



AUSTRALIAN ACADEMY OF LITURGY

**AUSTRALIAN
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AUSTRALIAN ACADEMY OF LITURGY

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

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Editorial

In 2000 the national heads of nine Australian churches and young representatives of those churches completed a Pilgrimage to the Heart, travelling for a week from Canberra to Uluru. At Pentecost the pilgrimage culminated in a liturgy with the Mutijulu people at Uluru. The pilgrimage attracted some media attention at the time, but coverage of the liturgy, as of the whole event, was fragmentary.

Now for the first time the liturgy, in printed form at least, is available for those who were not present at Uluru at Pentecost 2000. The pilgrimage was a significant event in the process of reconciliation in Australia and the liturgy was a significant part of the event. It deserves to be recorded and to be studied by those interested in liturgy in Australia. I am grateful to the National Council of Churches in Australia for permission to publish the liturgy.

The context is set for us by Sister Elizabeth Brennan, sgs who, with Sister Margaret Smith, sgs, was responsible for the formation of the liturgy, and by Dr Charles Sherlock who was part of the pilgrimage as media liaison person.

In February 2001 a major colloquium on the eucharist was held in Melbourne under the joint auspices of the Australian Catholic University and the Blessed Sacrament Community. The major papers and some of the shorter presentations are to be published in a forthcoming book. I hope to have some other papers from the colloquium for publication in the next issue of *AJL*.

RWH
Strathmore Vicarage
Easter 2001

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Pilgrimage to the heart

Crafting the Liturgy

Elizabeth Brennan, sgs

Rainbow scarves, a sign of unity in the God who calls us into covenant relationship, and worn by every participant who made the Pilgrimage to the Heart in June 2000 were a colourful symbol of Australia's major ecumenical event to mark the Year of Great Jubilee.

On the Feast of the Ascension of the Lord, after a dramatic farewell of smoking ceremony, fire, ritual dance, song, gospel proclamation, prayer, and commissioning by the Governor General, Sir William Deane, the pilgrims, wearing their rainbow scarves, set out on a journey of 3,600 kilometres by bus from Canberra to Uluru, the symbolic heart of this land. The pilgrims included the national heads of ten churches with a youth representative from nine of them plus a representative of the NCCA Aboriginal and Islander Commission with their youth representative.

Pilgrimage is much more than travel. Like pilgrims of old on the road to Canterbury, Chartres or Jerusalem these jubilee pilgrims having begun their journey in worship, committed themselves to the discipline of pilgrimage, beginning each day with meditation, reflection and prayer. As those on the great pilgrim routes of old, our pilgrims also met and shared stories and worship with many peoples. along the way. They experienced the life and hospitality of the peoples of Narrandera, Cobar, Wilcannia, Broken Hill, Peterborough, Port Augusta, Coober Pedy. They shared too some of the pain and struggle of these remote and isolated communities. Finally the pilgrims met with the gentle people of Mutijulu, the care-takers of Uluru, and with them gathered for the final liturgy of the Pilgrimage on the festival of Pentecost and in the shadow of the rock.

The liturgy of Uluru was eighteen months in the crafting. The brief we were given from the Executive of the National Council of Churches in Australia was to design a liturgy for Uluru, the end of the pilgrimage, with the theme of reconciliation: between the churches, between our many cultures in this country and between Indigenous and all other

Australians. The liturgy was to be outdoors on the land of the Mutijulu community and at the foot of the great rock.

We began by trying to get in touch with the concepts of: pilgrimage, heart and reconciliation. Spending some hours looking at photos of the rock in all its moods and reading literature about the rock, we came upon one of Ken Duncan's photos with a text which became key to the shaping of the prayer.

A rare fall of rain sends water rushing down the gullies of Uluru, fresh and pure and white as the tears of God. I believe this photograph is prophetic for our nation.. God is grieved by the terrible division between black white; and here, in the very heart of Australia, we see his pain. The Spirit only works in unity. Australia will only fulfill its rightful purpose if we move together, putting aside our past and looking toward our future.

Taking up the concepts the "tears of God" and "God is grieved by our terrible divisions" as the focus of reconciliation we also began to think of a liturgy that was stational so that the experience of pilgrimage could continue throughout the liturgy.

Armed with initial thoughts on paper, we consulted with Anthony Kelly, cssr (theologian-poet), Christopher Willcock, sj (theologian-composer) and Verna Holyhead, sgs (scripture). With their assistance regarding suitable scriptural passages, poetic text, and music that was singable in the desert without accompanying instruments, we eventually came up with a draft of the prayer that was ready to go to the Advisory Group, Heads of Churches and Indigenous Communities.

With comments from these groups and the prayer tightened up, yet again we set out on a round of consultation with Dr Charles Sherlock, Dr Robert Gribben, Deirdre Browne, ibvm (Melbourne) and Dr Eugene Stockton (Sydney). With their advice and that of the Reverend Anthony Doherty (Chair of NCCA Advisory Committee), Mr Doug Hewitt (Pilgrimage Project Officer) and Mr Peter Sabatino (Aboriginal and Torres Strait Islander Commission) every word and phrase was checked and rechecked so that the prayer could find a home within the different church traditions and the indigenous peoples. This task, perhaps, presented one of the biggest challenges in crafting the liturgy. The structure of the liturgy was simple making maximum use of the open space, with a fire at the centre, and three stations at a short distance from the fire:

Introductory Rite At the Fire
Liturgy of the Word At the Three Stations

Proclamation of our one faith in Christ
Acknowledgement of our sin
Proclamation of God's Word (In various languages)
Call to Reconciliation
Litany of Repentance
The Lord's Prayer (*Prayed in own language*)
Call to the fire
Prophetic Word
Call to second station etc

Concluding Rite Proclamation of Praise

The movement from the fire to the stations, and back to the fire occurred three times.

