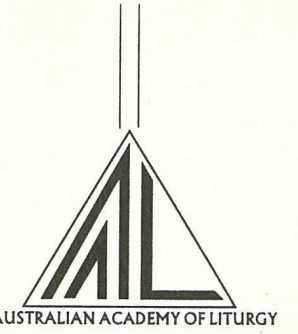

AUSTRALIAN JOURNAL OF LITURGY

Volume 6 Number 2 October 1997

AUSTRALIAN ACADEMY OF LITURGY

COUNCIL 1997

PRESIDENT:	Tom Elich, BA, BD, DTh/DHistRel
PAST PRESIDENT:	Russell Hardiman, BTL, STL, DSLit
SECRETARY:	Inari Thiel, MA, MSc, GradDipTheol
TREASURER:	Elizabeth Harrington, BA, BEcon, CertT
EDITOR OF AJL	R. Wesley Hartley, BA, BD, MTh, DipLS
CHAPTER CONVENORS:	
QLD	David Lowrey
NSW	Ursula O'Rourke, sgs, MA(LitStud)
ACT	Vicki Cullen, BA, BTh, MEd, DipMin
VIC	Colleen O'Reilly, MTh, DMin
TAS	Cathryn Murrowood, BA, DipEd
SA	Anthony Kain, MA, DMin
WA	Angela McCarthy, BA

MEMBERSHIP OF THE ACADEMY

Admission to the Academy is open to those who have recognised qualifications in liturgical studies and related disciplines. The Academy also admits those who have demonstrated in other ways their professional competence in these fields or who evidence a developing contribution in the area of worship.

The Academy hopes that the work of members will serve to animate the liturgical spirit of the traditions and congregations to which they belong.

Applications for membership are invited and should be made on an Application Form available from:

The Secretary
Australian Academy of Liturgy
GPO Box 282
Brisbane Qld 4001
Facsimile: 07 3221 1705

The annual membership fee is $35.00; or $40.00 for couples. The membership fee includes subscription to *AJL*.

AUSTRALIAN JOURNAL OF LITURGY

Volume 6 Number 2 October 1997

EDITOR
R. WESLEY HARTLEY

EDITORIAL PANEL
JOHN BAUMGARDNER (Assistant Editor)
CHARLES SHERLOCK (Book Review Editor)
ROBERT GRIBBEN
RUSSELL HARDIMAN
CARMEL PILCHER, rsj
PAUL RENNER

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

ISSN 1030-617X

Editorial

It is in conferences that minds meet, information is exchanged, assumptions challenged, visions inspired and the wheels of the academic process keep turning. All of the articles and reports in this issue come from and relate to conferences in one way or other.

The articles by Russell Hardiman and Jill Varcoe first saw the light of day as papers at the Conference of the Academy held in Adelaide in January 1997.

Paul Gibson tells the story of the International Anglican Liturgical Consultation over 14 years. As Co-ordinator for Liturgy of the Anglican Consultative Council, Dr Gibson provides the secretarial back-up for the consultations. My report on the recent IALC meeting in Finland continues the story.

August of odd numbered years is travel month for international liturgists. The week following the IALC meeting the Congress of Societas Liturgica was held, also in Finland. The article by D'Arcy Wood was read as a case study at the Congress and contributed to the Congress theme of "Liturgy and Music". I hope to have a report on the Congress for the next issue of AJL.

Continuing to travel in August some liturgists met for the English Language Liturgical Consultation. At this meeting Robert Gribben, a former President of the Adacemy, was elected Co-chair of ELLC to succeed Horace Allen. A report on the work of ELLC will be included in a later issue of AJL. Meanwhile, Dr Allen's answers to some questions concerning the Revised Common Lectionary is included in this issue and should prove useful as the RCL is introduced in some churches.

In a conversation recently the names of Harold Leatherland and Austin James were mentioned. This prompted me to relate that some years ago I had run a00 request for people to contribute to a series of articles on "Liturgists of Australia". "What a good idea!" was the reply. I got no volunteers last time, but I was encouraged in that conversation to try again. Are there any honours or masters theses in this area from which an article could mined? Would someone like to undertake to write about a liturgist who has been formative in their own development? Would someone simply like to write an article for AJL? There is a story to be told and it would be good to hear it. There need be no uniformity about the articles. They can be anything from short notes to articles of 3,000 or so words. They can be biographical, a review of writings, an examination of the liturgist's influence, or any combination of these. I would like to hear from anyone interested.

RWH
Strathmore Vicarage
St Francis' Day 1997

Contents

Why Incense?

Russell Hardiman

Introduction

My brief is to cover the history of cultural adaptations in the liturgies of the Western Rite Church. This is no small task to do in one hour. The strategy I have chosen is to feature the main paradigm shifts regarding adaptation at the time of the major eras of reform in the history of liturgy. In these changes, one focal point to be highlighted is the use of incense in different eras. Incense is hardly the major item in complex system of symbols and ritual in worship but we shall use it as the medium to carry the emphasis of each age. If the "tip of the iceberg" image is kept in mind in this process, we can assert that the high profile – single point illustration is supported by a massive infrastructure beneath the surface.

We shall draw a range of conclusions from the historical factors which hopefully should provide some insight into the potential, and the issues, for contemporary adaptation.

Finally, incense shall be used as the example when borrowing an analytical model from communications systems theory as it may be applied to the symbolic communication in liturgical symbolism.

Firstly let us clarify what we are talking about.

Definition of incense

1. The resin, or solidified gum, of certain woods which, when heated or burned, give off a fragrant smelling smoke

2. The sweet smelling smoke itself.

These definitions show the figure of speech known as "synechtode" which refers to the practice of using the part for the whole eg. "uneasy lies the head that wears the crown". In this context the smoke is the analogue, there is more to reality implied.

Consistent with the origins in the countries of the Middle East there are many trees and plants which have been used to provide the materials burned as incense:

aloe	cinnamon	cedar	sandalwood
camphor	myrrh	juniper	cloves
frankincense	balsa		

This listing leads us to ask why euchalyptus leaves, native shrubs or trees cannot be considered as the source of the "materia prima", the matter used for incense and smoke. Perhaps for Australia this raises possibilities for the use of sandalwood or other aromatic plants that are available in our vast land. Sandalwood was first exported from Western Australia in the 1840's, and is still an export product.

Dictionary articles list many uses or customs involving the use of incense in the ancient world in religious and cultural rites:

- as a sacrifice to the deity
- as an exorcism to drive away evil spirits
- as a sacrifice to the shades of a deceased person
- to give veneration to a living person
- as an accompaniment to processions
- as a refreshing perfume at banquets etc
- as a symbol of honour of a living person
- as a means of purification and healing

This listing is similar to the nine usages of the smoking ceremony adverted to in the Conference orientation on smoking ceremonies in Aboriginal culture. Both listings show how difficult, or patronising it is to assert that a ritual has a single or universal meaning.

Interestingly all of these uses can still be discerned in contemporary practice. This shows that nothing is new under the sun, but it highlights the complexity of interpretation of any symbol which is multivalent in its potential meaning.

At the basis of all these symbolic interpretations was the practical function of deodorising large gathering areas. The practical functional use occurs first and then reflection on the praxis leads to interpretive meaning seen in the usage.

The use of incense through the centuries

As a short cut to the plethora of material about its use this time line may help to synthesise the material.

BC	Jewish use	Ex 30,1	You will make an altar on which to burn incense
		1 Kg 6,20-21	Altar in the temple for the Ark of the Covenant
		Ps 140	Image of incense: smoke rising to carry prayers to God

	Ex 30, 7-8	Incense burnt twice daily by the High Priest at the Altar of Incense in the Holy Place.
CE		
C1	Rev 5,8 Rev 8, 3-5	may imply incense was used in subapostolic Christian worship – the smoke carried up to the altar of God the prayers of the saints
C1-3		Christianity reluctant to use incense because of previous Jewish and pagan uses. Early Christian writers denounce use of incense because of association of incense with Emperor worship, the ceremonies of the pagan world, test of loyalty to the emperor which Christians had to endure
C2	198CE	Tertullian refers to use of incense at funerals but rejects it elsewhere (On Idolatry Ch XI)
	303CE	Lactantius distinctly rejects the use of incense at worship because of pagan associations
C4	311CE	Funeral procession of St Peter of Alexandra. Turning around pagan belief of death as ending life by copying triumphal processions to express belief in life beyond.
	385CE	In the pilgrimage of Egeria mention is made of incense being burnt at the Sanctuary of the Resurrection as a preparation for Sunday worship in Jerusalem
C4		Christian writers modify the previous disapproval re incense and condemn only the pagan sacrificial use of incense. 1. Use of incense to venerate the relics of saints, altars, holy places and persons (similar to pagan use of honouring the deceased). 2. Use of incense in a sacrificial sense ie. as an act of adoration in return for expected divine blessings. 3. Introduction of incense in the Cathedral offices of matins & vespers (similar to the sacrificial use of incense). Use of incense in honorific gestures awarded to Pope and Bishops in new Empire traditions especially for entrance processions and by extension, Gospel Processions.

Jerome explains incense at Gospel procession not to scatter darkness but by way of evidencing joy. (Letter to Vigilantius)
St John Chrysostom explained that the role of incense was because Vespers were basically a penitential rite, hence incense had a propitiatory role.

C5 c400CE In "Didascalia Apostolorum" are found the earliest directions regarding the use of incense at the Eucharist, the censing of the altar being mentioned.
In writing of Dionysius Areopagite, in the description of the Liturgy censing of the altar takes place, but more as preparatory rites.

C8-9 Disappearance in the West of sacrificial offering as a propitiatory rite of cleansing from sin, but similar usage continued in East.

C9 Incensing of altar, church and people first recorded in *Ordines Romani*

C10 Incensing at preparation of gifts to honour gifts, altar, ministers and people

C12 Almost universal use of incense over the offerings of bread and wine along with incensing of altar and ministers

C13 In the context of Eucharistic devotions incensing the Blessed Sacrament at the time of elevation at Mass and blessing at Benediction and in Processions for feast of Corpus Christi.

C16 -20 Tridentine rubrics presume incense to be used only at Solemn High Mass, Missa Cantata , Solemn Vespers, Eucharistic Processions, Benediction and Funerals.

C17 Church of England usage was more likely in non ceremonial occasions rather than ceremonial

C18 Disappearance altogether of incense in Church of England

C19 Oxford Movement's ceremonial revival makes incense common in Church of England

C20 Cycles of enthusiastic use by "high church" adherents of various denominations with counter-balancing efforts downplaying its usage.
Most significant has been the olfactory sensitivity in the non-religious circles which gives rise to numerous oils, ointments, candles as well as incense, along with simultaneous use of environmental sound.

Contemporary difficulties in denominational religious symbolism is underscored by the presumption by the users of the above stimulants that they imported from ancient indigenous Asian cultures as a conscious effort to disassociate themselves from Christian practices.

Conclusions from historical factors

From the myriad of details some conclusion can be drawn about the use of incense.

Incense had a common civil and religious use in many countries, cultures and traditions. Incense was formed from a variety of woods and plants with the common denominator being the availability of a resin from the tree, which, when burned or heated, gave off a fragrance.

