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"offer our thanks" and "pray" as the priest says the words on behalf of all.

The book is bright, attractive and inviting. It will be useful enjoying and learning from at home as well as in church. Its size might make its carrying to and fro a bit awkward ("A handbag size would have been more convenient", a mother commented) and its price will mean that most parishes will find it difficult to buy many copies.

Involving children in liturgy is at the heart of forming them as Christians. It is, therefore, a task of the utmost importance. *Singing and Praying Together* will be a useful aid in this task and a joy to the children who use it. It is a pity that the glitches could not have been fixed before publication.

R Wesley Hartley

Welcome to new members of the Academy

Sr Anne Bond, Grovely, Qld
The Very Revd John Boyle, Parramatta, NSW
The Revd Gerard McCormick, Kensington, NSW

Editorial

I am pleased to be able to publish the inaugural Archbishop Guilford Young Memorial Address, delivered in St Mary's Cathedral Hobart on 19 January 2000 by Fr John Melloh, sm with the title "Out of the depths or into the deep? Liturgy and the new millennium". The Address is sponsored by the Liturgical Commission of the Archdiocese of Hobart and was delivered as part of the Academy's national conference.

Guilford Young, Archbishop of Hobart 1955-1988, was a noted contributor in the fields of ecumenism and liturgy. After the Second Vatican Council he was appointed a member of the Vatican Commission for the Renewal of Church Worship and was a founding member of the International Committee on English in the Liturgy (ICEL). In 1984 Archbishop Young was appointed a member of the Sacred Congregation for Divine Worship.

Two Melbourne scholars, both involved in post-graduate research, provide the other two articles in this issue. Jill McCoy writes on "Baptismal doctrine and practice:a comparative study", while Nathan Nettleton leads us "In search of a taxonomy of liturgical styles".

RWH

Strathmore Vicarage
All Souls' Day 2000

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"Jesus, Lamb of God" (included at the Breaking of the Bread) is typographically designated for the priest alone.

The second order for the eucharist in APBA has many possible variations and alternatives. The task of the compilers of *Singing and Praying Together* was one of selection. To include too many alternatives in a children's book would be confusing to the users. Only a few alternatives have been included and these do not detract from its use. One's initial response to the selection which has been made probably has to do with how closely it conforms to what one usually uses. In other words, "Could it be used in my parish church?" Generally, the selections made seem to be appropriate ones, but there are a couple of exceptions. The Confession and Absolution are included as part of The Gathering in God's Name whereas the clear preference in APBA is for these to be immediately before the Greeting of Peace. This will be a minor irritation to those who use the Confession in the later position. More problematic, however, is the Creed. The Nicene Creed with its obscure metaphysical language is a problem to many people, not only children. The compilers have seen this difficulty and have chosen to include instead the Apostles' Creed in the interrogative form from the baptismal rite. Even those only beginning to read will realise quickly that "This is not what the people are saying" – and the child's confidence in using the book will be diminished.

The Prayers of the People (pp12-15) include some wonderful images in the accompanying illustrations, but the type-setting is confused. Instead of using the type for explanations/rubrics the type for spoken words is used. Mention of "those who are sick or in need" is made on p13 while the pictures related to this are on pp14-15.

In The Great Thanksgiving (pp20-23) the type-setting has been got right and it is well arranged. In place of the text spoken by the priest short explanatory notes are given. Thus, after the Sanctus/Benedictus there is: "*We* remember how Jesus took bread and wine and gave thanks to God." However, for the Preface there is "*The priest* gives thanks to God for his wonders and works" and for the final section (after the Acclamations) "*The priest* celebrates Jesus' dying and rising, offering our thanks and praise, and prays that by the sacrament we may be good Christians" [italics added]. There is here a rather serious lapse. Where is the understanding of the whole gathered assembly as celebrant with the priest presiding as president? Surely *we* (i.e. the whole gathered assembly) not only "remember" but also "give thanks", "celebrate",

Singing and Praying Together: a communion book for young people:

from A Prayer Book for Australia, Broughton Books, Sydney, 2000. ISBN 1876677 61 9. 30+ii pp. $19-95.

Singing and Praying Together has been published under the imprint of Broughton Books by the General Synod of the Anglican Church of Australia. It is, therefore, an official publication. With words from the second order for the eucharist in A Prayer Book for Australia (1995) there are illustrations to encourage children's understanding and participation in the eucharist. A hard cover book, it has pages 18cm by 26cm.

The illustrations by Chantal Stewart are undoubtedly the major feature of this production. They give a sense of joyous participation. A little girl (with pig-tails and teddy bear) leads the reader/viewer through the book and so through the eucharistic celebration. There is a sense of welcome conveyed by the illustrations which are inclusive in terms of age, gender and ethnicity. There is no doubt that this celebration is something special, but there is also a connectedness to life-outside-the-liturgy. Clergy and people are together in prayer and hearing the word, but the roles of presiding and leading are clearly set out. The ministry of deacon is affirmed. Real bread is truly broken. All in all, the illustrations are a faithful interpretation of the eucharist and should bring the liturgy to life for the young users of the book. The one thing that jars is the stereotypical depiction of Aborigines (p12). Two loin-cloth clad figures perched on a rock, one of whom is standing on one leg and holding a spear, is surely not an image to take us along the road to reconciliation.

The text is clearly set out, providing all words said or sung by the congregation and the minimum of those said by the priest or deacon to allow participation. A priest logo (thumbnail picture of head and shoulders) is used to designate words said by the priest, and a logo of the little girl in pig-tails is used to designate the words said by the people – and these words are printed in purple (Yes, really – but it works). The scheme is good. It is a pity that there have been a couple of slips in its execution. The words of Absolution (p3) are pig-tailed and purple (a mistake, I assume, and not an anti-priestly plot), while the

Out of the depths and into the deep: liturgy and the millennium

John Melloh

Archbishop Guilford Young Memorial Address 2000

Introduction

It is indeed an extreme pleasure for me to offer the initial Guilford Young Memorial Address on this occasion of the national conference of the Australian Academy of Liturgy. The on-going work of liturgical renewal is possible only because of talented and wise liturgical leaders who have handed on a rich legacy in the areas of history, theology and pastoral praxis. We are, all of us, in their extreme debt. Tonight we salute them all – venerable men and women from diverse times and places – but accord special honor to Guilford Young, Archbishop of Tasmania, ecumenist, theologian, and liturgical pioneer. May our grace-filled memories of all our liturgical forebears spur us on in this new millennium.

