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AUSTRALIAN JOURNAL OF LITURGY

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Editorial

It is a pleasure once again to publish the Marshall Memorial Lecture, this time delivered by Dr Brian Wren with the title 'When Lords and Kings are Known No More'.

The Marshall Memorial Lecture has been sponsored by Trinity College Melbourne and delivered annually in the College Chapel since 1971 in thanksgiving for the life and work of the Reverend Dr Barry Marshall. For the decade of the 1960s Dr Marshall was Chaplain and theological lecturer at the College, and was esteemed for his pastoral gifts, his scholarship, his ecumenism, and his interest in liturgical renewal. He died after a fall in Pusey House, Oxford, of which he had recently become Principal, on 12 August 1970.

The rest of the articles in this issue are from the national conference of the Academy held in Hobart in January on the theme 'Out of the Depths: Religious Ritual in Public Life'. The papers by Dr O'Reilly, 'We will remember them', and the Revd Dorothy McRae-McMahon, 'Building Bridges', were two of the keynote addresses for the Conference. The balance of articles in this issue is a sampling of the short communications and case studies presented by members of the Academy.

Also included in the Conference was the inaugural Archbishop Guilford Young Memorial Address delivered by Fr John Melloh, sm with the title 'Out of the depths or into the deep? Liturgy and the new millennium'. I hope to be able to publish this address in the next issue of AJL.

RWH
Strathmore Vicarage
Lent 2000

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'When Lords and Kings are Known No More':

Problems in the Language of Prayer, Praise, and Song

Brian Wren

'Give to the Lord of lords renown,
the King of kings with glory crown:
his mercies ever shall endure
when lords and kings are known no more.'
Isaac Watts , 'Give to our God immortal praise' -
'Together In Song - Australian Hymn Book 2,' No. 84, stanza 2

In the Parish Hall of All Saints, Hunter's Hill, on the north bank of the Parramatta River, forty people have gathered for a workshop. As an experiment, I ask them to imagine being trapped there by some natural disaster, with food, water, and other basic needs, but no hymnals, bibles, or musical instruments. I suggest that in such a crisis, someone would eventually start to sing. I begin a hymn whose first couple of lines I know, inviting others to join me, to see how far we can reconstruct it from memory. In North American I use 'Amazing Grace.' Here I try, 'O God, our help in ages past.' Though there are variant traditions for the text of this hymn, the group effortlessly sings five stanzas, from memory. When one person's memory gives out, someone else's comes into play. The tune, *St Anne*, universally sung with these words, brings them back into conscious awareness.

Our brain stores music and words together, differently from speech alone. Stroke sufferers who lose the ability to speak often retain the ability to sing. When a song has been heard and sung many times, its tune becomes a mnemonic; singing the tune helps us recall the words that go with it. Words and music stored in memory help to shape our beliefs, attitudes, and awareness of God.

With this in mind, consider two titles of God frequently used in worship: 'Lord' and 'King.' The title 'Lord' is common, especially in 'liturgical' traditions (because the biblical Psalms are so often chanted or spoken) and in traditions singing praise choruses. The title 'King' is less common in the former, but frequent in the latter.

The Story of 'Lord'

In English versions of the Bible, 'Lord' renders meanings from two sources. In Christian Scripture (the New, or Second Testament), 'Lord' (lower case, initial capital L), is a title given sometimes to God, but mostly to Jesus Christ. It translates the Greek word, kyrios, whose meanings range, roughly, from 'mister' to 'master,' with a specifically male reference.

Sometimes kyrios is a polite greeting to a man (not a woman) whom one respects, but does not know well. More frequently, it acclaims the risen Christ as next to God in heaven, and the only One, anywhere, who deserves our worship. To say Kyrios Yesous! ('Jesus is Lord!' – 1 Corinthians 12.3) meant that Jesus Christ has our loyalty, in contrast with everyone else who claimed the title, including the emperor of Rome. Thus, Kyrios Yesous! or Kyrios Yesous Christos! ('Jesus Christ is Lord' – Philippians 2.11) had a wider, politically riskier, meaning than the personal, private, 'I love you, Lord' in today's hymns and choruses.

In English versions of Hebrew Scripture (the 'Old' or First Testament of the Christian Bible) the story is more complex. Sometimes 'Lord' translates Hebrew Adonai, a plural form used to intensify the rank of an individual, and sometimes applied to God. Its meanings (all male) include 'master,' 'proprietor,' 'governor,' 'husband,' and 'king.'

Mostly however, 'lord' is capitalised ('LORD / the LORD'). Though it also refers to God, the circumstances are different, because Adonai (which it translates) is not the word written in the Hebrew text. The Hebrew text has a different word, which we may render as 'yhwh', or (with spaces for vowel sounds) Y~hw~h. It is God's mysterious name, probably pronounced, 'Yahweh.' Ancient Hebrew did not have written vowels, but speakers knew which vowels were meant (as we would, if confronted with, 'W gthr t wrshp gd, nd prs gd's hly nm.'). The rendering, Y~hw~h transliterates the Hebrew consonants into their rough English equivalents, and leaves space for the vowels which English could supply, if we knew for certain what they were.

The divine name Y~hw~h was in use before 1300 BCE. It is the name given to Moses when he is summoned by divine presence in the burning bush (Exodus 3). Unlike 'God,' 'Creator,' 'Saviour,' and 'Lord,' Y~hw~h is a name, as well as a title (Exodus 3.15: 'This is my name forever, and my title for all generations'). Because God is God, Y~hw~h is not a name Moses invents, but what God discloses. Y~hw~h is, as it were, God's 'self-given,' 'proper' name.

Though there is no certainty as to what Y~hw~h originally meant, the Exodus narrative connects it with the verb, 'to be.' The name is not announced directly. When Moses asks God's name, the reply is not, 'my name is Y~hw~h,' but two statements, positive, yet enigmatic. The second is usually translated as, "Thus you shall say to the Israelites, 'I AM' has sent me to you," but the Hebrew could also be translated as, 'I WILL BE.' For the first, and longer statement, there is no one exact translation. English verbs come with tenses, identifying an action as past, present, or future, and the customary English rendering is the present tense, 'I am what I am.' Hebrew verbs, however, do not by themselves mark past, present or future; context and other parts of speech give those indications. The verbs simply designate an incomplete action. 'I am what I am' is one translation. Equally possible is the NRSV's marginal note, 'I will be what I will be.' More intriguing, and as accurate, would be, 'I am what I will be,' or, 'I will be what I am.'

At first, the Name was spoken freely. Psalm singers cried out, 'Y~hw~h!' Later, it began to be avoided, perhaps because saying someone's name was believed to give the power of summoning them, and the Living God can never be commanded to appear. In its place, people said or sang Adonai. First century Aramaic-speaking Samaritans said shema ('the name'). Many Jews today say hashshem (Hebrew: 'the name').

By the time of Jesus, thousands of Jews lived outside Judaea. Because many no longer knew Hebrew, but spoke colloquial Greek as first or second language, their scriptures were translated into Greek. A word had to be found for Y~hw~h but the Name itself could not be spoken or translated. Instead, the translators rendered Adonai, the word usually substituted, as kyrios.

In Christianity the histories of kyrios came together. From Judaism, it stood in place of, but did not translate, the enigmatic, personal, name of the Living God – a name without reference to human gender. In Christian experience, it was also a title of the Living Christ, the kyrios; once crucified by earthly kyrioi; now over and above them all.

'Lord' – Powerful and Problematic

In worship, 'Lord' has a twofold value. It is a traditional title, made familiar by repetition. And it verbally connects Christ with God: 'Jesus is Lord, and God is Lord.'

As an historic confession of faith in Jesus Christ, 'Lord' remains valid, provided its 'Caesar-defying' origin is remembered. For Christians scarred by oppression and discrimination, the acclamation, 'Jesus is Lord,' retains its liberating power. 'If Jesus is my Lord and master,' says one African-American pastor, 'then nobody else is. It subverts every other power structure and authority in the world and keeps me free.'

As a title for God, however, 'Lord' is problematic. It suggests that God, beyond human gender, is male, and relates to humankind in a domineering way. This is true even in the United States, which supposedly dispensed with feudalism before the First Fleet sailed to Australia. When I invite Americans to brainstorm their associations of the word, its liturgical meanings surface immediately, followed by current US dictionary definitions: master and ruler; someone with authority, control or power over others; a feudal superior; lord of the manor; titled nobleman; and House of Lords.

Australian meanings follow the same pattern. *The Shorter Oxford Australian Dictionary* lists, 1.Master or ruler; 2.Hist. feudal superior; 3.Brit. person entitled to title, Lord; 4.A name for God or Christ; 5.& 6. Prefix of marquis, earl, etc or younger son thereof; Lord Muck: pompous self-opinionated man; Lord Mayor: male or female mayoral title. I cannot resist adding the *Dinkum Dictionary*'s entries for 'lord of the manor': owner of a residence, man of the house; and a man (or boy) who constantly attempts to evade household chores.

Thus, even today 'lord' denotes a man with authority, control, and power over others. Though God is not male, and divine sovereignty is not based on coercive domination, LORD has indelible meanings of maleness and dominance. Spoken liturgically, it projects these meanings onto God. Because the Psalms are peppered with the divine name, LORD is said or sung repeatedly, over and over and over again. The result is that the enigmatic, ungendered, liberating One is ousted by a masculinised deity clad in feudal authority.

Some argue that, if worshippers experience LORD incorrectly, the solution is to teach them its 'real meaning.' If we let ourselves be guided by the way people experience the word, they say, we are projecting our own experience onto God, not listening to what God has revealed. One problem is that LORD makes precisely this kind of false projection. Another is that, linguistically, usage determines meaning. Day by day, people cast their vote on word meanings by the way they use them. Pronouncements from 'lordly' authorities cut no ice: majority meanings rule. Finally, from Pentecost onwards, Christianity has been a religion of translation, recognising that people need to hear the good news in their own language and thought forms. By analogy, if LORD now 'mistranslates' God's name and nature, those who seek alternatives are following that tradition; the 'real meaning' school is outside it.

Alternatives to LORD

When a psalm is read to a congregation, it comes to our culture from its own. If it curses enemies, or applauds those who kill Babylon's children (e.g. Psalm 137), we can say, 'that was then, and this is now.' We can hear it, without ourselves having to pray it. When we ourselves pray or sing a psalm, it must meet a different standard: is it an appropriate vehicle for our worship? From Isaac Watts onwards, Christians have modified psalm texts, to make them appropriate for Christian worship. Finding an alternative to LORD is an extension of that tradition.

Sometimes, 'LORD' can be avoided by changing from third-person to second-person speech; from 'The LORD is great, and greatly to be praised' to 'You are great, and greatly to be praised. This procedure also avoids masculine pronouns for God, which are more gender-laden in English than in Hebrew. But it has limitations. Because pronouns require an antecedent noun, an altered psalm must retain at least one 'LORD', 'God,' or equivalent, so that it can say,'O God/LORD, you. . .'. And the syntax of some Psalms resists alteration.

Sometimes, 'LORD' can be replaced by 'God.' This is an improvement, but far from ideal. A generic noun, 'God' calls up an array of religious longings, but cannot specify which 'god' is being addressed. Replacing 'LORD' with 'God' is, at best, a stopgap measure.

Another possibility, popularised by the *Jerusalem Bible*, is to say 'Yahweh,' assuming it was the original pronunciation. Advantage: it is clearly a name. Disadvantage: speaking God's Name is deeply offensive to devout Jews. Additional Disadvantage: in English it sounds like a sheep's bleat. Conclusion: 'Yahweh' is not an option.

Why not 'Adonai,' the ancient substitution for Y~hw~h? Popularised by songs like Amy Grant's 'El Shaddai' it is widely known, and recognisably 'biblical.' Because its Hebrew meaning is not, I suspect, transparent to most English speakers, it probably sounds more like a name than a title.

A radical reminder that the God of Moses has a Name would be to print '(NAME)*' wherever Y~hw~h occurs, with a footnote saying: '*God's Name is not spoken: use 'Adonai,' 'El Shaddai,' 'Living One,' or another reverent substitution.' If worshippers and worship leaders have to choose a substitution, they are more likely to remember what 'LORD' fails to convey.

'Living One' is Gail Ramshaw's proposal (in *God Beyond Gender* (Augsburg Fortress, 1995). In Hebrew scripture, it points to a key theme: God is, God lives, God is active now and will be in the future. For Christians, Christ is also 'the Living One,' risen from the dead, the same yesterday, today, and for ever. If carefully varied grammatically, '(the) Living One' could substitute for Y~hw~h and identify Jesus Christ, linking the two as effectively as 'LORD/Lord.'

The Kingship Story

Several biblical psalms address God as 'king,' and Christian scripture celebrates the risen Christ, sitting in regal state at the right hand of God. Yet language that was truthful in biblical times is not necessarily truthful in ours.

The notion of divine kingship goes back three thousand years, to the city-states of the ancient near East: Sumer, Egypt, Assyria and Babylon. As settled societies developed an excess of food and goods, better transportation and communication, and a sophisticated division of labour, their social order changed, and took the form of a pyramid. At the top was the monarch, almost invariably male, ruling from the central city. Power and authority devolved downwards. Society was perceived as a unit; the concept of individual rights was centuries in the future. Stepping outside one's place endangered the community. Offenders were executed or exiled.

