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AUSTRALIAN ACADEMY OF LITURGY

# AUSTRALIAN JOURNAL OF LITURGY

*Volume 12 Number 2 2010*

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

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The cover picture was taken at Holy Trinity Church in Seaton Carew, near Hartlepool, UK, by Mark Fletcher, and is used by permission. ©All rights reserved by M R Fletcher

## Editorial

A glance at the contents of this issue may make the reader think s/he has found the liturgical equivalent of the *Times Literary Supplement* or the *New York Review of Books*. Not quite, despite the number of books reviews. It is our task to put Australian academic liturgical writing into print for our Academy members, and two of our members have contributed the lead articles, which are not unrelated and touch on the liturgical changes now before the Roman Catholic Church across the English-speaking world. Since the changes after Vatican II were so important in giving permission (and scholarship) to other churches to pursue their own liturgical renewal, it is important for the latter to know as fully as possible what the Church of Rome is doing. The issue of 'managing change' is a lively one for all of us, and the need for change, though different from tradition to tradition, is also obvious.

In the meantime, the Australian Academy, separated as members are by our notorious distances, needs to have its news, and I thank those who have contributed reports. One of the important ecumenical instruments concerning liturgy is the Australian Consultation on Liturgy (ACOL), and it is a special pleasure to publish, I think for the first time, an account of its recent meeting.

We have also hazarded change in the cover of the Journal, which has had a long and sober tradition, but must now compete for attention on long shelves of competitors. Your comments are welcome.

The gathering of books for review and the recruitment of reviewers has been in the competent hands of the Rev. Dr Charles Sherlock for many years. He has now retired to the lovely city of Bendigo, and retired from this demanding task. We thank him profoundly, and wish him well. Knowing what is being published in our field is vital, especially as real bookshops are disappearing from our cities, and discovering a title by the ancient art of browsing now barely exists. I for one don't find the same reality in looking at lists on a computer. Placing before you the contents with commentary of the latest liturgical literature is now in the hands of the Rev. Dr Stephen Burns (see *Our Contributors*), whom we warmly welcome to the *AJL* team.

Robert Gribben



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<http://www.liturgy.org.au>



## Managing Liturgical Change

by Clare V. Johnson<sup>1</sup>



People react to change in very different ways. Some run from it, others deny that it is happening. Some become very angry at the prospect of change, wanting to fight it with everything they have, while others simply acquiesce to its inevitability. A few welcome change excitedly, seeing an opportunity for growth and development. The wise person understands that change is a sign of life – change is what living things do. Dead people and dead institutions are incapable of changing

any further.

The upcoming implementation of the new English translation of the third edition of the Roman Missal (*Missale Romanum editio tertia*, hereafter MR3), due in 2011, presents the world's English-speaking Roman Catholics with the largest change to their liturgical praxis in almost 40 years. History demonstrates that managing liturgical change well, is not something at which the Roman Catholic Church has been particularly adept. The implementation of the previous major liturgical change, namely the move from the 1962 *Missale Romanum* to the *Novus ordo* of Vatican II, in general appeared to occur with little preparation or proper catechesis either for clergy or laity regarding the changes to come, despite the official procedural advice proffered by the Church in relation to implementing Vatican II's liturgical changes.<sup>2</sup> While there had been experiments<sup>3</sup> conducted in various places in the decades leading up to the move from Latin to English, from *ad orientem* to *versus populum*, from congregational observation of the priest saying Mass to that full, conscious and active participation called for in the celebration of the Vatican II liturgy, accounts indicate that the first ritual shift experienced by most people following Vatican II was abrupt and in some places occurred virtually within the space of one week to the next.<sup>4</sup>

<sup>1</sup> This paper was prepared initially to aid the National Liturgical Council in determining its recommendation to the Australian Catholic Bishops' Conference on how to implement the MR3 in Australia.

<sup>2</sup> See *Inter oecumenici*, the first instruction on the proper implementation of the Constitution on the Sacred Liturgy, issued by the Consilium of the Sacred Congregation of Rites (Sept. 26, 1964), #4. [Source: <http://www.adoremus.org/Interoecumenici.html>], (accessed June 8, 2010).]

<sup>3</sup> See: John Fenwick and Bryan Spinks, "Rediscovery, Research and Renewal: The Roman Catholic Liturgical Movement 1900-62," *Worship in Transition: The Liturgical Movement of the Twentieth Century* (New York: Continuum, 1995), 23-35. See also, R. Kevin Seasoltz, "The Liturgical Movement from 1946 until the Second Vatican Council," *New Liturgy. New Laws* (Collegeville: The Liturgical Press, 1980), 6-16.

<sup>4</sup> See James M. O'Toole, *The Faithful: A History of Catholics in America* (Cambridge MA: The Belknap Press/Harvard University Press, 2008), 204, 208.

Following on from this initial swift shift was a period of liturgical flux during which waves of changes issued forth from the Consilium charged with the task of implementing the Vatican II liturgical reforms,<sup>5</sup> until the final promulgation of Paul VI's *Missale Romanum editio typica altera* in 1975 (hereafter, MR2). Over the subsequent (almost) 40 years, the text of the MR2 has become solidly embedded in the collective procedural, declarative, kinetic, and aesthetic memories of English-speaking Roman Catholics throughout the world. Given its deep-rooted and habitual familiarity, a decision to change the text of this translation was always going to cause a certain level of disruption, unease and controversy among elements of the English-speaking church. The long and difficult revision and approval process<sup>6</sup> involved in moving from the MR2 to the MR3 over the last 23 years or so has not been without its problems or its casualties.<sup>7</sup> Further complicating the status quo is the perception from some quarters of the Church that the translation process has not been broadly consultative beyond the bishops<sup>8</sup> and/or that the final translation seeks to impose the revisionist agenda of a conservative element of the church onto all English-speaking Roman Catholics.<sup>9</sup> Widely-publicised negative reactions to the MR3, following the premature introduction of an unfinalized and unapproved version of it in South Africa in late 2008,<sup>10</sup> served to heighten feelings of unease among those already concerned about an unenthusiastic reception of and reaction to the MR3 upon its official introduction into parish practice.

<sup>5</sup> These waves of changes are documented in detail in ICEL's *Documents on the Liturgy: 1963-1979 – Conciliar, Papal and Curial Texts* (Collegeville: The Liturgical Press, 1982). In the Australian context, the archives of regional Catholic newspapers chronicle local efforts to inform the church-going public about the changes being mandated from Rome. See for example the various articles on liturgy in Brisbane's *Catholic Leader* 1964 – 1970.

<sup>6</sup> The origin of this process dates back as far as 1987, when ICEL began its work on a more thorough revision of the English translation of the Roman Missal, *editio typica altera*, according to the timeline of changes listed on the USCCB website: <http://www.usccb.org/romanmissal/>, (accessed June 8, 2010).

<sup>7</sup> For example, the ICEL revised edition of the MR2 which was approved by the USCCB in November 1996, was doomed never to receive the *recognitio* of the CDWDS because the Holy See intended to "promulgate a third edition of the *Missale Romanum* in observance of the Jubilee Year." Source: <http://www.usccb.org/romanmissal/>, (accessed June 8, 2010).

<sup>8</sup> The fact that the *Ratio Translationis for the English Language* (Vatican City: Congregation for Divine Worship and the Discipline of the Sacraments, 2007) was not published until 2007, well after the completion of the translation of the Order of Mass in 2006, is a example of the lack of consultation and transparency that has surrounded the translation process. Broad consultation on liturgical matters is not the way the Roman Catholic Church typically operates, though it must be noted that each local bishop had the opportunity to share draft versions of the translation with whomever he chose and could seek expert opinion and input on these drafts.

<sup>9</sup> Such attitudes were noted by ICEL member Archbishop Mark Coleridge in a speech given in Perth, Western Australia, Feb. 5, 2010. See: Anthony Barich, "New Missal Translation to Address Deficiencies, Bleaching," *The Record* (February 12, 2010), [http://www.therecord.com.au/site/index.php?option=com\\_content&task=view&id=1546&Itemid=27](http://www.therecord.com.au/site/index.php?option=com_content&task=view&id=1546&Itemid=27), (accessed June 8, 2010).

<sup>10</sup> See: <http://www.catholicnews.com/data/stories/cns/0901004.htm>, (accessed June 8, 2010), for details of the reaction to the premature introduction of the unapproved Missal translation in South Africa in late 2008. See also: Michelle Faul, "South Africa protest over new Catholic Mass translation," (AP, March 17, 2009), <http://www.org/articles/30501/?&place=south-africa>, (accessed June 8, 2010).



For the majority of English-speaking Catholics, there is little choice in regard to this change to our liturgical prayer – the Church hierarchy has decided this will happen and expects its decision to be carried out. The point at which a level of consultation *can* occur is in the manner in which the implementation of this pre-determined change is approached on the local level where the challenge of facilitating the large-scale behavioural change necessitated by the introduction of the MR3 must be met. Having an understanding of the process of change itself and how liturgical change in particular can be managed effectively will aid those charged with the task of anticipating and planning for the problems and practicalities of the transition process to be undertaken at all levels of the Church over the coming months and years.

### *Understanding change*

Change theorists note that people tend to resist change when it is imposed from above or from outside without consultation, and they tend not to handle change well when there is “uncertainty, concern over personal loss, and a belief that the change is not in the organization’s best interests.”<sup>11</sup> For most people change is “disruptive and is neither sought nor welcomed.”<sup>12</sup> Techniques designed to facilitate change can be hampered by “the common attitude that things should last forever and never change and that if they do change it is for the worse.”<sup>13</sup> For those with such a mindset, acceding to change appears as a betrayal.<sup>14</sup>

According to change theory, the most difficult changes to negotiate are the ones that are: “imposed without choice or participation; those that are overwhelming, going beyond one’s immediate power of accommodation; those that are illegible, their pattern confused or seemingly random; those unequal or unjust; those that are long announced, late in coming, but whose results do not match expectations,”<sup>15</sup> and changes where there has been a failure in communication and a failure to involve affected individuals in the change process. A lack of communication from leaders and a lack of participation in decisions surrounding a change, generally lead to high barriers to accepting change.<sup>16</sup> Active communication from leaders and active participation in the change process by those being asked to make the change generally result in lower barriers to accepting change.<sup>17</sup> Inevitably in any change process, there may still

<sup>11</sup> Tom Callaly and Dinesh Arya, “Organizational change management in mental health,” *Australasian Psychiatry* 13:2 (June, 2005): 120

<sup>12</sup> *Ibid.*, 122.

<sup>13</sup> Kevin Lynch, *What Time is This Place?* (Cambridge MA: MIT Press, 1972), 201.

<sup>14</sup> *Ibid.*

<sup>15</sup> *Ibid.*, 205.

<sup>16</sup> See Robert E. Levasseur, “People Skills: Change Management Tools – Lewin’s Change Model,” *Interfaces* (July-August 2001): 72

<sup>17</sup> *Ibid.*

be some barriers to change acceptance, but they need not be insurmountable if approached in a constructive, open and flexible way.

Those responsible for instigating the change and those who have been involved in its development, often have immersed themselves in the rationale for the proposed change over a period of years.<sup>18</sup> In contrast, most of those on whom the change is being imposed often have not had exposure to the rationale and have not had the time necessary to ‘get on board’ with the change prior to being asked to make that change. Psychologists Clegg and Walsh note:

Indeed, if we put users in the position where changes are pushed at them at the end of a fragmented process, and where they have little influence over design... then one might argue that ‘resistance to change’ is one of the few ways in which they can exert some control. Indeed it seems somewhat ironic to allow users relatively little say over, and control of change, and then blame them when they display adverse reactions.<sup>19</sup>

### *The Processual Nature of Change*

Large-scale behavioural change generally is not accomplished via a one-shot-deal. It is a process involving stages that need to be worked through in order to facilitate its achievement. Change theorists suggest that on the whole, people deal most successfully with change if it occurs in a planned, manageable progression. Kevin Lynch writes that: “Long-drawn-out changes will be more welcome if they come in modest, deferrable increments. We can anticipate and cope with each new increment as it arises, make occasional retreats with dignity, or increase our competence to deal with further change.”<sup>20</sup> Well in advance, signs of the change to come need to be placed prominently so that the majority of those being asked to make the change are not surprised by its appearance. The change needs to be made legible, and its implementation needs to be conducted in such a way that the next step can be inferred from the previous step, and so that the goal or end-point of the process can easily be anticipated. In order to minimise ‘transition shock’ and maximise people’s ability to deal well with the change, Lynch advises that “Certain stable landmarks... can be conserved as psychological anchors while the remainder of the environment is being transformed,”<sup>21</sup> so that partial continuity with the familiar can be preserved while the change to the new way of doing things is undergone.

<sup>18</sup> Callaly and Arya, 122.

<sup>19</sup> Chris Clegg and Susan Walsh, “Change Management: Time for a Change!” *European Journal of Work and Organizational Psychology* 13/2 (2004): 226.

<sup>20</sup> Lynch, 205.

<sup>21</sup> *Ibid.*, 198.



People are more likely to accept change if they have been properly prepared for it; when they can see a clear purpose for and a coherent logic behind it; when unified and achievable implementation strategies for making the change are presented; when they are convinced that such a change is going to enhance their life; and if they are assured that implementing this change is not going to be immensely difficult. If it is caused by others change is more likely to be accepted if it is rapid and comprehensible, if it has a clearly defined goal and if assurance is given that eventually the period of change-flux will come to an end. If a clear pattern of change (i.e., what is going to happen, why it is happening, when it will happen, by what means it will happen and who will make it happen) is signalled ahead of time, the likelihood of broad change acceptance can be increased.

