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AUSTRALIAN JOURNAL OF LITURGY

Volume 1 *Number 4* *October 1988*

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

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EDITORIAL

The Uniting Church in Australia has just published its new service book, *Uniting in Worship*. This is a singular event in the life of the UCA and it will be featured in the next issue of *AJL*. We get a foretaste of the book in this issue, however. Mr Gribben introduces us to one of the eucharistic prayers included in the book and gives us some insight into the process of 'Composing a Eucharistic Prayer for the Uniting Church'.

No new development in liturgy occurs in a vacuum. It is the product of its contemporary setting and the liturgical and theological tradition on which its draws. Mr Gribben shows how the Anglican and Reformed traditions, mediated through the Congregational, Methodist and Presbyterian Churches, have contributed to the liturgy of the UCA. But we reach even more widely into liturgical traditions in Australia in this issue. Six authors describe worship in Australian churches at the turn of the century. A seventh article, on the Presbyterians, was not available in time for this issue but will be published later. It is salutary to note how much liturgy has changed in eighty-odd years. Looking at worship in our comparatively recent past and yet beyond the living memory of any member of the Academy, shows both the fundamental changes which have taken place and the dependence of Australian liturgy in 1900 on the traditions transplanted to the Antipodes. England, Ireland and Germany (and Scotland when we include the Presbyterians) have clearly influenced the way Australians worship.

Australia does not have a strong and distinctive tradition of liturgical scholarship and practice. And yet over the years significant contributions have been made by individual liturgists. A series of articles on 'Great Liturgists of Australia' is being planned both to record and celebrate our past and better to understand whence we have come. This will be an occasional series, published as articles become available and space permits. Anyone wishing to suggest the names of liturgists to be included in the series and/or to volunteer contributions is invited to contact the editor.

The theme of the 1988 Academy Conference was 'Reconciliation'. Dr Harrison reports on the Conference in this issue and two of the contributions to the Conference are included. Dr Wilcken presents a scriptural and theological approach. The 1987 Congress of Societas Liturgica was on the same theme and Dr Elich reports on issues arising from that meeting. Further papers from the Conference will be published later.

R.W.H.

St Barnabas' College
St Luke's Day 1988

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COMPOSING A EUCHARISTIC PRAYER FOR THE UNITING CHURCH

Robert Gribben

Text of the Eucharistic Prayer from The Service of the Lord's Day in *Uniting in Worship* (1988).

INSTITUTION OF THE LORD'S SUPPER

Hear the words of institution of this sacrament
as recorded by the apostle Paul:

For I received from the Lord
what I also delivered to you,
that the Lord Jesus
on the night when he was betrayed,
took bread,
and when he had given thanks,
he broke it, and said,

This is my body which is for you.
Do this for the remembrance of me.

In the same way also the cup,
after supper, saying,

This cup is the new covenant in my blood.
Do this, as often as you drink it,
for the remembrance of me.

For as often as you eat this bread
and drink the cup,
you proclaim the Lord's death until he comes.

(The minister may say:)

With this bread and this cup
we do as our Saviour commands:
we set them apart for the holy supper
to which he calls us
and we come to God with our prayers of thanksgiving.

THE GREAT PRAYER OF THANKSGIVING

(The people stand)

The Lord be with you.
— And also with you.

Lift up your hearts.
— We lift them to the Lord.

Let us give thanks to the Lord our God.
— It is right to give our thanks and praise.

1 Thanks and praise, glory and honour
2 are rightly yours, our Lord and God,
3 for you alone are worthy.

4 In time beyond our dreaming
5 you brought forth life out of darkness
6 and in the love of Christ your Son
7 you set man and woman
8 at the heart of your creation.

(A seasonal or other thanksgiving may be offered. If there is no seasonal thanksgiving, the minister continues:)

9 And so we praise you
10 with the faithful of every time and place,
11 joining with choirs of angels and the whole creation
12 in the eternal hymn:

Holy, holy, holy Lord,
God of power and might.
Heaven and earth are full of your glory.
Hosanna in the highest.

Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

13 We thank you that you called a covenant people
14 to be a light to the nations.
15 Through Moses you taught us to love your law,
16 and in the prophets you cried for justice.

17 In the fullness of your mercy
18 you became one with us in Jesus Christ,
19 who gave himself up for us on the cross.
20 You make us alive together with him
21 that we may rejoice in his presence
22 and share his peace.

23 By water and the Spirit
24 you open the kingdom to all who believe,
25 and welcome us to your table:
26 for by grace we are saved, through faith.

(The following Narrative of the Institution of the Lord's Supper shall be read here if it has not been read before the Great Prayer of Thanksgiving.)

We bless you, Lord God,
king of the universe,
through our Lord Jesus Christ,
who on the night of his betrayal,
took bread,
gave you thanks,
broke it,
and gave it to his disciples, saying,

Take this and eat it.
This is my body given for you.
Do this for the remembrance of me.

In the same way, after supper,
he took the cup,
gave thanks,
and gave it to them, saying,

Drink from this, all of you.
This is my blood of the new covenant
poured out for you and for everyone
for the forgiveness of sins.
Do this, whenever you drink it,
for the remembrance of me.

27 With this bread and this cup
28 we do as our saviour commands:
29 we celebrate the redemption he has won for us.

30 Pour out the holy Spirit on us
31 and on these gifts of bread and wine
32 that they may be for us the body and blood of Christ.

33 Make us one with him,
34 one with each other,
35 and one in ministry in the world
36 until at last we feast with him in the kingdom.

37 Through your Son Jesus Christ,
38 in your holy church,
39 all honour and glory is yours, Father almighty,
40 now and for ever.

Amen.

THE LORD'S PRAYER.

Context

Most of you will know that the Uniting Church in Australia celebrated ten years of life in 1987. It was a difficult feast to observe, for some of us at least. On one hand, something new did come into existence on 22 June 1977, and it was a courageous attempt to be faithful to the Gospel, to let some institutions and structures die in order that something new might be raised up as part of christian obedience in Australia. On the other hand, it is very clear from the Basis of Union on which the churches united that we were not inventing something new: we claimed our part in the one, holy, catholic and apostolic church of the ages.[1] There is something helpful in the fact that in most years, the birthday celebrations of the Inauguration and of the feast of Pentecost come very close together.

That paradox — of being both new and old — has affected our liturgical task as well. Our first serious venture into liturgical publishing came in a little blue booklet in 1980 called Holy Communion.[2] It contained three orders of service, the first drawing on the Catholic and Anglican sources of the Methodist tradition; the second on classical Reformed traditions (represented in the union by Presbyterians and Congregationalists). The third was a bit of a mish-mash, but contained (surprisingly to some, and some haven't realized) a generous amount of the Fourth Eucharistic prayer of the Roman mass.[3] But there we were: caught between being ancient and modern. For we did not precisely preserve any of the former traditions: we attempted to represent their best contemporary forms. There was pressure on us not to be too radical, assuming more unity than there yet was; yet we should provide something which the newly uniting congregations could use to celebrate their actual experience of unity.

As the Uniting Church moves towards publishing, in late 1988, its first complete book of worship, to be called *Uniting in Worship*, we are planning to be bolder. Ten years of living together has produced a new kind of oneness, though not in all at all times and places. We can do some things now which we could not have done ten years ago, partly because of our own maturity as a Liturgy Commission, and partly because the Uniting Church itself has grown.

One of these things has been the composition of a Eucharistic Prayer. It too participates in the paradox. It attempts to claim a place in the historic succession of such prayers; it hopes it would pass an ecumenical liturgical examination; yet it embodies something new, something which could not be embodied except at this moment of history and in this 'wide, red land'. As the person charged with overseeing its formation, I am very aware of the modesty with which such claims are to be made. I have several times taken courage from the examples of historic writers — or were they all compilers? — of eucharistic prayers. One thinks of Hippolytus, caught between setting down a decent form for the prayer to avoid the heresies of his time, and yet wanting to preserve the freedom of the bishop to offer extempore prayer if he had the gift. We don't know how original Hippolytus was, but I suspect he frequently quoted phrases he approved of in the best bishops and prophets of his

church. Or one thinks of Alcuin, and his massive editorial work, the classic liturgist surrounded by weighty and ancient tomes. Or of Thomas Cranmer, putting down in an English language of prayer a Reformed eucharistic theology, and yet preserving the poetry of his Latin sources. The language of prayer has perhaps never been 'new' and cannot be only 'old'; it is never entirely 'original', and yet even in its dependency on the past is creative.

1. Living within the discipline

Patrick Collins quotes Rollo May:

> Creativity itself requires limits, for the creative act arises out of the struggle of human beings with and against that which limits them.[4]

And Collins himself writes,

> The task of creating ritual is not a free-wheeling, start-from-scratch experience. It begins with what is familiar i.e., of the family of faith.

So, acknowledging the limits of the art is part of being free to do it.

Two familiar disciplines control the freedoms of the writer of a eucharistic prayer. The first is the general history of the prayer: what the Church has done and has intended to do when it lifted its voice up in this kind of praise and thanksgiving. The second is the particular ways in which one Christian tradition has done this: for there has never been only one model of eucharistic prayer, as Gregory Dix pointed out many years ago. There are 'families' of liturgies, each with its own distinctive features. For the Uniting Church, that means the difficult theological marriage of the Anglican-Methodist with the Presbyterian-Congregationalist Reformed traditions.

1.1 The general tradition of Eucharistic Prayers (EPs)

Let me deal as briefly as I can with the first, the general pattern of Eucharistic Prayers. The most succinct summary I know of is Bill Grisbrooke's article in J. G. Davies' *A Dictionary of Liturgy and Worship*[5] which he called, with Orthodox certitude, 'Anaphora'.

He delineates ten common features of EPs, some of them very familiar:

1. The Introductory Dialogue
2. The Preface or (first part of the) Thanksgiving
3. The Sanctus

4., 5. The post-Sanctus and preliminary Epiclesis

6. The Narrative of the Institution
7. The Anamnesis
8. The Epiclesis
9. The Diptychs
10. The Doxology, and the concluding Amen.

Some of these need not detain us. For the dialogue and the Sanctus (and Benedictus), the Uniting Church follows the international and ecumenical consensus of the English Language Liturgical Consultation (ELLC). Note (since I will not comment further on this section) that lines 9-12, the lead-in of the Sanctus, pick up the praise theme of the opening lines, after any special thanksgiving, and refer both to the angels' hymn (which the Sanctus, after all, is) and to the 'hymn of creation'.

The Reformed Churches have no tradition of diptychs in the EP: there is a solid place for Intercessions elsewhere in the service.

Most other features can be found in the historic prayers of the uniting traditions, not always in the same order or with the same theological understanding. I will comment on any particular characteristics of their place in this EP later.

1.2 The traditions of the UCA

But now to the particular traditions of the Uniting Church. That seemingly innocent item, the Narrative of the Institution, is in fact one of our chief differences. That is, we agree with the whole tradition that it ought to be there, but we differ as to where. The Methodists, following Anglicans and more distantly the historical tradition of both east and west, have included the Narrative in the EP itself. However, in reaction against the 'unscriptural' and 'superstitious' elements in the mediaeval mass, Calvin in particular taught that only those things which could be shown from scripture to be proper for christian worship were to be used as such. It was a central principle of his reform. Thus baptism was commanded by the Risen Lord's words in Matthew 28: 'Go, teach, baptize' and the Lord's Supper was enjoined by the command to 'Do this'. The assembling of christians together, the offering of common prayers, the reading of scriptures were found in many places, including Acts 2:42. This argument got somewhat out of hand amongst later Puritans who argued against litanies from the biblical injunction (Lev. 11:16) against eating the flesh of the cuckoo (work that one out!).

The way this was expressed liturgically was in the custom of reading out the biblical 'warrant' before proceeding to obey it. Thus in the Lord's Supper, 1 Corinthians 11 was read, and then linked to the EP by a phrase such as:

> Let us now follow our Lord's example
> in words and action. (Holy Communion Two, UCA)

Though Presbyterian churches overseas no longer regard this warrant as essential proof of fidelity to the Reformed tradition, we felt in Australia that many older ministers and congregations were familiar with it, and that at this stage of our history we ought to allow for its continuation. On the other hand, we did not think that it justified dividing the liturgies up as we had in Holy Communion One (Catholic) and Holy Communion Two (Reformed). It was possible to offer the Narrative in two alternative positions, and trust to the minister to decide which tradition he or she wished to follow, and read the narrative at the appropriate place

(and only once!). We hope to avoid any problems (caused chiefly by ex-Methodist unfamiliarity with such a choice) by clear rubrical direction.

Given the strong Protestant attachment to the very words of the English Bible, there was another minor issue dealt with at this point. Biblical scholars[6] have pointed out to liturgical scholars that the words of the Narrative as traditionally used are to be found nowhere in scripture. They are a collage, a harmony. True. So such a harmony is reproduced when the EP contains the Narrative; but a precise quotation from the Revised Standard Version is provided for the warrant!