In our movement from station to station we were led by one of the young pilgrims carrying a cross. The cross was designed especially for the Pilgrimage to the Heart by Randall Lindstrom of Prism Studio, Melbourne. Made from aluminium its outer surfaces were sky blue and its inner surfaces resembled the sandy colour of the desert. The cross was not closed in, but open, to enable the sense of light, breath of the Spirit and hope to pass through as it would pass through the minds and hearts of these pilgrims. The cross had become a significant symbol on the journey, the pilgrims reverently touching it as they moved in and out of the bus and using it as a focus for prayer in the towns along the way.

The liturgy lasted for over two hours and the environment was quite different from what we had envisaged. Some surprises were other fires lit from the main fire, noisy cars, naked kids, dogs and plenty of red dust from the desert. However it was indeed moving and there was definitely something of the sense of pilgrimage and making one's way through the desert which might yet prove to be "the ultimate instrument of reconciliation since it is the land itself in this country, not a specific race, that gives us our name, excluding none: Australian." (Eugene Stockton; Second Station)

Under the rainbow's shade and the rainbow's gleaming we trust that God will continue to lead us on the pilgrimage of becoming one in Christ:

Yesterday, today, forever, Christ, our Light, O leave us never! Your light reflects in rainbow shades, our one great light that never fades, our joy, our goal, our way together.

Praise to Christ who stands forever, rock and heart, our living centre!

Praise to the Light and the rainbow's gleaming.

Praise to the Spirit of love outstreaming,

Praise in all our hopes and dreaming.

(Final Song: Pilgrimage to the Heart)

Our hope, in this year of Federation and at the beginning of this millennium, is that you might be able to use part of the liturgy for prayer in your own communities.

The full score of the music composed for the Pilgrimage is available from: The Liturgical Commission, GPO Box 282 4001 Brisbane. Phone (07) 3224 3329.

Pilgrimage to the Heart

a liturgical response

Charles Sherlock

The service in the shadow of Uluru, held on the morning of Pentecost Sunday 2000, naturally forms the focus for liturgical interest in the Pilgrimage to the Heart. It was certainly the climax looked to by the pilgrims who set out on this journey from Canberra on the previous Sunday. As someone of who had lived with this event for the previous five years, I know that we were very much focused on the end of the journey in the planning. The reconciliation theme of the pilgrimage had three dimensions – between churches, between cultures and between indigenous and other Australians – and this was reflected in the final service.

Yet the experience of the week between these Sundays was to subtly shift the pilgrims' understanding of what would take place when we arrived at Uluru, and how these different dimensions of reconciliation would be expressed. Structurally, the journey – to my mind, without the direct intention to do so – followed the van Gennep / Turner model of liminality – separation, boundary crossing, re-incorporation. Thus the Uluru service, viewed from beforehand as the climactic event, turned out (to my mind) to be more the last stage of boundary crossing rather than *the* turning point of the pilgrimage experience.

Separation

So let me begin at the beginning – separation. The experience of the pilgrims meeting one another, attending Government House, Yarralumla, and meeting Sir William and Lady Helen Deane, made us realise that a “we” was rapidly being defined over and against “others”. That Saturday evening, attending a concert and service in Manuka, the pilgrims were recognised – and beginning to accept ourselves – as a “we” already. This sense of being separated from others to form “the pilgrims” came particularly to the fore in the opening Sunday morning service at the Tent of Meeting in Canberra, where we were presented with symbols of our journey – each of us would come to treasure our multi-coloured scarf, addressed by the Governor-General, and sent off by the considerable crowd present, walking under the NCCA “mantle” onto our bus.

Crossing boundaries

The bus journey represented a series of boundary crossings, as we experienced a series of liminal situations. Some boundaries had been anticipated – differing church traditions, and deeper encounter with indigenous Australians, for example – but others were much less expected by the pilgrims, especially the *variety* of regional / rural contexts encountered as we travelled. (NB: there was a considerable difference of ages on the bus: on the one hand, the church and pilgrimage leaders were mostly fifty-plus, while the young people were in their teens or early twenties. This had been anticipated, but it brought some interesting dimensions to responses to the various events in which we participated.)

Each day we met two or three different communities, and were welcomed to a liturgy arranged by the local churches. The overwhelming sense of welcome which was expressed to us in every place was well beyond expectations. These services were mostly based on the service for the Week of Prayer for Christian Unity, but the way this was adapted made for some interesting insights into what mattered (and didn't) in each place. It needs to be emphasised that in all but one of the nine services we experienced, every local congregation joined together, in most cases for the very first time. The one exception was due to local factors, and the minister concerned invited us to visit his church building the next morning! Further, in one place the service involved a public act of reconciliation between two clergy. In this sense, the explicitly ecumenical aspect of reconciliation – between the churches – gained particular recognition and encouragement.

As we journeyed, we sought to acknowledge the different Aboriginal peoples through whose traditional lands we passed. What most pilgrims came to realise for the first time was the *variety* of situations in which indigenous Australians find themselves, sometimes because of differing cultural heritages, more often due to the differing effects of their encounters with Europeans. The pilgrims – who included an indigenous church leader and young person – met Aboriginal people in “fringe” situations and in an Aboriginal majority town, in places where European culture was the norm, and in places where Europeans felt themselves to be guests. We heard stories of courage and initiative alongside the evident reality of long-term problems.