### *Managing Change*

Over the last 20 years, a method for understanding and dealing with change known as 'change management' has emerged from the worlds of business and psychology. Change management is a philosophy and a set of methodologies for helping groups of people to deal with change. Developed in the early 1990s,<sup>22</sup> change management seeks to determine strategies that are designed to facilitate change within whole systems of people or organizations. Change management works by engendering high levels of involvement of those who will be most affected by a change, *in* the actual process of changing their system or way of doing things.

In a change management process, there is "a concerted effort to engage groups of people in productively working together toward identifying common ground and expanding it together."<sup>23</sup> In such a process, guided by an informed facilitator, people "collectively explore each other's assumptions, seek and expand common ground, shape a desired future, and jointly take ownership of the solution"<sup>24</sup> to what it is they are seeking (or being asked) to change.

There are dozens of different documented approaches to change management.<sup>25</sup> Change management essentially is a dialogical method which begins by announcing the fact that change is coming. Information about the change is provided to the people who are to be involved in the process of deciding how they will make the change. Within a facilitation process usually conducted over a considerable period of time set aside for group meeting and discussion, the group is invited to express their reactions to what they have heard regarding the

<sup>22</sup> Peggy Holman, Tom Devane and Steven Cady, *The Change Handbook*, 2<sup>nd</sup> ed. (San Francisco: Berrett-Koehler, 2007), 6.

<sup>23</sup> *Ibid.*, 3.

<sup>24</sup> *Ibid.*

<sup>25</sup> *Ibid.*, xii.

change to come and those reactions are duly and respectfully acknowledged. The group will then consider what the next step in implementing the change to come might be. An adept facilitator will keep the group sharply focused on a clearly-defined goal toward which they will work together.

Open and logical delineation of the boundaries within which the group can consider its options in relation to the change is an essential part of the process. Some options are not realistic for economic, organizational, resource and staffing reasons, and must be rationally discounted early on by the group so that they can determine what the viable and realistic options for consideration actually are. Once all of the options for consideration have been raised, through dialogue, a consensus among the group is determined regarding which of the implementation options they have generated will likely be supported by the majority of the group. Within such a process there will be some whose ideas are supported and others whose ideas do not garner the requisite amount of support in order to be carried forward by the group. Those whose ideas are not supported must be encouraged to try to come to a position of acceptance regarding the approach finally decided upon by the group. Once an implementation approach has been agreed to, the task of strategizing the details and planning practically for the successful execution of the change transition can begin.

It makes sense to assume that an informed group being asked to change can “crank up a strong desire to participate in decisions that affect them.”<sup>26</sup> Having a say in shaping something which affects them, means that the group of people concerned will be more likely to begin to take ownership over the change and take some responsibility for seeing it through to a positive conclusion. A change management approach done well, will educate people about the change and the justifications for making it, and will “systematically increase participation and energy while simultaneously addressing concerns” with regard to change within an organization or community.<sup>27</sup>

A change management approach potentially has wide applicability in terms of the type of transition process with which the English-speaking Roman Catholic Church is charged in implementing the MR3, and the employment of such a methodology may help to smooth this transition and increase the likelihood that the new translation eventually will be accepted and utilized effectively by all concerned.

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<sup>26</sup> *Ibid.*, 4.

<sup>27</sup> *Ibid.*, 4.



As by definition the liturgy is the work of the people of God, and what is being altered is the primary language<sup>28</sup> in which the people of God does its work, managing the change to the MR3 well is crucial, if the people are to continue performing their work of praising and worshipping God in the most effective way possible.<sup>29</sup> The move to the MR3 is not a minor change, a mere tinkering with the surface-level of the liturgy. This wholesale retranslation of the Latin typical edition changes the conceptual and imaginative categories within which the people of God express formally their relationship with God and with each other. If we accept the liturgical axiom: *lex orandi, lex credendi* (what we pray is what we believe)<sup>30</sup> then what is changing runs deeper than simply the technical words of the liturgy. Clegg and Walsh explain that "...change initiatives are systemic in nature, typically involving changes both to the technical and social system. In practice, however, the majority of organizational change programmes pay most attention to new technologies, techniques and tools, as opposed to the social (human and organizational) aspects of change."<sup>31</sup> In moving beyond focusing only (or mainly) on the technical aspects of the new translation of the liturgy, a change management approach to implementing the MR3 has the capacity to deal with both the technical and social-organizational aspects of this change.

### *Time for a new approach*

In general, the church hierarchy's implementation of liturgical change in the past has been conducted with a traditional managerial style of "command and control."<sup>32</sup> An edict is issued and compliance is expected. The church's traditional form of leadership and governance structure is "inherently change-averse,"<sup>33</sup> functioning according to a highly centralized decision-making body that gives orders and expects those orders to be obeyed.

In contrast, a modern form of corporate/business leadership often emphasizes empowerment of the followers in order to achieve common goals by working collaboratively along with their leaders. Leaders and followers together create a shared goal/vision of the future. Leaders are careful to share responsibility for achieving this goal/vision with those who must carry it out as this helps to ensure that the followers feel some sense of ownership of and responsibility for

<sup>28</sup> Liturgy encompasses a variety of ritual languages both verbal and non-verbal, but western liturgy tends to privilege verbal language above the others.

<sup>29</sup> What constitutes the 'most effective way possible' in this case has been determined for the English-speaking church by the members of the hierarchy responsible for the move to the MR3.

<sup>30</sup> The axiom *lex orandi, lex credendi* is a shortened version of the phrase *ut legem credendi lex statuat supplicandi* attributed to Prosper of Aquitaine (c.370 – c.463/465, a disciple of Augustine).

<sup>31</sup> Clegg and Walsh, 228.

<sup>32</sup> Holman, Devane and Cady, 4.

<sup>33</sup> Joan Leitzel, Candace Corvey and David Hiley, "Integrated Planning and Change Management at a Research University," *Change* (January-February 2004): 40.

that which is being changed. Modern forms of corporate leadership often focus on developing the capability of individuals in an organization to perform at their best.

Today's Catholic pew-dwellers are far less likely simply to pray, pay and obey as may well have been expected of them in the late 1960s and early 1970s. Appeals to authority do not register as strongly among younger generations and do not carry the same weight they once did with older generations. In relation to anticipated levels of acceptance of the MR3, an expectation of "religious docility of will and intellect" and "conscientious obedience"<sup>34</sup> such as can be demanded of the faithful in matters of faith and morals, or servile compliance simply because "Father says so..." is a somewhat outdated mode of thinking in terms of younger generations (particularly in the first-world west). There will be segments of English-speaking parish populations that will simply comply and obey regarding the implementation of the MR3 without asking many questions, but there are many others for whom this type of thinking is utterly foreign.

Today, large numbers of the laity are highly educated<sup>35</sup> and are far less hesitant about asking questions, seeking further information, raising concerns, expecting to have some input (in terms of what affects them and their experience of church), having their input taken seriously, and even walking out the door without a second glance if they do not feel that what is being asked of them is legible, reasonable, worthwhile and ultimately edifying. If they are not convinced of those things in relation to the MR3 implementation, they may well build high barriers of resistance to accepting this change.

One of the fundamental principles on which the change management approach is based is that "people support what they help to create. Active participation by the affected parties in the change process is the most important element of effective change."<sup>36</sup> The obvious problem with utilizing typical change management strategies in the implementation of the MR3 translation is that the end-point users of the MR3 (celebrants and most members of the assembly) in general have not been involved in crafting the new translation or in deciding that it is to be implemented; they are simply the recipients of a change into which they have had no creative input and about which they have not been consulted. Does this mean that change management techniques cannot be used or will be ineffective in aiding the transition to the MR3? No. What this means

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<sup>34</sup> Richard Gaillardetz, *By What Authority: A Primer on Scripture, the Magisterium and the Sense of the Faithful* (Collegeville: The Liturgical Press, 2003), 126.

<sup>35</sup> Holman, Devane and Cady note that "Generally speaking, the more people learn, the less likely it is they will enjoy being told what to do and how to do it," 4.

<sup>36</sup> Levasseur, 72.

is that change management techniques can only *begin* to be employed at the point and time of local implementation, which is the opportunity local liturgical leaders have to give the people a say in *one* aspect of this change they are being asked to make, namely, *how* this change is going to be implemented in their particular parish context.

In broad strokes, a ‘change management’ process for the implementation of the MR3 would involve:

1. Announcement of the change to come
2. Provision of information relating to the change, a taste/preview of the change<sup>37</sup> and a rationale underlying the change<sup>38</sup>
3. Time for reactions to the change and the information provided about it
4. Clear statement of the common goal toward which all will work together (i.e., full implementation of the MR3)<sup>39</sup>
5. Determination of a consensus on appropriate strategies for implementing the change<sup>40</sup> (opportunity for feedback and adaptation of the strategies)
6. Agreement on a timeline for the change (i.e., full implementation will be achieved by a particular date)<sup>41</sup>
7. Implementation of the change (opportunity for feedback and adaptation regarding the implementation process)
8. Embedding the new status quo (opportunity for feedback and adaptation of the change, as wide-scale use exposes any inadequacies and drawbacks therein.)

### ***Determining the most appropriate local implementation strategy***

Deciding on the process via which the change implementation is to proceed is crucial in determining the extent to which the change will be resisted or accepted by the local assembly. There are numerous process-models (with useful analogies) for consideration in deciding how to make the change to the MR3. Is there a local preference for a beheading or a slow poisoning?<sup>42</sup> Would

<sup>37</sup> Allowing people to see whole program for change before they are asked to make any changes, would enable them to grasp the entire project, and would assure them that there will be an end point to the change-process, as in general people do not deal well with being in a constant state of transition.

<sup>38</sup> If people are given an opportunity to preview the changes to come in a non-liturgical environment they would more free to ask questions about it (which they may not feel free to do in a liturgical context).

<sup>39</sup> The common goal needs to be fixed, clear and measurable so that people can see it, measure their progress toward it and anticipate its achievement.

<sup>40</sup> This is the point at which a local change-facilitator delineates the boundaries within which the group can consider its options.

<sup>41</sup> Presenting a clear timeframe for what is to come makes change comprehensible and allows for people to infer what the next step will be, and when it will happen, so that they can prepare themselves for it. The timeframe for implementing the MR3 in all Catholic parishes in Australia has been determined by the Australian Catholic Bishops' Conference.

<sup>42</sup> Lynch, 205.

the local assembly prefer to implode the building with dynamite or demolish and rebuild it brick-by-brick? Is there a preference for ‘ripping off the Bandaid’ in one swift movement or easing it off gently while immersed in a bowl of warm water?

Ideally, the people in each parish need to have input into this decision – how are *we* going to do this here? The language used by change-agents (those charged with spearheading the local implementation) needs to be inclusive – always “we,” as all are working on this together to get to *our* endpoint. Choosing to employ such a linguistic approach can help to take the heat off the local-leadership as the ‘face of change’ and can help to engender local corporate ownership of the approach to change implementation. Once a decision regarding the implementation approach at a broad level has been made by the concerned parties in the local community, then the specifics of strategising exactly how this will happen can be negotiated.

Local liturgical leaders will probably have an idea of how their local parish likely will choose to proceed with implementing the changes – implosion or brick by brick. Given that knowledge, it is a good idea to have a substantially worked-out plan ready to share with the local parish at the appropriate time (not so that the people feel ambushed yet again by a procedural *fait accompli*, but so that they can see that local leadership has invested some time in thinking about how the implementation might proceed logically and achievably at the local level and has considered how to resource it appropriately). Often people will be more accepting of a well-thought-out strategy if they have had a chance to say what they think first before that strategy is presented, and can see after some discussion, that the strategy presented will help them to make the change. Local liturgical leaders must also be prepared to alter their plan in light of the feedback offered from the local parish community, (recognising that the basic change management approach is by nature dialogic).

It is likely that the beheading, implosion or ‘ripping off of the Bandaid’ approach to implementing the MR3 may be far too abrupt and overly traumatic for many people, as such an approach would require that all of the changes to the liturgy be dealt with at once. However, this may be the preference of some communities – the key point is that whichever approach is adopted, the local community needs to be involved in making the decision about which implementation method to employ in its own parish context.

### ***Staged Roll-Out***

As was indicated earlier, according to change theory, people are far more likely to accept large changes such as the implementation of the MR3 if the change



comes in modest increments. Callaly and Arya note that: “Continuous change involves small continuous adjustments, created simultaneously across units, which accumulate and create substantial change.”<sup>43</sup> So, a staged roll-out of the changes to the liturgy is an implementation approach worth considering.<sup>44</sup> In such an approach, the local praying community would be introduced to the new translation incrementally over a period of several months, slowly adjusting to the new while gradually relinquishing the old.

It has been suggested that it usually takes at least 21 consecutive days of repetition to create a new habit.<sup>45</sup> If the people in a local parish attend liturgy once every week, they would have only a handful of in-ritual repetitions of each new segment of the MR3 before they would need to begin to implement another segment.<sup>46</sup> However, the repetition of the previous change-segments would continue as each new change-segment is added into the liturgy, gradually allowing the assembly to transition from the MR2 to the MR3 over the course of several months. If the overall implementation process is to be completed within a reasonable time-frame (i.e., not too-drawn-out), such swift transitioning may well be preferable to a slower implementation approach.