1.3 The Epiclesis

This provision of an alternative place for the Narrative carries with it a very distinctive problem, once we had decided to write one basic EP and not two. It concerns the place of what Grisbrooke calls the 'preliminary epiclesis'. You will know that many EPs contain at least two epicleses and the Spirit is invoked for a variety of purposes. However, it is common for the first invocation to occur as a lead-in to the recitation of the Narrative. There is an enormously solemn one in the so-called 'Lima Liturgy', lasting for 11 lines, crammed with biblical imagery — it was written after all by a Reformed theologian — and it then goes on

> May this Creator Spirit accomplish the words
> of your beloved Son,
> who, in the night in which he was betrayed ...[7]

Now, it is clear that such a way of invoking the Spirit will not work if the Minister has chosen not to read the Narrative at this point. In any case, Protestant sacramental theologians generally reject any notion of a 'moment of consecration', so that the epiclesis at this point, associated with the Narrative and especially 'This is my body, etc.' does not serve a consecratory function. But our decision to allow for both traditions at this point prevented us from borrowing from Lima, or most Anglican and Catholic sources. The Narrative must stand as a distinct item.

Our solution, however, conveniently lay in one of our traditions. The Scottish liturgies (both Presbyterian and Anglican/ Episcopalian, in fact) have contained a 'double epiclesis', meaning that the Spirit is asked to bless both the elements and the people to effect faithful communion with the body and blood of Christ. The 1940 Book of Common Order of the Church of Scotland has

> ... and send down Thy Holy Spirit to sanctify both us and these Thine own gifts of bread and wine which we set before Thee, that the bread which we break may be the Communion of the body of Christ, and the cup which we bless the Communion of the blood of Christ; that we, receiving them, may by faith be made partakers of His body and blood, with all His benefits, to our spiritual nourishment and growth in grace.[8]

So we have made one paragraph do all the work, lines 30-32, though that is not the only place where the Spirit is mentioned, nor is it all the Spirit does in the prayer.

1.4 The Anamnesis

The problem of the epiclesis is linked with a problem of anamnesis. When the epiclesis is linked with the Narrative, one may understand that the Spirit takes these words of command, and makes them live: so that they are not merely the repetition of a dead formula, but the experience of breaking bread with the Risen Lord. Without an epiclesis, there is the danger that the 'anamnesis', the 'therefore we do this' is simply exemplary, that we are copying what Jesus did, without understanding that his promise to be present is attached to our obedience. One way we have tried to avoid this sense of a past memory — all the dangers of the inadequate English word 'memorial' — is to use the present tense in the prayer, especially in lines 23-26 (which would flow directly on if the Narrative is read as warrant to 27-29). These words embrace the Narrative if it occurs in the prayer; they form a complete anamnetic link with the words if they have been read before the prayer. To remember is to experience the past in the present with all the hope of the faith.

We have also strengthened this by providing as link words when the Narrative is read as warrant, words which echo the anamnesis in the EP itself:

> With this bread and this cup
> we do as our Saviour commands:
> we celebrate the redemption he has won for us.

With the omission of the address 'Father', these words are familiar from AAPB,[8] and as in that prayer, the use of the word 'celebrate' expands the restricted sense of the English word 'remember'. The immediacy of 'this' bread and 'this' cup connects our celebration with the original.

And further, to mark what we have learned in the rediscovery of the Jewish roots of Christian thanksgiving, in the past few years, the introduction to the Narrative when read in the EP use the familiar Jewish berakah form:

> We bless you, Lord God,
> king of the universe . . .[10]

If ministers and others instruct the people about this gift of the parent faith, we will all grow in our understanding of anamnesis, and, incidentally, begin to recast many ecumenical debates about eucharistic 'remembering' in the past.

And, finally on this point, recognizing how difficult it is to convey what the Greek means, we have deliberately chosen an awkward translation — 'Do this for the remembrance of me' — which we took from Lima. We thought it conveyed a more active sense than 'Remembrance' as in Anzac Day normally does.

That deals, for the moment, with the constraints under which our Uniting Church liturgical artists worked in composing an EP. Now we can turn to other aspects, including some mentioned by Collins as part of the art itself.

2. Words and Images

Collins speaks of four 'parables of ritual': poetry, drama, dance and music. Three

of these have to do with 'doing the text', and it is important to note how small a step we have taken in liturgy when we have described the words only. Nevertheless, that is the only step I have undertaken in this paper. But Collins is right that 'composing' (a word he chooses deliberately to describe the task[11]) a prayer or a ritual is, of all word crafts, most closely akin to poetry. To build on another of his analogies, that of narrative, it is the difference between describing what a story is about, and telling a story.

And there lies another difficulty within the Uniting Church. It is a particular note of Reformed theology that the *lex credendi* controls the *lex orandi*.[12] It is important for us that our prayer is based on sound doctrine. Words change, and contexts change, and so the church's prayer, like the church itself, must be constantly reformed, under the Word of God. It is one of our basic problems in the Uniting Church that in order to bring as wide a spectrum of expertise as possible into the various tasks of the church at the national level, we located different Assembly Commissions in different capital cities: Doctrine in Melbourne, Liturgy in Adelaide. This unfortunate disjunction has brought many difficulties in its train, not least that the separation of the two tasks has meant that two different languages, or methodologies, have arisen. So our sister Commission (on Doctrine) constantly wants to know what the words of a prayer *mean*; the Liturgy Commission, I think, aims to understand what the words *express*, and to be somewhat more at home with the open-ness of images and metaphors, to be more aware of the history of certain words, phrases and forms. There has been an acknowledgement that the language of prayer is distinct from the language of doctrinal discourse, but there remains an uneasy relationship. This will emerge at several points in this prayer.

2.1 Significant metaphors

When we acknowledge all that is the background of this task, the limits of the art, one must ask: what are we going to produce? The answer is: a Great Prayer of Thanksgiving for the Uniting Church in Australia. And duly wary of the heresies of modernism and nationalism, and duly acknowledging that the incarnation requires prayer to be bound by time and space, what would the distinctive marks of such an EP for such a church be? We chose two: a theological emphasis and an image.

2.1.1 The theological centre of the EP

The first sermon which John Wesley preached after his evangelical experience on the night of 24 May 1738, a point of conversion to which Methodism traces its origins, was on the text 'by grace are ye saved, through faith' (Eph. 2:8 KJV). It was preached at the University Church of St Mary the Virgin at Oxford — where Cranmer was tried, from whence Newman went to submit to Rome — and it is the first of the forty-four Standard Sermons which were part of the 'Standards of Faith' of the Methodist Church. By a coincidence, the first time this EP will be officially used will be at the Fifth Assembly of the Uniting Church in Melbourne on 28 May

1988: 250 years later almost to the day.

But there is another coincidence. If I had to find a biblical text which represented the central emphasis of the Protestant Reformation, Ephesians 2:8 would be it. It was central to Luther in his theology of 'justification by faith'; it lay equally centrally in Calvin's theology. That text has been preached on, and cited (in and out of context) by preachers and the peoples of the Reformation for four centuries, and claimed as their own. Any ecumenical discussion must begin by a reconsideration of its importance.

And of course, we *were* looking for such a characteristic text: a text which, without an anti-ecumenical or sectarian stance, would mark this EP as that of a Reformed and Evangelical Church. So we began our work with that text, and the whole passage, especially Eph. 2:4-10 can be recognized in the christological section (lines 17-22, 26) which are the theological heart of the prayer. It could be said that line 26 is the climax of this prayer, a triumphant shout of faith.

The christology is embedded in a trinitarian context, so that lines 13-16 trace the work of God proclaimed in the Hebrew Scriptures in the life of the chosen people, and does it in an entirely grateful spirit: i.e. it rejoices in what God was doing then, into which inheritance we come in Christ, but it does not imply that God's relationship with his covenant people of old has ceased. The importance of such a careful way of celebrating the covenant of old in the context of the current dialogue with Jews can hardly be underestimated. The words themselves are inspired by similar ones in an American Presbyterian source[13]. Yet as Christians we belive that the fullness of the mercy of God (and mercy is God's nature, cf. Eph. 2) is revealed in Christ, and more than that, that in Christ alone does our true humanity appear, in his death and resurrection. In Christ we are made alive, in Christ we have peace with God. In Christ we know what life is; in Christ we know what peace is: for Christ is 'the proper Man' (Luther).

Baptism declares and effects our oneness in Christ through the Spirit (line 23) and this promise is to all (24). The life in Christ is nourished at his Table (25) and all this is the fruit of God's grace in Christ (26). The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Spirit is set forth in these lines, and picked up again in lines 27-32. Thus there is continuity of thought whether or not the Narrative is read at this point.

2.1.2 The particular image

Collins writes:

> The very first words in poetic expression must shift the perceiver from the realm of the discursive and conversational to that of the imaginative and the poetic. As Langer notes, 'nothing can be built up unless the very first words of the poem effect the break with the reader's actual environment'.[14]

David Frost writes in a similar vein about broken images, and the effect of such dissonances on the person who prays — so his post-communion prayer,

Father of all,
we give you thanks and praise
that when we were still far off
you met us in your Son and brought us home . . .[15]

which does not follow the logic of the parable it begins with, and thus makes a prayer which requires the hearer to apprehend it at several levels. It is language which always remains open.

Now the actual opening words of this prayer do not serve that function. In the poetic sense, the EP begins at line 4. But lines 1-3 begin by repeating the last phrase of the introductory dialogue, and, incidentally, the words of Rev. 4:11. There are also echoes here of the Shema, and certainly the intent is to sound the note of worship, worth-ship. We have, I hope, obliterated the great benchmark of the 1960s, when a liturgy could begin with the brazen words, 'We are here!' (St Mark's in the Bouwerie). The opening lines break with the tradition where an EP is addressed to God as Father. It is trinitarian from the outset, yet not explicitly so. Christians certainly believe that the one God they worship is Father, Son and Holy Spirit. Yet the story has not yet been told in its fullness.

Line 4 is not easy to explain. It arose out of a deliberate desire to embrace the thanksgiving of Aboriginal members of the Church, as a unique people in this land, and yet it could not do this so exclusively that the rest of the Church could not offer it. It must not be tokenistic. Dreaming is a familiar way in which God is revealed in the scriptures, in both the Old and New Testaments. It is, for that matter, an important element in the history of spirituality. Yet it seemed to me as an outsider that 'dreaming' captured something of the spirituality of the Aboriginal people, and the phrase 'in time beyond our dreaming' could be given particular content for those who understood the Dreamtime, and yet other meaning by those who did not. That seemed to be faithful to the secrets of the Aboriginal tradition anyway. The dreaming of those who lived here 40,000 years before the European arrived is thus caught up in the thanksgiving of those, including Aboriginal Christians, who believe the revelation of God as Father, Son and Holy Spirit.

I am glad to say that that is the way in which the Aboriginal leader and other informed interpreters I consulted received it, and it has been welcomed gladly by many white Australians who have heard it. Though I would not want this over-emphasized, it does mark the prayer yet again as one coming from a particular context. It could not quite be written that way in Europe.

Collins, quoting Langer again:

> Where a theme comes from makes no difference; what matters is the excitement it begets, the importance it has for the poet. The imagination must be fed from the world — by new sights and sounds, actions and events — and the artist's interest in ways of human feeling must be kept up by actual living and feeling; that is, the artist must love his material and believe in his mission and his talent, otherwise art becomes frivolous, and degenerates into luxury and fashion.[16]

A right attribution of inspiration, I think, and a sober warning.

But that is only one line of the Preface, and should not be so highlighted that its context is lost: and the context is the Prologue of St John. Line 5 takes up the double metaphor of Jn 1:4, of life which was light, and expresses it as a birth image — 'you brought forth', a deliberate use of one of the maternal images of God in scripture. (Another occurs in the One who welcomes to the Table in line 25). Line 6 proclaims that creation itself was also the work of the One who was in the beginning with God, and who was coming into the world. This trinitarian treatment of creation also allows a greater scope for a fixed or proper preface to be placed at this point.[17] Its antecedents for thanksgiving may include any of the acts of God the Holy Trinity.

3. Other parts and purposes

Two final points

The prayer ends with an oblation of the people — a self-offering in Christ and with Christ for the life of the world (lines 33-36). This too is a fruit of the Spirit (lines 30ff). 'One in ministry (=diakonia) in the world' contains a careful theology of mission: of mission *in* Christ and *in* the world, not *for* Christ *to* the world. It is the *missio Dei* — 'in Christ's way'. The faithful are one with Christ. Mission and Kingdom belong together, as do evangelism and service of others in Christ's name, and all this continues until the eschatological feast which the Lord's Supper prefigures and anticipates. The phrasing of this part of the prayer owes something (though it adapts carefully) to recent United Methodist (USA) prayers.

And the doxology is trinitarian, deliberately Chalcedonian in tone here, addressing the Father (for the only time, cf the usual favouring of the paternal image) through the Son. Line 38 comes from the third question asked of baptismal candidates, 'Do you believe in the Holy Spirit in the holy Church?' because only in the Spirit can the Church give right praise to God. Line 39 ends where the prayer began, in giving God honour and glory.

