas Liturgica*.

There are three book reviews holding a diversity of views. Irwin's book on the sacraments is a very good and useful book for those who wish to learn more about the sacraments and it is very accessible. Frank Moloney's book is a very careful exegesis of the Gospel accounts of meals with Jesus and the important implications for the discussion in the Catholic Church about divorce, remarriage and reception of the Eucharist. Tom Scirghi's latest book on preaching is a gem!

By the next volume of the journal we will be further along the way with the preparations for our conference in Perth in January 2017 and we will share some material about that future delight.

May the coming liturgical year bring many blessings.

Worship under the Southern Cross: cosmos and liturgy down-under

Professor Stephen Pickard



Stephen Pickard is Executive Director of the Australian Centre for Christianity and Culture; Professor of Theology, Charles Sturt University, Canberra, and an Assistant Bishop in the Anglican Diocese of Canberra & Goulburn. His teaching and writing is in the area of ecclesiology, ministry and public theology.

ABSTRACT

What does it mean to worship God under the Southern Cross? Is it any different from any other place on the earth? How does the antipodean particularity of the cosmic horizon impact, form and expand our understanding of the nature of worship, the God who is worshipped and the character of the worshipper? This article explores these questions through an extended reflection on the relationship between cosmology and liturgy within an Australian setting. The cross that shines as a light is different from the cross of Calvary but of course related. The impress of the land is felt keenly; the vastness of the sky generates awe. One consequence is that the remarkable variety of Christian traditions and backgrounds that contribute to Australia's and diverse peoples has to be recalibrated in relation to the cosmic particularities of the place. Inherited traditions undergo an inevitable transformation. This points to some deep commonalities across Christian liturgical traditions as well as continuing differences. The task of Christian liturgical inculturation cannot afford to ignore the nature of the place in which worship is offered, under the Southern Cross.

Worship and the plenitude of God

The late Daniel Hardy said of worship: 'In its primary sense, it [worship] designates the response evoked by that which is recognised as the source of all order and energy in existence. The response is not self-generated but elicited by the quality of what or who is recognised, by a glory whose plenitude elevates the human faculties responding to it.'¹ This suggests that the first and most important dimension of worship is its concern with plenitude and the idea of God.

¹ Daniel W Hardy, art. 'Worship', in P. B. Clarke and A. Linzey (eds), Dictionary of Ethics, Theology and Society (New York and London: Routledge, 1996), 896-900. This reference 896.

Hardy comments that while this plenitude is neither contentless or formless it 'always exceeds grasp by human conceptions and practices.'² The worship of God occurs through the dynamic interplay of the fullness of God in determinate media enacted or performed by human beings. Reference to 'media' includes all those elements that constitute the medium through which worship occurs e.g. scripture reading, preaching, music, bread, wine, prayer, architecture. The danger is always, and particularly the case today, that worship succumbs to a preoccupation with the media of worship. For example, under pressure to maintain religious identity faith communities tend to emphasise their points of difference e.g. worship practices (word or sacrament), tradition, ecclesial form, bible, doctrine, music etc. And they argue these differences 'which are essentially differences in the use of determinate media in worship – to such an extent that the fundamental dynamic of worship is lost'³. In short the first responsibility in worship is to attend to the plenitude of God's presence; the Divine abundance filtered and embedded through the workings of the world. And this is on any account an exceedingly complex task made even more so when it comes to the task of liturgical inculturation.

On the specific matter of liturgical inculturation my brief for this address has been stated thus: Christian liturgical inculturation is often discussed in terms of finding an appropriate place between the two poles of the particular and the universal. I am asked: is this a viable paradigm in multicultural Australia where there are multiple universal poles and many competing particularities in any one community? Is there an alternative paradigm? How do we move forward in inculturating Christian liturgy in our Australian context and in our own particular communities? These are important and fundamental questions. The task of responding intelligently and sympathetically to the sheer variety of expressions of Christianity that are part and parcel of multicultural Australia is indeed challenging. I have chosen to locate this set of issues in the context of a wider consideration of the cosmic horizons that are unique to the peoples of Australia who worship under the Southern Cross. Hence my subtitle 'cosmos and liturgy down-under'.

Under the Southern Cross

The phrase 'under the Southern Cross' points to the fact that the concern of this address is not about worship in general; or even worship within late modernity in the secular West. My concern is fundamentally of a cosmic quality from a particular vantage point. As inhabitants of the largest Island continent on the planet, *terra Australis* – the land of the south – our Christian liturgical life occurs under a particular configuration of the stars signalled by reference to the Southern Cross.

² Hardy, 'Worship', 896.

³ Hardy, 'Worship', 898.

'Under the Southern Cross', places us in a particular location which is very different from our European neighbours far to the north. The Southern Cross is not visible beyond 25 degrees, latitude north and below that it is only periodically visible. Is there a relationship between our place in the cosmos and the inculturation of Christian worship?

To open up this matter I refer to a prayer composed in 1998 by the then Catholic Archbishop of the Archdiocese of Canberra, Francis Carroll at the formation of the Australian Centre for Christianity and Culture in Canberra (www.acc-c.org.au).

Prayer for the Centre

God, powerful and gentle,

You love this southern land

And all its peoples, old and new.

As the cross shines in the heavens

So may Christ bring light to our nation,

As the waves encircle our shores

So may your mercy enfold us.

May the God who formed our southern land

Be for us a rock and strength.

May the God who rules our southern seas

Keep us safe from every storm.

May the God who made the southern skies turn

Our darkness into light.

As Canberra is a meeting place

Central to the Government of Australia,

So may this Centre be a true meeting place

Where all God's people may gather in a spirit of prayer,

A spirit of unity of minds and hearts; and

Where we may share in the very Communion of God,

Father, Son and Holy Spirit.

We make our prayer through Jesus Christ our Lord. Amen

It is a signature prayer for an ecumenical centre with a vision and purpose to foster a fresh creative interaction between Christian faith and Australian culture(s). In terms of the title of this address the reference to the Southern Cross constellation grabs our attention:

As the cross shines in the heavens

Here is an evocative image of the overarching signature of the divine upon the country and peoples of Australia. I want to suggest that there are at least three dimensions to this cosmic horizon.

First, I note that it is the cross that ‘shines in the heavens’. It is not the cross pitched on Calvary, a gruesome symbol of suffering; but a cross that emanates light. This Johannine cosmic orientation becomes a point of unity and common vision for the country. It is a symbol of light in the darkness of our space and time. It has all the ingredients of a spiritual sensibility that can gather our particularities – diversity, differences, prejudices. It is signaled in that well known and loved Psalm 8:

O Lord, our Sovereign,

When I look at your heavens, the work of your fingers,

the moon and the stars that you have established;

Star gazing has been the occasion for a great deal of worship in the ancient world. Though of course in the Hebraic tradition of Genesis chapter 1 the constellations are the lesser lights reflecting the greater light of Yahweh. We have to do here with the first sense of cosmology more akin to astronomy and astrophysics, the sense of awe and wonder and the associated attempt to give an account of the universe in all its mystery and grandeur. Though even this cosmological perspective in Psalm 8, is attentive to the smallest structure of matter; the earth itself and human beings as part of the whole system:

what are human beings that you are mindful of them,

mortals that you care for them?

The liturgical prayer of Archbishop Francis references this sense of the cosmos in which we live and move and have our being. It is almost too big; too overwhelming. Who has not felt that and allowed it to become the occasion for prayer and worship?

This leads to a second dimension of this cosmic horizon of the 'cross that shines in the heavens'. It is more than purely a matter of astronomy and wonder. The cosmic vista also points us to an ordered world, its establishment, its significance and consequences for life. Understood in this way cosmology 'is an account of or orientation to the universe as that account has public meaning and lived personal importance'.⁴ Here is a valuing of cosmology as recognition of the way the universe has been ordered and 'how the wise will organize their lives'. In this vein Archbishop Francis prays that the cross that shines in the heavens might provide wisdom for ordering of a people:

So may Christ bring light to our nation

Our cosmic horizon, while it includes our astronomical observations also constitutes a world view; a way a people read their landscape and lives as well as a vista inviting inquiry and evoking wonder.

A third dimension of worship 'under the Southern Cross' trades on a use of cosmology more familiar today. The stars are far away and only indirectly impact on life on earth. However, cosmology increasingly involves the participation of human beings on the planet as part of an ordered whole. Cosmos includes the earth itself 'rocks and seas and weather and a huge but fragile variety of species of life – a habitable system that is indeed affected by human social action'.⁵ Earth system science is the study of this contemporary name for this whole-of-universe and human impact in what is now termed the age of the anthropocene.⁶ As Gordon Lathrop states, the cosmos has become 'the blue planet of which we are a self-reflective, speaking, ritualizing part'.

The Archbishop's prayer resonates with this last and more recent approach to the cosmos. The fundamental elements of our experience of cosmos are signaled: earth, land, oceans, skies, ancient people, newcomers. And this vast cosmic environment, from smallest to largest, simplest to most complex, animate and inanimate, becomes grist for the liturgical mill of worship 'under the Southern Cross'. The Archbishop captures the vision for the Centre as he makes his prayer for the unity of human life within the world circumscribed by such a cosmic horizon.

⁴ Gordon W Lathrop, *Holy Ground: A Liturgical Cosmology* (Minneapolis: Fortress Press, 2003), 7.

⁵ Lathrop, *Holy Ground*, 8.

⁶ See Clive Hamilton, *Defiant Earth: The Fate of Humans in the Anthropocene* (London: Allen and Unwin, 2017).

This brief reflection on worship ‘under the Southern Cross’ raises some questions for us. How might Christian liturgical inculturation take account of the multilayered cosmology i.e. the observed universe, social meanings and ordered life, and care for the earth? And more to the point, how might life under the Southern Cross provide a particular filter for liturgical renewal? It’s not any kind of cosmology but a particular one by virtue of our place in the heavens and earth. This place is clearly, from a cosmological point of view, not derivative of another place, a ‘mother country’ from afar? How is this place related to other places where the Southern Cross is unavailable to sight? And what does the character of this particular place on the blue planet that we occupy imply for the diversity of cultures, races and interests of the peoples of *terra Australis*?

Cosmic horizons for spiritual formation

To be a worshipper of God under the Southern Cross invites reflection on the particular ways in which the spiritual sensibilities of the peoples of Australia are shaped and formed. Such shaping and forming is not usually overt and immediately present to consciousness. For the most part it is background influence; operating in an osmotic kind of way upon our lives. A sort of cosmic spiritual radiation. I think for example of a fish in water. If such a fish ever became a self conscious being the last thing it would become aware of is the water in which it swam. It is a bit like the air we breath. It is so natural and so much a part of existence and so embracing yet at the same time entirely background to our consciousness. Yet it gives us life and vitality. Our particular cosmos down under operates in a similar fashion with regard to our spiritual sensibilities. Good liturgy is attuned to such fundamental background shaping factors and brings the impress of these basic constituents of our life and environment to birth in a variety of forms of worship. This belongs to the process of liturgical inculturation at the most fundamental level.

With this in mind I want to return to a theme that has preoccupied my own theological reflections for over a quarter of a century. In a 1998 address at St Mark’s National Theological Centre in Canberra I explored the theme of gospel and spirituality in an Australian setting under the general title of the ‘view from the verandah.’⁷ With hindsight I realize it was my first exploration into the nature of the cosmic horizon for the spiritual sensibilities of Australians, irrespective of their background, ethnicity, language or culture. It was in fact an attempt to identify something of a universal character for a particular time and place i.e. under the Southern Cross.

⁷ ‘The view from the verandah: gospel and spirituality in an Australian setting’, St Mark’s Review, Winter, 1998, 4-10.

In this context I believe it is possible to identify a number of different orientations on the sacred in Australia. Each one has an impact on our spiritual sensibilities and the worship we offer the God of Jesus Christ. One approach to the sacred in Australia is what has been termed the 'centric myth'. It is a preoccupation with the centre as the location for our spiritual identity and possibilities for transformation. The Australian spirituality quest has resolved itself for many people (writers, theologians, poets, artists, four wheel driving explorers) into a metaphorical and literal journey to the centre of existence; to the desert or 'inner spaces'. This approach was a feature of David Tacey's important book, *The Edge of the Sacred* in 1995.⁸ The centric myth makes much of the fact that life on the edges of this continent and the refusal to journey inwards is symptomatic of a basic Australia lack of nerve about interior or spiritual matters. We prefer to live at a distance from our real selves and to this extent we thwart the possibilities of personal, social and environmental harmony.

An alternative to the centric spirituality is an everyday spirituality at the edges or margins. This orientation to the sacred suggest that spiritual sustenance is to be found in relationships with others in the everyday existence of life in the suburbs of urban Australia, gardens and friendships. Essentially a corporate venture which finds God in the everyday. One does not have to leave home base and move into interiority, emptiness and denial. Rather freedom and spirit is found in the mainstream of everyday life which because of the demographics of Australian population is life at the margins and edges of the continent. This is a spirituality not of desert seekers but fringe dwellers.

Of course both these orientations to the sacred have something important to say to inhabitants of this continent. The centric orientation translates into a Christianity that is strong on denial and suffering with a consequent tendency to undervalue materiality and bodiliness. The centric myth is funded by theology of transcendence: the Divine is the mystery beyond the horizon of present existence. The fringe dweller margins and edges are spirituality funded by a theology of immanence. Up close and personal together in the everyday is where joy and delight and freedom bubble up: the Divine erupts from within the known in surprising and unfamiliar ways. The two approaches are not mutually exclusive but the Gospel does look quite different from within each of these approaches. And the transposition of these approaches into liturgical life is an important inculturation project for the churches of Australia.

However, the above two dominant orientations to the sacred represent half way houses for a properly cosmic horizon under the Southern Cross. Why do I say this? First, talk of centre feeds off edges, margins and fringes. They are co-related and often opposite poles. Second, both discourses are focused on Australia as a continent i.e.

⁸ David Tacey, *The Edge of the Sacred: Transformation in Australia* (North Blackburn, Victoria: HarperCollins, 1995).

earth, land. And this land focus affects our understanding of the spiritual sensibilities of Australians. Yet for Australians our cultural formation and spiritual senses are shaped by not one fundamental reality i.e. land, but three i.e. land (continent), ocean (we are the largest *island* continent), and finally sky (under the Southern Cross). Furthermore, since by far the majority of those who live on this continent live on the coastal fringes, the fundamental experience for such people is not one of living on the edge or at the margins in relation to a mysterious and illusive centre. Rather, the fundamental experience is one of living at the point of intersection of three great realities. Of course the natural rejoinder to this is to point out that for those living outback, so to speak, they know only land and sky. Which for the most part is true though they too crave the opening of the heavens to complete the trinity of land, sky and water. The significance of water is felt in direct proportion to its absence. Without the three none can survive.

As Australians we live and move and have our being in the in-between places. We live in the cracks of the cosmos, the cracks of human existence, the interstices, intervals and corridors of common life. This is the place where wisdom takes her stand and where wisdom is to be found as the writer of Proverbs reminds us (Pr. 8:1). Our spiritual life has to be carved out of the cracks, the in-between places that expand or contract. This depends upon a whole range of factors that can be uncomfortable and barren, or places of abundance and fertility requiring of us great resourcefulness and resilience. This is the fundamental matrix for our spiritual identity as people under the Southern Cross.

I have suggested that the fuller cosmic horizon for life under the Southern Cross is threefold: continent, ocean and sky. This is beautifully captured in Archbishop Carroll's prayer. Moreover, in terms of my earlier discussion of the multilayered dimensions of cosmos we have to reckon with a world of rich social meanings for people living together under the Southern Cross. We make sense of our lives in terms of the physicality of our place; in terms of the socially constructed world which emerges from that wider cosmic mix. Finally, we are more aware than ever that we come from the cosmos and we return to it and we are truly earthlings or groundlings as the writer of Genesis states it. And as a result we share a responsibility for the cosmos we inhabit.

Our sensate life generally, and its impress on the formation of our spiritual sensibilities, is deeply impacted by this multilayered cosmic horizon in which we live and move and have our being.⁹ What then might this have to say to the task of Christian liturgical inculturation? What is involved in re-thinking liturgy cosmologically? And how might this deepen our attentiveness to the plenitude of the Divine being manifest in the face of Jesus Christ?

Theological recalibration of our cosmic sensibilities

Worship under the Southern Cross is worship against the backdrop of a particular cosmic horizon which, in some significant respects, is a celebration of seasons and feasts 'against the grain'.¹⁰ Moreover, it is appropriate that the significance of this multilayered cosmic horizon is woven more densely and intricately into our liturgical life as Christians in Australia regardless of our background, culture and particular religious or church tradition. Furthermore, the task of inculturation is more than simply drawing explicit attention to the intersection of the great cosmic realities in our liturgical life. As Archbishop Carroll's prayer indicates these realities are to be brought to bear upon the wisdom of our ordered life together.

Liturgically this raises fundamental questions about language and the spaces between words i.e. the purposeful silence in between; the rhythm and movement of liturgical life e.g. journeys to the centre; delight and rest at the fringes; wonder at the heavens; humility before the God of all things; intercession for those caught in the cracks and painful places of life. This givenness of our particular context seeks from hymnody a different voice in tune with antipodean sounds. Perhaps above all in such a cosmic context gratitude, thanks and wonder will have a particular shape and character. There is so much. It is so big, even overwhelming, such is the plenitude of God in which we are immersed.

⁹ This is a large and important area that warrants far greater attention than it has received. See Mark Wynn's discussion in, *Renewing the Senses: A Study of the Philosophy and Theology of the Spiritual Life* (Oxford: Oxford University Press, 2013). Wynn concludes his study thus: '[P]erhaps the appearance of the sensory world can be saturated with the very insights which are characteristic of "enlightenment" or spiritual maturity, so that our engagement with the sensory world need be no "distraction" from the concerns which are proper to the spiritual life, but instead a way of acknowledging and being addressed by those very concerns' (194). The implications of this linking of sensory world experience and spiritual sensibilities is critical for liturgical inculturation. Experience and reflection through the senses becomes a profound constitutive element in the spiritual life of a people in a particular place and time.

¹⁰ Gerard Moore, 'Sacramentality: An Australian perspective' in Stephen Burns and Anita Munro eds., *Christian Worship in Australia: Inculturating the Liturgical Tradition* (Strathfield, NSW: St Paul's Press, 2009), 147. Moore writes: 'The key Christian festivals have no clear connection with the life and rhythms of this continent, and while celebrated with the same European-inspired rites these liturgies are understood in a different, and in some case indifferent, spirit.....The reluctance of northern liturgists to explore fully the "nature" setting of the liturgical year, combined with the dominance of "northern" thinking amongst church authorities, means that Australia will continue to celebrate seasons and feasts against the grain.'

In my experience the immensity and expansiveness of the southern sky both by day and night is most captivating and a source of wonder. Having lived for many years in the UK I felt the absence of the high sky deeply. Tim Winton's reflections on the sky are worth listening to. 'In the desert the night sky sucks at you, star by star, galaxy by galaxy, until you begin to feel you could fall out into it at any moment. In Australia the sky is not the safe enclosing canopy it appears to be elsewhere. It's the scantiest membrane imaginable, barely sufficient as a barrier between earthbound creatures and eternity. [The sky] has perilous depths and oceanic movements. In our hemisphere the sky stops you in your tracks, derails your thoughts, unmoors you from what you were doing before it got you by the collar.'¹¹

Winton captures so well this spiritual sensibility of the landscape in its threefoldness (land, sea and sky). The title of his 2015 book *Island Home*, immediately signals his sympathy with the impress of the cosmic horizon under the Southern Cross. He states it clearly 'I grew up on the world's largest island.'¹² As the inside cover of the book states 'For over thirty years, Winton has written novels in which the natural world is as much a living presence as any character, and what is true of his work is true of his life.' Winton speaks of 'the endless clear space behind people, the towering skies and open horizons ... the dreamy white beaches and mottled limestone reefs at low tide, sculpted dunes at sunset' (4), the Australian life 'and the wild spaces that made it possible' (7). Winton perceptively notes that 'Australia the place is constantly overshadowed by Australia the national idea, Australia the economic enterprise' (10). He wryly remarks that 'There's no denying the power of these conceits' (10). But Winton offers a wealth of liturgical resources when he observes: 'I'm increasingly mindful of the degree to which geography, distance and weather have moulded my sensory palate, my imagination and expectations. The island continent has not been merely background. Landscape has exerted a kind of force upon me that is every bit as geological as family. Like many Australians, I feel this tectonic grind – call it a familial ache – most keenly when abroad' (10). Winton observes that during his European sojourn what separated him from citizens of the 'Old World' was more than language and history. 'I hadn't given my own geography sufficient credit' (10). It leads him to state that "Australia is still a place where there is more landscape than culture' (16).

Winton's perceptive reflections suggest a vocation as an Australian landscape liturgiologist. For example, what interests me exceedingly are the consequences and implications for Christian liturgical inculturation in an Australian Island home of comments by Winton like 'This country leans into you. It weighs down hard.

¹¹ Tim Winton, *Island Home: A Landscape Memoir*, Penguin Random House, 16.