At one of the early services, in Narrandera, Aboriginal elders presented us with two message sticks, asking us to have each tribe / nation through which we passed to add their elders' signatures; one stick was to be left at our destination, the other returned to Narrandera. This request was followed through, becoming a "liturgical" symbol of our boundary-crossing as regards the indigenous aspect of reconciliation. I now have some little sense of what the differing traditions of the Wiradjeri, Baakenji, Arrente peoples – and of my own area of Melbourne, Wurundjeri. All this variety day by day shifted pilgrims' understanding of what reconciliation in this dimension involved, now understood more deeply as a varied rather than "simple" reality.

There was some experience of the multi-cultural dimension of boundary-crossing during the pilgrimage, but this was much less marked until we passed Woomera, just at the time when the refugee detainees broke out from the camp. Of the churches represented on the pilgrimage, only one was non-Western – the Assyrian Church of the East, whose origins lie in modern-day Iraq and Iran. We were able to drive into Woomera, but not approach the camp, so gathered around our (by now, much-loved) pilgrims' cross, and were led in prayer (in his native tongue) by the Assyrian leader, whose young representative had relations' friends in the camp! Our sense of helplessness in the face of the "powers" was very real, but faced in prayer that crossed the East-West boundary.

And so we came – via further memorable multi-cultural and indigenous liturgical experiences in Coober Pedy – to Uluru. We had been warned by a visitor on the bus of the spiritual struggle in which Aboriginal Australians are caught up, and this plus the rock itself dwarfed us to silence. Our first encounter (on the Saturday afternoon) with the local Aboriginal people included a brief service of welcome, but the liturgical climax seemed to be informal games (especially soccer) between the young pilgrims and Mutitjulu children! And we spent some time in the Kata-Tjuta Cultural Centre, where we realised that the stories of Uluru told there bore the names of the two local Lutheran pastors: how did their evident Christian faith interact with the age-long dreaming traditions?

Pentecost Sunday dawned fine and cool. We arrived in our bus to find a fire already lit on the large expanse of red earth that was the gathering space for the Mutitjulu community. An Aboriginal women's

choir had come some 500 kilometres to sing, and gradually quite a mixed crowd from the Centre arrived – all in “bushie” dress – to join the hundred or so locals. Soon it was noticed that some locals were trying to divide the fire: despite a great deal of prior consultation, it had not been realised that by Mutitjulu custom, men and women gathered around separate fires! This proved to be less of a problem than it may become, but pointed to the huge issues involved in seeking to worship together in principled, sensitive cross-cultural diversity.

For myself, the Uluru liturgy was effective – but long! The three dimensions of reconciliation came across very strongly and clearly, as planned. This was particularly helped by the use of different languages, the women’s choir – and the highly effective chanting by the Assyrian young person (which opened a few eyes among the young people!). The sense of movement brought about by shifting from one station to another was quite real for those who actually moved, but after the first stage most indigenous participants, and some “bushie” visitors, stayed where they were. This meant that by the third stage they tended to be bystanders: not all of the congregation were liturgically “trained”! One further negative comment would be that there were too many readings / statements, which – apart from the increase in length and wordiness of the service – to me had the effect of relativising the place of non-English languages to too small a place in the rite.

The most important observation in my mind is that this was a service experienced quite differently by the pilgrims, and those who came together for this service only. The two criticisms made above apply largely to the latter group (both indigenous and other worshippers). For the pilgrims, however, familiar with the themes and songs – “Gather Us” had become the group’s theme song, often sung a cappella as our response in the services we shared – the service worked much better. Yet it came across filtered by the very varied experiences (liturgical and otherwise) of a very full eight days, gathering up a wide diversity of a long journey.

It is in this sense that I would describe the Uluru service as the end of the boundary-crossing phase of the pilgrimage, rather than as its clear climax. After all, it is hard to sustain a sense of climax out in the open air, where the end of a service is much less marked than in a building with a procession outside: we just gradually broke up, and straggled

over to share lunch with the Mutitjulu people, many of whom had drifted to the food area as the service moved past its second hour! We pilgrims may have set out on our journey with Uluru in view, and the days between as somehow secondary to that goal: but by the time we arrived, the journey itself had become our reference point. Whatever others may make of it, we experienced the Uluru liturgy through a grid of experience that it is difficult to see could have been anticipated.

So for us pilgrims, the final stage – re-incorporation into “normal” society – took place at the meal that evening, taken under the stars at a hotel-arranged occasion. Our familiar bus had been left behind (and its wonderful driver) in favour of hotel transport to the dinner site. We still knew ourselves to be pilgrims – though now (apart from our scarves) we were indistinguishable from any tourist group enjoying the wonders of the place. By the time we had bussed to the airport the next morning, we were very much people who had made pilgrimage to the heart – though we could not put aside the reality of being pilgrims of Christ.

Postscript: an ABC television crew accompanied us on the journey, making a documentary for “Compass” on the effect of the Pilgrimage on the young people involved, due to go to air two months after our Uluru journey. The weeks before it was screened themselves felt like a liminal experience. In a strange way, the Pilgrimage somehow seemed more real when we saw it on TV, and recognised that this experience, so long anticipated yet so different from our normal round of life, was now integrated into our ongoing life. Television is where much public liturgy takes places for Australians today – and at least some of the pilgrims found the “Compass” programme to be the final act in the Uluru liturgy.



2000
PILGRIMAGE TO THE HEART
Pentecost Service of Reconciliation

Welcome by the Mutitjulu Community

Gathering at the Reconciliation Site

Fire at the centre of the site

Welcome and storytelling by the Mutitjulu people (Inma and song)

Response

Leader

From the edges of this land
we have journeyed to its Centre
to this red heart which beats
with memory and mystery.
We thank you,
the Mutitjulu people,
for allowing us to feel
the pulsing life of your sacred land
beneath our feet;
for sharing here this day
the stories of your people,
which send the life-blood of your ancestors
coursing through the present
and the future generations.