I have told you what I know of the composition of this prayer. I know what went into it; but I find it keeps revealing more to me, not least as others tell me what they see and hear in it. That such responses are possible is an encouragement that there is good in it. I also know more of its failings than most, and one only lets a prayer go forth to do such an important task with great fear and trembling. But a last word from *More Than Meets the Eye*:

Writing of music as a parable of ritual, Collins says:

> When the piece is completed, the composer realizes that, although his creative mind (and here he quotes the great American composer Aaron Copeland) 'is very much alive to the component parts of the finished work, it cannot know everything that the work may mean to others. There is an unconscious part in each work — an element that Andre Gide called *la part de Dieu*'.[18]

And let all the people say, Amen.

Notes

1. See *The Basis of Union*, available in several forms from Uniting Church sources, and commentaries by J. Davis McCaughey, *Commentary on The Basis of Union*, Uniting Church Press, 1980, and D'Arcy Wood, *Building on a Solid Basis*, Uniting Church Press, 1986.
2. Holy Communion, Uniting Church Worship Services, Joint Board of Christian Education 1980. Booklets of several other services have also been published e.g. on Baptism and related services, Marriage, Funeral, Faith and Renewal.
3. Some have drawn theological conclusions from what was omitted from the Roman original prayer e.g. the oblation; but this would be to credit the young Assembly Commission on Liturgy with too much theological deliberateness. The final form was a compromise. In the 1988 version, the whole of Roman Prayer IV is restored.
4. Patrick W. Collins, *More Than Meets the Eye: Ritual and Parish Liturgy,* Paulist Press, New York, 1983, p. 85 (both quotations). This book was background reading for the Academy meeting in 1987.
5. W. Jardine Grisbrooke, loc. cit., SCM 1972, p. 10 ff.
6. e.g. Nigel Watson in 'Eucharist in the New Testament' in Robert Gribben, ed., *Communion in Australian Churches*, JBCE, Melbourne 1985.
7. The 'Lima Liturgy' appears as an appendix in Max Thurian (ed.), *Ecumenical Perspectives on Baptism, Eucharist and Ministry,* Faith and Order Paper 116, World Council of Churches, Geneva 1983, (see p. 242), with an Introduction therein by Frere Max Thurian, the aforementioned Reformed theologian.
8. Oxford University Press, London, 1972, p. 119.
9. *An Australian Prayer Book*, The Standing Committee of the General Synod of The Church of England in Australia, Sydney, 1978.
10. cf The Sunday Service, *Methodist Service Book*, UK 1975.
11. Collins, op. cit. e.g. p. 123.
12. See, e.g., Geoffrey Wainwright, *Doxology,* London: Epworth Press 1980, chs. VII and VIII.
13. *The Service for the Lord's Day,* Supplemental Liturgical Resource 1, Westminster Press, USA 1984, General Preface I of Great Prayer of Thanksgiving A, p. 93.
14. Collins, op. cit., p. 102.
15. *An Australian Prayer Book*, 1978, p. 173. And see, for instance, David L. Frost, *The Language of Series 3*, Grove Booklet on Ministry and Worship, Bramcote, Notts., UK, No. 12.
16. Collins, op. cit., p. 105.
17. We have not dealt at all here with these propers — or 'Special Thanksgivings', which have been provided for Advent, Christmas, Epiphany, Baptism of Jesus, Lent, Holy Week, Holy Thursday, Good Friday (and!) Easter Day, Easter season, Ascension, Pentecost, Trinity Sunday, Confirmation, Marriage, Funeral and Ordination.
18. Collins, op. cit., p. 129.

THE WAY WE WERE — WORSHIP IN AUSTRALIAN CHURCHES IN 1900

1. THE METHODISTS

Arnold D. Hunt

The merger of three branches of Methodism — Wesleyan, Primitive Methodist and Bible Christian — took place in South Australia on 1 January 1900. For legal reasons union came later in other states, the first General Conference of the Methodist Church of Australasia (the official name) meeting in Melbourne in 1904.

The Wesleyan church had been present in all colonies. The Bible Christians, largely of Cornish and Devon origin, were especially strong in South Australia. In New South Wales its place was taken by the United Methodist Free Churches.

All Methodists shared a common religious piety. The Wesleyans had more professional and busines people among their members and built bigger churches. After union, Wesleyanism tended to become the norm in that its hymn book and book of offices displaced those used previously in non-Wesleyan churches.

The nature of Methodist worship can be described under several headings.

The Setting

Most Methodist worship took place in buildings as plain as any architect could devise, consisting of four walls and a gabled roof. Inside, rows of pews faced a pulpit, with a small organ at the side. A plain table — generally with a vase of flowers on it — was used at communion services.

Only in the capacious buildings, mostly Wesleyan, in cities and large country towns was there accommodation for several hundred or more. Such churches might have a communion rail but this and the table were dwarfed by the central pulpit, which in turn could be eclipsed in prominence by an array of organ pipes. There might also be a scroll, consisting of words from scripture, painted on the wall.

The choir usually sat in front of the pulpit facing the congregation.

Methodist churches did not display a cross, either inside or out. The most prominent 'symbol' was the pulpit, with the Bible resting on it, and this signified the elevation of preaching to a position of supreme importance in the life of the church.

The Order

A Sunday service normally consisted of four or five hymns, interspersed with prayers, one or two readings from the Bible, a children's address, an anthem by the choir, announcements of meetings, a collection or offering, and a sermon by the preacher.

The only written material a preacher took into the pulpit was his sermon notes or manuscript. Prayer was supposed to be 'free' or 'extempore'. Although he might have given some thought to its content beforehand, the words were expected to flow as the Spirit moved him. Apart from set prayers in a sacramental service, no Methodist preacher would have dared to read a prayer. The 'long prayer' was

sometimes criticised for its length and formless character. A correspondent to the Wesleyan paper described the prayer as often 'interminable' and 'sermonising pure and simple'.[1]

Some preachers, both ministers and laymen, were particularly fluent, drawing upon Biblical imagery and language, in their addresses to the Almighty. They became known as men 'mighty in prayer' or were said to have 'the gift of prayer'. Fervour, both in prayer and preaching, had often evoked the ejaculations 'Amen' and 'Hallelujah' from members of congregations. This practice lingered on in some churches until well into the twentieth century but it was on the wane by 1900.

The Hymns

In 1761 John Wesley drew up a list of directions for the singing of hymns by Methodists in the course of which he bade them: 'Sing lustily and with a good courage. Beware of singing as if you were half dead, or half asleep; but lift up your voice with strength'. As a result hearty hymn singing became an important feature of the Methodist tradition. It is hardly possible to exaggerate this. For generations of Methodists 'a good sing' was one of the criteria by which services were judged. Hymn singing was the most obvious means by which Methodists actively participated in worship.

The hymn book used in the early years of the century was that published in 1877 by the Wesleyan church in Britain. This was in two parts; the first being 539 hymns, largely by Charles Wesley, based on the 1780 edition of hymns for Methodists, and a supplement of 469 compositions from a variety of sources. John Wesley had described the original collection as 'a little body of experimental and practical divinity'. In 1942 a Congregationalist was to declare that Wesley's hymns constituted 'Methodism's greatest contribution to the common heritage of Christendom — a work of supreme devotional art by a religious genius'.[2]

With such divisions as *For Believers Rejoicing, For Believers Fighting, For Believers Watching, For Believers Suffering* and so on, the hymn book spoke to people's condition and, along with the Bible, was widely used in private devotions. Replete with Biblical allusions, the hymns were imbued with evangelical doctrine. Methodists did not use creeds in worship. But they sang the doctrines of grace ('Thy sovereign grace to all extends/ Immense and unconfined'), of the lordship of Christ ('Jesus! the name high over all/ In hell, or earth, or sky'), of atonement ('And can it be that I should gain/ An interest in the Saviour's blood?'), of sanctification ('Saviour from sin I wait to prove/ That Jesus is Thy healing name') and of universal mission ('O for a trumpet voice/ On all the world to call').

The Sermon

This was the high point of a Methodist service and, apart from the hymns, determined the merit or otherwise of the occasion. Indeed, the term 'preliminaries'

could be applied to what took place in the service prior to the sermon.

At a time when oratory was a highly valued art, great preachers could draw hundreds to their services in big city churches, as Henry Howard did to Pirie Street in Adelaide. There were many books available on preaching and many volumes of sermons, published in Britain and America, that could be the source of ideas and illustrations. Not all ministers, of course, reached the level of excellence as preachers but the overall standard was high.

A lectionary was not used. Preaching on a text or passage from a Bible was, however, universal.

Methodism always made use of lay or local preachers, so termed because they did not 'travel' or itinerate as did the ministers. They acquired that status after a period of study, a trial sermon and an examination before a local preachers' meeting.

The Sacraments

Ministers exercised considerable liberty in the administration of the two sacraments of Baptism and the Lord's Supper (the usual term). There were set orders but to what extent these were used was entirely up to the minister.

A Wesleyan statement said that 'all children, by virtue of the universal atonement of Christ, are members of the Kingdom of God, and are entitled to be received into the visible Church of Christ by baptism'.[3] The weight of emphasis in the service was, however, placed on the promises of parents.

The theology of the Lord's Supper was Zwinglian, even though Charles Wesley's hymns clearly indicated a somewhat different view. 'The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten is faith'.[4] The Wesleyan order was based on the Book of Common Prayer but only sections of this were used. In churches with a Primitive Methodist or Bible Christian tradition the minister simply read one of the accounts of the Supper and offered an extempore prayer prior to the distribution of the elements. The communion service was an appendage to the main service. It was seldom celebrated more than once a month; in small country churches it could be quarterly.

It was only in former Wesleyan churches with a communion rail that people went forward and knelt to receive the elements. In others they were taken to the people seated in their pews, a practice, according to the Bible Christians, 'more comfortable to the manner in which it was first received by Christ's Apostles'.[5] The Bible Christians and Primitive Methodists had never used wine and by 1900 it was general in all churches to use unfermented grape juice. In the 1890s individual communion cups replaced the common chalice. The big Wesleyan churches led the way; the others followed because, as a Primitive Methodist editor put it in 1898, 'all drinking out of one cup is unclean and dangerous to health'.[6]

The sacraments were normally administered by an ordained minister except that the Methodist Conference freely gave permission to unordained probationary

ministers and home missionaries to do so when they had pastoral responsibility for a circuit (or parish).

The Christian Year

The traditional calendar of Christian festivals was largely ignored by Methodists. Saints days meant nothing to them, but neither did Lent or Holy Week. From circuit plans it appears that in most churches Good Friday passed without a religious service. In some places, however, the day was used for a rally by the temperance organisation, the Band of Hope. Easter Sunday could be used for such a purpose as the annual Sunday School anniversary. References to Pentecost or Whit Sunday are very rare.

The fact is that Methodism had its own 'church year'. The rhythm of Methodist life was punctuated with what were called 'specials'. The number of such Sundays increased over the years at the behest of Conference but the longstanding ones were the *Church Anniversary* (on or near the Sunday when the church was originally opened, with a tea meeting on the Monday or Tuesday), the *Sunday School Anniversary* (often spread over two Sundays), the *Harvest Festival* or *Thanksgiving*, the *Covenant Service* at the start of each new year, and the *Missionary Meeting*. The *Love Feast*, a feature of early Methodism, a meeting for fellowship and testimony with the eating of bread and the drinking of water from a common cup, had largely died out in Australian Methodism by the end of the nineteenth century.

The Leaders

Around 1900, it is safe to say that, especially in the country, more services were taken by local preachers than by ministers. In the Mount Barker circuit in the Adelaide Hills, for example, there were 18 services a Sunday, and the plan listed 42 laymen as preachers. Such men, in the words of the Bible Christians had to be 'soundly converted, deeply pious, possessing much scriptural knowledge, of good reputation and established with grace'.[7]

Ministers in the city normally took two services with their colleagues in the country being responsible for three or four. No vestments were worn by ministers. The usual pulpit dress was a black frock coat, and black trousers. An examination of old photographs suggests that the clerical collar was by no means universal. A small black tie on a white shirt was also common. And both could be concealed by a long beard.

Conclusion

Traditional Methodist worship has often been denigrated as nothing more than a 'hymn sandwich'. To this the rejoinder may be made that there is nothing wrong with a sandwich provided it is nourishing. Over the years Methodist services awakened faith, confirmed loyalty, inspired service and brought comfort. To adapt Charles Wesley, they kindled a flame of sacred love on the mean altars of many hearts. Whether God wants more than this may perhaps be debated.

Notes

1. *Methodist Journal* 26 July 1878.
2. Bernard L. Manning, *The Hymns of Wesley and Watts*, London, 1942 p. 13.
3. *Laws of the Australasian Wesleyan Methodist Church*, Melbourne, 1891 p. 14.
4. *Ibid.*, p. 15.
5. *Bible Christian Magazine* (SA), November 1883.
6. *South Australian Primitive Methodist*, January 1898.
7. *Bible Christian Magazine* (SA), November 1883.