The olfactory elements of incense gave it a functional, pragmatic use long before it was interpreted in any symbolic sense. At least eight civil and religious uses in a variety of cultures and rites show the open ended capacity for symbolic interpretation of which no single one can be affirmed to be the "ground" or original meaning, plus three or four more Christian ones.

The origins of the use of incense traceable to Jewish tradition were variously interpreted in Christian eras, with seemingly positive interpretation in subapostolic times (c/f Rev5,8) yet C1-2-3CE witnesses seem to be reluctant to use incense because of its previous Jewish and pagan use. The C4 transformation in Christian freedom to practise religion meant a new capacity to evaluate the relationship to Jewish origins. Multiple interpretation is now possible and eventually a positive readings of the Jewish tradition prevails.

The positive Christian attitude to incense was first associated with funerals and the need for fumigation and deodorising in the catacombs and burial places. Eventually bishops discouraged Christians from assembling in the underground chambers and urged them to go to the public churches.

The new legal status as the official religion of the Empire ("Kath'Olikon") after 381 under Theodosius ushered in a period of cultural adaptation. Christian leaders now became officials of the Roman Empire and took on the trimmings of their office eg. processions, carrying lights and incense and wearing insignia.

The censing of the altar, once churches were constructed after the Constantinian freedom, is perhaps an adaptation or progression of the acceptable use of incense for fumigation purposes at the cemeteries and burial places. Once churches were built at the burial places of the

"confessores" and once relics began to be translated to the altars of churches built elsewhere than at the grave, it is a seemingly obvious logical extension to use incense to venerate the altar with its relics, and, eventually, to venerate the altar – sarcophagus as the burial place of Christ.

Until the ninth century there was no incensing of persons or things but from C850 liturgical books mention incense at the entrance procession of the ministers into the church and at the procession with the book of Gospels. This is an adaptation from the Roman Empire custom of setting two burning candles on either side of the book setting forth the powers granted to an official by the Emperor. To honour the book of Christ's word is to honour Christ, and it was aimed at solemnising his entry in a parallel way to the honour paid to the Bishop/Pope in solemnising his entry in the formal entrance procession, another adaptation of the Roman imperial tradition.

> [the Deacon] goes to the altar where the Gospel has been lying since the beginning of the service ... He kisses it and picks it up. As he betakes himself to the ambo, he is accompanied by two acolytes with torches, and by two subdeacons, one of whom carries a censer.
>
> .... the carrying of tapers before the Gospel tallies with an ancient Christian practice that must have been common to all the liturgies. In fact St. Jerome testifies that it was customary in all churches of the Orient to light lights when the Gospel was to be read, and this on the brightest day; in this way an air of joy could be lent to the gathering.
>
> More precisely, however, the practice was palpably an honour paid to the holy book. The Roman "Notitia dignitatum" of the fifth century, amongst the official insignia of the various dignitaries of the Roman State which were there illustrated, shows for the "Praefectus praetorio" a picture in which a book stands opened on a covered table between two burning candles – a book whose cover bears a likeness of the emperor on a ground of gold; it is the "liber mandatorum" which contains the powers granted to this official by the Emperor. We also recall the custom of carrying lights and incense before the bishop at a solemn entry.
>
> ....This custom is on a level with the practice of erecting a throne at synods and placing the Gospel book thereon to show that Christ is presiding, or with that other practice, followed as late as the tenth and twelfth century, of carrying the Gospel book in the Palm Sunday procession to take the place of Christ. [1]

In the Middle Ages there emerged complex rubrics governing the use of incense in Western Liturgy. It became common to use incense as honorific

of persons, places and things; as a propitiatory offering for forgiveness and repentance; and as a form of exorcism to cast out evil.

The divergence of Eastern and Western traditions gradually became fixed as regards incense, the East using incense as a sacrificial offering in the expectation that the "real" act of adoration would result in divine blessings, whereas in the West incense became as symbol of prayer rather than the sacrificial offering itself.

The Middle Ages rubrical tendency tried to give a universal meaning to a multivalent symbol and specified precise times for its use. Each age should interpret its meaning for itself.

Paradigm shifts

Fundamental to the interpretation of the individual lots of data is the understanding that change is not whimsical but comes into acceptance as the total world view of the role of Christian faith varied in different historical epochs.

In the first era (C1-3) the prevailing Jewish practices of Temple worship were both accepted (c/f Ex 30;1) and rejected with a gradual hardening of attitudes to accepting anything resembling Jewish traditions.

After the fourth century with the cessation of persecution and from the Peace of Constantine (313CE) which led to the favouritism of Christianity (325CE) and eventually to Christian practice being the official religion of the Empire in 381 CE, the primary focus of the Church's mission was the appropriation of the Gospel by individual persons – not as isolated individuals but as individuals called to live in a community of faith and in the world.

The consciously pagan character of public life in ancient times, the problem of idolatry as a fact of life in the public sphere, the Christian refusal to compromise with the idolatrous state and special concern for the poor and widows etc contrasts with modern approaches to a gospel of personal salvation with little concern for social justice and which gladly joins in contemporary versions of emperor-worship eg. movie stars, pop idols, media megastars. While the personalist model of faith prevails since the Enlightenment influence, there will be a tendency to judge issues solely on the basis of personal preferance.

At the height of the Middle Ages, in the thirteenth century, with new paradigms of Eucharistic presence and popular devotions, incense was used more as a direct form of adoration of the Eucharist. This coincided with the notion of sacramental presence being changed from action to thing, from relationship to objective presence. This trend was made more

rigid in the sixteenth century when the Tridentine rubrics specified incense could only be used for solemn forms of communal worship eg. Solemn High Mass, Missa Cantata, Processions, Corpus Christi, Benediction but not private Mass.

The contemporary model of worship after the Liturgical Movement of the twentieth century, culminated in the Renewal of Vatican II freeing up of the strictly rubrical Tridentine models to have a unitary rationale for use of incense at Eucharist. This was to express unfolding presences of God as outlined in CSL no. 7.

- Procession: the entrance of the ordained minister
- Assembly – where two or three are gathered in the Lord's name
- Book: The procession of the Word, theology of God's presence in the Word
- Elements/Altar/Cross: Christ's Death and Resurrection and its fruits shared in all sacraments, especially at the Altar
- Eucharistic Elements: "Real" Presence – in Communion and in reserved Sacrament
- Body at a funeral: sprinkling/incensing of the body as the temple of the Holy Spirit
- Blessing of a church/altar: sprinkling/incensing of the body of Christ gathered together constitutes the church
- Paschal Candle: incensing and solemn anamnetic and epicletic proclamation of God's blessing on the people, especially in the resurrection of Christ.

These major uses in Eucharistic tradition are carried forward to other occasions often associated with Eucharist, but focused on particular rituals associated with that special occasion.

These special occasions develop the sacramental sense of the divine presence in the human, and extend the sacramental principle to cover a broader sweep. "What the Church has done once, it can do again" is Robert Taft's conclusion from historical reflection, and challenges us to have the confidence to analyse issues for our world and not just seek insight by reproducing the past.

Incense as symbolic communication

Communications systems theory gives us a vital distinction which can be utilised to help classify and integrate the many interdisciplinary insights that become the key to sacramental understanding and celebration. Liturgy is

what happens in church; liturgics or liturgiology is what happens in academic circles. This paradigm from semiotics, or semiology, has been elaborated by the US pragmatist Charles Sanders Peirce. His threefold semiotic distinction can be helpful in classifying and organising the increasingly interdisciplinary variety of liturgical research.

SEMANTICS: The semantic approach can be detected in the historical textual and theological research that culminated last century in the Oxford Movement in the Anglican Church and the modern Catholic Liturgical Movement. This approach gave a theology of sacraments and liturgy from a study of the Scriptures and early church writings and development of the rites, which lead to advocating changes in pastoral practice and the rites themselves based on research. One could say that the reform of the sacramental practice of the Church initiated by Vatican II is based largely on the semantics of the sacraments ie. to elucidate the meaning of the rites and/or to reform the rites on the basis of that meaning. For our present purposes this would cover the history of usage of incense in the Judeo Christian tradition, the eras of change and different paradigms of use.

SYNTACTICS: The syntactic approach is the study of ritual and symbol from the point of view of the modern social sciences, such as sociology, psychology, anthropology, and using the basis of these insights as a model for understanding sacramental rites and liturgical practice. This has particularly been the fruit of contributors such as Victor Turner and Mary Stewart, as well as liturgists such as Odo Casel, Louis Bouyer and especially the scholars of University of Notre Dame Indiana. The use of cultural anthropological methods would study the use of olfactory sensations such as smoke, perfumes etc in all tribal, cultural, religious groups or non-religious groups. Such a study affirms the symbolic value of sense experiences in all cultures, including the Christian.

PRAGMATICS: The pragmatic approach is the study of what actually happens when a ritual is celebrated. It analyses how people behave and their praxis, what actually goes on. It is the study of the behavioural effects of symbols through the study of the relationship of the symbol to the user. The praxis challenges us to ask "What does incense mean?" One of my companions from school in the 1950's when told we were going to the church for Benediction objected, saying "Benediction stinks", which was his spontaneous comment on the use of incense. We could also ask about the impact of New Age use, Hindu use, Shinto use, the use of Joss Sticks and even the role of Monasteries in marketing various scents and types of

incense. Just when incense is in the main stream, the churches hardly ever use it.

Conclusion

While it is hazardous to affirm a univocal meaning in this conspectus of the historic usage of incense, there is frequently a tendency to interpret a symbol in a unified way, for example the temptation to link incense to our prayers rising before God. In spite of the temptations we may also have to accept that there never will be consensus as to what is appropriate in the adaptation of symbols from other cultures, such as the smoking ceremony. The pragmatic reflection should remind us that the medium is not the message. The medium is not the goal in itself, all media are but the means of encountering the divine in the human experience.

NOTES

1. J.A. Jungman, *The Mass of the Roman rite*, new and abridged edition, (New York:Benzinger Brothers 1959) p.285,

REFERENCES

Fragomeni, R. sv Incense *New Dictionary of Sacramental Worship* ed. P. E. Fink (Dublin: Gill and MacMillan, 1990)

Grisbrooke, W. J. sv Incense *A Dictionary of Liturgy and Worship* ed. J. G. Davis (London: SCM Press, 1972)

Jungmann, J. A. The Mass of the Roman Rite, new and abridged edition (New York: Benzinger Brothers, 1959)

Lardner, G. V. 'Communication Theory and Liturgical Research' in *Worship* vol 58, 1983.

McNamara, H. D. sv Incense *Prayer Book Dictionary* ed G. Harford and M. Stevenson. (London: Pitman and Sons, 1912).