¹² Winton, *Island Home*, 9. Following page numbers in text refer to *Island Home*.

Like family. To my way of thinking, it *is* family' (23). And in reflection on how 'physically relentless' the landscape is Winton alludes to the hauntingly paradoxical sense that it feels 'as if this continent is more air than matter, more pause than movement, more space than time. [The place] imprints itself upon the body' and the mind is 'constantly struggling to catch up' (20). In short of the Island 'there is so much more of it than us.... The encounter between ourselves and land is a live concern.....'here our life in nature remains an open question and how we answer it will define not just our culture and politics but our very survival' (21).

In terms of this present conference we might well add that the open question regarding nature will define also the form and shape of our liturgical inculturation. To press this a little what are the liturgical implications of a landscape that is 'more air than matter, more pause than movement, more space than time'? How might the great unfinished project of Christian liturgical inculturation be so infused with the particularities of the cosmic horizon of Australia that involve purposeful silence, waiting, hoping, and wonder at the Divine 'leaning into the world'? There is such a richness here to give form and shape to our liturgical traditions and great Christian festivals. One scholar refers to the 'spiritual pull of the landscape' and I take that to be an inclusive reference to much more than earth itself; more akin to the richness of the cosmic horizon of *terra Australis*.¹³ The island home under the Southern Cross assumes a quasi sacramental quality that needs to seep into our liturgical life. As Winton so eloquently states about the land: 'it's in our bones like a sacramental ache' (24). The triune sacramentality of the landscape needs to find a place within the broader triune life of the God of this place and all places. This particularity of place includes a universal trajectory and pull into the plenitude of God. A case in point of transcendence from within.

Under the Southern Cross is the particular liturgical place and time in which we have to find a true worship of God. The liturgologist, Gordon Lathrop appeals to Paul's sermon at the Areopagus as a clue to finding the appropriate liturgical place and time. In conversation with Paul's speech Lathrop comments, 'God has provided all the nations of the whole earth with "the times of their existence and the boundaries of the places where they would live" (Acts 17:26). Liturgy, first of all, acknowledges our times and places, both of which have to do with our location on the earth, under the sky.'¹⁴ Lathrop is quick to point out that these cosmological boundaries or horizons 'remain permeable, open towards God, first "so that they would search for God and perhaps grope for and find God"'. Lathrop continues, 'But, then, the times and places become the location for the celebration of the gospel itself, for "indeed God is not far from each one of us"' (Acts 17:27).

¹³ Moore, 'Sacramentality', 147.

¹⁴ Lathrop, Holy Ground, 173.

Lathrop's comments provoke an important question about the theological backbone for our considerations on cosmos and liturgy? It is an important, indeed critical question. The cosmic perspective offers a particular Christological and Pneumatological emphasis for the three great festivals; Christmas, Easter and Pentecost. For example, the creative Word that orders the heavenly constellations becomes the bright morning star signaled by a stable when the 'word became flesh and dwelt among us'. The story of Christmas is preeminently a story of God's enfleshment (Jn 1:14); a divine tent is pitched in the world in a particular time and place under a star. Jesus Christ, the One between heaven and earth; the mediator not at a distance but at home within the cosmic horizon of the world of human beings. The Christmas story is a story of God's cosmic presence up close and personal. Easter can be read as the recreation of the cosmic vision through the solidarity, suffering and resurrection of Jesus. The cross is transposed from a cross of shame into a cross that shines brightly from the heavens. Pentecost becomes the festival of the life giving Spirit of Jesus (1 Cor. 15:45). This Spirit is, in Tim Winton's phrase, 'the shifty Spirit' who blows where it pleases giving fresh energy, joy, delight and welcome comfort for those who live the in-between life under the Southern Cross. These three Christian festivals provide the fundamental constituents of the Divine plenitude which is the source and energy of all life. The triune pattern and content offers an inexhaustible abundance of renewable energy and structure that does not suffer entropy nor loss of purpose. At this point theological themes, the Christian liturgical year and the particular placement of the peoples of Australia under the Southern Cross emerge as the critical matrix for Christian liturgical inculturation.

Conclusion

I want to return to where I began with the task that I had been set for this address. How do we move forward in inculturating Christian liturgy in our Australian context and in our own particular communities? I have set the particular challenge of responding intelligently and sympathetically to the sheer variety of Christianities that are part and parcel of multicultural Australia in the context of a wider consideration of the cosmic horizons that are unique to the peoples of Australia. I do not have any flashes of insight regarding how to respond to all this variety and diversity each claiming or deserving a voice and place liturgically. It is never that simple anyway. As I indicated at the outset of this address Christian liturgical inculturation is an inherently complex project. However, what I am suggesting, in the light of what I have offered tonight, is that the particular local forms of Christianity that have come from other shores, that have developed here over time, require re-orientation, even as they make their own unique contributions. The fundamental orientation is given in and with being under the Southern Cross. Winton again is worth quoting. Australia 'is a place that eventually renders people strangers to their origins. It retains a real, ongoing power to bend people out of shape, to transform them However stubbornly many of us might resist its influence, it moves us on somehow'.¹⁵ The place of our habitation down-under renders all people strangers to their origins and this is what gives to the peoples of Australia a particular commonality and connection. This is grist for the liturgical mill.

The cosmic horizon of the place at this time in our history requires proper and sustained attention. In this process the determinate media of worship and the many practices, rituals and accompanying details can be bathed in a fresh light and transformed through acknowledgement and recognition of the particular cosmic horizon of Australia. This horizon is more than mere background; it seeps into the everyday. It impacts on our spiritual sensibilities at the intersection of the great Australian trinity of land, sky and sea; it becomes the stuff of a particular and as yet underdeveloped liturgical inculturation under the Southern Cross.

¹⁵ Winton, *Island Home*, 28.



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Musicam Sacram 50 Years On: A Gift That Keeps On Giving (Part II)

Paul Mason



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ABSTRACT

This is Part II of the article. Part I was published in Volume 15 Number 3 2017. The article revisits Musicam Sacram (MS) after 50 years to see how useful its key principles are in helping to assess contemporary pastoral questions on music in the liturgy. The article examines two pastoral questions - (1) How much singing is appropriate for a particular Mass, and (2) What singing has priority at a particular Mass? Part I considered the problem answers to these questions in various National Guidelines on music in liturgy, such as Music in Catholic Worship and Sing to the Lord, and went on to consider the Principle of Degrees of Participation (MS 28-36), the first of a number of relevant key principles outlined in Musicam Sacram. Part II continues with consideration of the principles of Intrinsic Musicality (MS 6), Importance (MS 7) and Diversity of Forms (MS 16a), developing a simple Pastoral Guideline in response to the two questions at hand, based on the principles from Musicam Sacram.

The Principle of Intrinsic Musicality

In considering the priority for singing, MS says, firstly:

parts especially should be sung which **by their very nature require to be sung**, using the kind and form of music that is proper to their character (MS 6).

Some parts by their very nature are meant to be sung, though on occasion they may be recited (e.g. the Gloria). Their kind and form of music is generally an especially composed song with accompaniment or a more elaborate chant, such as the Lord's Prayer (melodic range of six or more notes with a variety of intervals). Other parts by their very nature are more naturally recited, though on occasion they may be chanted (e.g. the Greeting, the Prayers). Their kind and form of music is generally a simple unaccompanied cantillation. These distinctions have existed for more than two thousand years. Saint Paul wrote: 'sing hymns, psalms and spiritual songs' (cf. Eph 5:18-19 and Col 3:16). The distinctions between these types of songs is not knowable, but scholars have clearly identified that there were differences in forms of song for the entire history of Judaeo-Christian liturgical music. John Smith names two over-arching categories from his study of ancient Jewish ritual song forms: (1) *šir* (song - e.g., the *birkat haššir*, or blessing song), and (2) cantillation.¹ Willi Apel names two over-arching categories from his study of Gregorian chant as (1) Free Composition, and (2) Liturgical Recitative.²

Based on these studies there are consistently two over-arching categories of liturgical song identified - Song (by their nature, require to be sung), and Cantillation (by their nature, more naturally recited). Joseph Gelineau identifies the full range of liturgical song forms as a continuous palette of musical colour, from the threshold of speech-only to the extreme of music-only; from words to instruments. In this palette he identifies a range of liturgical song forms, including acclamations, dialogues, proclamations, litanies, psalm singing, psalm responses, antiphons, hymns, sequences, songs with refrains, arias, motets, polyphonic masses, *jubilus* and instrumental music.³ The first three of these song forms can be clearly categorised as 'Cantillation.' Except for instrumental music, the rest are categorised as 'Song' in its various forms. Based on this analysis, the various songs, which by their very nature require to be sung, can be prioritised over others. This can be shown diagrammatically in each of the three categories (degrees) of song.

The following table shows the combination of the convergence of the degrees of participation of the said Mass and sung Mass into one normative sung Mass (*Missa in cantu*), and the priority for singing those parts which 'by their nature require to be sung' (MS 6):

¹ Smith, John Arthur, *Music in Ancient Judaism and Early Christianity* e-book (New York, NY: Routledge, 2016), p 127-128 loc 3958-3978.

² Apel, Willi, *Gregorian Chant* (Bloomington & Indianapolis, IN: Indiana University Press, 1958), 201-464.

³ Gelineau, Joseph, S.J., *Liturgical Assembly, Liturgical Song*, trans. Paul Inwood and Bernadette Gasslein (Portland, OR: Pastoral Press, 2002).

Musicam Sacram (MS) Degrees of Participation & Intrinsic Musicality

Intrinsic musicality (MS 6)		by their very nature require to be sung	Recitative chant (Cantillation)
Degree of participation			
First degree		1st	4th
acclamations and responses	Entrance Rites		the greeting of the priest and the reply of the people; the prayer.
	Liturgy of the Word	<i>Alleluia</i> (MS <i>Notitiae</i> 29b; cf. GIRM 62 - importance ahead of 2nd and 3rd degree)	the acclamations before and after the Gospel.
	Eucharistic Liturgy	the <i>Sanctus</i> (MS 34, 36, <i>Notitiae</i> 36 - acclamation sung by all); the final doxology of the Canon, the Lord's Prayer with its introduction and embolism (MS 35; cf. IO 48 - prayer recited or sung);	the prayer over the offerings; the preface with its dialogue; the <i>Pax Domini</i> ; the prayer after the Communion; the formulas of dismissal.
Second degree		2nd	5th
prayer of litany form and hymns		the <i>Kyrie</i> , <i>Gloria</i> , and <i>Agnus Dei</i> (cf. MS 34 - people should participate);	
	"it may be simply recited"		the prayer of the faithful. the Creed (MS 34, <i>Notitiae</i> 34)
Third degree		3rd	6th
refrains and responses, antiphons and psalms, canticles	Special importance (cf MS 33)	the songs after the lesson or epistle (Responsorial Psalm or <i>Gradual</i>) (cf. MS 33 - special importance);	
		the songs at the Entrance and Communion processions (Proper or a song in keeping with the parts of the Mass, with the feast, or with the liturgical season);	
		the song at the Offertory (Proper or a song in keeping with the parts of the Mass, with the feast, or with the liturgical season);	
	(cf MS 36)	the song at the end of Mass (a song in keeping with the parts of the Mass, with the feast, or with the liturgical season);	
			the readings of Sacred Scripture, unless it seems more suitable to proclaim them without singing.

The Principle of Intrinsic Importance

In further considering the priorities for singing, MS says, secondly:

in selecting the parts which are to be sung, one should start with those that are **by their nature of greater importance** and especially those which are to be sung by the priest or by the ministers, with the people replying, or those which are to be sung by the priest and people together. The other parts may be gradually added according as they are proper to the people alone or to the choir alone (MS 7).

Some songs by their very nature are intrinsically more important. The first indicator of the intrinsic importance of a song by its very nature is whether it is integral to the rite (e.g. the *Sanctus*, the Responsorial Psalm, the *Lumen Christi* and *Exsultet*, the *Pange Lingua*; the sprinkling rite; the antiphons and songs accompanying certain rituals such as the Washing of the Feet, the Veneration of the Cross, the Procession of Palms and the Anointing at Confirmation). The second indicator of the intrinsic importance of a song is whether it is always included in Mass, or only included on certain occasions. This would indicate that a song only scheduled on some days, feasts or seasons, which **by its very nature requires to be sung**, should be sung on those occasions when it is specified (e.g. *Gloria*, *Sequence*). The third indicator of the intrinsic importance is whether it is sung by the choir alone or the people alone. There are some songs that legitimately may be sung on occasion by the choir alone. Songs in this category include the *Introit* (GIRM 48), the *Gloria* (GIRM 53), the Offertory song (GIRM 74), and the Communion song (GIRM 87). When these parts are sung by the choir alone they are considered less intrinsically important, according to MS 7. Based on this analysis, the various songs, which by their very nature are of greater importance, can be prioritised over the others. This can be shown in each of the three categories of song and the two divisions of intrinsic musicality.

Some parts by their very nature are intrinsically less important. The Penitential Rite and the *Kyrie* are less important, being options that may be omitted when other rites are included at the start of Mass (e.g. the sprinkling rite, the procession of palms, the reception for Baptism, etc.). The Offertory song is less important, having no specified text and being one of the opportunities for instrumental music only (MS, 65). The Hymn of Praise after communion is less important, being an optional extra depending on what is opportune for the particular situation (GIRM, 88). The song at the end of Mass is less important, having no specified text, and being one of the opportunities for instrumental music only or silence (MS, 36; 65).

The Principle of Diversity of Forms

Finally, in considering the priorities for singing, MS offers insight into Saint Paul's exhortation: 'sing hymns, psalms and spiritual songs' (cf. Eph 5:18-19 and Col 3:16). MS says that it is necessary to prioritise singing the full diversity of forms of songs:

(a) first of all include acclamations, responses to the greetings of the priest and ministers and to the prayers of litany form, and also antiphons and psalms, refrains or repeated responses, hymns and canticles.

(b) Through suitable instruction and practices, the people should be gradually led to a fuller—indeed, to a complete—participation in those parts of the singing which pertain to them (MS 16).

Here MS introduces the idea that it is more important to sing some of all three categories of song (degrees of participation) than to sing all of the first category (degree) before singing any of the second category (degree). This idea of diversity of forms helps to clarify the priority of degrees:

These degrees are so arranged that the first may be used even by itself, but the second and third, wholly or partially, may never be used without the first. In this way the faithful will be continually led towards an ever greater participation in the singing (MS 28).

MS is prescribing a priority for singing that moves from acclamations and responses, to hymns and litanies, and then to responses, antiphons and canticles. But this degree by degree prioritisation of the whole spectrum of liturgical songs is cyclical, based on the step by step priorities of intrinsic musicality and intrinsic importance. MS is indicating that, in this way, the faithful will gradually and continually be drawn to an ever greater participation in singing, by degrees and steps. Joseph Gelineau devotes an entire chapter to this principle of diversity of forms. In a section headed 'ALL KINDS OF CHANTS' he reinforces the principle outlined in MS:

Reading the list of 'hymns, psalms and songs,' we can see that the celebration requires different modes of vocal expression, depending on the moment in the rite and on what action is taking place. First of all, there are the acclamations ... To leave them out is to deprive oneself of the very basis of singing in unanimity. ... In a related genre, there are the litanies ... A completely different genre is the recitation of the psalm ... relieved by the singing of the refrain. ... There are processional chants ... There are hymns ...⁴

⁴ Gelineau, 61-62.

With regard to the essential requirement for diversity of forms, Lucien Diess reinforces the observations made in MS when he says:

Songs that the liturgy uses in its Eucharistic celebrations do not all have the same form or structure. There is a world of difference between the ornate jubilus on an Alleluia and the simple and unadorned cantillation of the responsorial psalm. There are also different structures, motivated by the liturgical action itself: a litany has a different structure from that of a hymn. Each song has its own personality and pattern.⁵

Based on this analysis, the **diversity** of the various song forms should be prioritised, not all the first degree before anything in the second. This can be shown diagrammatically across each of the three categories (degrees) of song as well as the intrinsic musicality priority and the intrinsic importance priority for singing using a star-rating system:

The Principles of Progressive Solemnity and Graduated Participation

The priorities for singing, set out above, need to be in balance with the liturgical solemnity of the celebration. The balance yields the appropriate amount of singing for a particular celebration. MS offers the following regarding progressive solemnity:

Between the solemn, fuller form of liturgical celebration, in which everything that demands singing is in fact sung, and the simplest form, in which singing is not used, there can be various degrees according to the greater or lesser place allotted to singing (MS 7);

the true solemnity of liturgical worship depends less on a more ornate form of singing and a more magnificent ceremonial than on its worthy and religious celebration (MS 11);

Through suitable instruction and practices, the people should be gradually led to a fuller—indeed, to a complete—participation in those parts of the singing which pertain to them” (MS 16);

a principle of ‘progressive’ solemnity can be used, inasmuch as those parts which lend themselves more directly to a sung form, ... may be sung, and the rest recited (MS 38).

⁵ Diess, Lucien, *Visions of Liturgy and Music for a New Century*, trans. Jane M.-A. Burton, ed. Donald Molloy (Collegeville: The Liturgical Press, 1996).

MS acknowledges the role of music in contributing proportionally to the degree of solemnity of a celebration (MS 7). Thus, the greater the musical contribution the greater the solemnity. Nonetheless, MS establishes a new understanding of solemnity, not related to the magnificence of the music. The measure of solemnity is now the extent of the worthiness and religiosity of the celebration (MS 11). This measure is more related to the authenticity of the music as “it fulfils the particular ministerial function the liturgy assigns to it.”⁶ MS also promotes another aspect of progressive solemnity - the progression in people’s participation in the singing represents a progression in solemnity of the celebration (MS 16).

Against these principles promoting an ever increasing participation in singing, MS acknowledges that the degree of participation will vary according to the nature and singing capability of particular assemblies:

In order that the faithful may actively participate more willingly and with greater benefit, it is fitting that the format of the celebration and the degree of participation in it should be varied as much as possible, according to the solemnity of the day and the nature of the congregation present (MS 10).

Considered together, with the inherent tensions between these principles, MS offers guidance as to the pastoral-liturgical application of these principles depending on the nature of both the assembly and the solemnity of the day.

Pastoral Considerations - Culture and Capability

MS outlines a number of pastoral considerations with regard to people’s culture and singing capability (MS 5, 8, 9, 19, 21, 63):

it is desirable that those who are known to be more proficient in singing be given preference. ...If the priest or minister does not possess a voice suitable for the proper execution of the singing, he can render without singing one or more of the more difficult parts which concern him, reciting them in a loud and distinct voice. (MS 8);

the capacities of those who are to sing the music must be taken into account (MS 9);

the choir is ... to encourage the active participation of the faithful in the singing (MS 19);

The singer (cantor) will present some simpler musical settings, with the people taking part, and can lead and support the faithful as far as is needed (MS 21).

⁶ Ibid.

In permitting and using musical instruments, the culture and traditions of individual peoples must be taken into account (MS 63).

In summary, MS highlights the need to balance the priority and amount of singing demanded by the solemnity of the occasion against pastoral considerations for the singing capabilities of the priest, the choir, the cantor and the assembly.

Applying *Musicam Sacram*'s Principles to Today

Applying the matrix above to today's situation, we firstly need to add those songs that are in the *Roman Missal 3rd Edition* (2010), which were not part of the Mass when *Musicam Sacram* came into force.

Firstly, the Penitential Act is a prayer of lityany form. There are now many options for the Penitential Act, some of which by their nature require to be sung and some of which are better recited. On occasions the Penitential Act is omitted. In these circumstances, the various options for this introductory rite and the optional *Kyrie* are re-classified of lesser importance. Secondly, the song at the sprinkling procession is in the category of antiphon and psalm, which by its nature requires to be sung and is of greater importance, being integral to the rite. Thirdly, the hymn after communion is a hymn, which by its nature requires to be sung. It is of lesser importance, having no specified text and being optional depending on the circumstances. Fourthly, the Sequences of Easter and Pentecost are hymns, which by their nature require to be sung, and are of greater importance as they are only included once each year and should be sung on those occasions when they are specified. Fifthly, the added doxology after the Lord's Prayer is an integral part of the Lord's Prayer. Sixthly, the memorial and other acclamations during the Eucharistic Prayer are acclamations, which by their nature require to be sung, and are of greater importance because they are integral to the Eucharistic Prayer. Seventhly, the Lenten acclamation is an acclamation anticipating the arrival of the gospel replacing the *Alleluia* during Lent.

We also need to update some terminology: The Canon becomes the Eucharistic Prayer; the Entrance Rites become the Introductory Rites; the Opening Prayer becomes the Collect; the Eucharistic Liturgy becomes the Liturgy of the Eucharist and the Concluding Rites; Latin terms replaced with equivalent English terms; the phrase 'songs after the Lesson or Epistle' is no longer necessary. With these changes, a Matrix of Priorities for Singing and an easy-to-use Pastoral Guide can be prepared.