Like all social orders the royal pyramid needed stories to explain its legitimacy. The stories had a common pattern. In its original state, the world (the earth, and the 'world' of the city-state) had been chaotic, filled with disaster and uncertainty. A deity, usually a god, had brought order out of chaos, often by slaying the chaos-monster. To keep chaos from returning, and guarantee everything from civil peace to good harvests, the deity established the city-state's monarchy. The original king, and each successor, was designated as the 'son' of the city-state's god. As god's representative, he made laws, upheld justice, ensured the fertility of land and people, and personified the power of divine good over the disorder and evil lurking on the edges of the community. As god's representative, the king should be revered and obeyed.

In all its variations, this story gave meaning to the universe, society, the family, and individual human life. It was – and in its modern variants still is – persuasive, and perceived as true. Its benefits include order, food, shelter, protection, and community organisation. Its costs include abuse of the weak by the strong; the diminished humanity inherent in master/servant and master/slave relationships; and the recurrent threat of corruption and tyranny.

Israel adopted the notion of divine kingship. Several psalms sing of Israel's king as God's 'son,' appointed to rule in Zion, and commanded to rule justly by defending the cause of the poor and needy (e.g. See 2, 47, 73, and 89). When the nation ceased to have kings, kingship was projected forward: one day God would anoint another kingly figure, who would establish divine peace, justice, and wellbeing, through Israel, over all nations.

In early Christianity, Jesus Christ was acclaimed as 'king,' but in the most contradictory way possible. The 'King of the Jews' was not victorious in battle, but asphyxiated on a cross; not acclaimed at a coronation, but killed naked, his head bleeding from the piercing sarcasm of a 'coronet' of thorns. Originally, calling Jesus a 'crucified king' had the shock of the unexpected. A crucified Messiah was a stumbling block to Jews and an absurdity to Greeks, which is why Paul talks about the foolishness of the cross (1 Corinthians 1).

Such radical reinterpretations were not easily absorbed. Again and again, when the shock wore off, the 'earthly' meaning of kingship reasserted itself. When Christianity won the Roman Emperor's recognition, its kingship vocabulary served imperial interests. As God was to the universe, so the emperor was to the empire. Emperor-worship was refocused on Christ, who crowned the Emperor as his earthly deputy and validated his rule. Paintings of Christ in majesty show him sitting on a jewel-encrusted throne, with all the marks of Roman imperial rank: rich robes, purple cushions, and the royal halo, surrounded by a heavenly council of palace officials : a world away from Golgotha.

Later centuries saw a tussle between imperial and egalitarian interpretations of divine kingship. The imperial argument ran like this: since God is the king of kings, God rules (but also appoints) the earthly monarch, and our role is to be that monarch's obedient subjects. Thus, for King James I of England (James VI of Scotland), 'Kings are justly called gods, for they exercise a manner or resemblance of divine power on earth.' Against this ran an argument more in tune with Christ's 'kingship': if God is the only king, earthly society should be a king-less republic.Thus, for Quakers like James Parnel, a contemporary of James I, 'amongst us there are no superiors after the flesh, but Christ is the head... Here God alone is the king and he alone is honoured, exalted and worshipped.'

As we know, the egalitarian interpretation won the day. Today's constitutional monarchs have lost most of their power, and much of their glamour. Societies with despotic leaders are seen as aberrations. Societies with ruling monarchs are anachronisms, not models for imitation.

Problems with Kingship Language

Since Christianity arose in monarchical societies, it is not surprising that the notion of divine kingship ('sovereignty') pervades the language of doctrine, liturgical language, and congregational song. Today, it has severe limitations.

When first used, the language of God as ruling king was in harmony with commonsense observation of the universe. Earth was flat, the dead were in the land of shades below it, and God was enthroned in heaven, high above. Nowadays, we live in a vast, expanding universe, a seamless web of space/time, 'finite, yet unbounded' (Stephen Hawking). Because there is nowhere for a king to sit, we struggle to describe how God can credibly be active in the universe's development. The language of God-as-King-of-the-Universe has become an increasingly tenuous metaphor. It is colourful, yet uninformative.

The language of divine kingship also originally explained how human societies ought to work, and how people should behave within them. As long as monarchy was the norm, images of 'God-as-King' and 'Christ-the-King' gave guidelines for public life. Though royalists and republicans drew opposite conclusions, divine kingship was for both a living, meaningful symbol, with clear and direct application in society.

In today's democracies, calling God 'King' gives no clues about how to vote, what causes to support, and how to behave in a society whose institutions crave power and need to be held accountable. Because divine kingship language has no meaning for public life, it puts us at a distance from our society. Personal, family, and church life become the only sphere where God can be worshipped as king. Thus, divine 'kingship' feeds nostalgia, but gives no direction to discipleship.

God-as-King language retains its ambiguity. In Christian history, the contradictory nature of Jesus' 'kingship' has almost invariably been overwhelmed by the fundamental, built-in, earthly meanings of earthly monarch: authority, command, the glamour of power, control, submission and obedience. To use it emphatically is dangerous. If we bow before God in unquestioning submission, we are more likely to submit uncritically to God's human servants.

Ways Forward

How can today's liturgies love God and respect the Bible? Some ideas and images are best avoided. Songs, pictures, and stained glass windows should not represent God as a crowned and bearded male monarch. Crosses, song-lyrics, and other media should not portray Jesus Christ as a robed and crowned figure. Why? Because Jesus was not a Jewish Prince or Roman Emperor who was overthrown and crucified. What was crucified was kingship itself. To portray Christ as a royal figure is to negate that discovery.

Thus, 'the Reign of Christ,' or 'Christ the King,' should be celebrated, if at all, with an emphasis on Christ crucified, emphasising that Jesus refused kingship and its corollaries: battle, war, and conquest.

How can we speak of God's 'sovereignty' without using the language of kingship? We need to speak of God's liberating sovereignty, to counter the empty belief that we are self-sufficient, accountable to no-one, and sovereign over ourselves. In contemporary English, some terms 'work' better than others. 'May your sovereignty be acclaimed' has a better ring to it, perhaps, than 'O God our Sovereign.'

Perhaps the safest way forward is in terms of the relationship between Creator and created. Besides being biblically familiar, 'Creator' locates us as created beings, accountable to the One who brought us into being. The Creator-Created relationship also makes us responsible for the way we treat other creatures, and our planetary home.

How can we praise and thank God in language that maps appropriate behavior for citizens in a democracy? A good starting point is Paul's strategy on his first visit to Corinth: 'I resolved that while I was with you I would not claim to know anything but Jesus Christ – Christ nailed to the cross.' (1 Corinthians 2.2, Revised English Bible).

Even in a democracy, Christian citizens never forget that Jesus was crucified by the governing powers. Though our institutions are far removed from Imperial Rome, they are equally unable to hear the good news of God's sovereignty through Jesus Christ. They too are judged, disarmed, and put in their proper place by the resurrection. The risen Christ punctures their pretensions, demagnetises their glamour, and makes their most absolute claims provisional and negotiable.

Another clue for citizenship is that in Christ all things cohere. (Colossians 1.17-20 and 2.14-15). As followers of Christ, we are on a journey. Alive among us, Christ leads and accompanies us, in public as well as private life. Though the record of Christ's earthly life provides no political program, it is the best reference point for our social, political and economic priorities.

As we journey on, Christ meets us through strangers, neighbours, enemies, and outcasts. The Spirit of Christ breathes through every hope and struggle for peace and social justice, whether or not it is consciously Christian. In the church, Christ presides at a table where all are fed, all are welcome, all are honored, and no-one is turned away. Christ also presides over the church as a commonwealth community, where the Spirit is given through all, and for all.

I conclude with a hymn:

Praise the God who changes places,
        leaves the lofty seat,
welcomes us with warm embraces,
        stoops to wash our feet.
                Friends, be strong!
                Hold your heads high!
                Freedom is our song!
                Alleluia!
Praise the Rabbi, speaking, doing
        all that God intends,

dying, rising, faith renewing,
calling us his friends.
Friends, be strong!
Hold your heads high!
Freedom is our song!
Alleluia!
Praise the breath of Love, whose freedom
spreads our waking wings,
lifting every blight and burden
till our spirit sings:
Friends, be strong!
Hold your heads high!
Freedom is our song!
Alleluia!
Praise, until we join the singing
far beyond our sight,
with the Ending - and - Beginning,
dancing in the light.
Friends, be strong!
Hold your heads high!
Freedom is our song!
Alleluia!

Brian Wren

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A minister of the United Reformed Church (UK), Brian Wren is a hymnwriter, lecturer, and workshop leader. He lives in the United States with his marriage-partner, the Revd Susan Heafield, a United Methodist pastor.

This article is based on the Barry Marshall Memorial Lecture, given by Brian Wren, at Trinity College, Melbourne, in September 1999, and draws on his forthcoming book, '*Praying Twice: The Music and Words of Congregational Song*' (Louisville, Kentucky: Westminster John Knox Press, May 2000. The book's chapter headings are:

1. 'Through All the Changing Scenes of Life': Glimpses of Congregational Song

2. 'Rescue the Holy Pleasure': Why Congregational Song is Indispensable.
3. 'A More Profound Alleluia': Encouraging the People's Song
4. 'Some Demand a Driving Beat': Contemporary Worship Music.
5. 'And Speak Some Boundless Thing': Assessing the Lyrics of Congregational Song
6. 'Sing them Over Again to Me': Refrains, Choruses, and Other People's Songs.
7. 'Captured by Gender': Chant and Ritual Song.
8. 'Such a Feast as Mends in Length': Hymns as Poems of Faith.
9. 'To Me, to all, Thy Bowels Move': Why Do They Keep Changing the Good Old Hymns?
10. 'Echoes of the Gospel': How Hymns Do Theology.

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We will remember them
Australians and Anzac Day rituals.

Colleen O'Reilly

Introduction

My late father, being what he proudly called a 'working man' did not often wear a suit. His suit mostly appeared for family weddings since funerals were more likely to require the Returned Servicemen's League (RSL) blazer or the bowling club jacket. These modest 'guards of honour' were part of 1960s suburban ritual for farwelling ordinary people. But once a year at least the suit was brushed off, the shoes shone even more immaculately than usual, and the medals polished for Anzac Day. As a child I learnt the story of Australia's participation in two world wars by watching the domestic ritual of my father's preparations for 'the march'. As well, I took part in other public observances of Anzac Day, usually in school or 'brownie' uniform.

As a small child I caught a glimpse of the unifying sense of purpose and self transcending commitment which the adults who had lived through those wars had experienced. There was little talk of the trauma or violence although a note of lament was evident. Our family had lost no close relatives but we often visited the widow of a man who had been a prisoner of war in Burma, and a woman whose son was shot down over Germany. However, by my 20's and 30's I had adopted the indifference, if not the hostility, towards Anzac Day which has been characteristic of my generation. We are the generation who identified with Alan Seymour's play 'The One Day of the Year' and assumed that we had exhausted the meaning of the day with our jibes about 'glorifying war'. One exception was 1968, the first year I lived in London when attending the Westminster Abbey Anzac Day service allowed a sense of connection to Australia. I had clearly intuited the link between cultural identity and ceremony without realising it. But mostly throughout those years Anzac Day came and went without making much personal impact. It is only recently, in my mid life years that I have observed a change in my attitude, and that of others across broad sections of Australian society.

Anzac Day observances have developed and changed over the decades. They have been the source of controversy and even antagonism between the RSL and the Churches. Interdenominational bickering, the inclusion or exclusion of clergy from ceremonies and marches, and even a ban on members of one church, the Roman Catholic, attending Anzac services have fuelled and reflected Australia's sectarian history. And a deep suspicion that the sacred and the profane cannot both be part of the one day still has the power to question planned sporting events and other public social activities.

As a religious ritual in public life, Anzac Day is a rich vein for mining the Conference theme. In Australia and New Zealand it is the one day in every year when the depths of the human experience of unspeakable horror and trauma, irrevocable loss and profound grief are acknowledged, even if not spoken of openly. It is a solemn day which begins with religious services and ceremonies before dawn. It is also a public holiday which leads to celebration, picnics and barbecues, family gatherings and for some, a hangover the next day.

This paper discusses the rituals of Anzac Day. Being a member of that generation born after the second world war which became suspicious and even hostile to the day during the 1960's and 1970's, I am interested by the day's resurgence in the past decade and the changes in its ritual significance and activities over time. The burial of an Unknown Soldier in Canberra in 1993, an event initiated by a Prime Minister from that same generation, was an important symbol of a new use of the Anzac tradition in creating national identity and I speculate, the personal grief of a generation in mid-life. I will consider some reactions to the original events and explore some developments of Anzac Day observance in Australian public life.

A sketch of the defining events.

For any unfamiliar with the original events, let me quickly sketch them. In a vain attempt to knock Turkey out of the war (they had sided with Germany mainly because their traditional enemy Russia was among the allied forces) the British and French agreed to occupy the Gallipoli Peninsula to allow naval access to Constantinople. Lacking sufficient British troops, it was decided to deploy the 25,000 Australian and New Zealand men then training in Egypt. On 25 April 1915, men who had enlisted to fight Germany in Europe found themselves landing before dawn in what proved to be the wrong bay on the Aegean Sea. Facing territory for which they had no maps, expected to fight in ways for which they had no training, the task given the Anzacs was never likely to succeed in any case. However well planned and trained, it was beyond the capacity of any 25,000 men to capture a succession of difficult positions, seize a ridge five miles long and advance four miles inland and uphill without accurate intelligence, in the face of counterattacks by Turks defending their homeland.