Learning to sing the MR3 using one of the new approved musical Mass-settings incorporating the MR3 texts would be a highly effective way of teaching the assembly its new liturgical texts. Many parish assemblies would already be well used to rehearsing and learning new ritual music in this manner, so introducing the MR3-translation versions of new or adapted musical settings of the Mass would come easily to such parish assemblies.

<sup>43</sup> Callaly and Arya, 121.

<sup>44</sup> Such an approach seems consonant with the approach suggested by Pope Benedict XVI for the implementation of the MR3. He stated that: “The change will need to be introduced with due sensitivity... and the opportunity for catechesis that it presents will need to be firmly grasped.... I pray that in this way any risk of confusion or bewilderment will be averted, and the change will serve instead as a springboard for a renewal and deepening of Eucharistic devotion all over the English-speaking world.” “Pope Proposes New Translation as Chance to Learn,” Zenit.org (April 28, 2010) <http://www.zenit.org/article-29072?l=english>, (accessed June 8, 2010).

<sup>45</sup> The 21-day theory has been attributed to Maxwell Maltz, who observed in *Psycho-Cybernetics: A New Way to Get More Living out of Life*, 7<sup>th</sup> ed., (New York: Pocket Books/Simon and Schuster, 1989), that it generally took 21 days for people who had had limbs amputated to stop feeling ‘phantom sensations’ from their missing limbs. From this observation, he extrapolated his theory that it took on average 21 days for a new habit to be formed. This commonly accepted theory recently has been challenged by Philippa Lally, Cornelia H.M. van Jaarsveld, Henry W.W. Potts, and Jane Wardle, “How are habits formed: Modelling habit formation in the real world,” *European Journal of Social Psychology* (July 16, 2009), online journal (see <http://www3.interscience.wiley.com/journal/122513384/abstract>, accessed June 8, 2010), who suggest that there is a large variety of timeframes within which a habit can successfully be created. The length of time it takes depends on the type of habit one is trying to create, one’s level of commitment to creating the habit, and various other factors which impact on the relationship between practice and automaticity in relation to the successful creation of a new habit. Hence, it may take considerably longer than can be anticipated, to embed the MR3 translation to the point at which it becomes ‘habitual’ among Catholic praying assemblies.

<sup>46</sup> In the case of those who attend liturgy less frequently than weekly, the transition to the new translation will be more abrupt and less processual.

The scope of change to be negotiated in the MR3 transition should not be underestimated. Beyond learning to pray the new MR3 texts for the people, the assembly also needs time to adapt to the new sound and theological/scriptural nuances of the all of the Presidential prayers,<sup>47</sup> not to mention the rhythm of the new Lectionary translation when it is finalized.

***Pre-Change, Inter-Change, Post-Change***

Planning for the implementation process as a whole ideally needs to include a long-term strategy encompassing a Pre-Change Process which prepares the local assembly for the change to come; an Inter-Change Process which monitors the assembly's acceptance of the changes during implementation, and a Post-Change Process which helps to maintain the changes (and ongoing catechesis) among the assembly once implementation is complete.

The pre-change process introduces the idea of the forthcoming change and would expose people to a taste of what is to come in a non-liturgical environment through diocesan workshops (such as are already happening in various places), parish information nights, bulletin inserts, etc. It is important that assemblies are introduced to the MR3 by meeting it, thinking it through, hearing about its rationale, anticipating its quirks, and practicing speaking and hearing the words of the new translation<sup>48</sup> well before they are actually called upon to pray it in a liturgical context. We all need a chance to 'walk around inside it' before we have to live in it. The pre-change process offers an important opportunity for pre-implementation catechesis regarding the renewal of the liturgy which is occurring via the introduction of the MR3. The pre-change process is also where there is an opportunity to invite the assembly to make an informed decision regarding how they wish to introduce the MR3 in their parish context (as a staged roll-out or all at once).

Once the implementation has begun, ideally, a dialogic inter-change process would be undertaken to determine through conversation with various members of the assembly whether the timing of the implementation is working, whether the changes are being understood and used effectively, whether the assembly members feel they need more time to get used to each stage of the roll-out, or whether they are finding the staged roll-out more irritating than helpful. This opportunity for employing "feedback loops"<sup>49</sup> would also provide a chance for local change-agents to determine whether or not the assembly is suffering from "change fatigue,"<sup>50</sup> which is a risk where there has been too much change, too

<sup>47</sup> The focus here has been only on implementing the new responses of the assembly. Deciding on the process via which the local celebrant implements the new translations of the Presidential prayers may necessitate a different approach.

<sup>48</sup> See for example, the suggestions made by Gerard Moore, "Say it out loud," *The Tablet* (8 May, 2010): 16.

<sup>49</sup> See Clegg and Walsh, 222.

<sup>50</sup> Callaly and Arya, 120.

much preparation for change, a perception of no choice in the changes to come or where the change is dragging out over too long a timeframe. Adjustments to the change-process can be made as necessary during the inter-change process.

Following the implementation, a post-change process is needed to evaluate whether or to what extent the assembly has assimilated the MR3 translation at its first introduction. The post-change process needs to determine whether there are parts of the new translation with which the assembly is having difficulty or by which they are confused, and whether these need to be taught or explained again. If this is the case, stages of the implementation can be repeated as necessary, revising the rationale, reprinting the bulletin inserts, etc., so that those who may have missed the implementation of a particular stage of the roll-out the first time can be exposed to it the second time around. Repetition of the rationale underlying the MR3 can be useful, as people need to be reminded of what these changes mean, and why we have made them, even after these changes (on the surface level at least) appear to have been made successfully. In a way similar to post-baptismal catechesis (the *mystagogical* process undertaken with neophytes), engaging in a well-developed post-change process can help to support the assembly in what may be a fragile (or possibly grudging) acceptance of the MR3 translation. It might be useful to schedule a maintenance check-up with the parish, asking the assembly to identify areas of the MR3 about which they need further information; areas which they need to re-learn or for which they need to hear the rationale again. A ‘customer-satisfaction’ survey may be useful after six months or a year to see which areas of the liturgy are in need of further catechesis.

### ***Preparing Local Liturgical Change-agents***

Those implementing the change at the grass-roots level need to be ready for the change themselves. Parish priests, pastoral associates, diocesan/parish/school liturgy resource staff all need to begin to formulate educated answers to the basic set of questions most people will have regarding the change: Who? What? Where? When? Why? How? How Much? Answering these questions personally will help leaders to determine how to respond satisfactorily when they are asked by members of the local assembly.

Front-line change-agents need to be able to communicate the objectives of this change clearly, honestly and repeatedly, and to involve those being expected to make the change in the local planning and execution of the change itself. People are more likely to accept change when it is presented to them in an attractive, coherent and logical way, and they need to ‘buy-into’ the change or they will

resist its implementation.<sup>51</sup> The attitude with which local liturgical leaders approach this task is crucial to its success. If local change-agents come across as inauthentic in asking people to make this change, its success is put at risk. Personal qualms about the translation should not be ignored, but neither should these be the first ideas that are shared with the local assembly when asking them to change their praying behaviour, lest unnecessary seeds of resistance to accepting this change be sown. Dampening or setting aside personal feelings of dislike toward the MR3 may be necessary in order for local change-agents to facilitate its successful implementation. Conversely, an over-enthusiastic or arrogant promotion of the MR3 as superior to the MR2 may well alienate members of the assembly who are strongly attached to the previous translation, setting up barriers to change acceptance.

Local change-agents have a responsibility to determine the readiness and receptivity for change of those being asked to make that change. As facilitators of this change process, local liturgical leaders may need to don a mental flack-jacket to provide some protection from the hits and bruises that may well be a part of the process. Local change-agents may be called upon to bear the brunt of local feeling over a hierarchical decision into which most have had no input.

### ***Grief Management***

It is important for local liturgical leaders to recognise that many people may grieve the loss of the MR2, their familiar liturgy, their familiar work of prayer. There are both human and praxis/technical changes to be negotiated in this transition process. People need to be able to express their feelings on this change, because many of them will care deeply about this change in their prayer life. They also need to be aided to move beyond those initial feelings, reactions and thoughts and through the stages of grief (in relation to the loss of the MR2): denial, anger, bargaining, depression, and finally acceptance.<sup>52</sup> What is crucial is that people must be permitted to reach their own conclusions in relation to the MR3. As the old saying goes, “a man convinced against his will is of the same opinion still.”

The attitude with which local liturgical leaders facilitate implementation of the MR3 may help with the grieving process to some extent. If people are permitted gradually to farewell the MR2, while concurrently they are being introduced gradually to the MR3, the transition from the old to the new may be a little easier to take. People are being asked to change/alter a pattern of ritual prayer

<sup>51</sup> Callaly and Arya note: “Ultimately resistance to change will be overcome only by making attractors to the change strong enough to overcome it,” 122.

<sup>52</sup> See Elizabeth Kübler-Ross, *On Death and Dying: What the dying have to teach doctors, nurses, clergy and their own families* (New York: Scribner, 1997).



behaviour that is so familiar as to have gotten into their bones – undergoing a bone-transplant is a slow and painful process.

There will be a need for everyone making the transition to the MR3 to be prepared to endure a considerable period of liturgical disruption in order to proceed through to the end point of full implementation. Indeed, this transition, as with most transitions, “may have a desirable conclusion and a well-considered technical order (but) may nevertheless impose frustrating temporary difficulties on the participants and appear to them to be an incomprehensible chaos.”<sup>53</sup> The knowledge that the period of change eventually will come to an end will ameliorate the sense of disruption to some extent.

What has been explored here is simply one idea of how the change to the MR3 might be managed. The manner in which each local parish ends up implementing the MR3 appropriately may well be unique to its own particular needs and circumstances. What is important is that local liturgical leaders engage in a process of practical strategizing in active dialogue with their local communities regarding how the MR3 implementation might be accomplished given the local limitations of personnel, resources, energy levels, planning ability, etc. The process via which implementation of the MR3 is accomplished will determine to a large extent the success or failure of its reception by each local parish assembly. Considering new ways of thinking about the manner in which our assemblies are encouraged to transition to the MR3 may reveal that the most appropriate strategic approach to managing this change may also be the most appropriate pastoral approach.

### **Conclusion**

According to *Sacrosanctum Concilium* what we are doing in the liturgy (especially the Eucharist), is enacting “the real nature of the true church.”<sup>54</sup> The body of Christ is only fully constituted when all of its members come together in the act of worship/liturgy. The actions and words we utilize to pray our liturgy both affect and confect our ecclesial identity. This is why changing the words with which we express our beliefs is not merely changing the liturgical ‘window-dressing’ if we take seriously the notion that “...liturgical services pertain to the whole Body of the Church. They manifest it, and have effects upon it.”<sup>55</sup> In making the transition to the new translation of the Mass, the assembly is being asked to re-imagine itself (to change its self-perception and expressed ecclesiology) through its praying of the new imaginal categories

<sup>53</sup> Lynch, 196.

<sup>54</sup> Catholic Church, “Constitution on the Sacred Liturgy *Sacrosanctum Concilium*,” in *The Liturgy Documents: A Parish Resource Volume 1* (Chicago: Liturgy Training Publications, 2004), SC#2, p.3.

<sup>55</sup> SC#26, *ibid.*, p.9.

generated by the altered words of the MR3. The way in which local change-agents approach the task of helping celebrants and assemblies to learn to pray the liturgy anew is of vital importance in achieving the goal the Catholic hierarchy has set for realisation: the successful implementation of the MR3 in every English-speaking Catholic parish.

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## The Genius of the Roman Rite: a review and a reflection

Gerard Moore



Pecklers, Keith *The Genius of the Roman Rite: the Reception and Implementation of the NEW MISSAL*. A Continuum imprint. London: Burns & Oates, 2010.

This important book allows the reader into the history of the Roman Missal before setting out the situation with regard to the new translation of the third edition of the Missal of Paul VI. There is a wisdom in this. There is too little awareness of the history and nature of the missal, leaving many of the current discussions without context. The history is covered with a deft touch, while the contemporary controversies are opened up with a reflective dispassion that stands the work in good stead.

And so to the text. The opening chapter is something of a 'must read' and renders the ongoing Roman Missal debates much service. The author carefully lays out the origins and history of the Missal, in particular its development in the early centuries of Latin language worship in Rome from the fourth century. Included here are the early influences of the religious milieu of ancient Rome, the implications of the freedom granted Christianity by Emperor Constantine, the inculturation of worship, the development of written texts and the patristic emphases in the theology of Eucharist such as food, sacrament, mystery, gifts of God. This is not the language of later medieval piety or theology. The history of the missal is continued with sections on the Gallican influence on the Roman rite (7<sup>th</sup>-12<sup>th</sup> centuries), medieval developments (13<sup>th</sup>-16<sup>th</sup> centuries) and the reforms of the Council of Trent resulting in the Missal of 1570. It is a clear, accurate, nuanced and concise description of the state of play. A caveat and a wish: I am not so convinced that the origin of the word 'collect' can be attributed mainly to the place of the prayer in stational liturgies rather than connected to the structure of the prayer itself. More importantly, it would have been good to see some more space devoted to the sense of the 'unity' of the rite as understood by figures such as Charlemagne and later Gregory VII: we should not confuse this with the prospect of uniformity that emerged with the invention of the printing press and the mass production of quality books, a hallmark of the Reformation/Counter Reformation liturgical environment.