2. THE ANGLICANS

David Hilliard

In 1900 every Anglican parish church in Australia held at least two services each Sunday, normally at 11 a.m. (Morning Prayer from the 1662 Book of Common Prayer), and at 6.30 or 7 p.m. (Evening Prayer or Evensong). On the first Sunday of the month ('Communion Sunday') Morning Prayer was followed by Holy Communion, though it was the usual practice for most of the congregation to leave following the sermon and the Prayer for the Church Militant. The services from the Book of Common Prayer were exactly the same as in England, which is what Anglican congregations wanted. The officiating clergyman wore a long surplice and black scarf; high churchmen wore coloured stoles at the administration of the sacraments. At both services there was a sermon, usually of fifteen or twenty minutes, though Evangelical clergy often preached for much longer. There was no standard Anglican hymn book. The most widely used collections of hymns in 1900 were *Hymns Ancient and Modern* (which had a reputation for being high church), *The Hymnal Companion to the Book of Common Prayer* and *Church Hymns*. More people went to church in the evening than in the morning, and in city and suburban churches the congregation at Sunday Evensong was almost always the largest of the week.

Anglican worship in 1900 was being influenced by the ritual practices and devotional habits that had grown out of the Oxford Movement of the 1830s and 1840s. In 1850 the pattern of Anglican worship was very much what it had been a century earlier, but, as in England and everywhere else in the Anglican world, significant changes began to occur in the second half of the nineteenth century. These changes in worship reflected a growing sacramentalism and a growing ritualism.[1] They involved the more frequent celebration of Holy Communion, the observance of major festivals such as Ascension Day and the liturgical season of Lent, the ornamentation of the altar with embroidered frontals, flowers, brass cross, two lighted candles and reredos curtains, and the introduction of ceremonial practices, such as bowing to the altar and the entry of a surpliced choir, in procession, at the beginning of the service. Music came to play a more important part in the service: prayers were intoned rather than read, and some churches developed fully choral services. At Holy Communion wafer bread was introduced, water was mixed with wine in the chalice, and the celebrant, wearing a coloured stole, took the 'eastward

position' (standing in front of the altar, facing away from the congregation), instead of the traditional 'north end'.

The most obvious evidence of growing sacramentalism within Anglicanism was the new prominence given to the service of Holy Communion. Since the 1880s, a growing number of churches, particularly in urban areas, had introduced an 'early celebration' of Holy Communion at 8 a.m. every Sunday, or almost every Sunday. This service, without hymns or sermon, was to enable the devout to receive Communion while fasting — a pious custom that was encouraged by high church clergy — before going home to have breakfast with the rest of the family, who had been enjoying their usual Sunday morning lie-in. Some churches began holding a more elaborate 'choral celebration' at 11 a.m., instead of Morning Prayer on one or two Sundays a month. As Holy Communion was celebrated more frequently than before, a higher proportion of Anglicans became at least monthly communicants. But it is difficult to generalise, for the pace of change was very uneven. In the diocese of Adelaide — which had a reputation for being 'one of the most Catholic dioceses in Australia'[2] — the new liturgical traditions had become the norm by 1900. Almost every city and suburban parish church then had a service of Holy Communion every Sunday and many of them had weekday celebrations on 'red-letter' saint's days and other festivals. In Melbourne and Sydney, on the other hand, the new ways had made little headway by 1900, and most churches in the Evangelical diocese of Sydney were to remain strongly opposed to anything that savoured of 'ritualism'.[3] Eucharistic vestments — which in this period always meant 'Catholic teaching on the Mass and the Confessional'[4] — were confined to a handful of distinctively Anglo-Catholic churches, probably no more than a dozen in the whole of Australia in 1900.

Lay Anglicans with Protestant sympathies did not approve of the changes in worship that were occurring around them. They wrote to bishops and to the newspapers, complaining of innovations that were unsettling to the regular congregation and which embodied (so they alleged) unscriptural doctrines and superstitions which the Church of England had repudiated at the Reformation. They objected to the new emphasis on the service of Holy Communion. Some claimed that the introduction of ritualistic practices was directly responsible for the fact — widely recognised in the 1890s — that women outnumbered men as regular church attenders. In 1899 Mr C. J. Sanders, an Adelaide layman who was an outspoken critic of Anglo-Catholic practices, declared that he knew of 'several men who will not attend their parish churches on account of the advanced ritual' that they found there.[5]

What were services like? What was typical? We get a vivid picture of Sunday worship in this period from a series of articles that appeared during 1894-95 in an Adelaide weekly paper *Quiz and the Lantern*. Every week for more than a year 'Quiz' attended services in Adelaide churches of almost every denomination (omitting only the German-speaking Lutherans) and wrote lively and somewhat

irreverent accounts of what he saw and heard. He went to ten city and suburban Anglican churches, ranging in churchmanship from St Andrew's, Walkerville, and St Peter's, Glenelg, which had a reputation for being 'ritualistic', through to Holy Trinity, which was 'distinctly low'. Everywhere the morning or evening service from the Book of Common Prayer was said or sung without variations — a custom which 'Quiz' found rather tiresome: 'the Church of England service is the same yesterday, today, and will be tomorrow'.[6] Lessons were read by clergy or layreaders, often in a tone of voice that 'Quiz' regarded as artificial. The 'traditions of the Church', he complained, 'seem to forbid a man to read the Bible naturally'.[7] Choirs usually comprised women, men and boys, but women played no other public part in the service.

Congregations varied greatly in their behaviour in church. Among lay Anglicans, in 1900, to kneel during prayers rather than leaning forward while remaining seated was generally regarded as a novel, rather high church, devotional habit. At Christ Church, North Adelaide, which was the church most favoured by the Adelaide gentry, 'Quiz' was struck by the easy-going style of the congregation. Many of them had a bored expression on their faces, which he interpreted as: 'We've been through all this before, and we know exactly what we have to expect. This is duty worship'.[8] At St Peter's, Glenelg, by contrast, the service was 'better rendered than customary': 'The members of the choir throw a certain amount of vigour into their work, and the congregation join in the responses and the singing with a will'.[9] At St Peter's Cathedral the choral singing was 'a treat', there was 'an air of reverence everywhere' and 'one could not fail to be impressed by the solemn character of his surroundings'.[10]

Anglican worship around 1900 was changing in a 'Catholic' direction. The pattern of worship and ceremonial that was adopted in many parishes during these years was to become dominant in Australia until the liturgical changes of the 1960s and 1970s.

Notes

1. David Hilliard, 'The Transformation of South Australian Anglicanism, c. 1880-1930'. *Journal of Religious History,* 14:1 (1986), 38-56.
2. *The Banner and Anglo-Catholic Review* (Sydney), February 1891.
3. Stephen Judd and Kenneth Cable, *Sydney Anglicans: A History of the Diocese* (Sydney: Anglican Information Office, 1987), pp. 133-34, 161-65.
4. Anselm Hughes, *The Rivers of the Flood: A Personal Account of the Catholic Revival in England in the Twentieth Century* (London: Faith Press, 1961), 34.
5. *Church News* (Adelaide), 25 August 1899, p. 9.
6. *Quiz and the Lantern,* 7 February 1895, p. 8.
7. *Quiz and the Lantern,* 17 January 1895, p. 8.
8. *Quiz and the Lantern,* 7 February 1895, p. 8.
9. *Quiz and the Lantern,* 5 September 1895, p. 8.
10. *Quiz and the Lantern,* 17 January, 1895, p. 8.

3. THE LUTHERANS

Henry Hamann

Young Heinrich was awakened from his day-dreaming by the ringing of the church bell on Saturday afternoon. He thought about what was going to happen on the coming Sunday. It would be a long service, for there was to be the baptism of the most recently born baby in the congregation. Besides, the Lord's Supper was also to be celebrated, and that did not happen very frequently, about every six or eight weeks. Then he recalled that his father and mother would be going that very evening to the confessional service, which was attended by all who intended to commune the next day. They would sing a hymn or two, a prayer would be spoken, followed by a reading from the Bible and the pastor's confessional address. Upon the confession of sins, they would proceed to the altar and kneeling there would receive the absolution from the pastor, sealed to each person by the laying on of the pastor's hands.

The next day, when Heinrich heard the bell ring again half an hour before the service was to begin, he got ready and went along with his parents to church. He entered, passing through the tiny porch or vestibule. He followed his father as he turned left, to hand up his hat on one of the pegs lining the left-hand wall as you looked at the altar. His mother, dressed in black like all the mature women, went right to sit with the women on their side of the church. As he and his father got into their pew they stood in prayer for a brief space, hands folded, and took their seats. Heinrich looked ahead of him, noticed the altar placed close against the front wall and the sentence *Heilig, heilig, heilig ist der Herr Zebaoth* (Holy, holy, holy, is the Lord of hosts) in a decorated scroll on the front wall.

His eye wandered to the hymn board, on which he noticed the customary two columns of numbers arranged under A (*alt*=old) and N (*neu*=new). Some members of the congregation had the old Breslau hymnbook with 1,968 hymns, others the new, abbreviated edition with only 744, so each hymn to be sung was indicated by two numbers. Since there was time before the bell rang again to mark the time for the service to begin, young Heinrich glanced at the old Breslau, and found there, besides the 1,968 hymns, the passion history of Jesus Christ put together from the four Gospels, also the history of the resurrection and ascension, and a history of the destruction of Jerusalem as well. Then he counted the pages of prayers for all possible occasions, for the Sundays and Festivals of the church year, for occasions of home, church, and state — 151 closely printed pages in all. Then he found there the texts of all the Gospels and Epistles read in the church services during the year, the text of the Small Catechism of Luther, which he knew by heart already, and the text of the Augsburg Confession. If he had lived now, he would have thought: 'What a book for devotion and personal and congregational edification!' And the hymnbook did actually serve a purpose like that for many church people.

But now, here was the pastor with his full black robe, relieved on the shoulders by velvet sections, and his *Beffchen*, the curious two white bands at the throat, which some people said represented the Law and the Gospel which he was to preach. The service ran its usual course, all in German, as was the case in all Lutheran churches at

the time: Invocation, Confession of sins, Kyrie, Gloria in excelsis, collect, readings Epistle and Gospel, Creed. Heinrich sat for the hymns, usually three before the sermon, stood for the rest, except for a form of kneeling during the confession — not real kneeling mostly, for the church did not provide kneelers. Some of the congregation would even kneel on the floor, turn their backs on the altar and rest arms and head on the pew where they normally sat.

During the baptismal service, Heinrich heard the exorcism preceding the confession of the Apostles' Creed by the child speaking through its sponsors —*Fahre aus, du unreiner Geist, und gib Raum dem heiligen Geist*! (Depart, you unclean spirit, and give place to the Holy Spirit!), and he looked on curiously as mother, baby in her arms, went after the baptism proper to the altar, when a hymn verse was sung, prayer offered, and the pastor blessed the kneeling mother and child.

Heinrich did not exactly look forward to the sermon, but he watched nevertheless to see the pastor mount the stairs to the pulpit. Now, there he was, high up in the church, right above the altar. He spoke for a while and then announced the theme for the sermon as well as the three parts into which the sermon theme was to be divided. Heinrich was glad that no more parts were announced, as the sermon was going to be long enough. The peppermint his father gave him might make the time seem shorter.

After the sermon, the pastor made some announcements. The General Prayer followed the collection, the bell sounding once as the pastor came to recite the Lord's Prayer.

The Lord's Supper followed the usual pattern: Preface, Sanctus, Lord's Prayer, Words of institution, Agnus Dei, followed by the distribution of the elements. Heinrich saw the men going up to receive the supper first, pausing on the way to deposit a shilling or two on the plate set out for the purpose — this was part of the pastor's income. His mother with the other women followed to receive the sacrament. Heinrich did not even think of questioning the separation of men and women in the pews and at the altar. That was the way it was.

Finally, it was all over. The bell peeled nine times, in three groups of three. The congregation rose, prayed briefly and went out pennies ready for the 'penny collection', the proceeds going for communion wine, candles, and other minor expenses connected with the carrying out of the services. Heinrich rushed off to join the other young boys of the congregation, passing between the knots of men gathered to one side of the church and the women gathered together on the other.

4. THE BAPTISTS

K. R. Manley

Earliest Baptist worship was profoundly shaped by a Puritan emphasis on the preaching of the Word. Services were marked by simplicity, spontaneity (with a special distaste for the 'read' or 'formal' prayer) and increasingly, under the influence of the Evangelical Revival, by subjectivity. During the nineteenth century worship

featured the 'long' or 'pastoral' prayer and generally was a listening rather than an active sharing. Another development was the introduction (or intrusion, as Dr E. A. Payne once suggested) of a Children's Address.[1] The older Baptist piety was increasingly modified by the revivalism of the late nineteenth century.

English Baptist visitors to Australia consistently observed that services here were remarkably similar to those 'back home'. Architecture, form of service, hymns and (frequently) preachers were all brought from Britain.

Of course there were significant variations, especially between the large city or suburban churches and the small rural church. Nonetheless the virtual uniformity of 'non-liturgical' worship is a familiar paradox so that the average Baptist would feel 'at home' in a service wherever he or she might go. Inevitably the theology, education and ability of the minister, as well as the social class of the congregation, affected the worship experience in any free church service. Also, a number of changes were being introduced about 1900 which were causing some disquiet and vigorous debate. Any attempt, therefore, to describe a 'typical' Baptist service in 1900 must recognise these realities.