Two Important Pastoral Questions: A Pastoral Guide

An easy-to-use Pastoral Guide to answering the two pastoral questions is developed by re-ordering each of the songs contained within the Matrix of Priorities for Singing into the sequential Order of Mass. The star-rating, developed for each song using the

MS principles, provides an easy way of identifying the relative ranking of each ritual item in terms of its priority for singing.

Three tables are presented below. The first is the Matrix of Priorities for Singing for today's situation. The second is the Pastoral Guide, containing the sequential Order of Mass and star-rating of each ritual element, together with a narrative guide for answering the two questions based on the principles contained in MS. The third is the Pastoral Guide, showing sample applications for Sundays (general, 'quiet' and 'choral') and weekdays.

Music Within Mass Matrix of Priorities for Singing					
Intrinsic musicality (MS 6)		by their very nature require to be sung		Recitative chant (Cantillation)	
intrinsic importance (MS 7)		Greater	Lesser	Greater	Lesser
Diversity of forms (MS 16) & Degrees of Participation (MS 28-36)		Star Rating Guide to Priority reflects the priority of diversity of forms.			
First degree		★★★★★	★★★★☆	★★	☆
acclamations and responses	Introductory Rites			the greeting of the priest and the reply of the people; the Collect.	other parts: e.g. Sign of the Cross
	Liturgy of the Word	<i>Alleluia</i> ; Lenten Gospel acclamation		the acclamations before and after the Gospel	other parts: e.g. Word of the Lord
	Liturgy of the Eucharist	the Holy Holy Holy (<i>Sanctus</i>); the memorial and other acclamations, and the final doxology of the Eucharistic Prayer	the Lord's Prayer with its introduction, embolism and doxology	the prayer over the offerings; the preface with its dialogue; the Peace of the Lord; the prayer after the Communion;	other parts: e.g. Behold the Lamb of God
	Concluding Rites			the formulas of dismissal.	
Second degree		★★★★☆	★★★	★☆	-
prayers of litany form and hymns		Glory to God (<i>Gloria</i>) (people participating); Easter and Pentecost sequences; Lamb of God (<i>Agnus Dei</i>)	Glory to God (<i>Gloria</i>) (choir only); Lord, have mercy (<i>Kyrie</i>); the penitential act; the hymn after communion	Prayer of the Faithful	Creed

Third degree		★★★★	★★☆	★	
refrains or repeated responses, antiphons and psalms, and canticles	Special importance +	Responsorial Psalm (<i>Gradual</i>)			
		songs at the Entrance and Communion procession (people participating); song at the sprinkling procession	Entrance (choir only); Communion (choir only); song at the Offertory; song at the end of Mass	Readings of Scripture	

Music Within Mass			A Pastoral Guide
	Ritual Element	Priority for singing	
Introductory Rites	Entrance (people participating)	★★★★	◆ How much singing is appropriate for a particular Mass?
	Entrance (choir only)	★★☆	
	Greeting	★★	
	Penitential Act / Kyrie (Lord have mercy)	★★★	The amount of singing should correspond to the “solemnity of the day and the nature of the congregation present” (MS 10), which in turn depends on:
	Sprinkling	★★★★	
	Glory to God (<i>Gloria</i>) (people part.)	★★★★☆	
	Glory to God (<i>Gloria</i>) (choir only)	★★★	
Collect	★★		
Liturgy of the Word	1st Reading	★	1. the availability of the necessary suitable ministers (MS 5),
	Responsorial Psalm / <i>Gradual</i>	★★★★+	
	2nd Reading	★	2. the capabilities of the priest and other ministers (MS 8),
	<i>Alleluia</i> / Lenten acclamation	★★★★★	
	Acclamations before and after the Gospel	★★	
	Gospel	★	3. the capabilities of the people, the choir and the cantor (MS 9, 19, 21).
	Homily		
Creed	-		

Liturgy of the Eucharist	Prayer of the Faithful	☆☆	Based on these liturgical-pastoral considerations, the amount of music will vary from the “fuller form of celebration, where everything that demands singing is in fact sung, and the simplest form, in which singing is not used” (MS 7).
	Offertory	★★☆	
	Prayer Over the Offerings	★★	
	Preface with its dialogue	★★	
	Holy Holy Holy (<i>Sanctus</i>)	★★★★★	
	Memorial and other acclamations	★★★★★	◆What singing has priority at a particular Mass?
	Doxology of the Eucharistic Prayer	★★★★★	
	The Lord’s Prayer with its introduction, embolism and doxology	★★★☆☆	
	Peace of the Lord	★★	The order of preference of parts for singing (priority for singing) is based on principles outlined in <i>Musicam Sacram</i> (MS 6, 7, 10, 16, 28-36, 38), and summarised in GIRM 34-40. Start with 5-star parts and add more in the order of highest star rating. A ‘+’ indicates the ritual element has special importance among the others of the same star-rating.
	Lamb of God (<i>Agnus Dei</i>)	★★★★☆	
	Communion (people participating)	★★★★★	
	Communion (choir only)	★★☆	
	Hymn after Communion	★★★	
	Prayer after Communion	★★	
The formulas of dismissal	★★		
End of Mass	★★☆		

Music Within Mass - Sample Applications								
	Ritual Element	Priority for singing	general	light	quiet	choral	weekdays	
Introductory Rites	Entrance (people participating)	★★★★★	✓	✓				
	Entrance (choir only)	★★☆				✓		
	Greeting	★★				✓		
	Penitential Act / Kyrie (Lord have mercy)	★★★★	✓			✓		
	Sprinkling	★★★★★						
	Glory to God (<i>Gloria</i>) (people part.)	★★★★☆	✓	✓				
	Glory to God (<i>Gloria</i>) (choir only)	★★★★				✓		
	Collect	★★				✓		

Liturgy of the Word	1st Reading	★						
	Responsorial Psalm / <i>Gradual</i>	★★★★+	✓	✓		✓		
	2nd Reading	★						
	<i>Alleluia</i> / Lenten acclamation	★★★★★	✓	✓	✓	✓	(✓)	
	Acclamations before and after the Gospel	★★				✓		
	Gospel	★						
	Homily							
	Creed	-						
	Prayer of the Faithful	★☆						
	Liturgy of the Eucharist	Offertory	★★☆	✓			✓	
Prayer Over the Offerings		★★				✓		
Preface with its dialogue		★★				✓		
Holy Holy Holy (<i>Sanctus</i>)		★★★★★	✓	✓	✓	✓	(✓)	
Memorial and other acclamations		★★★★★	✓	✓	(✓)	✓		
Doxology of the Eucharistic Prayer		★★★★★	✓	✓	(✓)	✓		
The Lord's Prayer with its introduction, embolism and doxology		★★★☆☆	✓			✓		
Peace of the Lord		★★				✓		
Lamb of God (<i>Agnus Dei</i>)		★★★★☆	✓	✓		✓		
Communion (people participating)		★★★★	✓	✓				
Communion (choir only)		★★☆☆				✓		
Hymn after Communion		★★★★	✓			✓		
Prayer after Communion		★★				✓		
The formulas of dismissal		★★				✓		
End of Mass		★★☆	✓					

Comparison with Australian Pastoral Experience

The reliability of the Pastoral Guide can be evaluated by comparing expected outcomes with results from surveys and anecdotal experience.

Regarding Acclamations and Responses, Paul Taylor undertook a significant study of ministerial and congregational chant in the Catholic Archdiocese of Melbourne.⁷ While there are a number of differences in practice from diocese to diocese within Australia, there are many similarities.

The first thing to note from the study is that it shows that sung responses and acclamations clearly outnumber the sung invitations by the priest or minister. This bears out the importance of the pastoral consideration of the priest's capability (MS 8), and the fact that people will respond in song even when the invitation is recited. For example, the Memorial Acclamation (5-star): 51.1% of parishes sing the invitation, compared to 69.3% of parishes singing the acclamation. Similarly for the doxology of the Eucharistic Prayer (5-star): 57.7% of parishes sing the doxology, compared to 69.3% of parishes singing the Amen. With the Lord's Prayer (3.5 star), 24.1% of parishes sing the invitation, 35% sing the Our Father, 12.4% sing the embolism and 22.6% sing the doxology. The acclamations immediately before and after the Gospel (2-star) are only sung in 8% of parishes. The preface dialogue (2-star) is sung in 15.3% of parishes, whereas the Holy Holy Holy (5-star) is sung in virtually all parishes.

The other observation is that the use of these acclamations and responses is relatively comparable to the star-rating of the Pastoral Guide.

With regard to other pastoral experience, anecdotal reflections on pastoral practice abound. A majority of parishes have at least one 'Quiet' Mass where nothing is sung. Many of these exist for valid pastoral considerations. But there have also been many experiences where singing has been introduced to quiet Masses and over time has resulted in greater participation. There are still many Masses of the four-hymn kind. But most Masses now include the singing of Mass parts, including sung acclamations (*Alleluia*, Holy Holy Holy and acclamations in the Eucharistic Prayer), hymns (Glory to God) and litanies (*Kyrie* and Lamb of God).

⁷ Taylor, Paul, *The Ministerial and Congregational Singing of Chant: A Study of Practices and Perceptions in the Catholic Archdiocese of Melbourne* (Melbourne, Australia: Australian Catholic University Research Services, 2010) Available at <http://researchbank.acu.edu.au/cgi/viewcontent.cgi?article=1307&context=theses> Internet; accessed 4 January 2017.

A great disappointment, particularly compared with U.S. and European experience, is the relatively few Masses that include the singing of the Responsorial Psalm. While there are some excellent examples of parishes that have established strong cantor ministries, a large number of parishes in Australia have yet to give the Responsorial Psalm the priority it is due.

Overall, pastoral experience indicates the Pastoral Guide to be a reliable guide to pastoral practice as it has developed since MS.

Conclusion

MS is indeed a great gift that continues to reward further consideration of its key principles, especially when considering these key principles together. Re-visiting all the MS principles affecting the priority of singing has enabled the development in this paper of a robust rationale for answering two important pastoral questions - how much singing in a particular Mass, and what singing has priority in a particular Mass. The Pastoral Guide outlined in this paper, which is based on this robust rationale, provides a reliable, easy-to-use guide for future pastoral application.

MS provides great clarity regarding the development of the conciliar liturgical reform from Tridentine to *Novus Ordo*. Many of the tensions observed at the start of this journey fifty years ago still exist today - (1) traditional choral repertoire and the people's rightful participation in the liturgy, (2) Latin language and the vernacular, (3) the Ordinary Form and the Extraordinary Form. As such, there are many more pastoral applications that would benefit from a closer review of the Vatican II Constitutions in conjunction with MS, a gift that keeps on giving.

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About the new Catholic Worship Book II

Paul Taylor



Dr Paul Taylor is Executive Secretary of the Bishop's Commission for Liturgy and Director of Music at St Patrick's Cathedral, Melbourne. A graduate in music (ACU) and liturgy (Notre Dame, IN) Paul served on the National Liturgical Music Board responsible for compiling and editing CWBII (2016). He is the composer of the Mass of St Francis (2010) and the Mass of St Benedict (2013, Willow Publishing).

Tell us a bit about the new Catholic Worship Book.

The *Catholic Worship Book II* (2016) is the Australian Catholic Bishops Conference's official collection of liturgical music for use by Australian Catholics.

It contains music for the Order of Mass in the revised Roman Missal (2010) (e.g. ministerial and congregational chant settings of the dialogues between celebrant and assembly, Kyrie/Lord Have Mercy, Gloria/Glory to God, Credo III, Sanctus/Holy, Holy, Agnus Dei/Lamb of God), a selection of 6 "Mass Settings" recommended by the ACBC (e.g. *Mass Shalom* by Colin Smith CFC (rev. Paul Mason), *Mass of Our Lady Help of Christians* by Richard Connolly and *Missa Magis* by Christopher Willock SJ), a selection of service music for other parts of the Liturgy (e.g. Rite of Sprinkling), music for the Church's Rites and Sacraments and liturgical hymns/songs for the Church's liturgical year (ranging from Advent through to Christ the King). Unlike the CWB (1985), CWBII does not contain Responsorial Psalms for each Sunday of the 3-year Lectionary cycle, as the question of which translation of the psalms will be printed in the revised Lectionary for Mass for Australia has not been finalised.

What brought about the new book?

A combination of factors. In the first instance, the ACBC's National Liturgical Music Board – an advisory board to the National Liturgical Council – was formed c. 2005 to prepare a list of liturgical music that the ACBC could recommend for liturgical use around Australia (<https://www.catholic.org.au/national-liturgical-music-board/recommended-hymns-and-songs-approved-by-the-acbc>).

Such a list of liturgical music was called for by the Holy See's document on liturgical translation entitled *Liturgiam authenticam* (2001). From this list of recommended items, it was intended to prepare a collection of liturgical music that would eventually form CWBII.

CWB was first published in 1985 and edited by the Melbourne priest and musician Fr Bill Jordan who, sadly, died in August 2013 before CWBII was completed. Thirty years is a long time between revisions, however, a second edition was also necessary so that the translations of texts from the Order of Mass in CWBII matched up with those in the revised Roman Missal (2010). The revision process also provided a chance to add some traditional items such as chant settings of liturgical texts in Latin and English, metrical hymns, and new post-conciliar compositions from local and overseas composers, and to omit other items no longer widely used or considered appropriate.

What's different about the Catholic Worship Book II?

The format, range of styles and planning indices make this collection significant and somewhat different from CWBII. A Peoples Edition is published for the congregation and a Full Music Edition for musicians – all hardbound. In addition, CWBII will be the first local Catholic collection of liturgical music to be made available in both hard-copy AND digital format for parishes and schools (due c. April 2018). The Full Music edition also contains some harmony parts for choirs and chord symbols for keyboard players and guitarists. Unlike the 1985 edition, CWBII Full Music edition is published in two volumes which will sit well on the keyboard. The hard-bound covers should ensure durability for years to come. CWBII is really an investment in a parish's music ministry for the next twenty years. There is a pleasing range of styles of texts and music from the words based on Psalms, the Prophets, the Gospels, Pauline letters, through to compositions by Haugen, Hass, Joncas, Willcock, Herry, Mangan, Dufner and O'Brien.

What role did you play in its creation?

I served on the National Liturgical Music Board and the CWBII Music Subcommittee [with Dr Geoffrey Cox (Melb) and Mrs Jenny O'Brien (Adelaide)]. We worked alongside the Text Subcommittee [the late Fr Bill Jordan (Melb), Rev. Dr Christopher Willcock SJ (Melb) and Mr Tom Knowles (Melb)], the Liturgy Subcommittee [Fr Ken Howell PP (Brisbane/Burleigh Heads), Mrs Cathy Murrowood (Hobart) and Sr Ursula O'Rourke SGS (Brisbane)] and the New Music Subcommittee [Mr Justin Ankus (Sydney/Townsville), Mr Paul Mason (Wollongong), Sr Elizabeth Murray SGS (Sydney) and Mrs Donrita Reefman (Broken Bay/Sale)], under the direction of Fr Peter Williams VG, EV (Parramatta) (NLMB Chairman) and very ably assisted by

Mr Bernard Kirkpatrick (NLMB Secretary)(Parramatta) who maintained the data base and rendered invaluable service producing the Sibelius data files. Following the death of Fr Bill Jordan, the NLMB was joined by Dr Bill Griffiths (Adelaide). With other NLMB members, I also helped to write some of the liturgical commentaries for different sections and also set to music a few antiphons for Sunday Morning Prayer.

What was your experience working on it?

Looking back, the editorial process was arduous and not without its frustrations, however, I think in the end we learnt a lot from one another, appreciating the various editorial, musical, liturgical and literary gifts that each member of the NLMB brought to the table. There were also many funny moments when one of us would “send up” a text/composition or even another member of the board! A sense of humour is very useful when working on committees! We spent 100s of hours (much of it voluntary) looking through collections, meeting via Skype (to save money/time), editing texts and musical accompaniments, compiling indices and checking proofs.

The editorial process took far longer that many of us had hoped, however, the end result is very satisfying. Everyone is grateful to Archbishop Denis Hart (ACBC President), Archbishop Mark Coleridge (former Chairman of the Bishops Commission for Liturgy), Bishop Patrick O’Regan (current BCL Chairman), Fr Brian Lucas (former ACBC Gen Secretary), Fr Stephen Hackett MSC (current ACBC General Secretary), Mr Glen Mowbray (ACBC Business Manager) for their support and patience with the compilation/editing process, and Mr Hugh McGinlay and Mr John Healy (Publishers at Morning Star Publishing) for their valued collaboration and support, particularly with the securing of copyright permissions.

What were some of the struggles?

The major struggles for many of us were undertaking this editorial work on top of our other work responsibilities. Other major publishers in the English-speaking world would employ staff full-time for a project of this magnitude. There were times when we struggled to keep to time frames, and patience with each other, however, the members of NLMB and the CWBII Editorial committee were inspired by the promise of having a core resource of liturgical music to promote the participation of congregations and musicians for years to come. Maintaining consistency in terms of editorial style was a challenge (dotting the “i”s and crossing the “t”s) and also arriving at a consensus in relation to rendering historic texts into inclusive language also led to animated discussions and email threads.

We discovered that both God and the devil are in the detail of editing a collection of liturgical music. Formatting copyright notices, checking textual issues such as word order, capitalisation, punctuation, hy-phen-a-tion, Australian spellings (e.g. colour), and musical issues such as ensuring drafts concord with originals, correcting notes, placing accidentals correctly, checking chord symbols, identifying consecutive fifths and octaves in the choral/keyboards parts (not always considered to be proper musical grammar!) – all this took time and we are confident we have achieved a very pleasing level of consistency.

What were some of the highlights?

Some of the highlights included being able to find traditional and contemporary (generally post-conciliar) settings of the texts for the Mass, Rites of the Church and seasons and feasts of the Church's year, plus the Divine Office. Learning from the structure and approach adopted in other hymnals [e.g. *The English Hymnal* (Norwich: Canterbury Press, 1986), *Ritual Song* (Chicago: GIA, 1996), et al] we were able to structure the book in such a way that users can easily identify the liturgical context for various items (via page headers), such as ministerial chants, Mass settings and liturgical songs. The Sunday by Sunday Index of Liturgical Hymn/Songs is a special highlight. Never before has a collection of liturgical music for parishes in Australia included an index of hymns/songs for each Sunday with an indication of the link between the suggested item and the Reading/processional Antiphon or general focus of the scriptures of the day. Another highlight is the Service Music section, particularly the provision of music for the Gospel Acclamations and the Gospel verses of many Sundays. This section will help Cantor's sing the Gospel verses and keep the musical atmosphere heightened surrounding the procession of the Gospel Book from the Altar to the Lectern in preparation for hearing the Lord's words.

What can Catholics expect to find?

Catholics can expect to find here what is considered to be a very usable blend of liturgical music old and new, tried and true – what one would expect to find in a *Catholic-Worship-Book*. Not just hymns and songs for general use but musical settings of proper texts from liturgical rites and devotional services (e.g. Benediction). Items based on scriptural, patristic, liturgical, poetic and contemporary Church sources. In many ways Catholic hymnals are the beneficiaries of both the Catholic and ecumenical traditions of church music. CWBII is the sung prayer book used by the congregation, just as the Pontifical is used by the Bishop, the Missal by the Priest, the Gospel Book by the Deacon, and the Lectionary by the Reader of God's word: the assembly of the faithful sing from the one song sheet called the *Catholic Worship Book*!

How were songs chosen? Who made the decisions?

The songs were chosen from a large list compiled by the NLMB that was then considered by the textual, musical and liturgical sub-committees and new items not on the list were also considered. Sub-committee feedback was then collated and, in general, there was agreement as to whether items were included or excluded due to the quality of the text or music, pastoral currency, or potential liturgical use. In the case of disagreement, an executive decision was sometimes needed by the Chair.

How long did the process take?

The process took several years as we needed to look through the existing collections of liturgical music used in Australia [such as *Catholic Worship Book* (1985), *New Living Parish Hymn Book* (1987), *As One Voice* (1992, 1996), *Gather Australia* (1995), *Together in Song* (1999) and items in other local and overseas collections.

Were there any debates about songs? What sort of songs were the hardest to decide to cut or keep?

There were some debates about which items should be kept, discarded or reintroduced. It was hard deciding to omit some items (when there was a question concerning the theological implications of the text or the quality of the musical craft/grammar) particularly when these items enjoyed some pastoral currency. We decided in some cases to omit some items associated with the folk genre of liturgical music dating from the 1970s; in other cases we retained some and provided better arrangements (e.g. *The Beatitudes* by Peter Kearney and *Make Me a Channel of Your Peace* by Sebastian Temple). We decided to cut some parts of [some] Mass settings that were considered not to work so well in their revised formats. We decided to include some Mass settings, such as most of the *Mass of Creation* (1984), *Gather Us In* - both by Marty Haugen - and the Celtic Alleluia by Fintan O Carroll and Christopher Walker because of their popularity in parishes. We kept a significant amount of hymnody by James McAuley and Richard Connolly as these are considered to be amongst the finest in our local tradition. It was decided to include in the collection some less familiar traditional and contemporary songs with the hope that users will “grow” into them.