Clap Sticks

Tomorrow we return
to this place of fire and story.
With the reconciling breath
of the Holy Spirit
may we rekindle
from the ashes of our failures
our hopes of unity and peace.

Leader

Let us go in the peace of Christ.

All

Thanks be to God.

IN THE SHADOW OF ULURU

All alight from bus and face the rock

Leader

In this year of Jubilee
as we stand before this great red rock,
before our God, the Great Creator Spirit
whose presence endures at the heart of our Land,
let us mark ourselves with the Sign of the Cross.

All make the Sign of the Cross

Leader

On this Pilgrimage to the Heart
we have journeyed together
from Canberra, our national capital.

We have met and prayed with the people of
Narrandera, Cobar, Wilcannia, Broken Hill,
Peterborough, Port Augusta and Coober Pedy.

Response Leader We come.

All

We pray: May we be reconciled!

Leader

On this Pilgrimage to the Heart
we have journeyed together
with individuals, communities, parishes, congregations
from across our nation.

We have come to look into our hearts
to recognise that we are in need of urgent healing:
to acknowledge the separation, the tensions, the
divisions which exist between churches,
between different cultures,
and between indigenous and all other Australians.

Response Leader We come.

All

We pray: May we be reconciled!

The prayer continues.

*The petition "Lord God, bring us together as one"
is repeated each time after the Response Leader.*

Leader

On this Pilgrimage to the Heart
we have journeyed together
as a people united in Baptism,
as a people reconciled by God in Christ,
who entrusts to us the message of reconciliation .

And so we pray:

Voice 1 Lord God, bring us together as one,
reconciled with you and reconciled with each other.
You made us in your likeness,
you gave us your Son, Jesus Christ.
He has given us forgiveness from sin.

Response Leader Lord God, bring us together as one.

All Lord God, bring us together as one.

Voice 2 Lord God, bring us together as one,
different in culture, but given new life in Jesus Christ.
Bring us together as your body,
your Church, your people.

Response Leader Lord God, bring us together as one.

All Lord God, bring us together as one.

Voice 3 Lord God, bring us together as one,
reconciled, healed, forgiven,
sharing you with others as you have called us to do.

Response Leader In Jesus Christ, let us be together as one.
Amen! Amen!

**All In Jesus Christ, let us be together as one.
Amen! Amen!**

Leader As we stand in the shadow of this rock Uluru,
the symbolic heart of our nation,
with hearts aflame with Pentecostal praise,
we humbly commit ourselves
to seeking reconciliation.

Let us now pray in song.

Hymn O God Our Help in Ages Past

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

Before the hills in order stood,
Or earth received its frame,
From everlasting you are God,
To endless years the same.

From all across this land we come
In witness to the dream
That God who reconciles our hearts
May make us strong in will.

O God, our help in ages past,
Our hope for years to come,
Before this mighty ancient rock
May we be reconciled!

Leader

In silence,
let us continue in prayer
as we gather again
around the fire that was kindled yesterday.

AT THE FIRE

*As all gather around the fire, the Areyonga choir are singing songs
of welcome and gathering*

Introductory Rite

Sit

Leader

In this time of Pentecost
we gather again around this fire,
asking the Great Creator Spirit
to rekindle our hopes of unity and peace
from the ashes of our failures.

Let us listen now to God's word which calls us together
as one.

Reading Acts 2:1-11 (*Read in the Pitjantjatjara language*)

*Pentecost: the time for the Spirit to break down all barriers
and to lead humanity to the place where God awaits it.*

Silence

Response Leader With one voice we pray:

All **May the Pentecostal flame of God
blaze out in our hearts,
anoint our lips, and melt all our divisions.**

Stand

Hymn Gather Us Good Spirit



1 Ga-ther us, Good Spi - rit, O ga - ther, ga-ther us for
 2 Ga-ther us, Good Spi - rit, and guide us, be a - bove, with
 3 Ga-ther us, Good Spi - rit, and move us to this place where



1 e - ver to - ge - ther, bring _ us from dif - frent pla - ces, bring _ us with
 2 in and be - side us, to the Rock of our sal - va - tion, for the hope of
 3 your love will prove us; healing depth and hope - ful height, _ place of won - der



1 dif - frent gra - ces, bring _ us in peace ___ to - ge - ther.
 2 all our na - tion: guide us through all that which di - vides us.
 3 and de - light, _ ho - ly ground on which ___ we stand. _

Intercessions

Leader God has reconciled us through Christ.
 On this holy ground,
 let us now pray
 that we will work together for reconciliation
 and for the healing of all our divisions.

Reader 2 Let your Spirit guide us, Christ our Lord,
 to every place where you are adored,
 at every step along the way
 to the centre, to the heart,
 to the deeper peace and lasting joy
 that nothing will henceforth destroy.



Lord, ___ hear _ us. Ky - ri - e e - le - i - son.

Reader 2 Call on us to leave behind
 all that is unloving and unkind,
 all that is closed and cold and dead and blind
 to what love had once designed.

Leader All

Lord, ___ hear_ us. Ky-ri-e e -le-i-son.

Reader 2 God of life and fruitful growth
 You scatter far your seeds of truth;
 plant them deep and make them spring
 to be the harvest of our gathering.

Leader All

Lord, ___ hear_ us. Ky-ri-e e -le-i-son.

Reader 2 We gather on this morning bright
 because Christ is our Lord and light;
 we have followed Christ, our way:
 make this hour a holy day!

Leader All

Lord, ___ hear_ us. Ky-ri-e e -le-i-son.

