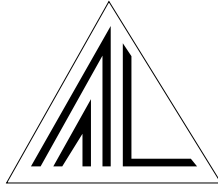




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Cover: A view of the Old City of Jerusalem from the Mount of Olives through the window of the chapel, Dominus Flevit, by Italian architect Antonio Barluzzi built between 1953 and 1955.
(Photo: Angela McCarthy)

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Articles with an asterisk* are peer-reviewed.

Editorial



Our lead article in this issue is a further contribution by Dr Jane Simpson. It is a very scholarly work that is well researched and very readable – such a good combination. The pastoral need for the blessing of homes and the differing theologies built around this ritual phenomenon have interesting origins and Simpson is very clear about the contribution that New Zealand has made in this area. This is a ritual action that brings an understanding of God's presence into the everyday lives of people and helps them to witness to it among family, friends and neighbours. In our parish I have seen our priests called upon to bless new cars which the parishioners desire because they see that God's presence with them in this vehicle is necessary for their safety and their care in traffic. Simpson's conclusion has interest in its proposal for future blessings.

Jerusalem appears on the front cover again as I have spent Easter/Passover there with a group of students from the University of Notre Dame Australia. The image on the cover is a photo taken from inside the small 20th Century church of Dominus Flevit – the place that honours the gospel account of Jesus weeping over Jerusalem (Matt 23:37-39, Lk 13:34-35). It is a beautiful little gem on the Mount of Olives on the road that is traditionally used for the Palm Sunday procession. It has a spectacular view across to the Temple Mount and Old City of Jerusalem. We studied at Ecce Homo Biblical Foundation with Dr Scott Lewis SJ as the New Testament scholar on John's gospel. The two week immersion for the students was very challenging and yet fruitful. The unit extends over the usual semester period and so the assessment is spaced over that time to allow time for critical reflection.

Our second contributor is Stephen Burns who works as Professor of Liturgical and Practical Theology, Trinity College Theological School, University of Divinity. He articulates the difficulties experienced in the revision and renewal of liturgical resources in the Anglican Communion. This article will no doubt bring some vibrancy to discussions among some of our members. Burns has also been instrumental in launching a website and this is mentioned in both the Victorian Chapter Report and the President's Report (www.exploringliturgy.org). It is a good initiative and is on a similar line to another website being launched by the ACU Centre for Liturgy headed by one of our members, Professor Clare Johnson. 'Liturgy Nexus' invites Catholic professional liturgists to join an online subscription-based

network for conversation on liturgical issues, resource sharing and problem-solving. Both of these initiatives to assist in the preparation of good liturgy are to be commended and are proudly supported by the Australian Academy of Liturgy.

Dr Phillip Matthias contributed a short paper on music at our last conference in Kurri Kurri and in this issue he formalises some of those ideas around Australian music identity, culture and liturgy. This is an important area to explore and it is hoped that this short paper will launch him into some further research that can be offered towards our next conference theme, *The Art of Liturgy*. Music is an art that is integral to liturgy along with other arts and we are hopeful that the conference will explore the theme in innovative ways.

The Call for Papers for the next conference is in this issue and we would also appreciate material for the next AJL that will stimulate the conversation around *The Art of Liturgy*. It would be of real benefit to our Academy if each Chapter could contribute something towards this theme.

Fr Paul Taylor has supplied us with a summary of the activities of the Australian Consultation on Liturgy for 2017. The diversity and unity between our Christian groups is always inspiring and the great strength of the Academy is when that unity becomes an operative factor in the liturgical life of our communities.

Through the efforts of Dr Kieran Crighton and Fr Tony Doran, the Leatherland Prize is to be offered again this year. This is offered to students in theological studies in liturgy at the University of Divinity or another theological higher education provider in Australia or New Zealand. It is a worthy initiative and hopefully will support a student to come to our conference.

The only book review offered this time is about a book that took a long time to review simply because it is extremely beautiful. Slow art is so necessary in our pressured world. To take the time to be at peace with beauty that leads to contemplation of God is a rich human act. It would be wonderful if members contributed reviews of their favourite art books, old or new, for the next issue.

Towards that end, the University of Notre Dame Australia (Fremantle campus) is holding a Festival of Religious Art and will launch it, and a year with St John's Bible, on 25 May. Centring around the exceptional beauty of the Heritage Edition of Gospel and Acts that the University has on loan from St John's University Minnesota (www.stjohnsbible.org), the Festival of Religious Art will also include and icon

exhibition by Michael Galovic, the opening of the 2018 Mandorla Art Award, a Distinguished Scholars' Lecture, a series of demonstrations by the Calligraphers' Guild of WA, an exhibition of the full array of winners of the Mandorla Art Award since its inauguration in 1985, and an exhibition of rare Bibles from Bible Society Australia's collection. Bible Society Australia is the principal sponsor of this remarkable festival that will bring beauty and the Word into a special opportunity for those who are able to attend.

This issue also includes the index to volumes 14 and 15 with the apology that the index for volume 14 should have been published with issue 4 of that volume.

May Ordinary Time be filled with extraordinary things for you all.

Angela McCarthy



The Blessing of a Home in New Zealand: Origins and development

Jane Simpson



Jane Simpson is an independent religious historian and tutor, based in Christchurch, New Zealand. She has taught social history and religious studies in universities in Australia and New Zealand, and has articles in international journals and chapters in books. She is also a poet and her first full-length collection, *A world without maps*, was published in 2016 by Interactive Publications (Brisbane).

ABSTRACT

For most of church history, homes have been blessed without official sanction. Theologies and practices have varied widely, but little is known about them. This article delineates that history up to the publication of the first service of 'The Blessing of the Home' in an Anglican Prayer Book, in New Zealand in 1989. Its origins are established by analysing a number of different contexts: pre-contact Māori and settler, Catholic and Anglican, English and American, and Māori and Pākehā. Its drafting and approval by General Synod are reconstructed through correspondence and interviews with members of the Prayer Book Commission. 'The Blessing of a Home' is shown to be highly innovative in its imagery, poetry and positive theology, which broke with the link between blessing and exorcism in medieval practices and Anglo-Catholic rites. It was also less innovative than has been thought. The case for Māori origins has been overstated; American liturgical influences were much more important. The service continues to be used in New Zealand and beyond, providing a welcome to neighbours and colleagues, who may never have gone to church. Thirty years on, it is a model that liturgists in other parts of the world could well draw on.

The home is the locus of much of our lives, yet few liturgies have been written to bless it. From the early Church, people asked to have their homes blessed. It was not until 1752 that the initial blessing of a home, as a couple moved into it, became an official rite of the Roman Catholic Church, when it was published, together with annual blessings, in an Appendix to the *Rituale Romanum*.¹ In the Anglican Communion, shortly after World War II, the Episcopal Church of the USA (ECUSA) was one of the first to publish an initial blessing of a home. The Book of Offices (1949)

¹ *Rituale Romanum Caeremoniale Episcoporum Ac Pontificale Romanum Sanctissimi Domini Nostri Benedicti Papae XIV. Jussu Edita Et Aucta. Romae, 1752, Tit. VIII, Caput 4-7.*

included a service for ‘The Blessings of Houses’, which closed with a short prayer to ‘bless a home.’²

While it broke new ground, other provinces did not follow. Forty years later a service of blessing a home was published in an Anglican prayer book for the first time, when *A New Zealand Prayer Book, He Karakia Mihinare o Aotearoa* (1989)³ included it with services in the Church’s life which had previously been published separately. While the Prayer Book had been 25 years in the making, The Blessing of the Home (The Blessing) was written at almost the last minute. It was soon warmly welcomed by clergy and young couples, divorced people starting new lives, elderly people moving into a retirement village, and by many more. It has broken boundaries in the best sense. Protestant denominations, which had never blessed homes, have since written their own. In a reversal of the missionary direction, an Anglican service from a former colony has been used unofficially in the Church of England, whose ‘library’ of volumes constituting *Common Worship*, has no blessing of a home.⁴ This innovative New Zealand service has not only met an important pastoral need, but also enabled householders to bear witness to Christ’s presence among family, friends, neighbours and colleagues.

Priests blessed people, houses and all kinds of things. The service of blessing a home could be simple and short, or a highly elaborate rite of passage for the newlyweds and those with them. Some started at the gate, others at the threshold, still others in the main area where people had gathered. In the *Rituale Romanum* the priest said one prayer in the house then sprinkled holy water. In Anglo-Catholic services in the nineteenth century the priest went from room to room, blessing each. In some blessings, the householders and friends followed, in others they stayed in one place, reciting psalms. In the twentieth century householders read scripture passages, said prayers or sang hymns. All blessings of a home had prayers for God’s protection from evil, as in the Lord’s Prayer. In medieval times blessings and exorcisms were inextricably linked. In the twentieth century, some services acknowledged the power of the evil one, while others left this out, reflecting a growing theological liberalism. The nomenclature of these services itself reflects different theologies. The Blessing of a *House* connoted the blessing of the physical house and things in it, something the Reformation rejected. The Blessing of a *Home* meant the blessing of people only,

² Episcopal Church, *The Book of Offices, services for certain occasions not provided for in the Book of Common Prayer*, compiled by the Liturgical Commission and commended for use by General Convention, 2nd ed., (New York: The Church Pension Fund, 1949), 72–81. Thanks to the ECUSA Archives for providing a copy.

³ The Anglican Church in Aotearoa, New Zealand and Polynesia, *A New Zealand Prayer Book, He Karakia Mihinare o Aotearoa* (Auckland: William Collins, 1989), 762–71. [hereafter cited in the text as ‘the Prayer Book’ and in footnotes as ANZPB/HKMOA]. See online at: <http://anglicanprayerbook.nz/762.html>

⁴ *Common Worship: Pastoral Services*, 2nd ed. (London: Church House Publishing, 2005). For a service intended for use by Anglicans in England and elsewhere, see John Leach and Liz Simpson, ‘*Bless this House*’ (Cambridge, UK: Grove Books, Ltd, 2010).

in accord with Protestant convictions. The editors of the Prayer Book intended both meanings. The priest blessed both the house and the people as they came into it to make it their home.

This article seeks, firstly, to identify the changing forms, functions and theologies of the initial blessing of a home from its origins in the early Church to the twentieth century. Only then will it be possible to assess the extent to which the New Zealand Anglican Blessing of a Home (1989) is as innovative as claimed. Secondly, it seeks to establish key influences on it: pre-contact Māori and settler, Catholic and Anglican, English and American, and Māori and Pākehā. Services of blessing, approved by General Synod from 1914, will be shown to have reinforced a mindset that impeded change for decades. Thirdly, the article examines how the Blessing service came to be written, shaped and approved. This is reconstructed through correspondence and interviews with some of the earliest members of the Prayer Book Commission. Comparative textual analysis will reveal a close family resemblance to an ECUSA service published in 1979, revealing an unusual looking to liturgies from the USA, rather than to English ones, for ideas if not inspiration. Now, nearly three decades after the Prayer Book was published, some critical questions need to be asked. Is this service as innovative as clergy have asserted, as Māori in its origins as Pākehā continue to claim, and as adaptable as hoped? This article explores these main questions.

The blessing of homes in the Christian tradition

The blessing of a home goes back to the early Church. Copts, Eastern Orthodox and Roman Catholics today stand in this long tradition. There was both an initial blessing, when people first came into a home, and an annual rededication. The Greek Church had two initial blessings.⁵ More is known about rededications, which, in the Catholic tradition, usually fell on the Feast of Epiphany. The *Benedictio Domorum in Festo Epiphaniae* commemorated the visit of the Magi to Jesus' home. The priest could also bless a home during the twelve days of Christmas.⁶ In the Orthodox tradition, homes were blessed on the same day as in the West, 6 January, but in their calendar this was the day they remembered Christ's Baptism, the high Feast of the Theophany.

Blessings abound in medieval service books. Most aspects of life had an associated ritual.⁷ Anglo Saxon and Celtic rituals were uncomplicated, compared with the highly structured approach taken in the late medieval church, a reflection of increasing

⁵ See the prayers 'At the founding of a house' and 'When one is about to take up his abode in a new house' in: Isabel F. Hapgood (comp.), *Service book of the Holy Orthodox-Catholic Apostolic (Greco-Russian) Church*, 1st ed. 1906, (Englewood, New Jersey, 1996), 557.

⁶ Leach and Simpson, *Bless this House*, 5. This annual blessing was later associated in England with the custom of 'Chalking the Door'.

⁷ Bernard Hamilton, *Religion in the medieval world* (London: Edward Arnold, 1986), 106.

regulation.⁸ Some, such as harvest festivals, followed an annual cycle. People asked their priests to bless their houses, fields, food and weapons. The clearest evidence of an initial blessing of a home, as a couple moved into it, is the blessing of the marriage bed, referred to by Chaucer: ‘And whan the bed was with the preest yblessed.’⁹ People demanded such blessings, because of their belief that the devil and his angels held a place almost as important as the hosts of heaven. Only the stronger rituals of the Christian faith were able to overpower the influence of the devil. Accordingly, rites of blessing were invariably accompanied by rites of exorcism.¹⁰ In subsequent centuries rites to bless a home continued to link God’s blessing with vanquishing the power of the devil.

Blessings and other observances of the medieval Church, which were swept away in the Protestant Reformation in Europe,¹¹ initially survived in England. Thomas Cranmer retained in the first *Book of Common Prayer* (1549) a number of observances which reflected the medieval theological understanding which made ‘the blessing and exorcism of things and people meaningful.’¹² The baptismal service retained ‘a striking full-blooded prayer’ from the Sarum rite, in which the priest drove out the unclean spirit from children about to be baptised, in the name of the Father, Son and the Holy Ghost.¹³ The second revision (1552) was unequivocally Protestant and banished this prayer, along with many practices central to lay piety, now deemed to be superstitious. As in Europe, rites of blessing things and people together, including homes and fields, were removed, following the Reformation principle of blessing people only.¹⁴ Whether priests continued to bless homes in defiance of the Prayer Book, is not known. The 1662 revision of the *Book of Common Prayer*, which held sway throughout the Anglican Communion for the next 300 years, had no rite of blessing a home.

After the Reformation, as before, Catholic priests compiled their own handbooks of all the blessings and prayers they needed in the cure of souls.¹⁵ Each book reflected local customs. None had official sanction. Both before and after the Council of Trent (1545–63) attempts were made to codify these varied collections to make one official book. This was achieved under Paul V in the *Rituale Romanum* (1614), which constituted with the *Missale Romanum* and *Breviarium Romanum*, the Official Rite of the Catholic Church. It had many exorcisms but only three blessings; none were of a home, whether

⁸ I am indebted to Dr Chris Jones, historian at the University of Canterbury, Christchurch, for this observation.

⁹ Geoffrey Chaucer, “The Merchant’s Tale, The consummation of the marriage” in: *The Canterbury Tales* (1475), lines 606–7.

¹⁰ Hamilton, *Religion in the medieval world*, 106.

¹¹ Lutheran, Calvinist and Radical reformers reacted against an outward piety, such as processions and blessings of the fields, as superstitious.

¹² Eamon Duffy, *The stripping of the altars: traditional religion in England, c1400-c1580* (New Haven, CT: Yale University Press, 1992), 473.

¹³ Brian Cummings, ed., *Church of England, The Book of Common Prayer: the texts of 1549, 1559, and 1662* (Oxford ; New York: Oxford University Press, 2011), 48.

¹⁴ While this implies a dualism in creation, Lutheranism resisted a body/soul dichotomy and had a very embodied spirituality. Email from Peter Matheson to the author, 27 Mar 2018.

¹⁵ The *Roskilde Manual* from Denmark (1513) contained the blessing of a house and the blessing of salt and water.

initial or annual.¹⁶ The rituals left out were neither abolished nor abandoned, since they continued to be printed in many dioceses and provinces. In 1752 the various rites of blessing homes were incorporated into Benedict XIV's revised *Rituale Romanum*.¹⁷ Its Appendix had many additional blessings and was almost as long as the original book. Four were for the home: the annual blessing of homes on Easter Saturday, another blessing of homes to be made at other times with the sprinkling of water, the blessing of a place, and another for the blessing of a new house, called the *Alia Benedictio Domus Novae*. The *Benedictio Thalami* followed, for the blessing of an inner chamber or the marriage bed. The annual blessing of a home on the feast of the Visit of the Magi, practised in the early Church, was not included.¹⁸ In the initial blessing God was called on to bless the physical house, its inhabitants and possessions. Both people and things were placed within salvation history. The priest prayed that, just as God had blessed the house of Abraham, Isaac and Jacob, God's angels of light might live between the walls of the house and protect both it and its inhabitants. At the end, the priest sprinkled holy water. In the annual blessing of homes on Easter Saturday, the priest went around the home, blessing the main parts and the people who lived there. There was no reference to sin, Satan or exorcism, but a vivid prayer for God's protection. Just as God had protected the homes of the Hebrews in Egypt from the 'striking angel', so might God's holy angel protect and look over all living in that place.¹⁹ In 1884 Benedict XIV's *Rituale Romanum* was published as *editio typica*, an official source text enabling translation into vernacular languages, widening its use.

The blessing of a home in New Zealand: constraints and influences, 1838–1980

It is at this point that New Zealand enters the picture. The Catholic mission in New Zealand among the Māori people started in 1838, when Bishop Jean Baptiste François Pompallier and two other French missionaries sailed up the Hokianga Harbour. In their baggage were the *Missale Romanum*, *Rituale Romanum*, the Scriptures and Catechisms. In their cargo was a printing press. Although Anglican and Wesleyan missionaries had arrived much earlier in 1814 and 1822, respectively, they had no tradition of blessing of a home. Māori, with their many ritenga (rituals, practices), were attracted to the ritual dimension of Catholicism.²⁰ Their curiosity about Pompallier as a person, the first bishop in New Zealand and a member of an aristocratic family, was soon followed by many conversions. French catechists translated the Latin Mass

¹⁶ *Expositio Rubricarum Breviarii, Missalis et Ritualis Romani*, II (Weissenburgi: Sumtibus Caroli Friderici Meyer, 1860), 602.

¹⁷ *Rituale Romanum*, 1752, Tit. VIII, Caput 4–7.

¹⁸ *Benedictio domorum*, Tit. VIII, Caput 4–7.

¹⁹ *Benedictio domorum*, Tit. VIII, Caput 4.