What sort of songs didn't make the cut?

Songs that were considered not to meet the criteria established by the National Liturgical Music Board (e.g. from a theological, textual, musical or pastoral perspective) sometimes, regrettably, didn't make the cut. Liturgical songs that were considered to be no longer relevant, textually trite, overly sentimental or exclusive in language that couldn't easily be edited were let go. Songs that people may have "grown out of" were sometimes omitted due to lack of theological depth or musical quality.

Are you preparing for any complaints if someone's favourite hymn has not made it in the Catholic Worship Book II?

We occasionally hear critical comments but most users seem pleasantly surprised with the final result. I think each of us on the NLMB was well prepared. We probably had our own personal "wish lists" of what should be included, however, at the end of the day we knew that committees need to arrive at a consensus. The compilation and editorial process was rigorous and subject to scrutiny by some peers outside the NLMB and we didn't always agree on everything!

At the end of the day, one simply has to accept that there is no one resource that will satisfy everyone. Even the Lectionary, Roman Missal and various liturgical books won't contain some readings and prayers that some in the Church would like to see/hear. Parishes and schools are free to choose other items of liturgical music outside CWBII that meet the requisite liturgical, theological, musical and pastoral criteria, however, there is a value in proposing a common resource that fosters a unified repertory as this helps to build communion and foster participation across a parish, deanery, diocese and region.

What's your message to Catholics who may be upset by the change?

Change in the Church can certainly be unsettling, however, we hope people will try using CWBII before they critique it. We also hope many will appreciate WHY the changes in CWBII have been made. For example, the introduction/re-inclusion of chant in Latin and English is a direct response to the vision of Vatican II, particularly the *Constitution on the Sacred Liturgy* (1963) (Chapter VI) and the *General Instruction of the Roman Missal* (1969, 1975, 2012) that called for the preservation of the chant tradition.

The inclusion of more metrical hymn tunes for traditional and contemporary texts in influenced in part by the ecumenical movement over 400 years. Anglican, Lutheran, Methodist and Presbyterian churches – renowned for their hearty congregational singing – can teach Catholic parishes about effective music for the assembly. They have enjoyed 400 years more practice!

The improved keyboard accompaniments in many post-conciliar compositions in CWBII will make the ministry of organists easier and more effective. Providing more music for the Mass texts themselves will help Catholics “sing the Mass” rather than simply sing hymns at Mass! (to borrow a Vatican line).

The increased choice of music proper to certain times such as Advent and Lent, Solemnities/Feasts, and Daily Morning and Evening Prayer, for example, will enable communities to associate certain sounds with certain seasons and certain tones with particular times of the day.

What new music can Catholics look out for?

The new music includes access to the revised Order of Mass chants [what’s known as the *Missa Primativa* in the Roman Missal (2012)], the six ACBC recommended Mass settings (both revised and new compositions), music for RCIA, Weddings and Funerals (particularly congregational settings of the Song of Farewell during the Funeral Mass), traditional and newly crafted works for the Church’s Divine Office (Morning, Evening and Night Prayer) and new liturgical songs for the Church’s year. Those who yearn for traditional Latin chants such as the *Missa de Angelis*, *Credo III*, *Pater Noster* and the *Requiem* Mass chants will find those here. Those looking for contemporary “classics” such as *Here I am Lord* (Haugen), *Christ Be Our Light* (Farrell), *Do Not Be Afraid* (Willcock), *We Are Called* (Haas), *On Eagles’ Wings* (Joncas), *Shine Jesus, Shine* (Kendrick), *From Penola’s Plains* (Herry/Cox) will not be disappointed. The National Anthem is also included. Those looking for the often hard to find music for Sunday Morning and Evening Prayer (following the 4 week Psalter can use CWBII as a very useful basis upon which to draw.

Why was adding contemporary music important?

Adding contemporary music was important so that the collection remains relevant to today’s liturgical communities. Recently written texts and music keeps our worship of God fresh, alive and open to the promptings of God’s Spirit. At the same time, the NLMB added traditional music (chant in Latin and English, and some metrical hymns from the Divine Office and devotional services) and considered this an important connection with our ecclesial tradition and an affirmation of our Christian and Catholic identity.

What Catholic composers have been added?

New Catholic composers include Geoffrey Cox, Delores Dufner, OSB, David Evans, Marco Frisina, Peter Grant, Colin Gibson, Michael Herry FMS, Bernard Kirkpatrick, Michael Mangan, Erica Marshall, Paul Mason, Jenny O'Brien, Maggie Russell, Bernard Sexton. Authors included Carl Daw, Harry Hagan OSB, Graham Kendrick, Murray Kroetsch.

Why is the new Catholic Worship Book important to the Australian Church today?

CWBII is important for the Australian Church today because it brings together texts and music that the Australian Bishops and their advisors consider to be suitable for the public worship by the Church in this country. Other countries such as Germany, Canada and Italy have national collections of liturgical music. Why shouldn't we? Moreover, just as the Catholic Church has an official collection of Scriptures in the Lectionary and Liturgical Prayers in the Roman Missal, the Catholic Church in Australia now has an official collection of liturgical music for use around the country, based on 45 years of experience with crafting, singing and playing music for the vernacular liturgy.

It takes a while for a community to decide what music "works" well each week and what doesn't. Filtering the gems takes time. The CWBII represents an opportunity to develop a culture of liturgical music in parishes and schools that preserves relevant selections from the Church's tradition of liturgical music in addition to offering items that have worked effectively since the translation of the liturgy into the vernacular following the Second Vatican Council (1962-1965) and new compositions that are currently or potentially inspiring. All this is done with a view to promoting the full, conscious and active participation of the assembly, the primary aim of the whole conciliar reform [cf. CSL (1963) art. 14].

When can Catholics find the Catholic Worship Book II in their parishes?

The CWBII Full Music and Peoples Editions were launched at the Catholic Leadership Centre in East Melbourne in April 2016 and is being sold via the Morning Star Publishing website (www.morningstarpublishing.net.au). It is anticipated that the digital versions of CWBII for use via data projectors/ipads, etc. will become available two years after publication (c. April 2018).

**Field Notes from a Pilgrimage: Lessons from Beneath the Southern Cross for a Pilgrim from the Lands of the North Star – Bryan Cones*



Bryan Cones is a presbyter in the Episcopal Church, Diocese of Chicago, a former book editor at Liturgy Training Publications, and former managing editor and columnist at *U.S. Catholic* magazine. He has served as adjunct faculty at Episcopal Divinity School, Cambridge, Massachusetts, and is a doctoral candidate in liturgy and practical theology at Trinity College Theological School – University of Divinity, Melbourne, Australia. His most recent publication, ‘The 78th General Convention of the Episcopal Church and the Liturgy: New Wine in Old Wineskins?’ appears in the Fall 2016 issue of *Anglican Theological Review*. He is currently co-editing *According to All: Catholicity in Postcolonial Perspective* with Stephen Burns.

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ABSTRACT

After rehearsing his experience as a participant-observer in a number of Melbourne Anglican congregations, the author notes particular tensions that to him appear as ‘sticking points’ impeding ongoing liturgical renewal, particularly regarding differences of gender and cultural heritage in an assembly’s liturgical ministers. Placing liturgies experienced in Melbourne in conversation with his home U.S. Episcopal Church context, the author goes on to explore pathways toward renewed liturgical practice that might help assemblies get ‘unstuck’ in relation to these differences, with reference not only to Anglican assemblies but to assemblies of other churches who have sought to engage the twentieth-century liturgical renewal.

This essay begins from my own position as an ‘American pilgrim’ in several Melbourne Anglican assemblies and is inspired by the example of a pilgrim beloved of many liturgists, Egeria,¹ who travelled the ancient holy lands and reported back her experiences as a ‘participant-observer’² to her sisters, noting the

¹ Egeria, *Diary of a Pilgrimage*, translated and annotated by George E. Gingras (New York: Newman Press, 1970).

² I draw the language of ‘participant-observer’ from Roman Catholic liturgical theologian Margaret Mary Kelleher, who proposes this method to ascertain the ‘public meaning’ of liturgy as it is celebrated, rather than the ‘official meaning’ proposed by liturgical resources. See her ‘Liturgical Theology: A Task and a Method,’ *Worship* 62 (1998): 2-25.

similarities to and differences from their prayer in each place. My own journey has been limited to a small number of assemblies in the Anglican Diocese of Melbourne, each one marked by different receptions of the touch-points of the twentieth-century ecumenical North Atlantic liturgical renewal, including the contention that the entire assembly is the primary protagonist of the liturgy, attention to cultural context, the expansion of ministries of liturgical leadership beyond the ordained, and the implementation of revised liturgical books.³ This paper takes as its starting point the theological contention arrestingly summarized by Roman Catholic priest Robert Hovda in the U.S. Roman Catholic bishops' document of 1977, *Environment and Art in Catholic Worship*: 'Of all the symbols with which the liturgy deals, none is more important than *this assembly of believers*.'⁴ From a liturgical theological perspective, Hovda's claim proposes that the participating assembly itself, the symbol of the body of Christ enacted through the liturgy, is a primary locus of ongoing encounter with God as revealed through Christ's paschal mystery.

As a liturgical theologian indebted and committed to the ecumenical North Atlantic liturgical reform of the twentieth century, I am particularly interested in how the *participatio actuosa*⁵ of assemblies might continue to be renewed for contemporary contexts. This interest draws my attention especially to elements of liturgical celebration that signal areas in which renewal might be impeded or 'stuck,'⁶ no longer changing in ways that indicate an assembly's ongoing encounter with the living God, which Aidan Kavanagh defines as an assembly's *theologia prima*.⁷ As an American pilgrim in Australia, my observations in Anglican assemblies of the Melbourne diocese direct me to what I might learn for my own U.S. Episcopal Church, and my own practice as a preparer of pastoral liturgy and a regular presider within it, as it begins a process of reflection on its own liturgical resources with a view to their revision.⁸ At issue is how Anglican assemblies, each in their own contexts through the gifts gathered within them, might enact their received Anglican heritages in critically productive ways to

³ See, for example, the Second Vatican Council's Constitution on the Liturgy *Sacrosanctum concilium*, paragraphs 14, 25-31, and 37-40, http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html [accessed 4 September 2017]. These marks are also found in the International Anglican Liturgical Consultation's nine 'Principles and Recommendations' for eucharistic celebration. See David Holeton, ed. *Our Thanks and Praise: The Eucharist in Anglicanism Today* (Toronto: Anglican Book Centre, 1998), 261-62.

⁴ Washington, D.C.: United States Catholic Conference, 1977, para. 28, emphasis added.

⁵ *Sacrosanctum concilium*, para. 14.

⁶ I draw here on Stephen Burns exploration of 'stuckness' in relation to the disconnect between contemporary theological reflection and celebration of liturgy in ministry formation environments, also at work in parish assemblies. See his 'When Seminaries Get Stuck,' in *Liturgy in Postcolonial Perspectives: Only One Is Holy*, Claudio Carvalhaes, ed., (New York: Palgrave Macmillan, 2015), 255-266.

⁷ Kavanagh defines an assembly's *prima theologia* the 'adjustment to deep change caused in the assembly by its being brought regularly to the brink of chaos in the presence of the living God.' See his *On Liturgical Theology* (Collegeville, Minn.: Liturgical Press, 1984), 74.

⁸ The 2015 General Convention of the Episcopal Church passed more than a dozen resolutions related to the liturgy, two of which proposed thorough revisions of its two primary liturgical resources, the 1979 Book of Common Prayer and the Hymnal 1982. See my 'The 78th General Convention of the Episcopal Church and the Liturgy: New Wine in Old Wineskins?', *Anglican Theological Review* 98:4 (Fall, 2016), 681-701.

generate new theological meanings for the sake of Christian mission for the place in which they pray. While these reflections arise primarily from participation in Anglican assemblies, however, participant-observation in other contexts suggests to me parallel applications in assemblies of other liturgical families, including Roman Catholic and Uniting Church of Australia.

A Particular Pilgrim under the Southern Cross

Like Egeria before me, where I come from shapes my experience of where I travel. Like her, I arrived as a religious pilgrim to experience Christian faith as celebrated in this place, in my case as a doctoral student of practical and liturgical theology. Like her, I come well equipped for a comfortable journey, with both financial and intellectual resources at my disposal, not to mention informative guides to help 'translate' for me, as the monks, bishops, and the deaconess Marthana did for Egeria. While Egeria was likely a monastic woman granted some privilege of access, I come as a presbyter and so benefit from the privileges of both ordained office and the study and preparation of liturgy in both my birth tradition of Roman Catholicism and now in the Episcopal Church.

As did Egeria, I also benefit from cultural privilege or unearned benefit as a citizen of a current 'empire,' one with roots in the British Empire that produced contemporary Australia (though not, of course, its Aboriginal heritages), which both preceded and coincides with that of the United States. My skin tone and mastery of the English language identify me in my own context as 'white'⁹ and, in Australia, places me among non-Aboriginal Anglo-Australians, alongside other 'Second peoples' that include British invaders, convicts of the British Isles transported here against their will, further waves of British 'settlers,' and more recent migrants from the Mediterranean region, China, the islands of the Pacific, and Southeast Asia.¹⁰ All of this is to highlight the kind of pilgrim and participant-observer I am in any Australian assembly:¹¹ an outsider granted insider access and cultural privilege, benefits that do not accrue equally to migrants in any dominant culture. Both my position and limited engagement with the many assemblies of Melbourne suggest limits to any conclusions I draw.

Finally, my own participant-observation is always coloured by my commitment to the North Atlantic liturgical reform movement of the twentieth century, distilled above. I am interested particularly in human differences within the assembly, especially those

⁹ Sharon Fennema explores 'whiteness' as a cultural reality in U.S. context, along with the ways it affects Christian worship. See her 'Postcolonial Whiteness: Being-With in Worship,' in *Liturgy in Postcolonial Perspectives*, 277-79.

¹⁰ Dorothy McRae-McMahon provides a helpful summary of Australia's history of migrations as it relates to liturgy in her 'Liturgy in the Southern Hemisphere: The Australian Context,' in Stephen Burns and Anita Monro, eds., *Christian Worship in Australia: Inculturating the Liturgical Tradition* (Strathfield, NSW: St. Paul's Publications, 2009), 129-38.

¹¹ Kelleher argues that 'participant-observation' is rarely if ever disinterested, noting that 'neither the anthropologist studying a foreign ritual nor the liturgist studying a familiar one can ignore his or her own subjectivity.' See her 'The Communion Rite: A Study of Roman Catholic Ritual Performance,' *Journal of Ritual Studies* 5:2 (1991): 104.

made marginal by dominant majorities and presumed norms. When I am observing as a participant, I am often on the lookout for what ‘difference’ appears within the assembly, differences of gender and cultural heritage in particular, and what it contributes to my own experiences of this assembly’s *theologia prima*. My theological suspicion is that the ways in which an assembly’s liturgy either privileges, diminishes, or ignores the graced difference among its members signal ‘sticking points’ where its *theologia prima* has slowed or stopped. As a liturgical theologian and preparer of liturgy, I am interested in how engaging these sticking points produce and rehearse new patterns of liberation-and-reconciliation¹² for Christian life in concrete local contexts. Human difference as negotiated through the *participatio actuosa* of an assembly is thus a source not only for uncovering unacknowledged norms at work in an assembly’s liturgy but also and more importantly a lens capable of refracting a fuller Christic complexity in the liturgy’s ‘primary symbol.’

Praying Among (Some) Anglicans of Melbourne

Among the fifteen assemblies I have joined as a participant-observer, six have been suburban parishes, seven have been urban parishes close to Melbourne’s central business district, and two have been theological colleges. In twelve assemblies, I participated in celebrations that more or less tracked ‘The Holy Communion Second Order’ of *A Prayer Book for Australia*,¹³ though with varying degrees of ‘ceremonial’ (ritual gesture, processions, vesture, etc.) and music. In the two seminary congregations I have participated in Morning Prayer, also according to forms supplied in APBA. In three urban parishes, I participated in a number of ‘low Masses,’ and several sung choral ‘high Masses,’ including feast days and Sundays, while in the other two I joined the weekly word and preaching service common to evangelical Anglican parishes in Australia.¹⁴

Of the suburban parishes, five are in the eastern suburbs of Melbourne, with members predominantly identified as Anglo-Australian, though ‘coffee hour’ conversation usually reveals a number of British and U.S. citizens. The other suburban parish, located in a western suburb of Melbourne, is a congregation made up almost exclusively of Anglican Karen persons, many of whom came to Melbourne as migrants after living in a refugee settlement in Thailand. Four of the urban congregations are more identified by their Anglo-Catholic ceremonial style than anything else, characterised by multiple vested ministers, complex ceremonial

¹² Robert Hovda articulates ‘reconciliation and liberation’ as two key dimensions of Christian mission the assembly rehearses in its liturgy. See, for example, his ‘Amen Corner: Celebrating Sacraments ‘For the Life of the World,’ Worship 62 (1988): 72-79.

¹³ Mulgrave, Victoria: Broughton Books, 1999, hereafter APBA.

¹⁴ Notably, these services were not identified as coming from APBA, and with the exception of the Lord’s Prayer and Apostles’ Creed, did not include fixed texts from that resource, though they arguably reflected ‘A Service of Praise, Prayer and Proclamation’ in APBA. See APBA, 34-40.

practice, and generous use of ritual gesture. While the members of all the assemblies skew toward more senior members of Anglo-Australian heritage, one has a greater representation of members of multiple cultural backgrounds, including Vietnamese, Indian, Pakistani, Chinese, and 'white' American. Of the other two urban parishes, both evangelical, one primarily reflects Anglo-Australian cultural heritage though with a noticeable mix of persons of Indian and East Asian cultural heritage, while the other is primarily Anglo-Australian young adults. The final urban parish, made up of members of both Anglican and Uniting Churches, also reflects primarily Anglo-Australian heritage. Unlike the others, this assembly is less identified with a particular liturgical style, reflecting attempts to create an 'ecumenical' liturgy that gathers gifts from its members' many heritages, always including, however, a weekly celebration of eucharist, though one quite spare in ritual gesture or ceremonial. All these assemblies seem more or less balanced in terms of gender.

The two Anglican seminary congregations are notable in that they encapsulate some of the dynamics experienced in the parishes. Both are marked by the presence of some members of the wide range of cultures in which Anglicanism exists: Aboriginal, Burmese, Karen, Sudanese, Korean, Chinese, Northern Irish, Anglo-Australian, English. Both assemblies include women and men, though one had noticeably more women, while the other included more younger men. Like the urban parishes, these assemblies are notable more for their particular liturgical style than for the differences their assemblies gather, either 'Anglo-Catholic' or 'evangelical,' with the most obvious differences being eucharistic piety (more robust among Anglo-Catholics), ritual gesture (more complex among Anglo-Catholics), the length and style of preaching (longer expository sermons among evangelicals), vesture of the leadership (sometimes absent among evangelicals), and musical range (historic hymns of European heritage for Anglo-Catholics versus contemporary Christian popular music among evangelicals).

Difference in the Assembly: Following (Some) Leaders

The most notable way in which differences of gender and cultural heritage were accounted for across assemblies is in ministries of liturgical leadership: ushers and greeters, scripture readers, prayer leaders, presider, vested leaders other than the presider, cantors and leaders of song, and preachers. Across assemblies, members who reflected the ranges of cultural difference noted here generally performed these roles, with the exception that some roles were limited on the basis of gender. While most roles generally reflected the gender balance present in the assembly, outside the seminary context, there was only one female presider at Eucharist, who also usually preached, and one lay woman who preached at Eucharist. Another ordained woman, a regional bishop, preached and presided at the sacraments of baptism

and confirmation at the Easter Vigil in an urban parish of Anglo-Catholic liturgical practice but did not lead the eucharistic prayer, a pattern repeated in another assembly with similar Anglo-Catholic heritage, where the same bishop preached but did not preside. No women preached or presided in evangelical assemblies, though in one inner city assembly, a lay woman welcomed the assembly, made announcements, led prayer, and summarized the preaching, a ministry engaged by a lay man in another urban congregation. This particular role does not seem to be present in Anglican parishes that celebrate weekly Eucharist.