Eight months later, over several days in December, the troops were withdrawn with negligible casualties. The Gallipoli expedition ultimately made no difference to the course of the war. Its lasting impact has been in shaping Australian identity, and as Ken Inglis so thoroughly documents in his study of war memorials, in the landscape of almost every suburb and county town.[1]

A rite of passage for the nation?

The original events at Gallipoli were reported to Australians in mythic terms. On 8 May 1915 readers of Melbourne's daily newspaper the *Argus* were informed by a British war correspondent that there had been no finer feat in the war. Australians had been 'tried for the first time, and had not been found wanting'.[2] Politicians and newspapers subsequently declared 25 April a national 'baptism of fire'. A rite of passage had been undergone by those soldiers and all Australians were thereby given a new status.

The use of imagery drawn from the rites of baptism implies that a former inferior life was renounced, a cleansing took place, and a new redemptive life commenced. Gallipoli was not the first time that the language of baptism was used of Australian soldiers in battle. The Sudan expedition in 1885 had been hailed as an opportunity for 'sacrifice... to purify and sanctify' leading to the 'assumption of nationhood.... through fire and blood'.[3] Echoing these same sentiments on the first anniversary of Anzac, the Prime Minister of Australia Billy Hughes, said

> Not contempt of death... nor endurance, nor dash, nor resources – not all these things would have sufficed the men of Anzac had the divine spirit of self sacrifice been lacking. Through self sacrifice alone can men or nations be saved.[4]

What was the inferior life put to death on the shores of Gallipoli? It was clearly not the specific skills and qualities which the ordinary soldier was believed to have developed on Australia's rural frontier. Their tough physical strength, loyalty to mates exceeding mere duty, egalitarianism, lack of discipline in non essentials, and sardonic humour were valued then and have become part of the bush and digger mythology. Never mind that most recruits came from the cities. It was said that the bush set the standard of personal efficiency even in Australian cities.[5] Although

Australian troops may have had nothing inferior to renounce corporately, individuals were sometimes in need of redemption through self sacrifice. In one short story in C E W Bean's *Anzac Book* the central character 'Icy' is scorned by those around him while he ducks every shell burst but ultimately redeems himself with an act of gratuitous heroism. But is this the inferior status which a baptism of fire removes or could other factors have been in the minds and even perhaps the unconscious thoughts of those who used the image to interpret the original events and develop the rituals of remembrance?

There can be no doubt that simply being Australians and residents of an only recently former British colony conferred a status perceived by many to be inferior to being 'the real thing', a person born and bred in the United Kingdom. By fighting for King and Empire with an unmatched colonial enthusiasm, Australian soldiers were thought to demonstrate reserves of moral courage and imperial strength now clearly evident as equal to those of the mother country.[6]

The undesirable activities of Australian soldiers while in Egypt awaiting engagement with the enemy were known to those in authority, although largely kept from the Australian press. Partly the result of prolonged idleness, proximity to the bars, cabarets, and brothels in Cairo and Heliopolis, and plenty of spending money, (six shillings a day compared with one shilling a day for British soldiers) Australian soldiers passed the time in a couple of ritual activities, drinking and sex, which led to strife. On at least two documented occasions, the strife resulted in riots in Cairo's red light district, leading to dozens of injuries. Australian troops were in punitive detention nine times more than the entire British army and six thousand Australians were estimated to have contracted venereal disease in Egypt. Of these one thousand were shipped home. The Australian authorities were aware of this situation and held responsible for not providing better leisure activities.[7] Could there have been a sense in which these and other matters of discipline were considered purged by engagement with the enemy?

An alternative view of these disciplinary issues would be that they constituted a rite of passage into manhood for 'the boys from the bush', a larrikinised form of a traditional passage from youth to warrior. Certainly, C E W Bean's assertion that the most frequently disciplined men on leave were also the most decorated in the line supports such a view.[8]

The development of 'Anzac Day'

On 25 April 1916, the first anniversary of the landing, ceremonies were held in Egypt which exhibit the most persistent dilemma of Anzac Day. A solemn service, ending with the Last Post, was held. Following this came 'a skit on the memorable landing by a freak destroyer manned by a lot of cork black fellows hauling ashore a number of tiny boats full of tin soldiers'. 'It was screamingly funny', John Monash reported. This mix of sacred and profane activities no doubt provided men facing combat with both the comfort of commemorating brave comrades and the relief of anxiety in the face of their own possible death or injury. Men in the liminality of having left civilian life to become temporary soldiers can be forgiven the need for play. But controversy about what are acceptable public events on Anzac Day, although presently resolved in ways unthinkable less than a decade ago, can still be stirred by appeal to the underlying dilemma. Ken Inglis documents this dilemma as a continuing source of dispute and quotes the Melbourne Age which said

> it is the quintessence of irony that the commemoration of those who died for peace should cause the living to quarrel...Its solemn ceremonies will knit the living with the dead. The marvel is that those memories do not knit more closely, more graciously, the living with the living.[9]

The first anniversary of the landing was also celebrated spontaneously by troops in France, England and by civilians at home. Initially the anniversary was linked to recruiting and fund raising. War Councils in each State used the occasion to further the war effort. Local commemoration committees also influenced the form of the day and supervised its conduct. Members of these committees were often loyalist activists with a high level of commitment to conservative social and political values. They sought to eradicate allegedly 'radical and alien influences' at work in Australian politics and no doubt saw the potential of public rituals to aid or undermine their cause.[10]

By 1918 it had become customary to hold services on Anzac Day. Deeds of valour were recalled and Australians exhorted to preserve in peacetime the courage shown under fire. Many of the practices later adopted around the country originated with Anglican Canon David Garland. The Queensland Anzac Day Commemoration Committee entrusted him with planning observances. Church services were held in the morning. In the evening meetings at which returned servicemen spoke, or soldier's relatives shared pride of place, included one minute's silence. From the outset state commemoration committees sought a uniformity in local and state events. Canon Garland crusaded by mail throughout Australia and New Zealand, and even in Great Britain, to promote the day and its rites. The day may seem to us now to have always been in the national calendar, but by the early 1920's Anzac Day could have died out had such actions not taken place. A number of factors contributed to the establishment of the day. The Returned Sailors' and Soldiers' Imperial League of Australia (RSSILA, later the RSL) resolved in 1922 to promote the day as Australia's National Day and statutory holiday. Prime Minister Billy Hughes, who was nicknamed the 'little digger', and papers linked to diggers' interests joined the campaign. In 1923 state premiers agreed to institute 25 April as a day on which religious and memorial services would be followed by an address to instil 'in the minds of children... the significance of Anzac Day'. By 1927, after further dispute about the nature of the public holiday, every state had passed appropriate legislation.

As a public ritual, the day has been constantly used to promote certain political perspectives or entrench certain groups in power. Popular demand that the plight of returned soldiers be recognised increased with the depression of the 1930s, and Anzac Day provided a useful opportunity. Political conservatives saw advantage in a day that promoted values of discipline and unity in the face of threatened social disorder. The RSSILA fought to control the day and even, to the dismay of loyalists members, to omit Christian references in services, replacing them with a secular liturgy emphasising nation, empire and digger. The Churches resisted the secularising, although many Catholics, clergy and lay, either supported or sympathised with the RSSILA. Catholics had often been forced to accept Protestant rituals or hold separate services while enlisted. No doubt the resentment this caused surfaced in the call for secular rituals.

In 1937 a correspondent to the Argus wrote that 'the observance of the day at the [Melbourne] Shrine is drifting into a position in which the religious basis of the service is destroying the spirit underlying the whole conception'. The religious service cited consisted of a Christian prayer, the Lord's prayer and a Benediction, all spoken by clergymen. The hymns sung were *Lead kindly light, All people that on earth do dwell, and God of our fathers*. An address was given by a clergyman. It was essentially an order of service which continues to the present.

It may surprise us now that such a religious public ritual should have been questioned in the Australia of the 1930's. But Australians were divided as well as united by these ceremonies. Clearly, sectarian divisions between Catholics and Protestants, which had been focussed sharply during the conscription debate, endured well into the decades of peace. Anzac Day services and ceremonies became sources of new controversies. Roman Catholic clergy and laity, whether returned servicemen or civilians, were not supposed to attend in keeping with the prohibition on participation in worship other than their own. Matters came to a head in 1937 in Melbourne.The RSL drew up a new form of service for use at Melbourne's Shrine of Remembrance which had been dedicated in 1934. The proposed alternative ritual included addresses by laymen on the remembrance of the fallen and the spirit of Anzac, the singing of *Land of hope and glory*, and words from the Gospel of John (15.13) (presumably unacknowledged) 'Greater love hath no man than this that a man lay down his life for a friend.' Two minute's silence and the military rites of the *Last Post* and *Reveille* were included. Victoria's Anglican and Protestant church leaders opposed the changes, arguing that no real comfort could be offered to those who still mourn the loss of loved ones without reference to Christ's victory over death.[11] Melbourne's Archbishop Mannix supported the RSL and used the controversy to sectarian advantage. Mannix accurately pointed to the lack of any 'line of Christianity' in the Melbourne Shrine, an omission not one protestant clergyman had pointed out during its construction. Since the Shrine was, in his view a non Christian monument, ceremonial should follow architecture. The impact of the changes was felt in the march. Sir Harry Chauvel, who since the death of Sir John Monash had led the marchers, withdrew. Catholic and Protestant men, including Anglican Archbishop Head, also dropped out before reaching the Shrine. Meanwhile in Sydney, the march there concluded with a service in the Domain of the type abandoned in Melbourne.

Notwithstanding Mannix's sentiments, the amount of Christian religion in the secular ritual may seem high to us. An aspect of this controversy, still evident today, is a difference in the type of observance between Melbourne and Sydney. In Melbourne, the dawn event at the Shrine, called The Dawn Stand To, was until 1994 a ceremony conducted within the Shrine by Legacy, out of sight of onlookers. When the RSL took over the event in 1994 it was an exclusive ceremony. Only returned men were allowed to enter the sanctuary. Now, an amplified voice invites all to file through especially 'the young to whom the torch is passing'.[12] In Sydney, the dawn service is what the name implies, a service of worship and remembrance at the Martin Place Cenotaph. This situation exemplifies a long standing tension in the public rituals of Anzac Day. This tension between the Churches as custodians of certain ritual ways of remembering the war dead and interpreting their deaths and the RSL as creators of alternative rites and interpretations, has surfaced more than once over the years. It is consistent with a parallel tension between the Churches and the wider Australian society, a tension endemic to western societies during the past century.

At times, debate has been acrimonious. Manning Clark and other historians have identified the rites of Anzac day as Australia's 'secular religion'.[13] Certainly, the rivalry and even animosity felt between Church leaders and the RSL supports the contention that Anzac traditions have functioned as an alternative ritual framework for interpreting life and death. During one skirmish over Anzac Day, this time in 1956, it was said of clergy opposed to the march being held during church hours on a Sunday that

> these headline pulpiteers know very little about true religion and understand even less its practice in Australia. If there is any true Australian brotherhood (sic) in religion we find it in the Anzac ceremony.[14]

Anzac Day is one time when the nation is genuinely drawn together by common rites. Gatherings at 4.30am, the time of the Gallipoli landing, or at 6am when the April dawn breaks, occur in every city and most towns and suburbs still. Most of the ritual components in the RSL approved ceremonies originated with men who were themselves involved and whose own dead comrades were being honoured. Laurence Binyon's poem *For the Fallen* with the lines

At the going down of the sun and in the morning,
We will remember them

and the responses 'Lest we forget' and 'We will remember them' are a national litany. Wreaths are laid on grand memorials by national leaders and more modest ones by local councillors. Thousands of ordinary people leave sprigs of rosemary, paper poppies or bunches of flowers on the estimated four thousand cenotaphs and war memorials in Australia. Many more will watch 'the march' on television. And some will view the old war movies or documentaries chosen by programmers as suitable entertainment later in the day. No one would seriously suggest the day become a movable feast. It is to be observed when it falls. The day is the closest Australians have to a time of national lament and rosemary the most potent symbol of mourning we yet share.

And not to be forgotten, the humble Anzac biscuit is the only food which I can identify associated with the day. As for drink, that is another ritual story in itself.

The return of the 'unknown soldier'

I said earlier that I think it no surprise that a Prime Minister born in the post World War II baby boom should have presided over the ceremonies for the burial of the Unknown Soldier in the Australian War Memorial on 11 November 1993. This event, televised nationally, signalled yet another dimension of Australia's assertion of an identity independent of Great Britain. In 1920 the unknown warrior entombed in Westminster Abbey was an adequate symbol for Australians, as for those in other dominions of the British Empire. By 1993 the need for the return of an Australian servicemen, to lie at home among his own led to elaborate arrangements and solemn ceremony in Canberra.

The post World War I rituals for selecting the bodies of unknown soldiers are interesting and worth a digression. The bodies were chosen by lot in a way intended to make identification impossible and speculation useless. The English, in a behind the scenes event, placed six bodies in coffins and a blindfolded officer touched one which was subsequently buried in Westminster Abbey. A clergyman who had been a military chaplain proposed the idea of a national tomb to the Dean of Westminster in late 1920. Apparently the Dean wrote immediately to King George V who needed some persuading but was won over by the enthusiasm of prime minister Lloyd George. The French followed with a public ritual in which a corporal placed a bouquet of flowers picked from the battlefield of Verdun on the selected remains. Not to be outdone, the Italians arranged for a bereaved mother to place white flowers on the coffin she chose. Sentimental excess led to a kind of ritual competition: the Belgians invited a blind veteran to make the choice; the Rumanians asked a war orphan to select one. The boy is reported to have said as he pointed 'This is my father'. The Americans were to have an officer make the selection but changed their minds. A sergeant placed roses on one of four coffins, the rest being returned to their original graves.