Reader 2 Pour out your Spirit on this day
 that the bonds of holy unity
 may draw us close in peace and love
 with all your people we humbly serve.

Leader All

Lord, ___ hear_ us. Ky-ri-e e -le-i-son.

Opening Prayer

Leader Let us pray:
 Holy God, source of all gifts,
 pour out your Pentecostal Spirit upon our gathering.

May the living spring of your truth
well up within us,
that the flame of your love
might burn within our hearts,
that we, who have come from near and far,
might be to one another ministers of peace
and witnesses to the power of the Gospel.

We make this prayer through Christ our Lord. **Amen.**

Call to the first station

FIRST STATION Reconciliation between the churches

Stand

Leader of Song **There Is One Lord**

The image shows two staves of musical notation in G major (one sharp) and 4/4 time. The first staff contains the melody for the lyrics: "There is one Lord, there is one faith, there is one". The second staff continues the melody: "bap-tism, one God, who is Fa-ther." The lyrics are written below the notes.

All **Repeat**

Sit

Leader The Spirit of God is grieved
by our terrible divisions.

The Lord weeps at the disunity
among all who confess the name of Christ.

Reader For seven days we have journeyed here together.

But the Christian Church
in its journey through the centuries
has been shattered into many pieces,
has been broken
as we have stumbled over stones
of mutual ignorance and misunderstanding.

Over the years, we have hurled at one another
our misguided malice
and our narrow prejudice.
We have ground the gospel word to dust.

Silence

Naming of the Churches

Litany of Confession

Response Leader We confess that we have failed.

All We confess that we have failed.

Reader Where we are prejudiced,

All reform us.

Reader Where we are in error,

All correct us.

Reader Where we lack tolerance,

All forgive us.

Reader Where we are wanting,

All provide for us.

Reader Where we are divided,

**All reunite us,
for the sake of your Son, our Saviour Jesus Christ,
who lives for ever and ever. Amen.**

Reading **John 17:20-23** (*Read in the Pitjantjatjara language*)

Reader 4 Jesus prayed, "I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me: The glory that you have given me I have given them, so that they may be one, as we are one, that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me."

The Word of the Lord.

All Thanks be to God.

Silence

Call to Reconciliation

Stand

Leader See our God, the Rock of Salvation,
 Refuge in ages past and yet to come!
 Eternal, constant is our God:
 the love that never ends,
 the truth to which all must bow!

Find the centre, come to the heart,
 leaving the divisions that keep us apart.
 Find the centre, come to the source,
 the flowing Spirit's endless course.

Response Leader The tears of God melt hard, cold, stone,

**All the tears of God wash free from sin,
 the tears of God can make us one.**

Litany of Repentance

Leader God has reconciled us through Christ.
 On this holy ground,
 let us now pray
 that we will work together for reconciliation
 and for the healing of our disunity.


Reader 5 Scattered, too long divided,
 now in God's peace united!
 Through the Spirit God sends
 may strangers become friends.

Leader All

Lord, — hear _ us. Ky-ri-e e - le-i-son.

Reader 5 Let this ancient place of meeting
 now be filled with love and greeting
 where words of forgiveness are spoken,
 with our promise of love unbroken.

Leader All




Lord, ___ hear_ us. Ky-ri-e e -le -i-son.

Reader 5

We have not come in fear and dread,
nor left our deepest prayers unsaid.
Your pilgrims, we have travelled this long road:
welcome each and all, O Great Good God!

Leader All



Lord, ___ hear_ us. Ky-ri-e e -le -i-son.

Leader

In union with all Christian pilgrims
who journey toward reconciliation,
we pray in the words Jesus gave us:

Lord's Prayer

Prayed in own language

Prayer

Holy God, source of all gifts,
pour out your Pentecostal Spirit
upon our gathering.

May the living spring of your truth
well up within us, and the flame of your love
burn within our hearts.

Here, at the heart of our land,
may we remember the prayer so dear to the heart of
Christ: "That they may be one ..."

Though our convictions have clashed
and our paths diverged, may the Spirit draw our
churches to Christ, our Centre, that the world may see
in us the unity of the Holy Trinity
one God, now and for ever. **Amen**

Call to the fire

Placing of leaves or twigs on the fire

Sit

Prophetic Word

Refrain

Stand

All **Gather us, Good Spirit, O gather,
gather us in Christ together,
bring us from diff'rent places,
bring us with diff'rent graces,
bring us in peace together.**

Call to the second station

SECOND STATION

Reconciliation between our many cultures

Stand

Leader of Song There is one Lord,
 there is one faith
 there is one baptism,
 one God who is Father.

All ***Repeat***

Sit

Leader The Spirit of God is grieved
 by our terrible divisions.

 The Lord weeps at the conflict and tensions
 between the many cultures
 which have converged on this continent,
 this meeting place of many races.

 We confess that we have failed.

All **We confess that we have failed.**

Reading **A reading from *Australia My Vision, Quest***

Reader 6 I see our nation as a gum tree, tall, smooth limbed
 and lightly leaved. Its roots reach out and draw
 goodness from soils throughout the Earth, feeding
 through a single trunk to a rich canopy of branches,

Leader All

Lord, ___ hear_ us. Ky-ri-e e-le-i-son.

Reader 5

We have not come in fear and dread,
 nor left our deepest prayers unsaid.
 Your pilgrims, we have travelled this long road:
 welcome each and all, O Great Good God!

Leader All

Lord, ___ hear_ us. Ky-ri-e e-le-i-son.

Leader

In union with all Christian pilgrims
 who journey toward reconciliation,
 we pray in the words Jesus gave us:

Lord's Prayer

Prayed in own language

Prayer

Holy God, source of all gifts,
 pour out your Pentecostal Spirit
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 well up within us, and the flame of your love
 burn within our hearts.