At one level, the insight of the liturgical movement that ministry within the assembly should be extended beyond the ordained is indeed widely practiced. That said, there remains among Anglican assemblies—and not just in Australia¹⁵—a resistance to the full and unfettered liturgical leadership of women, which, as Muriel Porter has pointed out, is most fully expressed in evangelical Anglicanism but is also present in Anglo-Catholic expressions.¹⁶ Considered broadly, the sheer number of presiders and preachers is heavily weighted toward men; indeed, of the assemblies in which I took part in the liturgy, only one had a woman as its ‘incumbent’ or pastor, and at least four—three urban parishes and the suburban Karen parish—have rarely or never had a woman preside at a Sunday Eucharist, reflecting, perhaps, the history of resistance to women’s ordination in some Anglo-Catholic parishes. The absence of ordained women in roles of presidential or preaching leadership in evangelical assemblies likely reflects resistance to the ‘headship’ of women among some Australian evangelical Anglicans, including three dioceses that ordain women only to the order of deacon.¹⁷ Recent sociological research into the experience of ordained Anglican women in Australia suggests that such resistance is indeed an on-the-ground reality for many ordained women, with both liturgical and other pastoral expressions.¹⁸

Thus, even though the Diocese of Melbourne ordains women to all orders and includes a woman as a regional bishop, there remain some liturgically inscribed reservations about the leadership of women. It appears to this observer, for example, highly irregular that a bishop should serve liturgically in those roles most appropriate to her office—as a preacher and presider at baptism and confirmation—and then

¹⁵ See, for example, the collection of essays supporting the Church of England’s ‘Episcopal Ministry Act of Synod,’ which provides for ‘extended (not alternative) episcopal ministry (pastoral and sacramental) for clergy and parishes that request it in a diocese where the bishop has ordained women priests.’ *Seeking the Truth of Change in the Church: Reception, Communion and the Ordination of Women*, Paul Avis, ed., (London: T&T Clark International, 2004), x.

¹⁶ For a wider discussion of resistance to the ordination of women in Australia, see Muriel Porter, *A New Exile? The Future of Anglicanism* (Northcote, Vic.: Morningstar Publishing, 2015), 55-63.

¹⁷ Muriel Porter, *The New Puritans: The Rise of Fundamentalism in the Anglican Church* (Carlton, Vic.: Melbourne University Press), 87-116.

¹⁸ Heather Thomson gathered responses from 435 ordained Australian Anglican women in a 2012 survey, 79 percent of whom were priests. Many reported experiences of gender discrimination and resistance to their ministry, including in liturgy. See her ‘Taking Stock: A Survey of Women Ordained in the Anglican Church of Australia,’ in *Taking Stock: The Joy and Challenge of Ordained Women in the Anglican Church of Australia*, *St. Mark’s Review* 228 (2014): 12-17.

not serve also serve as the assembly's presider at Eucharist.¹⁹ Though my experience is limited, I would be more than surprised to see the same practice if the visiting bishop were male. Of interest here, and by analogy, at a celebration of the ordination of deacons, a male regional bishop of the Diocese of Melbourne presided at both the ordinations themselves along with the eucharist that followed, while a female bishop from a neighbouring diocese preached. Bracketing the question of whether it makes sense to 'split' the presidential role in a single celebration, the gender of the bishop seems to be at issue here. Given that many dioceses in the Anglican Church of Australia have been ordaining women as presbyters since 1992 and some dioceses as bishops since 2008, this practice suggests that gender remains a 'sticking point' in the ongoing renewal of the liturgy in at least some Anglican assemblies, manifest particularly in the liturgical practice of two specialized ministries of leadership: preaching, perhaps more 'sticky' in evangelical contexts; and presiding at Eucharist, at least in 'principal' celebrations such as Sunday Eucharist, which extends across liturgical idioms.

As an Episcopal pilgrim and presbyter, I cannot help but notice an Anglican family resemblance. While my own church has ordained women for a longer period, beginning as early as 1974, it can hardly be argued that ordained women have achieved a full measure of equality in terms of representation, position, or even salary. Though we have recently celebrated 40 years of ordaining women *in principle* to all orders of ministry, it is fair to say that work on shattering the stained-glass ceiling has stalled.²⁰ Of the more than one hundred bishops currently serving in the Episcopal Church, scarcely a dozen are women, and only six are diocesan bishops rather than 'assistants',²¹ suggesting that, for many Episcopalians, the *liturgical* office of bishop remains a 'male' role in fact if not in theory (or canon), a particularly troubling statistic given that bishops in the Episcopal Church are directly elected. As Barbara Harris, who was ordained as the Episcopal Church's first woman bishop in 1989,

¹⁹ While perhaps not wanting to overstate the case, the bishop as the normal presider at eucharist and the church's liturgy in general has deep roots in catholic traditions, summarized in essays from Anglican perspectives in Colin Buchanan, ed., *The Bishop in the Liturgy: An Anglican Symposium on the Role and Task of the Bishop in the Field of Liturgy* (Bramcote, U.K.: Grove Books Limited, 1988). Episcopalian Thomas Talley makes similar claims in his 'The Liturgical Role of the Bishop,' *Worship* 42 (1968): 2-13.

²⁰ An Episcopal Church report on women in ministry, *Called to Serve*, includes the finding that 'when analyzing the effect that gender and other influences might have on attaining not only vicar and rectorships but also high-level leadership positions of cathedral dean or bishop, gender was the strongest predictor.' *Called to Serve: A Study of Clergy Careers, Clergy Wellness, and Clergy Women* (New York: Church Pension Group, 2011), 17, https://www.episcopalchurch.org/files/calledtoserve_1.pdf [accessed 6 September 2017].

²¹ The U.S. Episcopal News Service, reporting on the ordination of Jennifer Baskerville-Burrows as the first female African American diocesan bishop on 29 April 2017, noted that Baskerville-Burrows became the sixth female diocesan bishop currently active. See Mary Frances Schjonberg, 'Episcopal Church ready to make history with Jennifer Baskerville-Burrows: Chicago priest is set to become first black female diocesan bishop,' *Episcopal News Service*, 28 April 2017, <http://episcopaldigitalnetwork.com/ens/2017/04/28/episcopal-church-ready-to-make-history-with-jennifer-baskerville-burrows/> [accessed 6 September 2017].

commented on the fortieth anniversary: ‘While I am gratified that we have reached this forty-year milestone, I am not sure we have reached any maturity in the reality of this living witness and phenomenon.’²²

As a student and teacher of liturgy, I wonder if this underrepresentation has something to do with the fact that, as scholar of liturgical language Ruth Duck pointed out at recent conference on feminism and theology,²³ expansive language, and with it feminist liturgical practice in general, continues to be an exception rather than a rule in most Sunday assemblies. The Episcopal Church’s 1979 *Book of Common Prayer* reflects very little if any sensibility to expansive language regarding the divine; in 1997 the church’s General Convention commended a new set of resources called *Enriching Our Worship*²⁴ which reflected the theological work of (at least some) women and took some steps toward new ways of addressing the divine. Yet, unlike the BCP, *Enriching Our Worship* texts were approved for use with the permission of the diocesan bishop—and not all granted it. While APBA, emerging just before *Enriching Our Worship* in 1995, reflects in some of its texts some engagement with feminist theological and liturgical reflection and a more generous use of broader biblical images for God,²⁵ masculine imagery dominates among the texts chosen for actual celebration, texts which are most often spoken by a male-identified president. Australian Anglican priest and sociologist Gary Bouma suggests these patterns threaten to perpetuate a ‘theologically legitimated patriarchy’ expressed through ‘exclusively male language in worship, liturgy, prayer books, and scripture’ that impedes the full participation of ordained women in ministry.²⁶ Thus, while some biblically inspired texts could subtly disrupt a male-gendered norm for language about the divine, that subtlety is easily overpowered by the decidedly unsubtle titles for God such as king, lord, and father, which due to their long use are bound to be preferred in actual celebration. This preference appears to be fairly universal in my experience across denominations and liturgical families—it is, for example, clearly present in the recently authorized English translation of the Roman Missal—though *Uniting in Worship 2*,²⁷ authorized for use in 2000, takes steps beyond both APBA and *Enriching Our Worship* in this regard.

²² Tammeus, Bill, ‘Episcopal church celebrates 40 years of women in the priesthood,’ National Catholic Reporter, 28 July 2014, <https://www.ncronline.org/news/faith-parish/episcopal-church-celebrates-40-years-women-priesthood> [accessed 3 August 2017].

²³ ‘Stories and Questions: Women in Church and Society Today’ (unpublished), delivered at The Centre for Theology and Ministry, Melbourne, Australia, on 4 August 2017 as part of the conference ‘With All Due Respect: Theology, Feminism, and Conflict.’

²⁴ New York, New York: Church Publishing, 1998.

²⁵ While the Preface to APBA notes that its contributors sought ‘a range of forms of address for God which reflects the diversity and richness of biblical imagery’, it reflects little if any use of feminine imagery for the divine. See APBA, viii. Gillian Varcoe notes that APBA improves on its predecessor’s heavy reliance on ‘Father’ but notes ‘we are as yet unable to make very much headway with references to God.’ See ‘The Anglican Church in Australia,’ in *Our Thanks and Praise*, 187–92.

²⁶ See Gary Bouma, ‘Twenty Years of Change? Women’s Ministry in the Anglican Church of Australia,’ in *Taking Stock*, 63.

²⁷ Sydney: Uniting Church Press, 2005.

Trinitarian language is a case in point: Although I have routinely heard preachers begin homilies by invoking God who (with variation) ‘creates, redeems, and sanctifies,’ I have yet to hear any presider use alternative ways of naming the Trinity in actual prayer or blessing, for example, using the formulation found in APBA, ‘Holy eternal Majesty, holy incarnate Word, holy abiding Spirit.’²⁸ It should surprise no one, then, that, for the most part, the language and practice of Christian prayer in both the Episcopal Church and in many assemblies of the Anglican Church of Australia—and likely in Roman Catholic assemblies—are still more or less governed by a relentless singular ‘he’ in relation to the divine. The ‘ritual pictures’ created when these texts are enacted by male presider (in the majority of cases) or even when led by a female presider do little to challenge a basically patriarchal vision of God and church.²⁹ While some may perhaps protest that this is merely an issue of ‘correctness’ in relation to gender, feminist scholars across church traditions have for decades insisted it as fundamentally theological.³⁰ Given that liturgy is the primary place where most Christians both encounter language about God, and arguably, an experience of that God, those who shepherd the liturgical prayer of assemblies, whatever the denomination, cannot fail to engage this issue.

Renewed liturgical practice in the matter of gender, then, must engage more deeply with feminist liturgical language and practice if assemblies are to come to what Barbara Harris calls ‘maturity’ in this matter: These efforts must continually interrogate not only the liturgical texts that continue to inscribe a narrow, masculine image of God, they must also question practices that restrict the liturgical ministry of some based on their gender, while also critiquing any ‘collapse’ of liturgical ministry into the person of the ordained presider—whatever their gender. This requires not only a change in liturgical language but also renewed efforts in liturgical ‘gesture’ that constantly orients the action to its primary actor and symbol, the assembly itself, particularly through a generous division of liturgical leadership among its members.³¹ The ability of an assembly to fully engage the questions of liturgical leadership and liturgical language may be limited, for example, in Roman Catholic contexts, by both

²⁸ APBA, 221, also found in *Enriching Our Worship*, 70.

²⁹ Stephen Burns insists on the limits of expansive language alone in renewing gender relations as inscribed in liturgy. See his ‘From Women Priests to Feminist Ecclesiology?’, in Fredrica Harris Thompsett, ed., *Looking Forward, Looking Back: Forty Years of Women’s Ordination* (New York: Morehouse, 2014), 102.

³⁰ Roman Catholic Elizabeth Johnson’s *She Who Is: The Mystery of God in Feminist Theological Discourse* (New York: Crossroads), published in 1992, is foundational in this regard and is contemporary with both APBA and *Enriching Our Worship*, though 25 years later, the influence of such reflection are hardly apparent in most liturgical assemblies of my experience.

³¹ Stephen Burns explores liturgical possibilities that extend beyond language in his ‘Four in a Vestment’: Feminist gestures for Christian assembly’, in Nicola Slee and Stephen Burns, eds. *Presiding Like a Woman* (London: SPCK, 2010), 9–18.

ordination practice and authorized text, but intentional participant-observation in one's own assembly ought to reveal possibilities for a more robust troubling of a default male image for the Holy One, for example in prayers of intercession³² and preaching.

Difference in the Assembly: O for a Thousand Tongues

As noted above, with some reservations regarding gender, other differences found in the assembly, including different cultural heritages, tend to be well represented in liturgical leadership. That representation, however, finds limits when it comes to texts and music: Regardless of liturgical idiom or style, the liturgies in which I have participated have been decidedly uniform in language and musical genre, and, arguably, the cultural values, aesthetics, and norms language bears, in this case English, particularly as mediated through the Anglican liturgical heritage of both text and music.³³ The only exception was the suburban Karen congregation, which prayed a Karen translation of APBA, with the addition of some elements of *The Book of Common Prayer of Christ's Church in Burma*.³⁴ Beyond this exception, however, over more than twelve months I heard languages reflecting cultural heritages other than English only a handful of times, notably in the Karen congregation, in which English appeared only in the welcoming words of the presider to my colleague and me, and my colleague's response as a representative of the college. Of all the rest, one Karen member of a seminary congregation twice offered a sung communion meditation in Karen; at another liturgy in the same chapel, the presider invited a fellow vested minister of Karen heritage to begin the Lord's Prayer in Karen, after which other members joined in their own languages, primarily English. Finally, a Pentecost service in an urban parish included a simultaneous recitation of the Nicene Creed in several languages represented in the assembly, including those of East and South Asia, the Americas, and Europe, meant to evoke the proclamation of the gospel in multiple tongues in Acts 2. All other texts of these liturgies—hymns, dialogues and assembly responses, prayers said in common, fixed presidential prayers and extemporaneous ones, and readings—were proclaimed or performed in English, particularly one

³² See, for example, my annual Daily Mass Intercessions (Schiller Park, Ill.: World Library Publications, 2016), in which I consciously seek to create more expansive address for God for Roman Catholic contexts, as well as Lutheran Gail Ramshaw's recent *Pray, Praise, and Give Thanks: A Collection of Litanies, Laments, and Thanksgivings at Font and Table* (Minneapolis, Minn: Augsburg Fortress, 2017).

³³ APBA itself notes, 'Anglicans are accustomed to polished English with complex syntax,' while also averring, 'a church engaged in mission must ensure that its liturgy is accessible to all,' and suggesting an adoption of 'directness of contemporary style.' See 'Preface,' viii.

³⁴ See Colin Buchanan, ed., *Anglican Eucharistic Liturgies: 1985-2010* (Norwich: Canterbury Press, 2011), 221-24. The Burmese service of Holy Communion varies somewhat from APBA, including a eucharistic prayer that directly addresses the second person of the Trinity.

shaped by the idiom of APBA and the 1662 *Book of Common Prayer* that lies beneath it. This pattern extended also to song, which in these few assemblies was drawn most heavily from *Together in Song: Australian Hymn Book II*³⁵ and the *New English Hymnal*.³⁶

The tension of this juxtaposition is readily apparent when a liturgical minister for whom English is not a fluent language reads scripture or leads the prayers of the people in English. Most obvious is a difference in accent and pronunciation—apparent in any primarily Anglo-Australian assembly when an English-speaker from elsewhere proclaims a text in English. A greater cause for concerned reflection, however, is that the prayers of the people is one of the few places in APBA or the Roman Catholic Order of Mass that makes space for locally composed contextual prayer. My experience across assemblies is that these prayers are the among the few places where a lay person prepares texts for the assembly and leads its prayer. While varying in literary and liturgical quality and effectiveness (as all prayers do), they provide a note of local authenticity to the *lex supplicandi* of this assembly, both in English-dominant assemblies and the Karen-speaking one. Yet when a Karen member of the assembly leads these prayers in a mixed assembly that includes a significant number of other Karen speakers, as is the case in one of the seminary assemblies, she or he has almost exclusively led the assembly in English from the model prayers provided in APBA,³⁷ which in effect hampered any local authenticity to the prayer. Whatever rationale is at play behind the choice—I am presuming here it is because monolingual English-speakers would be unable to understand the prayers in Karen, or that students are being prepared for ministry in primarily English-speaking congregations—this pilgrim experienced it as a jarring omission that reinforced English as the dominant norm in an assembly of several languages of prayer. It also calls to mind the power of liturgical language, including its negative dimensions, as Michael Jagessar and Stephen Burns articulate: ‘For the language of signifying is not value free; it is created by the group with power to ‘lock down’ the signified in their place.’³⁸ Whether this is intended or not is beside the point; liturgical language effects what it signifies. An ordination of 18 deacons in St. Paul’s Anglican Cathedral in Melbourne cast this dynamic in sharp relief: Of the 18 ordinands, fully half bore cultural and linguistic heritages other than Anglo-Australian—Filipino, Indian, Karen, Torres Strait Islander, Sudanese, Chinese, Iranian—yet all the texts and music

³⁵ East Melbourne, Victoria: HarperCollins Publishers, 1999.

³⁶ Norwich: Canterbury Press, 1986.

³⁷ See APBA, 183-87.

³⁸ Michael Jagessar and Stephen Burns, *Christian Worship: Postcolonial Perspectives (Cross Cultural Theologies)* (Sheffield, United Kingdom: Equinox, 2011), 39.

reflected an ‘English’ cultural heritage, with the sole exception being an invitation to pray the Lord’s Prayer in one’s own language, with the opening words, ‘Our Father,’ printed in seven different languages, followed by the complete text in English only.

This tension between a desire to incarnate and give full expression to the actual cultural diversity in an assembly, especially in its leadership, and the failure of the rest of the liturgy to do so, especially in its language, is no less apparent in assemblies in the Episcopal Church, both on the diocesan and parochial level, particular instances of which I explore elsewhere.³⁹ This challenge extends to the church-wide level, particularly in relation to the church’s official liturgical resources. A case in point: The Episcopal Church at its most recent General Convention in 2015, passed a resolution calling both for *revision* of the 1979 *Book of Common Prayer* that ‘utilizes the riches of our Church’s liturgical, cultural, racial, generational, linguistic, gender and ethnic diversity,’ while another requested new *translations* ‘of portions of the Book of Common Prayer and/or other authorized liturgical resources into French, Creole, and Spanish,’ which drafters saw as ‘a major opportunity for inculturation and evangelism for a multicultural Church.’⁴⁰ While both resolutions express value for ‘diversity’ in a ‘multicultural church,’ there is clear tension between equally ‘utilizing’ such richness and ‘translating’ a received text, along with its cultural coattails, into secondary derivatives—tensions that extend also to revision of the church’s *Hymnal 1982*,⁴¹ commended at the same General Convention.

Given the dominance of an English cultural body of text and music, it is hard to deny that Anglicanism in both the U.S. and Australia suffers from a cultural hangover of its English imperial heritage, one that must yield for the sake of the gospel to postcolonial critique and reconciling-and-liberating possibilities for renewal. Assemblies in other churches, some with a much broader collection of cultural and language groups and different (if no less problematic) patterns of mission and migration, face a more complex challenge still. As in the case of gender, this is more than a question of generous cultural representation. Given the incarnate, cultural nature of the ‘primary symbol,’ the expression of its many cultural contours is key to its transparency as part of the many-splendoured ecclesial mystery of Christ. Refracting that mystery through the diversity of the assembly’s members is not merely preferable but essential to an assembly’s mission. While acknowledging that monolingual liturgies more or less reflecting a single cultural heritage might have some value, for example in a diasporic

³⁹ See my forthcoming ‘Diary of a Pilgrimage: An American Pilgrim Under the Southern Cross’ to be published in *Worship* in 2018, which reflects more directly on my own U.S. context.

⁴⁰ The resolutions in question are Resolution A169, regarding resource revision, and A068, regarding translation, www.generalconvention.org/gc/2015-resolutions [accessed 6 September 2017].

⁴¹ New York: Church Publishing, 1982.

migrant community, recourse to dominant monolingual English expressions in multicultural assemblies is infelicitous at best and at worst reflects unexamined norms at variance with hoped-for expressions of liberation-and-reconciliation in assemblies.

Admittedly, finding ways to express in an assembly's prayer the cultural difference it gathers, especially in increasingly plural contexts such as Melbourne, is a challenging task. As in the case of gendered reference to the divine, a clear obstacle here is the fixed nature of the sources of liturgical prayer (prayer books and hymnals), along with, perhaps, the fear of some members that to surrender these fixed resources will mean a surrender of an Anglican or other denominational or cultural tradition itself. In the case of the Anglican Church of Australia, a path forward might be found in the liturgical resources of a companion church, the Uniting Church in Australia, with their guiding principle of 'ordered liberty',⁴² which seeks to carry forward received denominational heritages while also making room for their continued development. This liberty might be exercised through use of texts drawn from Anglican sources that reflect the heritages of a particular assembly's members, as the Karen congregation does, a principle that could be extended also to the assembly's song. It might also, and perhaps better, be exercised in creating more opportunities in the liturgy for liturgical ministers to pray or proclaim scripture in their own languages, and for monolingual English-speakers to learn to pray shared texts in the language of another cultural heritage.

While such an ordered liberty might be less available to Roman Catholic assemblies, the sheer volume of authorized translations of the Roman *editio typica*, not to mention an ever-expanding repertoire of multilingual musical compositions, offers other possibilities. Given the recent changes to Roman Catholic canon law regarding liturgical translations,⁴³ parallel expressions of 'ordered liberty' may well be on the agenda in the churches of that communion. Regardless of the denominational particularities of local assemblies, the ever-changing cultural demographics of churches beneath both the Southern Cross and the North Star, some expression of the Uniting Church's principles for both honoring historic forms while creating space for new ones may be a helpful virtue to guide renewal in the *theologia prima* of assemblies as they seek to pray authentically in their many cultural voices.