²⁰ E. R. Simmons, "Pompallier, Jean Baptiste François," *Dictionary of New Zealand Biography*, 1st publ. in 1990, updated Nov, 2010. *Te Ara - the Encyclopedia of New Zealand*, <https://teara.govt.nz/en/biographies/1p23/pompallier-jean-baptiste-francois> (accessed 20 February 2018).

and other texts into Māori, orally then in print. They in turn taught Māori *katetika* (catechists). There is, as yet, no evidence from this time that Catholic Māori used any of the blessings of a home from the *Rituale Romanum*. Most continued to use their two pre-contact rites. The Takahi Whare (lit. ‘to trample the house’) served the purpose of cleansing a house following death to make it ready for the new family moving in.²¹ The Whakatapu Whare (lit. ‘to make sacred the house’), an initial rite, was used to lift the tapu of the first house built in a new pa, not other houses.²²

After the signing of the Treaty of Waitangi (1840) systematic colonisation from the British Isles began. Histories of the settler churches throw no direct light on the blessing of homes. Inferences can be made from what is known about popular piety, which provided an anchor in the new, unfamiliar colony. Roman Catholics, many of them from Ireland, asked their priests to bless both people and things, although priests were few and far between. Before the first Anglican settlers left England’s shores, the Oxford Movement had started to reclaim and revive within the Church of England the Catholic practices, rituals and symbols, overthrown in the Reformation, and recover the worship of the early Church. Their prayer books broke with the absolute division in the reformed tradition between blessing people and blessing things, where only the former was permitted. In the initial blessing of a house every room was blessed, and then the people living in it. In an echo of medieval piety, the final prayer banished evil and called for God’s blessing.²³ The most significant study of a prominent Anglo-Catholic parish in the country, St Michael and All Angels, Christchurch, reconstructed parish life from a wide range of sources.²⁴ However the use of services to bless a home seems not to have been documented. However, oral testimony has shown that, from at least as early as the 1920s, Anglo-Catholics used prayer books from England to have their homes blessed. The priest prayed and sprinkled holy water in each room to hallow the home.²⁵ High church parishes were the exception that proved the rule, that the *BCP* was the official prayer book of the Church of the Province of New Zealand (CPNZ) and that the use of any service outside of it had to be authorised. The association of the blessing of a home with ‘popish’ practices, such as blessing with holy water, using incense and chanting, reinforced the view of the majority of Anglicans, evangelical and broad church,²⁶ that such blessings should have no place in parish or family life.

²¹ See Jane Simpson, “Prayers in a house after death: the Takahi Whare and the question of evidence,” *Australian Journal of Liturgy* 15 no. 2 (2016): 86–107.

²² Elsdon Best, “The Pa Maori,” *New Zealand Dominion Museum, Bulletin* 6 (1927): 111–15. For the purposes of this article the term Whakatapu Whare is capitalised, unless the sources cited use lower case.

²³ Church Literature Association, *Centenary Prayer Book* ([S.I.]: Faith Press, 1933), 358–60.

²⁴ Marie Peters, *Christchurch-St Michael’s: a study in Anglicanism in New Zealand* (Christchurch: The University of Canterbury Press, 1986).

²⁵ Interview with John de la Bere by the author, 11 August 2015. De la Bere had been a parishioner at St Michael’s for most of his life.

²⁶ Bosco Peters, *The Anglican eucharist in New Zealand, 1814-1989*. Joint Liturgical Studies 21. (Bramcote, Nottingham: Grove Books, 1992), 14.

New Zealand clergy were especially wary of changing any wording of the *BCP*, since this would have been a breach of the 1857 Constitution.²⁷ Furthermore, since the *BCP* was the only authorised prayer book throughout the Anglican Communion, ‘special provision’ had to be made for services not bound between its covers. This came in 1914, when the New Zealand Church authorised and published a book of *Special Forms of Service*. All 21 services, written for a variety of pastoral occasions, took place within the context of parish life. Fourteen were for dedicating and consecrating things, such as church buildings or church furniture, five for blessing people, and two for festivals; with no overlap between blessing people and things.²⁸ The 1924 revision included a new service, for the ‘Benediction of a School, Hostel, or Other Building’.²⁹ It was to be conducted by the bishop, rather than a priest. The final rubric stated that: ‘This form may be adapted to the purpose of the building for which it is used’. Given the diocesan or parish context, this meant buildings owned by the Church, rather than a private, domestic home. There was no liturgical innovation in the 1959 edition of *Special Forms of Service*, by now referred to as ‘The Blue Book’ (because of its cover), and no provision was made for the blessing of a home.³⁰ The unwillingness of the Church for 50 years to use its authority to depart from the *BCP* has been put down by Peter Davies to its ‘innate conservatism’. He argued that, for a third generation of New Zealanders of British descent, the *BCP* was a reminder of home.³¹ As a result, when Anglican liturgists wanted to write their own Blessing of a Home, they found a model in the Episcopal Church in the USA.

The Episcopal Church published its first supplementary book of services in 1914. As well as blessings for institutional buildings, it included a service for use in a house for the family gathered before the burial of a loved one.³² The next edition of *The Book of Offices* (1949) was the first to have a blessing of a home. ‘The Blessing of Houses’ was full and highly choreographed, compared with previous Anglican blessings. A multi-purpose rite, it could be used for ‘The Benediction of Homes’, on the one hand, or of Ecclesiastical, Educational and Medical Buildings, on the other. It was divided into three sections: the Blessing of the Light, the Blessing of the Rooms, and the Blessing of the House. The priest said an antiphon and those gathered said a response at: the entrance hall, oratory, office of administration, common room, study, library or classrooms, laboratories and work rooms, refectory, dormitories, infirmary or wards,

²⁷ Peter Davies, *Alien rites? A critical examination of contemporary English in Anglican liturgies* (Aldershot, Hants, England / Burlington, VT: Ashgate, 2005), 59. That changed only in 1928 with the passing of the Church of England Empowering Act.

²⁸ Church of the Province of New Zealand, General Synod, *Special forms of service: sanctioned for use in the Church of the Province of New Zealand* (Christchurch, Marriner Bros. & Co, printers, 1914).

²⁹ Church of the Province of New Zealand, *Special forms of service sanctioned for use in the Church of the Province of New Zealand* (Christchurch: Andrews, Baty & Co., 1924), 16–19.

³⁰ Church of the Province of New Zealand, *Special forms of service sanctioned for use in the Church of the Province of New Zealand*, (Christchurch: Caxton Press, 1959), 16–19.

³¹ Davies, *Alien rites?*, 59.

³² Episcopal Church, *A book of offices; services for occasions not provided for in the Book of common prayer, comp. by a committee of the House of bishops* (Milwaukee: Young Churchman, 1914), 111–13.

guest room, porch, corridors or cloisters.³³ On returning to the entrance, the priest said a prayer 'For a Home', both the house and people, that could be used as an initial or annual blessing. There were no changes to it in the third edition of *The Book of Offices* (1960).³⁴ Whether or not these services were known in other parts of the Anglican Communion, they could not be authorised for use elsewhere.

The rites for blessing a house in Anglo-Catholic manuals for priests were both annual and initial. There was also a clear link between blessing and exorcism. *A Manual for Priests of the American Church*, complementary to the BCP, had two annual rites, 'The Blessing of homes on the Feast of the Epiphany' and 'The Blessing of Houses during Eastertide'. Its initial blessing was a service in its own right.³⁵ 'The Blessing of a New House' could be used to 'bless the dwelling of the newly married couple' or 'any dwelling at the request of the faithful', in either a full or abridged version. While the priest sprinkled each room with holy water in the sign of the cross, the people stayed in the chief room and said or sang Psalm 51. The final blessing called for God's protection in vivid terms, with clear echoes of exorcism: 'let every unclean spirit fly hence, by the power of our Lord Jesus Christ'.³⁶ If a newly married couple on moving into their home felt uncomfortable, sensed a 'disturbance', or discovered that there had been a murder, suicide or sexual abuse, the prayers of blessing may have assured them of God's abiding presence. Otherwise, priests could ask the Bishop, 'at his discretion', to send the Diocesan Exorcist.³⁷ Such 'ritualistic' services were distasteful to the evangelical and broad church majority of the Anglican Communion. Because they had no initial or annual blessing of a home, this meant exorcism was the only institutional option.

Little known to New Zealand Anglicans, their first rite of blessing a home predated the Prayer Book and was Māori. The Anglican Whakatapu Whare, as opposed to the pre-contact rite, owed its general outline to the Catholic Whakatapu Whare used to bless new homes. It in turn came out of the initial blessing of a home in the *Rituale Romanum* brought by Pompallier in 1838. For generations priests and katekita had translated it on the spot. In the mid-1960s the Whakatapu Whare was published by an indefatigable English Mill Hill Father, P.M. Ryan, in a prayer book, *Pukapuka karakia o te hāhi Katorika*.³⁸ Because Māori Anglican priests knew the forms of their services off by heart, they did not need a written text. Oral texts could be brought together

³³ *The Book of Offices* (1949), 72–82.

³⁴ Episcopal Church, *The Book of Offices*, 3rd ed., (1960), 82–92.

³⁵ *A Manual for Priests of the American Church: complimentary to the Occasional Offices of the Book of Common Prayer*, 4th ed. (Cambridge, MA: Society of Saint John the Evangelist, 1961), 184–93. First publ. in 1944. I am indebted to George Connor for bringing these to my attention.

³⁶ *A Manual for Priests*, 188.

³⁷ Interview with Brian Carrell by the author, 20 Aug 2015. By inference, this was also the case of the majority of Anglican dioceses throughout the world, which printed books with services to bless institutional church buildings, but none for a home. See Leslie S. Hunter, ed., *A Diocesan Service Book: Services and Prayers for Various Occasions*, [S.L.]: OUP, 1965), 71–74.

³⁸ Mill Hill Missionaries, *Pukapuka karakia o te hāhi Katorika*, ([n.p.], [196-?]), 132p. A copy was kindly given to the author by Fr. P.M. Ryan, who compiled it.

and reformulated. They often combined the Takahi Whare and Whakatapu Whare, or adapted them.³⁹ Increasingly urbanised contexts made it essential that services shaped by generations of Māori Anglicans be compiled and published. This work was undertaken by two priests from the Translation Committee of the Prayer Book Commission, Whakahuihui Vercoe and George Connor, a Pākehā priest fluent in te reo Māori.⁴⁰ *He Tikanga Karakia Mo Nga Wa Katoa* (1978) was intended to help newly ordained deacons and priests, all native speakers.⁴¹ The blessing of a new house or a house new to a particular family was one of 14 services and prayers published for immediate use; there was no need to wait for it to be approved by General Synod. The first edition was in Māori. There are some significant differences between the Catholic and Anglican rites. The priest and people meet at the gateway before stepping onto the land, rather than immediately outside the house; the opening prayer is trinitarian; giving hospitality to manuhiri (visitors) is part and parcel of the prayers offered in the kitchen; and there is a prayer about Jesus, raised in a home in Nazareth.⁴² Like the Catholic Whakatapu Whare, there is a call for God's protection, but no casting out of evil. The Lesser Litany, the Lord's Prayer and a final hymn followed.⁴³ In 1980 an expanded, revised and bilingual edition of *He Tikanga Karakia* was published, enabling Pākehā Anglicans to use it in experimental contexts.⁴⁴ According to Connor, all these services were available and in use by Māori and Pākehā clergy from 1980; Pākehā did not need to wait nine years for a service of blessing a home to be published in the Prayer Book.⁴⁵

Reforming the liturgy and welcoming the home

In the aftermath of World War II – with its millions of deaths, destruction of homes and cities, and social upheaval – there was a questioning of centuries-old beliefs and practices. Anglican bishops meeting at Lambeth Palace in 1958 for their second international conference since the war grasped the nettle of liturgical reform. Their report welcomed the progress being made by Roman Catholic and Lutheran theologians.⁴⁶ Lambeth 1958 set the stage for radical revision of the *BCP*,

³⁹ Email from George Connor to the author, 15 Mar 2016.

⁴⁰ At this time Vercoe was Archdeacon of Tairāwhiti and was ordained Bishop in 1981. Connor was then Vicar to the Te Ngāe Māori Pastorate. He was ordained Assistant Bishop in the Bay of Plenty in 1989. On the work of the Māori Prayer Book Translation Committee see: Brian Carrell, *Creating A New Zealand prayer book: a personal reminiscence of a 25 year odyssey 1964-89* (Christchurch: Theology House, 2013), 18, 38, 59, 60.

⁴¹ Church of the Province of New Zealand. Diocese of Waiapu. *He tikanga karakia mo nga wa katoa*, ([Napier, N.Z.]: Te Pihopatanga o Waiapu, [1978]), 21. It was known as "The Red Book", because of its cover.

⁴² For discussion of the Catholic opening prayer, see Simpson, "Prayers in a house after death," 104–105.

⁴³ Email from George Connor to the author, 23 March 2016.

⁴⁴ Church of the Province of New Zealand. Diocese of Waiapu. *He tikanga karakia mo nga wa katoa*, ([Napier, N.Z.]: Te Pihopatanga o Waiapu, [1980]), 49.

⁴⁵ There is no Whakatapu Whare in the Prayer Book and The Blessing of a Home was not translated into Māori.

⁴⁶ Conference of Bishops of the Anglican Communion, *The Lambeth conference: Encyclical letter and reports* (London: Society for Promoting Christian Knowledge, 1958). Resolutions 73–80 concern the revision of the *Book of Common Prayer*. The Lambeth Conference has consultative, rather than legislative or executive authority.

modernising the liturgy and creating something of value, without sacrificing beauty. In New Zealand the mid-morning Communion became the standard service in the mid-1960s.⁴⁷ Several dioceses wanted change and in 1964 General Synod agreed without debate to request the Archbishop to set up a Commission ‘to plan and prepare a revised Book of Common Prayer, either in stages or as a whole, in the light of the needs of the Province and of contemporary liturgical developments.’⁴⁸ Within two years the Prayer Book Commission produced an experimental New Zealand Eucharistic service. It was the first Anglican liturgy to abandon the archaic terms ‘thee’ and ‘thou’ in addressing God, instead using ‘you.’⁴⁹ New services were trialled in parishes and brought back to General Synod for amendment and approval. Ken Booth, a member of the Prayer Book Commission (1980–89), has said most clergy at this time were unwilling to experiment and instead stuck to ‘the rules’ and the *BCP* and the Blue Book, for fear of being seen as ‘making things up.’ They gave themselves more freedom in services of the Word, family services or youth groups.⁵⁰

At the same time as liturgy was being reformed, the home itself started to play a more important role in the life of the churches, not as a site for individual piety or family prayer, but in movements for change that spanned the world. In Latin America in the 1960s, base communities met in homes to break open the scriptures and decide how to take action against oppression in their neighbourhoods and beyond. It was in homes in the favela that liberation theology was born.⁵¹ In the West in the Charismatic movement, lay people, often with little theological training, led prayer meetings and bible study groups in their own homes, while still attending services at the parish church regularly. Meetings, usually weekly, crossed denominational boundaries. In New Zealand the movement was perhaps strongest among Catholics and Anglicans. For many, meetings in homes were their first experience of ecumenism, if not Christian worship.⁵² In most of these house groups, food was shared as part of the hospitality offered, sometimes a shared meal. Neighbours, family, friends and colleagues were all made welcome in these ecclesial communities.

The Prayer Book, approved by General Synod in 1988, was unusual among Anglican prayer books in a number of respects. First, all the services used in the Church’s life, hitherto published separately, were now contained in one volume.⁵³ Services which had been approved by General Synod on a case-by-case basis, then made accessible in

⁴⁷ Davies, *Alien Rites?*, 60.

⁴⁸ The Anglican Church of the Province of New Zealand, *Proceedings of the General Synod* (1964), 65.

⁴⁹ Davies, *Alien rites?*, 61.

⁵⁰ Email from Ken Booth to the author, 12 August 2015. Booth had a doctorate in church history and served at this time in Dunedin as a parish priest, warden and lecturer.

⁵¹ For a short introduction, see Christopher Rowland, “Introduction: the theology of liberation,” in *The Cambridge Companion to Liberation Theology*, ed. Christopher Rowland (Cambridge, UK ; New York: Cambridge University Press, 2007), 1–16.

⁵² Dale Williamson, “An uncomfortable engagement: the charismatic movement in the New Zealand Anglican Church 1965–85” (PhD thesis, University of Otago, 2007).

⁵³ The Episcopal Church of the USA published its *Book of Common Prayer* and its accompanying *Book of Occasional Services* in 1979 as separate publications.

slim volumes, now had a greater chance of being used by all. Second, its writers found richly evocative ways to open ‘new vistas of understanding.’⁵⁴ Its Chairman in the 1980s, Rob McCullough,⁵⁵ had wanted ‘to encourage the imagination to flow, always hoping for the images of a poet rather than the anguish of a social worker.’⁵⁶ Third, not only were distinctive Māori rites included, but the impact of Māori cultural practices on church and society was evidenced in the main funeral services themselves. Fourth, diglot versions were seldom literal translations from the English and employed imagery, symbolism and rhetoric true to traditional Māori oratory.⁵⁷ Fifth, having thrown open its doors to women priests (1977), General Synod approved the removal of exclusive language, on both the human and divine levels.⁵⁸ God was no longer addressed in exclusively masculine and triumphal terms.⁵⁹ The last service to be accepted by the Commission was The Blessing of a Home.

What is known in the secondary literature about The Blessing of a Home, one of the six pastoral liturgies in the Prayer Book? The earliest studies focus on the indisputably central rite of the Eucharist. Bosco Peters’ history starts in 1814, with missionary arrival, and ends with The Great Thanksgiving of the Prayer Book.⁶⁰ Peter Davies’ *Alien rites* (2005) analyses data from New Zealand, England and other countries of worshippers’ responses to the use of contemporary language in revised liturgies, wider than eucharistic, but not including the pastoral ones.⁶¹ In a volume surveying liturgical change since the original BCP, Ken Booth argued that the most innovative services in the Prayer Book were The Takahi Whare, The Thanksgiving of a Child, and The Blessing of a Home.⁶² He was the first author to show the debt owed by the New Zealand Blessing of a Home to the ECUSA Celebration of a Home (1979), describing it as ‘a significant adaptation.’⁶³ Prompted by the destruction wrought by the earthquake that hit Christchurch on 22 February 2011, Brian Carrell wrote a first-hand account of the making of the Prayer Book, drawing on extensive personal papers and weighing the internal dynamics and outside influences impinging on the Commission.⁶⁴ Although written during a period of intensive rebuilding of the city,

⁵⁴ Peter Davies, “Alien rites? Further reflections on the past, present and future of Anglican liturgy,” *Anglican Taonga* (Winter/Spring 2003): 22–23.

⁵⁵ McCullough had studied theology in the USA and was at this time Principal of College House, Christchurch.

⁵⁶ R.G. McCullough, in John Williamson, *Shouldn't There Be a Comma After Death? Reflecting on the Creation of a New Zealand Prayer Book* (Christchurch: Genesis Publications, 1999), 22.

⁵⁷ Jenny Te Paa, “From *Te Rawiri* to the *New Zealand Prayer Book*,” in *The Oxford Guide to The Book of Common Prayer: A Worldwide Survey*, eds. Charles Hefling and Cynthia Shattuck (New York: Oxford University Press, 2006), 343–47.

⁵⁸ Jane Simpson, “Christianity and the changing role of women in New Zealand society: a study of the National Council of Churches and the League of Mothers, 1939 to 195.” (PhD thesis, University of Otago, 1992), iii–vi.

⁵⁹ For a discussion of the main features, see R.G. McCullough, “A multitude of voices,” in *ANZPB/HKMOA*, ix–xiv.

⁶⁰ Peters, *The Anglican eucharist in New Zealand, 1814–1989*. For an account of the process of creating the Prayer Book, see John Williamson, *Shouldn't There Be a Comma After Death?*

⁶¹ Davies, *Alien rites?*, 2005.

⁶² Ken Booth, “The Anglican Church in Aotearoa, New Zealand, and Polynesia,” in Hefling and Shattuck eds., *The Oxford Guide to The Book of Common Prayer*, 333–42.

⁶³ *Ibid.*, 338.