Schaller, J. J. 'Performative Language Theory: an Exercise in the Analysis of Ritual' in *Worship* vol 62 (5), 1988

Principles of Inculturation in an Australian Context

Gillian Varcoe

A question of meaning

Nathan Mitchell (in the *Liturgy Digest* 3/2, 1996, dedicated to a discussion of the 'intersection of liturgy and culture') defines culture as 'the symbolic and ritual means by which we acquire human identity' (p. 3). With such a definition, culture and liturgy do not merely intersect; liturgy engenders Christian formation through ritual and symbolic structures – action, mythic narrative, repetition of belief statements in more or less epic form. It is culture at work among subgroups within a wider cultural context.

The issue then is the relationship between the cultures of those Christian subgroups to the culture of the world in which they live, at times in conflict, at times absorbed by the culture, and always two-way.

The nature of liturgy

Liturgy does not exist in a vacuum, a kind of external unalterable given. Like Gospel, it might be argued that there is some pristine essence which is absolute. But in our day to day use of liturgy, in our processes of revision, we are not dealing with the theoretical absolute. We are dealing with symbol, with embodied practical action and words, groping towards some minimally acceptable worship of the unknowable. Incarnation, sacrament, word, action – all are necessarily influenced by, perhaps even subject to, cultural context.

The Australian Academy of Liturgy embraces various traditions, each with a different liturgical culture. One group, best represented by the Catholic and Anglican, uses a fixed text with various degrees of outdated language (formerly Latin and seventeenth century English, modern formal English and obscure religious metaphor) and more or less fixed ceremonial. Another has a normative text but liberty to vary or abandon it – for example in the Uniting Church and parts of the Anglican Church. A third group has no texts but a recognisable and stable structure where music and preaching (but notably not the reading of scripture) dominate.

Each church uses liturgy, a form or style of worship consisting in words and action already heavily inculturated both by past influences and present culture.

The nature of inculturation

Whose culture shall we choose? Even in an apparently monocultural society the various cultures of age groups, class, work experience and gender create different, often conflicting, expectations and needs in liturgy. Nor is it possible to predict the responses of different cultural groups. The Anglo-Catholic revival in nineteenth-century English Anglicanism was most successful in urban and industrialised cities among the poor and illiterate. Even today a sung Evensong in an urban cathedral in this country will see the rich and the very poor sitting side by side (more or less), and children will respond with delight to the theatre of beautifully executed ritual even where the meanings of words are inaccessible.

The encounter between Christianity and culture involves the meeting of two symbolic processes *both already heavily influenced by the other* and further complicated by the parallel and opposing forces of cultural globalisation and fragmentation.

Areas of inculturation

1 The text

Text is inevitably the focus of liturgical studies and liturgical revision. The two most obvious reasons for this are accessibility and ease of control: most often only text is left for historical study, and words are easier to authorise than action or, more especially, style. It is hard to imagine a book of ceremonial rubrics being rigidly adhered to in the modern world. If, however, culture (and therefore liturgy) is a matter of patterns of meaning embodied in symbols which are not primarily cognitive, then attention to the words only is bound to result in incomplete inculturation.

Indeed, culture is perhaps at least as much about action as words. To take one simple example, the words of the Anglican liturgy of South Africa are very conservative and indistinguishable from, say, standard English liturgy in England; the worship is altogether recognisable as South African, through movement, music and 'style'. Likewise, Baz Luhrman's production of *Romeo and Juliet* manages to transport the story from renaissance Italy to the modern world without alteration to that part of the text that is used. The text is shortened of course, due to both the demands of the medium and the requirements of the process of inculturation itself.

In those churches who use set texts, how much is optional? How much of any one worship service is at the discretion of the celebrants? In the Australian Anglican context only about 20 minutes is compulsory; if our worship fails to be relevant, it is perhaps not the fault of the text.

2 Action and symbol

The argument among anthropologists about the priority of myth or ritual is ongoing. One suspects that their evolution is so intertwined that the question is irresolvable. Is the wearing of a white robe at baptism prior to Colossians' use of the clothing metaphor? Common sense would suggest that it is, but the metaphor strengthens and revitalises the ritual, just as the Romans' death and resurrection metaphor loses much of its sense when baptism is a matter of sprinkling of an infant. Ritual and symbol are at least as powerful as the text.

The failure of attempts in Australia in the seventies to introduce a communion of damper and billy tea is however instructive. The myth giving rise to communion of bread and wine is more powerful than any local cultural equivalent. The same holds true in Africa where wafers and wine are imported at great expense. Symbol does not arise in a vacuum. Shared story and cultural relevance are both part of the essential super-structure. Inculturation is about finding the balance.

3 Style

The style of our celebrations – voice, body language – cannot help but be inculturated unless it is trained out of us. The old style of teaching priests to celebrate the eucharist which demanded that they leave their own personality out of things made for a sterile and disembodied ritual, a contradiction in terms for an incarnational and sacramental faith.

Music is also critical to the style of worship. Here the question of whose culture we choose to align ourselves with is powerfully relevant. Mismatches of music and people are profoundly alienating. Mixed congregations are impossible to please unless they have learned to be accepting of one another's taste and desires.

The tradition and the gospel must also be called upon to critique music. Blind borrowing of the culture's offerings or of music from alien Christian traditions without analysis of the theology of the words can result in distortion of the faith of the people. Notable these days, for example, is an extraordinary emphasis on Jesus to the exclusion of the Trinity, indeed a conflation of Jesus and the Trinity which is theologically catastrophic.

Similarly, inculturation can also be an attempt to make God (as well as church) more 'user-friendly'. The consequence of such attempts for spirituality are likewise catastrophic.

Principles of inculturation

The attempt to promulgate principles rests on certain presuppositions. Each of us holds a position somewhere on Niebuhr's Christ and culture continuum. My presupposition is that the continuum is rather more like a pendulum: we are doomed to the institutionalisation of mistakes unless we are willing to move through the arc and make corrections when necessary.

First, the essential is that we keep true to the gospel. What must not be lost from the tradition as it expresses the gospel? What do we hear the gospel saying to the culture, and to our culturally determined interpretation of the gospel? (See, for example, the kind of American protestant fundamentalism which equates gospel and capitalist individualism.)

Second, what does the culture legitimately say to the gospel and the tradition, or at least to our interpretation of it? When we see ornate processions in our churches or look at the composition of the decision-making bodies from the point of view of an outsider we might be struck by the oddity of the gender composition. The whole issue of how the church sees women is a good example of the culture challenging the tradition to re-examine its prejudices.

Third, the language of the liturgy must be 'understanded of the people' (see the preface to *The Book of Common Prayer 1662*). A view which gives the text primacy and also sees liturgy as primarily instructional runs the risk of reducing the language of liturgy to the boring and banal. Engagement of the capacity for wonder is at least as important in worship as engagement of the mind: mystery, contained in imagery and symbolism, ought not to be lost in the pursuit of understanding. It is easy to forget that many non-literate cultures have highly developed poetic traditions. Imagery does not of itself reduce understanding, and indeed will often give profound insight where words fail.

Fourth, we are called on to analyse our culture. What constitutes 'Australianness'? As our sense of Australian identity changes, how does liturgy keep up? Any attempt at a complete analysis is beyond the scope of this paper, but for now, perhaps we are most likely to start with the landscape, the sense of uniqueness that the vastness of this country gives us. Aboriginal spiritual insights are critical for us here. They challenge the Christian-European cultural imperative to subdue and dominate, and the

tendency to cling to the edges of the vastness. Spiritually, and therefore liturgically, it is time for us to have the courage to be overwhelmed by the vastness and violence and fragility of our landscape. A footnote about Aboriginal spirituality: appropriation of what does not belong to non-Aboriginal Australia must be avoided, both because of the risks of cultural imperialism and because of the strong chance that what is borrowed is likely to be misunderstood and distorted.

On the other hand, Australia is urban and technological. We are among the highest users of mobile phones in the world. Is it that we like gadgets, or do we have a desperate need to communicate? Our urban environment is also full of noise: it is startling to watch young people discover Taize worship, for example, experiencing silence for the first time, and encountering God.

Worship and the mystery of God

The most culturally relevant liturgy which serves to enable us only to attend to and feel comfortable with ourselves fails. The most pristine proclamation of the gospel fails if no one can connect with it. Above all, liturgy, the vehicle for worship, is about facilitating access to the mystery. That is what inculturation is for.

Music for Liturgy in an Ecumenical Context: The Australian Plan *

H. D'Arcy Wood

In the mid-1960s, four denominations in Australia agreed to co-operate in publishing a hymnal. These denominations were the Anglican, Congregational, Methodist and Presbyterian. Other denominations were invited to participate but declined the invitation, namely the Baptist, Churches of Christ, Lutheran and Roman Catholic. However early in the 1970s the Roman Catholic Archdiocese of Sydney appointed representatives to join the Committee.

Beginning in 1960, this Committee worked at preparing an ecumenical book which was published in September 1977 under the title The Australian Hymn Book (hereinafter referred to as "the 1977 book" or "AHB 1977"). This book was a publishing success; the volume of sales exceeded even the most optimistic predictions. The main reason for this success was that three of the churches involved united in 1977 under the name The Uniting Church in Australia. These churches were the Congregational, Methodist and Presbyterian. About 30% of the Presbyterian congregations opted not to join this union and have continued under the name Presbyterian Church of Australia. The Uniting Church, consisting of about 3,000 congregations in 54 presbyteries, was needing symbols of its new identity, and the AHB quickly became one of those symbols. Arriving on the scene only three months after the church's inauguration, the AHB went into several printings within 18 months, and by the mid-1980s had sold nearly one million copies. For a country the size of Australia (total population about 18 million) this is a very large volume. There have been small sales in the United Kingdom and New Zealand where the book is sold under the title With One Voice. In the case of New Zealand a supplement of local hymns and songs was added.

Over the 20-year period since publication, the major purchaser has been the Uniting Church, a denomination in which hymn-singing holds a vital place. Second largest has been the Anglican Church, in which sales vary from diocese to diocese. In some dioceses the majority of parishes use AHB, while in other dioceses only a small number of parishes use it.

Sales in the other two participating denominations, the Presbyterian and the Roman Catholic, have been small. The Presbyterian Church decided eventually to publish its own denominational book, which is called Rejoice. Roman Catholic parishes are unaccustomed to hardback hymnals, favouring instead the use of overhead transparencies, one-off printings of words, or paperback books emanating from a variety of sources.

The other reason for the success of the 1977 AHB in the Anglican and Uniting Churches was that the hymnals in use in the 1970s, namely Congregational Praise, Methodist Hymn Book, Revised Church Hymnary, Hymns Ancient and Modern Revised, The Book of Common Praise and The English Hymnal were in most cases more than 30 years old. Congregations and parishes were looking for a modern collection. As the compilers of The Book of Common Praise said as far back as 1938:

"The average life of a hymnal appears to be 25 years. Each generation, with its problems and outlook, must ever seek new ways of expressing its ideals and aspirations. Taste in literature and music changes." (p iii)

It should be added that in the 1950s, 1960s and early 1970s there was an ecumenical tide flowing in Australia. Several big conferences were held, local congregations were getting to know each other, especially after Vatican II, and inter-church councils at national, regional and local levels were being formed.