The need for effective ritualisation

In 1963 in the wake of the Second Vatican Council with the banner of *aggiornamento* unfurled, Romano Guardini, unable to attend the Third German Liturgical Conference in Mainz because of ill health, penned "An Open Letter" (*Herder Correspondence*, Special Issue 1964, 24-26) to the conference participants. Addressing a matter 'of the first importance,' Guardini raised the serious issue of whether men and women of the modern age were still capable of fruitfully engaging in a liturgical rite. Individualism, Guardini correctly thought, threatened genuine participation in the liturgy of the church; the liturgy had unfortunately become an inward privatised act, even though enacted in public. Additionally, he challenged all responsible for liturgical formation, warning that a mere tinkering with ceremonies will not insure authentic liturgical renewal or participation. Guardini, in sum, suggested that all of us need to 'relearn a forgotten way of doing things and recapture lost attitudes.' At root, he was arguing for effective ritualisation

Although this "Open Letter" was written almost forty years ago, it still has a contemporary ring. The remarkable vision of the liturgy, which Guardini shared, has not yet been fully realised and the challenges he posed still need to be faced. What Guardini was proposing is that the goal of 'full, conscious and active participation' in worship can be achieved only if we can extricate ourselves from sheer individualism so as to posit a truly corporate act and relearn how to engage in ritual.

Ritualisation

My thesis is that ritual in the public arena (and that includes liturgy) is a rhetorical act of argumentation. Ritual in public life argues both for and against things; what it seeks to do is to persuade. Ritual persuades not through the use of Aristotlian logic and syllogism, but through the use of its own (borrowed) various 'languages', namely speech, action, time, space, the liturgical arts. Ritual functions as a type of 'rhetoric'. For the ancients rhetoric was concerned broadly all persuasive speech, that is speech designed to change the heart, the mind, one's words or one's deeds. Indeed Aristotle defined rhetoric as 'the faculty of discovering, in the particular case, the available means of persuasion' (*Rhetoric* 1355b26). It is thus possible to conceive of ritual in general and liturgy in particular as a species of rhetorical argumentation.

New Year's Eve

Let me begin by considering the millennial New Year's Eve. Many of us watched on television the dawning of the millennium in various countries and cities. We saw the celebrations in Sydney, Paris, London, New York, etc. What was interesting is that somehow we were all 'connected' through the medium of television. Commentators were eager to point out the 'specialness' of each of the celebrations and although there was a great deal of variation from country to country and city to city, there was a common thread of effusive festivity.

The television programming gave us glimpses of various ritualisations of the New Year – and the act of watching the television – in family groups or with friends or even alone – was itself a ritual act. Somehow the viewers were 'connected' with the celebrants actually present at the various events.

But what was communicated? What was 'argued'? It seems to me that the basic message was that all of us – whether Asian, European, North or South American, etc. – are joined by our common humanity. The

published by Harper Collins and the antiphons from ICEL texts. A melody line only is provided for both antiphons and psalm verses, though in some cases suggestions for vocal harmonizing of the antiphon are given. I believe that the lack of a written down key board accompaniment will be felt by some who do not have the skill to play only from the chord symbols. In both *Together in Song* and in *Gather Australia*, which contains two of Jenny O'Brien's psalms, a key board accompaniment is provided for both antiphon and verses. Perhaps Jenny has these available for all her psalms – I hope so.

1 have found her settings attractive and accessible. The antiphons are generally very simple – easy for a congregation to manage and not demanding in their range. Jenny has apparently tested them out in her own parish church at Brighton over a number of years. 1 note that she is sensitive to the character and shape of the text and matches the verses with the antiphon well. The mood of the text and the word rhythms are captured well by the musical rhythms and the choice of major or minor modes of writing. I had thought at times that some of the antiphons, especially those underlayed by a succession of minor chords, are inclined to be dull and pedestrian, but I notice that Jenny from time to time uses an unexpected chord to give colour and piquancy to the music.

Above all I consider that she has composed the music to serve the needs of the words rather than vice-versa. These settings should allow congregations to meditate on the psalms as they sing them. All that is needed is a skilled cantor or two and an accompanist who can provide a light and responsive, non-ploddy, accompaniment. Blessed is the parish church equipped with such persons! A choir or informal singing group will be needed to help the congregation with the antiphon.

For those gathering various psalm singing resources for their congregations and musicians these psalms will be a helpful additional resource. Purchase of the book includes the right to reproduce the music and words of the antiphons, and the words only of the psalms – a generous provision.

Owen Dowling

highest terms: any Christian (Roman Catholic or not) in parish ministry, or involved in liturgical work would benefit greatly from reading it – and then taking up OCF to see what this rich resource can offer.

One final comment: the chapters are spiced with wonderful stories drawn from life, reflecting poor as well as life-giving pastoral practice. This not only makes the reading even easier, but introduces a properly affective tone to the writing. Death is no subject to be merely rational about, a truth which Margaret Smith clearly knows all too well.

Charles Sherlock

Psalms for the Sundays of Year B and Psalms for the Easter Triduum and Other Major Feasts

by Jenny O'Brien. Published by Jenny O'Brien of 10 Noble Street, Brighton, Adelaide, SA 5048, 1996 and 1998.