Such is my own Australian skepticism that even as I watched the television and was moved by a sense of the grief felt by so many, I wondered what, given the effects of time, was in the coffin. Was there anything human, or a few hefty bricks to give the appearance of weight?

My chance to find out eventually came when I met the funeral director who organised the recovery of a complete skeleton from an Australian war grave in Europe. His reply assured me that the once named but buried only as an Australian man was lifted from his resting place without identification before his reburial with the honours due to a field marshal. It is worth noting that the honouring of an ordinary soldier is itself a new ritual. Traditionally war monuments and ceremonial were reserved for victorious leaders kings and generals and such. Popular democracy elevated the common man's service and death. It is our modern conviction that each individual deserves to be honoured and mourned. Accordingly, we do not find it remarkable that cenotaphs, monuments and other sites of war pilgrimage focus on both the hallowing of sacrificial death and lament for the personal loss of life and loved ones involved.

Given the earlier sectarian controversies, the presence of defence force chaplains at the burial of the Unknown Soldier in 1993 leading the prayers is worth noting.The involvement of a Catholic priest in particular highlights the demise of sectarianism and the extent to which the mainstream churches have ceased opposing Anzac traditions, except to critique any glorification of war. Once forbidden to take part in combined services for Anzac or Armistice Days, Catholic clergy remained absent from such ceremonies for decades. In 1941 the rites for the inauguration of the national shrine in Canberra were almost wrecked by that controversy. Now the prayers said by attending clergy express not only an amalgam of Catholic and Protestant sentiment but embrace multi cultural perspectives. However, the persistent tendency for the Anzac tradition to be seen as an alternative to Christian ritual resurfaced momentarily in 1993. Originally intended to lie overnight in the Changi Chapel at Duntroon, the Unknown Soldier was placed eventually in Old Parliament House since the original plan risked, it was thought, 'privileging Christianity'.

Christian liturgical resources for Anzac Day

The hostility of the RSL towards the Churches has been matched by a suspicion of the defence forces and their values and traditions by the Churches. A prophetic critique of this institution of society, as of all others, is a theological imperative. It is a task the Church must not resile from. In response to the pastoral needs of their context, military chaplains have developed worship resources for the particular settings in which worship is offered. Denominational distinctives, except for the sacramental needs of Roman Catholics, are little observed during active operations. And with a sense of a strong continuity with the original Anzacs, the military have their own observances of Anzac and Remembrance Days.

Despite their history, the RSL and the Churches now seem content to leave each other alone, or to blend rites which satisfy both. I have discovered only scant specific resources prepared by Churches for civilian use on Anzac or Remembrance Days. The first Anzac Day Masses were celebrated in 1923, permission only then having been given by Pius XI for masses for the dead on a saint's day. In 1971 the Archdiocese of Hobart issued a Collect, Prayer over the Gifts and Post Communion prayer for use in a Requiem Mass for Anzac Day. The emphasis on prayers for the war dead on this particular day was a new recognition of its importance to Australian Catholics. In 1987 the Australian [Roman Catholic] Episcopal Liturgical Commission approved readings for a Liturgy of the Word and prayers for introductory rites and the eucharist to be used on Anzac Day, and specified white or purple vestments.

In the Christian calendar 25 April is St Mark's Day, a red letter day not to be ignored since St Mark is an evangelist and martyr. It was this clash which lay behind the earlier Catholic prohibition on requiem masses that day. In addition, on this day prayers for Australia are now offered in many Churches. The blending of the elements of a saint's day, remembrance of the dead, and a solemn national day presents the opportunity for liturgical creativity or ineptitude, depending on the skill of those leading worship.

The one recent booklet I have found is *Worship Resources for Anzac and Remembrance* (1995) produced by the East St Kilda Parish of the Uniting Church in Australia. Also, *A Prayer Book for Australia* (1995) contains prayers suitable for the occasion. Following the basic military service structure, the UCA originated *Worship Resources* provide a series of Christian services. These contain the elements of praise, proclamation of the word and response, and intercessions for world peace, for the comfort of the bereaved, and for ourselves that we be worthy of the sacrifice of others for our freedom. Not surprisingly the booklet has a foreword by the secretary of the UCA Commission on Liturgy which welcomes but does not endorse all its contents. The material emphasises themes of service, sacrifice and the need for participants to commit themselves to work for justice, peace and the freedom of all peoples. Interestingly, bugle calls have been included in all services. These are given a Christian interpretation in the Introduction. The Last Post is said to signify safe rest at the end of the day, and Reveille or the Rouse is the trumpet call which heralds resurrection.

Anzac and ritual

When Ken Inglis joined the RSL's 50th anniversary pilgrimage to Turkey in 1965 he says that his most profound impression was of a phenomenon he had been coming to think of as 'Anzac religion'. This religion is, according to Inglis,

> not anti-Christian, not at all, but not denominational either, incorporating a common Christian ethic, centring on the veneration of dead comrades whose spirits might or might not be inhabiting a hereafter. The liturgy composed in the RSL from verse by an English civilian in 1914 was rich in meaning for these old men who gathered for a service at the Lone Pine memorial and cemetery, and who wandered silently among the graves.[15]

I said earlier that Anzac commemorations are a rich vein of religious rituals in public life which give expression to the depths of a common human experience with a particular Australian and New Zealand experience of those depths. I have limited this exploration to Australia. I am told by those with the knowledge to compare both that the Anzac tradition in New Zealand is another story, arising from the costly New Zealand exploit in temporarily capturing the ridge at Chunuk Bair from where they looked across to the military objective, the city of Constantinople. I do not pretend to have done much more than identify issues for further consideration. Among these issues and questions concerning Anzac rituals, I think the following merit further discussion, and I merely offer preliminary thoughts here.

Myth and ritual

The stories of the Gallipoli campaign quickly took on mythic dimensions. In the telling and retelling, ordinary Australians became bronzed warriors; one became a new Good Samaritan and even an Australian Christ figure. These mythic dimensions are evident in the three major war memorials, the Shrine of Remembrance in Melbourne, Sydney's empty tomb Cenotaph and Hyde Park Anzac Memorial, and Canberra's National

War Memorial. The various forms of classical architecture, with references to the ancient world of the Mediterranean and the Middle East, evoke on behalf of the slain an admiration and reverence due to no others in Australia. Sculptors commissioned to add figures and symbols to these buildings sought to convey both mourning and triumph. Often realistic in a most detailed way the figures nevertheless reinforce the elevation of the original Anzacs even as they often also convey their broken humanity.

A key purpose in maintaining Anzac rituals is to pass on the story to each new generation. It is a story of men becoming men under fire, of a nation worthy of its status because its young men were slain in battle. It can be told as 'boy's own' and is no doubt a reinforcement of a male identity forged at least in part by trial through violence. I have not here attempted to critique the way in which Anzac rituals function to reinforce gender stereotypes. It would surely be a useful exercise to expose further dimensions of Anzac myths and rituals to feminist scrutiny.

Identity and ritual

Quite apart from being an Australian story and therefore a significant shaper of identity, the way in which Anzac rituals have developed reveals important information about us. The tension between reverence and solemnity, and Australian irreverence, surfaced in Egypt on the first anniversary. Never ones to take ourselves too seriously, this readiness to assert Australian egalitarianism, not to be overawed by hierarchy or those in authority, and an enthusiasm for good natured ridicule are all part of the spirit of Anzac and Australia. From once illegal games of 'two up' to the comparison of Rayner Hoff's squatting figures on Sydney's memorial with soldiers on latrines, the connection is real. Whenever the self appointed keepers of Anzac rituals have clashed with the representatives of religion, especially the puritanism of protestants, it seems the ordinary Australian has favoured the first over the latter. If Ken Inglis' observation about the Christianity of Anzac rituals is correct, and I have no reason to doubt it, any attempts to put a denominational or even an over doctrinal 'spin' on new Anzac rites will have almost no appeal.

As noted earlier in relation to the burial of the Unkown Soldier, I think Anzac commemorations have a new appeal to the generation which once scorned them, This is an outcome of ageing and the necessity to come to terms with mortality. Not only is the generation which took part in the second world war now passing, but the young men and women of the 1960's and 70's are in early old age and must face their own mortality.

And one last aspect of Anzac and Australian identity is noteworthy. Veterans of the Vietnam war sought recognition and legitimation of their belonging to the Anzac tradition for some years before this was satisfactorily achieved. Now Australians who are also Vietnamese and Turkish take their place in the rituals on 25 April as citizens of this ethnically diverse nation. No other day would suffice for such a claim.

Meaning-making and ritual

Churches may confidently interpret Anzac in light of redemptive sacrifice and resurrection but many Australians would not express such certainty. Mateship, doing the right thing, and opposing bullies, are the frameworks of meaning more likely to underlie participation in the ceremonies. The keeping alive of memories, recording publicly the names of the fallen, and looking after the widows and children are the practical works of mercy of the Anzac religion.

Pilgrimages to war cemeteries and especially to Gallipoli itself has become increasingly popular in recent years. The numbers of young Australians who include the Dardanelles on a back-packing trip to Europe suggests that the search for the meaning of the life experiences of grandfathers and great-grandfathers is linked to the meaning of young lives now.

I am both surprised and yet not, by the number of my contemporaries who value the war service medals of dead relatives as relics of lives now past. One new ritual is the mounting of the photograph with the facsimile medals supplied by the National War Memorial, who have found a marketing opportunity which coincides with the writing of family histories and mid life nostalgia.

Anzac resurgence and ritual

Social researcher Hugh Mackay says of the Anzac Day resurgence that 'we are yearning for a festival that defines us'.[16] Mackay argues that personal links are important in this search but that something bigger is also at work. Australians use the day for reflecting on the virtues of courage, discipline, bravery and sacrifice. But, as Mackay indicates, the Australia which is now embracing new dimensions of Anzac rituals is a far cry from the country which initiated them. Cosmopolitan, affluent, confident and effectively independent, contemporary Australians are nevertheless aware that Anzac captures our foundational myth of shaky starts, achievement against the odds, and something worthwhile gained from near disaster.

Conclusion

Anzac Day rituals have become an essentially Australian expression of grief, pride, gratitude and lament. In remembering the dead, the day forces the living to acknowledge the cost of freedom and impending mortality. Its rituals enable individuals to interpret their experiences of war, whether on active service or anxiously waiting at home. The rituals invite an annual reconnection with the communal story of Australia, and reunions with old comrades. The day gives expression to personal and communal lament that war always proves costly, and that peace must always be worked for. And on reflection, the day confronts us with the uncomfortable truth that just occasionally there will be matters bigger than our own interests which require our self transcending commitment.

This paper began with my father preparing for Anzac Day. In a manner unique to this one day of the year, domestic ritual and public ceremony combined to teach identity and values. But in the end I suspect it is the power of memory which will sustain and eventually threaten Anzac Day observances. Who will keep the day alive when it is as distant chronologically, emotionally, culturally as the Battle of Trafalgar is from us? But for the present I think there must be many who would echo the feelings of a maimed survivor of Gallipoli. He spoke of dead comrades, but today we might just as intensely speak of dead parents, grandparents, siblings or friends. The old digger told a reporter this 'I lost some good mates. Anzac Day brings them back for a while'.[17]

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1 Ken Inglis, *Sacred Places. War Memorials in the Australian Landscape*. (Melbourne: Miegunyah Press, 1998)

2 Elliss Ashmead-Bartlett writing in The Argus 8 May 1915, quoted in Alastair Thomson, *Anzac Memories. Living with the Legend* (OUP, 1994), 53.

3 B.R. Penny 'The Age of Empire' *Historical Studies* 2 (41)November 1963, 42, quoted in Jane Ross, *The Myth of the Digger. The Australian Soldier in Two World Wars* (Sydney Hale and Iremonger 1985), 14.

4 W.M. Hughes 'The Day – and After', K Murdoch (ed) *War Speeches of the Rt Hon W.M. Hughes* (London 1916), 70 quoted in Ross, *The Myth of the Digger* 1985, 15.

5 C.E.W. Bean was appointed official historian of the war in 1919. He edited *The Anzac Book* and through its publication played a key role in developing the mythology of the Anzac legend. See also DA Kent, 'The Anzac Book and the Anzac Legend: CEW Bean as editor and image-maker' *Historical Studies* 21(84) April, 1985, 376-390 and CEW Bean, *Gallipoli Mission* (1948, Sydney: ABC 1990). Bean's argument is supported by the fact that 50 of the 66 Australian VC winners were from rural areas.

6 The percentage of casualties among the Australians (52%) was higher than for Britain (42%), Canada (31%), New Zealand (25%) or India (9%). The number of dead is 60,000 which is one in five of those who embarked for service overseas. About half the eligible male population volunteered for service and two in every three Australians in uniform were either killed or wounded. See Ross, *The Myth of the Digger*, 28.

7 Greg Kerr, *Lost Anzacs. The story of two brothers*. (OUP, 1997), 55ff.

8 C.E.W. Bean quoted in Ross, *The Myth of the Digger*, 48.

9 Quoted in *Anzac Remembered. Selected writings of K.S. Inglis* edited by John Lack, (History Dept, Univ. of Melbourne, 1998), 12. *The Age* quotation is without date.