The second chapter lays out the grounds for the Vatican II renewal of the liturgy and its implementation. This is familiar territory, handled with

competence and ease. The grounds for the renewal are set out, including the importance of participation and the possibility of a renewal which goes beyond the Roman rite. Objections to the reform are canvassed sympathetically, as are some of the failures of the reform itself. Pecklers makes it clear that all sides of the liturgical debate want worship to retain a sense of mystery. Mystery is not the preserve only of conservatives or ideologues. Chapter three takes up the question of translation. It is imperative to remember that the Roman Missal which is received in the churches in translation is not and was not conceived or written in any contemporary language. The author covers the issue of the vernacular at Vatican II, the creation of the International Commission on English in the Liturgy (ICEL), the first generation of translations under the instruction '*Comme le prévoit*', the Roman Curia's rejection of the retranslation of the Missal, the development of a new translation instrument *Liturgiam authenticam*, an new edition of the Missal, and the production of the soon to be coming texts. In all this Pecklers maintains an even hand. There is much more to be written about the ecclesiological implications of the curial interventions, particularly their blunt and often case brutal implementation. Our author avoids this, in part because the new translation of the revised edition is a *fait accompli* and so the task of faithful liturgists is to get on with it. In this the title of the book should perhaps have referred to the 'revised translation' rather than to the 'new Missal', though the book is new to some degree. It would have been interesting to have some comment on the nature of the *Ratio translationis* (p.65), which was approved in 2007 after most of the translations had been completed.

In a sense chapters four and five show that the news is not all bad. The former offers an open reading of the 2002 revision of the General Instruction of the Roman Missal. It retains the strengths of the former edition, while offering some improvements and some confusions. This is not untypical of any document of any era emerging from the Roman Curia. The latter chapter offers an initial appraisal of the new translations. It is fair and balanced, praising some good work, refraining from too early a judgment and also naming sticking points. I read this as saying that a full-blooded reception of the translation, as given to the first generation of translations in the 1970's, is unlikely, but the work will of necessity be received and be more or less faithfully implemented.

The postscript is a reminder that the future of the liturgy is the future of the church. By rendering ineffective the full voice of the world's English-speaking bishops from the process one is left to wonder whether the future both of liturgy and church will not be a bit rocky.



Clear, well written, informative and informed, this is an excellent guide to the current revisions of Missal and its (re)translation, guiding the reader with erudition, pertinent critique and fidelity to the tradition of worship.

### **Beyond the review<sup>1</sup>**

All good books give rise to further reflections, and this one is no different. While outside of the rubric for a review, Pecklers does raise the issue of the ‘genius of the Roman rite’. It may well be time that this discussion was revisited. Our author works this refrain throughout the book as a way of grounding his analysis and offering an implicit criterion of evaluation of all developments in the Missal. Yet the book shows up other dynamics at work in the missal which may bespeak of another genius. Along with this is the question of the ‘unity’ of the rite.

### **The contribution and context of Edmund Bishop**

The point of embarkation for readers of Keith’s book is Edmund Bishop’s 1899 conference paper entitled ‘The Genius of the Roman Rite’ which concluded as follows: *If I had to indicate in two or three words only the main characteristics which go to make up the genius of the Roman Rite, I should say that those characteristics were essentially soberness and sense.*<sup>2</sup> Just over six decades later the Constitution on the Sacred Liturgy took this up as ‘noble simplicity’ (SC 34). The revisers of the Roman Missal of Paul VI identified the three outstanding qualities of Roman prayer as clarity (*clarté*), concentratedness of form (*densité*) and sobriety (*sobriété*).<sup>3</sup> More recently the 2002 General Instruction of the Roman Missal refers explicitly to the qualities of noble simplicity as characteristic of Roman prayer (42, 351).<sup>4</sup>

It remains important to ask, however, about the context of the scholar’s statement? A good argument could be made for Bishop setting out the key characteristics of Roman prayer to a church that has simply received the Missal, and the Roman tradition, as the tradition and not really ventured to understand or appreciate it. In sum, the tradition was authoritative and so needed to be accepted. Bishop put his finger on why it was worth receiving, as opposed to the fact that it ought be received.

In naming sobriety and sense as essential to the Roman tradition, Bishop also provided a point of critique of prayers that were more exuberant, such as those

<sup>1</sup> My appreciation for the helpful comments on this section from B. Gasslein, J. Frauenfelder, R. Lahey and P. Turner. All responsibility for the final product lies with the author.

<sup>2</sup> The quote is taken from Pecklers, *The Genius of the Roman Rite*, 1.

<sup>3</sup> A. Dumas, “Les oraisons du nouveau Missel romain,” *Questions liturgiques* 52 (1971): 263ff.

<sup>4</sup> For the US edition of the GIRM see <http://www.usccb.org/liturgy/current/revmissal/romanien.shtml>, accessed September 3rd 2010.

originating from the Gallican and Mozarabic (Spanish) regions of the church. Again context is important. The liturgical reform of the late 19<sup>th</sup> century was infused with Guéranger's ultramontanism, which valorized the Roman rite and denigrated longstanding local rites, particularly those throughout France.<sup>5</sup> This is important for us to know a century later, as we now worship in an era characterized by the most restrictive set of authorized Missals in the entire history of the western/Roman church. The effects of Guéranger's ultramontist 'purging' of non-Roman but authentically European rites are more stark now after Vatican II than in the era of the Tridentine missal.

### A revived centralism

A great many of the theological and liturgical imperatives behind the revision of the instruments of translation for the third edition of the *Missale Romanum*, along with the translation itself, entail a revived centralism. The need to control the overall process of translation so tightly and for each translation of a prayer text to be so closely aligned to the actual Latin prayers, are proffered on the grounds of fidelity to the content and nature of the prayers. The amount of interference that the Curia placed in the way of the normal and tested translation processes, such as the remaking of ICEL, the production of *Liturgiam authenticam*<sup>6</sup> in secret, the imposition of an extra layer of curial review in *Vox clara*, and the release of an approved *Ratio translationis*<sup>7</sup> after most of the translations had been completed, are indicative of a desire to wrest control of the outcomes of the translation process from the bishops. In effect the Conferences of Bishops do the bulk of the work, and hard work it is too, but have little authority over the final outcome. By concentrating on the English speaking bishops first up, a precedent has been set for all other language groups. So what is behind this? The ecclesiological issues are momentous, particularly the authority of bishops and the validity of their role as vicars of Christ, yet my pursuit here is on the liturgical implications. Is the curial approach, then, faithful to the genius of the Roman rite?

In a sense it is. The translation stipulations of *Liturgiam authenticam* allow for a close translation of the Latin original and a clear reflection of the content, style, structure and subtleties of theology that the texts contain. Indeed the

<sup>5</sup> Guéranger is perhaps the most influential figure in the creation of the modern liturgical movement. For a sympathetic reading of his achievements see C. Johnson, *Prosper Guéranger (1805-1875): A Liturgical Theologian, An Introduction to his Liturgical Writings and Work*, Studia Anselmiana 89 (Roma: 1984).

<sup>6</sup> Congregation for Divine Worship and the Discipline of the Sacraments, fifth instruction "for the right implementation of the constitution on the sacred liturgy of the second vatican council (sacrosanctum concilium, art. 36) *liturgiam authenticam* on the use of vernacular languages in the publication of the books of the roman liturgy. [http://www.vatican.va/roman\\_curia/congregations/ccdds/documents/rc\\_con\\_ccdds\\_doc\\_20010507\\_comunicato-stampa\\_en.html](http://www.vatican.va/roman_curia/congregations/ccdds/documents/rc_con_ccdds_doc_20010507_comunicato-stampa_en.html) Accessed September 3rd 2010.

<sup>7</sup> Congregation for Divine Worship and the Discipline of the Sacraments, *Ratio translationis for the English Language* (Vatican City: 2007). This document does not seem to appear on the websites of either the Vatican or the United States Conference of Bishops.

genius of the prayers is opened up. Good Latin originals will give rise to fine translations.

Further this curial approach reflects something of the spirit of liturgical control that the fifth century Roman church insisted upon over its suffragan dioceses as exemplified in the letter of Innocent I (d. 417) to Decentius of Gubbio. A pertinent excerpt reads: *Who does not know or fails to notice what has been transmitted to the Roman church by Peter, the first of the apostles, and has been maintained up to the present? This is what all of us are to follow so that nothing is added or introduced that lacks this authority or pretends to have received its model elsewhere.*<sup>8</sup>

While the sentiment is clear it is easy to over-read this particular text and the level of control actually in play. Firstly the pope is demanding liturgical conformity in rites only of a diocese that falls directly under the Roman church's local control. Secondly, while there are singular customs in Rome at the time, there are as yet no ritual books and sets of prayers that are standardized across the city, and this papal correspondence is still within the period when presiders were creating their own prayers. Further as to any contemporary application, it must be said that the English speaking dioceses of the world and the related Conferences of Bishops are not strictly suffragan dioceses of the city of Rome. It could well be argued that the more apposite Roman precedent is that shown in the advice of Gregory I (540-604) to the reluctant Augustine of Canterbury, who was instructed to glean customs from all manner of places and mould them to the ways and cultures of those angelic Angles: *...We are not to love things for places but places for things. Accordingly, choose from each church whatever is godly, religious, and righteous. Collecting them, as it were, into a small pot, put them on the table of the English so that they also may become accustomed to them.*<sup>9</sup> A good case can be made, then, that the current curial approach has elements of Roman custom and precedence, but may not clearly reflect the genius of the Roman rite.

### **The Roman genius of 'recontextualisation'**

In taking up Edmund Bishop's seminal remarks about the sober and sensible genius of the rite there is a danger that other deeply traditional aspects of the Roman rite, some of which may well also qualify as 'genius', are left languishing. Bishop applied his broad descriptors to the quality of prayers as a

<sup>8</sup> For the text see L. Johnson, *Worship in the Early Church: An Anthology of Historical Sources*, Volume 3 (Adelaide: ATF Press, 2010), ¶ 108-A-4, number 2783.

<sup>9</sup> Johnson, *Worship in the Early Church*, Volume 4, ¶ 165-A-16, number 4243. For comment on both passages see Y. Congar, *Diversity and Communion*, (Mystic, Connecticut: Twenty Third Publications, 1985) 23-33. Folklore holds Augustine's mission to the British Isles had its genesis when Gregory encountered fair haired children for sale in the slave markets and learnt they were English, remarking that they were not 'Angles' but 'angels'.

whole rather than to the content of particular prayers. Yet alongside this rubric of style the Roman tradition has displayed a parallel genius: no prayer is so sacrosanct in content that it cannot be modified, changed, reworked or re-employed in a different context. Almost every one of the five thousand or so collect prayers in the Roman tradition, and every section of the venerable Roman Canon, has been modified throughout the history of the particular liturgical source. The subset of these prayers that has found its way into the editions of the Missal of Paul VI has also been modified, corrected, re-oriented and supplemented as per the tradition.

The current collects for Ordinary Time serve up many examples of this recontextualisation. The collect for Sunday V was originally a Lenten prayer, while the oration for Sunday XVIII is first found in association with a fast. One prayer was originally associated with the Epiphany (Sunday III), two with the feast of the Ascension (Sundays VI and XII) and two with Pentecost (Sundays XIII and XVI). Nor were all the Ordinary Time collects first used as opening prayers. Some were originally prayers *super sindonem*<sup>10</sup> (Sundays IV, VI and VIII), while the collect for Sunday V was first a Prayer over the People (*super populum*). Gleaning more broadly from across the liturgical sources, the collects for Sundays XXIII and XXVIII were from the Liturgy of the Hours.<sup>11</sup>

The extent of this is easily overlooked. In part this is because the Missal was revised based on the above mentioned decision to use the earliest text of a prayer as the most favourable exemplar of that oration, a rule applied with only a few exceptions.<sup>12</sup> This working principle was in line with a desire to return to the authentic sources. More pragmatically it was a simple and practical rule to implement, and one which happily reflected the proclivities of the textual specialists who contributed so much to the renewal of the missal and the production of the Missal of Paul VI principally because of their expertise in the sources and role in creating critical editions of the earliest sacramentaries.<sup>13</sup> But it has somewhat diverted attention from the contextual genius of the Roman rite, which has allowed its prayers to be adapted and modified according to context, often retaining though sometimes sacrificing, the valued features of sobriety and sense.

<sup>10</sup> A second collect style variable prayer found in some of the earliest Roman sacramentaries prayed after the Gospel. See J. Jungmann, *The Mass of the Roman Rite: Its Origins and Development*, Volume 1 (Westminster, Maryland: Christian Classics, 1951/1992) 485.

<sup>11</sup> For further detail see G. Moore, *Vatican II and the Collects for Ordinary Time: A Study in the Roman Missal (1975)* (Bethesda: International Scholars Press, 1998) 672-675 and particularly the table 689-694.

<sup>12</sup> See Dumas, "Les oraisons", 263. For comment see Moore, *Collects for Ordinary Time*, 674-678

<sup>13</sup> For a list of the revisers see A. Bugnini, *The Reform of the Liturgy: 1948-1975*, translated by Matthew J. O. Connell (Collegeville: The Liturgical Press, 1990) 397 footnote 10. Amongst them were P. Bruylants, the specialist on the sources of the Missal of Paul IV (the 'Tridentine' missal) as well as A. Rose, editor of critical editions of the liturgical sources.