The practice of singing the psalm set in the Lectionary for each Sunday rather than the corporate reading of the psalm has increased in some circles in recent times. Bearing in mind the original intention of the Book of Psalms and the traditions of churches both Catholic and Reformed this must be applauded. Those who are exploring the riches of *Together in Song* (TIS) will find that the first ninety-seven items in the book are various musical settings of some eighty psalms or psalm portions which are set in the Revised Common Lectionary. Those exploring TIS will come across an attractive setting of portions of Psalm 107 entitled 'Give thanks, give thanks to the Lord' (no.67) by Jenny O'Brien. Jenny works for the Catholic Adult Education Service in the Archdiocese of Adelaide and is active in the liturgical life of diocese and parish.

To hand for this reviewer are two spirax books: one, her settings of psalms for Year B and the other for psalms for the Easter Triduum and other major feasts, with some material in common between the two books.

The settings follow the practice of providing a response or antiphon for the congregation to sing at the beginning of each psalm and then after each verse or group of verses (which are set to be sung by a cantor or choir). The psalm texts are taken from *The Psalms, A New Translation*

message was 'we're all in this together'. Thus, the ritualisations whether participated in on location or via the media gave us the impression that it is possible for a truly global sense of interconnectedness – and this sense of global connectedness ought to infuse a sense of hope into our world.

What these events – spread over space and time – signaled was 'mythic.' What myth seeks to do is 'construe a world' or 'create a world.' Myth stabilizes by telling us 'the way things are'. The mythic language of the book of Psalms is a wonderful illustration of world-construction. Many of the psalms present a vision of the world, where God is in charge, where enemies are confounded and when things are awry, calling on God will make a definitive difference. Thus mythic stories and mythic language disclose a vision of the world, a version of the world. It does so by presenting a 'picture', an 'image', an 'icon', a 'story'.

Note well, however, that myth never tells the whole complete story. It discloses partially and while it reveals, it also conceals. In other words myth argues for its own truth, making a case for *its* version of the world.

Let's return to New Year's Eve. The 'rituals of the evening' argued for a 'common humanity', one that transcends national groupings and national interests. It presented an 'idealised' picture of the way things are. Deep national interests do exist and they often govern the transactions with other nations. National self-interest often wins out over the international common good. So the television 'story' was an incomplete picture. The less palatable 'underbelly' of international relations remained undisclosed.

Notice, too, what was not shown. We saw no ritual events from countries torn by strife, e.g. East Timor. The note of celebration and festivity could not cope with the pain and terror that actually existed. So the story that was told was a partial one – and it was necessary to give a selective view – in order to argue for a truly interrelated world of common humanity.

To conclude this section, and to see how a liturgical act argues in a mythic sense, listen to Robert Hovda's description of corporate worship:

> "There is a modest and essential place in every liturgical celebration for human rhetoric, but it is a modest place, subordinate to the proclamation of the word of God in Scripture, subordinate to the symbolic action of the whole assembly. Implied in all this is the

> conviction that what is most important about public worship is that we gather the sisters and brothers together for a festival, a special occasion, a celebration of the reign of God (not yet terribly evident in daily life nor in the institutions of society), that helps all of us feel so good about ourselves, so important, so dignified, so precious, so free, so much at one . . . not as escape, not merely in distinction to daily routine, but in judgment, in the Lord's judgment on those ways and institutions. A celebration of the reign of God that goes way beyond the tight little, drab, rationalistic, verbose, pedagogical exercises we sometimes try to make of it – all those dreadful "themes" that we love – into a large, broad, fully human landscape, where Jesus is truly the firstborn of a new humanity, and where our other liturgical tools (festival excess and colors and tastes and textures and odors and forms and touches) penetrate the Babel of our words and points and arguments to heal the human spirit and to raise it up in the covenant community's vision of new possibilities. Good liturgical celebration, like a parable, takes us by the hair of our heads, lifts us momentarily out of the cesspool of injustice we call home, puts us in the promised and challenging reign of God, where we are treated like we have never been treated anywhere else...where we are bowed to and sprinkled and censed and kissed and touched and where we share equally among all a holy food and drink." (Robert W. Hovda, "Vesting of Liturgical Ministers," *Worship*, March 1980)

Notice that what Hovda is suggesting is that through the ritual languages of gesture and action, word and story, the liturgy places us in God's world and argues for a vision of life (a 'version of the world') that can be transformative. The well-celebrated liturgy glimpses the holy reign of God and establishes this vision as normative for Christian life.

Characteristics of Ritual

The AAL Conference brochure mentioned many of the ways in which religious groups were called upon to respond to tragic national events, such as the Port Arthur tragedy, where the work of the Salvation Army was crucial, the Thredbo landslide, and the Sydney-Hobart yacht disaster. In similar ways churches of other countries were called to respond to their tragedies – the massacre of Scottish school children, the high school massacre in Littleton, Colorado, as just two examples. Public disasters and deaths of national and international figures, such as Mother Theresa and Lady Di, (whose funerals were viewed

Two distinctive emphases run through the book, both derived from OCF but considerably clarified by Margaret. First, a Christian funeral has its theological and liturgical roots in baptism. This is seen not only in the way the rites are structured, but in her emphasis upon the role of the whole parish community in ministry to the dying and bereaved, not just parish ministers (hence the book's title).

Secondly, Margaret argues strongly for three 'ritual moments': vigil marking the time between death and the funeral itself), funeral, and committal. For many non-Roman Catholic Western Christians the 'vigil' will be unfamiliar, but the issues raised in the argument for its distinct role are very pertinent. Of special note in Australian society is the resistance to 'speedy' death ministry which a vigil embodies. Grief cannot be hurried along – even by 'grief counsellors' – and neither ought funeral rites.

These two principles undergird the sustained and profound 'conversation' in the book between the theological/liturgical and pastoral/anthropological dimensions of 'facing death together'. At times I found these coming into unhelpful tension, however: this would be my only criticism, made in an endeavour to sustain conversation rather than end it. For example, why should contributions from family and friends ('eulogy') be relegated to the vigil, and excluded from the funeral? In a liturgical funeral tradition, the risk that central Christian truths might be pushed aside seems small: the 1995 Anglican rite provides for this early on in the funeral, with a sermon following the Ministry of the Word. Likewise, music – most helpfully discussed in Part III – receives a similar 'dualistic' treatment: why should the Collingwood football song, for example – which contains no unChristian words – be excluded from the funeral?