⁴² Uniting in Worship 2, 13-14.

⁴³ See the motu proprio of Pope Francis, *Magnum principium*, <http://press.vatican.va/content/salastampa/en/bollettino/pubblico/2017/09/09/170909a.html> [accessed 18 September 2017].

Field Notes for Future Renewal

Praying as a participant-observer in Anglican assemblies both in the United States and in Australia reveals to me an undeniable tension around both gender and cultural difference in Anglican assemblies, and suggests to me opportunities for intentional participant-observation in assemblies of other churches, especially for those whose ministries include preparing and shepherding an assembly's liturgical prayer. While these tensions threaten to stall the necessary and continuing renewal of the *theologia prima* of the churches toward new patterns of reconciliation-and-liberation in their regard, they also signal rich opportunities for the further development of an assembly's *participatio actuosa* in and through the difference it gathers. Among Anglicans (and, doubtlessly, Christians of other churches), there is on the one hand a strong and laudable desire to gather in assemblies an authentic expression the equality of God's people in their difference, whether signified in gender or in the cultural diversity of those who have received Christianity in its various expressions. On the other hand there is resistance to disrupting received interpretations of those expressions—notably those that have restricted the participation and leadership of women—or having them influenced by the embodied and liturgically performed cultures of the new churches borne of Anglican mission activities.

Yet while it might be tempting to appeal to some transcultural dimension to liturgy that supersedes the importance of differences of gender and culture present in the assembly—the liturgy's primary symbol—my own cultural identity as a 'white' American and the experience of pilgrimage in a culture not fully my own reminds me that such universal appeals usually mask unacknowledged dominant cultural norms. The preference for English in assemblies with significant multicultural and multilingual membership is a case in point. The pervasiveness of these unacknowledged norms pose questions for preparers of liturgy across the churches: How might the historic textual and musical traditions of the churches and their ongoing development be received under the Southern Cross and the North Star in ways that affirm what is good and helpful and repents of what is not, thus rehearsing in liturgy new patterns of reconciliation-and-liberation, particularly regarding gender and cultural heritage? How might members of the assembly drawn from diverse cultural heritages find equal place and full voice in their own cultures and languages of prayer? Such questions must lead beyond occasional exceptions to received practice if we are to take the fullest expression of the assembly in its *participatio actuosa* seriously as the primary symbol of the liturgy. At stake is the fullest expression 'this gathered assembly' and its ability to propose in ritual reconciling-and-liberating relationships among the many differences it gathers.

Gratias agamus Deo: a reflection on specificity in our eucharistic prayers

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ABSTRACT

One of the underlying features of contemporary Catholic worship is the need for each liturgy to be linked to its specific situation, cultures, and need of those gathered. This has been seen in the range of Eucharistic Prayers that have come into use de facto. But this phenomenon needs to be considered in detail, its theological implications explored, and basic question – how specific should an anaphora be on a given Sunday – examined as a guide to future practice. Now, after nearly 50 years of a plurality of Eucharistic Prayers, we need to take stock and see the value of specificity in unity.

Eucharistic prayers in the Roman Rite

It is now almost fifty years since the introduction of a variety of eucharistic prayers in the Roman rite. Over that time we have become so familiar with the idea of a variety of Prayers that it is hard to imagine how controversial the idea of any companions for the Roman Canon seemed when it was first mooted by Hans Küng around the time of the Council.¹ However, we may also have become so familiar with the prayers that have become standard elements within our liturgy that we may not recognise that the journey towards a better liturgy is not confined to great moments of reform (such as that which occurred after the Second Vatican Council) but is a continuing

¹ Hans Küng, 'Das Eucharistiegebet: Konzil und Erneuerung der römischen Messliturgie,' *Wort und Wahrheit* 18(1963)102-7.4

process. It is the purpose of this paper to draw attention to just one aspect of this process, highlighting some aspects of the anaphora to which we need to give more consideration in future.

At present we can divide eucharistic prayer texts that are in use into four categories:²

1. The four prayers found in the missal of 1969 and which form the core of every missal which cannot be considered apart from the accompanying collection of prefaces (fifty in the Anglophone missal of 2011³).
2. Many others which have been officially sanctioned and intended for use in specific situations (e.g. those for use with children) or where there is a theme running through a specific celebration (e.g. those for reconciliation). Some of these, again the prayers highlighting reconciliation are a good example, have gained such a popularity with some presiders that they have entered more general use alongside the four prayers of the first category.
3. Prayers that have been taken from other sources and have become part of a canon of prayers used by an individual presider or a specific group. The list of the sources of these prayers is virtually endless. There are umpteen printed collections, there are prayers taken from other churches, there are prayers composed by specific groups such as religious orders, and there are those simply downloaded from the web: an alternative anaphora is just a couple of clicks away. When one asks those who use these prayers why they do so – given the presence of the prayers in the first two categories – the answers cluster around two issues. First, that they add the spice of variety, fresh words, different images, and (especially after the arrival of the 2011 translation⁴) a more proclamation-friendly language. This need for variety would have been readily understood by St Augustine: *quotidiana vilescunt*. The second set of reasons all focus on the

² Throughout this paper I am concerned with what can empirically be verified in the actual life and worship of the churches – I am using a descriptive language; I am not concerned with what is rubrically authorized in mandated liturgical books in whose prescriptive language there are fewer categories and far fewer anaphoras.

³ The 1973 translation had eighty-one – the reduction in specificity implicit in this reduction in the number of prefaces seems to indicate a trend in Rome during the reign of Pope Benedict XV to see all the liturgical developments in the post-Vatican II period as a moving away from an imagined liturgical ideal of the chaotic liturgy that characterized the missals between 1570 and 1962.

⁴ A curious irony of the 2011 translation is that its producers wanted a greater uniformity in the liturgy and a reduction in the number of occasions when presiders introduced their own, occasion specific, wording, but, while this has led to a new woodiness among those who simply ‘follow the book,’ it has also led to many seeking alternatives to the book and so produced less uniformity. This paradoxical situation is not an accident but a function of the contradictions inherent in Liturgiam authenticam. See Peter Jeffery, *Translating Tradition: A Chant Historian Reads Liturgiam Authenticam* (Collegeville, MN 2005); on the problems following from the appearance of the 2011 translation, see the essays in Thomas O’Loughlin ed., *Liturgical Language and Translation: The Issues Arising from the Revised English Translation of the Roman Missal* (Norwich 2014).

notion of the desire for specificity to an occasion, a group, a topic that needs to be brought into the heart of a community's prayer, or a particular sensitivity. An interesting case is the popularity of the so-called 'Star Wars Prayer'⁵ – now showing its age⁶ – which is seen as especially suitable for groups of students who relate to its imagery and for those who want a liturgy highlighting care for the planet. Those who use these prayers often emphasise how a particular prayer gathers together concerns within a celebration and/or gives voice to the stirrings of the Spirit that is animating a group. Interestingly, most who adopt these prayers also further adapt them to make the even more specific. This might simply be adding the name of the pope in a prayer taken from the repertoire of another church, but it can be more detailed as when an additional item of thanks or intercession is added joining the anaphora to an actual community at prayer on a particular day. I have, for instance, heard an anaphora written for use within the Franciscan family further refined to the events significant within the community of the particular religious house where the Eucharist was being celebrated.

4. And lastly, those prayers which are purely of a moment, intended for just one celebration and are not composed with any intention of repeated use. Sometimes these are completely *ex tempore* in the fashion often found in churches without a tradition of prescriptive liturgical books; and sometimes these are prayers composed in writing and then used on just one occasion. These prayers are very hard to assess precisely because of their ephemeral nature. Suffice to say that while being able to produce an *ex tempore* anaphora was a highly praised skill in the early churches – and is still prized in some churches today – it requires highly developed theological, pastoral, and rhetorical skills coupled with the performance skill to operate without a text-prompt. The writing of a specific prayer seems easier in the study than in the chapel: complex images which 'work' on paper will often fail the test of orality and performance. And we must always recall that the eucharistic prayer is the whole prayer event (words, movements, gestures, music, and what others in the assembly apart from the presider and deacon do) and not just the words uttered by the presider as if he were enunciating a formula.⁷

⁵ Eucharistic Prayer C from The Book of Common Prayer of the Episcopal Church of the United States of America.

⁶ It speaks of God making human beings 'the rulers of creation' and names God as 'God of our Fathers ... Abraham, Isaac, and Jacob'. I have noticed that in use 'rulers' is now altered to 'stewards' or 'custodians' while I have also noticed the addition of 'God of our Mothers: Sarah, Rebecca, and Rachel.' These changes are further evidence of the need to fine tune anaphoras to their actual situation.

⁷ This image that the eucharistic prayer is solely the work of the presider is still deep within our imagination and is, to a large extent, a legacy of the pre-1970 era when the eucharistic prayer was recited by the priest in silence and others' actions (the server ringing the bells, the congregation waiting for elevations, and (very occasionally) the choir singing the 'sanctus' and the 'benedictus' as two separate pieces either side of the elevations and completely independently of what the priest was saying) were seen as being only ancillary to his: it was the priest's own Mass and never more so than during the Canon. While we have moved far from this image, it still manifests itself when we think of an eucharistic prayer as 'what the priest does'.

Amidst this amazing variety, which I see as one of the manifestations of the Spirit in the church today,⁸ there is a single uniting thread: the desire for specificity, for the prayer to speak for this assembly in its situation today and to speak within this gathering so that the words heard by the group form that one voice that thanks the Father.

Eucharistic specificity

But, we might now ask, is this desire for specificity anything more than the ephemeral desire for that elusive quality called ‘relevance,’ or that of a sales pitch that a liturgy should be tuned to its audience, or that in a culture of ‘personalised’ mass-production that a product has been focused on its consumers? On a preliminary note, we should observe that there is nothing inherently distorted in any of these motives. If people get a highly and sensitively tuned service everywhere else, then the least they can expect is that liturgy should be just as personalised! Likewise, if we gather to celebrate a particular event, be it a feast of the calendar of the *catholica* or a wedding anniversary which is, at least, a memorial in the calendar of one *ecclesiola*, we expect ritual specificity and relevance between the day/event/topic and the prayers of the liturgy. Specificity is already built-in to the liturgy in that we have all the variety we find in the sacramentary. Likewise, the whole basis of liturgical time is the alternation of stressed and unstressed moments: each is different, and in noting these differences and celebrating them we are engaged in specificity.

However, the need for liturgical specificity is even more deeply rooted in nature of the Church in its incarnational specificity. We all too glibly use the language of universals, a language borrowed from a certain type of philosophy, in making sense of Christian faith. The classic example is to say ‘God became man in Jesus Christ’ and then we deduce from that other statements about abstractions such as ‘divinity’ and ‘humanity.’ It is far better to say that ‘God became a man, an individual named Jesus whom we confess is the Anointed of the Father.’ From this we go on to note that he has a life history in a specific culture and time – the specificity that is that of the narrations of the gospel – and that we can relate our specificities to his specificities. Therefore, when we celebrate we are not engaging in a momentary manifestation of the eternal, but acting as real temporal creatures whose vision of God is given to us in another who acted in time. It is our real life we are celebrating, it is the real life of Jesus we are remembering, and we are engaging the divine now. In making our prayer today – where we have existence – we are relating not to some eternal force but, in the Spirit’s power, being children of the Father who sustains us in being this very moment.

⁸ It is the diversity of languages forming a single voice to proclaim one faith that is the manifestation of the Spirit within Luke’s theology in Acts 2:5-11. On the origins of this diversity of eucharistic prayers, see John Barry Ryan, *The Eucharistic Prayer: A Study in Contemporary Liturgy* (New York, NY 1974).

If we gather for the eucharist today, it is all our memories that give us our identity there, but is from what is happening to us, creatures in the flow of time, that we focus our thanksgiving. We are thankful first for our being – which locates us in this place and time – we are thankful for all that situates us there: the gifts of the creation, the gifts of other creatures, and those gifts which we recognise through faith: the Father's providence, the advent of the Christ in his Paschal Mystery, and the presence of the Spirit. But all these gifts come to us in even more specific ways – and appreciating these local / individual specificities is part of the joy of faith and the recognition of vocation. The great historical specificities of 'the faith' become existential specificities of my life and my community. I have to thank the Father, the creator of heaven and earth, for the wonder of my being, my life, and my relationship to him. I have to thank him for my history, my loved ones and what binds the 'us' in which I exist together. I am thankful for our community in which we blossom, and in which each of our vocations takes its unique, never to be repeated, shape. It is in this community that we remember the Christ-event and what his call means for us, and what discipleship of The Way demands of us today: and those demands are as various as our situations. It is in my heart and in this community that the Spirit dwells and in our situations that we must pray to have ear to hear the Spirit's prompting, and to give voice to the Spirit's prayer within us. The Spirit is not moving an abstraction, but a real me who is part of a real community in a real situation along the pilgrimage of faith. Our history – how faith came to us and those who have handed it down to us – is as specific as our identity, and our hopes and our futures are as specific as our starting points in this, our now. Eucharist, if real, is specific.

In a similar, but even more felt way, our needs are specific. We may all long for eschatological realisation, or salvation, and a heart resting in God, but we pray for courage to face more immediate needs and we desire more specific realisations in time. Faced with a destructive situation, I need the courage to bear witness to the gospel, faced with drought we ask for rain, faced with a war we ask for a very specific cessation of hostilities. We need the Spirit to bring reconciliation after this act of bitterness, to give new life to this person who is locked in anger, to bring peace to this troubled heart.

If saying that 'the Discourse (*Logos*) has come and pitched his tabernacle among us' (Jn 1:14) means anything as reality it means that God is interested in us here where the community in which I exist lives. The tent is pitched near our tents – and tents are pitched here for a moment, then moved. John the Evangelist in picking on this image at the opening of his story recalled that the Father's presence in the desert was in a tent alongside tents, and they moved hither and yon, day by day: so Jesus is the

presence in the journeying of life, and it is in that journeying, always here or there, that we relate to the Father through him. The specificity of Jesus within history as the Christ is the key to the significance, value, and importance of specificity in our liturgy.

A liturgical practice of specificity

Two powerful myths are destructive of liturgy. The first is the Neoplatonic myth of 'the alone with the alone.' I imagine that I can rise above, abstract from, or prescind from the fractured, bit by bit, partial nature of existence. I can ignore time, my materiality, my historical limitations and come to enter some higher detached form of existence: the world of everyday facts becomes just noise interrupting my contemplation of the higher, eternal realities. The pursuit of this dream has been part of the Christian story almost from the beginning. This is ultimately destructive of liturgy – except as an *intra mentem* activity of contemplation – because liturgy involves the creation, it engages with materiality in time. We live in a sacramental universe, and liturgy is a celebration of that universe within that universe: matter and temporality become our bread each day in our encounter with God.

The other myth reached its perfect expression more recently in the story of Robinson Crusoe: alone, monarch of his kingdom, he is self-sufficient. John Donne proclaimed that 'no man is an island,' but Daniel Defoe created an image of self-centred contentment, freed from annoyance and with complete self-satisfaction, in his novel's hero.⁹ Others, when they are not a threat, only come into the picture as those who serve the loner's needs be they physical or emotional. The myth of the Desert Island paradise appeals to us in myriad forms and is as illusory a vision of existence as the Neoplatonic. We are, and can only, be individuals *in community*, we can only grow when enwrapped in love, and we can only survive as we want to survive in relationship. The Robinson Crusoe myth is obviously destructive of liturgy because liturgy is not only common, but is the worship of the *laos tou theou* / *populus Dei* - which are single realities made of many individuals. We are not just people who believe, we form a people who believe and as such a unit we thank God. Faced with these myths – and we are all affected by them – the need for specificity in our liturgy takes on a new urgency.

Only a liturgy that is closely linked to what is happening to us in our lives, in our messy materiality, or contingent historical situation can counter the tendency of belief moving towards a gnostic disinterestedness. Likewise, only a liturgy that is

⁹ On this myth's penetration within our culture, see, for example, Andrew DeGraff and Daniel Harmon, *Plotted: A Literary Atlas* (San Francisco, CA 2015), 32-9.

rooted in the common experiences, joys and needs of us as a people - individuals bonded together in relationships – can stress the loving vision of human life that is based in God's covenant in the Christ and assert that unity in the face of un-relational individualism. Specificity is not a trendy extra nor a sales ploy, it makes liturgy the work of God's people in creation. We need to practice specificity in the liturgy as an essential dimension of liturgy in the same way that we appreciate that liturgy has a Liturgy of the Word or that it must have times for silent prayer or must use genuine symbols.

Specificity and the Eucharistic Prayer

If we abandon the notion of an ahistorical liturgy with serious intent – and this is a relatively new idea within Catholic liturgy – then specificity must manifest itself throughout the liturgy while at the same time ensuring that the liturgy preserves its universal dimension as that which bonds actual churches into a more embracing, but virtual, community the *catholica*. This need finds its apogee in the eucharistic prayer: here the community expresses itself in the Christ to the Father. So what 'shape' could that specificity take? I suggest we could use four headings to advance our thinking on this:

1. Time

We already make very good use of specificity in our eucharistic prayers by relating the Prayer to the liturgical seasons. This occurs mainly through the prefaces and the special *communicantes* for use with Eucharistic Prayer 1.¹⁰ But themes found in the prefaces often are not picked up and repeated and elaborated in the rest of the anaphora. On a different task, despite its venerable age in the Latin liturgy, Eucharistic Prayer 1 is not really a eucharistic prayer, and insertions such as the *communicantes* are far more noticeable to a presider reading them than they are to someone listening to the prayer in the assembly: by the time one has noted the special bit for the day (assuming one notices it) the prayer has moved on. Perhaps the greatest importance of the prefaces and the additions to the Roman Canon is the precedent they set for the felt importance of time-specificity within the eucharistic prayer.

Two very obvious occasions suggest themselves for eucharistic prayers where the festival being celebrated and the Eucharist come into close alignment: Holy Thursday evening and Easter day. To these could be added other significant days such as Easter evening along with the octave, Pentecost, and special prayer for Christmas. One could argue any number of such specific prayers, but if they are just more verbal formulae for the president – and so require careful listening

¹⁰ And there are other special variations within Eucharistic Prayer 1 around Easter.

along with knowledge of other prayers to which they can be compared – then the specificity of the feast may not be sufficient. The whole action of the Anaphora should be such that on these occasions we recognise the prayer as linked to the occasion within our ecclesial memory.

But is time as a basic factor in celebration confined to the great cycle of festivals? What of the cycle of the diocese or parish: do we need a special prayer that identified this community within salvation history. And what of celebration of time among the members of the assembly? Do we as a Christian community want to celebrate birthdays with a prayer that thanks the Father for the person's life, gifts, and skills? How often in smaller communities, especially on those who join in the Eucharist on weekdays, do we hear a congregation sing 'happy birthday' – as indeed they should for they are celebrating a joyful moment in the life of a sister or a brother and gathering for a birthday party is one of the few social liturgies many people experience. But should this not be a cause for thankfulness? If so, just as we have special forms in Eucharistic Prayers 2 and 3 for praying for the dead, should we have special forms for when one of the gathering is celebrating a birthday? And if that is part of the personal sacred time, what others should we be considering?

2. The Liturgy of the Word

The lectionary is one of the great, unsung acts of genius of the liturgical movement and, through the Revised Common Lectionary, an inspiration of the Catholic Church to many other western churches. But the lections often, especially in Ordinary Time, stand without support within the rest of the liturgy. If hearing the gospel together is liturgy – as distinct from catechesis or bible study – then it needs to be anticipated in the prayers before the Liturgy of the Word *and it should form an inspiration* for the Liturgy of the Eucharist, especially the eucharistic prayer. This linkage is already found in some of the prefaces for the seasons – the most notable example is that of the Third Sunday of Lent with the gospel of Year A – and so the liturgy itself acknowledged the principle.

Why is this linking of the gospel proclaimed and the eucharistic prayer so important? The basis for the link lies in the nature of kerygma provoking the response of praise and thanksgiving for what has occurred in the Christ. Liturgy is response to invitation – and the memory of that invitation lives in our recollection of the gospels. Indeed, it could be argued that any eucharistic prayer which does not 'pick up' the theme of the gospel in some way is to that extent deficient. We gather for the Eucharist: it is a single action in many moves, but these moves should be coordinated. What we have proclaimed as the message of the Christ to us should be the starting point for our prayer, with him, to the Father.

Do we need a specific eucharistic prayer for each Sunday of Ordinary Time over the three years? This would mean a series of possibly nearly a hundred prayers that would be heard so rarely that we would not develop any familiarity with them. However, we should have some such complete prayers, some prayers that could have special additions relating to the gospel, and a much larger range of prefaces that are directly tied to the gospel passages that we have just heard proclaimed and expounded. It may be too much to argue that any eucharistic prayer which lacks a serious relationship to the readings is significantly deficient, but it is certainly true that until we have done a great deal more to pray the eucharistic prayer as responding to the gospel proclaimed, we are ignoring an intrinsic relationship at the core of our worship.