The contents of the 1977 book reflected the denominational emphases of the Anglican, Congregational, Methodist and Presbyterian Churches. The Roman Catholic Archdiocese, being a late entrant into the process, compiled a "Catholic Supplement" which was added in some printings of the book. Interestingly, some Protestant congregations purchased this larger version, as it enabled them to obtain an extra 47 hymns at very little cost!

The Table of Contents reads as follows:

IX	The Church: its Life and Witness	342-402
X	The Church: Baptism and Confirmation	403-415
XI	The Church: Holy Communion	416-453
XII	Discipleship	454-571
XIII	Doxologies and Blessings	572-577
	Amens	579

This list is fairly typical of Protestant hymnals. The time of writing of the hymn texts is interesting in that approximately equal numbers come from the following four periods: (1) Pre 18th century; (2) 18th century; (3) 19th century; (4) 20th century.

The AHB Committee produced a supplement of about 100 items in a paperback format in the year 1987 under the title Sing Alleluia. Sales of this book were substantial but far smaller than the 1977 book. The majority of items in Sing Alleluia, both words and music, were written after World War II.

At the beginning of the 1990s discussions were held concerning the possibility of a thorough revision of the 1977 book. This time the Churches of Christ (similar to Disciples of Christ on the American scene) and the Lutheran Church of Australia agreed to take part. The resulting list of participating churches is: Anglican, Churches of Christ, Lutheran, Presbyterian, Roman Catholic, Uniting Church. The Committee representing these six churches has produced three detailed reports, the first two for public perusal and comment and the third (August 1997) for approval or otherwise by the authorities of the churches. Because the churches themselves are not the publishers, nor do they sink any capital into the project, the publishers Harper Collins require that the churches give official endorsement to the publication and "use their best efforts" to promote it in their respective constituencies. The projected date of publication is May 1999.

The changes in the Table of Contents for the 1999 book are instructive:

A PSALMS

B HYMNS AND SONGS

1. God: Creation, Providence and Redemption
2. Jesus Christ: Lord and Redeemer
3. Jesus Christ: Coming
4. Jesus Christ: Incarnation
5. Jesus Christ: Passion and Cross

6. Jesus Christ: Resurrection and Ascension
7. The Holy Spirit
8. The Scriptures
9. The Church: Life and Witness
10. The Church: Baptism and Confirmation
11. The Church: Holy Communion
12. Discipleship

C RESPONSES

1. Choruses, Chants and Canons
2. Doxologies
3. Blessings
4. Amens

D COMMUNION SETTINGS

The first difference to be observed is the place of the psalms. In the 1977 book the psalms, 57 in all, were scattered through the book according to the main theme of the psalm. In the 1999 book the psalms will be grouped together at the beginning of the book. The number is also greater, reflecting the increasing desire to sing psalms in some of the churches. The new Anglican A Prayer Book for Australia has moved to the Revised Common Lectionary, which the Uniting Church has been using for some years. This means that the corpus of psalms used by these two churches is largely a common one. Some Churches of Christ congregations also use the Revised Common Lectionary. The AHB Committee examined the lectionaries of the Lutheran and Roman Catholic Churches as well, compiling a list of the psalms most commonly used by the six churches. After searching among hymnals and psalters from several English-speaking countries, a setting (in some cases two settings) of each of these psalms has been chosen. Nearly half of these settings are Australian. The style of psalm settings could be categorised as five-fold: (1) older metrical; (2) modern metrical; (3) chants; (4) folk idiom (e.g. from Iona); (5) responsorial. The largest of these categories will be the responsorial.

The second difference that will emerge in the 1999 book is the increased use of short responses, choruses, canons and doxologies. Congregations in Australia which sing several choruses in every service will certainly not find enough in this book to satisfy their needs, but congregations which sing choruses only occasionally will find a fair selection.

The use of short responses, for example from Taizé, is increasing among Anglican and Protestant congregations. Presently the musicians of these congregations need a small library of resources if they are to find a good selection, so the 1999 book aims to provide a single convenient source. These responses and doxologies are used at the following points in the liturgy among others:

1. Before or after the Prayer of Confession
2. As a prayer before the Scripture readings
3. A doxology after the absolution
4. Before or after the Intercessions
5. At the Offertory
6. During the distribution of Communion

The denominations differ as to the "favourite spots" for the introduction of congregational song. Congregations which have a choir or cantor are in a good position to introduce new music.

The third difference in the 1999 book will be the inclusion of communion settings. The 1987 Sing Alleluia has three "complete settings", i.e. Kyrie, Gloria in Excelsis, Sanctus, Benedictus and Agnus Dei. Two of these have memorial acclamations as well. There are also several "incomplete settings", i.e. portions only of the eucharistic liturgy. The AHB has reviewed the use of various settings in the churches and now proposes a revised selection of settings for the 1999 book.

A fourth difference – one which is not revealed in the Table of Contents – is the increased care for inclusive language. The AHB 1977 did very little in this regard. Sing Alleluia 1987 went further. AHB 1999 will go further still. While masculine terms for God will not be eliminated, they will be reduced in frequency; and masculine terminology referring to both sexes ("mankind", "sons of God" etc.) will be eliminated.

The 1999 book will be modernised in another sense: the proportion of recent material will be far greater than in AHB 1977. Although Lutheran material from the 16th and 17th centuries will be added, the overall balance will be tilted toward the 20th century. Exact figures cannot be given, as final adjustments are still being made, but 20th century material will probably be close to half of the total.

It is quite apparent from the 1999 Table of Contents that the new book will be more liturgically oriented. Rather than being a collection of hymns, songs and psalms as the 1977 book was, the new book will resemble a book of sung congregational liturgy. In order to reach that objective the

Committee has had to spend many hours discussing the liturgical needs of the six churches. Over the past 30 years the Roman Catholic, Anglican and Uniting Churches have been moving in similar directions liturgically, but the Churches of Christ, Lutherans and Presbyterians less so. It will be interesting to see whether the book "takes on" in the three last-named churches.

There is a further complication in all this. For Lutherans and for (former) Methodists the official hymnal has been regarded not only as a source of congregational participation: it has been a source and even a criterion of doctrine. For this reason the Lutherans on the AUR Committee have struggled to accept hymns and songs with concepts or doctrinal statements which do not appear to match the confessional documents of their denomination. Having searched for a way of resolving this problem, the relevant Lutheran committee is proposing to the triennial convention of that church in September 1997 that the 1999 AHB be accepted as a supplementary resource, not to replace the Lutheran Hymnal of 1973 but to be approved for "judicious use". This telling phrase reflects the fact that Lutheran congregations will be very likely advised to eschew the use of some hymns and songs in the new book because of the doctrine stated or implied.

This brings us to a key question. In what sense is the new book ecumenical? Clearly it is so in that an ecumenical committee is producing it. And secondly it is ecumenical in that it attempts to meet the needs of a variety of denominations. Thirdly, it, will have some kind of official approval from six churches (or some lesser number if any of the partners decide to withhold approval at the last minute). A fourth meaning of the word "ecumenical" is that when ecumenical services are held, or civic services or services for national occasions, this book will be the obvious source of congregational music, seeing that the three biggest churches in the land, the Roman Catholic, the Anglican and the Uniting have been involved in it. Over a period of years – maybe two decades – this book will be an agent of spreading the knowledge of a body of music among all the English-speaking denominations, and even to some extent among worshippers whose preferred language is not English.

Perhaps the most important ecumenical aspect of this book however is that it has the potential to promote Christian unity both locally and at other levels.

Responses to the first two reports indicated that people have very different ideas about the right balance between old and new, between the more

formal style and a more colloquial, and between Australian material on one hand and non-Australian on the other. It is commonly said that "no book can please everyone" and that is true. The matter is complicated by the fact that styles of worship are becoming more and more diverse, not only between denominations but within any one denomination. Some services are "traditional", others charismatic; some "go by the book" while others are "free" and localised. These differences are often seen especially clearly in the style of music used, which makes the publication of an ecumenical hymnal, or indeed any hardback hymnal, a difficult exercise. The most that can be expected of such a book is that it will serve the needs of many congregations most of the time, rather than the needs of all congregations all of the time. In oher words the days when a congregation had one single source of its song have passed. Modern technology gives access to a vast range of material. The advantage of a book like the 1999 AHB is that it offers a comprehensive collection of material which matches most liturgical needs, which is varied in style and for which the copyrights have been cleared. It is a project less grand than some hymn projects of the past, but still a project that is worthwhile, at least in the view of many clergy, musicians and other church people.

The success of AHB 1977 was, in that word beloved of journalists, an "overnight" one. But the success of AHB 1999 will only be able to be judged over a period of years. The "take-up time" will probably be slow. The price of the melody (or pew) copy will probably be at least four times (in cash terms, without adjusting for inflation) the cost of AHB 1977. There is also a widespread sentiment against hardback sources of any kind, whether they be liturgical, musical or catechetical.

The work of marketing and promotion, at the end of the 20th century, is obviously a key to success. Audio tapes, brochures, samplers of new material will all be employed. Music publishers are growing in number and Harper Collins is one among many, so the success of AHB 1999, like the success of any product, will depend on the quality and durability of its contents. People define liturgical and musical quality in different ways, but I for one believe that this new product will stand the test of time – meaning in this case the timespan of one generation. If it does that; if it encourages strong and thoughtful congregational singing; and if it furthers the ecumenical cause in the process, it will have achieved its purpose.

* This article was read as a Case Study at the Congress of Societas Liturgica held in Turku, Finland, in August 1994. The theme of the Congress was Liturgy and Music.

International Anglican Liturgical Consultation: a 14-year review

Paul Gibson

The international and ecumenical academy of liturgical scholars, Societas Liturgica. meets every two years. Originally European, it has now become a global organisation. In 1983 Anglicans attending the congress of Societas in Vienna met together as a caucus. Their conversations led to a resolve to meet more regularly, at subsequent similar occasions.

1 Children and Communion

Two years later some of the Anglican members of the congress of Societas Liturgica in Boston met to consider the issue of children and communion, noting that the 1968 Lambeth Conference had asked the Provinces of the Anglican Communion to examine the theology of initiation and admission to communion. The Consultation reviewed existing practice, which varied widely in the Communion – from provision in North American liturgical texts for communion of the newly baptised at the time of their initiation to apparent disinterest in the subject in some Provinces, with a variety of provisional, experimental, and study schemes in between.

The Consultation noted that there was not yet a common theology of initiation throughout the Communion, especially in relation to the practice of confirmation. The Consultation also recognised that cultural considerations are an issue in this field. However, members asked if these issues had encouraged Anglicans to treat baptised children as if they were only catechumens, and whether cultural factors could continue to be used to exclude children from the eucharist.

The Consultation developed a brief but clear ecclesiological basis for exploration of the question of children and communion, noting that, "The church is the whole body of the faithful. It is created through baptism into the death and resurrection of Jesus Christ, which is the sign of faith and of participation in God's act of redemption."[1] Members argued that the baptism of infants is baptism into the church's eucharistic life, suggesting that, "it is paradoxical to admit children to membership in the body of Christ through baptism, and yet to deny that membership in the eucharistic meal that follows."[2] Grasping the nettle of inherited understandings of confirmation, the Consultation noted that although the outline of Western

medieval confirmation practice was retained at the time of the Anglican Reformation, emphasis was shifted from the administration of the outward rite to the catechising which preceded it. This, coupled with the appearance of a stricter discipline in the 19th century, and a theology which affirmed confirmation as essential to the completion of baptism, created in practice a barrier to the admission of baptised children to communion.