It can be posited then that the Roman rite has a genius of ongoing contextualization. In some cases this is reflected as inculturation, in others a more simple re-modelling of prayers to reflect pertinent situations. Implicit in this is recontextualisation: Roman prayers were constantly changed as they made their way through each hand written version reflecting the needs of the client churches and monasteries. Current approaches valorise the most ancient source text, but that should not be an excuse to denigrate later avatars which need to be appreciated from the standpoint of their content and context. Further to this, the open methods of translation developed from *Comme le prévoit* are more consistent with the genius of recontextualisation than the restrictions of the latest translation instruments.

### **The ‘passivity’ of the Roman rite**

Alongside this genius for contextualization is a habit of passivity. It should not be forgotten that for the length of the second millennium and more the content of the prayers, dialogues and Roman Canon were unknown to the vast majority of believers. Indeed, thanks to the genius of Cranmer, after the Reformation many Roman prayers were more familiar to Anglican worshippers than Catholics. Further it is difficult to find a theologian in the Latin church since the close of the patristic era who has used liturgical texts as a theological source. The Constitution on the Sacred Liturgy contains such an attempt with a lonely reference to a prayer over the gifts in its second paragraph.

In point of fact, much Eucharistic theology has been against the grain of the ancient texts, particularly the medieval debates and pieties. It needs be said that the liturgical prayers only surrender their theologies through a combination of accurate translation of the Latin in conjunction with judicious interpretation and a close study of their history of revision, translations included. It remains to be seen what will eventuate when the rich theology of the orations emerges and demands to be heard.

From another perspective, the habit of passivity has meant that lacunae in the prayers have also been left without critique or correction. The Roman Canon has no explicit mention of the Holy Spirit, and perhaps no oblique inference to the Spirit either. This omission reinforces the silence in medieval western theology about the Spirit, leaving Christology regnant.<sup>14</sup> This narrowness has conceivably led to an exclusive focus on the commonly named ‘words of institution by Christ’ as the basis of the transformation of the bread and wine into the Body and Blood of Christ, both obscuring the central role of blessing

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<sup>14</sup> My thanks to Elizabeth Murray for bringing this to the fore.

itself and also eclipsing the traditional invocation of the Spirit to transform offerings and offerers.

In sum, the curial insistence on the close translation of the prayers as a means of securing the value of the theology of the prayers runs up against three objections. Firstly the Roman tradition has rarely valued the theology itself of the prayers. Secondly the theology in the prayers does not necessarily reflect current curial concerns about mystery, priesthood, Eucharistic presence, sacrifice and the nature of the church. Thirdly it absolves ecclesial bodies from appropriately critiquing and correcting tendencies in the prayers.

### **Unity and uniformity**

In the review section above I have flagged an interest in the sense implied by statements of the ‘unity of the Roman rite’. The Roman tradition bears witness to at least four different understandings of ‘unity’ with regard to liturgical texts. What follows is a rough sketch of these operating principles.

The first has been flagged above in the discussion of the response of Innocent I to his suffragan Bishop of Gubbio. It is the sense of unity that predates standardized written texts for particular communities and dioceses at large. Prior to the assembling of liturgical prayers into collections, the unity of the Eucharistic worship across the churches of Rome was more in a common understanding of the liturgy and a shared interest in its development across the city.<sup>15</sup>

A second sense of unity is found in the sixth and seventh centuries, where we see in Rome a concerted effort to collect prayers and order them into working worship books. This may have been a reaction to poor quality locally composed prayers as well as a particular movement in the then Roman culture which valued ‘antiquities’ and so resulted in the collection and use of ‘old’ prayer texts especially those with attributed to distinguished authors. We have copies of at least two different liturgical collections from the city which were in use at the same time. The Gregorian Sacramentary tradition represents books used by the pope both at the Lateran and throughout the city for the celebration of the annual round of stational liturgies. The Gelasian Sacramentary contains sets of prayers that were used in the parishes of the city.<sup>16</sup> The papal book and the parish book were quite different, though many prayers were shared across both

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<sup>15</sup> For some commentary on this period see A. Bouley, *From Freedom to Formula: The Evolution of the Eucharistic Prayer from Oral Improvisation to Written Texts*, Studies in Christian Antiquity 21 (Washington: Catholic University of America, 1981).

<sup>16</sup> For an introduction to each of these books, see E. Palazzo, *A History of Liturgical Books: from the beginning to the thirteenth century*, A Pueblo Book (Collegeville: Liturgical Press, 1998) 42-55.

texts. Here we have an example of a unified rite with divergent forms and prayers all coexisting in Rome itself.

During the pontificate of Hadrian I (d. 795), the emperor Charlemagne sought to use the papal sacramentary as a means of unifying and consolidating his empire. He requested from the pope a copy of the sacramentary used by the saintly Gregory I, and on receiving an old papal sacramentary set it up as the exemplar for all future sacramentaries in the realm. The subsequent uniformity achieved should not be overplayed. The 'gregorian' text was found deficient, and was soon corrected and supplemented. Monasteries and churches could not afford to jettison their own liturgical books, and so added any new prayers to old manuscripts. When new manuscripts were commissioned, local variations and requirements were included. As a result the western church found itself with a unified rite prayed through divergent sacramentaries with their own forms and prayers. This was the unity of a 'family of texts' rather than the dominance of a single standard book. The imperative for unity, however, was driven by political factors and not a desire for liturgical purity for its own sake.

The invention of the printing press allowed for a third sense of unity, one closer to our own expectations. The 1570 Missal of Pius V, emerging from the outworkings of the Council of Trent, was used to implement the reform of Catholic worship through the promulgation of a single Missal affordable to all churches. Nevertheless the church acknowledged that unity of worship was properly allowed within a diversity of traditional forms. The tridentine missal did not automatically displace any missals that had two hundred years of history and use behind them. Consequently the era from 1570 till 1970 was characterized by a variety of missals, especially those of ancient dioceses and longstanding religious orders. While printing meant that liturgical books became 'fixed', excluding the many variations and permutations provided by the technology of the scriptorium, there was still variety. In essence, the climate of the reformation and the arrival of the press brought unity and uniformity closer, and enabled both to be closely regulated and monitored. The underlying quest for unity was perhaps more ecclesial than directly liturgical, though the production of the Missal of Pius V did reform previous poor worship practices and orations.

There appears to be a fourth understanding of 'unity' at play. The reform of the Roman Missal in obedience to the decrees of the Second Vatican Council led to the promulgation of the Latin Missal of Paul VI (1970) and its translation into the languages of the world. Further, these vernacular editions contained prayers that were peculiar to that language. In English there was a complete alternative set of opening prayers. Other language groups also had alternative opening

collects, some of which were directly related to passages from the Sunday cycle of readings. On the surface there appeared to be a diversity of texts with a unifying Latin *editio typica*. Yet the number of types of Latin missal were now extremely limited, with the Roman Missal, the Ambrosian Missal for the dioceses that used the Milanese rites, and the highly localized Mozarabic rite. More recently the highly inculturated Zairean Rite has been added, but only after officially and defensively titled the “Roman Missal for Use in the Dioceses of Zaire”.<sup>17</sup> Clearly some recent permissions to use revisions of the Tridentine Missal complicate the picture slightly. In effect the unity of the Roman rite had been restricted to the Roman Missal, and diversity was reflected in the translations and adaptations made by the Conferences of Bishops. This flexibility from the Conferences of Bishops was abolished under ordinances in *Liturgiam authenticam*. Consequently the unity of the Roman rite as regards the Roman Missal is now reduced to strict uniform adherence and translation of the single Latin *editio typica*. It is difficult to see how well this ‘unity as conformity’ dynamic embodies the tradition of the Missal, and how sustainable it is in a pluriform world and church.

### Conclusion

Keith Peckler’s excellent introduction to the background of the new translation of the third edition of the Roman Missal gives prominence to Edmund Bishop’s evaluation of the characteristic style of ancient Roman orations. This revival of the ‘genius’ of the Roman rite should give rise to further consideration of the characteristics of Roman liturgical texts across history. In particular there is need to recognize the ‘genius’ of contextualization in this history, alongside a dynamic of ‘passivity’, both of which appear to be keys to unearthing the treasures of the rite. Furthermore the current translation regimen gives rise to deeper discussion which brings the full force of the tradition to the question of ‘unity’ within the Roman rite.

<sup>17</sup> See N.C. Egbulem, *The Power of Africentric Celebrations: Inspirations from the Zairean Liturgy* (New York: Crossroad, 1996).

## A Word from the President

### The Rev. Dr David Pitman

When you receive this issue of the *AJL*, the detailed planning for our Conference in January will be almost completed. We have no doubt that this will be a stimulating and timely event both for the Academy and the wider church in Australia.



You will be aware from earlier advertising that our theme is, "Worship in Small Congregations". The growing number of small congregations within all the denominations represented in the Academy presents significant challenges for the leadership of worship and the celebration of the sacraments, both now and into the future.

We are very much looking forward to the contribution from each of our keynote speakers.

The Rev. Dr Gerard Kelly, President of the Catholic Institute of Sydney, will deliver the keynote address on Tuesday morning and will offer theological and ecclesiological framework for our reflection on the major theme.



Gerard is a priest of the Archdiocese of Sydney. He joined the Academic staff of the Institute in 1980 and, apart from a break to undertake doctoral studies has taught there ever since. His research interests include ecclesiology, with a particular focus on Christian unity, and baptism and eucharist and their significance for the unity of the church.

The Rev. Dr David Orr OSB will deliver the public lecture on Tuesday evening. David is a member of the Benedictine community and has done his doctoral studies at the Pontifical Institute of Liturgy on the Priesthood of the Faithful. He has continued to teach in tertiary institutes and work in various parish formation programs. Currently he is pastor of the Catholic Parish of Arcadia.



He will address us on the topic: "You are a priest forever" - lessons from our traditions and practices regarding the Priesthood of the Faithful. He plans to offer a brief review of scripture and the works of Augustine and to look at pastoral issues that face the various ecclesial communities today: particularly



the inclusion of the laity in the life and worship of the Church and the question of lay presidency at Eucharist. His intent is that this will be of help to small congregations gathering for Sunday worship.



Pastor Ross Neville, Rural Consultant for Evangelism and Mission with the NSW Uniting Church Board of Mission, will offer the keynote address on Wednesday morning and provide an overview of the current situation and how the challenges involved can best be addressed.

Ross had a background in farming, teaching and counselling before taking up his current role. He has been part of the Uniting Church since its inception and has exercised a variety of ministries within it. He has been a lay preacher for 38 years and has been preaching and leading worship in both small and much larger congregations. For the past 9 years he has been travelling around the state of NSW and beyond working with well over 200 different congregations and faith communities. In this role he has led worship in many different styles.

As always, we are looking for contributions from members of the Academy. The Tuesday afternoon program is given over to the presentation of papers by members. The Conference also offers a unique opportunity for networking and catching up with old friends. The Wednesday afternoon excursion will connect us with small congregations in a number of different contexts and the Conference Dinner will offer both culinary excellence and fine entertainment.

An early-bird discount of \$50 is available if you register by the end of October, but a late fee applies for registrations received after the 15 December. Conference information, registration form and details regarding submissions for presentation of papers can be accessed via the Academy website.

As an ecumenical body we rejoice with those who will celebrate the canonization of Blessed Mary MacKillop on the 17 October, Australia's first Roman Catholic saint and pray that this will be a happy and holy occasion. And...

*For all the saints who from their labours rest,  
who to the world their Lord by faith confessed,  
your name, O Jesus, be forever blessed.  
Hallelujah!*

(William Walsham How, 1823-97)

In my capacity as Convenor of the Uniting Church Assembly Working Group on Worship (our Liturgical Commission), I am pleased to convey the news that shortly a new *Uniting in Worship 2* CD-Rom will be on sale. It contains everything that is in the book, along with a host of other liturgical resources, ready-to-use powerpoint presentations and a number of background articles. This new CD has been reconfigured to provide a very user-friendly interface that allows for easy links to all of the material. Media Com, based in Adelaide, will market the CD on behalf of the Assembly.

The Working Group is engaged in a number of other projects, including the preparation of a Eucharistic liturgy for use in small congregations and faith communities, and the translation of liturgical resources into languages other than English to meet the needs of the growing number of multi-cross cultural Uniting Church congregations.

On behalf of the AAL Council I send greetings and best wishes to all our members and readers.

*David Pitman*



## AUSTRALIAN ACADEMY OF LITURGY

### THE ACADEMY'S 2011 NATIONAL CONFERENCE

17 - 20 January

Trinity College, University of Melbourne, Parkville

Theme: **WORSHIP IN SMALL CONGREGATIONS**

(with or without the presence of an ordained person.)

The growing number of small congregations within all the denominations represented in the Academy presents significant challenges for the leadership of worship and the celebration of the sacraments, both now and into the future.

### KEYNOTE SPEAKERS

Rev. Dr Gerard Kelly, President of the Catholic Institute of Sydney will deliver the keynote address on Tuesday morning and will offer a theological and ecclesiological framework for our reflection on the major theme.

Pastor Ross Neville, Rural Consultant for Evangelism and Mission with the NSW Uniting Church Board of Mission, will offer the keynote address on Wednesday morning and provide an overview of the current situation and how the challenges involved can best be addressed.