10 Alastair Thomson *Anzac memories.Living with the legend* (OUP, 1994) 118-120.

11 The Presbyterian Moderator-General F.W. Rolland, quoted in Ken Inglis 'Anzac and Christian – Two traditions or one?' *St Mark's Review* (42) Nov.1965, 4.

12 Personal participation. See also Ken Inglis *Sacred Places*, 424.

13 C.H.M. Clark, *A History of Australia* Vol VI (MUP, 1987), 21.

14 Editorial from the Australian International New Review, n.d. quoted in Inglis, 'Anzac and Christian – Two traditions or One?' 11.

15 *Observing Australia. 1959 to 1999. Selected writings of K S Inglis*, ed. by C. Wilcox, MUP, 1999, 237.

16 Hugh Mackay *Turning Point. Australians choosing their future*, (SydneyMacmillan, 1999) 1-11.

17 K. Inglis, *Observing Australia 1959 to 1999*. ed. by Craig Wilcox, (MUP1999), 70.

Building Bridges

Developing 'user friendly' civic rituals

Dorothy McRae-McMahon

The offering of the ritual skills of the church to the community is a pastoral act. For this reason I believe that some of the expectations which the mainstream churches would usually bring to good pastoral relationships generally also apply in this relationship with the community.

We might expect to find:

- Respect for the integrity of the journey of the one being pastored
- A non-judgmental relationship
- A free gift of care, rather than one which imposes a price such as the accepting of a religious world view and language
- A refraining from using the situation for our own ends, however worthy
- An offering of new possibilities in the grace, love and hope which comes from God.

It all begins with loving the people with a fierce and tender passion.

The general context

In some parts of Australia there is a climate of suspicion of the church and its agendas, hidden and not so hidden. Unfortunately this suspicion has been justified in some cases. This makes it all the more important that we hold to careful and respectful relationship.

The history of the relationship between church and community in this country, especially in its beginnings, when it often played the part of 'moral police' is still with us.

I well recall an occasion at Pitt Street Uniting Church in Sydney when we decided to give away free drinks to people waiting for buses on the steps of the church, as part of our 150th anniversary celebration. It was very funny because many of the people ran away from us. It was very sad because, in truth, they did not trust us to give them anything. They thought there would be a hidden catch, a price to pay.

I also find it interesting that, since I have been seen as something of a rebel in relation to the church, the community has flowed towards me with requests for its ritual and spiritual life in a way which I have never experienced before. I suspect this is because people imagine that I might be more human than the church appears (rightly or wrongly) to be and because it sees me as being wounded by the church and wants to comfort me.

Also in the Australian context, many of us have come from cultures which are self-conscious about the naming of moments of emotion. We feel awkward about drawing attention to what is happening among us, especially in formal ways. We are more inclined to make jokes than pause to really honour something. And yet, most of our hearts long for someone to do this for us, even though sometimes we could not name what we want from them. I think this feeling is stronger now than it has ever been before in Australian society. There is a yearning to connect with our soul and to find ways to express that.

- Bledisloe Cup – we managed to sing together! This made headline news because it was seen as so special.
- Millennium celebrations – we tried as usual to do things longer, brighter, bigger and better. In the end, it was probably the one word 'eternity' on the Sydney Harbour Bridge which engaged our souls.

This longing for some way of expressing our life may be connected with the build-up of emotions – grieving, pain, fear, loss and general anxiety and the gradual recognition that rituals, at their best, actually create a place where there is a framework for our feelings and clear boundaries put on our expression of them. I am sure that there are layers of unexpressed grieving lying under the life of our country which relate to all of our history.

Developing an interface between church and community

There are ways of creating a ritual interface between church and community by creating events which offer a contribution to the life of the community. An example of this is a series of advent meditations which I prepared with the worship committee of Knox Presbyterian Church in Christchurch in 1999.(1) This involved having a quiet focus in a brief structure of meditation on four themes: peace, grieving, hope and a sense of the signs of God in that place. We set up four 'chapels' related to the themes in the corners of the church with symbols for focus. The community was invited to come into a place of reflection, healing and peace within the rush and pressures and pains of Christmas. Numbers of them did come. It was interesting that the 'chapel' around which they gathered most was the place of grieving about loss, betrayal and loneliness.

Another time was at Pitt Street Church again when the ugly face of racism was strong in the community of Sydney. We announced a 'Celebration of the Unity of Humankind' and hundreds of people came. Its function was to grieve our lack of community and to receive ritually the offering of different ethnicities into our life. We had stories of human unity from leading people in the community and then people came forward to offer 61 different ethnicities and the gathered people responded with a commitment to receive them and sang 'Do you hear the people sing, deep into the valley of the night' from 'Les Miserables'.(2)

It is also possible that, in order to be experienced as community pastors, we might move way from seeing community rituals as mostly belonging to the dramatic and traumatic times in our life together – the times of massacre, of tragedy, or of high celebration. While these are certainly great opportunities for liturgists to offer their best, it is my experience that ritual life can take place in many smaller ways so that, when the large events take place, people immediately think of their relationship with people with liturgical skills.

For example, in the last two years in particular, I have been invited to speak at many different gatherings of people – times like Missing Persons week(3), Schizophrenia week, The Older Women's Network Forum, a picket with the Maritime Union, a gathering of migrant women outworkers(4), women preparing for the follow up to the Beijing conference, a dinner for homeless women, launching of various domestic violence projects.

I was not asked to do rituals for most of these occasions, but when I introduced symbolic acts into some of them in simple, confident ways, people have increasingly recognised that this is important. I have found that it is often possible to be quite spontaneous about this, to observe what is around in the context and use imagination in turning it into the symbolic focus. Now I am often asked to do the same sort of thing for other groups.

I find that a long red cloth that drapes and wraps, swirls, becomes a flow or a pathway, a candle for light or warmth or signs of hope and a bowl of water (tears) can symbolise most people's lives, grieving and hopes.

Thoughts about preparing rituals

1) **Observation of the context when planning something is obviously important**, so that you creatively pick up the people's own images and symbols and environment. This creates for them a memory of the moment, which is partly what we are about – the creating of a salvation memory. It means that when they see around them the symbols that were used for healing and encouragement, they may reclaim that at another hard time.

2) **Often people don't even know what they are asking for.** They will ask us to help them and when we reflect with them on what it is that they had in mind, they may say self-consciously, 'And maybe you could do something spiritual'. What they are referring to as 'spiritual' is something which needs to be carefully explored. It may mean that they long for us to claim the name of God for them and pray for them when they do not know how to pray. It may mean that they simply hope for clear statements about hope and love which come with the authority of the voice of the church.

3) **Sometimes it is appropriate simply to initiate a symbolic act.** For example to say 'this cloth is to remind us of . . ., this bowl of salt water is the tears of our grieving ...' and 'I am lighting this candle as a sign that hope is never defeated'. I just place those things or lift them up quietly and confidently, allowing for spaces for feeling and remembering and people participate with emotion and tell me that they are deeply moved.

I had one truly memorable occasion when I was asked to speak to a group of homeless women. I found myself anxiously wondering what I would say to these women. After thinking of a few stories about gifts I had received in relating to some of the women who live on the streets of Sydney, I decided that maybe I could plan a simple ritual to honour their journey. On the night I found myself seated at dinner with a prostitute, a young women who had run away from a violent husband, a transgendered women and a woman who was struggling with drug addiction. We had a rather astonishing over-dinner conversation during which they decided that I was rather innocent and not very street-wise. They told me horror stories of their experiences in church-run hostels for the homeless where the church demanded that they attend worship or Bible study three times a week in return for a bed and where one of them had been sexually abused by a 'Christian' staff member. Then they asked for my autograph 'in case I might be important one day'!

At the end of this, I said I had better prepare for a little ceremony that I was planning. 'Oh!' they said with enthusiasm, 'We like things like that. We will help you get ready.' They looked at my liturgical 'props'.'Ah,' they said, 'Clearly this long cloth is a red carpet for us'. They draped it up a nearby staircase.

'This candle is a light in the window of the home we might one day find and we could put it at the end of the red carpet inside this nice little glass jar.' Then they looked at the smaller candles and said 'Maybe these are the little lights on the way when something good happens to us and we could put them here and there on our red carpet.' They had recognised and developed my liturgy and claimed it for themselves. They had given it more symbols of hope than I would have ever dared to offer them from my privileged life.

Working with a community ritual

Building the relationship

In my experience people come with a mixture of feelings:

- They don't quite trust the church but know it probably has what they need at the moment concerned.
- They don't know what they want
- They would like to be part of the forming of it.

I usually try to inspire confidence in my capacity to prepare the ritual overall, but suggest that they sit with me and tell me how they are feeling about the situation. I tell them I will take notes from what they say. In fact what I am doing is recording actual words and phrases they are using so that I can include them in the liturgy. I tell them roughly the form of the liturgy and take them through it so that their words and phrases are connected with elements in the liturgy.

Questions I ask myself

- **Who is the rite really for?**
- **Who will be there?**
- **Where will it be held?**

Image the spot and note its possibilities for creating the required atmosphere, to become a sacred space.

- **What are the hopes in relation to religious references?**

I always find that people at least want the blessing of God. If you indicate that you are open to respect whatever is authentic for them, they are far more likely to ask for religious themes that if you try to impose it upon them.

- **What are the elements which should be included in the rite?**

It is always helpful to remember the traditional liturgical patterns of the church in relation to this as they often carry the basic elements for any rite, with some adaptation.

For example, it is usually helpful to include something like the following:
– We are all here together to ...
– Something which sets the scene/creates the atmosphere
– A naming of the situation and expression of how that feels
– A grieving
– Something which places everything in a wider context, e.g. A reading, story from somewhere else or from their own history, reflection, symbolic act
– A refocussing onto the central person/s which offers them a new possibility and is expressed in some clear way
– A naming of our hopes and affirmation
– A reclaiming of community/bonding
– Sending out/blessing

- **What symbols, symbolic acts, enhancing of the environment would give power to this rite?**

Don't overdo this.

A few clear simple things are more powerful than lots of bits and pieces.

It is often helpful to hold to a theme: e.g. Water – which can express tears, healing, refreshing, the source of growth for newness. Seeds – which can die if unwatered, lie buried waiting to grow, be nurtured and cherished in order to bring forth new things or to blossom as flowers.

- **What things need to be included within each part of the rite?**

This is where the words and phrases of the people concerned are gathered together, or the thoughts of the group.

It is often good during the rite to present those who are the focus of the rite with something to take away from the occasion as a reminder of the event (a candle, flask of sweet smelling oil, cloth, small chalice, etc.).

- **Put everything together, choreograph the event and work out who should give leadership.**

The choreographing is important. The confident and graceful movements and even the apparel of those leading add immensely to the 'authority' of the moment. This does not mean that all leaders must be robed clergy. Lay leadership can act with the same authority and wear things which indicate that this is a special occasion – e.g. flowing tops or scarves, rich colours or black with bright touches.

- **Don't forget a comfortable ending.**

A powerful rite with no helpful exit can feel quite difficult.

It has all been very moving and special, so what do you do at the end? Smalltalk seems awful and yet it is hard to say something significant without seeming trite.

Some options are:

Put on some music to suit the occasion and have the leader say, 'Let us all leave this moment and this place as we listen to this music and go out into the world comforted/strengthened/ready for a new day etc.'

Then firmly make the move yourself (even if you have to come back later and tidy up). People then usually quietly form their own little groupings and drift off.

Or, have a moment of silence and then say 'Let's all go and have a coffee/glass of wine/meal together'.

Possible occasions for community rituals

- Rituals around the theme of the 'International Year of ...' Older Persons(5), Peace, etc.
- Times of tragedy/trauma
- Times of local or national celebration
- To recognise a local hero/heroine
- Naturalisation ceremonies
- Moments of change – endings/beginnings
- Launchings/closings
- Moments of reconciliation between any groups
- Strikes/lockouts/conflict
- Harvests/achievements
- Anniversaries
- End of year/beginning of year
- Local Council – significant moments

- Recognition of service which is taken for granted (garbage collectors, street sweepers)

In all these times, it is a matter of watching for possibilities and offering in a manner which respectfully allows refusal or acceptance, ideas for what might happen.

Never underestimate the power in a rite for good, or ill.

We need not be afraid of this, but prayerfully responsible.

Before we engage in preparing for a rite, let us make sure we have in place a mature and viable theology of prayer. Be open to a miracle. The faith from which we work is the faith of the whole community of faith, not that of any individual – the gift is God's and that may come in many forms, according to the work of the Spirit.

(1) (2) (3) (4) (5)

These liturgies can be found in *Along the way* (Dorothy McRae-McMahon) SPCK which will be released late in 2000.

Some Conference Papers

Responding to the death of a hospital and of a child

Vicky Cullen

The Royal Canberra Hospital was built in the 1920's when Canberra began. It served generations of Canberrans and was the only hospital until the early 70's when Woden Valley Hospital was built. Royal Canberra stood on Acton Peninsula which was formed in the early 1960's with the filling of Lake Burley Griffin. The hospital was surrounded by lovely old conifers and deciduous trees and most rooms had wonderful lake views. By the mid 1980's local governments in the ACT had decided that the hospital on Acton Peninsula was old fashioned and dangerous and should be destroyed. The National Museum was to replace it. Many in the community objected but were not able to reverse the decision. Over 10 years Woden Valley Hospital was enlarged and updated and by 1996 all departments from Acton had moved there. It was renamed Canberra Hospital.