Here, at the heart of our land,
 may we remember the prayer so dear to the heart of
 Christ: "That they may be one ..."

Though our convictions have clashed
 and our paths diverged, may the Spirit draw our
 churches to Christ, our Centre, that the world may see
 in us the unity of the Holy Trinity
 one God, now and for ever. **Amen**

Call to the fire

Placing of leaves or twigs on the fire

Silence

Call to Reconciliation

Stand

Leader See our God, the Rock of Salvation,
 Refuge in ages past and yet to come!
 Eternal, constant is our God:
 the love that never ends,
 the truth to which all must bow!

Find the centre, come to the heart,
 leaving the divisions that keep us apart.
 Find the centre, come to the source,
 the flowing Spirit's endless course.

Response Leader The tears of God melt hard, cold, stone,

**All the tears of God wash free from sin,
 the tears of God can make us one.**

Litany of Repentance

Leader God has reconciled us through Christ.
 On this holy ground,
 let us now pray
 that we will work together for reconciliation
 and for the healing of our disunity.

Reader 5 Scattered, too long divided,
 now in God's peace united!
 Through the Spirit God sends
 may strangers become friends.



Lord, ___ hear_ us. Ky-ri-e e-le-ison.

Reader 5 Let this ancient place of meeting
 now be filled with love and greeting
 where words of forgiveness are spoken,
 with our promise of love unbroken.

Litany of Repentance

Leader God has reconciled us through Christ.
 On this holy ground,
 let us now pray
 that we will work together for reconciliation
 and for the healing of our ignorance and prejudice.

Reader 11 Make our differences of skin and tongue
 different notes of creation's song
 rising in foreign lands and native soil
 in praise of the loving source of all.
 Let peace now reign.

Leader All

Lord, ___ hear_ us. Ky-ri-e e - le -i-son.

Reader 11 May the gifts of many lands and races
 of many hearts and many voices,
 now come to blend and share
 in our Spirit and one prayer.
 Let peace now reign.

Leader All

Lord, ___ hear_ us. Ky-ri-e e - le -i-son.

Reader 11 Grant us, in the gentle power of your peace,
 which you give as nothing on earth can give,
 to lay to rest the relics of ancient feuds
 and the horrors of past wars.
 Let peace now reign.

Leader All

Lord, ___ hear_ us. Ky-ri-e e - le -i-son.

Reader 11 You who are, and were, and are to come.
 Bless us now, heal all past memories,

A new heart I will give you
and a new spirit I will put within you;
and I will take out of your flesh the heart of stone
and give you a heart of flesh ...
You shall dwell in the land
which I gave to your forerunners
and you shall be my people
and I will be your God...

Reader 10

Thus says the Lord God:
I am going to open your graves, O my people;
and I will bring you back to the land of Israel.
And you shall know that I am the Lord,
when I open your graves,
and bring you up from your graves, O my people.
I will put my spirit within you, and you shall live,
and I will place you on your own soil;
then you shall know that I, the Lord,
have spoken and will act.

The Word of the Lord.

All

Thanks be to God.

Call to Reconciliation

Stand

Leader

See our God, the Rock of Salvation,
Refuge in ages past and yet to come!
Silence beyond our differing tongues,
meaning sung in differing songs
calling us to meet again,
humbly human, in Christ made one.

Find the centre, come to the heart,
leaving the divisions that keep us apart.
Find the centre, come to the source,
the flowing Spirit's endless course.

Response Leader

The tears of God melt hard, cold, stone,

All

**the tears of God wash free from sin,
the tears of God can make us one.**

leaves, flowers and fruit. From many soils and climes our peoples have come together and as the living tips of the tree we are now spread out in the clean air and bright sunlight of a new world above. We own *all* our roots, not only those ancestral to each individual, but all those which we share through our neighbours. One root, which is vital to the whole tree and all it bears, is the tap root which goes deep down into the soil of Australia.

Reader 7

The *land* itself is the great unifier of all this human diversity. It has drawn together fragments of nearly every race on earth. This *land* is reconciling human differences, ancient hatreds and the burdens of history of faraway nations. It can yet prove to be the ultimate instrument of reconciliation... The *land* itself, not a specific race, gives the people their name, excluding none ... To the rest of the world we are simply "Australians", the people of a great island in the south...

Reader 8

There is something new and powerful happening to us as a nation. As this land is recreating her people a powerful surge is working beneath the surface. As in Ezekiel's Valley of Dry Bones, a spiritual force is blowing to raise up a new people... One can detect in all this a search for identity, a sense that Australia is still something in the making ... A new Dreaming shared by all lies ahead of us, not behind. Our present can no longer be shaped by the divisive past, but by the *unifying future*. Drawn from many races, we have seen our sun go down in the west, followed by deep darkness; it is now time to turn right round and to wait for the first glimmer of dawn, the presage of a new day.

Naming of the Nations

Reading Ezekiel 36:26-28; 37:12-14,

Reader 9

I will take you from the nations
and gather you from all the countries
and bring you into a land of your own.
I will sprinkle clean water on you and you shall be
clean.

A new heart I will give you
and a new spirit I will put within you;
and I will take out of your flesh the heart of stone
and give you a heart of flesh ...
You shall dwell in the land
which I gave to your forerunners
and you shall be my people
and I will be your God...

Reader 10

Thus says the Lord God:
I am going to open your graves, O my people;
and I will bring you back to the land of Israel.
And you shall know that I am the Lord,
when I open your graves,
and bring you up from your graves, O my people.
I will put my spirit within you, and you shall live,
and I will place you on your own soil;
then you shall know that I, the Lord,
have spoken and will act.