The account which follows, although located in the prestigious city church of Flinders Street, Adelaide, is a composite picture based principally on contemporary descriptions as published in Baptist periodicals.[2]

Baptist Sunday morning services were invariably held at eleven o'clock. In a large city church, like Flinders Street, Adelaide, the congregation was largely middle class and would sit in family pews (although pew subscriptions had generally been discontinued). Worshippers would be greeted at the door by smiling deacons.

For fifteen minutes before the service the pipe organ (or in smaller churches, a harmonium) would be played. The fittings and furniture were plain. A painted text, such as 'O Worship the Lord in the Beauty of Holiness', would adorn the front of the church. At Flinders Street there was no pulpit (as in many churches) but a reading desk. With the gallery the church could seat about 900 people.

The side door opens and the choir (eighteen ladies and twelve gentlemen) file into their places in the choir gallery under the rostrum. The ladies wear 'little gem' hats, having left their own hats in the choir vestry. Of course all the women in the congregation are wearing hats and all the men are in dark suits. It is a hot morning and the ladies' fans, of all shades and shapes, are in constant motion.

The minister of the church is the Rev. John G. Raws, an Englishman about fifty, with a neat grey beard. He enters with 'a quiet nervous step'. He does not wear a gown or frock coat (as many of his contemporaries do) but has a ministerial collar.

Service commences with the singing of the Doxology to the 'Old Hundredth' tune. The minister leads in a brief extemporaneous invocation asking for the presence of Christ and the power of the Spirit to be sensed in the service. The choir leads the congregation in the chanting of the Lord's Prayer. This feature disturbs some simple Baptists who are not even sure that the Lord's Prayer should be prayed, let along sung, in a service. 'The ritualistic microbe is very much abroad, and

Nonconformists are not escaping its ravages', commented one critic of such 'innovations' in 1904.[3]

Hymns are selected from *The Baptist Church Hymnal,* only newly published in London in 1900. Some few churches use this as an aid to chant Psalms or the 'Te Duem'. The Children's Address which follows the opening hymn of praise is a highly moralistic tale and is followed by the children's hymn. (Some 60 hymns from the total of 802, are specially suited for 'childhood and youth'.) A responsive reading may be featured, either direct from the Bible, or in larger churches as presented in the 'Service Paper' (a recent innovation from the USA).

Whilst the offering is received the choir sings an anthem. There follows a long list of announcements, usually given either by the minister or the church secretary, and these reveal the bewildering array of activities and interests of the congregation. There may be another anthem or even a soloist and then follows the extemporaneous 'pastoral prayer'. This will include intercession for the world, overseas missions and for the sick and needy.

The Bible is read by the minister whilst the congregation follow using their own black Bibles. 'The Word of the Lord be blessed to us', the minister intones as the reading is concluded. Another hymn is sung and then the sermon, usually based on a text, is delivered with eloquence, passion and clarity. The congregation listens intently, turning up Bible references, fans swishing, children wriggling but remarkably quiet.

The sermon is followed by a brief prayer, a concluding hymn and then the Benediction is pronounced. (In some services a vesper will be sung, but not all Baptists are happy about some of these which seem rather sentimental.)

Once a month in the morning the service would be followed by a communion service. In earlier days this would have been a separate afternoon service and even now takes the form of a second service after the first has been concluded. The deacons sit solemnly around the table. One or two deacons will give thanks for the 'elements' after the minister has read an appropriate Scripture passage. Often the minister will deliver a brief homily. Children will not normally be in this service although the invitation is given to 'all those who love the Lord Jesus Christ'. The elements are taken individually to each worshipper.

Two questions have been of concern to Baptists. Most have now switched to the use of unfermented wine. The other question is whether to continue using the one cup (or several cups for a large congregation) or to change to individual glasses in a tray. Questions of hygiene have suggested this alternative and within a few years all will use this new method.

Baptisms are more likely to be held as part of an evening service. In country areas baptisms might still be conducted in a creek or dam with tents erected nearby for the convenience of the baptised. In a large city church a baptistery will be a feature of the architecture. Curtains are often used before and after the baptisms for the privacy of 'candidates'. The normal pattern is for the minister to ask the individual, usually

dressed in white, if he or she confesses Christ as Saviour and Lord and then to lower the person backwards until he or she is fully immersed. They are then helped from the baptismal pool. At a later service these people will be received into church membership at a communion service when the minister will shake hands with them ('the right hand of fellowship') and pray for them. In some churches, like Flinders Street, people do not have to be baptised in order to become members although the majority are baptised.

Evening services were the subject of much discussion in 1900. A special song service, before the main service, was becoming more popular. *Sankey's Sacred Songs and Solos* was becoming more common, although not all welcomed it. As one 1896 correspondent lamented:

> It is no more suited for *general* services than are limelight views, and to substitute it for the wealth of hymnal lore ... is as reasonable as to read Bunyan's Pilgrim Progress to the congregation instead of the New Testament. The use of Sankey's Hymns at evening services has arisen from a questionable notion that those attending need something lighter, and it is a lamentable fact that in pursuance of that idea the preaching is often reduced to the level of the hymn book.[4]

Notwithstanding this objection, evening services tended to become more evangelistically oriented, often with an after meeting at which inquirers could be counselled.

Baptist worship in 1900 then, both reflected its earlier heritage and was in a state of transition to a more evangelical and 'freer' ethos.

Notes

1. E. A. Payne, *The Fellowship of Believers*, (Carey Kingsgate, 1952), p. 96.
2. Numerous examples are found in *The Southern Baptist*. For a description of an evening service at Flinders Street see *The Southern Baptist*, 1 January 1903, p. 9.
3. *The Southern Baptist*, 2 August 1904, p. 180.
4. *The Southern Baptist*, 27 February 1896, p. 38.

5. THE CONGREGATIONALISTS

Geoffrey Barnes

In the year 1900 Congregationalists looked to the English connection for guidance in matters of worship. They were not remarkable in that because the ties of most Australians with the 'mother country' were strong. Many still spoke of 'going home to England'.

Congregationalists were middle class people, often merchants like David Jones in Sydney, who had moved up the social scale since the heady days of the gold rushes. By the turn of the century they had established themselves in pleasant suburban areas or large country towns. They were not numerous in the far-flung rural areas. They gathered for worship on Sundays often in substantial pseudo-gothic buildings which today evoke the atmosphere of the Victorian era. Church members were loyal

in their attendance at the church services, morning and evening, and looked upon going to church as an important occasion requiring somewhat formal dress. In the Pitt Street, Sydney, church one might find the deacons at the morning service in morning dress: striped trousers and black tails. Ministers dressed conservatively, often wore a black gown in the pulpit and sometimes wore the clerical collar.

In the Port Adelaide church during the ministry of the Reverend J. C. Kirby (1880-1908) the services were notable for their reverent and well-ordered character. The sermon had an exalted position; but never at the expense of prayer and the singing of hymns and anthems. The sermon came towards the end of the service, usually followed by a brief prayer, a hymn and the benediction. Kirby liked his congregation to stand for prayer as had been done in 'the olden days'.[1]

Whilst Congregationalists stressed the importance of the laity their role was largely confined to the Church Meeting: the body of members which had responsibility for governing the church and engaging in pastoral care and mission. The deacons were elected by this body to act as a kind of cabinet to share with the Minister in the oversight of the congregation. Nevertheless it was the ordained Minister who almost always led the worship and preached, and it was the Minister who presided at the sacraments, the deacons assisting at the time of Holy Communion by distributing the bread and the wine to the worshippers in the pews. Communion was celebrated once a month. The Church Meeting was normally held during the week preceding so that there was a sense in which the Church Meeting and the Communion were understood in liturgical sequence.

Like the Communion Service, the warmth of fellowship experienced in the Church Meeting was a 'means of grace'. The connection between the meeting of the covenanted members for the conduct of the business of the congregation, usually in the week before the first Sunday in the month, and the sacrament of Communion, held on the following Sunday, gave the eucharistic celebration a more intimate atmosphere than might have been the case, for example in a Presbyterian Church. The calculated casualness of worship today would not have appealed to Congregationalists in 1900; but warmth of Christian fellowship certainly would.

The character and style of the Minister of the congregation had a determining effect. (Welsh Ministers with their characteristic lilt were often beloved of Australian congregations.) Always accountable to the Church Meeting the Minister was nevertheless held in respect and expected to give leadership in the liturgy. Much of that respect stemmed from the laity's recognition of their leader's education. Camden College, founded in Sydney in 1864, expected students for the ministry to take an Arts Degree at Sydney University and then to study theology for several years. The English connection was maintained by always appointing a Principal from England. In other States it was at least expected that the Principal of the theological college would have had academic training in Britain.

Like most Australian churches, Congregationalism looked to Britain for the production and printing of hymnbooks. *The Congregational Church Hymnal*,

dating from 1887 and edited by Dr G. S. Barrett, was in common use in Australia. It was supplanted in 1916 by *The Congregational Hymnary.* If the Hymnal can be taken as a guide to Congregational hymn singing about 1900 then the 25 hymns by Isaac Watts suggest that there was no lack of good orthodox Protestant theology and Puritan sentiment. Though with 35 hymns by Charles Wesley there was liberal acknowledgement of the evangelical tradition. James Montgomery (Moravian), William Walsham Howe (Anglican) and Phillip Doddridge (Congregationalist) were well represented too. Rather than recite a creed Congregationalists preferred to confess the faith in the hymns they sang.

In the 1900s very few Ministers would have used printed prayers. Certainly the laity would expect to be led in prayer without the use of set forms. Ministers may have used W. E. Orchard's *Divine Service* (1919) or John Hunter's *Devotional Services* (7th ed., 1901). *The Book of Congregational Worship* did not appear until 1920 and we may ask whether it was distinctively Congregational at all because it was much influenced by Anglicanism and owed something to the catholic mysticism of W. E. Orchard, Congregational Minister of the King's Weigh House in London, who later became a Roman Catholic.

At the turn of the century Congregationalism continued to celebrate the means of grace as found in the sacraments. Yet the celebration of the sacraments was not influenced by liberalism. It was more important, given the emphasis on membership of the Church Meeting, to be received into membership and given the 'right hand of fellowship' than to receive baptism. Responsible church membership seemed consistent with the spirit of Protestant liberalism and so baptism was of less importance. Some members, because of conscientious objection by their parents or the convictions of their Ministers, were not baptized though later they became responsible members of the Church.

Peter John Firth, whose grandchildren and great-grandchildren grace the membership of the Uniting Church in Australia today, was a Yorkshire Congregationalist who was once in a funeral procession for an infant when they were stopped at the gate of the village churchyard by the vicar who said that as the child had not been baptized it could not be buried in consecrated ground. P. J. Firth brushed him aside saying, 'Stand out of the way or we will bury you too'.[2] Congregationalists abhorred any magical or mechanical view of the sacraments.

Such sturdy English independence of thought and religious conviction were often reflected in the places where Congregationalists worshipped in Australia round about 1900.

Notes

1. E. S. Kiek, *An Apostle in Australia*, p. 160.
2. A story told by Mr Maynard Davies, Beecroft, NSW.

6. THE ROMAN CATHOLICS *Edmund Campion*

'Mr Riley Goes to Mass, 1900'

Summer or winter, Mr Riley always went to the six o'clock Mass. Now that he was an old man, he didn't mind getting up early. To avoid clattering around the bathroom, he shaved the night before. In the morning he put on his blue suit, made a cup of tea and was up at the church before it opened.

Inside, he liked to begin his devotions by lighting a candle before the statue of Our Lady and saying a prayer for his dead Mother and Father. There was a statue of St Joseph too. Mr Riley didn't light a candle there but he always knelt for a moment and prayed to St Joseph for a happy death. In Lent, Mr Riley made the Stations of the Cross, working his way up and down the central aisle until he came to the fourteenth Station, which was where he always sat, just beneath the pulpit. On the other Sundays of the year he said the Rosary before Mass — the Glorious Mysteries, beginning with the Resurrection of Our Lord and ending with the Crowning of Our Lady as Queen of Heaven. Then he sat there, waiting for Mass to begin. He looked at the tabernacle with the red oil lamp flickering alongside it and thought of Jesus inside the tabernacle. He pictured Him as a little boy, one who was infinitely wise and powerful, one who could heal all Mr Riley's hurts. Sometimes the old man opened his prayerbook and read a prayer. The book was nearly as old as himself. It was dark with use and its prayers were as well known as boyhood friends. His favourite was an Act of Reparation to the Sacred Heart of Jesus. He didn't need to read the words, unbidden they came into his mind when he knelt at his place in church

> O Sweet Saviour, Jesus, Who in the Blessed Sacrament, where Thy presence lies hidden, never ceasest to lavish upon our souls the ineffable treasures of Thy Divine Heart, and Who for these continual benefits receivest very often in return nothing but coldness, indifference and criminal ingratitude ...