The distinction between Christian and 'wider' identity is important, and sometimes reaches breaking point (for example, in some customs requested by some men's lodges, or in mawkish requests for sentimental music). This Anglican at least would find it hard to justify the ritual separation of these identities – which may reflect a difference of ecclesiology. (Interestingly, in the discussion of AIDS/HIV funerals towards the end of the book, the need to bridge the worlds of church and society are more fully acknowledged.)

This said, *Facing Death Together* can hardly be faulted. It is readable, deeply Christian, and reflects the ministry of someone in touch with the realities of parish and funeral ministry. It is recommended in the

Book reviews

Facing Death Together. Parish Funerals
Margaret Smith SGS

(Chicago USA: Liturgy Training Publication / Fairfield Vic: Rainbow Book Agencies, 1998)

pp x +164; pb; ISBN 1-56854-176-7; $US9.00 (A$19.95)

In 1989, as a member of the Australian Anglican Liturgical Commission, I took on the 'funerals' portfolio. The materials I inherited were useful, but tended to be governed by what the various sections of the Anglican Church could accept! Looking to broaden the pastoral cum theological possibilities, I found some help in *Uniting in Worship* (published the previous year) and in overseas Anglican resources.

But it was the issuing of the Order of Christian Funerals (OCF) that year by the Roman Catholic Church which opened up the imagination, and showed ways forward grounded in theology renewed by fresh reading of the scriptures in the context of pastoral ministry. It was a wonderful gift to the Christian churches as a whole.

Margaret Smith, a Good Samaritan sister well-known in Australian liturgical circles, has written *Facing Death Together* both to celebrate the tenth anniversary of OCF, and encourage parish communities to benefit from a decade of working with it. She states her aims like this: "The purpose of this book is to help parish staffs and parish ministers to think mindfully through the intentional ritual process of the Order for Christian Funerals, to ponder the theological, pastoral and liturgical vision that underlies the various rituals, and to gain a sense of their potential for adaptation to particular circumstances."

In my opinion her book succeeds admirably in each of these areas. Its three Parts respectively concern dying and grieving (I), the actual rites of OCF (II, including a brief chapter on funerals for children), and ways by which parish and community contexts interact with them (III). A feature of Part II is a series of beautifully clear diagrams disclosing the structure of the rites, thus helping ministers gain a sense of their 'shape' and 'flow'.

worldwide) called for public ritualisation. Not only were these various events 'ritualised publicly' in special ceremonies in significantly different venues, but people gathered in church, synagogue, and mosque as a way of dealing with the tragic events. In other words, throughout the world, people found it necessary to engage in some public religious ritual to deal with crisis.

Clifford Geertz (*Interpretation of Cultures*) speaks of religion as a 'system of symbols' which helps to tame the chaos of life. He notes that humanity as a whole must deal with 'analytic chaos', being baffled by events, being stymied by ignorance or nescience, with 'psychological chaos', the experience of pain, suffering and endurance, and with 'moral chaos', experiences of injustice and evil in the world. In order to cope with these types of chaos people turn to religious traditions for getting some purchase on the meaning of life and death, and to make some sense of the inexplicable. What is critical to note is that Geertz understands religion, at root, to be a 'system of symbols', that is a socially-constructed reality which can be participated in because of its social nature. In other words, religion does not function purely on an individual basis.

In the wake of tragedy people find it important to gather together and 'do' something – that is, they engage in some form of public socially-understood behavior. Thus human beings find it either necessary or useful to come together and engage in ritual as a means of dealing with the chaos that has intruded into life. Although the manner in which these public celebrations were shaped varied from country to country and town to town, they shared some common characteristics of ritual in general. I should like to look at some of the common characteristics of ritual in general. Here I am following closely the categories which Catherine Bell (*Ritual Perspectives and Dimensions*. NY: Oxford, 1997) uses, although I am adapting her many insights.

Formality

Formality is one of the most usually cited characteristics of ritual, but formality is not restricted to ritual behavior solely. More often than not, formality is understood in terms of contrast and degree. For instance, the family breakfast is usually far more informal than the family dinner or the family dinner with guests or the family dinner with guests on a special holiday or anniversary.

The more 'formal,' that is patterned and shaped, the movements and activities, the more ritual-like the event appears. Speech, for example, varies according to the formality of the occasion. At home, a family is quite comfortable with 'baby talk' or with 'family generated' words and phrases. One would be indeed shocked, however, if at a public university lecture, the speaker used 'baby talk' or slang.

Likewise the setting of an event can induce or inhibit certain types of behavior. A university audience at a public lecture is not expected to interact verbally with the speaker during the presentation, but the street-preacher in Hyde Park expects to engage the hearers in some dialogue.

Another instance comes to mind. Some good friends of mine engage in a family bed-time ritual with their four children. They gather at the fireplace where the children's baptismal candles stand; the candles are lit; and prayer begins. The setting is informal, the prayers are both spontaneous (e.g. various petitions are made) and formulaic (e.g. the words of a psalm or the Lord's Prayer may be used). Although this prayer appears quite 'informal,' it still has some degree of formality to it – there is a recognisable pattern to it.

Application to Liturgy and Public Ritual

1. Both public ritual and liturgical prayer usually involve some type of formal speech – a proclamation, a citation, or in the case of worship, the authoritative proclamation of God's Word. What the formal speech does is to name the event in an authoritative manner; by so doing it 'establishes a worldview'.

2. The more formal the ritual is, the less one finds spontaneous interaction, and the more one discovers an orchestrated response.

3. Formality should not be considered as a straight jacket or as sheer rigidity. Table manners admit of variance, depending on the occasion.