Members of the Boston Consultation were open to the possibility of a non-initiatory pastoral rite of confirmation, possibly preceded by a period of instruction, with which the role of the bishop may still be associated. However, members favoured, "an increased frequency in the occasions when the bishop will preside at baptismal eucharists."[3] The Consultation was committed, in spite of local patterns and variations, to the position that those admitted to communion be accepted as communicants wherever they worship in the Anglican Communion.

The Consultation, while recognising the existence of a wide variety of marital, household, and cultural patterns, suggested the following pattern for children with at least one baptised and believing parent.

1 Members of the congregation should be involved in the preparation of parents for the baptism of their children.

2 Parents should be the chief sponsors for their children and may be joined by others. (Parents are responsible for the growth and nurture of their children, it is thus particularly appropriate that they sponsor their children whom they will nurture in the Christian life. In some cultures this role is undertaken by others in the extended family.

3 The whole Christian community, which on one view is symbolised by the other sponsors and is exemplified by the congregation actually present at the baptism, has a continuing responsibility for nurturing the baptised by prayer, by example, and by support at worship in their discipleship.

This is well expressed in the question addressed to the congregation in several Anglican baptismal rites, "Will you who witness these vows do all in your power to support these persons in their life in Christ?"

4 In the baptismal eucharist the infant receives communion along with his or her family.

The Consultation agreed on the following recommendations:

I that since baptism is the sacramental sign of full incorporation into the church, all baptised persons be admitted to communion;

II that provincial baptismal rites be reviewed to the end that such texts explicitly affirm the communion of the newly baptised and that only one rite be authorised for the baptism whether of adults or infants so that no essential distinction be made between persons on basis of age;

III that in the celebration of baptism the vivid use of liturgical signs eg the practice of immersion and the copious use of water be encouraged;

IV that the celebration of baptism constitute a normal part of an episcopal visit.

V that anyone admitted to communion in any part of the Anglican Communion be acknowledged as a communicant in every part of the Anglican Communion and not be denied communion on the basis of age or lack of confirmation;

VI that the Constitution and Canons of each Province be revised in accordance with the above recommendations; and that the constitution and Canons be amended wherever they imply the necessity of confirmation for full church membership;

VII that each Province clearly affirm that confirmation is not a rite of admission to communion, a principle affirmed by the bishops at Lambeth in 1968;

VIII that the general communion of all the baptised assume a significant place in all ecumenical dialogues in which Anglicans are engaged.

2 Liturgical Formation

In 1987, the Consultation met at Brixen, north Italy. The subject was the formative role of liturgy in the life of the people of God. Papers were presented on a variety of subjects including the formative character of liturgy, the catechumenate, the liturgical ministry of the laity, questions of presidency, inculturation, and mission.

The Brixen Consultation did not produce an itemised concluding statement but the areas of its deliberations anticipated ongoing debate in the Communion during the decade which has followed. The formative role of the Prayer Book tradition on the life of the whole Communion has continued to concern Anglicans who watch their traditional liturgical forms give way to regional and contemporary patterns of worship expression. More specific and intentional models of formation, eg, the restoration of the catechumenate, continue to be explored and debated. However, the Brixen consultation was a herald of things to come in the attention it gave to two subjects of discussion.

First, the liturgical role of the laity – the subject of three of the published papers – continues to capture attention, whether in the radical form of proposals that lay people be authorised to preside at the eucharist or in more modest questions relating to a multiplicity of functions within the liturgical assembly and to the appropriate leadership of liturgical assemblies when an ordained leader is not present.

Second, Elisha Mbonigaba's paper, "Indigenisation of the Liturgy," set the stage for a major continuing conversation in the Communion on the subject of what is now usually called "inculturation." Touching on questions of missionary history, cultural imperatives (Mbonigaba quotes Anscar Chupungoo, "The Church must incarnate herself in every race as Christ incarnated himself in the Jewish race,")[4] cultural complexity, forms of prayer, music, rites of passage, the use of local commodities, and other matters, Mbonigaba opened a subject which was to receive much more attention in the Communion in the ensuing years. In fact, it was to be the subject of the next Consultation in 1989.

3 Inculturation

The York Consultation (1989) explored the subject of inculturation from a number of points of view – Anglican identity and the cultural matrix of the Prayer Book tradition, the relationship between formation and inculturation, and specific cultural challenges ranging in location from Tanzania, Southern Africa, India, Sri Lanka and inner-city England. However, the stage for the Consultation was perhaps set by an essay in which Victor Atta-Bafoe (Ghana) and Philip Tovey (England) &distinguished among indigenisation (the development of local leadership), adaptation (adjustment of essentially Prayer Book forms to a new context), and inculturation. They defined inculturation as, "the incarnation of the Christian life and message in a particular cultural context in such a way that not only do local Christians find expression for their faith through elements proper to their culture but also that faith and worship animate, direct and unify the culture. Inculturation in this sense is the dialogue of gospel and culture."[5]

The York Consultation produced a very substantial statement on the subject of its exploration, which reflects members' awareness that, "liturgy to serve the contemporary church should be truly inculturated," and which underlines and expands two Lambeth Conference (1988) resolutions.

> 22 CHRIST AND CULTURE
>
> This Conference (a) recognises that culture is the context in which people find their identity; (b) affirms that ... the gospel judges every

culture ... challenging some aspects of the culture while endorsing others for the benefit of the Church and the society; (c) urges the church everywhere to work at expressing the unchanging gospel of Christ in words, actions, names, customs, liturgies which communicate relevantly in each society.

47 LITURGICAL FREEDOM

This Conference resolves that each Province should be free, subject to essential universal Anglican norms of worship, and to a valuing of traditional liturgical materials, to seek that expression of worship which is appropriate to the Christian people in their cultural context.

The York Statement identified the incarnation as God's self-inculturation in this world, and in a particular cultural context. "Jesus' ministry on earth includes both the acceptance of a particular culture," members wrote, "and also a confrontation of elements in that culture. When Jesus in turn commissions his disciples with 'As the Father has sent me, so I send you' they too are to pursue the mission which the Holy Spirit gives them by relating to their society incarnationally. They are to adapt themselves to different cultures ('as a Jew to the Jews, as a Greek to the Greeks') but also to confront the culture where it is contrary to the good news or to God's righteousness. Thus, just as language forms change from one place or time to another, so the whole cultural appropriateness of styles and expressions of worship should be ready to vary similarly."

The Consultation noted that distinctive Anglicanism rests historically on the adoption of common prayer expressed in the culture of the Reformation period and on the asserted freedom of Churches and Provinces to develop their own distinctive forms (Art. XXXIV). The resulting style has often been treated as necessary to Anglican identity, although in fact it has fostered cultural alienation in both urban England and rural Africa (and elsewhere), and ecumenically as well. The Lambeth resolutions address this situation.

The Consultation suggested that inculturation must affect the whole ethos of worship, buildings, furnishings, art, music, and ceremonial as well as texts. "True inculturation implies a willingness in worship to listen to culture, to incorporate what is good and to challenge what is alien to the truth of God. It has to make contact with the deep feelings of people. It can only be achieved through an openness to innovation and experimentation, an encouragement of local creativity, and a readiness to reflect critically at each stage of the process .... The liturgy, rightly constructed, forms the people of God, enabling and equipping them for their mission of evangelism and social justice in their culture and society." The Consultation emphasised

the importance of liturgical scholarship and expertise at the level of leadership, and encouraged a closer and more trusting relationship between bishops and synods on one hand and well-equipped imaginative liturgists on the other.

The Consultation cited a number of areas which should be examined for their openness to inculturation: language, music, architecture, ceremonies, sacramental elements, rites of passage, the relationship between worship and identification with the oppressed, and agape meals.

Members of the Consultation agreed, "We would not want to suggest that some 'tokenist' inclusion of a single local practice into an otherwise alien liturgy will suffice. Nor is it necessary for a whole liturgical event or series of events to be culturally monochrome: good liturgy grows and changes organically and always has rich marks of its stages of historical conditioning upon it, and in addition has often to serve truly multicultural congregations today.

"In each Province and diocese Anglicans ought to examine their degree of attachment to ways of worship which are required neither by the gospel itself, nor by the local culture. We do not think that these criteria should be set aside by a loyalty to some supposed general 'Anglicanism' for *every* expression of the gospel is culturally affected, and what is viewed as general Anglicanism, if it can be identified, grew in a very specific Western culture."

The Consultation suggested that "essential Anglican norms" are largely those contained within the Lambeth Quadrilateral, and that the use of vernacular language is foundational to inculturation. Differing styles of worship may be necessary not only from one Province to another but within Provinces, and special encouragement should be given to minority groups to develop their own culture in worship.

Members agreed that there is danger in inertia, "and in failure to recognise, understand, or value our own cultural context aright. Provinces should be ready both to treasure their received ways and also to reflect critically on them in the light of their own cultures. They should be wary lest sheer conservatism in liturgy, or an over-dependence upon uses from elsewhere, in fact become a vehicle of cultural alienation, making Anglican worship a specialist cult, rather than a people's liturgy. Let us hold fast to the essentials, and follow the cultural adaptability of the incarnation of our Lord Jesus in everything else." The Statement concluded with a request that Primates report on inculturation to the Steering Committee.

Thirty-one liturgical leaders signed the York statement, nearly double the number who had met in Brixen two years before. It is perhaps a tribute to the timing and penetrating content of their document that in 1991, when the Consultation met in Toronto, the African participants, meeting separately, agreed in a caucus of their own that the time had come to engage the subject of inculturation on their own soil. Under the leadership of (now) Archbishop David Gitari some 17 African liturgists and a number of observers met at Kanamai (near Mombasa, Kenya) in 1993 to address issues of inculturation in their own context. Their deliberations led to the formulation of "The Kanamai Statement: African Culture and Anglican Liturgy."[6]

While the Kanamai conference and its statement are independent of the International Anglican Liturgical Consultation, they clearly belong to the same family of conversations and deserve not only the respectful attention of the rest of the Communion but the careful study of Provinces in other continents where people of diverse cultures long for the expression of their own identity in their forms of worship. The Kanamai statement suggests a simple method, outlined as a series of issues for consideration.

(a) *Listen* to the needs of, and consult with, the whole body of worshippers, young and old, male and female, rich and poor, rural and urban, the literate and non-literate: what do they want to express before God, and how?

(b) *Exercise caution* in view of the diversity and dynamic nature of African cultures: what helps one group today may hinder another, or may be out of date tomorrow.

(c) *Seek insights* from the work done by other Churches in the area, bearing in mind the liturgical convergence seen in the last few decades.

(d) *Understanding* the principles employed by the Christian liturgists of the past, and the principles of worship in African traditional religion.

(e) *Recognise and study* the liturgical inculturation which has already taken place, formally and informally, in the previous generations, as liturgies have been created, transmitted and used.