So Mr Riley waited for Mass to begin. Monsignor Keogh, an old man like himself, was always on time. But his curates were often late, if they were rostered for the six o'clock Mass — sleeping in after a sick call, Mr Riley imagined when he was in a good mood; sluggish after a late night playing cards with other young Irish priests, he imagined when he was cranky. At last the altar boy, dressed in red soutane and white surplice, came out, lit the candles and put the water and wine cruets and the Missal into place. The lights came on and out swooped the priest, green vestments today, biretta on his head and chalice at the ready. He gave the boy his biretta, bobbed to the tabernacle and arranged the chalice on the altar. Back at the foot of the altar steps the Mass began in a rattling exchange between priest and server, their backs to the congregation and seemingly intent on getting the job done as swiftly as possible.

> In Nomine Patris, et Fili, et Spiritus Sancti. Amen. Introibo ad altare Dei.
>
> Ad Deum qui laetificat juventutem meam.

Judica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo, et doloso erue me.

Quia tu es, Deus, fortitudo mea: quare me repulisti, et quare tristis incedo dum affligit me inimicus?

The staccato Latin washed over Mr Riley like a flood. Underneath it he went on with his prayers. He heard the boy negotiate the tricky lengths of the *Confiteor* ('... mea culpa, mea culpa, mea maxima culpa ...'), saw the priest mount the steps to the altar and rush through the *Kyrie*, the *Gloria* and, at the side of the altar where the Missal was, the *Collect* and the *Epistle* of the day. Then the boy went round, lifted the Missal on its heavy brass stand and carried it down the steps and up again to the other side. The congregation stood for the *Gospel*.

After it, the priest kissed the altar, turned and walked across to the pulpit. He read that Sunday's *Epistle* and *Gospel* in English (again the congregation stood for the Gospel). Next came parish notices, news items about what the parish's many societies and confraternities were up to. This always ended with a list of the dead for whom the priests had been asked to say Mass. Now Mr Riley was at his most alert, nodding at the names of old acquaintances and fellow parishioners he remembered. He always joined fervently in the prayer that ended the notices: 'May their souls and the souls of all the faithful departed, through the mercy of God, rest in peace. Amen'. Then came the sermon. Year in, year out, Monsignor Keogh preached the same sermons. Mr Riley, who had heard them for thirty years, recognised each sermon from its opening lines. Nothing changed, nothing altered, even the gestures and voice intonations were constant. It would have been an offence to right order if the monsignor had suddenly produced a new sermon. The curates were different. Sometimes they took a phrase from the Sunday Gospel and wandered around with it until they stopped; you weren't sure where they were going; sometimes they didn't seem too sure themselves — it almost seemed as if they hadn't prepared too well. At other times, they were very sure of themselves, even magisterial. This was when they spoke on some new devotion or a particular saint or the church's laws on mixed marriages or the crying need for money for the parish school. Sin wasn't often mentioned; that was left to visiting missioners from the religious orders, who were experts on sin. Fortunately no one preached very long at the Sunday Mass.

Soon, then, the priest was back at the centre of the altar, winging his way through the *Credo*. For many years Mr Riley had taken up the plate himself. He was too old for that now but he still remembered the feeling of importance a collector got as he marched to the front of the church and sent his plate passing from person to person, pretending not to see how little each put in. It made you proud to be trusted by the parish priest with such a responsible task. The only thing better was being chosen to carry the canopy over the Blessed Sacrament during the Corpus Christi procession.

While the church wardens were taking the collection the priest got on with the *Offertory*. Now his voice was unheard as he dedicated the bread and put wine and a dash of water into the chalice. The boy brought him some water and he ritually

cleansed his fingers. Suddenly he swung around and said loudly 'Orate, fratres' and some other Latin words, to which the boy responded. In all his days, Mr Riley had never fathomed why the priest at Mass should now and again twirl away from the altar, mutter some phrase to the boy and twirl back to the altar. And if you watched him, at other times you could see him make occasional gestures at the chalice. It was as if he were blessing the chalice; but, from behind, he looked like a man cutting a loaf of bread.

Meanwhile, the people were standing again as the priest swung into the rhythmical prose of the *Preface*. Mr Riley followed him up and down the rhythms until he arrived at the great crescendo of 'Sanctus, Sanctus, Sanctus', when the boy rang the altar bell and the people knelt for the *Canon of the Mass*.

At the six o'clock Mass, the *Canon* was performed in a vast silence. Later Masses would have to accommodate children and squally infants and people with hacking coughs. Early in the morning, however, there was peace. After a few minutes the boy rang his bell again, to alert them that the words of consecration ('This is My Body... This is My Blood...') were coming. At the consecration, at the elevation of the Host and of the chalice, he rang the bell again. This was the moment Mr Riley waited for. However hurried the priest, he always seemed to pause at the elevation; even in a packed church there was utter silence at those sacred moments when Mr Riley could gaze on the Host and then the chalice and murmur, 'My Lord and my God'. Thereafter the *Canon* resumed its silent flow, broken only by an abrupt 'nobis quoque peccatoribus' shouted by the priest as if to waken his dozing fellow sinners to the conclusion. At the close of the *Canon* the priest found his voice again with '... per omnia saecula saeculorum', to which the boy said 'Amen'.

And so into the Communion rite, beginning with the *Pater Noster* and more give and take between priest and server. Like most parishioners, Mr Riley rarely went to Holy Communion. Receiving the Lord was an awesome event that demanded much spiritual preparation. In fact he would not approach the altar rails for Communion unless he had first been to Confession. Instead, he made acts of spiritual communion, uniting himself in soul with Jesus present in the Host. So the people's Communion did not take long. The second collection, which followed it, took more time; it allowed the priest to cleanse the altar vessels and cover them with the chalice veil. Then came a last prayer, the dismissal ('Ite, Missa est') and a final blessing of the people. At that point — something Mr Riley had never understood — the priest went back to the side of the altar and read another Gospel passage, always the same passage, the opening verses of St John's Gospel. That done, the priest descended to the foot of the altar, recovered his biretta and led the congregation in three *Hail Marys* and other English prayers.

As the priest left the sanctuary, the people stood respectfully. It was time for Mr Riley to go home. For him the week had started well.

RECONCILIATION: A SCRIPTURAL AND THEOLOGICAL APPROACH

John Wilcken SJ

The theme of reconciliation in Christian theology is a large one. It can be seen as more or less the same as the problem of redemption, or salvation through the life, death and resurrection of Jesus Christ — and this is indeed a massive theological problem. But I do not consider it my task now to attack that problem, nor do I intend to do so. Rather, I want to try to answer the question put to me by Fr Tom Knowles in his letter to me. Having stated his hope that the first major session this morning would be 'to explore the theological basis for the churches' (plural) ministry of reconciliation', he went on:

> Given the historically divergent practice (or neglect!) of rites of reconciliation since the Reformation, and given the contemporary convergence of the Christian churches in theology and worship, what common grounding in scripture and theological tradition can we find for a credible ministry of reconciliation today?

That seems to me a well-framed question that warrants a real effort to find an answer: in our ecumenical age, what theological basis is there 'for a credible ministry of reconciliation'? My answer will be, I think, based as much on my experience of Christian life as on Scripture and tradition; but the experience of Christian life is also an important theological source. It will be for all of you to reflect on, and assess the value of, what I have to say.

First let me assemble some data on the use of the words 'reconciliation' and 'to reconcile' in the New Testament. In 1 Corinthians 7:11 Paul speaks of a woman who has been deserted by her husband, and he says: 'But if her husband leaves her, let her remain unmarried or be reconciled (*katallageto*) to her husband.' Here reconciliation means the restoration of a community of life and love. In Matthew 5:24 Jesus speaks of a person coming to the altar who remembers that his brother has something against him, and Jesus gives the directive: 'Go and first be reconciled (*diallagethi*) to your brother and then come and offer your gift'. Here the reconciliation is a restoration of a relationship of justice and friendship between two people.

The word 'reconciliation' is also used, very importantly, of the restoration of a right relationship between human beings and God. So Paul, in Romans 5:10-11, speaks of our having been enemies of God, but of our being reconciled (*katellagemen*) to Him through the death of His Son; and Paul adds that through Christ we have now received reconciliation (*katallagen*).

2 Corinthians 5:18-20 is an important passage on reconciliation. Here Paul tells us that God 'reconciled (*katallaxantos*) us to Himself through Christ and gave us the ministry of reconciliation (*katallages*); for God was in Christ reconciling (*katallasson*) the world to Himself, not counting their transgressions against them; and He gave to us the message of reconciliation (*katallages*)'. It is a question again of the restoration

of a right relationship between God and sinful human beings through the work of Christ.

A cosmic picture is presented in Colossians 1:15-20. Just as all things were created in Christ, through Christ and for Christ (v. 16), so also God wanted to reconcile (*apokatallaxai*) to himself all things through Christ — all things on earth and all things in the heavens — and he made peace through the blood of Christ's cross (v. 20). Thus reconciliation here means the restoration of right order within the cosmos, that is, the restoration of a right relationship between the cosmos and God.

This by no means complete survey will suffice on the use of the words 'reconciliation' (*katallage*) and 'to reconcile' (*katallasso* or *apokatallasso* or *diallasso*) in the New Testament. In explaining the use of these words I have constantly used the English word 'restoration', and this has been deliberate. I have described reconciliation as the restoration of a relationship. I think this is a reasonable way of speaking about the passages referred to (and these are important passages on this topic). But I also want to say that there is something unsatisfactory about this way of looking at reconciliation, and that other passages of the New Testament, though they may not mention the word 'reconciliation', nevertheless give a richer picture of the reality involved.

'Restoration' is a backward-looking word. It implies that in the beginning there was a right relationship, that this relationship broke down, and that it needs to be re-established. The goal that is aimed at is therefore the re-constitution of something that existed in the past. And, presumably, what existed in the past was a right relationship with someone — God, or a fellow human being.

Yet such a backward look scarcely accords with our experience of human life. Take our relationship with another human being: it is not as though this begins as something full and satisfying and entirely good, so that if any rifts or quarrels occur, the aim is to restore what was there in the beginning. This is certainly not my experience. A friendship with another person has to grow; in the process, problems and tensions will arise; if these are coped with appropriately, the friends will learn more about themselves and each other and thereby their relationship will deepen. In experiences of reconciliation, friends do not simply recover what they have lost: they grow to deeper levels of relationship. It is precisely through rifts and their healing that friendship grows.

There is no reason to think that the situation is different in our relationship with God. This is not something we have in its fulness at the beginning of our lives, so that any rupture of the relationship prompts us simply to seek the restoration of what was there before. Rather, our relationship with God grows through experiences of both failure and success, and we learn as much from our failures as from our successes — indeed, probably much more. As our own profound weakness becomes more evident to us, our need to trust wholeheartedly and unreservedly in God becomes more a necessity — that is to say, our relationship with God deepens. Our moral failures can be occasions for the fuller realisation of the infinite love and mercy of God.

When we look at it in this way, we can see that the Gospels constantly proclaim this message. Jesus ate with tax-collectors and sinners; and when he was challenged about this he declared that he came 'not to call the righteous but sinners' (Mark 2:15-17). The message then, apparently, is that we must be sinners if we are to be called by Jesus! The sinful woman who washed the feet of Jesus with her tears, and wiped them with her hair, was forgiven much, and so she loved much (Luke 7:36-50). Simon the Pharisee was presumably one who was forgiven little, and so he loved little. The parable of the Pharisee and the tax-collector ends in quite scandalous fashion: the sinner went home at rights with God, the one who had done all the right things did not (Luke 18:9-14a). The genuine identity of God, who is essentially merciful and forgiving, is discovered by the sinner, not by the one who saw himself as righteous.

Perhaps the most powerful and perceptive expression of this theme in the Gospels is the parable of the Prodigal Son. Through the experiences in which he sought 'the good life' away from his father's house, the younger son discovered the depth and affectionateness of his father's love for him; the elder brother, through all the apparently right actions of his life, found himself unable to appreciate his father's love and remained outside the family celebration. The younger son had grown to know his father's love through his reckless experience of riotous living. The elder brother had remained static, in a state of what appeared to be innocence, but which in reality was one of profound separation from his father. The reconciliation of the younger son was a growth to a new quality of relationship with his father; the elder brother, who apparently did not need reconciliation, remained a stranger to his father.

In a difficult but important part of the Letter to the Romans Paul seems to be speaking about this paradoxical experience. In chapter 7 he declares that it is the Law which reveals sin: 'What then shall we say? That the Law is sin? By no means. But I would not have known sin if it had not been for the Law; and I would not have known evil desire (*epithumian*) if the Law had not said: Thou shalt not desire what is evil (*ouk epithumeseis*). But sin (*harmartia*), finding an opportunity through the commandment, worked in me all kinds of evil desire. For apart from the Law, sin is dead' (vv. 7-8). Now the presupposition here is that 'sin' (*hamartia*) is in every human being. Presumably it is better to be aware of this than to be unaware of it: The Law reveals the presence of this deep-seated evil by provoking its expression in sinful acts. Once its presence is manifested through these humiliating experiences of transgression, something can be done about the healing of the evil at its source. Paul makes it quite clear that human beings by their own efforts cannot bring about this healing: 'For I do not do the good that I wish, but I put into effect the evil which I do not wish' (v. 19). It is Christ who brings about this healing. Chapter 8 celebrates the triumph of Christ over sin, and the new life that opens up for those who live 'in the Spirit', that is, for those in whom the Spirit of God dwells (v. 9).