On 13 July 1997 the old hospital and nurses' home were destroyed by implosion. The Chief Minister made it into a public spectacle, performed at lunch time on a Sunday and accompanied by fireworks and music. Thousands of people lined the shores of the lake with picnics. The explosion was late. We waited. Was something wrong? Finally after more than half an hour we heard a rumbling, saw flares rise into the sky and the building subsided in a cloud of dust. Several small waterspouts were seen in the Lake as bits dropped into the water. We sighed a collective sigh, so many memories – births, deaths, healings. All gone. We headed for our cars and drove home.

It wasn't till some hours later that we heard on the news that a 12 year old girl had been killed on the lake shore by flying shrapnel. Who was to blame? Late in 1999 the Court found that there had been negligence by the government and the firm who carried out the implosion. Our story, however, is in 1998, one year on. With nothing resolved the Canberra Community needs a liturgy to remember ...

A group of Public Servants approached the Liturgy Committee of the ACT Churches Council asking for a service at lunch time on the anniversary of the implosion tragedy. They pointed out all the groups we needed to remember – the demolition workers, the emergency services staff, hospital staff, spectators on the lake side, counsellors from many agencies, doctors, nurses and those who made decisions and took responsibility and of course the family and friends of Katie, the child who was killed. We had about two weeks to plan and run the service.

We met. First we suggested some hymns. The child was a Roman Catholic. What about 'Strong and Constant'? She was a dancer. Let's have 'Lord of the Dance' made popular recently by an Irish group. The 23rd psalm is well known so we included Crimond. Now what shape should the service take? We can't have a Eucharist as it's ecumenical and many attenders may not be church goers. The Office shape? Yes. Hymn, prayer, reading, psalm, reading, homily, prayer, hymn, blessing. Then we choose people for each part and appropriate readings: 1 John 4 about love and the Beatitudes. At this point a couple of us turned again to the public servants and asked what groups needed to be remembered. They listed them and mentioned that some of Katie's friends were writing a prayer but we wouldn't get it for a couple of days. I took the list and the next day wrote the prayers, consulting with a colleague. When the Prayer for Katie arrived it seemed to fit best in the middle of the other prayers. We printed it there and on the day it was read in English by a school friend and in Croatian by her priest.

The final creative part was the symbolic section which would allow the community to move and take an active part in the liturgy beyond singing and responses to the prayers. We pictured the lake shore on that day. There were poplars, almost bare, just losing the last of their yellow leaves. So in St Christopher's Cathedral we set up four trees each about two and a half metres high on either side of the altar. There were sand coloured cloths and on them several terracotta dishes filled with sand. There was a basket of white ribbons and several of small white candles. In the centre before the altar was a very tall white candle.

Now the scene was set for the people to relive their grief and let it go in a symbolic action before God. The resurrection message becomes reality through action.

Placing of symbols to remember (This reflection was read after the sermon as people were invited to come forward)

> The Royal Canberra Hospital was for many years very important to this community. Within its walls many of us experienced joy, sorrow, fulfilment. Babies were born, loved relatives and friends died, people

were healed. Many of us worked there, or visited there, or stayed there as patients.

On this day in 1997 we stood on the shores of the lake to watch its demolition. Soon another building will rise on the site, a building with another purpose, for another time.

Today we have gathered to remember the good times, to mourn the past, to remember the trauma of Katie's death and to pray for comfort for her family, her friends, her schoolmates. So many of us were affected on that day and some are still grieving for all sorts of reasons. There were the demolition workers, the emergency services staff, hospital staff, spectators on the lake side, counsellors from many agencies, doctors, nurses and those who made decisions and took responsibility. As a community we mourn. May we pledge to love and support one another and to listen each other into healing.

'Beloved let us love one another, for love is from God'. (1 John 4.7)

(The big candle is lit as these verses are read)

Jesus said, 'I am the light of the world.' (John 8.12)

Jesus said, 'I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die.' (John 11.25)

Perhaps it is time to hand over our bitterness and grief and to look towards the future with hope. I invite you to light a candle and place it in the sand or to take a white ribbon and hang it on a poplar branch. It might be a prayer of thanks for memories of a loved one, a handing over of sorrowful memories, a thankyou for love and help received, or a prayer for someone who is sick or grieving.... Come.

(Reflective organ music as people come forward, including the tunes from the first two hymns: 'Strong and Constant' and 'The Lord's my Shepherd' – Crimond.)

The people streamed forward led by the Chief Minister to hang white ribbons on the trees or to light a candle So many took part that the candles nearly ran out. It was a healing time for all involved, so much more healing than expected in the planning of the liturgy. And the healing came in the action and in the silence, more than in the words. The placing of symbols together with the reading of Katie's prayer by her 12 year old friend were the highlights. The blessing was said and the final word came in Lord of the Dance with its last verse proclaiming so strongly the message of resurrection. 'I am the Lord of the Dance, said he!'

This was a good opportunity for the church to respond to a community tragedy in a simple way which touched many people with many different agendas.

Two Recent Examples of Public Ritual: National Sorry Day and an East Timor Protest Vigil

Garry Deverell

In this short report I want to tell you about two occasions for public liturgy in my recent pastoral practice.

National Sorry Day

The first took place on the eve of National Sorry Day, 26 May, 1998. I had been attending meetings of the Mersey Leven Aboriginal Corporation since my arrival in Devonport early that year, and when it came time to plan some kind of ceremony or observance to share the grief of the stolen generations, I offered to pull together a planning group comprised of representatives from the Aboriginal community and local churches. The proposal was accepted, and a group was formed. In the end it included two Aboriginal people (one of whom also represented the Uniting Church), the deputy Mayor of Devonport (who also represented the Catholic Church), a Baptist minister and an elder from one of the local Brethren assemblies.

Before the group came together, I spent considerable time talking through goals and possibilities with each of the members at an individual level, so that when we finally came together, much of the 'brainstorming' stage of planning had already been done. From there on, things went reasonably smoothly. There was one small hiccup when the Brethren gentleman voiced his strong objection to one of the traditionally Aboriginal elements of the proposed ceremony. But as this particular element involved lighting a fire, and, in the end, it was not possible to do it at the agreed venue, the Brethren agreed to come on board anyway.

We staged the ceremony on the evening before National Sorry Day, on MLAC's property in East Devonport. We felt that it was important for the rites to take place on unambiguously Aboriginal turf. As people arrived, they were invited to sit on chairs, or on the floor, in a large circle. The circle, of course, is a traditional Aboriginal symbol of community, and for Christians it recalls the *perichoresis* of Trinitarian community. We were glad to welcome one or two journalists from the local press.

The ceremony began with a welcome from myself – as a representative of Aboriginal and Christian communities, and as the principal ritual leader. I then led the gathered people in a song I had written which told the story of two stolen children – one of them from Tasmania – with a communally sung refrain which said the following:

> I'm dreaming of a peace that never ends
> I'm longing for a treaty made by friends
> Who will honour earth and sea and sky?
> Who will hear the stolen people's cry?

Our Brethren gentleman then led us in an antiphonal prayer of confession, which was addressed to the 'Ancient Spirit of Australia'. This was adapted by myself from a prayer in *A Prayer Book for Australia* (Anglican Church 1995).

The local Baptist minister then rose to read an 'expression of sorrow' for the policies and practices which created the 'stolen generation' on behalf of the Christian people gathered in that place. The text was adapted by myself from a similar expression of sorrow created by David Hunter from Canberra Baptist Church.

Laurie Padmore then rose to respond on behalf of the local Aboriginal community. His brief address expressed both the depth of Aboriginal grief, and a deep desire for a just movement toward reconciliation between Aboriginal and non-Aboriginal Australians. He accepted the Christian community's expression of sorrow and solidarity with gratefulness.

The liturgical action then turned from words to movement. I invited those gathered, Aboriginal and non-Aboriginal, to move to the centre and dip their fingers in a vial of goanna oil, and then draw a circle of oil on other's foreheads while saying the words 'I anoint you with oil for healing and reconciliation, in the name of the Creator'. I pointed out that the circle was a symbol of wholeness and community in both traditional Aboriginal and Christian cultures; and also that oil had a healing function in both spiritualities. This action proved very moving for all concerned.

The deputy Mayor of Devonport then led us in a bidding prayer for reconciliation which I had written for the occasion.

The ceremony ended with an Aboriginal Christian blessing, and the invitation for all present to sign the official Sorry Book. Afterwards we shared food, drink, and conversation with each other. And laughed a lot.

East Timor Protest Vigil

On 10 September, 1999, I was approached by the Convenor of the North-west Coast's East Timor Support Group, who is also a member of the Uniting Church. We were at a Burnie Rally protesting the behaviour of the Indonesian Military in the aftermath of the independence referendum in East Timor. He told me that a Union-sponsored blockade of Indonesian goods was being planned for the next morning at Burnie dock, and that the Union officials had asked that a minister be present to lead the assembled company in a brief vigil of prayer. They also wanted that minister to offer some kind of address on the situation. Would I do it? 'Sure', I said.

Being fairly short notice, I didn't do much in the way of written preparation. Instead, during the usual late-night prayer office, I asked that God would guide me in being direct, genuine, and compassionate with the those who would gather the next morning.

The blockade began at 5 am. But I didn't turn up until a little later! After meeting some of the Union leaders, I was impressed with the genuiness of their passion and care about the people of East Timor. I also felt warmly welcomed.

At the last moment, I learned that Burnie's seaside chaplain, Ian Naylor, would also be present to offer some kind of prayer. We had a quick conference to work something out.

In what followed, my liturgical philosophy was simple: make it direct, make it real, make it human, make it compassionate. This was no time to muck around with in-house church stuff.

We began by lighting a candle. Donning a Lenten stole, I began with a word of thanks for being invited to participate, and then read from Psalm 10, which is written from the perspective of a scared villager who is hiding from a terrible and fearful enemy. I then began to preach, pointing out the similarities between this Psalm and the terrible experience of the East Timorese at that moment. I spoke of a God who is on the side of the oppressed, the orphan and the widow. I spoke of the God of Jesus Christ who stands beside all who suffer and gifts them with an unquenchable hope for a world made new. I spoke of the need for a change of heart in the military and in the world of politics. And I invited all assembled to pray for a change of heart in every soldier charged with the destruction of East Timor.

We then observed a time of silence, in which people were invited to pray in their own ways. I felt a strong urge to kneel for this time, and I did. And I believe that this simple action captured the importance and the sacredness of the moment – the powerlessness, the pleading, the longing of our prayers – because the media splashed this one particular image all across the newspapers and television screens the next day.

Ian Naylor finished with some spoken intercessions and an older version of The Lord's Prayer, which most seemed to know. Then I pronounced a Celtic blessing which speaks about standing firm in the midst of trouble. The whole event lasted 15 minutes.

Afterwards I chatted with some of those who had gathered. Old campaigners who expressed concern not only about the people of East Timor, but also about their own kids, growing up with unemployment and a sense of lost value.

Those moments on the docks at Burnie were truly sacred. I shall treasure them forever.

An Australian Catholic Marriage Rite

Tom Knowles SSS

For the past two years or so I have been a member of a small group of people working under the aegis of the National Liturgical Commission of the Catholic Church to prepare an Australian edition of the *Order of Celebrating Marriage*. As you know the Catholic Church world-wide is now engaged in the process of revising some of the liturgical rites which were first reformed and promulgated so quickly after the Second Vatican Council. Among this second generation of liturgical books is the *Ordo celebrandi Matrimonium* (= *OcM*) issued in

Rome in March 1990 and subsequently translated, rearranged and published as a working document by the International Commission for English in the Liturgy in 1996 under the title *Order of Celebrating Marriage*. The contents of our edition have been arranged on the basis of a 'rite of passage' model similar to that of the *Rite of Christian Initiation of Adults*. The introductory components consist of the General Introduction (= ICEL's translation of the substantially expanded text in *OcM*) and the Pastoral Notes (original Australian material which sets out both guiding principles and pastoral directives). The liturgical texts then fall into three parts as follows:

General Introduction
Pastoral Notes

Part I	Blessing of an Engaged Couple
Part II	Celebration of Marriage
Part III	Marriage in the Life of the Church.

Part I Blessing of an Engaged Couple

The Blessing of an Engaged Couple has been taken from the existing *Book of Blessings* but with a number of adaptations and new texts. Two forms are given though in fact both assume a domestic setting and are almost identical. The first implies that normally the blessing would be led by a family member, friend or another appropriate lay person; the second allows for an ordained minister to preside. The structure is as follows:

- INTRODUCTORY RITES
  - Greeting
  - Announcement of Engagement
  - Prayer
- LITURGY OF THE WORD
  - Reading
  - (Homily)
  - Intercessions
- BLESSING OF THE ENGAGED COUPLE
  - Prayer of Blessing
  - Sign of Peace.