⁶⁴ Carrell, *Creating a New Zealand prayer book*.

there is no mention of the creation of the rite for The Blessing of a Home. Geoffrey Haworth, in the first commissioned history of the Prayer Book, drew on a wealth of official papers and interviews with key figures. He described The Blessing of a Home as ‘a distinctively Aotearoa-New Zealand service, now in widespread use.’⁶⁵ He claims, without citing any sources: ‘The Blessing of a Home is derived from Māori tradition, and begins with the company gathering at the gateway, before processing onto the land, standing outside the home, and then moving inside.’⁶⁶ The belief that the service itself came out of Māori tradition had acquired, over 30 years, the status of an urban myth. How distinctly its origins were Māori, Pākehā and/or North American will be teased out in the next section, drawing on interviews and emails with the principal people, and comparing the relevant liturgical texts.

The Blessing of a Home in the New Zealand Prayer Book

The home, the locus of everyday life with its humdrum and ordinariness, and rare, exalted moments, still had no liturgy of its own in the Anglican Church in New Zealand. The Commission recognised this need. Young couples moving into a house to make it their home were increasingly asking priests for a service of blessing. This could be offered in the case of parishes which identified as high church.⁶⁷ Evangelicals and Anglo-Catholics lived in separate sub-cultures; the low church majority unaware that such services were offered in the same city.⁶⁸ Writing a liturgy for the home, as opposed to one for public worship, was no mean task. The Commission already had a collection of prayer books from around the Anglican Communion, but not necessarily the separate books containing other services.⁶⁹ It would have to track down the blessing of institutional church buildings and houses authorised for use by General Synod, blessings of a home in the Roman rite and earlier, and the handbooks used in Anglo-Catholic parishes in far flung corners of the world. None of the forms of service sanctioned for use by General Synod in 1914, 1924 and 1959 could be adapted for the blessing of domestic homes. Although all clergy had diglot copies of the Takahi Whare, Pākehā wanted their own service to bless a home.

All services to be considered for inclusion in the Prayer Book needed to be completed by 1984. In 1983 a young priest, David Moxon, who had recently returned to New Zealand from Oxford University, became a Commission member.⁷⁰ He volunteered to produce a draft blessing of a home. The task was delegated to a group from the North

⁶⁵ Geoffrey M.R. Hayworth, “He Taonga Tongarewa – a highly-prized and precious gift: a history of a New Zealand Prayer Book/He Karakia Mihinare o Aotearoa,” manuscript, 2017, 112. I am indebted to the author for giving me a copy of the manuscript, before publication by General Synod in 2018.

⁶⁶ *Ibid.*, 112.

⁶⁷ Email from George Connor to the author, 23 Sept 2015.

⁶⁸ Carrell, interview.

⁶⁹ It is not known if this included the 1949 and 1960 editions of the ECUSA *Book of offices*, which had a service for an initial or annual blessing of a home. The later edition was identical.

⁷⁰ Moxon was Vicar of Gate Pa at this time and was ordained Bishop in 1993.

Island, given the Church's commitment to a bicultural partnership with Māori. Ben te Haara was a key member.⁷¹ Moxon decided to start from scratch and wasted no time in widening the search for possible models. In the process, he discovered *The Celebration of a Home* (hereafter the Celebration) published by ECUSA in 1979 and decided to use it as a framework.⁷² Commission members affectionately referred to Moxon as 'that great magpie'. They were not surprised to find he had taken phrases from contemporary liturgists, including English Anglican priest, Jim Cotter.⁷³ Given that the Blessing was written by Pākehā for Pākehā, there was no Māori translation. In less than a year, in a truncated yet rigorous process, the final text was presented by the group to the Commission, mused over, found to be acceptable to all and sent through to General Synod for approval.⁷⁴ Few knew that it took its shape from an American service. They will now be compared for their structure, symbolic action, literary quality and theology.

The ECUSA Celebration of a Home, which Moxon drew on, was much longer and more complex than its 1949 and 1960 predecessors, services which had functioned as a rite of passage for innumerable couples, families and individuals in the post-war period. The New Zealand service starts with an approach onto the land. Otherwise the structure and sequence of rooms to be blessed is similar: the entrance, living room, bedroom, bathroom, study, workshop, terrace or garden, kitchen and the dining area. Some priests blessed both the (non-euphemistic) bathroom and the separate toilet. The Celebration includes an oratory, chapel or shrine (which few New Zealand houses had), a child's room and guest room. Rubrics for the Celebration have the priest and people standing in each room. The Blessing has them standing at each room, but in practice all went in. To make it acceptable to evangelical parishes, suspicious of high church ritual, the rubrics used the term 'symbol of blessing': 'A priest may sign the lintel or post with the sign of the cross and use some symbol of blessing'. Usually this meant sprinkling holy water, using if possible a sprig of an endemic tree, and making the sign of the cross. Carrell has confirmed that sprinkling did not alienate evangelical clergy and crossed traditional churchmanship lines. It was soon widely used in evangelical parishes, because 'symbolic action was balanced by the ministry of the Word'.⁷⁵ The Prayer Book gave a number of 'Additional Directions', for example having a shared meal after the Eucharist.⁷⁶ The informal shared meal was important for family, friends, neighbours and colleagues unused to Christian worship.

The Blessing uses contemporary and poetic language; the Celebration looks back. The Prayer Book was enriched by work commissioned from poets and artists.⁷⁷ The

⁷¹ Te Haara was vicar of a number of parishes in the central North Island and was ordained Pihopa (bishop) in 1992.

⁷² Other ECUSA publications Commission members found helpful were its study series on the Prayer Book and its Catechism.

⁷³ Interview with Rob McCullough by the author, 8 Sept 2015.

⁷⁴ Carrell, interview.

⁷⁵ Ibid.

⁷⁶ ANZPB/HKOMA, 774–75. The Family Liturgy addressed God inclusively: 'Loving God, (Father and Mother of us all)'; 771.

⁷⁷ Local artists and poets were also commissioned to produce work for the Prayer Book. See Carrell, *Creating a New Zealand Prayer Book*, 107.

Blessing is full of images from creation, starting with God as Creator of earth, the land and sky. In comparison, the Celebration continued to employ the fossilised language of the *BCP*, as seen in a prayer that God's servants might be delivered from 'coldness of heart and wanderings of the mind'.⁷⁸ Its language is abstract – for example the prayer in the bathroom packs into one sentence the concepts of: incarnation, self-revelation, reverence for mortal bodies, spiritual bodies and resurrection. The Blessing, by contrast, uses biblical images that extend to the landscape and all creatures:

Blessed are you, our Saviour Jesus Christ,
fountain of living water springing up to eternal life;
in you is our baptism, in you is our faith.
Blessed are you God of the rain, the rivers, and the lakes.
you give water for life and health
to refresh and cleanse all creatures. (p. 767)

Cleansing is associated, not with sin, but with being washed, in both a figurative and literal sense; the water we are washed with in baptism and each day in the bathroom. In parts of New Zealand, the gathering might look up from the bathroom taps to the source of water the mountains, reinforcing God's gift of pure water. Images are bound together by alliteration: 'God of hearth and home, maker of love and laughter, make this a place for reflection and restoration, rest and renewal'.⁷⁹ The use of fresh, evocative language has made the Blessing one of the most loved pastoral services in the Prayer Book.

The initial blessing of a home brought to New Zealand in the *Rituale Romanum* (1752) made no reference to sin, evil or Satan. Yet it was part of the rites of Minor Exorcisms in the Catholic Church. Anglo-Catholic rites had clear echoes of exorcism, showing a debt to medieval Catholicism. How did increasing theological liberalism in the twentieth century influence rites of blessing a home? Was evil acknowledged or seen as having no place?

In the Celebration the priest said the following invocation immediately after the Gospels and homily, if 'exorcism was needed':

Let the mighty power of the Holy God be present in this place to banish from it every unclean spirit, to cleanse it from every residue of evil, and to make it a secure habitation for *those* who *dwell* in it; in the Name of Jesus Christ our Lord. *Amen.*⁸⁰

⁷⁸ *The Book of Occasional Services*, 134.

⁷⁹ *ANZPB/HKOMA*, 764.

⁸⁰ *The Book of Occasional Services*, 132. The italics are in the original.

The Blessing, in contrast, has no reference to banishing unclean spirits and neither has connotations of exorcism. Rather, the prayers evoke angels. At the bedroom the people respond: ‘May your holy angels guard them, and your continued blessing strengthen them.’⁸¹ The devil, whether viewed as an external referent or symbolic, was left out. Moxon has confirmed two separate reasons. First, the questioning of biblical and medieval cosmologies within the western churches, particularly from the 1960s. The Celebration presupposed that evil was present and had to be dealt with; the Blessing assumed God’s presence and goodness in the first instance, infusing the house and people. Moxon had wanted to create a celebration and hallowing, ‘to bless the new space for a positive and future looking purpose.’⁸² To include references to evil ‘might have introduced the concept of negativity unnecessarily’. Second, the Takahi Whare was already in the final draft of the Prayer Book. Commission members agreed that Pākehā householders would use the English translation of this service to cleanse a house if they sensed a ‘disturbance’ or discovered there had been violence or abuse. It seems that evil, if associated with Māori worldviews, was culturally acceptable, but apparently not, if it came from the western theological tradition.

This leaves the question, how Māori is the Blessing of a Home? The Celebration starts at the house. The Blessing starts at the gate. Suggested by Te Haara, he thought the time had come for a Pākehā service to incorporate Māori ways of reverencing the approach onto the land, before the group reached the dwelling or place itself. Moxon had no hesitation in agreeing.⁸³ In three distinct stages the priest, householders and companions stood at the gateway and paused; then proceeded onto the land and paused again; then moved to a position outside the house and paused; then proceeded to the front door or entry. While the approach is derived from Māori tradition, the service as a whole is not.⁸⁴ Pākehā present may have seen similarities to protocols of being greeted on a marae, where there is a karanga (call) from the tangata whenua (people of the land or of that place) to the manuhiri (visitors) for them to start to come onto the land. These concepts do not apply in the blessing of a new home, so priest and people move onto the land together towards the house.⁸⁵ Second, Māori is used only once in the whole service, in the greeting ‘E te whanau’ (transl. as ‘brothers and sisters’ in the Prayer Book).⁸⁶ Third, there are no suggestions for the use of waiata (songs) or karakia (prayers, chants). Fourth, the service was not translated for use by

⁸¹ ANZPB/HKOMA, 767.

⁸² Email from David Moxon to the author, 14 Sept 2015.

⁸³ Moxon, email. Unfortunately, Moxon has no personal papers from his time on the Prayer Book Commission.

⁸⁴ Haworth, “He Taonga Tongarewa – a highly-prized and precious gift”, 112.

⁸⁵ As seen above, the Māori initial blessing of a new home, with pre-contact roots, is “The Blessing of a House on a Marae”. Being a very specific rite, it was not published the 1978 and 1980 books of Māori Anglican prayer or in the Prayer Book. Carrell refers to such an Anglican rite in *Creating A New Zealand prayer book*, 59. There is no copy of the service in the papers of the Manuhia Augustus Bennett in the Kinder Library, Auckland, Bishopric files A-W, 1968-1981, ANG 60/1/247-250.

⁸⁶ Also said at the Peace in the main Eucharistic service, ANZPB/HKOMA, 419.

Māori in Māori.⁸⁷ When Moxon, later Archbishop of New Zealand, wanted to use the Blessing in Māori and bicultural settings, he made it more Māori by supplying karakia and waiata ‘as a garnish.’⁸⁸

Conclusion

Seen against the backdrop of liturgical history, the Blessing of a Home (1989) is a highly innovative rite. It was contextual, reflecting the land and people it was written for. It drew on Māori tradition but did not copy it slavishly. The imagery of the land is both biblical and local: streams, rivers, the land, earth and sky. The language is highly poetic, in keeping with a successor of the *BCP*. Breaking the link between blessing and exorcism in medieval practices, Anglo-Catholic rites and the ECUSA service, it evoked angels rather than unclean spirits. Its language was inclusive on both the human and divine levels. It crossed barriers between low and high church by having flexible rubrics for symbolic action. Additional directions meant it could be adapted for use in a number of contexts, including a Eucharist and/or an informal shared meal. It provided a welcome to neighbours and colleagues who may never have gone to church. It could be made more Māori, by including waiata and karakia. The Blessing has proved to be even more adaptable than expected. Thirty years on it is a model that liturgists in other parts of the world could draw on.

The Blessing of a Home is also less innovative than has been thought. It was not ‘derived’ from Māori tradition. Far more influential was the ECUSA Celebration of a Home (1979), known to very few, mainly inside the Commission. The case for Māori origins has therefore been overstated. Excluding reference to evil seemed positive theologically but had unintended pastoral consequences and led to a pigeonholing of Māori culture.

The Prayer Book editors chose to call the service the Blessing of a Home because it connoted both the blessing of people, acceptable to Protestants, and of the physical house and things in it, associated with Catholicism. By bringing both meanings together, the old dichotomy was broken. However, it is clear that priests blessed both people and things from at least as early as the *Rituale Romanum* (1752). The dichotomy was therefore a false one. Rooms, even if never lived in, are not ‘things’ or neutral spaces, yet to be inhabited. They are redolent of relationships, as new householders bring their memories and associations, as well as their possessions, to the new home. The home, as the locus of much of our lives, deserves many more liturgies to bless it.

⁸⁷ There has been no survey yet of the extent to which Māori have used it, because it served a different purpose from the Takahi Whare.

⁸⁸ Moxon, email.

A Prayer Book for Australia: That Was Then, This Is Now

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ABSTRACT

In 1995, A Prayer Book for Australia (APBA) was the first revision of an Anglican prayer book in the twentieth century (revising An Australian Prayer Book of 1978). Now, the Anglican Church of Australia is the last of all the churches in global western Anglicanism to revise its liturgical resources. The pioneer has become stuck. Persons involved in the processes have been candid about the difficulties of both APBA's production and its initial reception—and those difficulties had longstanding precedents in historic polarizations in Australian Anglicanism. But these have intensified since 1995 such that, for a variety of reasons, common prayer no longer exists. At the same time, understanding and practice of common prayer has developed in new ways around the Anglican Communion—not least with a new missional consciousness—leaving Australia missing marks that now characterize wider Anglican worship. Given that, as the Liturgy Committee of the national church acknowledged at the last General Synod, maybe less than half of Australian Anglican churches use APBA, these reflections enquire about the future of sacramental common prayer in Australia, making some modest proposals.

‘There is... no real prayer book for Australia’

—**Muriel Porter**

‘Many of our parishes are missing at least two generations, if not three’

—**Godfrey Fryar**

Scope and focus of reflection

In what follows I try to do three things: firstly, consider *A Prayer Book for Australia* (APBA)¹ twenty three years after its publication, and as such at least half as old again as the ‘ten to fifteen years’ that was imagined as the lifespan of its predecessor *An Australian Prayer Book* (AAPB).² I do this by, secondly, exploring claims like Muriel Porter’s that “there is... no real ‘prayer book for Australia,’”³ setting those in context, and also—thirdly—looking forward by starting to sketch out some contours for conversation about future renewal and revision of liturgical resources for the Anglican Church of Australia (ACA).

I do all of this in conversation with others—some of whom I think are in danger of being forgotten—and I invoke, represent, or contest a range of voices that I feel should be heard, amplified, answered back, questioned, or praised, for different reasons.

I should also emphasize at the start my own view that my third task—that is, looking to the future—implies that it is worthwhile and hopeful to think about revision and renewal even if ready to concede, as I am, that a future prayer book for Australia—one singular resource—is not possible. In fact, I am convinced that for many years at least, neither has a single book been a past reality, and this despite some wishful thinking that it was; despite widespread poor liturgical education that might try to convince that a single book has been secure; and despite grisly ‘acts of uniformity’⁴ that deny difference. Further, I assert that the task of thinking about renewal and revision is especially timely right now given the Anglican Church of Australia’s Liturgy Committee’s admission at 2017’s General Synod that maybe only less than half of Anglican parishes across the country use APBA.⁵

It is important to recall that APBA was never authorized as a replacement of either the Book of Common Prayer (BCP—aka 1662 BCP) or AAPB of 1978⁶—rather it was released as ‘liturgical resources’ to be used ‘together with’ these antecedents—but it is also realistic to acknowledge that maybe less than half of parishes using APBA

¹ Alexandria: Broughton Books, 1995. This paper was first presented as a lecture at St. Francis Theological College, Brisbane, on February 23, 2018, and I am grateful to the college for the invitation to speak. My special thanks also to Bryan Cones, Robert Gribben, Chris Lancaster, Charles Sherlock and Elizabeth Smith for their influence on my thinking about issues in this paper, including specific details in it—though none should be assumed to endorse what I say. (Far from it.)

² Sydney: Church of England in Australia, 1978.

³ Muriel Porter, *Sydney Anglicans and the Threat to World Anglicanism: The Sydney Experiment* (Aldershot: Ashgate, 2012), 10.

⁴ See Gordon Jeanes, ‘The Tudor Prayer Books: “That the Whole Realme Shall Have But One Use”,’ Stephen Platten and Christopher Woods, eds, *Comfortable Words: Polity, Piety and the Book of Common Prayer* (London: SCM Press, 2012), 21–38.

⁵ https://www.anglican.org.au/data/GS17_Books/Book_4_-_Reports_of_General_Synod_Bodies_Other_Bodies_V5-1.pdf 56 The authority of General Synod needs to be seen in the context of the diocesanism discussed herein, however.

⁶ As its full title makes clear: ‘A Prayer Book for Australia, for use together with The Book of Common Prayer (1662) and An Australian Prayer Book (1978). Liturgical Resources authorised by the General Synod.’

is *not* because either BCP or AAPB remain in wide use. The wide variety in practice cited by the Liturgy Committee needs more complex narration, involving recognition of a number of factors I can only start to probe in what follows: liturgical developments in Sydney diocese, which amongst other things in 2012 produced its own book, *Common Prayer: Resources for Gospel-shaped Gatherings*⁷; widespread incursions into Anglicanism of liturgical practice from the American Frontier *ordo*⁸ and neo-Pentecostalism⁹; and massive diversity generated one way or another both between and within dioceses around the country. Diversity *between* dioceses can be accounted for by widespread local episcopal permissions for use of resources from around the Anglican Communion, with the Church of England's *Common Worship*¹⁰ in very prevalent use among a wider stretch of material from elsewhere.¹¹ Diversity *within* dioceses can begin to be accounted for not only in terms of 'rebel' parishes diverging from liturgical norms but episcopal permission for a bewildering range of local practices.¹² Together these factors mean that the current reality is extraordinarily mixed up and very patchy, in which APBA has different levels of influence, and which—in my view—the potential of APBA to help (re)orientate amidst difference has largely been lost. It is also notable—even disturbing—that APBA was the first revision of a twentieth century Anglican prayer book, revising as it did AAPB,¹³ and that now the ACA is the last church at least among global western Anglicanism¹⁴ to have revised its prayer book. In other words, a pioneer has got stuck¹⁵—and accounting for that stuckness

⁷ Sydney: Anglican Press, 2012.

⁸ James White's descriptor in *Protestant Worship: Traditions in Transition* (Louisville: Westminster John Knox Press, 1989) remains significant for understanding, though is not beyond critique, as in Melanie Ross, *Evangelical Vs. Liturgical? Defying a Dichotomy* (Grand Rapids: Eerdmans, 2014).

⁹ Notably, the mighty Hillsong, though Calvinist theology can replace a charismatic one as it migrates to certain Anglican contexts. Monique Ingalls and Amos Yong, eds, *The Spirit of Praise: Music and Worship in Global Pentecostal-Charismatic Christianity* (University Park, PA: University of Pennsylvania, 2016) includes valuable reflection on Hillsong, including material by Australians and insiders.