Teaching and training are needed so that

(a) *Every Christian* may fully understand the words and symbols used, and so be inspired to worship God in all he or she does.

(b) *Leaders of Worship* may be sensitive to those whom they serve, and to the symbols and values of local cultures, and may best utilise the tools they are given.

(c) *Liturgical Specialists* may appreciate the structure of our liturgical inheritance, knowing what may be built up, and what may be safely demolished.[7]

The conference suggested that liturgical inculturation should begin with the structure of the rite rather than the text, and proposed guidelines for preparing new liturgies and steps for implementation.

Solomon Amusan, now Professor of Liturgy at Immanuel College, Ibadan, put the work of the Kanamai conference in a framework primarily theological but with political implications in an initial response published with the conference documents. He wrote, "The struggle of the colonised countries is aimed at human liberation, not only at the social, political and economic levels, but especially at the religious level of life. Full liberation based on biblical teachings has a more comprehensive character than political liberation because it also involves spiritual freedom. This is why we now speak of indigenisation, contextualisation, inculturation and liberation of liturgy. It must be noted that 'missionary Christianity', as brought to Africa in general, developed its own appropriate theology – namely 'colonial theology', which has resulted in 'imperialistic theology'. Consequently we are now witnessing liturgical imperialism which implies imposition of foreign liturgy, thus discouraging the Africans from thinking about a concept of liturgical practice of their own. Liturgy and liturgical theology lack their full potential until they become deeply ingrained, virtually instinctive and natural expressions of faith and of the nature of God for the people who are actually worshipping. Admission to any form of indigenisation, adaptation, inculturation of English liturgy in this century is an admission of the African liturgists of their failure to face the liturgical challenges; for they have been forgetting that the English liturgy, with its theology, as handed down by the missionaries, was shaped by the same community that later produced those who imposed imperial domination upon Africa. Until there is an appropriate African liturgical theology which will speak of a God who is as truly the God of the Africans as the God of any other continent, we cannot be really involved with Africans in the real sense, for the theology of English rite defends the structure of their concept and culture. An appropriate liturgical theology developed in the context of the African situation will help the churches in Africa, and does not need indigenisation or adaptation or contextualisation because it is enveloped within the African concept of God."[8]

A second conference on African culture and Anglican liturgy was held at Kempton Park, South Africa, in November 1996.

4 Initiation

The International Anglican Liturgical Consultation returned to the subject of initiation at its meeting in Toronto in 1991. On this occasion 64 Anglican liturgical leaders met, and for the first time a concerted effort had been made in two Provinces at least to ensure the participation of representatives from the "two-thirds world." The Consultation divided into four sections to address the theology of initiation, the relationship of baptism, mission, and ministry, the renewal of baptismal faith, and rites of initiation. The statements of the four groups, presented to the plenary Consultation in draft form for revision and subsequently edited and approved for publication by the Steering Committee of the Consultation, have been published in *Christian Initiation in the Anglican Communion*, and with related essays in *Growing in Newness of Life*.[9]

The findings of the Toronto Consultation, which should be studied in detail, have been distilled in seven recommendations.

(a) The renewal of baptismal practice is an integral part of mission and evangelism. Liturgical texts must point beyond the life of the church to God's mission in the world.

(b) Baptism is for people of all ages, both adults and infants. Baptism is administered after preparation and instruction of the candidates, or where they are unable to answer for themselves, of their parent(s) or guardian(s).

(c) Baptism is complete sacramental initiation and leads to participation in the eucharist. Confirmation and other rites of affirmation have a continuing pastoral role in the renewal of faith among the baptised but are in no way to be seen as a completion of baptism or as necessary for admission to communion.

(d) The catechumenate is a model for preparation and formation for baptism. We recognise that its constituent liturgical rites may vary in different cultural contexts.

(e) Whatever language is used in the rest of the baptismal rite, both the profession of faith and the baptismal formula. should continue to name God as Father, Son, and Holy Spirit.

(f) Baptism once received is unrepeatable and any rites of renewal must avoid being misconstrued as rebaptism.

(g) The pastoral rite of confirmation may be delegated by the bishop to a presbyter.

5 Revising the Eucharist

As already noted, a concerted effort was made to guarantee that membership in the Toronto Consultation would be more representative in terms of geography and the cultural spectrum of the Communion than had been the case before. However, it became apparent after Toronto that funds would not be available on a voluntary basis in sufficient quantity to provide the same arrangements every two years. It was therefore decided by the Steering Committee that full Consultations would be held every four years, when every effort would be made to ensure the widest possible representation, and that preparatory conferences would be held at the intervening two-year points, composed chiefly of Anglican members attending Societas Liturgica.

The first such conference was held at Untermarchtal, Germany, shortly before the congress of Societas Liturgica in Fribourg, Switzerland. Forty people attended. The conference received a number of papers,[10] including an influential submission by Thomas J. Talley on the structure of eucharistic prayers. On the basis of its deliberations the Steering Committee developed a list of headings for consideration by the next full Consultation at Dublin in 1995. They were,

• **Eucharistic Theology**. The development of a comprehensive theology of the eucharist within the broad framework of a theology of church and sacraments (including eschatological, paschal mystery, and ethical dimensions) within which traditional Anglican points of tension will be addressed, eg., the role of the Spirit, offering, consecration, sacrifice, presence.

• **Ministry, Order, and the Eucharist**. The ecclesiological issues, ie., the relationship of the eucharist to both the universal and the local church and the implications of this relationship for practice, ie., who may participate? who may minister? who may preside? how may the eucharist be extended? how may the eucharist be shared in ecumenical contexts?

• **The Structure of the Eucharist**. The structure of the whole rite as well as the structure of the eucharistic prayer; the function of the structure in conserving the tradition and the extent to which that tradition may responsibly be stretched; proposed common eucharistic prayers and possible models; a review of the guidelines proposed by Lambeth 1958 for Provinces revising their eucharistic liturgy.

• **Ritual, Language, and Symbolism**. The symbolic nature of the eucharistic assembly and the inherent symbolism of the eucharistic action;

the implications of symbolism for the use of space for iconography, inculturation, inclusivity, vesture, gesture, and other ritual actions; the essential components of the eucharist, its symbolic character, and the significance of the symbols and their relationship to cultural contexts.

• **Liturgical and Eucharistic Renewal.** Liturgical education for eucharistic renewal in both practice and spirituality, the resources available and required, and curricula designed for teaching programmes on liturgy.

The Dublin Consultation (1995) attracted nearly 80 participants who worked, for a week "towards the development of principles which would inform the Communion during the next phase of liturgical revision and renewal."[11] The Consultation developed the following principles and recommendations.

Order

In the celebration of the eucharist, all the baptised are called to participate in the great sign of our common identity as the people of God, the body of Christ, and the community of the Holy Spirit. No baptised person should be excluded from participating in the eucharistic assembly on such grounds as age, race, gender, economic circumstance or mental capacity *(1)*

In, through, and with Christ, the assembly is the celebrant of the eucharist. Among other tasks it is appropriate for lay persons to play their part in proclaiming the word, leading the prayers of the people, and distributing communion. The liturgical functions of the ordained arise out of pastoral responsibility. Separating liturgical function and pastoral oversight tends to reduce liturgical presidency to an isolated ritual function. *(6)*

The church needs leaders who are themselves open to renewal and are able to facilitate and enable it in community. This should affect the liturgical formation of laity and clergy especially bishops as leaders of the local community. Such continuing formation is a priority and adequate resources for it should be provided in every Province. *(8)*

Faith and Practice

In the future, Anglican unity will find its liturgical expression not so much in uniform texts as in a common approach to eucharistic celebration and a structure which will ensure a balance of word, prayer, and sacrament, and which bears witness to the catholic calling of the Anglican communion. (2)

The sacrificial character of all Christian life and worship must be articulated in a way that does not blur the unique atoning work of Christ. Vivid language, symbol, and metaphor engage human memory and assist the eucharistic action in forming the life of the community. (4)

In the eucharist, we encounter the mystery of the triune God in the proclamation of the word and the celebration of the sacrament. The fundamental character of the eucharistic prayer is thanksgiving and the whole eucharistic prayer should be seen as consecratory. The elements of memorial and invocation are caught up within the movement of thanksgiving. (5)

The embodied character of Christian worship must be honoured in proclamation, music, symbol, and ritual. If inculturation is to be taken seriously, local culture and custom which are not in conflict with the Gospel must be reflected in the liturgy, interacting with the accumulated inculturation of the tradition. (7)

Vocation and Ministry

The eucharistic action models the way in which God as redeemer comes into the world in the Word made flesh, to which the people of God respond by offering themselves – broken individuals – to be made one body in Christ's risen life. This continual process of transformation is enacted in each celebration. (3)

Celebrating the eucharist involves both reaffirming the baptismal commitment to die to self and be raised to newness of life, and embodying that vision of the kingdom m searching for justice, reconciliation and peace in the community. The Spirit who calls us into one body in Christ equips and sends us out to live this divine life. (9)[12]

6 Finland 1997

A second preparatory conference will be held in conjunction with a congress of Societas Liturgica at Järvenpää,, Finland, in August 1997. Responding to a number of suggestions, the Steering Committee has planned for a discussion on some of the theological and liturgical issues relating to ordination, with a view to fuller discussion at a Consultation in 1999. Invitations have been issued, chiefly to Anglican members of Societas, and papers have been invited. The areas of discussion have been identified as follows.

a) Nature of order in the church. Ontology, function, teleology, episcope, presbyterate, diakonia. The ministry of the whole church (apostolicity, priesthood, prophetic witness, servant model of the kingdom etc.) as enabled by the ordered (structured) ministry (bishops, priests, deacons). (Other special issues include proposals for lay presidency at the eucharist.)

b) Imparting ministry within the church. Appointment/commissioning/ordaining.
Evaluation and critique of received and current rites and practices in election/selection, secondary rites, examination, hand-laying-with-prayer, etc. Inculturation.

c) Ecumenical questions for the future of the church. Issues of recognition (Rome/Orthodoxy); issues of uniting (post-Reformation churches). The nature and meaning of succession. (Other special issues include the "repair" of breached succession, recognition/non-recognition of a bishop on such grounds as gender, supposed heterodoxy, absenteeism; the recognition of a bishop or priest received from another denomination, the recognition/non-recognition of a presbyter on such grounds as gender etc.)

7 Structural Matters

The International Anglican Liturgical Consultation began as an independent meeting of Anglican liturgists who found themselves in the same place. A more formal relationship with the "instruments" of the Communion, and especially with the Anglican Consultative Council, has developed over the years. The Council has repeatedly commended the findings of the Consultation for study. The Joint Meeting of Primates and the ACC (Cape Town) authorised the Coordinator for Liturgy to seek financial support for the work of the Consultation, which led to a generous response for the work of the Steering Committee and for the support of "two-thirds world" participants at Dublin. The Coordinator for Liturgy provides secretarial support for the Consultations and their Steering Committee.