The Word of the Lord.

All

Thanks be to God.

Call to Reconciliation

Stand

Leader

See our God, the Rock of Salvation,
Refuge in ages past and yet to come!
Silence beyond our differing tongues,
meaning sung in differing songs
calling us to meet again,
humbly human, in Christ made one.

Find the centre, come to the heart,
leaving the divisions that keep us apart.
Find the centre, come to the source,
the flowing Spirit's endless course.

Response Leader

The tears of God melt hard, cold, stone,

All

**the tears of God wash free from sin,
the tears of God can make us one.**

Litany of Repentance

Leader God has reconciled us through Christ.
 On this holy ground,
 let us now pray
 that we will work together for reconciliation
 and for the healing of our ignorance and prejudice.

Reader 11 Make our differences of skin and tongue
 different notes of creation's song
 rising in foreign lands and native soil
 in praise of the loving source of all.
 Let peace now reign.

Leader All

Lord, ___ hear_ us. Ky-ri-e e - le - i-son.

Reader 11 May the gifts of many lands and races
 of many hearts and many voices,
 now come to blend and share
 in our Spirit and one prayer.
 Let peace now reign.

Leader All

Lord, ___ hear_ us. Ky-ri-e e - le - i-son.

Reader 11 Grant us, in the gentle power of your peace,
 which you give as nothing on earth can give,
 to lay to rest the relics of ancient feuds
 and the horrors of past wars.
 Let peace now reign.

Leader All

Lord, ___ hear_ us. Ky-ri-e e - le - i-son.

Reader 11 You who are, and were, and are to come.
 Bless us now, heal all past memories,

inspire us with the energies of hope,
that we may walk together along the path of peace.
Let peace now reign.



Leader In union with all Christian pilgrims who journey toward reconciliation, we pray in the words Jesus gave us:

Lord's Prayer *Prayed in own language*

Prayer

Leader Let us pray:

Holy God, source of all gifts,
pour out your Pentecostal Spirit
upon our gathering.
May the living spring of your truth
well up within us,
and the flame of your love
burn within our hearts.

Here at the heart of our land
may we remember
that from many soils and climes
our people have come.

May we always rejoice in our differences
of race, creed and culture and so
look to a new dawn
shaped not by a divisive past
but by a unifying future.

May all know the loving hospitality of God
and so praise God's steadfast love,
now and for ever. **Amen.**

Call to the fire
Placing of leaves or twigs on the fire

Prophetic Word Sit

Refrain Stand

All **Gather us, Good Spirit, O gather,
gather us in Christ together,
bring us from different places,
bring us with different graces,
bring us in peace together.**

Call to the third station

THIRD STATION Reconciliation between Indigenous and all other Australians

Stand

Leader of Song **There Is One lord**

There is one Lord,
there is one faith,
there is one baptism,
one God who is Father.

All ***Repeat***

Leader The Spirit of God is grieved
by our terrible divisions.

The Lord weeps at the sinfulness
of bitterness and prejudice
between indigenous and all other Australians.

Response Leader We confess that we have failed.

All **We confess that we have failed.**

Readings Sit

Reader 12 **Failure**

The problem starts with us, the non Aboriginal
Australians. We did the dispossession. We took the
traditional lands and smashed the traditional way of
life. We brought the diseases. The alcohol. We
committed the murders. We took the children from

their mothers. We practiced discrimination and exclusion. It was our ignorance and our prejudice. We failed to make the most basic human response, and enter into their hearts and minds. We failed to ask: "How would I feel if this were done to me?"

Silence.

Refrain of Lament (Areyonga choir)

Reader 13

Dispossession

Australians are so familiar with the events of January and February 1788 that they have lost sight of the ability to see how extraordinary the claim was ... As many as half a million people, living in several hundred tribal groupings, in occupation of even the most inhospitable corners of the continent, had, in a single instant, been dispossessed. From that apocalyptic moment forward they were technically trespassers on Crown land even though many of them would not see a white man for another thirty, another fifty years ... It was a stunning takeover. It would have dazzled even the lions of the modern business world.

Silence.

Refrain of Lament (Areyonga choir)

Reader 14

Massacre

At Poisoned Waterholes Creek near Ganmain, bags of flour were laced with arsenic and the water poisoned. A large party of more than one hundred Wiradjuri arrived to camp, and within hours, men, women and children were writhing in agony. Armed and mounted men then swept down on the camp from all sides, firing until the dead choked in the creek.

Silence.

Refrain of Lament (Areyonga choir)

Reader 15

Aboriginal Deaths in Custody

An aboriginal boy facing mandatory sentencing for, among other things, stealing Textas, had pleaded with the solicitor, "I do not want to go to jail."

The boy seemed unable to understand that the Territory laws closed all options.

“Do you understand why you are going to jail and why you have been convicted?” the solicitor asked. “Yes, because I am black,” the boy replied.

A week later that boy, Johnno was dead.

Silence.

Refrain of Lament (Areyonga choir)

Reader 16

Stolen Generation

Alice Springs
Northern Territory
April 1941
The Protector Aboriginal

Dear Sir,

I myself, and my wife, both half castes we understand, do not want any of our children removed, out of this Central Australia, their country.

It would not be fair to us, the loss of them. Also not fair to them the loss of their parents, causing crying and fretting.

We parents, born Arltunga Goldfields, children also, except one, he being the eldest - Norman. He born Deep Well, part of the east-west running James Range.

As we were all born here in Central Australia, we don't know any other parts, and don't want to.

Will you please place this protest, as we do not understand any forcible removal of any of us, from this Central Australia, our birthright country.