¹⁰ Itself not one book but a shelf load of books, several volumes (London: CHP, 1997- [1989 if one includes the early version of (New) Patterns for Worship]).

¹¹ Colin Buchanan, *Anglican Eucharistic Liturgies, 1985-2010: The Authorized Rites of the Anglican Communion* (Norwich: Canterbury, 2012) brilliantly captures the diversity around celebration of holy communion. See Gail Ramshaw, 'A New Look at Anglican Eucharistic Prayers,' *Worship* 86 (2012): 161-7 for a very insightful review of Buchanan's collection. For more reportage of other rites, see, for example, my own 'Learning Again and Again to Pray: Anglican Forms of Daily Prayer, 1979-2014,' *Journal of Anglican Studies* 15 (2017): 9-36.

¹² Of course, bishops may be as poorly educated in liturgy as anyone else. Given what I have learned from reading dozens of student essays from around the country in which students write ritual surveys that detail amongst other things the (depending on context aptly designated) authorized or unauthorized texts in use, I believe neither that there is much evidence of uniformity nor that many bishops are very interested in how liturgical practice might contravene principles of doctrine or worship in the BCP or the Thirty Nine Articles (cf. 'Fundamental Declaration' 4 of the church's Constitution: https://www.anglican.org.au/data/1_The_Constitution_of_the_Anglican_Church_of_Australia-2016.pdf)

¹³ See Charles Sherlock, 'Anglican Church of Australia,' Charles Hefling and Cynthia Shattuck, eds, *The Oxford Guide to the Book of Common Prayer: A Worldwide Survey* (New York: OUP, 2006), 324-332.

¹⁴ For reflection on this term and its merits relative to possible alternative descriptors, see Jeremy Morris, 'Historiographical Introduction,' Jeremy Morris, ed., *The Oxford History of Anglicanism, Vol. 4: Global Western Anglicanism, c1910-Present* (Oxford: OUP, 2016), 1-12.

¹⁵ On stuckness in liturgical formation and practice, see Stephen Burns, 'When Seminaries Get Stuck,' Claudio Carvalhaes, ed., *Liturgy in Postcolonial Perspectives: Only One is Holy* (New York: Palgrave, 2015), 255-266, and Bryan Cones, 'Field Notes from a Pilgrimage: Lessons from Beneath the South Cross for a Pilgrim from the Lands of the North Star,' *Australian Journal of Liturgy* 15 (2017): 240-253.

is necessary to account for the contemporary mixed-up-ness. In what follows, I am seeking understanding of the stuckness, even as I propose some ways to—perhaps—start getting unstuck.

Appreciation

But let me begin with some appreciations of APBA, for it contains many treasures. Here, I offer a quite personal list (we all come to prayer personally) which—I would like to suggest—also highlights things of immense merit about APBA. (My list will also herald some of the things that I will later propose could be enlarged in whatever revision might be possible.)

- healing prayer with laying on of hands in Sunday services of the word¹⁶
- the confession relating to reconciliation, and the mutual confession,¹⁷ both of which have feminist origins,¹⁸ and the former of which can be tracked to use in indigenous reconciliation in Canada; the latter of which also taken up in the Uniting Church in Australia's *Uniting in Worship* 2¹⁹ (UiW2)
- prayers for the abused and abusers,²⁰ notable for being so predominant in APBA, with the three prayers among those for various occasions being matched in number only by prayers relating to ministry; and their context among the prayers for various occasions also interesting for sometime alternatives to images that reflect 'the myth of the crown'²¹
- blessings of the whole person, and in non-gendered trinitarian idioms,²² the former also with a parallel in UiW2, though with the Uniting Church version more directly related to forms in the Roman Catholic *Rite for Christian Initiation of Adults*; the latter—'Holy eternal Majesty, Holy incarnate Word, Holy abiding Spirit'—taken up by the US-based Episcopal Church's resource *Enriching Our Worship*²³ determined to ditch *Paterfamilias* images of the divine

¹⁶ APBA, 26.

¹⁷ APBA, 200-1.

¹⁸ Janet Morley, *All Desires Known* (London: SPCK, 1992), 40-2.

¹⁹ Sydney: Uniting Church Press, 2005. The fourth eucharistic prayer of APBA is among other things shared with UiW2, as UiW2 alone acknowledges: APBA, 136-8 / UiW2, 313-5.

²⁰ APBA, 209-210.

²¹ Gail Ramshaw, *God Beyond Gender* (Minneapolis: Fortress, 1995), and for her own later artful navigation of sovereignty applied to the Trinity, Gail Ramshaw, *Pray, Praise, and Give Thanks: A Collection of Litanies, Laments and Thanksgivings at Font and Table* (Minneapolis: Augsburg Fortress, 2017), 60-61 In the prayers for various occasions in APBA, God is 'God of the nations' (202), 'refuge and strength' (202), 'God of the universe' (204), 'God of love and liberty' (204), 'only source of peace' (204) and so on, though such images never stretch to depicting the divine as feminine, whilst, it must also be admitted, oftentimes invoking 'heavenly Father' (e.g. 205, 206, 208, etc), and such like.

²² APBA, 223.

²³ New York: Church Publishing, 1997.

- The Song of Anselm,²⁴ translated by my first liturgy teacher Michael Vasey, and drawn from the Church of England's *Patterns for Worship*²⁵ as well as widely popular Franciscan resource *Celebrating Common Prayer*,²⁶ in which Christ Jesus is depicted as mother
- The Service of Light, especially Lenten *berakah* prayer,²⁷ which was inexplicably left out of the later *Daily Services* booklet, and drawn from an unofficial Roman Catholic source, via a Lutheran one, and a brilliant example of how liturgy is always migrating from one tradition to another (and not least how complex it can be because of such migration to identify a liturgical fragment as belonging to a particular church—as 'being Anglican' or whatever)
- The Outline Order for Holy Communion,²⁸ modelled on (indeed, improving) a precedent in the US-based Episcopal Church's *Book of Common Prayer 1979*, and which although not intended by APBA for use at a principal service, is the kind of clue later missional reflection needed to be more aware of, and able to advocate for.

Significantly—and this is something that I am conscious of throughout this paper—unfortunately, I have the regular experience of enthusing about these (and other) aspects of APBA to discover that (priests of longstanding, and theological educators, among them) people have not only never encountered these things in liturgical celebration but have not been aware they were in the book: either because they had so *little* formation in or such *narrow* experience of Anglican liturgical forms, maybe having done *no study* of them to boot²⁹; or APBA had fallen *out of use* in their communities; or because APBA was in use but their liturgical repertoire had *shrunk down* to the eucharist (likely Second Order; with maybe also with daily prayer a little familiar)—each an example of stuckness, in my view, and cause for thought about how the riches of liturgy can become hidden in plain sight.

That Was Then: Accounts of APBA at the Time

It is striking how little that was written about APBA at or near the time of its publication remains accessible: a 'practical commentary' on it by members of the Liturgy Commission that produced the lion's share of the prayer book itself,³⁰ and

²⁴ APBA, 428-9.

²⁵ London: CHP, 1989, 1995, 2002 and incorporated into the Common Worship range.

²⁶ London: Mowbray, 1993.

²⁷ APBA, 436.

²⁸ APBA, 813.

²⁹ www.anglican.org.au/data/1074_Minimum_Requirements_for_Ordination_Draft_June_2017.pdf hardly eases concern.

³⁰ Gillian Varcoe, ed. *A Prayer Book for Australia: A Practical Commentary* (Sydney: Dwyer, 1997).

one or two articles.³¹ Thankfully, Charles Sherlock is now on the cusp of publishing a large commentary on the prayer book,³² and I celebrate and warmly commend Charles' work whilst wishing that it had emerged twenty years earlier—as the education it offers might have prevented some of the stuckness and shrinking down that is part of the legacy of APBA after twenty or so years.³³

Some of what was published at the time of APBA is quite candid. Bruce Kaye reports that returning to Australia from a spell working in England to a role as General Secretary of the national church, he met 'sometimes despair and doom in relation to the Prayer Book' then being prepared.³⁴ And whereas David Richardson's chapter in the 'practical commentary' on the historical background to APBA glides over tensions, Gillian Varcoe does not, suggesting that, for example, "a 'common approach to eucharistic celebration'" 'did not exist' in the church at the time, and that doctrinal conflict and mistrust between church parties had 'skew[ed] communication' resulting in 'poor liturgy' marked by the 'inadequately incorporated pluralism' of the ACA.³⁵ She reveals perspectives on how at least some people involved in the process of revision towards APBA experienced it as both long and draining, and taking place in 'a widely diverse and theologically unforgiving' context.³⁶ Muriel Porter (writing some years later) is even less circumspect: in her assessment, the process towards APBA involved exposure of a 'shattered' unity in the national church by 1995, featuring an especially 'gruelling' synod debate about the prayer book.³⁷ APBA, she suggests, became embroiled in 'tumultuous'³⁸ disagreement that exposed a 'deep chasm' between what Porter repeatedly calls the 'factions'³⁹ in the church.

Perhaps the most detailed as well as temperate assessment of APBA at the time of APBA's publication came from Evan Burge, a member of the Liturgy Committee along with, amongst others, Sherlock and Varcoe. Burge points out that although published in two (print) versions—one containing material oriented for congregational use

³¹ There was a series of articles in the long defunct and now largely inaccessible Church Scene newspaper, though some of the wisdom they offered is revived in publications mentioned in the next note. For a list of where the newspaper itself can now be accessed in only Adelaide, Brisbane, Canberra, Melbourne and Sydney, see https://trove.nla.gov.au/work/189733207q&v_ersionId=44973906.

³² Charles Sherlock, *Performing the Gospel: in Liturgy and Life* (Alexandria: Broughton Books, 2017) is just out, with the commentary imminent.

³³ For instance, ignorance of permissive rubrics and the local freedoms the book promotes, lack of awareness of the additional resources that are encircled by APBA x [Roman numeral], General Note 4, and so on.

³⁴ Bruce Kaye, *A Church Without Walls: Anglicanism in Australia* (Sydney: Dove, 1995), p. 2. (The book's title may seem increasingly ironic.)

³⁵ Gillian Varcoe, 'The Anglican Church in [sic] Australia,' David Holetton, ed., *Our Thanks and Praise: The Eucharist in Anglicanism Today* (Toronto: ABC, 1998), 187-192. Interestingly, the candid comments are 'outward' directed to a readership around the Anglican Communion. The commentary she edited (see n. 30), more for an audience closer to home, is less revealing about problems.

³⁶ Varcoe, 'In Australia.' On the other hand, anecdotally I have heard others' memories that contest her sense of so much tension.

³⁷ Muriel Porter, *A New Exile? The Future of Anglicanism* (Melbourne: Morning Star, 2015), 19, 10.

³⁸ Porter, *Exile*, 20.

³⁹ The term starts on page 9 and runs repeatedly through the book.

on Sundays, the other more comprehensive, at 898 pages, with further pastoral rites and so on⁴⁰—and quite apart from how the ‘riches [of the BCP] are inadequate as the Church faces the twenty-first century’—even the larger version of APBA did not provide all that is necessary for the church’s liturgical life.⁴¹ Some allowance of difference, though, was provided for in APBA by the presentation of a range of variable texts and options with a grey-shaded margin to indicate points of local choice. And as Burge also pointed out, the book itself contains a good number of permissive rubrics, sometimes related to the grey-shading, as well as multiple options for items like eucharistic prayer.⁴²

Burge also noted that the words for prayer in the 1995 book themselves embraced some diversity, though, as he also correctly identified, nowhere near the extent of that in *A New Zealand Prayer Book* which had been published across the Tasman just six years earlier. Despite emerging from a relatively close neighbour in the Anglican Communion, NZPB—with its multilingual and expansive language, echoes of NZ poets, abounding in imagery from Maori, Pacific Island and local cultures⁴³—its ethos does not seem to have significantly shaped the Australian resources.⁴⁴ Burge noted, however, that APBA does stretch from elements that reflect the legacy of the 1662 BCP through to some limited contemporary use of inclusive language, all of which find a place, albeit unequal, in APBA.

One of the points at which Burge was quite far-sighted (I think almost prophetic) in his initial commendation of APBA in 1995 was with respect to cultural diversity. Beginning with the obvious limitations of the BCP’s ability to represent Australian context and culture, he suggested that APBA had made *some* amends—a justly celebrated prayer in thanksgiving for Australia being a case in point, addressed to ‘God of holy dreaming,’ and describing gum trees, vast deserts, dense forest and cities on the edge of the ocean.⁴⁵ Burge noted, though, that the total amount of such material is minimal; indeed, that the vast majority of APBA is weak on cultural diversity, reflecting as it does high literary culture. He made a number of remarks that have not yet been fully appreciated by some of the strongest advocates of the

⁴⁰ A separate compilation of its Daily Prayer, as well as other books, was later produced.

⁴¹ Evan Burge, ‘A Prayer Book for Australia—A Watershed for Australian Anglicans,’ *Australian Journal of Liturgy* 2 (1995), 63–85 [64].

⁴² Burge, ‘Watershed,’ 63–64.

⁴³ Auckland: Collins, 1989. Also www.anglicanprayerbook.nz

⁴⁴ On the NZ material, see Storm Swain, *A New Zealand Prayer Book=He Karakia Mihinare o Aotearoa: A Study in Postcolonial Liturgy*, Claudio Carvalhaes, ed., *Liturgy in Postcolonial Perspectives: Only One is Holy* (New York: Palgrave, 2015), 165–176 and Jenny Te Paa Daniel, ‘Prayer Books, Postcolonialism, Power, and Politics: Thoughts from an Antipodean Indigenous Laywoman,’ Kwok Pui-lan and Stephen Burns, eds, *Postcolonial Practice of Ministry: Leadership, Liturgy, and Interfaith Engagement* (Lanham: Lexington, 2016), 109–122, with Bosco Peters’ blog (www.liturgy.org.nz) especially engaged with discussion of developments since publication, including representation of views of weaknesses within the book as well as trouble with ‘leaving’ it (<http://liturgy.co.nz/leaving-the-prayer-book>)

⁴⁵ APBA, 218–9. It also notably speaks of ‘wounded ones’: ‘the convicts, the hunted, and the dispossessed,’ each with their own role in the ‘hurt and shame of the past.’

prayer book. As Burge recognized what others have not, 'In Australia, the appeal of traditional Anglican worship and the glories of its accompanying legacy of choral music is largely to people who by temperament and training belong to a highly literate culture.' And whilst 'the Church will neglect such people, or trample on their cultural sensitivities, at its peril,' 'people belonging to the traditional literate culture have no right to insist that the gospel should be proclaimed only, or even primarily, to those with a refined, highly educated taste.'⁴⁶

This is to say that Burge recognized 'dangers' of both 'cultural pride' on the one hand, and 'destructive rejection of beauty and depth' on the other, and he asserted quite plainly that the 'question of cultural differences has not yet been squarely faced by our church.' In saying such things, he pointed to abiding problems with the book that cannot easily be dismissed. His own view was evidently that 'we have no option but to embrace a cultural pluralism' even if this involves 'compromising or abandoning one of the BCP's clearest principles, that of uniformity in worship.' But as he also sagely pointed out, the BCP's uniformity had 'more to do with the Tudor monarchy and English nationalism than with the gospel or spiritual worship' in any case—and this recognition seems to have freed him up to commend and celebrate contemporary diversity. Burge was quite clear-eyed that Australian Anglicanism had never seen a common use in, say, Ballarat and Sydney, or even within many single dioceses; and that while 'many' might not want to lose some distinctive features of the BCP—here referring especially to Sydney diocese and its ilk—and he did not shrink from criticizing anglo-catholics who might claim continuity with catholic tradition but ironically 'condemn the historic Roman Canon'—here smartly reminding them that what anglo-catholics may, contra. evangelicals, claim to be crucial, sometimes does not appear in the tradition they invoke.⁴⁷ Burge adopted a phrase—'vibrational ambiguity,' coined by Boak Jobbins, then dean of Sydney—to depict the dynamic that sometimes 'aspects regarded as essential by one group were anathema to another.' Yet there could, he said, be hope that neither 'uniformity of practice nor doctrinal unanimity on all points,' but only a 'willingness of different groups to be more open to one another,'⁴⁸ would enable reception of the 1995 book. In other contexts, notably the International Anglican Liturgical Consultation, Burge put his name to the view that 'the unity of Anglicans from now on, as it has long been in practice if not in theory, is

⁴⁶ Burge, 'Watershed,' 67.

⁴⁷ Notably, Burge also advocated use of the third order of holy communion most-used by evangelical churches, but which he identifies as suitable not least for schools and university college chapels. In this, he himself demonstrates a more catholic spirit about what is in the book.

⁴⁸ Burge, 'Watershed,' 75.

a unity not of texts but of approach,⁴⁹ which explains how he saw APBA as enacting how ‘the old principle of uniformity has been replaced by another Anglican principle, that of comprehensiveness.’⁵⁰

If only more could grasp the kind of generosity Burge’s writing promotes, reflecting as it does an Anglican instinct for ‘unity by inclusion.’⁵¹ But unity by inclusion does not seem to flourish in Australia, and what Burge called comprehensiveness, Varcoe named forthrightly as ‘inadequately incorporated pluralism’—and her descriptor in turn invites reflection on some very long and deep divisions.

That Was Then: A Longer View

Factionalism, to employ again Porter’s choice of word, had been to some extent geographically enshrined in the Australian Church’s Constitution which enables ‘diocesan autonomy to a degree unknown in the rest of the worldwide Anglican Communion’⁵² and emerged out of a quite distinctive history. The history is many-stranded, and includes abiding disagreement even about what worship is, but some of the nodal-points include: that the first bishop in the country, William Broughton of Sydney (originally made bishop of Australia, when it was conceived as an offshoot of the Diocese of Calcutta), was appointed to his post in 1836. He established several other dioceses, including nearby Newcastle, with William Tyrell, the first bishop there an anglo-catholic like Broughton himself. Broughton’s successor in Sydney from 1854, Frederic Barker, was, however, strongly Protestant. Tyrell and Barker’s disagreements are the beginnings of what John Davis labels ‘diocesan fragmentation,’ ‘excessive diocesanism,’ and ‘unbridled diocesanism’⁵³ in the Anglican Church in Australia. Davis writes about (and cites many others’ views of) the Australian situation as being a ‘history of separate and independent dioceses,’ ‘characterized by extremes,’ with ‘outright struggle for power,’ ‘entrenched positions,’ ‘rigidly different schools of thought,’ ‘very strong forces opposed,’ ‘bitter and continuing division,’ and ‘a spirit of

⁴⁹ Burge, ‘Watershed,’ 78.

⁵⁰ Burge, ‘Watershed,’ 77.

⁵¹ David Stancliffe, ‘Is there an Anglican Liturgical Style?’ Kenneth Stevenson and Bryan Spinks, eds, *The Identity of Anglican Worship* (London: Mowbray, 1993), 125-134 [134].

⁵² Porter, *Exile*, 23.

⁵³ All three quotes from just one page (15) of John Davis, *Australian Anglicans and Their Constitution* (Brunswick East: Acorn Press, 1993).

intolerance and persecution.⁵⁴ Whereas conflict between ‘parties’⁵⁵ within Anglicanism tends to be softened elsewhere by shared national structures (and sometimes also Establishment), this has been very fragile in Australia since Tyrell, Barker and co. Furthermore, Sydney has always been the largest and wealthiest of the Australian dioceses, and has not only fostered a particular kind of evangelicalism, but deliberately eliminated more liberal forms of evangelicalism, let alone ‘other’ traditions.