3. Distinctive groups

The principle of the importance of eucharistic prayers for use with specific groups has been recognised for several decades since the appearance of the eucharistic prayers for use with children in 1974. Since then we have grown use to themed Eucharistic prayers, although the take up has been very patchy: one can find presbyters who know these 'other prayers' as well as they know the four, but many clergy never move beyond the boundary of the four. One very interesting prayer for a specific group is that for the sick in the Rite of Anointing within Mass where there is a special preface and special intercessions for use with Eucharistic Prayers 1, 2 and 3 – which demonstrates once again that specificity in eucharistic prayers is a formally acknowledged need. However, this particular form is only called for in very unusual circumstances and it hardly impinges on the normal liturgical life of communities. So local churches need to ask themselves who are the special groups with whom we minister and who assemble as such groups to celebrate the eucharist: any such group that can be identified is a candidate group for a distinct eucharistic prayer.

However, most attention to specific prayers has focused on the notion of an anaphora *for use with* such and such a group: the prayers for eucharists *with* children being the outstanding example of the genre. But what about prayers that celebrate particular groups within the community? Should we consider being explicitly thankful for all who exercise ministries of caring in our communities. Whether such caring is professional (nurses or social workers) or 'accidental' (looking after a long-term sick spouse or a child with problems), it is in caring that many Christians fulfil their vocations and carry out the challenge of discipleship to love one another. Should we not be celebrating this discipleship, being thankful for it and the grace that sustains it, while asking the Father to sustain our sisters and brothers in their lives? In a similar vein, in every assembly

there are those who have borne witness over the years, the older people, and should we not be celebrating their contribution to our communities and the life of the Church? And, there are the marginal groups where rather than shunning them we should be celebrating and thankful for their unique witness: in making such marginalised people the centre of our thanksgiving we are demonstrating that as an eucharistic community we have a different set of priorities to those of the larger society where marginalisation may be just 'a fact of life.'

4. Local events and needs

Every community has needs that are unique to it, its history, and its challenges. Creating eucharistic prayers that reflect this is one of the challenges that should be taken up by diocesan liturgy groups and groups representing larger regions. There is a tendency in this matter to flee to the extremes. On one side there are those who argue that such local initiatives are contrary to Catholicity and lead to fragmentation. But the facts are against this view: for all of Christian history regions, language communities, dioceses and even political groupings such as kingdoms have noted the need to adapt the liturgy to the needs of the place and the time. In a vernacular liturgy this need is even more profound. On the other hand, there are those who argue for complete spontaneity as a manifestation of the Spirit. But the facts are also against this view: very few have the rhetorical and performance skill to do this well and all it often means is ever more words from a presider. The challenge is for the prayer to draw on the skills of the whole community, reflect the tradition of faith, and be elegant, local, and not a piling up of phrases. Anyone thinking of making an eucharistic prayer more specific by the addition of inserts into existing anaphora should recall this logion from Matthew: 'and in praying do not heap up empty phrases as the Gentiles do; for they think they will be heard for their many words' (6:7).

It is worth noting that when a community has to face up to the challenge of creating its own eucharistic prayer this may be the first time that they have had to think through what they have been saying 'amen' to for decades. The anaphora is a community's prayer, if a local prayer is needed, it should be a conscious community creation.

Think global, act local

In nearly every discussion of alternative eucharistic prayers that I have heard – and they have been going on, in one way or another, within the Catholic Church since the 1970s¹¹ – one issue is never far beneath the surface: does not such variety, from place to place and celebration to celebration, endanger or damage the universality / catholicity of the Church? The old dream that any Catholic from Connemara in Ireland to Canton in China would feel equally at home, and be familiar with the words, prayers and actions! The first point to make was that while the Cantonese visitor to Connemara might have a sense of familiarity with the rubrics by sight – she would have heard almost nothing – it is also the case that she would have been as little involved actively in the liturgy in each place and would have turned to something more local and active such as the rosary in Irish in one place and Cantonese in the other! We can turn uniformity into a fetish: if it looks the same, it must be so!

However, the concern for catholicity is not misplaced: the church is each community but it is also the whole People of God who from the sun's rising to its setting offer the thanksgiving sacrifice of praise. Indeed, in our oldest surviving, explicitly Christian, eucharistic prayer we find this:

For as the broken loaf was once scattered over the mountains and then was gathered in and became one, so may your church be gathered together into your kingdom from the very ends of the earth. Yours is the glory and the power through Jesus Christ forever (*Didache* 9:4).¹²

The particular church thinks of itself in communion with all the churches across the whole earth: this is a unity formed by the Spirit completing the work of the Christ rather than a multi-national driven by common standards. The eucharistic prayer must be the real and specific prayer of this church, a community around the Lord's Table, but it must keep in mind and declare its unity with the whole People of God and this prayer and desire for unity should be part of their discipleship – indeed a witness to another kind of world. Catholicity – in the face of nationalisms, sectarianisms, communal bickering, and colonialism – is part of the challenge of discipleship and it denigrates the Spirit's work to imagine it in terms of ritual uniformity created by adherence to *editiones typicae*.

¹¹ In the 1970s there were many very public experiments such as the anaphoras of Thierry Maertens and Huub Oosterhuis (Ryan, *op. cit.*, provides an introductory summary), since around 1980 and the publication of *Inaestimabile donum* that experimentation has become more haphazard and less subject to critical review – but the experimentation has continued driven mainly by pastoral need.

¹² The translation is taken from Thomas O'Loughlin, *The Didache: A Window on the Earliest Christians* (London 2010), 167; in chapter 6 of that book, pp. 105-28, I examine the notion of being part of an *oikoumene* that was part of the vision of those early churches.

In whatever form we pray, part of each church's prayer must be:

Remember, Lord, your church, deliver her from evil, make her complete in your love, and gather her from the four winds into your kingdom you have prepared for her, for yours is the power and the glory forever (*Didache* 10:5).

When we pray for this church we cannot but pray for the holiness of the whole People of God, for just as an individual Christian cut off from the community is a distortion of what it is to be on a common pilgrimage of faith, so one church praying without an awareness of the larger church is a distortion. But this sensitivity to the whole, to the universality of the church must be a deep consciousness of covenantal bonds – built up by reflection, prayer and action – rather than superficial similarity of ritual forms.

So where are we today? Specificity, particularly in eucharistic prayers, is an aspect of liturgy where the Catholic Church is still feeling its way slowly. We have moved from the rigid uniformity of the Roman Canon to a variety of prayers. We have had many experiments¹³ – and these continue – on the edges, while from Rome we have had a very definite retrenchment on specificity in the ethos found in *Liturgiam authenticam* and the Latinisms of the 2011 sacramentary. Behind the experiments, and indeed the negative reaction to diversity we see in texts like *Liturgiam authenticam*, is the realisation that acting locally while we think globally is one of the great challenges of liturgy in a global church. There are no easy solutions and there is much work to be done, and the sooner we begin to engage in the conversation about this matter the better.

¹³ See, for example, Robert F. Hoey ed., *The Experimental Liturgy Book* (New York, NY 1973); while this book has now become a curiosity of liturgical history many of the questions it sought to address have only become more acute both theologically and pastorally over the last forty years. Moreover, many of its eucharistic prayers are as fresh today as when they were written and well worth examining as models: for example, the anaphora written by Benedict J. Habiger on pp. 88-91.

Societas Liturgica Congress, Leuven, 2017

Jenny O'Brien



Jenny O'Brien

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Around 215 liturgists from across the globe and covering a wide range of Christian denominations gathered in Leuven early in August for the 26th Congress of *Societas Liturgica*. In fact, this year marks 50 years since the first *Societas* Congress in Driebergen, Netherlands. The Australian contingent of participants numbered around 15, with all States except the Northern Territory represented.

Leuven is a delightful 'university town' with many buildings given over to education or student accommodation. We were very warmly welcomed by the Council members and the local organising committee which, for the most part, comprised post-graduate students from the Faculty of Theology.

Once registration was completed, the first item on the agenda was choir practice. It is an indication of the talent and generosity of our Australian members that 5 of them had offered to be involved in leading the sung prayer for our daily worship and Congress Eucharist. Our very able director/organist was Martin Tigges who challenged us to sing various styles of music and introduced us to some previously little-known works that may well end up being sung around Australia!

The President's address that evening and the Belgian beer Reception (which did, in fact, include food as well) got the Congress off to a great start. Reflecting on the relationship between sacraments and Church, Martin Stuflesser outlined a theology of the sacraments in an ecumenical context, before considering the open questions of the relationship between Church and sacraments, sacramentality and ecclesiology. He concluded with a vision for *Societas Liturgica* based on our investment in a theology of sacraments and Church that will provide for us the basis to say with conviction, 'We proclaim your death, O Lord, and profess your resurrection, until you come again.'

Morning Prayer was held each day in the impressive Church of St Michael, almost next door to the Maria Theresia College, the site for key-note presentations and short communications. There was a good distribution of the three languages of the society – English, French and German – in the hymns, psalms, scriptures readings and prayers that made up Morning Prayer.

The general pattern of the Congress days was to have two Major Presentations in the morning, separated by a Coffee Break. Following lunch (which for choir members also included an hour's practice) there were a number of 40-minute sessions during which members presented short papers and allowed a brief time for discussion. Vespers followed at 6pm, with dinner afterwards.

Tuesday's fare included a 'dialogue' between Peter Gärdenfors and Josef Quitterer on symbols and communication in the context of liturgy. Gärdenfors spoke about pantomime as a foundation for ritual and language, and showed how it is capable of referring to entities not present in the immediate environment. For him, ritual is a conventionalised form of pantomime that affirms group identification and generates particular understandings in the individuals engaging in it that subsequently influences behaviour. Pantomime is a significant element in creating a system of shared beliefs and developing strong commitment to these beliefs. As a precursor to language, pantomime is a communication system that enables understanding to develop even before words can be used to express the reality being experienced.

In response, Josef Quitterer explored how Gärdenfors's theory could be applied to specific liturgical practices. He distinguished between 'operative and non-operative' members of groups which share the same beliefs, and noted the wide gap between the 'internal view' that is available only to those actually *performing* the ritual, and the 'external view' of those observing the action. What was necessary to bridge the gap was that the observers start to *imitate* the performed action in order to arrive at a proper understanding of what is being carried out. In his opinion, liturgical practices only 'work properly' when they can presuppose shared beliefs. In other words, where participants of the liturgy are not committed to the truth of the beliefs which are presupposed in the rituals, or where they do not grasp the full meaning of the beliefs, intentions and goals behind the liturgical practices, then the liturgical action will not bring about the intended transformation in understanding and behaviour.

For me, the presentation on liturgy as the link between the reality of life and the truth of faith by the Benedictine monk, Thomas Pott, was a highlight of the Congress. He noted the wide gap that often occurs between the Church's sacramental doctrine and what the faithful live or believe. 'What,' he asked, 'is the value of "the Lord's table"'

when the surrounding culture no longer has room for a meal taken in common?' Or 'What happens to blessing, anamnesis, epiclesis and doxology if entire generations of believers are no longer initiated...or awakened only superficially to the specific symbolic language by which the "communication of sacred things" is traditionally effected? Is it, he questions, that the sacraments have lost contact with the reality of life, or that the faith of many has lost track of the sacraments.

In a wonderfully rich way he went on to consider the sacraments (particularly the Eucharist, Holy Orders and Marriage) as victims of theological 'objectification' and pietist reductionism. He followed this with an exploration of the dynamism of *mysterion*, the importance of letting the reality be made present by the sign itself without impeding it with the overuse of words and the reduction of sacramental realities to categories like 'transubstantiation', 'form' and 'matter.' Within this section of his presentation he also considered the importance of liturgical music and the impact it has on contemporary believers. Alongside this, he posed the question of the validity of 'virtual' liturgies in which believers participate via the internet. The final part of his paper dealt with a consideration of Schmemmann's thesis that 'the roots of the present liturgical crisis are situated in the divorce between liturgy, theology and piety,' thus breaking the nexus between the *lex orandi* and the *lex credendi*.

On two days there was opportunity for Congress participants to participate in a guided tour of the Luther Exhibit in the Maria Theresia College Library. Unfortunately I was not able to take advantage of this as I had choir commitments, but those who were able to attend were very impressed by the material that had been gathered to mark the 500th anniversary of the Reformation.

The third Major Presentation was by Elbatrina Clauteaux, a Venezuelan anthropologist and philosopher, who spent more than a decade exploring the religious practices of the Pémon people of the Venezuelan Amazon. She was able to show how their understanding of 'mediations of immanent and transcendent transcendence' parallel the Christian understanding of sacramentality as it is played out in creation and salvation. While her presentation focused on a particular people and the way they arrived at their particular world view, it reminded us that we have a lot to learn from people of diverse cultures and what have generally been regarded as non-Christian religious systems.

The fourth Major Presentation, shared by Dr Cláudio Carvalhaes from Brazil and the American Janet Walton, took the form of each telling the personal story of the other before providing a series of short videos dealing with challenging situations in our world. What does Eucharist mean to a world that is desperately hungry? What does

baptism mean when the drinking water of a community is so polluted that it brings disease and death? The thrust of their presentation was to show that sacraments are 'a prophetic gift of immense proportions' which challenge us to enable reversals of power.

Not all the time at the Congress was spent on listening to papers. As well as the concert provided on Tuesday evening featuring works by Belgian composers sung by a delightful lyric soprano, provision had been made for Congress participants to attend the Hildebrandt Consort's marvellous presentation of *Grosse Messe 1739 für Bach und Luther*, a transcription for singers and baroque orchestra based on the *Dritter Teil der Clavierübung* of J.S. Bach. Held in the Lutheran church of St Gertrud, the musicians performed from the organ loft, but were 'beamed down' via camera and video screen for the benefit of the audience.

Thursday was Excursion Day and four large coaches drove us the 100kms from Leuven to the Benedictine monastery of Chevetogne. Founded in 1925 by Dom Lambert Beauduin to be a model of Christian unity, it has both Western and Eastern Rite churches and while the monks pray the Prayer of the Church separately, according to the Rite to which they belong, they live in a single community under one abbot. Our visit to the monastery began with a prayer service at the grave of Dom Lambert Beauduin, followed by a demonstration of the art of bell-ringing, primarily on the bells of the Byzantine church, but also with a smaller contribution from the Latin chimes. Divided into three groups, we all had the opportunity to visit both churches and the library as well as see how the monks made incense with a wide variety of perfumes and become a little more familiar with the process of producing the brass and enamel icons for which they are famous. An added bonus was to hear a monk from the Byzantine tradition explain one of the significant examples of Russian iconography housed at the monastery. The delights of the day did not end when we returned to Leuven, as the evening meal was hosted by the monks of Keizersburg monastery. While the original intention had been to have a barbecue, the inclement weather called for a change of plan and we were treated to a marvellous sit-down meal in the monastery refectory and cloister. As if the meal was not enough, there was an ice cream van at the door to supply us with a final treat before returning to our various accommodations.

Much of Friday morning was taken up with the Business Meeting at which elections were held. These resulted in Bridget Nichols (British Anglican) being elected to the role of President-Elect, Harvey Howlett (Scottish Anglican) assuming the duties of Treasurer and the two positions for Secretary being filled by Frédérique Poulet (French Catholic) and Alison Werner-Hoener (American/German Lutheran). Joining the three members of Council not due for re-election Marie-Josée Poiré (Canadian Catholic),

Marcel Barnard (Dutch Protestant) and John Baldovin (American Catholic) will be Ben Gordon-Taylon (English Anglican), Toshimitsu Miyakoshi (Japanese Catholic) and Dorothea Haspelmuth-Finatti (German Lutheran). Professor Joris Geldof (Belgian Catholic) moved from being President-Elect to President. This very representative group will steer *Societas* to its next Congress in Durham in 2019.

The fifth Major Presentation, by the Ghanaian theologian Kwabena Asomoah-Gyadu, introduced us to the Pentecostal world of the African Independent Church with its acute awareness of benevolent and malevolent spiritual powers and its high use of ‘religious tangibles’ – a reference to objects and actions through which the power and grace of God is released to believers. Pastors, prophets and other charismatic leaders often invent new religious tangibles as they deem fit (e.g. special water, handkerchiefs, anointing oil). Such items stand alongside the primary traditional Christian ‘tangible’ of Holy Communion. It must be remembered, however that in Pentecostal thought the invocation of the Spirit is at the heart of the sacred meal, and that Communion is more than ‘communion with Christ’ since it incorporates the defeat of Satan, the healing of sickness and the overcoming of any demonic harassment experienced by the believer. Sacraments and sacramentality take on a much broader perspective when considered in the African Pentecostal milieu!

The Congress Eucharist was celebrated in the church of St John the Baptist, situated in one of the old Beguinages (Beguines were Christian laywomen active in Northern Europe, particularly in the Low Countries in the 13th–16th centuries. Their members lived in semi-monastic communities but did not take formal religious vows). To preside at the Eucharist was the final act of the outgoing President, Martin Stuflesser. The choir excelled itself as it led the assembly in its sung prayer. Following the Eucharist we moved across the street for the Congress Banquet. Apart from wonderful food and good wines, it was a pleasure to be able to share this meal not only with our current *Societas* members but with the daughter of the society’s founder, who spoke beautifully of her father and presented *Societas* with the original banner from the first Congress and each member with a commemorative card.

The final Major Presentation on the last day of the Congress was by Lieven Boeve, Professor of Fundamental Theology at the Catholic University of Leuven, who explored the question of sacraments in a post-secular and post-Christian society. He considered the way in which sacraments function not only as identity markers as believers work through the process of identity construction but also as symbols of who believers are called to become. Despite the post-Christian and post-secular nature of so much of our world, the need for ritualisation seems to be greater than ever, leaving open the possibility of ‘sacramentality’ even when people do not wish to identify themselves with Christianity and in particular with the institutional Church.

After the break for Morning Tea three young scholars gave brief reflections on their experience of the Congress. Their thoughtful comments indicate that the future of the society is in very good hands.

As well as the six Major Presentations to which I have referred, there were more than seventy papers presented by *Societas* members, sharing research that they are currently undertaking, reporting on material recently published or about to be published, or raising questions to be debated with their colleagues. Papers are presented in any of the three languages of *Societas* and topics ranged from highly specialised areas such as the treatise on sacraments by the 15th century Byzantine theologian St Symeon of Thessalonika, to more pastoral questions such as the sacramental nature of congregational singing. There was a feast of topics to choose from and many participants rued the fact that they could not be in more than one place at a time!

The hospitality of the local Leuven committee was outstanding (including a little parcel of Belgian chocolate and a bottle of German beer in each Congress bag) and, for the most part, the weather was clement. There was much to take away from the very rich presentations of this Congress, and the very good representation of Australian members (several of whom gave short papers) was most pleasing.

We look forward to the next Congress to be held in Durham, England in August 2019.



FROM THE PRESIDENT

Societas Liturgica Congress XXVI

Over a dozen Academy members made the long trek to Leuven in Belgium for the XXVI Congress of Societas Liturgica. Australia has always had a very faithful and long-travelling band of Societas members who have been prepared to journey to the other side of the world to represent those of us who live and move and have our being under the Southern Cross. At Leuven, I was also told that Australia has the third highest membership after Germany and the US. Over the years, we have also been represented on the Societas Council by various Academy members such as Robert Gribben, Anthony Kain, Tom Elich, Jenny O'Brien and Carmel Pilcher. We punch well above our weight!

Whilst in Belgium, I met with scholars from around the world, including Thomas O'Loughlin from the UK. He had learnt of the Academy when he picked up a copy of the AJL whilst on a lecture tour of Australia. He was very impressed with the quality of our journal and has written an article for this edition of the Journal.

This Congress marked the 50th Anniversary of the Societas which was founded by Wiebe Vos, a pastor of the Dutch Reformed Church. The first SL Congress was held in Driebergen in the Netherlands in 1967. A special guest at the Congress in Leuven was Cornelia Vos, the daughter of Wiebe Vos, who addressed us at the Congress dinner, sharing memories of her father and his vision for ecumenical liturgical co-operation.

Jenny O'Brien from the South Australian Chapter has written a report on SL XXVI which appears elsewhere in this volume of the Journal.

The 2019 National Conference – Looking Forward

Remote preparations have begun for our next conference, to be held in Perth from 15-18 January 2019. The Council has done its best to avoid clashes with other conferences which regularly take place at this time...and this time, we think we may have succeeded! Having spent time in Kurri Kurri considering the role of culture on our worship, our Perth conference will develop this somewhat and focus on the

Arts – as one expression of culture – and the role of, and the interplay between the Arts and worship. Planning will continue over the coming months and your Chapter Convenor will keep you informed of developments.

Waiting in Joyful Hope

As this edition of the Journal reaches your desks, our thoughts will soon enough start turning to Advent and our preparations for Christmas. All too easily for those of us under the Southern Cross does Advent get lost in the myriad end-of-year celebrations and the various functions which mark the end of the civil and school year. The retail industry does not help us – I even saw Christmas cakes and mince pies in the supermarket this week. As so many parts of our world are torn by disaster and strife – both natural and human-made – and people are displaced and afraid, we could renew our efforts to make Advent a space of peace and quiet for our people in the end-of-year merry-go-round, and a graced time of prayer waiting in joyful hope for the One who is to come: our Wonder-Counsellor, Mighty-God, Eternal-Father, and Prince-of-Peace.