The Tuesday night public lecture will be delivered by Fr (Dr) David Orr OSB., from the Benedictine Community in Sydney, a long time member of the Academy. David will focus in his address on the priesthood of the people of God.

There will be ample opportunity to engage in conversation with our speakers, and with each other, in the context of the Conference.

**Registration** by 15 December: <http://www.liturgy.org.au> or

Academy Secretary: Ms Elizabeth Harrington, GPO Box 282, Brisbane Qld 4001

Email: [harringtone@litcom.net.au](mailto:harringtone@litcom.net.au)

## Reports from the Chapters

The **New South Wales** Chapter has continued to meet every second month with some lively discussion on various aspects of worship in small communities from the articles suggested by the Council and from personal experience. Inevitably some of that discussion has been around the new Roman Catholic Missal translation. In particular Gerard Moore shared with us his reflection and response to Keith Pecklers' book, *The Genius of the Roman Rite: the Reception and Implementation of the NEW MISSAL*. This gave us much food for thought and discussion.

The **Queensland** chapter meets at St Francis Theological College, Milton, on the first Tuesday of alternate months. This year, most discussions have taken up aspects of the 2011 conference theme; however, at the August meeting, John Fitz-Herbert led an engaging discussion on the book, *A Century of Prayer for Christian Unity* edited by Catherine E Clifford Eerdmans, 2009.

The **Tasmanian** Chapter has had some lively meetings in 2010 in preparation for the Melbourne AAL Conference next year. Most members have had considerable involvement in working with small communities, including those without ordained ministers in residence. Meetings have featured presentations by members of different traditions outlining the ecclesiology, approach to formation and pastoral issues associated with lay led Sunday worship. Parish surveys and leaders' training materials have also been presented. The discussion has highlighted interesting points of difference and convergence among the Christian traditions.

The **Western Australian** Chapter September meeting we almost had a full house! Our youngest member there was only 15 weeks old – Abby, adored baby of Andrew and Angela (Bendotti) Gorman. Angela Gorman is also very pleased with the development of the Australian Pastoral Musicians Network <http://www.apmn.org.au> which has been established with the help of Russell Hardiman and *Pastoral Liturgy* funds. *Pastoral Liturgy* has moved house and is now centred at Notre Dame University and Angela McCarthy has joined the editorial committee along with Prof Matthew Ogilvie and Fr Vincent Glynn. All formation articles are available online through the university website. Our oldest member, David Barry, from the Benedictine Community of New Norcia is retiring this year. He has travelled the journey to Perth for our meetings for many years now and so for his last meeting this year we are all going up to New Norcia. One of our members, Ron Larkin, has just been made the Moderator-elect for the Uniting Church in Western Australia. Besides all this coming and going we had a wonderful meeting with a vibrant discussion centred on Robert Gribben's article from *Christian Worship in Australia*.

## Recent Studies

The Ministerial and Congregational Singing of Chant: A Study of Practices and Perceptions in the Catholic Archdiocese of Melbourne.

Abstract from PhD Thesis (Completed and Accepted 2010)

### Paul Taylor



This dissertation investigates the singing of chant by priests and people during Sunday Mass and the Church's liturgical year in the Catholic Archdiocese of Melbourne, in addition to the perceptions held by pastoral ministers concerning the use of chant in the post-Conciliar liturgy. The dissertation was a response to a call for field studies of liturgical music in Catholic parishes in order to supplement the historical

and musicological studies that have dominated liturgical music scholarship during the past century. The study was also undertaken in order to assess the extent to which the Second Vatican Council's vision of music in the liturgy, particularly the use of Gregorian chant, has been preserved in the Church's reformed liturgical rites.

Data for the research was generated by two surveys. In the first (distributed to all 226 parishes in the Archdiocese with a return rate of 61%) participants were asked to indicate which chant settings of liturgical texts, hymns and Mass settings are sung with information regarding when and by whom. In addition, participants were asked to provide data on music ministries, music budget allocation, instruments used and the educational background of priests, pastoral associates and parish musicians. The second qualitative survey was conducted with a representative group of 34 pastoral ministers (12 priests, 10 pastoral associates and 12 musicians) whose responses to 29 questions were collated under various themes representing their predominant perceptions about chant. Responses were then analysed in relation to official Catholic Church documents and perceptions expressed in various scholarly sources throughout the English-speaking world.

A major finding of this study is that most of the ministerial chants that can be sung during Mass are only sung in a minority of parishes surveyed. However, a relatively small repertory of ministerial chants is widely sung in the parishes surveyed during the most solemn times of the Mass and liturgical year. An especially important finding is that chant is generally perceived to be liturgically valuable because of its inherent simplicity, its association with Catholic tradition and identity, and its capacity to evoke solemnity,



transcendence, congregational unity and participation, thus harmonizing with the central aims of the Second Vatican Council's liturgical reforms.

Presbyteral Services of Ordination, 1977-1995: The Uniting Church in Australia 'within the faith and unity of the One Holy Catholic and Apostolic Church'.

**Paul Walton**



This thesis examines whether the presbyteral ordination rite of the Uniting Church conforms to acceptable ecumenical practice in the western Christian tradition and thereby supports the claim that its presbyters are ordained as ministers in the Church catholic. It looks at the period 1977-1995, a particularly active time for the Commission on

Liturgy in the writing of services of ordination.

The Uniting Church in Australia declares that it 'lives and works within the faith and unity of the One Holy Catholic and Apostolic Church' (*Basis of Union*, para. 2).

One consequence of this declaration is its claim to ordain its ministers of the Word (presbyters) as ministers in the Church catholic. This thesis examines whether the course that the Uniting Church has taken in its liturgical practices of ordination of ministers of the Word has been consistent with its own assertions; or whether, while still continuing to make the same claims, the Uniting Church has paid insufficient attention to the witness of the Church catholic.

The Uniting Church was formed as a Church that found the Faith in the sources received from the Church catholic—in Christ the Word, in the scriptures, in the Apostles' and Nicene Creeds, and in its foundational documents from the Protestant Reformation and the Wesleyan revival. Consistent with this, the members of the Joint Commission on Church Union sought to establish a ministry accepted by all, with a threefold ordering of bishops, presbyters and deacons. This goal proved elusive. The full working out of this vision involved a proposed Concordat with the Church of South India. That Church would be invited to send bishops to ordain bishops in the Uniting Church, so that the sign of apostolic succession would be both given and received by the new Church.

The Joint Committee on Church Union was unable to agree on this proposal, and so it was stillborn.

The Joint Committee could then have aimed lower, for a form of ordained ministry that was more narrowly-rooted in the traditions stemming from the Reformation and the Wesleyan revival. However, the ordination rite of the Uniting Church from 1977 onwards has seen ordination as conferred in the name of Christ through the authority of the presbytery 'by prayer and the laying on of hands in the presence of a worshipping congregation', as mandated by the *Basis of Union* (para. 14(a)). It has also located ordination within the context of the eucharist; neither practice was inevitable, given that neither is practised by all Reformed churches.

In examining the question of whether the presbyteral ordination rite of the Uniting Church in the period 1977-1995 supports the claim that its presbyters are ordained as ministers in the Church of God, attention has been paid to the framework of James Puglisi. Puglisi's schema of the process of admission to ordained ministry provides a *lingua franca* for this process from different traditions, and the thesis will show that the various revisions of the Uniting Church's rite of ordination follow this framework.

The principle of *lex orandi, lex credendi* is worked out in the Uniting Church predominantly by the conforming of liturgy to doctrinal statement. In the 1992 service this relationship of doctrine and liturgy was stretched almost to breaking point, though the Commission on Liturgy sought to mitigate the effects of the decision of the Sixth Assembly in 1991 (summarised as 'one ordination, two accreditations') that marked a distancing from the practice of the Church catholic. The Uniting Church's commitment to having as ecumenically recognisable a ministry as possible is shown in the correction of this anomaly at the very first opportunity, at the Seventh Assembly in 1994.

As part of the background to the analysis of the Uniting Church's claims to the ordination of its presbyters as part of the Church catholic, the forms that ministry took in the New Testament and early Church period are sketched, along with a discussion of ministry in various streams of the Protestant Reformation. Liturgies from the *Apostolic Tradition* attributed to Hippolytus, dating from perhaps the third-century, through the Reformation to the present day are also examined, particularly those that influenced the writing of Uniting Church liturgies.

The various versions of the Uniting Church rite of ordination are commented upon, interspersed with a discussion of the debate that was occurring at the time

in the Uniting Church Assembly, and—in the case of *Baptism, Eucharist and Ministry*—ecumenically.

The diaconate was renewed by the Sixth Assembly in 1991, which was implemented in an idiosyncratic way, by ordaining to ‘ministry in Christ’s church’ and then ‘accrediting’ to the ministry of the Word or the diaconate. Had this form of commissioning for ministry become entrenched in the Uniting Church, this thesis argues that the Uniting Church would not be able to sustain the claim that it ordained ministers of the Word into the ministry of the Church catholic. However, the Seventh Assembly in 1994 overturned this decision, and re-established the ministry of the Word as a separate ordination.

This thesis concludes that because the form of the rite conforms to acceptable ecumenical practice in the western Christian tradition, and because the decision of the Seventh Assembly in 1994 enabled a restoration of ordination by prayer and the imposition of hands, the Uniting Church can indeed make the claim that it ordains its ministers of the Word as ministers of the Church catholic.



Lay and ordained hands are laid on with prayer at the ordination of a Minister of the Word at the Uniting Church (Church of All Nations), Carlton, Victoria.

## The Australian Consultation on Liturgy (ACOL)

ACOL is an important part of the ecumenical liturgical conversation in Australia. It arose in the early consultations about liturgical revision in the 1970s, when an informal group of ecumenical representatives was called together at Trinity College, University of Melbourne, by the Anglican Liturgical Commission, to advise it during the preparation of what was to be *An Australian Prayer Book* (1978). The first meeting was on October 12 1976, chaired by Archbishop John Grindrod. The group has met annually since then, reconstituted of liturgists formally appointed by the member churches, and adopting the present name. From ACOL, representatives have been part of the English Language Liturgical Consultation (ELLC) and thus involved in the international scene, fully engaged in the development of common texts and translations. Reports on current work are tabled and discussed at each meeting: it is thus a review of liturgical work in and beyond Australia, including music and hymnody, and we are delighted to publish a report of the 2010 meeting here. The report is in two parts: the first, contributed by one of the Roman Catholic members, Fr Paul Bird (Sydney), and the second, some additional notes by the Secretary of the Consultation, the Rev. Martin Wright (Uniting Church, Rochester, Vic.). We thank them both. (Ed.)

### Melbourne, June 10-11, 2010

#### Present:

*Anglican:* Ron Dowling, Colleen O'Reilly; *Baptist:* Nathan Nettleton; *Catholic:* Paul Bird, Elizabeth Harrington; *Greek Orthodox:* Chris Dimolianis; *Lutheran:* Linards Jansons; *Salvation Army:* David Mundy; *Uniting:* Anita Munro, Kerry Pierce, Paul Walton; *Secretary:* Martin Wright.

#### Catholic Report

In presenting news from the Catholic Church, we gave a brief report on several topics: the efforts to have a new edition of the Sunday Lectionary based on the New Revised Standard Version approved in time to be introduced with the new edition of the Missal; the arrangements for celebrating the canonisation of Mary MacKillop on October 17; the development of a list of hymns suitable for use in liturgy; and the appointment of a National Liturgical Art and Architecture Board.

However, most of the time for the Catholic report was devoted to a demonstration of the proposed interactive DVD 'Become One Body, One Spirit, in Christ'. This demonstration was given by Adele Howard from Fraynetwork. Adele explained that the DVD has been designed to provide an introduction to the new edition of the Missal in the context of a general explanation of the Eucharist. She then showed samples from the various sections of the DVD. The members of the different denominations responded positively to the presentation. While the sections about the new edition of the Missal were not directly relevant to them, they saw opportunities for using elements of the DVD with their own congregations to help people appreciate the history and celebration of the Eucharist and how the Eucharist is meant to be linked with everyday Christian living.

### **Baptist Worship**

Nathan Nettleton noted that Baptists often look at prayer services from a missionary perspective of how they might connect with people who are not regular church-goers. They seldom look at services from the point of view of traditional liturgical practice. However, he also noted some developments in recent years that show a growing appreciation of values from liturgical tradition. These include the use of prayers of intercession as a prominent feature of services and the choice of songs with more theological richness.

### **Greek Orthodox Hymns**

Chris Dimolianis referred to a book and CD called 'Learning Greek Orthodox Hymns', recently published by St Andrews Orthodox Press. This contains 40 of the most popular hymns used in the liturgy. The texts are provided in Greek, with a transliteration into Roman characters showing the modern pronunciation and a translation into English.

### **Salvation Army Song Book**

David Mundy spoke of the preparation of a new edition of the Salvation Army Song Book, representing 'the Army's sung theology'.



## **Uniting Church Translations**

Paul Walton referred to the translation of Uniting Church liturgical texts from English into Korean, Tongan, Samoan, Fijian and Indonesian.

*Paul Bird*

### **Additional Notes on the June Meeting of ACOL**

#### **Lutheran**

The Commission on Worship has been much occupied in recent years with materials for the daily office. They are now at a stage of consolidation, making resources more widely available, especially through the web, and educating about their use. Another priority at the moment is materials and education for small congregations, especially where lay leadership is involved. Matters presently under general discussion in the church include infant communion, the exorcism rite within infant baptism, and the place of the epiclesis within the eucharistic prayer.