Part II Celebration of Marriage

The Celebration of Marriage contains both new and existing texts arranged in a somewhat different format aimed at providing a more coherent and effective rite for Australian circumstances. Here is the outline of the form without Mass:

- INTRODUCTORY RITES
    - Reception of the Couple
    - Greeting
    - Introduction and Declaration of Intent
        - Introduction
        - Questions to the Couple
        - Affirmation by the Families and the Assembly
    - Opening Prayer
- LITURGY OF THE WORD
- LITURGY OF MARRIAGE
    - Exchange of Consent
        - Invitation
        - Exchange of Consent
        - Reception of Consent
    - Nuptial Blessing
        - Invitation to Prayer
        - Prayer of Blessing
    - Blessing and Exchange of Rings
        - Blessing of Rings
        - Exchange of Rings
    - Other Rites
    - Prayer of the Faithful
    - The Lord's Prayer
    - Concluding Prayer
- CONCLUDING RITES
    - Signing of the Civil Documents
    - Parental Prayer
    - Solemn Blessing
    - Dismissal.

Structural changes

The most important change has been to connect the Nuptial Blessing to the Exchange of Consent. In principle it seems most proper to have the couple's public commitment to each other followed immediately by the solemn invocation of God's blessing upon them. Thus the two most fundamental components of the rite are seen to be entirely complementary.

A second significant change has been to bring forward the couple's Declaration of Intent so that it takes place within the Introductory Rites. This parallels the format of the Rite of Infant Baptism where the parents are asked to declare their intentions for their child at the very beginning of the ceremony. In both cases this establishes the purpose and tone of the celebration at the very outset. In addition the possibility is offered of involving parents or families and the assembly as active participants via the Affirmation rather than leaving them as passive spectators. At the conclusion of the ceremony parents are also given the option of praying a Parental Prayer.

Along with two alternative and preferred forms of the Reception of the Couple (described in the Pastoral Notes), the 'traditional' form of the bridal procession has been retained as a third option in recognition of the force of custom.

In accordance with Australian custom, the Signing of the Civil Documents has been incorporated into the Concluding Rite rather than left until afterwards as in *OcM*. This allows the ceremony to conclude with the Blessing and Dismissal.

Given the multi-cultural nature of the Australian community, room has been left for the inclusion of Other Rites after the Blessing and Exchange of Rings.

Part III Marriage in the Life of the Church

The first section of Part III is offered as a brief 'mystagogy' of the sacrament, akin to that of the Rite of Christian Initiation of Adults. The remainder contains the rite of Blessing of a Married Couple within Mass on the Anniversary of Marriage and includes a new text for the renewal of commitment.

Original texts

There is a good deal of original material in this Australian edition. Along with the Pastoral Notes there are three new Nuptial Blessings and a Preface, plus numerous other smaller units. Two of the Blessings, while uniformly addressed to the Father, are trinitarian in shape and offer the option of a congregational refrain.

Conclusion

This is very much a work in progress. It has advanced sufficiently for a full draft to be ready for distribution to bishops and liturgical consultants. How far and how fast it proceeds beyond this point will depend on the views expressed by this 'select committee'.

Church and State at St Paul's Cathedral, Melbourne

Albert McPherson

If you go into St Paul's Cathedral, Melbourne, and inspect the first three pews on either side of the nave aisle, you will notice rather elaborate coats-of-arms carved upon the ends. These designate the pews reserved for the Governors-General of the Commonwealth of Australia, (remember that Melbourne was the Federal capital city from 1901 until 1927), the Governors of the State of Victoria, The Lord Mayor and Corporation of the City of Melbourne, the University of Melbourne, and two are set aside for Bishopscourt (the family of the Archbishop of Melbourne), and the Deanery (the family of the Dean of Melbourne), that is presuming that they are church-goers. Note that no provision was then made, or subsequently, for parliamentarians. Until fairly recent years these pews were roped off for the main services in case the designated occupants turned up. I might say that the last Governor of Victoria to regularly attend the Cathedral was Sir Rohan Delacombe. Since then Governors have not all been of the Anglican persuasion, though I might add that Davis McCaughey did regularly attend the Cathedral but usually privately at an early service. These official pews are now only used if and when the occasion demands.

It is a symbol of the nexus that pervaded church and state in the 19th century, and into a good deal of the 20th century. Of course there is a political and legal bond between a cathedral and its setting. When Queen Victoria signed her Letters Patent creating a Bishopric of Melbourne in 1847, it automatically raised the status of the Town of Melbourne to that of a City. As recently as about 20 years ago, the first

Sunday after the annual election of the new Lord Mayor, the said gentleman (it was before the ladies got a guernsey) frilly robed and attended by the Town Clerk and all the Councillors and their spouses, processed from the Town Hall to the Cathedral to beseech the blessing of Almighty God upon what they contemplated doing to the city of Melbourne. Fortunately, their prayers were not always answered.

It was but one of the many similar services held in the Cathedral to mark particular national and civic occasions. Most of them were organised by various societies in conjunction with the Cathedral authorities. Australia Day (a service arranged by the Australia Day Observance Committee); the Opening of the Legal Year (arranged by the Chief Justice's Department of the Supreme Court of Victoria and following in the tradition of the Assize services of the United Kingdom); Anzac Day (arranged by the three services in rotation - Navy, Army and Air Force). And then there were the annual services for various societies throughout the country, Nurses, Scouts and Guides, Commonwealth Youth, Navy Day and Seafarers, Armistice Day etc.. Various orders such as the Order of St Michael and St George, the Order of the British Empire, the Order of Australia (though that one didn't last long in observing an annual service), the Order of St John of Jerusalem with the St John Ambulance Brigade – all traipsed to the Cathedral for what I somewhat irreligiously labelled as the 'annual nod to God'.

It was not only St Paul's Cathedral that copped these services. For example, on such occasions as Anzac Day, St Patrick's Cathedral, the Scots Church, Wesley and the Independent Churches, and others, were visited by Vice-Regal , state and civic representatives, if not by His Excellency himself. Very early on, Opening of the Legal Year services commenced being held at the same time as the one at St Paul's, with a Red Mass (presumably of the Holy Spirit) at St Patrick's Cathedral, a service for the increasing number of Greek lawyers at the Greek Orthodox Cathedral, a service for Jewish legal people at one of the Synagogues, and, for those who didn't fit into any of these categories, an early morning nosh-up at Young and Jackson's.

Towards the middle of the 1970's a new element began to creep in. Some of the older services faded away - many of the participants died off. They and their services had by and large become very stiff and formal, which was not always the fault of the church: many of these people were stolidly conservative and felt a service was not a service without such hymns as 'Praise, my soul the King of Heaven' and the Old 100th, and they vehemently resisted any changes.

But then some societies did start to hold services which were truly ecumenical as well as reflecting upon their relationship to the community at large, and particular Sundays and/or during special weeks set aside for their publicity and appeals. Societies embracing the Blind Institutes, the Deaf and Dumb, Organ Donors and Recipients, Alzheimer and Dementia Sufferers, the Heart Foundation, Cancer Research, Missing Persons etc. Other services of a more celebratory nature were held for the International Florists, the Rose Growing Association, the opening of the Melbourne International Festival and so on.

Regarding liturgy there was an obvious change in matters of the order of service. Formerly, these societies simply fitted in their observances with the ordinary, traditional services of the church, morning or evening prayer, with representatives from their company reading the lessons, and less frequently leading the prayers. Some times special lessons were requested which the organisers felt were highly suitable for their objects. It was interesting that most of these companies inevitably chose the parable of the Good Samaritan for one of the readings, hoping that the address or sermon would draw out the lessons in the same and apply them to the particular organisation under divine review. They certainly didn't identify themselves with the priest or levite in the parable and any suggestion that they should probably identify themselves with the poor coot lying bashed up on the road to Jericho rather than the Good Samaritan himself fell on deaf ears. However cathedral influence did manage to change some of the preferred texts to include readings and prayers about justice for the poor and underprivileged, compassion for the marginalised of society, as well as the administration of charity.

Eventually, state and civic services have come to an arrangement of cooperation and an intelligent and lively interest in the production of a service in words, music and action that conveys a real meaning to the event. The tastes and needs of youth have not been ignored, nor have the tastes and needs of the older citizens, for example new hymns for the former and traditional ones for the latter. The cathedral is thronged each year with hundreds of worshippers for the Senior Citizens Week, with wheel chairs and hospital beds making the scene look like something out a war zone. When a fairly unpopular and agnostic Minister for Health appeared in their midst one year, he very nearly experienced it as such. When he tried his hand at an exchange of the greeting of peace, some of the worshippers rammed him with their wheel-chairs, and left him in no doubt of what they thought about the minister's health policies and their pensions. It was one of the more interesting greetings of peace than we usually had at the Cathedral.

Some of the recent tragedies in our common life have resulted in a new look at the matter of liturgy. Events such as the Russell Street Police Headquarters bombing, the Johnston Street and the Queen Streets massacres resulted in a profound interchange in devising an appropriate service. Let me use one of them to illustrate my point. After the Queen Street massacre, when many workers of Telecom were in deep shock and distress, the staff representatives expressed a strong desire to hold a memorial service. A committee was formed which met almost daily at my office to arrange the service. Material chosen included poems and readings meaningful to those who had been killed. The choice of speaker was a sensitive issue, and the committee were reluctant to choose anyone to deliver an eulogy, they left that to me. I chose the then Governor, Dr Davis McCaughey, to be the preacher, for I felt that no one else that I knew of could handle this extremely sensitive and troubled issue so well. The representative committee from Telecom comprised not only work-mate survivors, but some who bore slight injuries, also relatives of those who had been killed. Over the days prior to the service, one question stood out crying aloud for solution, and that was should any mention be made of the killer (who had committed suicide) or of his family. Opinion was divided, but at the eleventh hour the committee asked that prayers for both the murderer and his family should be said. It was a community decision. I immediately rang Government House to inform the Governor, who wanted so much to mention in his address this fact, but hesitated to do so if it would cause hurt or offence to the mourners. No criticism eventuated, and the service with over a thousand inside the Cathedral, and hundreds outside wrote numerous letters of gratitude for the event. Most importantly, it was a joint effort of church and community.

Some of the state and civic services held have reflected the community's desperate need to celebrate or denote in some measure. On the eve of the outbreak of the Gulf War, a huge service of intercession was held with participants of Christian, Moslem and Jewish faith praying for peace. The war was the particular concern of these faiths, but other faiths such as Hindu, Bhuddist and Ba'hai were in the beyond-capacity congregation. Each faith brought to the liturgy its own distinctive element.

After the war a similar service was held to celebrate the safe return of Australia's naval contingent. Of course some of the critics thought that the churches and various religions should not interfere in matters of state, neither in the peace service, nor in the service of thanksgiving for those who had defended our peace, but the thousands of people who crammed into the cathedral and blocked the streets outside answered that one.

The death of Princess Diana, brought forth an extraordinary response from the general populace, setting aside any media hype, people wanted to do something, anything to mark their feelings, and many of the suggestions for readings (non-scriptural as well as scriptural) prayers and songs, sent in by the general public, were involved in the service. The community came to the church in their need and the church responded, not the other way around.

Many services incorporate a spirit of rejoicing and celebration wandering outside the field of scripture readings, hymns, anthems, psalms and words only. The human need to celebrate both life and death runs very deeply, and a technological and scientific age has not obliterated it, nor I believe will it ever do so. In spite of the close-ups of TV and the comforts of home, people often prefer the real situation, the reality of 'being there'.

A good deal of liturgical innovation has taken place regarding the funerals and memorial services held for well-known people. The staff of the Australian Broadcasting Corporation resolved that when Peter Evans, the famous early morning broadcaster, died, a liturgy must be devised to mark his passing, and working with the Cathedral clergy they so did. The service in the Cathedral, drawn up in consultation with ABC personnel, was relayed by land-line to churches throughout the State, as well as to the huge crowds outside, for the Cathedral was packed to capacity by 8.30 am for a service commencing at 10.30. A well-known ABC commentator observed that Peter Evans, though an agnostic, would have loved every minute of it, though of course he would not have attended it on principle.

The funeral of Dame Peggy van Pragh, the founding director of the Australian Ballet, naturally involved dancers from the Ballet Company, as did that of the memorial service recently for Anne Woolliams, another director of the company, and the founder of the School of Dance at the Victorian College of the Arts. Choreography as well as words and music was an integral part of the service. The service celebrating the life of George Fairfax, the first director of the Victorian Arts Centre, involved not only the cathedral clergy and choir, but also dancers from Australian Ballet, singers from the Australian Opera and the Victorian State Opera, musicians from the Melbourne Symphony and the State Orchestra of Victoria, well-known pop and folk singers, actors from the Melbourne Theatre Company and the Victorian College of the Arts, and members of Circus Oz with clowns and acrobats. I don't think many liturgies before or since have included a high-wire trapeze act.

Various services have been held to mark the opening of the Melbourne International Festival. A memorable one when the theme was Spanish with a wonderful contribution from flamenco dancers and Andalusian guitars. Another notable service was the opening service of the General Synod of Australia with an aboriginal ceremony of cleansing and preparation. A service with actors and dancers performing a theme of church, community and the future, based on T. S . Eliot's Four Quartets, was a new expression in these vital liturgies.

In past times various groups and community organisations desired to hold a service to reflect in whatever fashion they understood, something about the spiritual dimension of human life, and the place within it that their particular organisation or society occupied, and they tended to fit in with the church and its set liturgy whatever that happened to be. In current times, that same thrust still exists, but it has a different emphasis. The desire is not just to fit into the liturgy of the church, nor indeed to discard it, but to invest the liturgy with a relevance, an openness and commitment to their particular need and self-understanding. Such a course can only lead to the enrichment of human endeavour and its encounter with the divine, as well as the enrichment of our understanding of liturgy itself.