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FROM THE CHAPTERS

AJL CHAPTER REPORTS

Queensland – Marian Free

The Brisbane Chapter continues to meet every second month in the early evening. Accompanied by cheese platters and a glass of wine we have animated discussions on a variety of subjects. Sometimes the topic is pre-determined, but very often we find that we have plenty to talk about without the need for formalising the meetings. Each meeting begins with prayer led by one of the members. This year we have had two very successful lunch-time meetings to accommodate those who find coming out in the evening difficult.

For our October meeting, we will meet at the Parish of Saints Peter and Paul which has been extensively renovated. Father Tom Elich will give us a tour of the church. Following that we will move to the historic St John's Anglican Church which among other features has a stunning new font that was executed by one of the Anglican

theological students (who has since been ordained). At St John's, the Rev'd John Milburn will be our host. The church tours will be followed by a meal in one of the many local restaurants.

Our final meeting of the year is always a Christmas dinner. It is one of the few meetings that some people can attend and is always keenly anticipated (December 5, venue to be confirmed).

South Australia – Alison Wish

A small number of the SA chapter met on 14th September to share news from those who had recently returned from the Societas Liturgica Congress in Leuven, Belgium. Thomas Pott, a monk of the Monastery of Chevetogne (the destination for the Congress excursion) made one of the keynote presentations at the Congress. Entitled “Exploring the edges of sacramentality: Liturgy between the Reality of Life and the Truth of Faith,” it was the focus of our meeting and provided us with material for a good discussion.

The final meeting for the year will be on Thursday 30th November at 4pm at the Ministry and Liturgy Centre, 217 South Rd, Thebarton. We will finish about 6pm and then adjourn to a local pub for dinner. Partners are welcome to join us.

NSW – Doug Morrison-Cleary

While our numbers have been down for our last couple of meetings, the conversations have still been inspiring. We have largely finished our book *Vatican II: Reforming the Liturgy*, and have moved on to discuss funerals at our most recent meeting. At our last meeting of the year (15 November) we hope to have some reports from the recent Societas Liturgica meeting as some of our wayward members return.

We meet at 4:30pm every second month from March onwards on the 3rd Wednesday of the month. Our meetings begin at the Mount St Benedict Spirituality Centre off Pennant Hills Road, Pennant Hills (entry via Hull Road), and then adjourn to Belmonte Pizza, Pennant Hills Road, Pennant Hills, for dinner around 6:30pm.

VICTORIA – Kieran Crichton

Since the last edition of AJL the Victoria chapter has met twice. In July we were joined by Dr Andreas Leowe, Dean of St Paul's Cathedral, Melbourne, who shared a video lecture in which he shared reflections on Martin Luther's great hymn, *Ein Feste Burg*. This prompted conversation around the table about how hymns change their meaning over time.

In September a very well-attended chapter meeting gathered to hear Fred Batterton speak about designing connections between worship and fellowship, based on his architectural practice and drawing on his book, *Making Property Serve Mission*. The presentation provoked many fascinating questions, and drew on some of Fred's recent projects such as St Alfred's Anglican Church, Blackburn. Fred's work should be of interest to many AAL members across the country, and his book is highly commended from Victoria. To find out more or to order the book, visit www.studiob.net.au.

Looking ahead, our next meeting will be held on Wednesday 8 November, 4.30-6.00pm. Paul Taylor will be joining us to speak about the life and work of Fr Bill Jordan, who was a member of our AAL chapter until his death in 2013. Fr Bill's work with the *Catholic Worship Book* was a remarkable achievement that had wide ecumenical currency, and laid the foundation for the recent publication of *Catholic Worship Book II*.

Comings and Goings

I am delighted to welcome Fiona Dyball, Catherine Schieve, Fay Magee and Peter Gador-Whyte as new members of AAL Victoria, and look forward to their contribution to our conversations. Along with Bryan Cones this makes a net increase of five new people to AAL Victoria during this year. It is very exciting to welcome new members in our chapter.

Several of our members have returned from overseas trips, or are travelling at present. We also have members who have been (or are going) to conferences at the moment. AAL Victoria was represented at the Societas Liturgica Congress at the beginning of August by Fr Anthony Doran (who wears the AAL president's hat when at home), Brian Nichols, and Nathan Nettleton. Fr Tony spoke briefly about the Congress, noting how the theme of sacramentality was an innovation on previous conferences where sacraments have been to the fore. Several other AAL members were at the Congress, and Fr Tony mentioned that Australia has the third-highest number of members in Societas Liturgica. A number of Australian delegates gave short papers, and this reflects the strength of the Australian contribution to Societas. The Australian Pastoral Musicians Network conference will be held 5-7 October in Perth. Members from our chapter will be leading sessions, and it is good to have Donrita Reefman, Sophy Morley, and myself as delegates.

Western Australia – Angela McCarthy

This year the WA Chapter has only managed to have two meetings with various members away travelling and other needs intervening. Another focus for some of us has been the Australian Pastoral Musicians Network conference ‘Sing With Joy’ that is due to begin while this journal goes to print. There are over 300 delegates who will enjoy the presentations by many AAL members. One of the keynote speakers is Dr Clare Johnson who is an Academy member as has been a keynote speaker at previous AAL conferences. The international keynote speaker is David Haas, a well-known liturgical musician from the USA. With good music, good input, good wine and food, set on the beach in Scarborough Western Australia, it will be a most worthwhile event.

Our next meeting will be Thursday 26 October, 73 Third Street Eden Hill, where we will begin further planning for the next conference which is to be held in Perth. Our last meeting of the year will be held in New Norcia monastery and a date will be confirmed closer to the time.

BOOK REVIEWS

Book Review by **Angela McCarthy**

Kevin W. IRWIN. *The Sacraments: Historical Foundations and Liturgical Theology*. New York: Paulist Press, 2016.

In his introduction, Irwin places his work in the Catholic intellectual tradition and describes Catholicism as a theological tradition, not a fundamental religion. This provides clarity for the stance that he takes and the way it is anchored in sound theological argument. As he declares, there is no such thing as one book on sacraments. There have to be many as they are such a complex area of our lived tradition that we need to recognise that there has been a long historical development within our Tradition that needs to be constantly aligned with contemporary needs.

Liturgy is defined as “what communities of faith ‘do’ in response to God’s initiative when they celebrate the liturgy”.¹ This is a very useful way to describe liturgy but when Irwin goes on to develop an understanding of the different kinds of liturgies that we celebrate he causes confusion. In the Catechism of the Catholic Church liturgy is described as being one of three kinds: Liturgy of the Hours, Liturgy of the Word and Liturgy of the Eucharist. Liturgy of the Word and Eucharist of course is what we commonly refer to as the Mass, but some of the sacraments (Baptism, Anointing of the Sick, Marriage) can be celebrated in either a Mass or a Liturgy of the Word. Confirmation in extreme need can also be celebrated outside of the Mass, and Reconciliation is usually in a Liturgy of the Word. The important issue is that all sacraments are celebrated within liturgy. The sacramental rites all belong in liturgy from the simplest Liturgy of the Word during the Anointing of the Sick, to the full communal celebration for a parish when children are initiated into Confirmation and Eucharist. In Australia, most marriage rites are celebrated in a Liturgy of the Word and this might well be the experience in other places in the world. I would therefore dispute Irwin’s declaration that “all sacraments are liturgies”.²

Irwin divides his material into three parts: history, method, and theology. *Part One: History*, is a concise and useful history from the Scriptural, and therefore Jewish, foundations to the Second Vatican Council. When speaking of the Eucharist in the Early Medieval Period, he describes the change from the Patristic understanding of the action of the changed bread and wine, and hence the change in the communities that participated in this action, to the development of using a different understanding

¹ Kevin W. Irwin, *The Sacraments: Historical Foundations and Liturgical Theology* (New York: Paulist Press, 2016), 13.

² *Ibid.*, 14.

of symbol. The loss of the Patristic understanding of symbol as something that we do that is the richest and fullest way to participate in the heavenly reality³ meant that there was a struggle to find “adequate terminology to describe the sacrament”.⁴ The important Eucharistic debates are described in a helpful and illuminating way. The concluding section to Part One is on Vatican II. This is a very useful summary for the sacraments and Irwin gives a careful description of the important aspects of the Constitution on the Sacred Liturgy which every student of Liturgy and pastorally active clergy and laity must understand.

Part Two: Method opens with the historical precedent upon which liturgical theology is based – that the liturgy is the place where faith is articulated. What we celebrate is what we believe, therefore how we celebrate is critical in forming our belief. This of course arises from the experience of the early Church where it was in the proclamation of the oral tradition of the early community that their understanding of the work of Christ and therefore the work of the Church was developed.

Part Three: Theology binds the previously developed ideas into a useful whole. St Augustine assigned “the term *sacrament* to hundreds of sacred realities”⁵ but in our contemporary understanding we are limited to seven as described by Lombard in the twelfth century and doctrinally bound by the Council of Trent. However, a rich understanding of *sacramentality* is valuable which echoes St Augustine’s understanding of “a sign of a sacred thing”.⁶ “Sacramentality is based on the goodness of creation and the engagement of humans in worship, especially through the primal elements of earth, air, fire, water, and light/darkness”.⁷ Creation can be destructive as well as constructive and this inherent ambiguity is not lost in the symbolic associations made with the things we use, such as water, and the way we celebrate.

Towards the end of *Part Three*, Irwin considers the God of relationships as experienced through the Trinity. This upholds our belief of a personal relationship with God through the way in which we name God and celebrate liturgy in the name of the Father, and of the Son, and of the Holy Spirit. We offer the Mass to the Father, through the Son and in the power of the Holy Spirit. This engagement with the Trinitarian relationship that is God, is beautifully exemplified in the Sacrament of Marriage but Irwin has not engaged with this sacrament at all. This is a surprise and a disappointment in an otherwise immensely valuable addition to the contemporary works written about the sacraments. This is a very good summary for introductory studies in this area and therefore a launching place for further development.

³ Ibid., 73.

⁴ Ibid., 75.

⁵ Ibid., 209.

⁶ Ibid., 210.

⁷ Ibid., 211.

Book Review by **Angela McCarthy**

Francis J MOLONEY. *A Body Broken for a Broken People: Divorce, Remarriage, and the Eucharist*, New York: Paulist Press, 3rd ed., 2015.

The first edition of this book was published in 1990 to view the pastoral problem of divorce and remarriage and access to the sacrament of the Eucharist. Francis Moloney's exegetical lens allows the problem to be viewed in relation to the Good News. The foreword of that edition was written by Xavier Léon-Dufour SJ and used again in the third, most recent edition. Dufour saw Moloney's exegesis of the issue of inclusion in the Eucharist as a courageous work and it still is today. The third edition was prompted by the issue being brought to the fore by Pope Francis' courage to call a Synod of Bishops on the Family in 2014 to examine this pastoral problem. It was published in 2015 before the final Synod as a source of New Testament material to support the argument for the inclusion of those people broken by divorce and remarriage to be healed and included in the celebration and reception of the sacrament of the Eucharist.

In his introduction, Moloney raises the questions relating to this serious pastoral issue. He describes how he considers the *Tradition* to have been distorted and manipulated over time and turned into something that does not echo the Gospel. He describes the Eucharist as 'the celebrated and lived expression of a love so great that we have never been able to match it.'¹ In its initial form as meals with Jesus it was the broken ones who were called to share. After 2000 years we have excluded those who are broken and so we need to question if we are authentically responding to Gospel teaching and example.

The second chapter examines the sections of the First Letter to the Corinthians that have been used to provide exclusions from sharing in the Eucharist (10:14-22 and 11:17-34). Since the letter to the Corinthians is one of the earliest pieces of Christian writing about the meal shared on the night before he died,² it is very important to put it in the historical, literary and theological context in which it was written before declaring it as a basis for excluding people from the Eucharist. Moloney's examination through exegesis does not support such exclusionary determinants. 'The determining context for the correct interpretation of 1 Corinthians 11:27-28 is not the Council of Trent's Decree on the Eucharist (DS 1646), but the First Letter of Paul to the Corinthians.'³

¹ Francis, J. Moloney, *A Body Broken for a Broken People: Divorce, Remarriage and the Eucharist* (New York: Paulist Press, 2015), 5.

² *Ibid.*, 7.

³ *Ibid.*, 43.

Chapter Three is devoted to an exegesis of Mark's gospel, the earliest gospel. Mark seems to be very harsh on the disciples of Jesus and persistently portrays them as people who do not understand what Jesus is doing and who completely desert him, betray him and deny him in the end. The concluding words of the original gospel portray the women who witness the resurrection as broken people: 'So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid.' (Mk 16:8) Moloney suggests that this brokenness is to encourage the Markan community because of their own fear and struggle with their own sense of failure. In Mark 8, the second feeding miracle shows the disciples still not able to understand the meaning of the loaves and so the 'disciples of the Markan community – the audience to whom this story is proclaimed – are warned that they should be careful not to repeat such hardness of heart, the blindness of an *exclusive* understanding of the Lord's table.'⁴

In the fourth chapter Moloney examines Matthew's gospel with the claim that it is mostly derived from Mark but given different focus by the change in emphasis on the disciples. The Matthean community is struggling with the post-war era after the destruction of the Temple. 'They *know* that Jesus is the risen Lord among them till the end of the ages, but they are *people of little faith* and still doubt.'⁵ These are also a broken people called to share in the breaking of the bread and then go out to all the world.

Chapter Five examines Luke which has a thematic emphasis on meals but with a different focus. The meals centre round a major theme of journeying. The first half of the gospel accounts for their travels with Jesus to Jerusalem and then afterwards their journey continues but is completely changed. The post resurrection story of Emmaus shows the disciples to be confused and afraid, as are those in Jerusalem behind locked doors. The 'eucharistic presence of the Lord' is set 'in the midst of many of the followers of Jesus who could be described as 'broken': sinners, unfaithful disciples, failing apostles, the physically impure, the marginalized, and Gentiles.'⁶ Yet, these are the twelve apostles who are the future missionaries, who will feed all the nations.

The Fourth Gospel is analysed in Chapter Six. Even though the Eucharistic elements are not present in the same way that they are in the synoptic writings, the story of Jesus' gift of the Eucharistic morsel to Judas 'is central to the overall and larger message of the Johannine Jesus, who summoned the Church to a new quality

⁴ Ibid., 82.

⁵ Ibid., 107.

⁶ Ibid., 152.

⁷ Ibid., 189.

of love.⁷This work gives a thorough understanding of the gift of Eucharist being focussed on the broken people whom Jesus calls and therefore discounts any possible exclusion from the bread broken for all of us in the way that God unreservedly loves us. Moloney has extensive endnotes for each chapter that are very valuable for the wider setting of this work. There is also a substantial bibliography plus NT sources as well as other ancient sources. This is a powerful addition to the scholarly field that links Scripture and doctrine in a pastoral manner and therefore immensely useful for informing the current discussion.

Thomas Scirghi. *Longing to See Your Face*. Collegeville Minnesota: Liturgical Press, 2017.

‘Preaching is the act of talking to people about Jesus Christ.’¹ This very simple definition is stated at the beginning of Scirghi’s book and as the title suggests, the work of the preacher is to bring to the people who long to see God’s face an understanding of the Good News of Jesus Christ. Scirghi once described to me how he had learnt much from his Baptist teachers in a preaching course and also from a drama course that he had taken to improve his presentation skills. These are well developed and useful skills in his preaching style.

For those of us who sit in the pews, we have heard many ordinary homilies, a few disastrous ones and some brilliant ones. We remember the brilliant ones and the disastrous ones but unfortunately there are many homilies that we just do not remember. This means that the work of the preacher or homilist requires the critical skills needed for this very important pastoral role. Scirghi has held classes in preaching across the United States, here in Australia as well as in Asia and Africa. While he has been a visiting scholar at Notre Dame on two occasions our community has been blessed with his homilies and they are truly memorable. So what is needed? Scirghi unlocks what is needed in this important book. It is written for clergy and seminarians, for lay ministers who preach in the absence of a priest, and for the laity so they might better understand what is spoken and perhaps how to offer constructive feedback.

This book is divided into two sections: Part 1 offers a theological grounding in the purpose and the matter of preaching. Part 2 presents practical advice. In section one Scirghi begins with St Augustine’s statement that eloquent speech should teach, delight and move.² That means that those of us in the pews should ‘hear an old story in a new way and understand how to adapt it to’ our lives.³ This makes eminent sense. The power of words is not simply in the words themselves but in the way in which the hearer is engaged, enlivened and then moved to see things or do things differently. Scirghi develops this understanding in Chapter Two. Even after hearing the Word for all of our lives we can still be opened to something different when we are drawn into it in a new way so that it opens for us again. As the *Constitution on the Sacred Liturgy* says, Christ is truly present with us in liturgy in four ways: the person of the priest, the sacred species of his Body and Blood, the Word, and as a people assembled

¹ Thomas Scirghi, *Longing to See Your Face* (Collegeville Minnesota: Liturgical Press, 2017).

² *Ibid.*, 11.

³ *Ibid.*, 12.

in prayer and song.⁴ As we leave the liturgy, missioned to take Christ into the world, the way in which we are moved by the homily, the music, the welcoming nature of our community and the reception of sacrament, should give us the fire in our belly to make a difference.

‘When God speaks, something happens.’⁵ As Scirghi develops this statement he emphasises that our words do matter. They are not cheap unless we cheapen them. Hearing a homily that involves a joke that is not worth telling is a way to cheapen words so that they lodge in the hearer in entirely the wrong way. It is good for a congregation to laugh and to open up their imaginations but not at the expense of hearing God and receiving God’s grace.

Chapter Three engages with the issues around preaching in an increasingly secular world. Nones are the fastest rising group – those with no religious affiliation.⁶ This is the case in both Australia and the United States. What are the common questions to which all people seek answers, not just religious people? How often do we question why we do the things that we do? Such reflections bring us to focus on what we want to hear in a homily or what we want to say. Scirghi uses Paul’s speech on the Areopagus where he names the unknown God to assist with the development of an approach in today’s secular world. The preacher must have both the language of the culture and the language of the Catholic Tradition if he is to make sense.

In Chapter Four Scirghi develops the central focus of all preaching – the paschal mystery. There is no other ‘theme’ or story that can displace the paschal mystery. This is the reason for us to gather, to sing and to pray. The preacher or homilist is charged with the duty and the responsibility to make this come alive, to know that we are part of this story. Having been nourished by the Liturgy of the Word we move to the Liturgy of the Eucharist where we are fed and fully become one in the Body of Christ. All gathered have to in some sense experience what that means so that when missioned to go into the world it actually matters and becomes a reality.

In Part II of this valuable book, Scirghi develops the ‘how’ of preaching. The first section is about sitting down before preaching – praying and preparing what to say and how to say it. One of our former parish priests told us that he always began his homily on Tuesday. He would begin by reading the scripture for the following weekend and then work on what to say and how to say over the coming days. He still is an excellent homilist and it is rooted in his humble preparation. The second section is about this kind of reflection. Starting with the scripture allows the ‘two

⁴ Second Vatican Council, “Sacrosanctum Concilium,” (1963), http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html. 7.

⁵ Scirghi, 22.

⁶ *Ibid.*, 28.

edged sword' of the Word to work in the heart and mind before adding human words, knowing what scripture says in your own heart first. In Australia many parishes have priests whose first language is not English. If that is the case, their preparation should include a friend or fellow priest who is able to help with ensuring that the language is culturally relevant and correctly pronounced. The next step is mining the text – researching what it is about, uncovering valuable information. I remember a homily that Scirghi gave in our University where he talked about some new information that he had just found about Paul's preaching in Acts 17:22-34. He has used it in this book⁷ and shows the value of researching the material so that something meaningful and enlivening can be said well. The next section is about finally writing something down, mapping the homily. Some of the most forgettable homilies are due to nothing being written down and so the waffle continues to irritate or just float away unheard. The final section in Part II is about rehearsing. Musicians have to do it, readers have to do it and so does the homilist or preacher. Rehearse and time it – one would think that these are essential elements of providing a valuable service to the community.

Part III of *Longing to See Your Face* moves into practical elements involved in particular preaching needs – funerals and weddings. Scirghi has been requested many times to offer advice for these difficult occasions where there will often be many people who are entirely unchurched. Good preaching in these circumstances will 'name grace and announce the presence of God in the midst of the assembly.'⁸

This is a very valuable book for all those named at the beginning: the clergy and seminarians, lay people called upon to preach, and the gathered faithful who want to know more about what good preaching entails.

⁷ Ibid., 31-32.

⁸ Ibid., 101.

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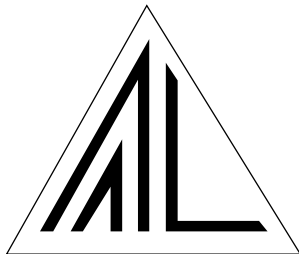
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