#### **Anglican**

Significant matters on which the Liturgy Commission has worked include liturgical resources in relation to the environment (continued); resources to support marriage (continued); materials for use when children are present (continued); an adaptation of Holy Baptism (for candidates unable to answer for themselves); supplementary and new texts for Holy Communion services; and lectionary and calendar matters, including a new Introduction to the annual Lectionary book, outlining the pattern of readings more fully, and improvements to its layout. Newly adapted forms of Holy Baptism, now available for “trial use”, were circulated.

#### **Greek Orthodox**

The Archdiocesan Committee on the Translation of Liturgical Texts will shortly publish a new translation of the Funeral Service, and is working on a new translation of the Marriage Service.

## **Uniting**

The Working Group on Worship has prepared materials related to the funeral service for distribution to funeral directors and families planning a funeral. They have also recently prepared 'A Very Short Guide to the Service of the Lord's Day' and are working on various other educational materials.

## **Salvation Army**

Developments include '24/7 Prayer', where congregations pledge to pray constantly for periods ranging from one to seven days, and the establishment of house churches. Worship styles vary, but resources are being prepared and researched with a focus on alternative/sensory worship, creative arts and sacred space.

## **Fr Gregory Manly**

The death of Fr Gregory Manly on February 9 was acknowledged with sadness. A Passionist actively involved in ecumenical liturgical study in Melbourne, Fr Manly was one of the key teachers who helped implement the reformed liturgy after Vatican II, and was especially interested in liturgical participation.

*Martin Wright, Secretary, ACOL*

## Book Reviews

Ruth A. Meyers and Paul Gibson, (eds), *Worship-Shaped Life: Liturgical Formation and the People of God*, Norwich: Canterbury Press, 2010, ISBN 9781848250079 p/b pp xviii+138

This volume brings together papers read at the International Anglican Liturgical Consultation held in Cuddesdon, Oxford in 2003, along with a more recent introduction by Archbishop Rowan Williams, and an appendix outlining the history of this Consultation by Cynthia Botha. The theme of the book is the capacity of weekly liturgy to provide formation for the people of God, and the challenges which confront liturgical formation in a movement as variegated as the Anglican Communion. The seven chapters represent perspectives from Europe, Africa, North America and Asia, though some are self-consciously trying to show how local forms are not easily transferable. The bibliographies at the end of each chapter and the 'Further Reading' section at the end of the book are most useful, neither too detailed nor too brief.

It is assumed here that the liturgy is powerful to shape belief and action, though sometimes this belief is helpfully expounded, according to the writer's context. It was refreshing that commitments to sterile liturgical tradition with no organic bearing to the host culture were critiqued, alongside appeal to the value of tried and tested forms which stand prophetically outside the host culture. A warning against liturgical de-formation, with particular reference to patronizing colonial experience, was quite sharp (14, 50). The book addresses not just the ways in which weekly liturgy provides formation for those participating, but also how leaders of the liturgy themselves may be formed in the seminary or theological college for their later parochial leadership (p xvi). It was in this area that I was most stimulated to think of improvements to my own college's training for liturgical leadership: the suggestion of filming the service leader in Chapel (as we do preachers for homiletics classes) would appear to be a most fruitful initiative.

I appreciated the argument in Mark Earey's chapter that the language of *participation* is less helpful than the vocabulary of *engagement* when it comes to assessing to what degree the liturgy was the work of the people (52). This chapter on liturgical formation and education was the most satisfying of all, not only due to the transferability of his concepts, but because he allowed for different levels of participation beyond the verbal, and drew on dramaturgical analogies to defend the value of both Evensong in a Cathedral and the worship of a mega-church. The service of worship 'can be seen as not just a *jigsaw puzzle* but a *journey*' (51). It is the overall impact of the shape and flow of the

service which is ultimately formative, and not merely the historical credentials of any given element.

The least satisfying chapter was by Solomon Amusan, in which pre-Christian Yoruba religious practice in Nigeria was described to suggest a more universal shape inherent in all spiritual gathering. I was uncomfortable with assumptions elsewhere concerning the power of music to help us ‘participate in revelation’ (58), or the language of ‘holiness’ being used in extravagant ways to summarize the experience of worship (59). In his chapter on meaning-making, Juan Oliver argued for the promotion of words in worship which are ambiguous and dreamlike, and therefore enriching, and spoke against words which are didactic or clear (10-11). This seems to me to be at odds with his later expectation that we be ‘courageous enough to ask of every liturgical detail’ how it functioned then and how it functions now to avoid colonializing oppression (15). Ambiguity can allow the denial of accountability for the impact of words.

The book honestly faces tensions in the Anglican Communion between centralized and decentralized authority when addressing questions of uniformity in liturgical practice. Current debates concerning the place of confirmation in the church’s catechistic toolbox, and the encouragement we give to children and to youth to be full members of the local congregation, are also helpfully dealt with. The cost for so slender a volume puts it out of reach of many readers, making it an important purchase for libraries. The Reformation heritage of much Anglican liturgy was neglected here, expecting the liturgy to form the people of God in preparation for justice at the coming of the Kingdom, but not in appreciation of the gift of justification in present experience. Its appeal to the wisdom of ongoing theological discussion in liturgical matters is of course to be valued (102).

*Rhys Bezzant*

Lucy Winkett: *Our Sound is Our Wound: Contemplative Listening in a Noisy World*, London: Continuum, 2009, ISBN 9780826439215, 160pp + Foreword by Rowan Williams

The gramophone, then radio, television and now MP3 players--let alone factories, trains, cars and trucks--these have steadily changed the soundscapes within which most western people live. Silence is no longer the default setting for our ears, but has to have time and place set aside for it (including in church).

More, perpetual sound has become an instrument of torture, for example in the use of repetitive and discordant music at Guantanamo Bay.

Sound has become our 'wound', argues Lucy Winkett. What does it mean to listen in such an environment, one which would have been quite unfamiliar to the first 19 centuries of Christians? To listen not only for words, or meaning-making sounds, but just to listen--including to the sounds human beings make? Lucy Winkett is a trained musician, theologian and pastor, who wrote this book whilst ministering at St Paul's Cathedral in London (she has since moved to St James', Piccadilly) amid one of the most intrusive soundscapes of the modern world. As a musician, she is keenly attuned to sound, and in this Lent book--appropriate for that season, but suitable for reading at any time--she explores the verbal, musical and wider range of sounds, and what God calls us to in response to this 'wound' which we inflict through it.

'The Sound of Scripture' opens the book--perhaps a predictable place to start, but Winkett focuses on the importance of 'hearing' more than 'reading/studying'. Interestingly, this echoes the point made by Thomas Cranmer in 'Concerning the Service of the Church', his foreword to the *Book of Common Prayer*. Chapters on the sound of lament, freedom and resurrection follow--each blending scriptural text and theological reflection with the realities of contemporary living, folding harsh realities into recognition of God's life-giving music in the gospel. Winkett's reflections are readable, challenging and inspiring, gathered together in a final chapter of great beauty, moving the reader to a new appreciation of 1 Corinthians 13. But it is the penultimate chapter which made my ears to tingle (as it were): 'The Sound of the Angels'. Robbie Williams' pop song, 'Angels', is often played at English funerals, Winkett points out. 'Do you believe in angels?' is a question children may well ask adults today, with the revival of interest in the faerie dimension of reality, and hit songs about it. Winkett asks a much better question: 'Do you hear the angels sing?' And not only at Christmas, but in the longing of creation for its liberation, in expectation of God's transforming Word in which all things are reconciled, things in earth and things in the heavens.

Lucy Winkett has penned a highly attractive, ear-opening book. No wonder the Archbishop of Canterbury, who writes the Foreword, chose it as his Lent book for 2010. I commend it warmly.

*Charles Sherlock*



Todd E. Johnson and Siobhán Garrigan (eds), *Common Worship in Theological Education*, Eugene, OR: Pickwick Publications, 2010, ISBN 139781608990450, 199 + xii pp

*Common Worship in Theological Education* is an excellent collection of robust essays on the manifold tensions that gather around seminary chapels: for example, between formation and self-expression, unity and diversity, and the relationship of (perhaps mandatory) chapel and the (largely voluntaristic) cultures of local congregations. Teachers (and many students) of liturgy do not need to be convinced that these tensions sometimes rub up into friction and pain--such persons are themselves caught up in the dynamics. This book uncovers a 'history of failure' to attend to the role of worship in the formation of the church's ministers. Rather, a silence, reflecting lack of interest, overwhelms both historical and contemporary enquiry into the issues.

After making this recognition, the collection begins to redress the absence it has detected. It refuses to settle for the too-often-found arrangement which relegates worship to 'extra-curricular' 'community activities'. Yet whilst strongly contesting that arrangement, the ten chapters offer no one way that trumps others, but rather suggest a range of questions and themes that, if the significance of chapel worship is not to be missed, need to be addressed in each place in its particularity. So the essays reflect on different kinds of settings--from a 'prayer book context' to a 'multi-denominational seminary', with the editors themselves being based at Fuller Seminary (Johnson) and Yale University (Garrigan, since publication having moved to Exeter University, UK). They focus on different liturgical media (so music, space) and particular rites (eucharist), and they engage a range of images (territory, laboratory, political arena). Naturally, formation is a recurring theme, powerfully focused in Ron Anderson's chapter, which in a version prior to the one presented here, seems to have been a catalyst for the whole collection. The sequence of essays comes to a close with a moving *tour de force* by Siobhán Garrigan, on accrediting worship as part of the academic curriculum. Juxtaposed to one another, Anderson and Garrigan's pieces push together in a jolting collision emphases which are oftentimes left unrelated in the practice of seminary life.

This strong suite of essays comes from an ecumenical team, and has broad ecumenical import. Some interesting stylistic features are worth highlighting: the editors are named first alternately in turn (Johnson on the cover and spine, Garrigan on the first page and re. cataloguing data, etc)--in a feat which some publishers strongly to resist. It is possible, of course, that this feature is an editorial or production 'mistake', but if that is the case, it is, in my view, a

happy mistake, appropriate to a collaborative collection that enfolds the depth of conversation found in this book. Another notable stylistic feature is that editorial material is kept to an absolutely bare minimum, perhaps again to heighten the sense of the book being a wide, collaborative conversation; or perhaps a response to the fact that editorial work rarely evokes DEEWR (or equivalent research recognition) points for academics engaged in certain kinds of important work.

For sure, the issues addressed in this anthology are wider than the North American context from which it comes, not least because essays tackle literature which has already found a wider audience--like the Carnegie Foundation-sponsored *Educating Clergy* (Charles Foster et al, Jossey-Bass, 2005) and the Lilly Foundation spin-off *For Life Abundant* (Dorothy C. Bass et al, Eerdmans, 2008). Although it is not named, Australian readers can make their own connections with *Uncovering Theology* (Charles Sherlock et al, ATF, 2009), in which a focus on 'teaching and learning' in Australia--including 'formation for Christian ministry' (*Uncovering Theology*, pp.232-3)--omits explicit questions about worship. So *Common Worship in Theological Education* can fruitfully be read as suggesting where *Uncovering Theology's* ideas might go next.

Because chapel is indeed important for 'integrating' theological learning, and yet a setting in which an under-explored, sometimes barely acknowledged, 'implicit curriculum' can scupper explicit teaching not just in liturgical studies but also in other disciplines, this is a book that theological faculties should be encouraged to read, probably along with the students being formed one way or another, for better or worse, by their shared experience of chapel. There is much to be gained from engagement with this book, which will yield no easy answers but provoke much thought.

*Stephen Burns*

Andrew D. Mayes, *Spirituality in Ministerial Formation*, Cardiff, Wales: University of Wales Press, 2009, ISBN 9780708322246, 235pp.

*Spirituality in Ministerial Formation* can very well be read alongside *Common Worship in Theological Education*. It has little to say about worship *per se*, but a great deal of very helpful material on the wider milieu of ministerial formation. Written by the Course Director at St George's College, Jerusalem whilst he was a Director of Continuing Ministerial Education in Chichester

Diocese in the Church of England, it is a version of his doctoral thesis presented to the university whose press now publish this. Although singly authored, it embraces an impressive ecumenical breadth, tracing Roman Catholic, Anglican, Free Church and Orthodox patterns of formation (and the especially close Church of England/Free Church alliances in much English formation for ministry), framed by wider discussion of long-term historical developments. The first part, 'formation past and present', covers such terrain, noting growing shifts towards preference for use of the language of formation, and revealing how this has often not yielded clear clues as to what exactly is being meant, especially in terms of how particular spiritual disciplines 'form' persons. The book is valuable simply for exposing how much work remains to be done on its central questions.

The second part especially focuses on the role of prayer, moving 'towards a pneumatology of formation'. There is fascinating use of material from interviews with eleven students and staff at Anglican theological colleges, coming from a range of 'church-styles'. The interviewee's reflections are sometimes gold-dust: 'formation isn't self-improvement' (p.115), for example. Their use, independent of one another, of aquatic imagery shapes Mayes' organization of what he thinks can be learned from them, and he accents liquid imagery in chapters on 'dark waters' and the turmoil of inner change, and 'the meeting of the waters' on the confluence of formation, prayer and 'theological knowing'.