This change to living 'in the Spirit' comes about through the work of Christ, who

was sent by God 'in the likeness of sinful flesh' (v. 3). Presumably the change actually takes effect only when people have faith, that is to say, when they accept the redemption brought by Christ. Now we can accept redemption only if we acknowledge that we need it, i.e. only if we are aware of the deep sinfulness within us. This awareness comes through the experience of our actual transgressions of the Law.

This may seem a rather gloomy way of seeing the situation. We may want to say that desire need not be evil desire, and that powerful emotions are gifts of God necessary for the wholeness of human life. We may not share the intensity of Paul's awareness of the slavery of sin, or the exhilarating joy of his celebration of freedom in Christ. Yet our experience does, I think, confirm that the maturing of love comes through coping with tensions and conflicts — tensions and conflicts which reveal the areas where growth is needed. This is true not only of human friendships, but also of our relationship with God: a growing consciousness of sinfulness is a necessary condition for a growing trust in the love and mercy of God. The saints speak of themselves as the greatest sinners. This is not just pious make-believe. Paradoxically, awareness of sin is necessary for union with God. Where sin is acknowledged, grace can abound.

A New Testament example of this spiritual growth through the awareness of sinfulness is the apostle Peter. I know it is difficult to make with confidence historical statements about the Gospel characters, but the following facts seem to be beyond reasonable dispute:

1. Peter was a God-fearing Jew.
2. He misunderstood Jesus, and was severely rebuked by him (Mark 8:31-33).
3. He denied Jesus during his Passion.
4. He was the deeply revered leader of the very early Church.

Those four statements seem to me to record the spiritual growth of Peter through the experience of his sinfulness and of God's forgiveness of him.

One could perhaps see a model for a rite of reconciliation in John 21:15-17, the threefold commission of Jesus to Peter to be the pastor of the flock. The scene surely recalls Peter's threefold denial of Jesus. Through his experience of weakness Peter has grown in humility and in love. This growth is celebrated by Jesus in an extraordinarily affirming scene: a threefold profession of love is called forth, and a great responsibility is given. The atmosphere of the scene is joy and hope. But the joy and hope are made possible by Peter's experience of sin and forgiveness.

We are here at the heart of the Gospel; and the Gospel touches something very deep in our human nature. My experience of life confirms the fact that, paradoxically, God is found in the areas of failure in one's life rather than in the areas of apparent success.

How did the Christian Church deal with the question of sin? I can give here only a few brief indications, since this question is a large one. First of all, baptism is the

primary sacrament of forgiveness. This is seen not only in Acts — where, for example, Peter says to those converted by his first sermon, 'Repent, and be baptised, each of you, in the name of Jesus Christ, for the forgiveness of your sins' (Acts 2:38); it is also true of Paul's theology of baptism in chapter 6 of Romans, where he speaks of our being joined to the death of Christ, and says, 'Our old self has been crucified with him, so that the sinful self may be destroyed, and we may no longer be slaves of sin' (Romans 6:6). There is something definitive about this forgiveness of sins in baptism.

Experience shows, however, that baptised Christians still sin. What is to be done about this? In extreme cases, the offender is excommunicated, i.e. expelled from the community. Thus Paul orders the excommunication of the incestuous man in 1 Corinthians chapter 5. Drastic though this measure is, it is still understood by Paul as directed to the salvation of the sinner, 'That his spirit may be saved on the day of the Lord' (1 Corinthians 5:5). The other purpose of excommunication is to protect the rest of the community, 'Cleanse out the old leaven, that you may be a new lump of dough' (1 Corinthians 5:7).

However, not all sins require such drastic treatment. At the end of the Letter of James the author seems to be dealing with less serious offences. He instructs the elders of the Church to pray over a sick man and anoint him with oil in the name of the Lord, and he declares, 'If he has committed sins, they will be forgiven him' (James 5:15). Then the author goes on to give what seems to be a general instruction to the Christian community, 'Therefore confess your sins to one another and pray for one another, that you may be healed' (v. 16). This seems to be a way of dealing with less serious sins within the Christian community.

On the penitential discipline of the Church through the centuries let me make some broad generalisations. In the public, canonical penance of the patristic age, the emphasis was on the excommunication of the sinner and then, after a lengthy period of public penance, reconciliation with the community. In the private penance that began in the monasteries of Ireland and spread to continental Europe, the emphasis lay — at least in the High Middle Ages — on encouraging the growth of Christian life through ridding people of the burden of their sins. It is this private penance which, in the Roman Catholic Church especially, has come down to us today. Both these systems of penitential discipline — the public penance of the patristic times and the private penance of the High Middle Ages — have had something to offer the Church, and, in appropriate situations have met the real needs of people. Nevertheless neither seems able to express the New Testament message of sin and forgiveness in a way that really touches the hearts of people today. If this is so, what is to be done?

For what they are worth, I have two suggestions to make:

1. For us today what Paul calls *hamartia*, i.e. sin in the singular, has strong social dimensions. If we are to find God in our sinfulness today, and, through the experience of forgiveness, grow in our knowledge of ourselves and of God, and

come to have a deeper relationship with God, then we need to become increasingly aware of shared sin, of social sin, of world sin. This means an acceptance of responsibility not only for ourselves and our personal salvation, but also for our world and its welfare. It is in this area that the Spirit seems to be speaking to the Church and the world in our time. How can our rites of reconciliation touch this deep sin that is in each of us and is structured in our communities and societies?

2. We Christians believe that, in some mysterious way, our forgiveness is connected with the death and resurrection of Jesus — the one whom God sent 'in the likeness of sinful flesh and for sin' (Romans 8:3), and whom God 'made sin for us that we might become the righteousness of God in him' (2 Corinthians 5:21). The crucifixion of Jesus reveals the reality and destructiveness of sin; and in the crucifixion Jesus can be seen in a special way as bearing responsibility for the world. Rites of reconciliation can helpfully be linked with this redeeming event. Holy Week, then, when the Passion and Death of Jesus are especially recalled, can be an important time for reconciliation. And Holy Week not only looks to a restoration of a relationship with God and other people; it also calls to discipleship in the following of the crucified and risen Lord.

NEWS AND INFORMATION

CONFERENCE 1988

Reconciliation and developments in liturgy were the themes for this year's Academy conference at the Sacred Heart Monastery, Croydon, Victoria.

On the first night Susan Gribben's paper *A Secular Approach to Reconciliation* at once established that reconciliation is not a return to a pre-existing situation but leads to a growth in a new relationship. Brief presentations on four denominations' views on the sacrament of reconciliation were given by Charles Sherlock, Paul Stolz, Tom Knowles and Robert Gribben. These represented the Anglican, Lutheran, Roman Catholic and Uniting Church attitudes.

A Worshipping Church: Penitent and Reconciling was the theme of the *Societas Liturgica* conference which Tom Elich attended in Brixen last year. Tom summarised the papers for the conference not because of their newness but because of their relevance to the subject being considered. A scriptural and theological view of reconciliation was given by John Wilcken. Again the difference between restoration and reconciliation emerged. Some of the difficulties faced when corporate reconciliation is desired were shown in Paul Rule's *Aboriginal Rites of Reconciliation.*

The divisions that separate our denominations were painfully obvious at communion time during the early morning eucharists. The whole conference took part in the main liturgy, one of reconciliation. Anthony Kain's guidance led to its creation with his indoor fire being both a focus and springboard for meditation.

This year's *Short reports* were a little more formal than the *Show and Tell* of last year. Members spoke about church music activities in Melbourne, guidelines for baptismal and funeral rites in the Anglican diocese of Melbourne, liturgical education programs in Western Australia, multiculturalism and the meaning of liturgical consciousness.

The annual *Austin James Memorial Lecture* of the Melbourne-based Ecumenical Liturgical Centre was held in conjunction with the conference. The lecturer was our president, D'Arcy Wood. In outlining the new *Uniting in Worship* service books he surprised many Academy members by the changes that are going on in the Uniting Church. Not only is there provision for reconciliation of individuals but now a special order of service is given for the taking of the bread and wine from the eucharist to the sick in their homes.

Our two overseas visitors spoke about current liturgical studies and objectives. Jewish-Christian liturgical interaction in the early church and sacramental anthropology were the chief subjects of Pierre-Marie Gy's conversation. John Gurrieri looked at the reform of liturgical books, the laity's role, inculturation and the need for *devout* participation in the liturgy.

New State Representatives were elected for Victoria, Tasmania and Queensland. These are Frs Joe Doolan, Brian Nichols and Tom Elich.

Next year's Academy conference will be in Brisbane. The aim is to work towards the writing of an ecumenical marriage rite for Australia.

Helen Harrison

ISSUES ARISING FROM THE 1987 MEETING OF SOCIETAS LITURGICA[1]

1. Institutionalization of Christ's Work of Reconciliation

As escatological and universal concepts are given an ecclesiological interpretation by the early Church, *reconciliatio* becomes a continuing process of restoration to Baptism rather than a unique restoration to the first innocence of creation. The Church, fellowship of those reconciled, becomes the minister of reconciliation.

2. Reconciliation and Baptism

Scriptural texts on penance (*metanoia*) were first introduced as referring to Baptism — Penance was born of Baptism. The second Penance was structured like the first with its catechumenal process of conversion punctuated by liturgical rites. This essential link between Reconciliation and Baptism emphasises the ecclesial dimension of Penance.

3. Reconciliation and Eucharist

Though the Eucharist itself is 'for the forgiveness of sins', one can still 'eat the bread and drink the cup of the Lord unworthily and so profane the body and blood of the Lord'. Rites of Reconciliation therefore restore to Eucharist those cut off from the ecclesial body of the Lord. So Penance renews the conversion of Baptism and gives new access to Eucharist.

4. Tension between Ecclesial and Individual

Penance as reconciliation highlights the ecclesial; Penance as confession highlights the individual. The latter develops as an ascetic discipline linked with spiritual direction, no longer at the edges of the Church, but as part of life in medieval Christian society. A tension arises between ecclesial and individual understandings of Penance.

5. Reconciliation as Therapy

Therapy provides associations and correspondences with Christian Reconciliation and thus uncovers the human dimensions of the Christian symbol and the human structures out of which Christian ritual grows. Rather than see therapy as a

replacement for rites of Reconciliation, however, is it not preferable to ask how Christian rites can punctuate the healing process?

6. Collective Reconciliation

The Church is a sacrament of reconciliation in the world but the Church itself is divided and in need of reconciliation. What kind of ritual reconciliation is possible between Churches? Who will reconcile whom to whom or to what? How will Eucharist (intercommunion) be related to this reconciliation of the Churches?

7. Theology of Sin

How do we understand sin? Collective reconciliation presumes the reality of corporate sin; an individual therapeutic approach to reconciliation implies a personalist view of sin; an ecclesiological understanding of penance takes particular account of the communal dimension of sin. The behavioural sciences however challenge the idea of sin by explaining human conduct in terms of the biological, psychological and societal mechanisms which determine human behaviour and therefore which excuse it.

8. Reconciliation as Sacrament

Some Churches accept Penance as a sacrament, others do not. The articulation of Penance with Baptism and Eucharist shows that not all sacraments are at the same level. Secondly, the fact that no-one would limit the Church's ministry of reconciliation to sacramental Penance raises the question of the boundaries between what is sacrament and what is not-sacrament. Finally, if a sacrament can change in form over the years as much as Penance has, what does that say about the nature of a sacrament?

9. The Structure of Society and the Forms of Reconciliation

The early Church, conscious of its difference from the rest of society, understood Penance as ecclesial Reconciliation. Individual Penance arises in medieval christendom. The Church of the twentieth century, no longer co-extensive with society and aware of injustice throughout the world, could perhaps rediscover the ecclesial social dimensions of Penance.

Tom Elich

Note

1. Eleventh Congress of Societas Liturgica, Brixen, 17-22 August 1987, 'A Worshipping Church, Penitent and Reconciling', papers published in English in *Studia Liturgica*, (1988) vol. 18, 1.

DEVELOPMENTS IN LITURGY

2. ANGLICAN CHURCH OF AUSTRALIA

Since the publication of *An Australian Prayer Book* in 1978 many people thought that the work of the Liturgical Commission had come to an end. This has not been the case. The last decade has seen an ongoing work of liturgical revision.

In the first instance the Commission submitted to General Synod in 1981 a series of liturgies for dedication of churches and other buildings, institution of clergy to their pastoral ministry/ parish, and the like. These liturgies found not much support in the Synod and were not adopted, the feeling being that they were best left to local diocesan committees to draft to meet local need.