And Australian Anglican conflict has oftentimes had liturgy as its focus. For example: in the 1910s, liturgical trouble erupted around (especially younger clergy in) some dioceses making adaption to their contexts in their use of the BCP (it must be said, taking their cue from the 1872 Amendments to canon law in England⁵⁶), in order as a critic put it, ‘to suit the needs or the fancied needs of both town and bush.’⁵⁷ In response, ecclesial commissions were employed in Australia which asserted that ‘established standards of faith and worship...[were] in danger,’⁵⁸ with the BCP being seen—as it continues to be according to the Constitution—as preserving the reformation principles many Australian Anglicans hold fast. Liturgical revision in England (with the 1872 Amendment circling in amongst other things popular anglo-catholic services at the circus, for example) meant that some Australians were determined to look only to older—not current—practice of the Church of England for authority or clues, as (allegedly/perhaps) uniformity was more in evidence in the old if not what was taken to be newfangled.

Then in the 1930s, Howard Mowl became archbishop of Sydney and—at least, often—worked closely with T.C. Hammond, then principal of Moore College, to both galvanize his diocese and to contest difference in the wider church. Davis depressing book on the history leading to the Constitution is particularly grim as it charts the ‘appalling’ ‘bitterness and lack of charity’ and ‘full scale bickering’ of this era.⁵⁹ It came to a head around the diocese of Bathurst’s publication of a communion book which had rubrics, descriptions and commentaries on the liturgy that promoted the use of sanctus bells and other such ‘catholic’ paraphernalia—and so the ‘unalterability’ of the BCP thus

⁵⁴ Davis, Constitution, 18, 18, 22, 53, 59, 66, 6, 114. These examples from his account are indicative, by no means exhaustive. Under the surface, and not far under the surface, are very ‘different schools of thought’ even about what worship is, with a distinctive understanding of ‘Christian assembly’ having deep roots in Sydney diocese. See the 2008 diocesan synod in Sydney document: <http://enit-syd.sds.asn.au/assets/Documents/synod/Synod2008/Theol%20of%20Xn%20assembly-final.pdf>. For background on APBA itself, see [https://www.sds.asn.au/sites/default/files/reports/P/Prayer%20Book%20for%20Australia%20\(45.95\)%20\(1996\).pdf?doc_id=MjY4NTk=](https://www.sds.asn.au/sites/default/files/reports/P/Prayer%20Book%20for%20Australia%20(45.95)%20(1996).pdf?doc_id=MjY4NTk=)

⁵⁵ Andrew Atherstone, ‘Traditions and Parties,’ Mark Chapman et al, eds, *The Oxford Handbook to Anglican Studies* (Oxford: OUP, 2015), 77-91, has a valuable distillation.

⁵⁶ Bryan Spinks, ‘Not So Common Prayer: The Third Service,’ Michael Perham, ed., *The Renewal of Common Prayer* (London: SPCK, 1991), 55-63, with reminders of things that need to be remembered alongside appeals to Lambeth 1878 on worship as Anglicanism’s ‘principal bond of unity’ (see <http://www.anglicancommunion.org/media/127719/1878.pdf>) Subsequent Lambeth conferences have had other things to say about the BCP: see Colin Buchanan, *Lambeth and Liturgy 1988* (Nottingham: Grove, 1989) for more recent conferences with liturgical high-/lowlights.

⁵⁷ Cited in Davis, Constitution, 41.

⁵⁸ Cited in Davis, Constitution, 44

⁵⁹ Davis, Constitution, 94, 96.

again became an issue, with the Sydney view that ‘the Tractarian party and the developments incident to it has had the effect of imposing a false tradition on the Church of England,’ such that ‘a knife [had been] put to the throat of loyal sons of the Reformation.’⁶⁰ In a counter move, Sydney introduced a (still standing) Vestments Ordinance in 1949, which forbids use of a chasuble as haberdashery for mass. The courts ruled in such a way as to give more weight to Sydney, though this in itself could no longer ally fears that the unity of the church, based on common use of a prayer book, could hold. So by the 1950s, if not before, the talk was of ‘our two Anglican churches,’ ‘two denominations in one organization.’⁶¹ With direction from then archbishop of Canterbury Geoffrey Fisher, the constitution for the Australian church emerged in 1962, and has since been seen as ‘a monument to the lack of unity of the Australian Church, and the mistrust which sadly exists between the various sections of that Church.’⁶² Whatever, it provides the context for whatever subsequent ‘unity’ has been possible and evidently also a lot of fractiousness.

APBA, years later, became a powerful symbol of this dizzying history in that it was not authorized for general use in the diocese of Sydney. Although a number of Sydney parishes were able to receive permission to use APBA, the number that still do so has dwindled over time. And neither has much use been made of APBA in other dioceses aligned with Sydney in the factional dynamics of the national church. So in *A New Exile?*, Muriel Porter reports that something between twenty-one and forty-eight percent of the Anglican Church in Australia is aligned to Sydney in General Synod. If the albeit contested figures she cites are reflective of numbers not using APBA, it is clear—as the Liturgy Committee admitted at General Synod last year—that however numbers are crunched (and Porter is more conservative than the Committee), *at least a sizable minority* does not employ the 1995 liturgical resources. It is conscious of this kind of situation that Muriel Porter could say in another place, “There is now... no real ‘prayer book for Australia.’” And there can be no doubt that she is right about that.

This is Now: ‘Sleepwalking’?

For several decades now, Porter has been representative of at least some parts of ‘catholic’ Anglicanism in Australia, and over time she has maintained a very high-profile voice particularly in pitting herself against the conservatism of Sydney.⁶³ In *A New Exile?*, though, she includes not only critique of Sydney evangelicals but important assessment of the catholic movement from which she herself speaks. She writes candidly not just of variation but polarization within the church—something

⁶⁰ Davis, Constitution, 106-7.

⁶¹ Davis, Constitution, 149.

⁶² Davis, Constitution, 166.

⁶³ Notably, *The New Puritans: The Rise of Fundamentalism in the Anglican Church* (Melbourne: Melbourne University Press, 2006) and Sydney Anglicans.

that, as others have noted, may be at its height in her own diocese of Melbourne: Tom Frame, for instance, writes that that diocese has a ‘reputation for being the most factionalized and paralyzed in the Australian church.’⁶⁴ In her own voice, Porter writes of ‘crisis’ in ways which are somewhat resonant with recent reports of the General Synod that project vivid images of the missional challenge now faced in Australia.⁶⁵ *Building the Mission-shaped Church in Australia* of 2006 and *Viability and Structures* of 2013 both propose ways in which the church might begin to engage more effectively with the cultures in which it now finds itself, and the latter report offers dire warning that continuing division in the church catastrophically impedes mission. In part, Porter holds, ‘pixelation’ has evolved into crisis because the conservative evangelicals she herself has long fought are now ‘firmly in the saddle’—and to such an extent, she thinks, that the ACA ‘is on the way to becoming like Sydney Diocese writ large.’⁶⁶ If so, given that the diocese of Sydney has included main players in GAFCON⁶⁷—an international conservative group styling itself as ‘authentic’ Anglicanism—and has aligned itself with the Anglican Church in North America (ACNA), when it is the Episcopal Church (TEC), not ACNA, that is a member of the Anglican Communion—then these things may herald the future of the ACA. But according to Porter, corresponding to the conservative ‘takeover’ is the ‘waning’ of ‘Anglo-catholic and moderate liberal’⁶⁸ others. Porter states that declining attendance figures have ‘affected Catholic Anglicanism in particular,’⁶⁹ relates how her own church-style has splintered over the ordination of women and other matters, and she is frank about her view of anglo-catholicism’s ‘failure to produce sufficient numbers of competent clergy’ over the last several decades.⁷⁰ These opinions of hers may begin to explain why, in her own nomenclature about catholic Anglicanism, Porter identifies ‘moderate, liberal and central’ as well as ‘extreme traditionalist’ kinds.⁷¹ In whatever collective they constitute, Porter says ‘all the evidence is that catholic Anglicans have for the most part lost their nerve, as well as their passion.’⁷² And she warns that ‘many’

⁶⁴ Tom Frame, *Anglicans in Australia* (Sydney: UNSW, 2007) 212.

⁶⁵ The images range from ‘crossroads,’ at which decisions must be made about direction; to demographic ‘time bomb,’ ‘burning platform’ on which the church is losing ground in wider culture, and through to ‘boiling frog,’ which is akin to a church needing to jump out of hot water if it is not to die! See Andrew Curnow et al, *Building the Mission-shaped Church in Australia* (Sydney: General Synod, 2006) and Andrew Curnow et al, *Viability and Structures* (https://www.anglican.org.au/data/GS14_Books/2014_Book_8_-_Report_of_the_Viability__Structures_Task_Force.pdf)

⁶⁶ Porter, *Exile*, 10.

⁶⁷ <https://www.gafcon.org>

⁶⁸ Porter, *Exile*, 10.

⁶⁹ Porter, *Exile*, 30.

⁷⁰ Porter, *Exile*, 10. Comparing Melbourne’s two Anglican theological colleges from which ordinands are drawn, one evangelical and the other catholic, Porter notes a great imbalance of ordination candidates between the two places. The former has high numbers, the latter low ones. And interestingly, her observation on the colleges is continuous with figures charted (by Peter Adams) in a book edited by her husband, Brian Porter, two decades earlier—so that together they point to how longstanding the imbalance has been. See Peter Adam, ‘Theological Education in the Diocese of Melbourne,’ Brian Porter, *Melbourne Anglicans: The Diocese of Melbourne, 1847-1997* (Melbourne: Mitre Press, 1997).

⁷¹ Porter, *Exile*, 27. Notably, she does this all in the same sentence, without discussing what these qualifiers might signify or how she thinks those so designated might be differentiated from one another.

⁷² Porter, *Exile*, 48.

in the Australian church—presumably at least including catholics in their declining numbers—‘seem to be sleepwalking, unable to face the reality of what is troubling them.’⁷³ Porter advocates that it is no good for those in her own church to ‘hide in the deep sleep of pretending that if we stay just as we are then all will come good in due course.’⁷⁴ But that being said, Porter is also dismissive of what she sees as a ‘mission muddle’⁷⁵ in her church. On the one hand, she correlates Sydney diocese with what she terms ‘neo-Calvinist protestantism’ which she particularly associates with Calvin College in Michigan, United States.⁷⁶ On the other hand, she lumps initiatives in Fresh Expressions of Church pioneered elsewhere in the Anglican Communion and commended in her own church’s General Synod reports, with views promoted by the diocese of Sydney, as if one leads to the other—but in that she betrays that she has misunderstood Fresh Expressions and the ways they have taken hold across church-styles in other parts of the Communion. Amongst other things, but significant to note in the current context of reflection on liturgy, she mistakenly identifies Fresh Expressions of Church as ‘new forms of worship,’ quite contrary to how Fresh Expressions are carefully defined.⁷⁷

Porter’s writing is valuable, therefore, not only for depicting continued division from the inside, as it were—and I commend her for naming real problems in her own church-style—but also for manifesting a stuckness of its own that comes through in her conclusion to *A New Exile?* that suggests what might be left when Sydney diocese’s lead *and* Fresh Expressions are *both* jettisoned. Her conclusion, called ‘Waiting,’ draws on Stephen Pickard’s (to my ears quite unconvincing⁷⁸) ideas about so-called ‘slow church’: church that ‘takes time,’ ‘beyond the quick-fix consumer and entertainment models of religion.’ At the end of her book, the kind of waiting that is involved in the slow church she advocates is defined by Porter as ‘simply [being] called to be faithful—praying, living the sacraments, hearing and proclaiming God’s Word, ministering to all in need and refusing to abandon the generous inclusivity that has been the hallmark of the best of historic Anglicanism.’ In the latter part of this manifesto, Porter commends breadth. But she has been less affirmative of some present ways in which breadth is manifest in the Anglican tradition, for example in

⁷³ Porter, *Exile*, 13.

⁷⁴ Porter, *Exile*, 68.

⁷⁵ Porter, *Exile*, 38.

⁷⁶ She may be correct to deem Sydney’s ethos as neo-Calvinist, but she does not note that Calvin College through its Calvin Institute of Christian Worship book series has published both Roman Catholic liturgical renewal and work by the chair of the Episcopal Church’s task-force on same-sex marriage, causes for which Sydney is not well-known. The place may be more broad than she gives credit?

⁷⁷ Among a now considerable literature, Steven Croft, ‘Persuading Gamaliel: Helping the Anglo-Catholic Tradition Engage with Fresh Expressions of Church,’ Steven Croft and Ian Mobsby, eds, *Ancient Faith, Future Mission: Fresh Expressions in the Sacramental Tradition* (Norwich: Canterbury Press, 2008), 177-186.

⁷⁸ Stephen Pickard, *Seeking the Church: An Introduction to Ecclesiology* (London: SCM Press, 2012), which is somewhat oddly echoed in an appendix to *Viability and Structures*. At the same time, I think Pickard’s work on collaborative ministry is brilliant: Stephen Pickard, *Theological Foundations for Collaborative Ministry* (Aldershot: Ashgate, 2009), not least with much to offer to sorting out problems with clericalism I identify at the the end of this essay.

criticizing Sydney diocese and Fresh Expressions of Church, and as if they were alike. And whilst the practices Porter identifies with being faithful—praying and all—are laudable, it is not at all clear how she thinks these relate to the crises she or General Synod reports have named, or how they differ from ‘staying just as we are,’ or, indeed, how they are not their own form of ‘sleepwalking’ in the urgent context depicted especially by General Synod materials. In my view, the question of prayer book revision must now always be related to missional urgings like those of these Synod reports, which of course can, by each and every diocese, be completely ignored, or ridden over roughshod, in much the same way as a ‘national’ prayer book has been in some of them.

This Is Now: Seriously Engaged in Mission?

At the time of APBA’s publication Gillian Varcoe identified some important implications of the publication of APBA in two modes: a shorter and full version. Varcoe noted that the principle of common prayer was already ‘compromised’ (her word⁷⁹) by this, not least with the shorter version limiting the breadth of rites put into the hands of the people, with the ‘experts’/clergy left to handle the larger range of services. The ecology, as it were, of the book—its range of rites, and its permissive as well as restrictive rubrics can easily be lost when bits and pieces are severed from the whole (as is so easy with local reproduction of parts of it⁸⁰). Further, the availability of the book on disk, to some extent meant to be compiled into local orders at the hands of the clergy, was something of an acknowledgement of a growing need for diversity between different congregations, that what seems best for one congregation may not suit another. This perspective has been promoted from within the Liturgy Committee as well as from without, and I want next to relate some views around it.

A later iteration of the Liturgy Committee was chaired by Godfrey Fryar, then bishop of Rockhampton, who during his time as chair made a robust contribution to a collection on ‘bishops imagining a different church’ which provides many valuable insights on the longevity and robustness of the 1995 prayer book. Fryar’s writing is striking for both its similarities and dissimilarities with what Burge had said nearly twenty years earlier. Near the beginning of his reflections Fryar suggested somewhat optimistically that ‘tension can draw all of us back to certain fundamentals, the very rub whose interpretation can have some positive outcomes.’ Yet, he also saw that this situation ‘can also be experienced as a heavy restraint.’⁸¹ In this talk of tensions, it would seem that the factions or groups within the church were as active as previously. Fryar then wrote of his role of bishop involving ‘arbitration’ of non-prayer

⁷⁹ Varcoe, ‘In Australia,’ 192.

⁸⁰ But that is a problem for another occasion.

⁸¹ Godfrey Fryar, ‘New Freedom in Worship,’ Stephen Hale and Andrew Curnow, eds, *Facing the Future: Bishops Imagine a Different Church* (Melbourne: Acorn, 2009), 241-248 [242].

book material that was clearly in use in the diocese he served, saying that unofficial alternatives to default resources—APBA—were sometimes ‘naively uncritical’ but also making lists of reasons why such material, at least at its best, might be desired. Principally, and in his own words: because ‘in most ways the default position in Anglican worship is still middle-class, English-speaking, restrained, and, from a feminist point of view, patriarchal.’⁸² He also named its entanglement with colonial legacy. Fryar further elaborated on a ‘discontent’ that afflicts worship:

On the one hand we are seen as too bound to the teaching of the Book of Common Prayer, the Thirty-Nine Articles and the Ordinal; on the other hand we have the pressing missional needs of the church to proclaim the gospel to a new generation, in ways that most effectively engage with the cultures of the diverse range of communities in this country.⁸³

The vital question, he suggested, was ‘how we balance tradition and mission in the expression of worship,’ invoking the need for ‘a new via media,’ middle way. Further he acknowledged what he called ‘new disturbances’ that affect thinking about worship, naming pressure in Sydney diocese to allow lay presidency at eucharist; questions about the practice of extended communion from reserved sacrament; and, not least, a ‘disappearance of liturgy entirely in some places.’⁸⁴ As he elaborated on the ‘pressing missional needs’ of the church, he identified a ‘sore awareness’ that ‘many of our parishes are missing at least two generations, if not three.’⁸⁵ And whatever the age-range of those who are missing, ‘church buildings with few worshippers are a continual reproach to the faithful few that remain in the emptiness.’⁸⁶ Fryar then voiced fear that breaking free from liturgical tradition could lead to the ‘real possibility of losing the culture that formed us’ and so the ‘need to establish what is essential.’ It is, he said, ‘important that we hold to an agreed liturgical shape and overall content.’ But ‘travelling light’ would be vital so that the church is not encumbered with ‘non-essential things.’ Most interestingly Fryar ventured to identify what a ‘pared down’ list of essentials might entail, and it is minimal indeed, in some ways echoing Gordon Lathrop’s cluster of essential things ‘you need for church’ (in *Holy Things*⁸⁷): ‘a Bible, a chalice, my pastoral staff, the memory of the Great Thanksgiving Prayer and the words for baptism.’⁸⁸ When he pressed his own advice into a specific example, eucharistic worship, Fryar pinpointed the Great Thanksgiving Prayer and at least the Gospel portion of the Sunday lectionary as the core things. But beyond that he had little prescription, except in the direction of relaxation of inherited

⁸² Fryar, ‘Freedom,’ 243.

⁸³ Fryar, ‘Freedom,’ 244.

⁸⁴ Fryar, ‘Freedom,’ 245.

⁸⁵ Fryar, ‘Freedom,’ 245.

⁸⁶ Fryar, ‘Freedom,’ 246.

⁸⁷ Gordon Lathrop, *Holy Things: A Liturgical Theology* (Minneapolis: Fortress Press, 1993), 88.