In the meantime, the Consultation was developing a more organised structure for itself. What had begun as a conversation among friends eventually required some organisational order. The York Consultation (1989) adopted Guidelines (revised in 1995) to define the task of the Consultation, to provide for a Steering Committee and for other procedures.[13]

It is important to note that the Consultation performs *in fact* the tasks which were envisioned by ACC-7 for a commission which was never established. They began as a caucus of Anglicans at the biennial congress of Societas Liturgica, the ecumenical academy. It has now expanded into major meetings with broad representation every four years, and small conferences at the intervening two year points. It has the disadvantage of a self-selecting system of representation which favours affluent regions of the Communion. On the other hand, it has the advantage of a much broader range of

expertise than a small commission could hope to assemble, and it creates a large network of informed participants who can carry their message more deeply into the church's life.

The continued effectiveness of the Consultation depends on at least three factors. First, sufficient Provincial support to make it possible for an authentic representation of the Communion to be present at its deliberations, and to enable the Steering Committee to meet and perform its tasks. Second, commitment on the part of Provincial leadership to study and respond to the documents IALC produces. And third, initiative on the part of Provincial leadership in identitfying areas of concern for its closer attention.

NOTES

1 Children and Communion, Grove Books 1985, p. 2.
2 ibid, p. 3.
3 ibid, p. 5.
4 Elisha Mbonigaba, 'Indigenization of the Liturgy', in *A Kingdom of Priests: Liturgical Formation of the People of God*, ed. Thomas J. Talley, Grove Books, 1988, p. 41.
5 Victor R. Atta-Bafoe and Philip Tovey, 'What does inculturation mean', in *Liturgical Inculturation in the Anglican Communion*, ed. David R. Holeton, Grove Books, 1990, p. 14. The authors attribute their definition to Pedro Arrupe through A. Shorter.
6 'The Kanamai Statement' in *Anglican Liturgical Inculturation in Africa*, ed. David Gitari, Grove Books, 1994, pp 37-48.
7 ibid, p. 37.
8 ibid, p 50f.
9 *Christian Initiation in the Anglican Communion*, ed. David R. Holeton, Grove Books, 1991, and *Growing in Newness of Life: Christian initiation in Anglicanism today*, ed. David R. Holeton, Anglican Book Centre, Toronto, 1993.
10 *Revising the Eucharist: Groundwork for the Anglican Communion*, ed. David R. Holeton, Grove Books, 1994.
11 *Renewing the Anglican Eucharist: Findings of the Fifth International Anglican Liturgical Consultation*, ed. David R. Holeton, Grove Books, 1996, p. 5.

12 The Principles and Recommendations have been reordered, with headings, in appropriate groups. The original order is indicated by numbers in brackets. See *Renewing the Anglican Eucharist*, p. 6f.

13 Findings of the Third International Anglican Liturgical Consultation, ed. David R. Holeton, Grove Books, 1989.

Bibliography

Children and Communion, Grove Books, 1985.

A Kingdom of Priests: Liturgical Formation of the People of God, ed. Thomas S. Talley, Grove Books, 1988.

Findings of the Third International Anglican Liturgical Consultation, ed. David R. Holeton, Grove Books, 1989.

Liturgical Inculturation in the Anglican Communion, ed. David R. Holeton, Grove Books, 1990.

Anglican Liturgical Inculturation in Africa, ed. David Gitari, Grove Books, 1994.

Christian Initiation in the Anglican Communion, ed. David R. Holeton, Grove Books, 1991

Growing in Newness of Life: Christian initiation in Anglicanism today, ed. David R. Holeton, Anglican Book Centre, Toronto, 1993.

Revising the Eucharist: Groundwork for the Anglican Communion, ed. David R. Holeton, Grove Books, 1994.

Children at the Table, ed. Ruth A. Meyers, The Church Hymnal Corporation, New York, 1995

Renewing the Anglican Eucharist, ed. David R. Holeton, Grove Books, 1996

Correction:

In the Ten Year Index published in the last issue of AJL two articles were listed without their page references. The references are:

Benson, Joan: An Orthodox Easter 5: 45

Hardiman, Russell: The Anzac liturgical tradition 2: 145.

News & Information

International Anglican Liturgical Consultation

An interim conference of the International Anglican Liturgical Consultation was held in Jarvenpaa, Finland 4-9 August 1997. It was attended by 45 members, together with two staff and an ecumenical partner. Although thirteen Provinces of the Anglican Communion were represented, 32 of the members came from north America or the British Isles. The conference was, therefore, far from representative of the Communion and had to work with this fact in mind.

This report follows on from Paul Gibson's article in this issue, in which he reviews the work of IALC up to plans for the 1997 conference. As Dr Gibson reported, the conference focussed on ordination and worked in three groups: A. Ecclesiology; B. Imparting Ministry within the Church; and C. Ecumenical Questions for the Future of the Church. The report from the conference will be published and will be background material for IALC 1999.

The report has yet to have final editing and authorisation from the Steering Committee, but some brief indication of its content can be given. The opening sentence sets the tone for the report: "We affirm a baptismal ecclesiology as the proper context for understanding the nature of Christian ministry." The report moves from "baptism" to "mission and ministry" and only then to "order". Consideration of cultural shaping and historical legacy complete section A. of the report.

Section B. of the report, Imparting Ministry within the Church, has included an explanatory sub-title: "Some thoughts and questions offered to Provinces in their consideration of the structure and content of ordination rites and how they are celebrated." Again, the baptismal ecclesiology is affirmed.

> During recent decades many Christian traditions have come to a renewed understanding of the profound importance of baptism, not only as a rite of incorporation into the church but as the sacramental source of the church's ongoing life and mission. This recovery has far-reaching implications for every aspect of the Christian life, and raises significant questions about ways in which ministry is understood, and more specifically how the ordained ministries relate to the common ministry of all the baptised.

This section of the report then moves step by step through ordination rites with "thoughts and questions".

Ecumenical questions are faced in section C. of the report. Following an historical overview the present situation is examined and then questions of moving from the present to future developments are studied. In this "ecumenical convergence" (including "twentieth century convergences in sacramental theology") is noted as well as issues yet to be resolved. The section ends with this commendation.

> We commend to all the need not only to articulate more fully the nature and practice of the diaconate, presbyterate/priesthood, and episcopate within Anglicanism, but to delineate also the complementarity of these orders, ie. to explicate their interrelationship as ordered ministries within and for the People of God/Body of Christ. We believe this task to be vitally important as a clarification for ourselves as Anglicans and as an important consideration for present and future partners in the ecumenical enterprise.

IALC 1997 was held at the Seurakuntaopisto (Lay Training Institute) of the Evangelical Lutheran Church of Finland (85% of Finns are Lutheran). The hospitality of the institute was gracious. There were three saunas available for our use. We soon found how much fish and berries feature in the Finnish diet. Less than 500 metres from the institute is Ainola, the home of Jean Sibelius for the last 53 years of his life. It was in the woods around this house that he composed "Finlandia". In this Lutheran/Finnish context nothing Anglican could be assumed and the conference worked from basics in preparing its report.

–R. Wesley Hartley

Back issues of AJL
from Vol 1 No 2
may be ordered from
Australian Academy of Liturgy
GPO Box 282
Brisbane Qld 4001
for $7.50 each (including postage)

The Revised Common Lectionary some questions answered

What is the background of the Revised Common Lectionary? Who put it together and with whose authority?

This lectionary system is the work of two ecumenical bodies who simply provide resources for the churches that send representatives to them – namely, the North American Consultation on Common Texts (CCT) and, later, the International English Language Liturgical Consultation (ELLC). The first of these groups goes back to the mid-60's and was formed by Catholic and Protestant liturgical scholars in response to the reforms in the liturgy mandated by the Second Vatican Council, especially in the area of English texts for the liturgy and then in the dissemination of the 1969 Roman Lectionary (Ordo Lectionum Missae). Responding to widespread interest in this Roman model, many North American churches undertook adaptations and revisions of it for their own use during the '70s. CCT produced a harmonisation and reworking of these in 1983 on a trial basis and then revised that for publication in 1992 as Revised Common Lectionary. CCT now includes representatives of more than twenty-five Protestant Churches in North America as well as the Roman Catholic International Commission on English in the Liturgy (ICEL). The international body – ELLC – represents similar groupings in Australia, New Zealand, Great Britain and Canada, as well as ICEL.

How similar is the ecumenical system to the original Roman scheme?

The three-year, three-reading plan is exactly the same. The calendar is virtually the same. The Gospel readings are almost always the same, as are the second-lesson selections, drawn from the Epistles and (after Easter) the books of Acts and Revelation. The only serious divergence is at the point of the Hebrew Bible lessons after Pentecost, where we laid aside the Roman "typological" choices in favour of a broader kind of linkage that uses the Patriarchal/Mosaic narrative for Year A (Matthew), the Davidic narrative for Year B (Mark), and the Elijah/Elisha/Minor Prophets series for Year C (Luke).

What is the rationale for that?

In our initial survey of Protestant use of the denominational variants of the Roman table, we discovered that there was unhappiness at the absence of the Old Testament's narrative and historical literature, as well as a deficiency of Wisdom texts. So we have tried to remedy that with our more expansive kind of linkage, but for the purposes of ecumenical acceptability we continue to publish an alternative Old Testament set that is closer to the Roman, Episcopal and Lutheran tables in this regard for the Sundays after Pentecost.

How widely is the Revised Common Lectionary now being used (assuming, of course, that the Catholic Church continues to use its own lectionary)?

The information (which we gathered at the Congress of Societas Liturgica in Ireland in 1995) is compelling. Throughout the English-speaking world, most churches that have anything like a tradition of lectionary use (and some only very recently under the impact of the *Revised Common Lectionary*) are recommending our work. That includes Australia, New Zealand, Canada, the USA, South Africa, Great Britain (including both the "established" churches of England and Scotland) and now the Presbyterian churches in Korea (though not exactly English-speaking except in missionary origins). At the Ireland meeting we also heard from Catholic representatives of the German- and French-speaking regions of their interest in this ecumenical development. Protestant bodies in Germany, France, the Netherlands and Scandanavia are studying our system too.

What is the ecumenical significance of this development?

In the first place, it is a totally unexpected development in that after all these centuries since the 16th-century reformation, many of the churches that divided at that time are now committed to reading the scriptures together Sunday by Sunday. This is a kind of ecumenism nobody anticipated, least of all the Roman See. And it makes possible wonderful weekly clergy gatherings all over the world for the purpose of mutual work on sermons and homilies.

The question keeps recurring from just such groups as to why on so many Sundays there seems to be no clear theological or thematic relationship among the readings. Can you explain this?

The thematic situation is different depending on whether you are in the core liturgical seasons of Advent through to Lent and Lent through to the Day of Pentecost, or in that long stretch of Sundays between Pentecost and Advent, known in Roman terminology as "Ordinary Time". In the festival liturgical seasons there always will be an obvious (we hope) unity that is governed by the Gospel lesson for the day. In post-Pentecost Ordinary Time, however, the situation is quite different, and not even the most sophisticated guides to lectionary preaching seem always to be aware of this. On those Sundays, we "cut loose" the Old Testament reading from the Gospel on a Sunday-by-Sunday basis, even though we chose those readings from First Testament books that the Gospel author (of the year) seems most interested in – ie., Matthew/Patriarchs and Moses, Mark/David, and Luke/Prophets.