After this, the Commission turned its attention to the rites in the new book. Feedback was sought from around the Church. It soon became apparent that some of the material in *AAPB* was not finding general approval. Many disliked the Second Form of the Collects (mainly adopted from the Roman Missal), whilst others found the Funeral Rites unsatisfactory. The Rite for the anointing of the sick was not adopted until the 1981 General Synod and it needed to be drafted into the existing liturgy of ministry to the sick. So the Commission began work on redrafting these and other portions of *AAPB* where it felt improvement was needed.

In 1985 a book of *Alternative Collects* was published. These were edited by David Frost (before his unfortunate resignation from the Commission), gathering together material from a wide variety of sources together with some original drafting. The more traditional from of the Collect was used in most cases and already these are finding a wide acceptance and approval around the country.

There have been many changes around the Church in the last decade. Children may now be welcomed as communicants and the need for more flexibility for them, young people, and other groupings with the 'average' congregation have influenced the Commission to prepare an alternative order for the eucharist. Compiled along the lines of the Fourth Order in the *Book of Common Prayer* of the Episcopal Church of the USA, the Order allows for groups to prepare the various sections of the eucharistic liturgy in a very flexible manner. Mostly the Order consists of headings to guide the preparation of a celebration. Three new Eucharistic Prayers (Great Thanksgivings) are proposed: two are a reworking of existing material from *AAPB* and the third is a new prayer, designed for use with children and young people, being simpler in language and with a repeated response throughout the prayer. This Order has recently been published, and is called 'An Outline Order'. The Commission is looking forward to responses to this new and more creative liturgical form.

This year will also see the release of other material for comment. The Calendar has been redrafted. Many of the changes proposed in the Calendar are quite minor (some moving of Commemorations and the like). However the names of many of

the Sundays are changed. It is proposed to do away with the title 'Ordinary Sunday' and adopt the titles 'Sundays after Epiphany' and 'Sundays after Pentecost'. The Sundays in the Easter Season have become Sundays *of* rather than *after* Easter, and the Great Fifty Days have been restored. The Rules concerning observance of Feasts, etc., have been clarified and somewhat simplified.

A redrafting of the Ministry to the Sick is being completed. It includes a complete rite of anointing, laying on of hands and communion with much more material from which to draw for the many and varied pastoral situations in which this ministry is used.

Also under completion at the present is a redrafting of the Funeral Liturgies. Many clergy and lay people have found the current rites in *AAPB* to be less than satisfactory. In this revision the Commission has made minor changes to the existing rite but made it a 'First Form'. A 'Second Form' has been drawn up to be far more flexible to meet the vastly different circumstances in which funerals are held and which they must address. The family of the deceased will be encouraged to take part far more in its preparation and celebration.

A little further down the track, possibly released in 1989, will be new rites for Holy Baptism and the Ordinal for deacons, priests and bishops. The deacons' ordinal has already been issued and adopted for use by General Synod. The ordinals for priests and bishops will be completed and the deacons' one slightly revised and all issued together. This ordinal will be a 'Second Form' to the one already in *AAPB* (which is a quite conservative revision of the 1662 Prayer Book).

Perhaps the most radical revision so far proposed is in the rite for Holy Baptism. The Commission has already agreed to offer the Church one united rite of Christian Initiation. At present there are rites for infants and adults separately. If the new rite is adopted this would combine the two. The rite is laid out for use at the eucharist rather than as a self-contained liturgy. Clearly this is a move to public celebration. Other proposals include a re-ordering of the post-baptismal ceremonies, the optional use of chrism and a more prominent part for sponsors.

Along with all these revisions the Anglican Commission has also played its part through Australian Consultation on Liturgy (ACOL) in the revisions of the agreed texts by English Language Liturgical Consultation (ELLC). This has raised many questions about language and liturgy and the Commission is proposing to prepare educational materials dealing with some of these matters to help parishes and other groups widen their understanding in this area.

The 1989 General Synod will be asked to what extent and in what time frame it would like to see *AAPB* revised. In the Preface to *AAPB* it is noted that the expected life-span for the book was to be 15 years. This falls due in 1993. Whether or not the Synod will authorise any revision is yet to be seen. If it does, the Commission is poised ready to carry out the Synod's wishes. However, that is all still in the future. Time will tell (as they say!)

Ron Dowling

BOOK REVIEWS

MINISTRY IN AUSTRALIAN CHURCHES

Edited by William Tabbernee. Melbourne: The Joint Board of Christian Education, 1987. Pp. 160

Students of worship will recognize this volume as one of a series generated over the last decade by the Faith and Order Commission of the Victorian Council of Churches, a series which providentially echoes the main themes of the *Baptism, Eucharist, Ministry* statement of the World Council of Churches (as well as the celebration of marriage). Readers will also recognize the tried-and-true formula of the previous volumes, a tripartite treatment opening with an historical overview, going on to a description of the practice of the principal Christian traditions represented in Australia, and concluding with a presentation of some contemporary issues for further discussion. Is it pushing recognition too far to discern here the pattern of liturgical memorial which remembers the past to energize the present in view of future horizons?

It is evident that this methodology is at once the book's strength and its weakness. It enables scholars and church representatives (twenty-two writers in all, contributing twenty-five essays) to introduce us to the historical development, contemporary shape and future possibilities of Christian ministry, but the scope of the issues dealt with precludes substantial exploration of any one question. This is not to denigrate the book, only to delineate the aim of its publishers more clearly, viz. 'to produce a resource which can help enlighten thought and discussion on ... ministry' (p. 5). This aim it fulfils admirably. It presents in a single small volume a wealth of material which would be very difficult to track down independently.

Part I, the historical section, consists of six brief chapters by local biblical scholars and church historians dealing with the major phases of development in Christian ministry from Jewish origins to nineteenth century Australia. The first three essays take us up to 500AD. The authors have processed the vast array of textual material succinctly and lucidly without betraying the complexity of the subject. The remaining three essays range more broadly in an effort to contextualize the developing forms of leadership and service within the ambit of European history. All in all, this section serves as a useful resume for the interested enquirer and a stimulus for further reading.

The body of the book, Part II, provides us with sketches on the shape of ministry in thirteen Christian bodies, ranging from the larger mainstream churches of the Catholic and Anglican tradition to the less numerous congregations of the Society of Friends and the Holy Apostolic Catholic Assyrian Church of the East. Common themes recur in these intra-mural accounts — the historical and theological

rationale for ministry in each tradition, questions of vocation, formation and commissioning, and particular issues such as the role of women in official church ministry. These contributions, each only a few pages in length, do not pretend to be either comprehensive or official statements on ministry, but in their diversity alert us to the several divergent (and indeed competing) viewpoints still operative within and between the churches, while reaffirming the commonalities.

The third and final section comprises six essays on a range of contemporary issues, each aimed not at being the last word on the subject but on the contrary at stimulating discussion, even to the extent of offering questions for debate. The variety of topics underscores the pivotal importance of ministry for the churches today — the ministry of women, ministering amid Australia's plurality of cultures, non-parochial ministries such as chaplaincies in secular institutions, and the formation of candidates for ministry. The first of these essays, by William Tabernee, the editor of the whole study, highlights five other issues raised in the earlier parts of the book — how to understand the call of all the baptized to ministry, what ordination means, what the role of the diaconate could be, as well as that of ecclesiastical oversight (episkope), and the vexed question of the mutual recognition of ministries. One might regret that each of these issues was not afforded a chapter of its own, but then we might have ended up with a dauntingly weighty tome instead of an invitingly manageable paperback! The book concludes with a useful basic bibliography, though it would have been helpful to have listed a few items of further reading in conjunction with each of the final six essays.

It should be clear that the editor and his collaborators have done us all a great service in contributing to this publication. Being modest in its aims, it should appeal to all who take interest in Christian ministry in Australia. There is no doubt that it should fulfil the hope of the editor that 'this book will be used as a resource for classroom and study groups and that it will facilitate ecumenical dialogue on ministry in Australia' (p. 8).

Tom Knowles SSS

ONLY CONNECT: WORSHIP AND LITURGY FROM THE PERSPECTIVE OF PASTORAL CARE

by Robin Green
London, Darton, Longman and Todd, 1987. Pp. 144

Robin Green is a Church of England priest with a long background in pastoral care and chaplaincy, bringing together in creative interaction his deep liturgical awareness and his insights from Jungian psychology.

His book is neither a systematic theology of worship nor a handbook of practical ideas. Its importance lies in the way Green explores the new boundaries, asking deep

and often disturbing questions about how we make connections between what we do in church and the various levels of human experience and between our whole 'self' (including the 'shadow side') and the environment of God's grace.

He redefines worship as 'the mutual giving and receiving of worth' between God and human beings so that 'God pays loving attention to us in the liturgy and we in turn are able to express the whole of our experience to God'.

It would be inadequate to think of this book as theoretical, in that Green invites us to follow through the implications of his basic thesis in a number of different aspects of liturgy and worship, using case studies of pastoral situations as the arena. The result is several tantalizing beginnings of response to these issues rather than a set of ready-made answers.

Chapters deal in turn with: Dealing with Resistance, The Eucharist, Baptism, Symbols, Grief, Language in Worship, Preaching and Leadership of Worship. One cannot read any of these chapters without being caught up with a sense of urgency and at the same time being carried along with the excitement of finding creative ways to meet the needs he describes.

He pleads with clergy to regard resistance to liturgical change as a creative opportunity and recommends an inductive methodology, through reflection on experience leading to changes 'owned' by the whole congregation.

Green affirms the liberating affect that many have found in the charismatic renewal enabling them to express feelings. He also sharply criticizes the way charismatic accentuation of the positive leads to denial of the dark side of people's nature and the repression of negative feelings. In the same vein he pleads for adequate opportunities to confess sin and receive forgiveness, claiming that many contemporary liturgies domesticate sin, taking out the sting.

Christian educators will be interested in Green's lament of the loss of the art of catechesis in the church today, pleading that lay christians need infinitely more encouragement in making connections between what happens in the liturgy and their everyday life.

His chapter on baptism is particularly illuminating to denominations experiencing tensions about the doctrine and practice of this sacrament. He really comes to grips with the issue of people with no regular church attachment seeking baptism for their children. He insists on the centrality of the doctrine of justification by faith in baptism, 'the genius of a sacrament is to liberate us from the tyranny of being religious'.

I found his most creative suggestions were for the preparation of candidates for baptism or the parents of children rather than attempt to list criteria for refusing baptism. He proposes a new model based on an inductive rather than a deductive notion of education, with a suggested outline of a series of group discussions prior to the baptism.

Perhaps the most challenging parts of this book are those chapters devoted to language, preaching and the preparation and leadership of worship. Green blasts the

deadness, sloppiness and lack of preparation by many people leading worship in a wide range of denominations today. Lay people are longing for a connection to be made between their life experiences and biblical tradition. Clergy 'who are too busy or don't know what their role is, or enjoy being put on a pedestal by their people, are not giving to their congregations what they deserve'.

The final section of his last chapter posits the christian understanding of the Trinity as a better model for the health of our society than either the individualism of the West or the collectivism of Marxism. A most provocative book which should be read by every pastor, preacher and priest!

Denis Towner

HOMILETIC: MOVES AND STRUCTURES

by David Buttrick, London, SCM Press or Philadelphia, Fortress Press, 1987 pp. xiii + 498. £17.50

I wanted to write a review of a good book on preaching for *AJL*. The sermon or homily *is* a crucial action in the making present to contemporary consciousness of the ancient inheritance, as both jaded protestants are rediscovering (not least through the three-year lectionary) and as catholics are in process of finding. Moreover, modern phenomenological studies of the ways in which language works (particularly, the ways in which *spoken* discourse differs from *written* forms), studies of metaphor, image and story, and the renewed *liturgical* understanding of the sermon, should combine, one imagines, to provoke some genuinely new insights into what William Sangster nicely called 'The Craft of the Sermon'.

It was from these points of view that I took up David Buttrick's sizeable book, *Homiletic*. The Contents page looked inviting — 'Naming and Narration', 'Image and Metaphor', Preaching as Hermeneutic' leapt up eagerly. Further, Buttrick happily appropriates the term 'phenomenlogical' to describe his approach to preaching (Preface, p. xii). Then the size, just on five hundred pages of close print, to say nothing of the mind-boggling twenty-three pages of 'Suggestions for Further Reading', seemed to clinch the deal; this should be the book to review.

Alas! Almost complete disappointment is the net result. One presumes that Buttrick has engaged with the contents of the vast bibliography he has assembled. But the chapters of his own book require that it remain a presumption. He thinks and writes as within an older style of protestantism, when the sermon was still seen as the single 'converting ordinance' within the worship service, and when sermons were still expected to have a faintly literary quality. Only in the vaguest way do the issues listed in my first paragraph (above) have any presence.

As the subtitle indicates, Buttrick divides his book into two sections called 'Moves' and 'Structures'. The first deals with the way in which each internal section

of the sermon ('a move') should develop coherently; the second addresses the matter of overall construction and style. It is to be hoped that in five hundred pages an author will say some good things. And I did appreciate Buttrick's pervasive concern that sermons should be shaped in logically and psychologically coherent ways. But you have to shift a lot of soil for the grains of gold. And the endless examples offered made me feel I wouldn't much have enjoyed the sermons they were supposed to represent.

Graham Hughes

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