⁸⁸ Fryar, ‘Freedom,’ 247.

rules. Some of the needed relaxation can be found in APBA itself, Fryar pointed out, noting the ‘underused’ Outline Order of Holy Communion. He also ably articulated that in local liturgical practice, congregations often fail to refer texts for prayer from APBA to their surrounding rubrics that allow much greater variety than the default forms given in the prayer book itself. In my view, the problems he identifies point to serious failures of liturgical formation in the church as well as of creativity. And I firmly agree with Fryar not only that there is a need for experience of worship to lift people ‘above the page of the prayer book, service booklet or PowerPoint screen,’ but that ‘we are desperately in need of imagination.’⁸⁹ For his own part, Fryar took his ‘core universal’ elements, identified as above, and advocated for ‘a more relaxed approach in terms of worship style and content’ which could greatly ‘help when we are seriously engaged in mission.’⁹⁰

This Is Now: A Wider View

As I move towards my own conclusions, I want to suggest in this penultimate section how Godfrey Fryar’s perspectives bear some striking resemblance with moves around the Anglican Communion—at least global western Anglicanism—to think liturgy and mission in ways that relate them both to current social contexts—at least in the global west. For example, in his description of “what makes worship ‘Anglican,’” Mark Earey surveys a number of perspectives all of which I am in complete agreement. He begins with the recognition that the role of the BCP has ‘crumbled,’ and that ‘the use of a single book emerges as a matter ideology rather than description of actual practice.’⁹¹ So he is keen to explore ‘common prayer’ as ‘something cooperative, collaborative, experimental, something that can develop and change organically, something that allows space for difference.’ And he is alert—to cite Michael Vasey—to how ‘unity’ can be ‘a way in which the strong police the weak.’⁹²

Open to the insight and practices of emerging church and Fresh Expressions, Earey discusses bishops Mary Gray-Reeves and Michael Perham’s *The Hospitality of God* which proposed twenty principles of Anglican worship noting that these bishops’ list is ‘an interesting mix’ of descriptive and prescriptive characteristics.⁹³ He also considers bishop Lindsay Urwin’s conviction that the churches have often been overly preoccupied with protecting so-called sacramental validity when, instead, the focus

⁸⁹ Fryar, ‘Freedom,’ 248.

⁹⁰ Fryar, ‘Freedom,’ 248.

⁹¹ Mark Earey, *Beyond Common Worship: Anglican Identity and Liturgical Diversity* (London: SCM Press, 2013), 79.

⁹² Earey, *Beyond*, 80.

⁹³ Earey, *Beyond*, 81-2, usefully summarizing 11-22 of Mary Grey-Reeves and Michael Perham, *The Hospitality of God: Missional Worship for an Emergent Church* (London: SPCK/New York: Church, 2010).

needs to shift to 'loyalty to the doctrine of the Spirit at work in the encounter.'⁹⁴ Urwin proposes a lively doctrine of exceptions that whilst acknowledging some 'norms' allows for departure from them.⁹⁵

Earey then notes how yet another bishop, Steven Croft, has discussed a further turn: from unity defined around texts to one defined around values. This is itself an echo of International Anglican Liturgical Consultation's proposals from the 1980s onwards, but which had not always been taken up. Croft's own idea for identifying common values focuses on the Five Marks of Mission and the Chicago-Lambeth Quadrilateral—the latter, we might add, also being the focus for liturgical identity in later thinking by Sylvia Sweeney, apparently independently of Croft.⁹⁶ How these foci might be put into play liturgically is not quite clear from Croft, and as Earey notes, neither the marks of mission commonly identified by Anglicans, nor the Chicago-Lambeth emphasis on scripture, creeds, gospel sacraments and threefold orders of ministry is 'distinctively Anglican' in any case. But there's useful agitation to further thought in these ideas.

Towards the task of identifying Anglican particulars, Earey places Rowan Williams' insistence that Anglican prayer books at the first were 'liturgy designed for this place'—that is, *specific*, even 'radically contextualized.'⁹⁷ So rather than seeing the prayer book as a transcultural aspect of Anglicanism it is perhaps better to see it quite contrary to this. There is, Williams argues, an 'irony that the subsequent history of Anglican worship has been tied to the idea of the prayer book was a timeless model of worship when it was designed to be exactly the opposite: concrete and specific.'⁹⁸ Crucially, recognition of such might free up encouragement of 'local' forms of worship in the present, as the prayer book 'is itself a form of inculturated liturgy.'⁹⁹ Earey argues that these dimensions of the prayer book are best approximated in contemporary times by 'some of the marks which should be safeguarded for those who wish to stand in any recognizable continuity of historic Anglican tradition' and he appeals as I have done in much of my own writing¹⁰⁰ to marks identified by the Church of England's *New Patterns for Worship*:

⁹⁴ Earey, *Beyond*, 84.

⁹⁵ Urwin's view is perhaps especially notable for coming from and an unambiguously anglo-catholic perspective—he is a former warden of the Shrine of Our Lady of Walsingham, and now relocated to his native Australia.

⁹⁶ Sylvia Sweeney, 'Future Directions in Liturgical Development,' *Anglican Theological Review* 93 (2013): 517-524.

⁹⁷ Earey, *Beyond*, 91-2.

⁹⁸ Earey, *Beyond*, 92.

⁹⁹ Earey, *Beyond*, 94.

¹⁰⁰ For example, Stephen Burns, *Worship in Context: Liturgical Theology, Children and the City* (Peterborough: Epworth, 2006); Stephen Burns, 'Heaven or Las Vegas? Engaging Liturgical Theology,' Pete Ward, ed., *Mass Culture: The Interface Between Eucharist and Mission* (Oxford: BRF, 2008), 95-112; Stephen Burns, 'A Fragile Future for the Ordo?,' Glauca Vasconcelos Wilkey, ed., *Worship and Culture: Foreign Country or Homeland?* (Grand Rapids: Eerdmans, 2014), 121-135; Stephen Burns and Bryan Cones, 'A Prayer Book for the Twenty-first Century?' *Anglican Theological Review* 96 (2014): 336-360, etc.

- A clear structure for worship
- An emphasis on reading the word of God and on using psalms
- Liturgical words repeated by the congregation, some of which, like the creed, would be known by heart
- Using a collect, the Lord's Prayer, and some responsive forms in prayer
- A recognition of the centrality of the Eucharist
- A concern for form, dignity, and economy of words,

to which *New Patterns* adds 'a willingness to use forms and prayers which can be used across a broad spectrum of Christian belief'.¹⁰¹

I praise Mark Earey for not being shy of critiquing the list, too. 'Centrality of the Eucharist,' he rightly points out, may well have been a good description of much Church of England worship in the late twentieth century, but it certainly does not describe what is central across all contemporary Anglican church-styles, and nor does it capture what was central during much of the eighteenth century, when the offices of morning and evening prayer dominated. And reference to psalms may better represent what was central to such eighteenth-century offices, as psalms may now be consistently encountered only where BCP evening prayer remains—and the number of parishes where this is a regular and well-attended service 'are getting fewer and fewer.' The key point for Earey, and I assent, is that 'context is everything' when making contemporary judgements about supposedly historic forms.¹⁰²

So: as 'common prayer does not in fact exist,' 'nor should we pretend that it would be either good or right to return to a position—well over a century ago—when that might have been the case.'¹⁰³ Such pretending is especially unwise and misguided when the need is for serious engagement in mission.

From This to What Next?

Finally, then, to move to suggest some contours for conversation about what, in particular, needs revision. My first clue picks up from noting that APBA was not the only thing to happen in 1995. That year also saw an important, influential, gathering of the International Anglican Liturgical Consultation, whose deliberations were not able to be reflected in APBA itself, as Gillian Varcoe notes.¹⁰⁴ One of the main outcomes of that particular gathering of IALC was a clarification of the *ordo*

¹⁰¹ *Patterns for Worship*, 5-6.

¹⁰² Earey, *Beyond*, 98.

¹⁰³ Earey, *Beyond*, 98.

¹⁰⁴ I have learned on very good authority that IALC in fact took some of its clues about eucharistic shape from Australian theologians involved in the consultation. It is then especially a shame that APBA, whilst having this shape, does not clarify it in the way that churches that have subsequently undertaken liturgical revision have had opportunity to do.

of eucharistic worship, worship which is, on some accounts (*Patterns for Worship* included), somehow central. The 1995 consultation proposed that all subsequent liturgical revision in the Communion should embrace a fivefold progression in eucharistic services which had often been there, albeit sometimes obscured,¹⁰⁵ but which could be brought to greater visibility, in part to reveal an Anglican ‘family resemblance’ between rites but also, we might add, to lift up the *missional shape* of eucharistic celebration. That is, *eucharist is a gathering around word and sacrament*—both means by which ‘Christ giv[es] himself away at the heart of the liturgy’¹⁰⁶—*turned to the world in prayer and culminating in a sending out on mission*. That pattern is now clarified in manifold revised eucharistic rites around the Anglican Commission (deftly narrated in *Common Worship*¹⁰⁷), as well as much more broadly, and has sometimes been accompanied by special accent on the sending.¹⁰⁸ That this pattern is there, but cluttered, in APBA is, to my mind, in itself a good enough reason to get on with revision, for APBA’s lesser clarity on the *ordo* makes it now out of step with many other churches of the Anglican Communion, quite apart from the ACA’s need of help to motivate both missional worship and missional worshippers. But I also want to suggest some further things that need attention in future renewal.

None is more important to my mind than APBA’s rather weak expression of the baptismal ecclesiology that has come to mark revised rites around the Communion over the last several decades. This is nowhere more evident than in APBA’s ordination rites, which disturbingly only once mention baptism.¹⁰⁹ Clues to what needs put right are all over the place and a fascinating path—or web—can be tracked from TEC’s *Book of Common Prayer 1979* and what it called ‘The Baptismal Covenant’ consisting of Apostles’ Creed followed by various ‘so what?’ questions (as Jeff Lee calls them¹¹⁰) about Christian behaviours that corresponds to Christian belief.¹¹¹ Canada, New Zealand, the Church of England, and it could be noted the Uniting Church in Australia’s UiW2 have employed versions of these questions, about participation

¹⁰⁵ That fivefold pattern proposed by IALC was rather overtaken by WCC’s fourfold ‘fundamental pattern of the eucharistic ordo’ (cf. Thomas Best and Dagmar Heller, eds, *Eucharistic Worship in Ecumenical Contexts: The Lima Liturgy—And Beyond* [Geneva: WCC, 1994], 34) with prayers of intercession, rather than being seen as a separate category being incorporated into the word section.

¹⁰⁶ Gordon Lathrop, *Saving Images: The Presence of the Bible in Christian Liturgy* (Minneapolis: Fortress Press, 2017), p. 187.

¹⁰⁷ ‘The journey through the liturgy has a clear structure with signposts for those less familiar with the way. It moves from the gathering of the community through the Liturgy of the Word to an opportunity of transformation, sacramental or non-sacramental, after which those present are sent out to put their faith into practice’: *Common Worship*, x [ie. Roman numeral 10].

¹⁰⁸ The Lima Liturgy of the WCC with its ‘word of mission’ provides an important impetus for this (note: UiW2 adopts it), *Common Worship*’s recovery (notably in the volume *Times and Seasons*) of the Little Gospel is another—though in my view, not the best—example, but its location in the pattern of rites also influences the much more effective (in my view) commissioning to be found in, for instance, *Common Worship* initiation services.

¹⁰⁹ They may of course presuppose a baptismal ecclesiology (and there are hints of such in notes on 780), but my point is that they do not say this clearly, certainly not as clearly as others’ rites have since done so—and for liturgical formation I do think this could change for the better. To my mind, very much indeed is at stake.

¹¹⁰ Jeffrey Lee, *Opening the Prayer Book* (Cambridge: Cowley, 1999), 97.

¹¹¹ See, for example, (TEC) *Book of Common Prayer 1979*, 304-5, and for variants referred to next: *A New Zealand Prayer Book*, 390, (Church of England) *Common Worship*, 152, and (Uniting Church in Australia) *Uniting in Worship* 2, 82.

in prayer and communion (echoing Acts 2.42), about repentance, and about the worldly calling to witness to Christ in word and deed, serve the needy, and advocate for justice. Sometimes the questions of the Baptismal Covenant have been restyled as ‘an affirmation of commitment’ (possibly used daily¹¹²), a ‘commitment to Christian service’ or a ‘commitment to mission’—and sometimes, sadly to my mind, they have undergone adjustment which weakens some of their original verve.¹¹³ But they are all a significant advance on the optional words a bishop may—or may not—say to a confirmand in Australian initiation rites.¹¹⁴ A related weakness is that neither does APBA include anything akin to the response proposed by NZPB to the question, ‘who are the ministers of the church?’: ‘laypersons, deacons, priests and bishops.’¹¹⁵ Australian reserve about a statement identifying laypersons as ministers may well be shaped by fear that such an affirmation might somehow lead to a slippery slope to Sydney’s proposed/sometime/suspected practice of other-than-presbyters presiding at eucharist.¹¹⁶ But whatever such reserve protects, it also harms, with debilitating fallout for the vocation of laity, and free fuel for clerics taking over the liturgy, so bungling its very nature as work of the people. That liturgical revision might make good at least some of what is lacking about ministry as a *baptismal* category in APBA is another compelling argument for liturgical change.

I could make a much longer list, but add here, and briefly, just two more things. The first recalls Burge’s comparison of local material in New Zealand and Australian books, in which the former fares relatively well, but not the latter. The need not least for better recognition in prayer of the multicultural reality of Australian society is now pressing, quite apart from openness to renewal of the Anglican church in this country coming in significant part, if at all, from migrant communities of Anglicans and other Christians from elsewhere arriving as *guests* and managing to shape for good the so-called ‘*host*’ culture of the church,¹¹⁷ not least with the riches of their own liturgical experience in their homelands. In addition to that, questions should be provoked about the adequacy of APBA by even the slightest analysis of Australian census material. In 1996, fifteen percent of the population was born overseas; in 2016, more than twenty-eight percent.¹¹⁸ Whatever APBA in its day offered by way of stability of liturgical form to people in this country, it cannot possibly do so now, as less of the population has been in this country to experience such (supposed) stability.

¹¹² Common Worship: Daily Prayer (London: Church House Publishing, 2006), 313, where it forms part of a ‘thanksgiving for mission.’ See also 106 (para. 13) for notes.

¹¹³ See Michael N. Jagessar and Stephen Burns, *Christian Worship: Postcolonial Perspectives* (Sheffield: Equinox, 2011), 108.

¹¹⁴ APBA, 93, where it is given a permissive rubric.

¹¹⁵ A New Zealand Prayer Book, 931, cf. (TEC) Book of Common Prayer 1979, 855.

¹¹⁶ See Louis Weil’s insightful discussion in ‘Baptismal Ecclesiology: Uncovering a Paradigm,’ Ronald Dowling, ed., *To Equip the Saints: Ordination in Anglicanism Today* (Dublin: Columba, 2007), 18–34, where he tackles Peter Carnley’s views around this.

¹¹⁷ Agnes Brazal and Emmanuel de Guzman, *Intercultural Church* (Alameda: Borderless Press, 2015) develop superb discussion of guest/host dynamics, much apropos.

¹¹⁸ <http://www.abs.gov.au/ausstats/abs@.nsw/Latestproducts/3412.0Media%20Release12015-16>

Contending with the census also leads to my final point. In 1996, twenty four percent of the Australian population identified as Anglican; just twenty years later, only thirteen (of course only a minority of whom are in a habit of regular worship in an Anglican congregation).¹¹⁹ A skein of hard questions that need to be faced include: whose 'tradition' is APBA preserving? Who is 'us'? Who are we? A church of (lay and ordained) ministers embracing their mission? While I affirm that continued use of APBA or something like it will be very important in pastoral accompaniment into late old age of a certain kind of Anglican in Australia, I very much doubt that APBA, as it is—and certainly not as it has oftentimes come to be used, *shrunk down*—has much to offer the countless others who need to encounter *a church in mission* with liturgical approaches, liturgical convictions, and liturgical resources apt to that,¹²⁰ and leaders who are open to renewal and *formed* to understand and *trained* in practice with those resources. To advocate for moving on from APBA is by no means to appeal to move on from sacramental common prayer, but rather to see the need to get much more engaged with the invitation into such prayer and care about the pathways to it. My hope of such movement is, admittedly, I confess, a long way from where my Australian experience¹²¹ suggests a lot of the slow, waiting, sleepwalking or whatever church 'is at,' *stuck*, but I hope that in wrestling with the challenge enough others will make worship and mission collide among the disciples with whom they share the journey of faith and the calling to witness in the world we assuredly believe God loves.

¹¹⁹ <http://www.abs.gov.au/AUSSTATS/abs@.nsf/mediareleasesbyReleaseDate/7E65A144540551D7CA258148000E2B85?OpenDocument>

¹²⁰ Some—maybe even much—of APBA could be carried over into a resource refit for purpose, though some is surely in need of adaptation: is the current baptism service, while theologically fine, any more comprehensible to unchurched people who may attend baptisms than, say, speaking in tongues to them? Even so, the main issue will perhaps remain addressing the dire need for ministerial formation (a baptismal category) and training, not only but certainly including ordinands. Sitting in classrooms and learning theology is an immense privilege, much to be cherished, but is in and of itself neither formation nor training for parish or pioneer ministry.

¹²¹ My experience is partial and particular, shaped and skewed by my location in Melbourne (and previously Sydney), where I read many students' ritual surveys of local churches that more often relate practice from the 'catholic' faction of the church, and my experience is limited too in that as I am myself formed in the very different culture of the Church of England, I am an ecumenical observer of the ACA.

Australian music within liturgical contexts: Finding the threads that bind

Phillip Matthias



Phillip Matthias PhD is Senior Lecturer and Convenor of the B Mus degree at the University of Newcastle, Conductor of the University's Chamber Choir, *Echology*, and a Vice President of the Guild of Church Musicians, UK. From 1983 – 2006 he was Director of Music at Newcastle Cathedral, NSW. In 2016 Philip presented a symposium at the World Youth Assembly at the UN in New York: *The Arts and global development*. In 2018 Philip will travel to Canada with *Echology* and UON Indigenous students for 12 days of performances at the International Choral Kathaumixw at Powell River and around Vancouver Island.

ABSTRACT

The last few decades have seen exciting developments and growth of Australian choral repertoire and performances. Much of this music has been written and performed by young Australians. Likewise, national focus on reconciliation between Indigenous Australians and Australians from non-Indigenous cultural backgrounds continues to create daily local and national news stories. Living on one of the oldest continents in the world, how is that reflected through music emanating from this country, and what, if any, are the connectors with liturgical music? This paper presents some of the factors revolving around Australian music identity, culture and liturgy.

Think of English music, French music, Spanish music, or American music, and you likely conjure various musical sounds, rhythms, colours or textures. For me, it would be the beauty and rich sonorities of English music, the flair and panache of French music, the fresh direct approach of American music, and so on. Likewise, if I say to you, 'think of the sound of an English choir, a German choir, a South African Choir', you may envisage sounds and colours linked inextricably with the music of each country.

We live on possibly the oldest continent in the world. Fossils found here are remains of the earliest life on earth, dating back millions of years. What does that mean in regard to the music from this country, and what, if any, are the connectors with liturgical music?

Think of the sounds of Australian music; what comes to mind? The digeridoo sounds of William Barton, or the music of Peter Sculthorpe or Yothu Yindi? What comes to mind if you think of the sounds of Australian church music, or the music performed in your own church?

Australia (with the exception of Indigenous music) is of course in the early stages in development of a distinctive musical identity, compared to that of the European and American examples above. The Australian Music Centre lists Asian, environmental, Indigenous, landscape, literary, pop and visual art influences as important factors in the creation of post-colonial Australian music.¹

Even the term 'Australian music' offers a wide variety of possibilities. What are the connotations of using the term 'Australian music'? It could be Indigenous (Aboriginal or Torres Strait) music, or music by a composer born in Australia or recognised, whether by citizenship or other circumstances, as Australian. It could be a bush ballad (e.g. *Waltzing Matilda*), post-colonial music, folk or country music, popular or rock music. It could be European 'romantic-styled' or post-romantic style or minimalist music, or contemporary pop song. If lyrics are involved, it could be a work with Australian-related content text, regardless of the musical style or content e.g. stylistically-based European music.