Book Review

Liturgies for Ash Wednesday and Holy Week edited by the Revd Dirk van Dissel, The Liturgical Committee of the Diocese of the Murray 1991, 64 pp., available from Diocesan Registry, PO Box 394, Murray Bridge SA *5253.* $2.00 per copy plus postage 95c. for a single copy.

It is seven years since I promised to review this useful compilation of traditional services and resources for Ash Wednesday, Palm Sunday, Maundy Thursday evening, Good Friday, the Easter Vigil and first Eucharist of Easter. Meanwhile, more recent forms have been produced by ICEL; *A Prayer Book for Australia* has been published and widely accepted; and a new edition of *The Australian Hymn Book, Together in Song,* has appeared. I can only repent of my tardiness, but fortunately it does not vitiate the usefulness of this modest but well researched small book.

The Anglican Church of Australia, unlike the Anglican Churches in USA and Canada, has not provided special services for the beginning of Lent, Palm Sunday and the Easter Triduum in its recent Prayer Books, AAPB 1978 and APBA 1995. The reasons are three. There is no agreement in the Church on whether such services are required at all, and if so, what they should be like. The Liturgical Commission found it had enough to do in providing a generally acceptable book based on the contents of the Book of Common Prayer without providing additional services for special needs. There was a need to control the price of the book and therefore its size. The effect has been to leave individual dioceses and even parishes to their own devices, which may be good for their freedom and liturgical creativity, but helps to undermine notions of liturgical tradition and authority.

The Liturgical Committee of the Diocese of the Murray in producing this book in 1991 based its work on classical and well established texts of the Western Church: 'The liturgies for Holy Week are not the place for liturgical experiments and novelties.' It drew from the American *Book of Common Prayer* 1976, the 1970 Roman Missal as translated by ICEL, and from *Lent Holy Week Easter* produced by the English Liturgical Commission, supplementing this material from other sources, notably Coventry Liturgies drawn up by Canon J. W. Poole. The list of acknowledged sources is, however, extensive and shows the thoroughness with which the work has been done. A number of Collects have been freshly and well translated by the editor. To enable the wider

Australian Church to use the resulting liturgies, permission to reproduce them is explicitly given. Their actual use in Anglican parishes outside The Murray would, of course, require episcopal authority.

Even after seven years the book still has a great deal to offer as a clear and scholarly presentation in modern language of classical forms of worship for this significant part of the Church's year. Before publication, it had been thoroughly discussed by the clergy of the Diocese, but obviously could not be tested in practice. Its sources have, of course, been well tested, sometimes over many centuries. The book is enriched by a helpful commentary on the quality and specific nature of each of the days in question, and by an extensive list of suitable hymns for each day. The hymns are given by first line and number in four hymn books: the English Hymnal, NEH, Ancient and Modern Revised and the Australian Hymn Book. They are helpfully classified for their appropriateness for different parts of the liturgy, a point on which some clergy and organists still need guidance.

On certain points where practices vary, and have often differed geographically and historically, the book wisely makes provision for such differences. Thus, those who wish to reserve the sacrament from Maundy Thursday for Communion on Good Friday are encouraged to do so, but there is explicit recognition that both celebrating the Eucharist (showing forth the Lord's death until he come) and refraining from the sacrament altogether are legitimate on Good Friday. A watch of prayer on Maundy Thursday night does not depend on having the reserved sacrament on an altar of repose, though many of us find this a very helpful devotional practice.

In the Commentary for Holy Saturday, the Vigil with its Scripture readings, Responsorial Psalms and Collects is listed *before* the Service of Light, a logical order that can also involve logistical difficulties. Much depends on the circumstances and even the weather. It is often more convenient to begin outside with the Service of Light and to proceed inside with lighted candles for the Vigil. In the Order of Service as printed, the generally more convenient order takes pride of place, though the other is allowed. Three forms of the Easter Proclamation, the *Exultet,* are provided, including a congregational hymn. The renewal of baptismal vows follows the Vigil (or the Service of Light, whichever comes second), leading into a Litany of Thanksgiving for the Resurrection, the Gloria in Excelsis and the first Eucharist of Easter. It is curious that when there is an actual baptism, the baptismal water (according to the 'Skeleton

Outline' on p.34) is apparently also blessed for the renewal of vows, but this is surely only a problem of setting out.

After the Sermon, the Nicene Creed is omitted, the Apostles' Creed having already been used. Having regard to the length of the service, another rubric allowing the intercessions to be omitted or shortened could have been useful. Nowhere did I find the Easter Greeting:

> Alleluia. Christ is risen.
> *He is risen indeed Alleluia.*

This could fittingly come before the Gloria. It could also come after the Sermon and lead directly into 'The peace of the Lord be always with you.'

Increasing numbers of parishes have found it profitable to celebrate the resurrection, beginning not on Saturday night but early on Sunday morning as the dawn approaches (John 20.1). Easter, unlike Christmas, is primarily a dawn celebration. This is noted on p.313, a considerable improvement on ECUSA's direction: it is celebrated at a convenient time between sunset on Holy Saturday and sunrise on Easter Morning'.

As dioceses and parishes still have to provide their own rites for this holy season, they would do well to study this inexpensive booklet from a small diocese. They will no doubt wish to replace the generic 'men' by 'people' in several places and some will want to replace 'Mass' by 'Eucharist' or 'Holy Communion'. Such considerations should not deter them from using or adapting this material to their profit.

Evan L. Burge

Conference 2000
Out of the Depths:
Religious ritual in public life

The Tasmanian Chapter hosted a most successful conference of the Academy in January, 2000. Hobart, site of the Tasman Bridge disaster and close to Port Arthur and the tragedy there, provided both an evocative and extremely beautiful setting, greatly appreciated by participants. With over sixty attending, this was one of the largest academy conferences.

Jane Franklin Hall at the University of Tasmania was a most comfortable venue, with the added highlight of spectacular views over the Derwent from the conference centre and most of the rooms.

The opening of the conference was followed by a Panel Discussion: *Religious ritual in public life: our response and focus*, facilitated by The Right Revd Philip Newell, Anglican Bishop of Tasmania. The seven speakers responded to the question: What is your most compelling experience of liturgy in ministry, in community traumatic or celebratory circumstances?

Neville Dean from ITIM spoke of the sacred potential of people in the workplace and of the 200 ITIM counsellors there as chaplains or social workers. Cathy Edwards, Mayor of the City of Clarence, cited examples of citizenship ceremonies, Australia Day celebrations and the recent occasion of the twenty-fifth anniversary of the Tasman Bridge disaster. Philip Green, Parish Priest at Sandy Bay and formerly secretary to Archbishop Young, noted that the people need to own the liturgy.

Anne Graham, from New Town Funeral Home, commented on the great changes in funeral services in the last decade and the importance of creating celebration of a life, allowing for grief and often input from another culture. Participation by families and the placing of symbols by the coffin are part of these changes. In contrast, it was noted that citizenship ceremonies are not tailored to the needs of the people: the pattern is set by the Commonwealth.

Michael Green, former Senator and academic, commented on the opening of the new Parliament House in 1988 where the need for ritual and symbolism had become evident. Michael Sharp, former Public

Servant, now at ITIM, spoke of his work with industries, the Police Force and the Fire Brigade.

Edward Gowden, Recovery Coordinator at Port Arrthur, spoke about the planning for the forthcoming fourth anniversary of the Port Arthur tragedy, noting the importance of real listening. and the need for focussing on the empowering of the community. The symbol of the Good Shepherd, not an Australian concept, had been embraced. While the first services were planned for the families, they now share in the planning the liturgy. In both the Port Arthur and Sydney-Hobart Yachting Race services, the crowds wanting to participate has been noteworthy. The lighting of candles provided a way of expressing the inexpressible.

From this engrossing discussion the questions of how community is formed and who takes leadership on these occasions were raised. Recognition of the needs of the people, multiple and beautiful rituals and the event itself can create community.

With such informed and wide-ranging discussion, the conference was away to an excellent start!

The first of the Keynote Addresses was given by the Academy President, the Revd Dr Colleen O'Reilly on Anzac Day. 'And at the going down of the sun and in the morning we will remember them. ANZAC Ritual: an Australian case study of religious ritual in public life.' Drawing on recollections from her Sydney childhood, Colleen noted that lament gave a unifying sense of purpose to Returned Soldiers. The later controversies between the church and RSL, the Pre-dawn Service followed by the public holiday, indicate development and change. The recent resurgence of interest and the burial of an Unknown Soldier in Canberra mark yet another stage.

Colleen's fascinating survey included historial insights, childhood recollections, the controversies between the Returned Services League and the churches, the recent resurgence of interest in Anzac Day, the limited liturgical resources and aspects of ANZAC and ritual. Describing the paper as 'work in progress', Colleen raised numerous important issues and provided much food for thought.

St Mary's Roman Catholic Cathedral was the venue for the second Keynote Address, the Archbishop Guilford Young Memorial Address given by overseas visitor, Fr John Melloh sm. *Out of the depths or into the deep? Liturgy and the new millennium.* A most fruitful time was spent in the plenary session at which Fr Melloh answered the numerous questions prompted by his address.

The final Keynote Address was given by the Revd Dr Dorothy McRae-McMahon on the topic *Building Bridges: developing user-friendly civic rituals.* Noting the importance of building relationships as well as preparing rituals, Dorothy provided practical advice which was both insightful and most helpful.

St Mary's Cathedral was also the venue for *Sacred Treasures of Tasmania,* an exhibition of the Pugin Collection. The exhibition, staged for the conference, was introduced by the curator who delighted with his vast knowledge of the exhibits. Conference members wait with anticipation for the larger exhibition which will also be shown on the mainland.

As is the conference practice, the programme included several sessions of Short Reports given by conference participants. Most were related to the conference theme. Alison Whish documented planning for a church service in Child Protection Week in Port Pirie. and attended by the Council and fifty civic leaders. Albert McPherson reported on the role of St Paul's Cathedral, Melbourne, in civic and community rituals. Vicky Cullen spoke movingly on Canberra's response to the death of a hospital and a child when the building imploded.

Garry Deverell reported on the National Sorry Day rituals and on the Prayer Vigil led by the East Timor Support Group at Burnie docks. Angela McCarthy described the Cantor Formation Program, noting that it has become ecumenical. From Age to Age: a liturgical history within Australia was the title of Russell Hardiman's report on his history of church practice.

Tom Knowles reported on The Revised Australian Catholic Marriage Rite including the Blessing of the Engaged Couple. Gerard Moore discussed the Liturgical Implications of Ken Inglis' *Sacred Places: Memorial in the Australian landscape*. John Fitz-Herbert reported on liturgical prayer resources for schools, Margaret Smith provided information on prayer resources for children, Alistair Palmer showed a video on a justice issue and funeral in Wolverham.

But the conference was much more than these learned papers might indicate. Inspiring worship in All Saints Anglican Church, St Mary's Cathedral and in the conference centre underpinned the conference.

The wonderful dinner cruise on the Derwent, with fabulous entertainment, including the dancing of John Melloh and Cathy

Murrowood, not to mention the food and the scenery, was a highlight. And, running through and round the planned activities were the renewing of friendships, the walks to town, the visits to neighbouring coffee shops and the talk!

The General Meeting of the Academy of Liturgy was held, including reports from the Chapters as well as from the Executive. The meeting elected the Executive for a second term and resolved that the next conference would be held in January, 2002.

Finally, the Tasmanian Chapter were congratulated and warmly thanked for the splendid conference they had organised. Conference 2000 will go down as one of the most stimulating and enjoyable conferences of the Academy.

Joan McRae-Benson

New members of the Academy

Sr Elizabeth Brennan, Berala, NSW
Fr Michael Delaney, New Norfolk, Tasmania
The Revd Sandra Houghton, Westbury, Tasmania
The Revd Vivien Larkin, Willetton, W.A.
Canon James McPherson, Sydney, NSW
Ms Anne Morgan, Tranmere, Tasmania
The Revd Dr Elizabeth Nolan, North Hobart, Tasmania
The Revd Lyndon Sulzberger, Mitcham, SA
The Revd Peter Weeks, New Town, Tasmania
Ms Alison Whish, Port Pirie, SA
The Revd Roger Wiig, Brisbane, Q.

Contributors

The Revd Dr Evan L Burge, now retired, was Warden of Trinity College, University of Melbourne 1974-1997.

The Revd Vicky Cullen is Rector of Gunning in the Diocese of Canberra and Goulburn.

The Revd Garry Deverell is minister of the Uniting Church in Devonport, Tasmania.

The Revd Thomas F Knowles, sss lectures in liturgy at Yarra Theological Union, Melbourne.

Joan McRae-Benson, Secretary of the Academy, works at the Victorian Council for Christian Education.

The Revd Dorothy McRae-McMahon, a minister of the Uniting Church in Australia, was a member of the World Council of Churches Worship Committee for its Canberra Assembly and Moderator of the same committee for the Harare Assembly. Her most recent publication is *Liturgies for the Journey of Life* (SPCK 2000) and *Along the Way* is due to be published later this year.

The Revd Canon Albert B McPherson is Chaplain for the Arts in the Diocese of Melbourne.

The Revd Dr Colleen O'Reilly, President of the Academy, is Vicar of St Faith's Burwood in the Diocese of Melbourne.

The Revd Dr Brian A Wren is a minister of the United Reformed Church in Britain but lives in the United States where he follows a 'freelance' ministry of hymnwriting, lecturing and leading seminars. His hymns have been extensively published in his own collections and recent hymn books.

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