Traditionalism

Catherine Bell (*Ritual Perspectives and Dimensions*) notes that traditionalism can be viewed as the 'attempt to make a set of activities appear to be identical to or thoroughly consistent with older cultural precedents'. One can see this in the dress of the Jewish Hasidic community in New York City, where they retain the basic dress of European Jews from more than a century ago.

8 James F. White, *Introduction to Christian Worship* Revised edn. (Nashville: Abingdon, 1990), 43.

9 Robert E. Webber, "Seven Styles of Morning Worship" in *The Complete Library of Christian Worship, Vol.3, The Renewal of Sunday Worship,* ed. Robert E. Webber (Peabody: Hendrickson, 1993), 111-112.

10 Susan J. White, *Groundwork of Christian Worship* (Peterborough: Epworth, 1997), 2.

11 ibid. 2-16.

12 Paul Basden, *The Worship Maze: Finding a Style to Fit Your Church* (Downers Grove:IVP, 1999)

13 Paul Basden, 'Something Old, Something New: Worship Styles for Baptists in the Nineties' in *Ties That Bind: Life Together in the Baptist Vision*, ed. Gary A. Furr & Curtis W. Freeman (Macon:Smyth & Helwys, 1994), 171-190.

14 ibid 176

15 Marva J. Dawn, "Beyond the worship wars: Judging style and substance", *Christian Century* 114 (1997): 550.

16 Mary Douglas, *Natural Symbols: Explorations in Cosmology* (New York: Pantheon, 1973) 57.

17 ibid.

18 Bruce J. Malina, *Christian Origins and Cultural Anthropology* (Atlanta: John Knox Press, 1986) 18.

19 ibid. 17.

20 I am indebted to the Revd Dr Rowland Croucher of John Mark Ministries for these labels. In a discussion with me several years ago, he used them to describe different emphases within worship services. He used 'festival' rather than 'high places' but the feel was the same. The application of them to Douglas' model is my own.

21 In Bruce Malina's description of the four cultural quadrants, p.14-15, he makes comments for each under seven headings: Purity; Rite; Personal Identity; Body; Sin; Cosmology; and Suffering & Misfortune. Some of my descriptions include adaptation of some of these, particularly the first three. The rest is from my own observation and reflection.

Because the liturgical style of this quadrant tends to be shaped more by a view of community than by a view of God, it is the quadrant most likely to borrow liturgical elements from other quadrants. One possible approach to sub-dividing this group, then, would be according to the patterns of liturgical borrowing.

Conclusion

Past approaches to the classification of liturgical styles have most often used categories from taxonomies of textual or denominational families. The enormous liturgical changes of recent decades have severely limited the usefulness of such taxonomies. This paper has outlined the first level of an alternative way of classifying liturgical styles, based on an anthropological model where two intersecting axes divide four broad families. The first axis relates to the relative importance of the group and the individual in the liturgy, and the second to the relative weighting of propriety and pragmatism. The four resulting families see liturgy principally in terms of 1) certain rites being appropriately performed; 2) the Word being proclaimed; 3) a particular experience being facilitated or generated; and 4) the bonds of Christian community being strengthened. As with any taxonomy, it is anticipated that further work will formulate subsequent levels of appropriate sub-division within each family. It is hoped that the preliminary suggestions offered here may provide some inspiration and direction to others seeking to undertake such work.

NOTES

1 Alexandrian, West Syrian, East Syrian, Basilian, Byzantine, Roman and Gallic.

2 James F. White, "The Classification of Protestant Traditions of Worship", *Studia Liturgica* 17 (1987): 264.

3 Garry Hesser and Andrew J. Weigert, "Comparative Dimensions of Liturgy: A Conceptual Framework and Feasibility Application", *Sociological Analysis* 41 (3)(Fall 1980): 215-216.

4 ibid. 223.

5 ibid. 224.

6 James F. White, "Where the Reformation Was Wrong on Worship", *Christian Century* 99 (1982): 1074.

7 White, "The Classification of Protestant Traditions of Worship", 264-272.

In the US, Thanksgiving Day, a national November holiday, is a day of 'traditionalism'. The celebration may not appear all that formal with the hustle and bustle of food preparation and the greeting of family members. Nonetheless, there is some connection with the 'mythic' Thanksgiving from Puritan days when the Puritans and Native American Indians supposedly shared a plentiful meal of turkey and corn. Although the connection with the 'charter event' may not be uppermost in consciousness, the day itself connects all with a common history. The sense of the day, however, is suffused with family traditions, e.g. always using Grandma's lace tablecloth, great Grandma's recipe for pie, etc. Individual families too may modify the 'usual rites' – usually pumpkin pie or mince pie is traditional, but the Southern family may opt for pecan pie.

What traditionalism does is to give a sense of history and a sense of continuity. In other words traditional elements provide some connection with 'what the ancients did'. At times, however, there is an unwarranted sense of connection with origins. For example, the US Pledge of Allegiance is a daily public ritual, carried out in the classroom. Its use gives the impression that this pledge connects us rather directly with the time of the national Founders. In fact the text is merely a century old, was a modification of an earlier text, and during the 1950s the phrase 'under God' was added to the text, because of the public claim that even 'Muscovites' could recite the non-emended text.

What is at stake in this case is not the actual historical circumstance of the development of the text of the Pledge, but rather the 'aura' of traditionalism, which connects reciters with the *spirit* of the founding of the nation. At the university where I teach, the 'football fight song' contains the phrase 'loyal sons,' quite apt as the university admitted only male students prior to the 1970s. With the admission of women to the campus and with attention to inclusive language came the suggestion to change the phrase (which could be quite easily done textually). Vociferous alumni protested the change – change would tamper with the 'tradition' that had been handed on. Thus the lyrics were viewed as almost a 'sacred text' which could not be modified. The lyrics had taken on an authoritative quality.

Application to Liturgy and Public Ritual

1. Women and men rely on certain ritual tools – gestures, sound, word, action, symbols. These elements are invested with a sense of

'traditionalism' and are 'believed' to have a long history. The employment of these ritual elements puts us in touch with a history and joins us somehow to our ancestors.