In the last twenty or more years there has been a tremendous youth secular choral movement which is now nationally based. Within that movement there are numerous examples of a developing Australian choral tradition, both by way of distinctive choral performance and repertoire. Much of the repertoire of course is defined by Australian text, yet there is also an Australian soundscape developing which is not text reliant. Some of the music has Indigenous influences, and some of it has a fusion of Indigenous and non-Indigenous of styles. The latter enters more 'uncertain' territory, whereby the word 'fusion' may be construed as 'appropriation' in certain cases, as inferred by the Australian Music Centre:

In tribal Aboriginal society, song is an intricate part of the ritual relationship of the people to the land; like any story, dance or totemic design, each song is 'owned' by individuals or groups and is therefore, in many cases, taboo to others. 'Open' songs, however, can be shared – given as a gift or used by permission of the owner(s).²

¹ Australian Music Centre, <https://www.australianmusiccentre.com.au>.

² Australian Music Centre, 'Indigenous Australian Culture,' <https://www.australianmusiccentre.com.au/subject/indigenous-australian-culture>.

Peter Sculthorpe is often regarded as a pioneer of post-colonial Australian music which incorporates the sounds and environments of this country, for example, in symphonic works such *Kakadu*, *Mangrove* and *Earth Cry*³. His music is reflected by the social environment and physical characteristics of Australia. Stephen Leek has been at the forefront of developing an Australian choral repertoire, especially (during the time of his directorship) in combination with the vocal ensemble *The Australian Voices*. He won the prestigious Bartok Prize in composition for his contribution to Australian choral music.

There is currently a national identity evolving in regard to choral composition and performance that is drawn in some way upon Australian culture and heritage, for example by Stephen Leek, Paul Stanhope, Iain Grandage or Gordon Hamilton. These works have a unique Australian quality to their sound. Leek (during his directorship of *The Australian Voices*) noted how his singers:

Use different techniques, discovered by exploring the range of sounds in their own voices. The Australian Voices employ speaking and shouting, whispering and other non-voiced sounds in their music. Some members of TAV are very good at harmonic singing and enjoy the looks on people's faces when they hear strange whistling noises, not believing that they are actually created by the singers' own voices!⁴

An early example of Stephen Leek's work is *Tabulam*, meaning 'my home'. The energy, angular melodic lines and repetitive rhythms, and a certain sparseness in the harmony seem to point a way for an Australian musical landscape. The piece is not reliant on text to give representation of the Australian landscape.

Many similar Australian choral works have secular texts and strong cultural connections. For example, Ian Grandage's *Hush: On the death of a bush church*⁵ recounts the story of early Australian settlers digging for gold and the struggles which resulted with the indigenous people of the land. Many of the works are highly charged spiritual works. Sarah Hopkins' *Past Life Melodies*⁶ has its roots in ancient chant and landscape, whilst remaining textless.

One could surmise that, as it already has happened in the world of Australian secular choral music, there will be a point in time when Australian liturgical music will similarly 'come into its own' and have in part a style which has musical connectors with its history, environment and landscape. We are in the early stages

³ Peter Sculthorpe, 'The Abc Recordings,' <https://www.australianmusiccentre.com.au/work/sculthorpe-peter-kakadu>.

⁴ Stephen Leek, 'The Australian Voices,' <http://www.theaustralianvoices.com.au/frameset.asp?sURL=bin/about/general.asp>; *ibid.* (2007).

⁵ Iain Grandage, 'Hush: On the Death of a Bush Church,' (Toowong: Morton Music, 1993).

⁶ Sarah Hopkins, 'Past Life Melodies,' (Toowong: Morton Music 1991).

of this development, and many parishes may rightly state these connectors are already happening or in place. Certainly, Indigenous representations and musical performances are part and parcel of many liturgies, perhaps especially those of a diocesan nature or which are connected with specific events (e.g. ordinations, Australia Day services). There certainly appears a want and need by many to find a strong connect between liturgy and Indigenous Australian culture and music. Building a complementary liturgical music repertoire within parish contexts is a difficult task. It can involve complex discussions, embracing factors of style, liturgy, social and cultural connections for individual parishes and congregations, ownership of music, appropriation, resources and more, let alone finding repertoire and taking into account compositional and performance considerations and restrictions. What may suit one church community may well not suit the church down the road.

The core of this paper centres around music which is born out of a deep reverence to place and culture and the land in which we live. This scenario has been perfectly articulated by Australian composer Iain Grandage recently:

We stand here celebrating Australian knowledge and culture. The bedrock of that culture, the thing that is uniquely Australian, the thing that puts place at the centre of our thinking, the thing that gives us awareness of our environment, and a true sense of belonging is Indigenous cultural practice.

Whilst I was born here I, like most of us, am part of the waves and waves of migrations to this country. Together these waves contribute to a contemporary Australian culture that is an accumulation of histories and interweaving stories that sit atop the Indigenous cultural bedrock, an accumulation that revels in its extraordinary diversity, yet still reveals our shared humanity...

There is a rare joy in successfully distilling a common thread between disparate musical worlds...I encourage you to seek those distilled common threads between disparate cultural worlds. They are the threads that bind.⁷

Liturgical music can of course cause all sorts of vehement debate. Robin Sheldon in the book *In spirit and in truth* notes:

‘Sometimes the divide shows itself as between traditional versus modern music, the older against the younger generations, or between pure art music for its own sake and folk music which is seen to be an easier idiom for those whose primary motivation is to move into the very dimension of worship.’⁸

⁷ Iain Grandage, ‘Honorary Phd Address, University of Western Australia’ (2017).

⁸ Robin Sheldon, *In Spirit and in Truth: Exploring Directions in Music in Worship Today* (London: Hodder & Stoughton, 1989).

More hard-hitting is Alistair McGrath's description from the 1980's of Anglicanism:

Too often in the past, international Anglicanism has been seen as a safe haven for expatriates in alien cultures, or a gathering point for culturally alienated Anglophiles with a taste for Trollopian characters or Tudor church music.⁹

Andrew Atherstone reflects how that has now changed. The Communion has begun to break free from the chains of what John Pobee calls its 'Anglo-Saxon captivity'.¹⁰ Indeed the importance of worship over musical style has been duly noted by David Fellingham:

A worshipping church is made up of people whose desire is to bring glory to Jesus as they worship the Father in the power of the Holy Spirit. This has more to do with holiness of life and obedience to God than whether we sing from *Hymns Ancient and Modern* or *Songs of Fellowship*.¹¹

There is a wonderful diversity in the style of worship in Christian churches throughout the world today. With the advent of modern communications, these styles are all readily available for all of us to hear. Different cultures necessitate different worship styles. Changes in culture necessitate changes in worship styles, which can impact liturgical music repertoire. The integral relationship between culture and worship is noted by Wade Clark Roof:

Culture has to do with making sense out of life and formulating strategies for action; and the ideas and symbols that people draw on in these fundamental undertakings are, implicitly if not explicitly, saturated with religious meaning. Religion is in itself a set of cultural symbols.¹²

It has been my great privilege in recent years to witness the impact of such cultural symbols in action, with Torres Strait Islander communities living in Newcastle and Townsville. Musically, this has included post-colonial Christian music from Murray Island, sung in Meriam Mir language. There is a vast repertoire - many hundreds of hymns- that has been created in less than 150 years (1871 was the first landing of the missionaries in the Torres Strait Islands).

⁹ Alistair E. McGrath, *The Renewal of Anglicanism* (Harrisburg, PA: Morehouse, 1993).

¹⁰ Andrew Atherstone, 'The Incoherence of the Anglican Communion,' *Churchman* 118, no. 3 (2004).

¹¹ David Fellingham, 'The Focus and Direction of Contemporary Worship,' in *In Spirit and in Truth: Exploring Directions in Music in Worship Today* ed. Robin Sheldon (London: Hodder & Stoughton, 1989).

¹² Wade Clark Roof, *A Generation of Seekers: The Spiritual Journeys of the Baby Boom Generation*, 1st ed. (San Francisco: Harper San Francisco, 1993).

The TSI community have distinctive compositional and performance styles, which is Indigenous and Christian, and uniquely Australian. For their community, the music is inextricably connected to their culture, helps make ‘sense out of life’ and strengthens their sense of ‘belonging’ and their Christian beliefs.

Torres Strait Islander, Toby Whaleboat, describes his experience of hearing a large gathering in church singing TSI Christian music:

We sung a few of our songs at the (Christmas) concert...one of those songs was ‘*Omar, Omar, Omar*’ (composed by Jimmy [?] Wailu), which is love, the love of God. This song is a special song. It was taught to me by my Mum when I was a very young child and she would sing it to me at night in the house... At the Christmas concert in the audience were a lot of non-Indigenous people sitting there. There were other songs that we sung as well. *Opole Audlam* [‘The Lord rose from the dead’], another great hymn from the Eastern Torres Strait Islands...The response that we got from the audience after the concert, it was overwhelming...They really loved the performances and just to hear Meriam Mir language, an Indigenous Australian language, sung here...we taught that song to the whole audience that was there in the concert and everyone participated and sung this song. It was very special. It was a very special performance to hear to wider community, the non-Indigenous community, sing Meriam Mir language songs...this is who we are as Australians: non-Indigenous and Indigenous coming together singing those songs.¹³

This music, when shared and gifted by the TSI community, offers an opportunity for finding the threads that bind within an Australian liturgical context. The challenge is to nurture such connections within our own church environments.

¹³ Helen Fairweather, Philip Matthias, and Toby Whaleboat, ‘Revitalising Miriam Mir through Sacred Song,’ in *Recirculating Songs*, ed. Jim Wafer and Myfany Turpin (Hamilton, NSW: Hunter Press, 2017).

Report: Summary of Australian Consultation on Liturgy Activities (2017)

Paul Taylor



The following summary of activities was prepared by Dr Paul Taylor for the interest of Academy members.

AUSTRALIAN BAPTIST MINISTRIES

Liturgical and worship practices amongst Baptist Churches are characterised by diversity rather than uniformity and follow various stylistic patterns such as Contemporary Praise and Worship (influenced by Hillsong Church), the Reformed Service of the Word which predominated until the 1950s, combinations of both, and the so-called bapto-catholics who adopt a strong liturgical sacramental expressions in worship.

At the same time, there have been calls for a 'new catholicity' from authors such as Curtis Freeman in *Contesting Catholicity* and Steven Harmon in *Towards Baptist Catholicity*, and the formation of a Center for Baptist Renewal in the USA, although it is unlikely this organisation will influence Baptist churches in Australia.

Baptist communities around the country are increasingly multi-cultural, which poses questions for theology, ministry and liturgical practice. Some representatives from Burma, China, Korea, Africa and Sudan are following the path to ordination and this will raise issues regarding approaches to liturgical practice.

ANGLICAN CHURCH OF AUSTRALIA

The **National Liturgical Commission** met recently and members of the Commission (especially Revd Dr Elizabeth Smith) drafted liturgies/hymn texts for local use/adaptation.

The **National General Synod/Liturgy Commission** has recently produced a document on Baptism.

The **Ashes to Go** initiative was offered again on Ash Wednesday 2017 at Malvern Railway Station, providing ashes/prayer leaflet for commuters who responded positively.

The **Diocese of Sydney** has provided a Sydney Liturgical Prayer Book, which is also authorised for use in Tasmania. This is a significant break with the tradition of common prayer across the whole Church but is an attempt to re-introduce common liturgical resources in a context where they have virtually disappeared.

The **National Anglican General Synod** (3-8 Sept 2017) will involve approximately 280 people from all 23 dioceses. It is hoped that a canon allowing the introduction of new liturgical resources will be passed. The resources will need approval in a number of ways, including by the Liturgical and Doctrine Commissions and the diocesan bishop, but is one way forward given that the production of a whole new prayer book is unlikely.

GREEK ORTHODOX CHURCH OF AUSTRALIA

Translations of liturgies from Greek to English

Translation work is the main focus of the liturgical developments in the Greek Orthodox Archdiocese of Australia because more English is being utilised.

Orthodox Meeting in Crete

A Pan-Orthodox Council met in 2016 (for the first time in 1,200 years!) and issued statements and texts related to common concerns and guidance. The main accomplishment is that it begins and sets a precedent for future similar Councils.

Rev. Dr John Chryssavgis

An Australian-born clergyman (once Sub-Dean of St Andrew's Theological College in Sydney) who, as the Ecumenical Patriarch's 'right-hand man' on environmental issues, became the public relations spokesman of the Pan-Orthodox Council.

Visit to Melbourne of Rev. Dr George Parsenios (USA)

Dr Parsenios spoke in Melbourne on 22 June 2017 on the topic: 'Orthodox Hymnography and the Formation of Christian Character'.

LUTHERAN CHURCH OF AUSTRALIA

Worship Planning Page

Now in its seventh year, the Worship Planning Page is going from strength to strength and provides an efficient means of delivering worship resources to the wider church. The website is: www.lca.org.au/worship/cowadmin/

Resources to Mark the 500th Anniversary of the Reformation

The LCA has produced liturgies and other worship resources to commemorate this occasion. These can be accessed at www.lca.org.au/worship/cowadmin??p=8712

Children's Talks

The LCA has been working with GROW ministries (the LCA's department of child, youth, and family ministries) to prepare a series of guidelines on preparing resources for children in the liturgy aimed specifically at children.

SALVATION ARMY IN AUSTRALIA

Australia One

The Salvation Army (TSA) has been at work in Australia since 1880. For practical reasons the work has been divided into two administrative 'territories,' Australia Eastern (incorporating NSW, ACT, and Qld), and Australia Southern (incorporating WA, SA, NT, VIC, and TAS). Early in 2016 it was announced that work would commence towards uniting the work of TSA in Australia under one Territory, to be known as the Australia Territory.

100 Days

In the early stages of *Australia One* some liturgical resources were provided that were intended for use by Corps (local congregations) and individuals across the nation. These resources came under the banner of *100 days of Ceaseless Prayer* and *100 days of Shared Scripture*. These included a variety of devotional readings, prayer topics for local congregations, scripture reading plans and other resources. These were provided to Salvationists via a variety of digital and print media. These two resources were a helpful start to a major process of organisational transformation, however since the last '100 days' concluded at the end of 2016 another resource of this nature has not been forthcoming.

Styles of Worship

In regards to worship in TSA there is a variety of approaches and influences across the nation. For many local congregations they remain unaffected by the *Australia One* process. For others there is direct and ongoing impact.

More broadly the *Australia One* process leading towards the new Australia Territory seems to be viewing Salvation Army ministry and practice in much broader terms than the past. That is, within the new mission and vision statements recently released there is a strong emphasis upon the Army's dedication to 'sharing the love of Jesus' by 'creating faith pathways.' There is, however, no reference to the language of 'Corps,' 'Church' or 'Congregation.'

For many Salvationists the dichotomy between our 'Social' and 'Corps' work remains internally problematic. The new *Australia One* mission statement and values is moving to unite the two through the use of broad and inclusive language designed to incorporate all missional expressions of TSA. This and other factors will have some interesting implications upon the worship that takes place within TSA. For example:

1. There has been a lot of dramatic, unprecedented and, it must be said, at times poorly implemented change over recent years. *Australia One* is working at the national level at this point in time. There is a lot of 'change weariness' around. For the time being *Australia One* is primarily focused upon the Territorial and some Divisional restructure. As the changes made at this administrative level begin to impact on Corps more and more the impact it is having (or not having) upon worship will become more noticeable.
2. TSA tends to be pragmatic and mission-minded people. Whilst worship is important to us, we tend to view it as an activity that is there to serve the mission, not something to complement it. We tend to adopt things as we observe them working in other places, or drop them if they fail to work for us any longer (sometimes it can take a while to get to this point, but it does happen). The driving question tends to be 'does it work?' It is interesting, therefore, to note an observable move towards adopting *more* liturgical forms in some locations. Whilst not prescribed, many congregations have begun following the Revised Common Lectionary. There is an increasing use of spiritual disciplines by Salvationists. Spiritual retreats are regularly scheduled and promoted. Our culture of adaptability and functionality has taken an interesting turn in this regard.

New Resource

One publication from Paternoster is worth noting: *Saved, Sanctified and Serving: Perspectives on Salvation Army Theology and Practice*, edited by Denis Mestrustery, was published in 2016. Whilst there are a number of different topics included in the book two chapters consider worship within The Salvation Army. One worth noting is the chapter by Commissioner Phil Needham where he examines TSA's decision to discontinue practising the sacraments. It is the first publication that makes a case for the reintroduction of the sacraments into Salvation Army worship and examines what it would take to actually do so.

ROMAN CATHOLIC CHURCH

New Brisbane Bishop & Liturgist

In June 2017, Bishop Ken Howell was ordained as a new auxiliary Bishop for the Archdiocese of Brisbane. Bishop Ken completed a Licentiate in Sacred Liturgy at Sant' Anselmo in Rome before returning to Brisbane where he has served as Dean of St Stephen's Cathedral, Vice Rector of Holy Spirit Seminary in Brisbane and, recently, parish priest of the Catholic Parish in Burleigh Heads. He has also been chair of the Diocesan Liturgical Commission in Brisbane.

Lectionary Revision

At the May 2017 plenary meeting of the Australian Catholic Bishops Conference, the bishops approved a revised Lectionary for Australia to be based on the NRSV translation of the Scripture Readings, the Revised Grail (2010ff) translation of the Psalm verses and the ICEL (1981, 1997) translation of the Psalm refrains. The bishops' decision will now need to receive *recognitio* (approval) from the CDWDS in Rome.

***Catholic Worship Book II* - Update re. Promotion**

The National Liturgical Music Board is currently discussing the possibility of digital versions of CWBII in collaboration with a number of publishers and the ACBC Secretariat. The introduction of *OneLicence* Copyright scheme in Australia will mean more accurate/transparent recording of photocopying from original sources (such as CWBII) and the distribution of royalties to copyright owners/composers/authors.

National Biennial Liturgy Meeting (Melbourne 24-26 March 2017)

Approximately 120 participants from Diocesan Liturgical Commissions/Offices, Catholic Education Offices attended the Catholic Leadership Centre, East Melbourne for a meeting devoted to renewing the liturgical life of the local church in March. Members of the National Liturgical Architecture and Art Board (NLAAB) and the National Liturgical Music Board (NLMB) and NLC offered workshops on recent publications and issues that affect liturgical celebration in parishes and schools. A listing of liturgy websites from Catholic commissions and offices was made available for reference.

UNITING CHURCH OF AUSTRALIA

Transforming Worship Conference

This conference was held from 27-30 July 2017. Keynote speakers were Ruth Duck and Stephen Burns. The conference was attended by preachers, worship leaders, musicians, artists, poets and others interested in Christian worship. Details can be found at www.transformingworship.com.au

40th Anniversary of UCA (June 2017)

The Working Group on Worship has gathered liturgical resources from across the UCA, both from Anglo and from other cultures to enable communities across Australia to join in celebrating this milestone. Resources can be viewed at www.assembly.uca.org.au/cudw/worship-resources-and-publications

Gathering of Texts for Acknowledgement of Country

After consultation with Uniting Aboriginal and Islander Christian Congress, the Working Group has been able to upload a number of texts for Acknowledgement of Country and Indigenous Peoples. These can be viewed at the UCA website ([worship-resources-and-publications/item/861-prayers-liturgies](http://www.assembly.uca.org.au/cudw/worship-resources-and-publications/item/861-prayers-liturgies)). The primary version was approved by the Working Group on Doctrine last year, and has now been affirmed by the UAICC: 'This land is God's land and God's Spirit dwells here. We acknowledge the . . . people, traditional custodians of this land under God. We commit ourselves again to working for reconciliation in this land.'