Mayes concentrates his thoughts in the concluding part on 'possibilities for the future', which is alert to both 'benefits and dangers' of formation paradigms in ministerial formation, advances the clarity of increasingly-widespread discussion of the role of prayer (of different styles: apophatic, kataphatic, speculative, affective) in formation (although readers of AJL might note that discussion of such is rather under-attentive to liturgical contexts of prayer), and which finally makes particular recommendations for theological educators in what is now described in Britain as 'initial ministerial education' (that is time in colleges or on ministry courses). So he calls institutions to articulate a 'spirituality of education', explore silence, practice collective reflective prayer, allow for experience and experimentation in prayer within the curriculum, re-assess the role of the theological educator, focus on spirituality for ministry, and most immediately for readers of this journal, 'reconceive worship as a learning and formational event' (the point of fusion with *Common Worship in Theological Education*).

Parallel recommendations are made for educators involved in Continuing Ministerial Education, adult education, and these conclude with 'questions for

the wider Church'. Throughout, the author has interspersed his own writing with 'questions for reflection', which emerge from his own ongoing clarifications of his research questions, and these assist the reader to think into her own contexts--and perhaps conclusions--even as they may differ from the author's. The book ends with 'photocopiable sheets for personal or group use' for IME, CME/adult education/lay leadership training (lumped together) and theological students.

This is an impressive, broad study, that presses towards clarity in thinking about which there has been considerable opaqueness, if commonplace recognition of ideals. Although by no means confined to the British context, the ecumenical scene in Britain and the cultures of particular churches (especially, perhaps, the Church of England) with which this book engages may not make its migration to the rather different ecclesial arena of Australia always smooth or straightforward. Its focus on listening to experience, as Mayes has done with his interviewees, can, however, be appropriated in different contexts. In different cultures, it is sure to confront and teach persons engaged in seminary situations, at the very least how to ask good questions in this area, if not always to affirm Mayes' own answers.

*Stephen Burns*

Robert Gribben: *Uniting in Thanksgiving: The Great Prayers of Thanksgiving of the Uniting Church in Australia*, Parkville, Vic: Uniting Academic Press, 2008, ISBN 9780980580303, 222 pp.

In one of his many contributions to international, ecumenical liturgical scholarship, Robert Gribben has written: 'it is not yet clear what criteria define the Uniting Church's theology of worship' (Paul Bradshaw, ed., *The New SCM Dictionary of Liturgy and Worship*; London: SCM Press, 2002, p.543). Now, with *Uniting in Thanksgiving*, Gribben brings to that statement his own robust work to articulate the church's theology manifest in at least its eucharistic celebration. This very important work will travel overseas and ecumenically as a witness to the thought and prayer of the Uniting Church in Australia. It needs also to be brought robustly into debate within the Uniting Church about its theology of worship.

In his book, Gribben studies the Great Prayers of Thanksgiving in *Uniting in Worship 2* of which he was principal author (p.13). He organizes it into three parts: firstly, 'the genealogy of the prayer', in which he sets the prayers in

historical, ecumenical context; secondly, a detailed commentary on the UCA prayers--the bulk of the book, conveniently broken down into twelve parts following the shape of the prayers: so 'the opening dialogue', 'the opening praise', 'thanksgiving for creation', 'leading to "holy"', and so on; and, thirdly, an expansive 'practical commentary' on the like of symbol, space, movement, gesture, vessels and 'things' that serve alongside the texts themselves in the celebration of the holy supper. The practical commentary, which is broadly expressive of international, ecumenical principles of liturgical renewal, is especially valuable for thinking through key issues of hospitality in an age of mission.

Gribben says that he has written his book 'to set before my church and my ministerial colleagues why these prayers are written as they are, [and] why I chose to express the story, the doctrine and the metaphors the way I did' (p.8). He is to be congratulated for doing so: the book will be of immediate and obvious help to all who minister at the table, to worship leaders, and to parish worship-planning and other study groups. His work is full of details, but not inaccessible; and his informed opinions are presented in a lively style that will engage his readers.

As there is so much to relish, here are just a couple of lively extracts that offer a sample of the verve of this work. On current pre-occupations with 'alternative' worship: 'We do not need to seek "alternative worship": the desperately important thing is to recover strong practice in *normal* worship when a representative congregation is present (pray God that "alternative" does not mean alternative to the one, holy, catholic and apostolic tradition).' (pp.32-3). And on a commonplace tendency to undisciplined extemporization: 'The Uniting Church permits a presider to offer their own "Great Prayer", but the result is too frequently much poorer than the church's authorised provision, either in their choice of someone else's work from a book they like (as long as the prayer is short) or from the internet. It is a permission that should be taken rarely, and on the basis of being told by the church that you *have* the relevant gift' (p.177). The entire book, and perhaps the third part especially, needs to be compulsory reading for all preparing for public ministry especially in the Uniting Church. I commend it highly.

The book provokes wider questions. Its sub-title -'The Great Prayers of Thanksgiving of the Uniting Church in Australia'--rather conceals the fact the study is based only on Gribben's own prayers, but not others. There are in fact at least five great prayers in the book, and others on the CD-rom that is an integral part of the Assembly resource. Some of these other prayers might be 'experimental' (p.108, n.14), but they also need to be explored and celebrated—



in practice and reflection! If only the Uniting Church might now complement this focused study on some of its great prayers with a broader look at its currently liturgy, updating in relation to *Uniting in Worship 2* the commentary on the first *Uniting in Worship* of 1988, which Gribben provided as his major publication until now. Perhaps the Assembly of the Uniting Church now needs to invite a collaborative guide to the riches of *UiW2*, not least as a contemporary contribution to guiding reflection of the UCA's theology of worship, which as Gribben points out, has been/is unclear?

One final point of note: *Uniting in Thanksgiving* is the first book to be published by a new Australian publishing outfit, Uniting Academic Press, who are themselves to be warmly congratulated. Gribben's book is beautifully turned out, adorned with a wonderful cover - a detail of Pat Negri SSS's Stations of the Cross in St Augustine's Church, Kyabram, Vic. - and includes an excellent flyer reproducing the eucharistic prayers that are Gribben's focus, and which makes for easy cross-reference from prayer to commentary.

*Stephen Burns*

Teresa Berger and Bryan Spinks (eds), *The Spirit in Worship--Worship in the Spirit*, Collegeville, MN: Liturgical Press, 2009. 306 + xxv pp

This collection gathers papers from a 2008 conference at the Yale Institute of Sacred Music, where Berger and Spinks teach. The essays cover a very wide range of foci, organized around three categories, the first being 'foundations' and looking at New Testament perspectives, Jewish liturgy, liturgy as work of the Spirit, the 'rediscovery' of the Spirit in modern eucharistic theology/practice and a rather bizarre Barthian speculation. The volume becomes much more interesting in the central section on 'historic trajectories', exploring Syrian, Orthodox, Catholic, Lutheran, Ethiopian Orthodox and African American traditions, with perhaps the highlights of the book concentrated here (to my mind, the chapters by Simon Jones and Teresa Berger). A third trajectory on 'new ecclesial movements' considers Pentecostal and charismatic worship, with particular foci on Zulu-Zionist churches, and most interestingly for Australian readers, Hillsong.

The merits of the book are that it frames contemporary emphases on the Spirit in a much wider view, considers *different* contemporary turns--so charismatic renewal as well as consensus on epiclesis--and includes numerous conservative/evangelical voices (such as Simon Chan, James Steven, N.T.

Wright). The latter merit also of course relates to the Hillsong chapter, in the form of 'personal reflections' by Darlene Zschech, which she begins by saying that she 'certainly [does] not come to the table as an academic' (p.285). Whilst she does provide a most fascinating insight into the heart and mind of Hillsong spirituality, that the style of her chapter is so out-of-kilter with the rest of the collection is ample testimony to the continuing trouble of engaging charismatic tradition in academic study. The editors are to be congratulated for contesting the marginalization of charismatic worship from the study of liturgy--and perhaps AJL could do more to follow their example?--although their book witnesses to a struggle they have not overcome.

*Stephen Burns*

## Short notices

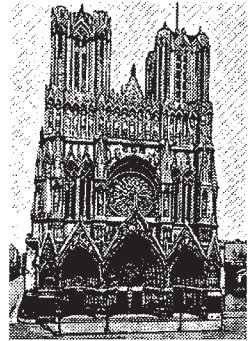
St Columban's Mission Society, a Roman Catholic non-for-profit organisation, has produced six small prayer booklets--some previously published, now reprinted--and re offering them for sale either individually or as a set. Written by Patrick Sayles SSC, these compact, easy-to-read and colourful booklets are beautifully produced, and contain some lovely prayers and poems, offering hope, encouragement, inspiration and spiritual comfort. Each booklet suggests prayers for different needs, with titles including, 'Lord, handle me with care', 'In loving memory', and 'Lord, make haste to help me'. These straight-from-the-the-heart prayers could be a wonderful comfort for those who mourn, for people in times of illness, for those wanting to give thanks and are a valuable little resource for anyone seeking to reach out to those who suffer. The set also includes a book of Thanksgiving Psalms.

I found these prayers to be very down-to-earth and unpretentious. They are written in everyday language to which I believe many can respond. I appreciated the honesty and simplicity of some, and the delicate beauty and reverence of others: I will happily draw from these little booklets in my life and ministry and I would gladly recommend these very reasonably priced booklets. The booklets are available from June Prior, Publications Department, Anglican Diocese of Bendigo Mother's Union, Bendigo; ph. 5447 1681; mob. 0402 651 799.

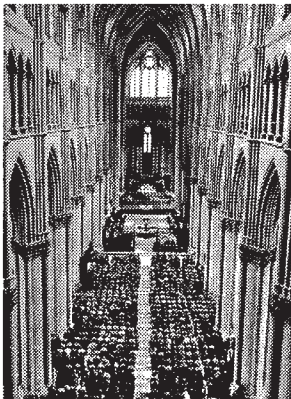
*Linda Osmond*

## Societas Liturgica

The XXIII Congress of Societas Liturgica will be held in Reims, in the shadow of its magnificent French Gothic cathedral. The dates are 8-13 August 2011. The theme is 'Baptism: Rites and Christian Life', inspired by the fact that Reims was the site of the baptism of King Clovis by St Remi in the year 496, and the continuing importance of contemporary questions regarding baptism and initiation. Consideration of aspects of baptismal theology, history, ethics, iconography, music and practice will occur in a strongly ecumenical context.



The President of Societas is the Rev. Dr Karen Westerfield Tucker, a United Methodist elder (presbyter) and Professor of Worship in the School of Theology at Boston University, Massachusetts. Dr. Westerfield Tucker is also editor-in-chief of the society's journal *Studia Liturgica*. She serves on the Executive Committee of the World Methodist Council, relates to the Council's Standing Committee on Ecumenics and Dialogue, and is a member of the international dialogue between the World Methodist Council and the Roman Catholic Church.



Australian members of Societas have received the announcement of the Congress in the recent *Newsletter* (No. 35, 2010); details of fees, accommodation and costs, timetables and speakers will come later. Provision is made for the attendance of non-members (to qualify as a member, you have to attend at least one Congress). If you wish to know more, see the Societas website,

<http://societas-liturgica.org>

## Our Contributors

The Rev. **Rhys Bezzant** is Lecturer in Christian Thought and Christian Worship at Ridley Mission and Ministry College, Melbourne, and a member of the Liturgy Commission of the General Synod of the Anglican Church of Australia

The Rev. Dr **Stephen Burns** is Book Review Editor of this journal. He is Research Fellow in Public and Contextual Theology at United Theological College and Charles Sturt University in North Parramatta, NSW. He is a graduate of Durham and Cambridge, and a priest of the Church of England. He has published widely on liturgical subjects, and most recently co-edited *Christian Worship in Australia, Inculturating the Liturgical Tradition* Strathfield NSW: St Paul's, 2009, with Dr Anita Munro.

Dr. **Clare V. Johnson** is Senior Lecturer in Sacramental Theology and Liturgical Studies at Australian Catholic University, Strathfield, NSW, and is a member of the National Liturgical Council.

Assoc. Professor **Gerard Moore** is currently the lecturer in Worship and Practical Theology in the School of Theology of Charles Sturt University, teaching at the university's Uniting Theological College campus in North Parramatta. Before coming to UTC, he taught in the areas of worship and theology in a number of colleges, and was also the Research Director of the Sydney College of Divinity. He has published widely in the areas of liturgy, spirituality and justice, and his books include *Vatican II and the Collects for Ordinary Time: A Study in the Roman Missal* (1975) (1998), *Why the Mass Matters* (2004), *Why Rites of Reconciliation Matter* (2008), and *Lord Hear Our Prayer: Praying the General Intercessions* (2008).

The Rev. **Linda Osmond** is Anglican chaplain to the Ann Caudle campus and Aged Care facilities in Bendigo, Victoria.

The Rev. Dr **Charles Sherlock**, Anglican Diocese of Bendigo, Victoria, is secretary of the Liturgy Commission of the Anglican Church of Australia, and a member of the Anglican-Roman Catholic International Commission (ARCIC).



## AJL ADDRESSES

### MANUSCRIPTS FOR PUBLICATION to:

The Editor, *AJL*  
22 Illawarra Road,  
Balwyn North Victoria 3104  
Phone: (03) 9859 1750  
Email: rgribben@ozemail.com.au

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### BOOKS FOR REVIEW to:

The Rev. Dr Stephen Burns  
United Theological College/Charles Sturt University  
School of Theology  
16 Masons Drive  
North Parramatta NSW 2151

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