2. The claim of 'tradition' is an argument for holding on to certain practices – whether or not there really was a living tradition. An MA student related the story of a well-beloved Episcopalian pastor whose bishop reassigned him to a different parish. The new pastor, even were he the reincarnation of Francis of Assisi and Mother Theresa, was bound to have some difficulty! A small group of parishioners eventually approached the bishop and asked that the new pastor be removed for the reason that he did not observe the liturgical customs, specifically the 'rite of the purificator'. [There is, of course, no 'rite of the purificator' in the Episcopalian liturgy.] The Bishop, not wishing to appear ignorant, asked which rite the pastor neglected. The parishioners stated that he omitted the post-communion rite of stretching the purificator three times in honor of the Trinity. Apparently the former pastor used to stretch or shake the purificator after the peoples' reception of communion. Gradually the parishioners 'assumed' this was an official part of the rite and thus sought a meaning for it. While the story is humorous, it is also revelatory of the fact that in ritual we often assume that certain gestures, words, actions were *ab origine*.

3. To rely on traditional elements helps to keep a 'history' alive; the 'handed-down' elements have a certain authoritative weight, producing a sense of continuity with our ancestors.

Invariance

Usually invariance is seen in disciplined actions marked by repetition and physical control. For some theorists this is a primary characteristic of ritual – it doesn't change.

Invariance can evoke admiration. The lock-step drill of marching bands or the amazing precision of the Radio City Music Hall dancers, the Rockettes, or the synchronized swimming strokes of Olympians produce cheers from admiring fans. The repetitive invariance actually suppresses individual creativity and expression, but it does so in order to produce something that the individual alone is incapable of.

The Liturgy of the Hours, for instance, admits of two distinct historical traditions, termed the 'cathedral' and the 'monastic'. The later monastic tradition had a wealth of texts and admitted more variance and often included readings. The earlier stratum, the cathedral, by way of contrast,

the experience come to be seen as the conduit of the Spirit and so gain considerable power.

The first obvious sub-division in this quadrant would be between those who sought outward manifestations associated with the inward encounter with God and those who didn't. One possible, if somewhat negative, form of differentiation might involve identifying groups shaped by rejection of the norms of each of the other three quadrants.

House Church Style

The House Church Style quadrant represents liturgical styles which combine a strong group ethos with a low grid approach. They see liturgy as being a participatory activity that involves the whole congregation and they conduct it in whatever way will best achieve the outcomes they are seeking – outcomes that usually relate to nurturing the communion within the group. These churches would therefore be likely to define a worthwhile liturgical event as one in which the bonds of Christian community are built and strengthened. There is a range of emphases within this, from those who view community as the essential Christian vocation, to those who view community as a necessary means to enabling Christians to live out their individual vocation. Generally though, if the liturgy facilitates a greater depth of communion among the participants and generates increasing commitment to supporting one another in a shared discipleship, it will be considered successful.

Concerns for purity in this quadrant are related more to concepts of civility and health than to sacredness. Prayers of confession tend to focus on sins towards one another, and absolution may be absent since purity is not gained through the rites but through a process of committed transformation. Places, objects and times are more likely to be sacred to the memory of someone than sacred because of their liturgical significance. Liturgical rites tend to be quite stable, if not fixed, but not necessarily in writing. Permission for change is more likely to be sought from within the group than from external authorities. The rites usually reveal a great emphasis on including the congregation's sub-groups in the liturgy and making it accessible and welcoming to all, while still defining and defending the group. The sense of identity of the regular participants is often related to their membership of the group, but without any role-related differentiation. Roles are normally related to giftedness and perceived commitment to the group.

preaching being sought. Identifiable sub-groups direct their preaching variously towards evangelising, educating, stimulating personal growth, or motivating social action.

High Places Style

I use the term 'High Places', without wishing to imply any of the negative connotations it has often carried. Rather it recalls a tradition in which faithful people sought to encounter God free of religious institutions, hierarchies and controls. Thus the High Places quadrant represents liturgical styles which combine a weak group ethos with a low grid approach. They see liturgy as being an activity in which the experience of the individual is primary and they believe that it should be conducted, not in accordance with any inherited or prescribed traditions, but in whatever way will best facilitate the desired experience. Churches in this quadrant would be likely to define a worthwhile liturgical event as one in which the participants experienced the presence and power of God. The emphasis is on the encounter between God and each individual within the liturgy. This emphasis can take on radically dissimilar outward forms, ranging from high-tech sound and light shows designed to generate an ecstatic spiritual state through to simple silent waiting for God to come as an inner light.

Many individuals and some congregations have arrived in this quadrant on a journey which included rejecting the stance of another quadrant. This can result in a culture that is more certain about what it stands against than what it stands for. Concerns for purity may be unconscious except for an opposition to the purity postures that have been left behind. Although the reality of sin and the need for forgiveness may be strongly proclaimed, they are rarely given liturgical expression. There is seldom any differentiation of sacred and secular places, objects or times. The liturgical rites in this quadrant have often arisen from a radical rejection of other forms. Spontaneous response to the Spirit is valued and prepared rites are distrusted. There may be room for various individuals to respond in quite separate ways at the same time. The rites themselves are valued only in so far as they facilitate the desired experience for the participants, and most people would have little difficulty moving to another congregation in search of a more intense experience. Leadership roles are based on gift rather than office, but in some churches those recognized as gifted facilitators of

was relatively invariable and the texts and actions were generally fixed and limited. Repetition and invariance served memorisation, so that the prayers and songs could be prayed 'by heart'. The church at prayer then could, as Clement of Alexandria suggested 'breathe together', pouring out a corporate paean of praise to God. What ritual invariance does is subordinate the individual to the collectivity, so as to posit a truly corporate act. It seeks out the perennial and the enduring over the contingent and changeable.