Preparation of ‘Litany of Lament (child sexual abuse)’

In response to the Royal Commission, the Working Group on Worship has prepared litany resources which can be used as necessary, from the following website:|

www.assembly.uca.org.au/cudw/worship-resources-and-publications/item/861-prayers-liturgies

Liturgical Resources in Other Languages

The Working Group on Worship continues to work with the UCA MultiCultural and CrossCultural Ministry Reference Group to provide liturgical resources in other languages. Various resources are available in Indonesian, Chinese, Korean, Tamil, Samoan, Farsi, Chinese, Samoan, Hindi and Vietnamese.

Next Meeting

Wednesday 20 June 2018, 10am-4pm at the Cardinal Knox Centre, 383 Albert St, East Melbourne. Chair: Rev. Chris Dimolianis.

Dr Paul Taylor

ACOL Secretary

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LEATHERLAND PRIZE 2018

The University of Divinity and the Australian Academy of Liturgy (Victoria Chapter) invite submissions for the 2018 Leatherland Prize.

1. About the Leatherland Prize

The Leatherland Prize was established to honour the memory of the Rev Dr Harold F Leatherland, a prominent Australian liturgical scholar. In 2018 the Prize consists of \$1,000 to support scholarly engagement with liturgical studies. This may be used to support the cost of attendance at the Australian Academy of Liturgy National Conference (15 – 18 January 2019, Fremantle, WA), or another conference in the field of liturgy in 2019 approved by the Victorian Convenor of the Australian Academy of Liturgy.

2. Eligibility

The Prize is open to any Australian resident who is enrolled as a student at the University of Divinity or who is enrolled in a theological award at another higher education provider in Australia or New Zealand.

3. Submissions

- a. Applicants for the Leatherland Prize must submit an essay of 5,000 words (including footnotes but not including bibliography) on one of the following topics:
 - i. An essay exploring the aesthetics – that is, the manifestation of divine form and beauty – of any aspect of worship in a Christian tradition
 - ii. An essay exploring interdisciplinary connections between liturgical studies and any other theological discipline
- b. The essay may draw directly on material submitted in fulfilment of assessment requirements for a course of study.
- c. The essay must contain a bibliography and be referenced consistently in a recognised scholarly format.

- d. The essay must be submitted as a PDF by email to the University Secretary, Anjali Antoniotti at aantoniotti@divinity.edu.au no later than **1 August 2018**.
- e. The *Australian Journal of Liturgy* has the first right of publication of any essay submitted for the Leatherland Prize.
- f. All students submitting essays for the Leatherland Prize will be eligible for one year's free membership to the Australian Academy of Liturgy in 2019.

4. Award

Submissions will be judged by a panel appointed by the University of Divinity Vice-Chancellor and the Victorian Convenor of the Australian Academy of Liturgy. The University and the Academy reserve the right not to award the prize. The decision of the panel is final. Determination of the outcome will be advised to applicants no later than 30 September 2018.

Join the conversation, connect with colleagues.

Hosted by the ACU Centre for Liturgy, Liturgy Nexus is an online network for professional Catholic liturgists, academics, and those working in areas related to liturgy, sacraments, and the sacred arts. It is a subscription-based, closed network for conversation on liturgical issues, resource sharing, and problem-solving.

Memberships are available for individuals:

- involved in Catholic liturgical ministry and scholarship on a local, national, and international level
- with tertiary qualifications in liturgy, sacraments, and the sacred arts
- working professionally in liturgy-related professions (eg liturgical musicians, artists, architects), or
- currently studying postgraduate level liturgy, sacraments, and the sacred arts.

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www.acu.edu.au/centreforliturgy



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AUSTRALIAN ACADEMY OF LITURGY

THE ART OF LITURGY 2019 CONFERENCE

UNIVERSITY OF NOTRE DAME, FREMANTLE, WA
15–18 JANUARY

CALL FOR SHORT PAPERS

THE TITLE OF THE 2019 CONFERENCE IS:
The Art of Liturgy

The focus of the Conference is the Arts – as one expression of culture – and the role of, and the interplay between the Arts and worship.

Various questions to be considered include:

- What is the value of the Arts to our worship?
- What is the interplay between the two?
- How do we bring the Arts to our worship, and incorporate them in meaningful and valid ways?
- How do the Arts challenge those who come to worship?
- What can the liturgist learn from the artist?

The Council for the Academy welcomes submissions of short papers to be delivered at the conference. Please present a proposal (250-300 words) and include your full name, title, email address, telephone number, mobile phone number and mailing address. Please give the proposed paper a title, state its aim and indicate the area of relevance to the conference. Papers outside the scope of the conference theme may also be considered.

All proposals to be received by 1 September, 2018.

Proposals to be sent by email to: Rev Chris Lancaster, AAL Secretary
liturgy.australia@gmail.com



FROM THE PRESIDENT

Exploring Liturgy

In December last year, I was asked to launch the website of *Exploring Liturgy*. Exploring Liturgy is an initiative of Professor Stephen Burns of Trinity College Theological School and his University of Divinity colleagues, Katharine Massam and Catherine Schieve. The website is a multimedia platform (sound and video as well as texts) and focuses on five areas largely under-explored in liturgical studies: Aboriginal-Christian, diasporic, emergent, interfaith, and neo-Pentecostal. There are also plans to follow up the website with a book. It is hoped that AAL members will not only be frequent visitors to the website, but might also contribute to it as well. The address is www.exploringliturgy.org

The 2019 National Conference

Our next conference will be held in Perth from 15th to 18th January 2019. The title of the Conference is *The Art of Liturgy*. 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. A number of events associated with liturgy and the arts are planned to happen as part of the Conference. The Conference will also take advantage of significant visiting and permanent exhibitions in the Perth area. As planning continues over the coming months your Chapter Convenor will keep you informed of developments. Also remember to check our website www.liturgy.org.au for further updates.

2018 Membership Renewals

Thank you to all members who have already renewed their 2018 membership. If you have not already done so, could you please see to this as soon as possible as it reduces the need to chase you up.

Overcome with Paschal Joy

In my part of the Christian family, the last stanza of our Easter prefaces now include the lines:

Therefore, overcome with paschal joy,
every land, every people exults in your praise...

As we continue to rejoice in the Resurrection, let us indeed be overcome and saturated, drenched and immersed in the love which God shows us in raising his son Jesus from the dead. And let us share this joy with every land and every people... especially those with whom and for whom we minister. He is risen, alleluia!

Anthony Doran

Anthony.Doran@cam.org.au

FROM THE CHAPTERS

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.

Our remaining meeting dates are:

May 15, Lunchtime meeting, Racecourse Rd, Hamilton 12:30pm

June 5, Rosalie, Sacred Heart Parish Centre, Given Tce, Paddington, 5pm

August 7, Rosalie, Sacred Heart Parish Centre, Given The, Paddington, 5pm

October 2, Hamilton, St Augustine's, 56 Racecourse Rd, Hamilton, 5pm

December 4, End of year dinner, venue to be advised

South Australia – Alison Whish

The next meeting of the SA chapter will be on Thursday 17th May at 2pm when we are going on a field trip, visiting St Jude's Anglican Church and St Joseph's Catholic Church in suburban Brighton. Those who would like to are meeting for lunch at 1pm at Juniper and Pine 450 Brighton Rd, Brighton. We are visiting these churches because they both have significant works by Voitre Marek (see adb.anu.edu.au) This visit is in anticipation of the next conference theme.

Later meetings this year will be held at the Ministry and Liturgy Centre, 217 South Rd, Thebarton on Thursday 2nd August and 18th October (To be confirmed) at 2pm.

Victoria – Kieran Crighton

Since the last edition of AJL the Victoria chapter has met twice.

In November 2017 we had a wonderful presentation from Paul Taylor about the life and work of Fr Bill Jordan, who was known to many of us as a colleague in the chapter until his death in 2013. Paul offered a very thorough overview of Fr Jordan's wide-ranging activities, from his early studies in Rome, which led to his Doctorate in Sacred Music, granted on a dissertation exploring questions of rhythmic nuance in the Codex St Gall 359. Paul brought the thesis, and it was staggering to contemplate the level of detail in the work, which quoted pre-staff music notation in the body of the text. All with a typewriter and a pen. Such a different world from the one modern doctoral students inhabit! As a student in Rome in the decade 1957-67, Fr Jordan was at the centre of developments flowing from the Second Vatican Council, which came to shape his own work when he returned to Melbourne.

After his return to Melbourne Fr Jordan's many musical activities, as a choir director, administrator of liturgical committees and commissions, editor, and writer, were well-known. One of his other responsibilities in the archdiocese was as a member of the Marriage Tribunal – an appointment that speaks of his dedication to pastoral ministry in all its dimensions. And beyond this, Fr Jordan's work as a promoter of musical and liturgical education was manifold and ecumenical. From his activities directed at Catholic liturgy – training cantors and lecturing for ACU and Corpus Christi Seminary – to his involvement in the National Hymn Conference of 1999, Fr Jordan epitomised a critical moment in liturgical renewal over the last sixty years. His work on the original *Catholic Worship Book* was an important achievement, although perhaps its reception and influence is still evolving through the recent publication of *Catholic Worship Book II*.

Our first meeting for 2018, held in March, was graced with a presentation by Charles Sherlock on his most recent book, *Performing the Gospel in Liturgy and Lifestyle*. This is the first instalment of a projected commentary on *A Prayer Book for Australia* (1995) that focuses on the context and principles of worship. The motivation for the project arises out of some priorities that emerged in Charles's teaching and through more recent developments particularly in Sydney. While it may seem strange to be releasing a commentary more than twenty years after APBA was authorised by General Synod, Charles identifies the following factors within contemporary Australian Anglicanism that make such a book project necessary:

- Liturgical education is needed, and this involves going back to basics.
- There is some need to re-appreciate liturgy in Evangelical settings, particularly in the light of anti-liturgical tendencies in the Diocese of Sydney. Such re-appreciation should also provide a counterweight to reducing worship to didactic meetings.
- There is also a need to counter the deliberate flouting of rubrics among more catholic Anglicans. An example of this is the adoption of forms of words as the invitation to communion that come from other traditions.

Nathan Nettleton offered a robust and deeply thought-provoking response to Charles's presentation. He spoke warmly about the value of *Performing the Gospel* as a much-needed primer on liturgical principles. Speaking from his position as a Baptist pastor there were several points of critique that highlighted the particularities of Anglican approaches to liturgy. Nathan's presentation led to several very animated discussions.

Beyond our meetings there has been a fair amount of scholarly activity and gathering of people. December saw the launch of the e-journal, *Exploring Liturgy* (www.exploringliturgy.org), which was marked by a fascinating afternoon of lectures and reflective presentations culminating in our President, Fr Anthony Doran, hitting the button to send the website of the journal live.

As I write we are looking forward to a one-day symposium, *The Future of the Prayer Book Tradition*, hosted by Stephen Burns at Trinity College Theological School on Friday 2 May. This symposium and the associated book promises to be an important moment in liturgical studies in Australia.

Harold Leatherland Prize

The origins of the AAL Victoria Chapter lie in a history that is distinct from the other state chapters. Our origins lie in the Ecumenical Liturgical Centre (ELC), which was founded by the Reverend Dr Harold Leatherland while he was a lecturer

with the Melbourne College of Divinity. The ELC was very vibrant through the 20 or more years of its operation and was folded into the AAL when the Victorian chapter was established in 1989.

The Leatherland Fund was established to support an annual essay prize, which has not been awarded for some years now. The Fund is held for AAL Victoria by the University of Divinity, the successor to the Melbourne College of Divinity.

I am very pleased to share the news that we will be offering the Leatherland Prize this year. The call for papers and associated regulations will be found on another page of this edition of AJL, to which I commend your attention.

The rationale of the prize in 2018 is to cultivate engagement among theological students and emerging scholars in liturgical studies by supporting their attendance at a conference in the field. Ideally this will mean the prize winner coming to the AAL National Conference in 2019, and the prize moneys may also support someone wanting to attend the Societas Congress or some other suitable conference in the field.

The prize is open to students enrolled in any theological school in Australia or New Zealand, and essays must be submitted by 1 August.

Comings and goings

I am very pleased to welcome the Very Rev'd Chris Chataway to our chapter. Chris is dean of the Cathedral of Christ the King in Ballarat, and a member of the National Liturgical Commission of the Anglican Church of Australia.

Some of our members have had ministry moves. Gary Worete Deverell was ordained to the priesthood of the Anglican Church of Australia in November, and Rev'd Dennis Webster was inducted to the parish of Gisborne-Macedon in December. We wish them all joy and blessings in their new ministries.

AAL Victoria on Facebook and Eventbrite

Many AAL members are active on social media, and while recent events might commend *festina lente*, it is important to be where people are likely to find us. The Victoria chapter now has a Facebook page, @LiturgyVictoria. If you are on Facebook and want to stay in touch with happenings in the Victoria chapter, please do like the page and follow us.

One of the great developments in the chapter over the last twelve months is increasing attendances at our meetings. It's very encouraging to have so many of our members engaging in this way. I have been considering how we can improve our hospitality, since a few people have remarked that our meeting spaces are sometimes a bit small for our numbers.

I have started posting our meetings on Eventbrite and inviting people to register to attend. This means we can ask for a larger space if needed and allows me to promote our meetings to theological schools and interested groups more effectively. No-one will be turned away if they haven't registered, and I hope having a better sense of our numbers will allow us to meet in greater comfort.

Western Australia – Angela McCarthy

The fine group in the West is now preoccupied with the upcoming conference in January 2019. The theme, *The Art of Liturgy*, offers considerable breadth and the possibilities for surrounding ourselves with wonderful events and beauty.

At the April meeting the St John's Bible Heritage Edition of *Gospel and Acts* was the centre of attraction. The University of Notre Dame Australia has on loan this volume of the Heritage Edition and it will also be part of the 2019 Conference. The meeting opened with the gospel of the day being proclaimed from this truly beautiful sacred book.

Comings and goings

We are delighted to welcome to our ranks Gareth Hughes who is the Precentor at St George's Anglican Cathedral and was previously a Chaplain and PhD candidate at Oxford. His expertise and areas of interest are a welcome addition to our Chapter. His area of study was 5th Century Cyrillac script, focusing on the poetry of Narsai of Nisibis, and the comparison between the Alexandrian and Antiochian way of Christological thought.

Angela Gorman has moved to Albany (5 hours drive away) and so we will not be seeing as much of her but she is fully engaged in helping with the conference through the wonderful use of cyber space.

Further meetings

We meet at The Centre for Liturgy 28 Marda Way Nollamara

Thursdays: 14 June, 23 August, 25 October. Our final meeting will once again be held in New Norcia at a date to be advised.

BOOK REVIEW

Book Review by **Angela McCarthy**

Maya CORRY, Deborah HOWARD, Mary LAVEN, (eds). *Madonnas and Miracles: The Holy Home in Renaissance Italy*. Cambridge: Robert Wilson Publishers, 2017. 179p.

The association between requests for prayerful intercession by Mary, the Mother of God and miracles in everyday life are colourfully brought to life in this beautiful book. It was published on the occasion of an exhibition *Madonnas and Miracles: The Holy Home in Renaissance Italy* at the Fitzwilliam Museum in the University of Cambridge between March and June in 2017. To mount such an exhibition and to provide detailed and expert commentary requires a large number of people and the scholarly contributions were made by experts in the field as well as three PhD students currently working on their theses at Cambridge University.

The book is divided into five sections: Family Life, The Madonna, Christ and the Saints, Practices of Prayer, Miracles and Pilgrimage, and Reform and Renewal. Each section is illustrated with high quality reproductions and photos of sculptures and objects which makes the viewing of this book a very slow process. The contributors to each section are indicated by their initials at the conclusion of their particular contribution in the text. The footnoting and detailed references to sources and further information is most valuable to those who wish to further explore the information.

Some fascinating detail about prayer and the family in section one, Family Life, could offer contemporary families some very sound advice. In Renaissance families, artworks were considered to be particularly 'efficacious tools for shaping children in a holy manner' (p. 36). Having images to which the child could relate and delight in was considered to be of value in shaping the child. Contemporary psychology confirms this advice but our children are often surrounded by images that are not holy and edifying. One of the profound differences to our contemporary world is that the images used in Renaissance times and explored in this exhibition were art whereas contemporary homes are filled with images that are mass produced, decoration rather than edification, and very rarely pure beauty. So much has been written about the value of beauty for the growth, health and development of the human person yet we seem to be crowded out by that which is not beautiful, even in our churches.

In section two, The Madonna, Christ and the Saints, images of the Virgin Mary abound which suggests that 'Renaissance Italians often felt the Virgin Mary to be a powerful presence in their homes' (p. 47). One of the particularly valuable aspects

of this book is the detailed iconography for the extraordinary number of artworks presented. Through the careful elaboration of the iconography a clear idea of a prayer practice and the theology that the works offer the domestic Church become clear.

In section three, *Practices of Prayer*, one of the delightful discoveries is the way in which the images were honoured in the home and also revealed at times of prayer. Devotional paintings in Renaissance homes 'were often covered with draperies' (p. 92). The very act of revealing the artwork which could then focus the prayer of the gathered family was part of the practice. God is revealed to us in many different ways and the very act of revealing becomes a prayerful practice. Some of these works were in delicate folding frames so that they could be carefully out of sight in a crowded family space during daily activities but revealed during prayer, and even perhaps carried when travelling. Clear and beautiful images of people praying, the hand gestures, the domestic scenes and the items used in prayer give a very good history of the domestic Church in this time. As the title of the exhibition suggests, there was a link between prayer asking Mary's intercession and the reality of miracles worked. There is no cynicism present as the culture of the time had no timidity in their expectations in regard to prayers being answered.

Miracles and Pilgrimage are explored in section four. Pilgrimage was an important activity for the people of the Renaissance and there were many shrines in Italy. It was also a very valuable asset to a community to have a shrine where miracles had occurred because this would bring pilgrims and economic prosperity. Cults could spring up from a specific miracle or vision that proved to be miraculous and therefore a church could be ordered to be built. Many of these are still pilgrim sites today, for example, the church of San Giacomo in Chioggia (p. 138).

Section five illustrates the difficulties of the tumultuous period of the Catholic Reformation in Italy. Corruption was deeply embedded in the practices of the Church and there were many who tried to bring communities back to holiness. This was not restricted to clerical activity but 'lay confraternities proliferated and new types of devotion were encouraged by the availability of printed books' (p. 157). As a response to the call for reformation, the Council of Trent put into place many firm instructions around prayer both within the churches and within the home. With printing now available texts could be provided much more easily.

This is a valuable book to explore within the home as the illustrations are lavish but it also has valuable information for the scholar and extensive sources listed to enable further study in this very interesting area of family life and faith.

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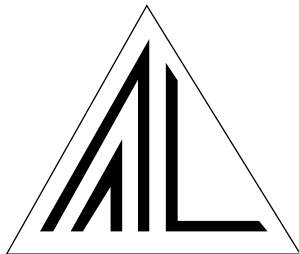
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