In that same time, preachers should notice that the second (New Testament) reading proceeds from week to week on a continuous chapter-by-chapter course, and so there will be no obvious correlation between that lesson and the Gospel or the Old Testament. So on those Sundays the three readings, which have *deliberately* no thematic interrelationship, are all proceeding on a continuous or semi-continuous track. If this be thought curious or troublesome, it should be remembered that such an "in course" sequence of reading is borrowed directly from the synagogue's use of the Torah and the subsequent practice of the churches of the first several centuries. That is to say, the public reading of the scriptures was never originally conceived simply as source texts for preaching, but rather as the only possible way to acquaint the congregation with as much of the scriptures as possible. And that of course is the expressed intention of the Vatican Council's desired revision of the Roman lectionary, and therefore of all systems derived from it.

What does that mean for the preacher's sermon preparation, particularly in those Ordinary Time Sundays after Pentecost?

That question regularly comes to mind when someone says that they use the lectionary "sometimes", meaning that they avoid it in Ordinary Time. It misses the point of the continuous principle altogether. That is to say, during that time the preacher who is serious about the lectionary must decide which "track" (Gospel, New Testament or Old Testament) to use Sunday by Sunday. Certainly there should be no attempt to force a thematic unity on all three readings where none in fact exists. Much less should the preacher "hop, skip and jump" around among three sets of readings that

are organised on a week-to-week basis. The radical shift that this system requires is for the preacher to think about weekly preaching as sequential rather than thematic. An excellent analysis of the issue is found in a book by Fritz West, entitled *Scripture and Memory*, and published in the USA by the Liturgical Press.

–Horace T. Allen

Liturgy
NEWS

QUARTERLY
– Catholic Pastoral Liturgy Journal –
ALL-AUSTRALIAN

The Liturgical Commission
GPO Box 282, Brisbane AUSTRALIA 4001

Telephone (07) 3224 3329 – *Facsimile (07) 3221 1705*
Subscription: $20 p.a. (Overseas $30). Use your credit card.

Book Review

From Tories at Prayer to Socialists at Mass:
A history of St Peter's Eastern Hill by Colin Holden
Melbourne University Press 1996. pp xviii and 332

In *From Tories at Prayer to Socialists at Mass: A History of St Peter's Eastern Hill*, Colin Holden traces the historical assertion of Anglo-Catholicism in Melbourne, its attraction and gradual acceptance as part of Anglican diversity, the strength of the Anglican Communion. With Arnold Lunn, he shows that great liturgies cannot be manufactured; they grow over time.

From its inception in 1846, St Peter's saw itself as a simple, if austere Gothic building, yet an embattled bastion of Anglo-Catholic ritualism, surrounded by hostile or indifferent forces. There was tension from the first. Evangelical Bishop Perry, who tried to pull strings to have his pronounced stance fostered, found the popery of the Oxford Movement in the Australian setting abhorrent, a betrayal of classical Anglican positions. St Peter's was concerned with the 'bright Catholic faith'. The usage of restrained Restoration and early 18th century music upset Perry, who strove to curtail musical encouragement to ritualism. But his laity were benefitting from wealth generated by commerce or gold and the aesthetic satisfaction of music was part of their home lives. So they sought dignified and sophisticated music with elaborate decoration in church. Perry was forced to a compromise. His arbitrariness and underestimation proved he was out of step with the tempo of the times.

By 1900 Bishop Goe had decided on an eclectic diocese, not a monochrome evangelical one. Before reaching Melbourne, he had protested the bigoted Kensit's trashing of the romanising trend in Anglo-Catholic churches. He had also witnessed the jailing of priests for the use of candles, vestments, and the sign of the cross. By 1906 Archbishop Clark had coped, and, by 1942 Archbishop Booth had added a mitre, as long as the paparazzi were kept at bay. Melbourne Anglo-Catholics bathed in light reflected from a confident and securely similar movement in England, yet they ever felt they were a minority under suspicion. By the era of Archbishop Woods from 1957, any wintry coolness between diocese and parish had become a kind of episcopal summer. Woods intended St Peter's would function as the one diocesan outlet for 'extreme' practices discouraged elsewhere.

Holden divides the book into the long incumbencies of Henry Handfield (1848-1900); Ernest Selwyn Hughes (1900-1926); Farnham Edward Maynard (1926-1964); and the shorter oversight of Geoffrey Taylor (1964-1979); and John Bayton (1980-1989). Handfield created the parish's definite Anglo-Catholic profile. His position was 'no mere matter of millinery and music, of surplices and singing' (p 31). Sectarian Evangelicals later supported by Orangemen, charged him with doctrinal departure from the Prayer Book and contravention of the Articles of Religion. The battle was engaged with the muscular Christianity of Hughes, who sought to teach the whole Catholic faith in doctrine and elaborate ceremonial. Maynard carried the Anglo-Catholic movement higher against a strident aggressive evangelical reaction. Hughes began a children's Eucharist, then a sign of 'advanced churchmanship'; he wore a biretta and vestments and engaged a surpliced choir; he introduced a tabernacle with sanctuary lamp, an altar cross, and Palm Sunday liturgy. Maynard raised the high altar, furnished it with six baroque candlesticks and a life sized statue of Christ. To the consternation of many, he replaced Hughes' Sarum style with 'the Western use', the additions of translations from the Roman Rite, and through confession, counselling, and anointing for healing, gave to many pardon and peace, relief and release, and a new sense of purpose and determination.

As a national identity emerged with federation, Anglican ritualists shared with Roman Catholics the label of being devious, indirect, and less than truthful. Their religious expression was seen as alien and subversive to the national character. Hughes had to prove his liturgical style was English Catholic not Roman Catholic, distinctively, historically Sarum ceremonial as cultivated by Percy Dearmer, which had been attacked overseas as 'the British Museum rite'. World War I gave added impetus to Anglo-Catholic devotional attitudes to death and the departed. Weekly requiems were held around a catafalque, with the Last Post sounding before a richly embroidered altar frontal of an AIF soldier with a head haloed by a rising sun insignia; from the frontal streamed a symbolic blood-red carpet. There were vespers for the dead, the creation of a permanent calendar to record the departed for prayer, and a wayside Calvary memorial. The holy and much loved Chinese priest, Fr James Cheong, assistant from 1904 to 1941, accomodated Confucian ancestor worship with the Guild of All Souls. His patient confessional work made him 'father, rare and dear' (p 168).

The extravagant ritual and aggressive Anglo-Catholicism drew regular professional and wealthy small-business worshippers from a wide area. In addition, as in London slum areas, the mission-style hymn singing, the

stirring addresses and 'poor man's theatre' reached out to the working classes; a noticeable number were recognisable at the rails by the condition of their hands (p 80). Under the heading, 'A Parish High Summer', Holden discussed the emergence of a religious community to staff the diocesan mission to the Streets and Lanes. The flourishing number of vocations to the priesthood and the religious life created a sense of alarm among the ubiquitous evangelicals; it was further proof of Anglo-Catholic success among the poor. At the same time, home and foreign mission outreach was supported generously, one missionary dying at his post in New Guinea. St Peter's was convinced that it must, as a parish, reach out to the poor and unchurched, those to whom Sunday seldom came. Thus the Brotherhood of St Laurence was made welcome. Parish social concern and the redress of social injustice flowed from theological premise: you cannot worship Jesus in the tabernacle unless you pity Jesus in the slums.

In the final chapter the author maintained that liturgical renewal at St Peter's had preceded that of Vatican Council II. The parish willingly embraced the Roman influences on ceremony, the reshaping of church liturgical areas, the changes to the Divine Office and Benediction, and adapted the new liturgical texts, plainsong and communion anthems, as its people engaged in ecumenical congress with other Christians. But Anglo-Catholics also felt 'Post Vatican II Blues', as the Council dismissed many of the more distinctive and historical liturgical ephemera in the name of aggiornamento.

Colin Holden has written a sympathetic, lucid, and very readable book. It brings to light the great contribution of the Anglo-Catholics of Melbourne through an examination of their beloved elaborate liturgical action and explains why some Anglicans described them as 'the enemy in disguise'.

– Walter McEntee

Contributors

The Revd Dr Horace T. Allen is Professor of Worship and Preaching at Boston University School of Theology. He was until earlier this year Co-chair of the English Language Liturgical Consultation.

The Revd Dr Paul Gibson is Liturgical Officer of the Anglican Church of Canada and Co-ordinator for Liturgy of the Anglican Consultative Council.

The Revd Dr Russell H. Hardiman, a former President of the Academy, is Senior Lecturer in Liturgy at the University of Notre Dame Australia and Editor of *Pastoral Liturgy*.

The Revd R. Wesley Hartley, Editor of AJL, is Vicar of St Aidan's Strathmore in the Diocese of Melbourne.

The Revd Walter McEntee is Chaplain to Caulfield General Medical Centre, Diocese of Melbourne. He has previously taught Church History at Yarra Theological Union (Melbourne) and St Paul's National Seminary (Sydney).

The Revd Gillian J. Varcoe is Rector of the Parish of Cootamundra, Diocese of Canberra and Goulburn. She is the Editor of *A Prayer Book for Australia* (1995).

The Revd Dr H. D'Arcy Wood, a former President of the Academy, is minister of the Bentleigh Parish, Uniting Church, Melbourne.

AJL ADDRESSES

MANUSCRIPTS FOR PUBLICATION to:

The Revd R.W. Hartley
St Aidan's Vicarage
24 Williamson Avenue
Strathmore Vic 3041

Authors preparing manuscripts are requested to follow the style sheet jointly adopted by such publications as Journal of *Biblical Literature, Catholic Biblical Quarterly, Harvard Theological Review, Hermeneia, Australian Biblical Review* and *Colloquium,* except that Australian spellings should be used following *The Macquarie Dictionary.* This style sheet is printed in JBL 95 (1976) 331-346 and CBQ 38/3 (1976) 437-454. *Australian Journal of Liturgy* should be abbreviated as *AJL.*

Articles generally should not exceed 3,000 words in length. Articles may be presented on five and a quarter or three and a half inch IBM compatible disc in either WordPerfect, Word, or ASCII format. A hard copy should accompany the disc. *AJL* is indexed in *Australasian Religious Index.*

BOOKS FOR REVIEW to:

The Revd Dr C.H. Sherlock
1A South Terrace
Clifton Hill Vic 3068

SUBSCRIPTION PAYMENTS and all business communicatons (including notice of change of address) to:

Australian Academy of Liturgy
GPO Box 282, Brisbane Qld 4001
Facsimile: (07) 3221 1705

Subscription Rates:
Annual Subscription — $15.00

AJL is sent anywhere in the world for an annual subscription of AUS$15.00 if paid in Australian currency. If paid in any other currency the subscription is the equivalent of AUS$20.00.
For Members of the Academy subscription to *AJL* is included in the membership fee.
Advertising is accepted: $20 per half page.