Benedict Anderson notes the phenomenon of 'unisonance' in the singing of national anthems:

> Take national anthems, for example, sung on national holidays. No matter how banal the words or how mediocre the tunes, the singing provides an experience of simultaneity. At precisely such moments, people wholly unknown to each other utter the same verses to the same melody. The image: unisonance. Singing the Marsellaise, Waltzing Matilda, an Indonesian Raya provide occasions for unisonality....How selfless this unisonance feels! (Quoted in Bell, p. 153)

Application to Liturgy and Public Ritual

1. Invariance is helpful for participation. The repetition of certain ritual or liturgical units ensures participation. Consider the familiar birthday celebration, which has its invariable elements – a cake bedecked with candles of a symbolic number, the singing of the (textually inelegant!) 'Happy Birthday', and the presentation of gifts. Knowing the pattern, the song, and the manner of sharing the ritual cake makes participation facile and comfortable. And 'unisonance' – a self-less giving over to the ritual – occurs.

In the liturgical arena, the familiar 'tag endings,' such as 'through Christ our Lord', evoke response from the participants.

2. Repetition can lead either to boredom or to delight. Children delight in repetition! Just try changing a word or phrase from a familiar and well-liked story, such as Little Red Riding Hood or the Three Little Pigs and see the reaction. "No, it's he 'huffed and he puffed and he puffed and he huffed."

Social psychologist, Mihaly Csikszentmihilyi (*Beyond Boredom and Anxiety*. San Francisco: 1975), produced an interesting study of very diverse groups, including chess players, surgeons and rock climbers. What he noted was that in each of these groups intense involvement

the three-fold name of God – and even these are subject to challenge in some quarters.

There is, therefore, great danger in too readily assuming that there is a common pattern to baptism. We cannot assume that variations to the *ordo* are simply local inculturations of the same intent. Rather, we must admit the possibility that different Christian traditions do things differently because they mean something different by them. In exploring these issues, I wish to consider first the liturgical forms of baptism. While baptism is indeed completed in the water-rite and the baptismal formula, a full consideration of what is understood and intended by the rite must also comprehend those rites which precede the bath itself.

Prolegomena

In the case of baptism of those old enough to speak for themselves, there is a universal expectation of demonstrable faith. In the Catholic tradition, this is a pre-requisite for acceptance into the catechumenate.[5]

The Anglican *Book of Common Prayer* requires that those seeking baptism should give notice of at least one week, so that 'due care may be taken for their Examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this holy Sacrament'. The more recent *A Prayer Book for Australia* makes no stipulations concerning preparation, but *An Anglican Pastoral Handbook* (Diocese of Melbourne 1988) discusses the necessity of preparation, and various suitable models which may be used, at considerable length. The Presbyterian Book of Common Order requires that candidates be examined by the Kirk Session before they are baptised.

On the occasion of the baptism itself, there is in each case an act of renunciation of sin, and a profession of faith. In both Catholic and Anglican rites, there is prayer over the water, including an epiclesis.

Where infants are to be baptized, neither the *Book of Common Order*, BCP nor APBA requires any preparation, though the Anglican pastoral handbook again suggests that the parents be appropriately prepared. The Catholic Rite of Initiation of Infants also enjoins the preparation of the parents, and provides for a preparatory rite of presentation prior to the day of baptism.

Both Anglican and Catholic rites for the baptism of infants have the same shape as those for persons able to speak for themselves, except

church, but an ordinance required by God of those who are in the church.

One of the frequently raised objections to the denial of baptism to the children of believers is that it estranges them from the church. Those who argue for baptism only on profession of faith are acutely aware of this issue. Beasley-Murray notes that 'There is everything to be said in favour of the Church's providing for children a solemn rite of entry into its midst ... Baptists are aware that there are needs which infant baptism seeks to meet and which ought to be met by some means or other. Their own service of infant blessing or dedication has been instituted in recognition of this fact ... The need for initiation into the Christian society, or the catechumenate, or call it what you will, is to be granted.'[15] While there is much in this which is pastorally helpful, some difficulties remain. In what ways does such a dedication differ from the baptism of infants in the reformed tradition? In both cases, children are understood to be brought into the ambit of the church in order that the church may minister to them with a view to their ultimately coming to faith.

One Baptism?

In response to even so superficial a survey as this, the question has to be asked – in what sense can we speak of One Baptism? Certainly, all are baptised into the one Triune God; a source of unity which should in no way be underestimated. Furthermore, we might argue that all are baptized into the one universal church – although the approach of some congregations in the confessional tradition serves as something of a caveat at this point. Beyond the affirmation that every Christian baptism is done in obedience to the command of God, I find myself hesitating. There are many ways in which we do not have one baptism. There is no common shape to our acts of baptism. To suggest that all baptisms are performed with the same intention is to fly in the face of reality, and to risk grave insult to one or more parties. It is not enough to assume that others mean by their actions what we mean by ours – we need to allow the liturgy to stand in its own right, to hear the force of its words and feel the power of its actions. Only then can we begin to truly understand the richness of the grace of God who makes us one in the face of such diversity.

which gives access to the other sacraments.' Through Baptism we are freed from sin and reborn as sons of God; we become members of Christ, are incorporated into the Church and made sharers in her mission: 'Baptism is the sacrament of regeneration through water in the word.' (1213)

Within Anglicanism the relationship between baptism and regeneration has been the subject of extensive debate. Article twenty-seven asserts that 'Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God.' It notes further that 'The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.'

Baptism the door of the church?

Baptism is a sacrament of the church, and speaks profoundly to the relationship between the church and the baptised. It is generally agreed that there is a real sense in which baptism is the means whereby the individual is made a part of the church.

The Roman Catholic doctrine argues that in baptism the individual becomes part of the body of Christ through admission into the physical expression of that body on earth, namely, the church. It is within the context of the life of the church that salvation is to be found, and through the sacraments of the church that the individual is enabled to grow in grace.

The Anglican church understands baptism to be a sign of incorporation into the church. The connection between new life in Christ and the church is expressed in the post-baptismal declaration 'God has called you into his Church' and the congregational response 'We therefore receive and welcome you as a member with us of the body of Christ, as a child of the one heavenly Father, as an inheritor of the kingdom of God.' (APBA)

We have noted previously the understanding in the reformed churches that baptism ought only be administered to those who are already part of the visible church. On this basis, baptism is not the 'door' to the

the promises and profession of faith are made on behalf of the infants by their parents and sponsors. The Presbyterian order proceeds quite differently. The parents are asked firstly to affirm their own faith, and secondly to promise to teach the child 'the truths and duties of the Christian faith; and by prayer, precept and example, to bring him up in the nurture and admonition of the Lord, and in the ways of the Church of God.' There is no prayer over the water.

Baptismal action

Both Anglican and Catholic rites allow either immersion or affusion using liberal amounts of water. The Anglican rite calls for a single application of water, the Catholic a three-fold application. The Presbyterian orders make no mention of immersion, but speak rather of affusion or aspersion, the warrant for which is based on Ezekiel 36.25-28.

Who should be baptised?

In seeking common ground on the matter of baptism, considerable emphasis is put on the widespread agreement among Christian churches today that the theological norm for baptism is that of adults. Manifestly, this position is held by those churches in the 'Baptist' tradition – a term used in this paper to describe those who baptise only on public profession of faith. In its *Revised Rites of Initiation* the Roman Catholic church also affirms that the baptism of adults provides the theological paradigm for baptism. The same conviction undergirds the most recent liturgical revisions of the Anglican church, and is also held by the Uniting church of Australia.[6]

Many reformed theologians, however, seem to hold back from such a position. The Westminster Shorter Catechism (Q 95) asserts that 'Baptism is not to be administered to any that are out of the visible Church, till they profess their faith in Christ and obedience to Him: but the infants of such as are members of the visible Church are to be baptised.' Pierre Marcel argues neither 'for adults nor for children are faith and repentance the ground of baptism, but the promise of the covenant of which, in both cases, baptism is the sign and the seal.'[7]

For those born outside the covenant the 'primary condition of entry into the covenant is faith and repentance'. According to the New Testament, since for adults faith and repentance are the condition for receiving it, baptism is thus the sacrament of the believer's entry into the covenant of grace. Concerning the children of believers, he declares that 'Baptism

given to little children is the witness and attestation of their salvation, the seal and confirmation of the covenant of grace which God contracts with them.'[8]

At this point, we observe a marked distinction between the Reformed and Catholic justifications for the baptism of infants. In Reformed thought, the grounds for the baptism of infants lie not in the theology of the early Fathers, nor even in the practice of the early church, but in the primacy of the covenant of Grace to which Old and New Testaments alike bear testimony. The baptism of infants is understood as directly equivalent to the practice of circumcision in the Old Testament. All those who were born into Israel were members of the covenant by virtue of their birth. Their status as children of the covenant was signified by the sacrament of circumcision. In the same way, all who are born to Christian parents are members of the covenant of grace, and their status should likewise be signified in obedience to God's ordinance of baptism. On these grounds, baptism is to be extended to (even expected of) all infants born to Christian parents.[9]

For those whose theology lies in unbroken succession from Augustine baptism is an inclusive sacrament. So Catholic theologian Liam Walsh argues that baptism embodies the divine intention to save all people, and should therefore be made available freely.[10] He qualifies this by noting 'the assumption that has always been in the tradition – even if it has not always been reflected in practice – that infant Baptism only makes sense to the Church when the parents of the child want it and are ready, with the help of the Church, to ensure that the child will be formed in accordance with the life that has been given to it in Baptism. It is forbidden to baptise a child without these assurances. The prohibition does not hold when the child is in danger of death. For many centuries the practice has been to baptise all infants in danger of death, unless their parents positively oppose it. It is believed that the sacrament makes them children of God, frees them from original sin and makes their death a passage to resurrection.'[11]

What does baptism effect?

This question in itself makes certain assumptions about sacramental efficacy – it takes as given that baptism does indeed DO something. To answer the question satisfactorily, however, certain further questions need to be asked – notably, what is done, and by whom?

Calvin defines a sacrament as 'an external sign, by which the Lord seals on our consciences his promises of good-will towards us, in order to sustain the weakness of our faith, and we in our turn testify our piety towards him....'[12] He describes baptism as 'the initiatory sign by which we are admitted to the fellowship of the church, that being ingrafted into Christ we may be accounted children of God. Moreover, the end for which God has given it ... is, first, that it may be conducive to our faith in him; and secondly, that it may serve the purpose of a confession among men.'[13]

In the Reformed tradition, the baptism of infants is understood to mediate the grace of God both directly and indirectly. Directly, insofar as it affirms his status as an heir to the promises of the covenant. Indirectly, in that it obliges the parents who in bringing their child for baptism make certain promises, not on behalf of the child, but with regard to their own responsibilities to nurture the child in the faith. The congregation, likewise, is bound to the child, and undertakes to teach and pray for them.

The claims of the Catholic and Anglican traditions concerning the effect of baptism are best considered under the heading of baptism and regeneration.

Baptism and regeneration

For those in the Baptist tradition, the relationship between baptism and regeneration is transparent. Since baptism is always and only to be administered in the context of profession of faith, it is clear that regeneration must precede baptism.

The Reformed tradition also understands regeneration to be entirely independent of baptism. With regard to adults, it precedes baptism, as we have seen previously.

With regard to infants, Marcel is at pains to assert that 'Scripture teaches us that children born in the covenant are heirs. But their heritage is that of the promise, of which the Holy Spirit is the pledge. We can never insist too much on this point in opposition to those who obstinately maintain that according to us the heritage has to do with salvation. These children do not inherit salvation and eternal life. Salvation is not hereditary! They inherit only the promises.'[14]

The Catholic tradition has long maintained that baptism has regenerative force. The Catholic Catechism claims that 'Holy Baptism is the basis of the whole Christian life, the gateway to life in the Spirit, and the door