Yours truly
W. Bray

Silence.

Song

Sorry Song

Stand

One word, one word, one word ...

One day, one day, one day ...

If we can now say that we're sorry

To the people from this land.

They cry, they cry, their children were stolen,

They still wonder why.

We cry, we cry, their children were stolen,
Sing sorry across this land.
Sing, sing loud, break through the silence,
Now no-one knows why.

Sing, sing loud, break through the silence,
Sing sorry across this land.

One day, one day, one day ...

If we can now say that we're sorry
To the people from this land.
They cry, they cry, their children were stolen,
They still wonder why.

Sing, sing loud, break through the silence,
Sing sorry across this land.
We cry, we cry, their children were stolen,
Now no-one knows why.

Sing loud, break through the silence,
Sing sorry across this land.
Sing, sing loud, break through the silence,
Sing sorry across this land.
Sorry across this land ...
Sorry.

Sit

Reading **Joshua 1:6, 7a, 8a, 9** (*Read in the Arrente language*)

A reading from the Book of Joshua

Be strong and courageous,
for you shall put this people
in possession of the land
that I swore to their ancestors to give them.

Only be strong and very courageous,
being careful to act in accordance
with all the law that my servant Moses commanded
you;
do not turn from it to the right hand or to the left.

This book of the law shall not depart out of your
mouth;
you shall meditate on it day and night,

so that you may be careful to act
in accordance with all that is written in it.

I hereby command you: Be strong and courageous;
do not be frightened or dismayed,
for the Lord your God is with you
wherever you go.

The Word of the Lord.

All Thanks be to God.

Call to Reconciliation

Stand

Leader See our God, the Rock of Salvation,
Refuge in ages past and yet to come!

Sacred place for uncounted years
to those who came in joy and tears,
now be the rock of healing,
forgiving, reconciling,
all who gather here to pray
that for all may dawn another day
of justice, peace and charity.

Response Leader The tears of God melt hard, cold, stone,

**All the tears of God wash free from sin,
the tears of God can make us one.**

Litany of Repentance

Leader God has reconciled us through Christ.
On this holy ground, let us now pray
that we will work together for reconciliation
and for the healing of bitterness, superiority and
injustice.

Reader 18 Help us, dear God, from all who live
to pardon ask and pardon give.
Remove the bitter sorrows of past pain.
Let healing come, let justice reign!



Lord, ___ hear_ us. Ky-ri-e e-le-i-son.

Leader

In union with all Christian pilgrims
 who journey toward reconciliation,
 we pray in song the words Jesus gave us:



1. You are our Fa - ther, you live in heav - en.
2. We _____ be - lieve your word, _____ Fa - ther,
3. We _____ have done wrong, we _____ are sor - ry,
4. Oth - ers have done wrong to us and we are
5. Stop us from do - ing wrong, _____ Fa - ther,
6. You are our Fa - ther, you live in heav - en,



1. We talk to you, Fa - ther, you are good.
2. we _____ your chil - dren, give us bread to - day.
3. teach _____ us, Fa - ther, all a - bout your word.
4. sor - ry for them, Fa - ther, to - day.
5. save _____ us all _____ from the ev - il one.
6. we talk to you, _____ Fa - ther, you are good.



1. You are our Fa - ther, you live in heav - ven.
2. We _____ be - lieve your word, _____ Fa - ther,
3. We _____ have done wrong, we _____ are sor - ry,
4. Oth - ers have done wrong to us and we are
5. Stop us from do - ing wrong, _____ Fa - ther,
6. You are our Fa - ther, you live in heav - en,



1. We talk to you, Fa - ther, you are good.
2. we _____ your chil - dren, give us bread to - day.
3. teach _____ us, Fa - ther, all a - bout your word.
4. sor - ry for them, Fa - ther, to - day.
5. save _____ us all _____ from the ev - il one.
6. we talk to you, _____ Fa - ther, you are good.

Prayer

Leader

Let us pray.

Holy God, source of all gifts,
 pour out your Pentecostal Spirit
 upon our gathering.

May the living spring of your truth
 well up within us,

and the flame of your love
burn within our hearts.

Here, at the heart of our land,
we ask pardon for our ignorance and hostility,
which has destroyed
the hopes and desires
of the indigenous peoples of this land.

Grant that your reconciling Spirit
may sweep through the hearts of all Australians
like a purifying fire,
so that from the ashes of our sinfulness
your holy Breath
may fan embers of new love and understanding.

We make our prayer in the name of Jesus, the Just
One, now and for ever. **Amen.**

Call to the fire
Placing of leaves or twigs on the fire

Prophetic Word *Sit*

Refrain *Stand*

All **Gather us, Good Spirit, O gather,
gather us in Christ together,
bring us from different places,
bring us with different graces,
bring us in peace together.**

Concluding Rite

Stand

Leader Gather us, Good Spirit,
as we lift up our hearts
to Christ, our living centre.

Leader The Lord be with you.

All **And also with you.**

Leader Lift up your hearts.

All **We lift them to the Lord.**

Leader Let us give thanks to the Lord our God.

All **It is right to give our thanks and praise.**

Leader God of holy dreaming, Great Creator Spirit,
from the dawn of creation you have given your
children the good things of Mother Earth.
You spoke and the gum tree grew.
In the vast desert and dense forest,
and in cities at the water's edge,
creation sings your praise.

Your presence endures
as the rock at the heart of our Land.

When Jesus hung on the tree
you heard the cries of all your people
and became one with your wounded ones:
the convicts, the hunted, and the dispossessed.

The sunrise of your Son coloured the earth anew,
and bathed it in glorious hope.
In Jesus we have been reconciled to you,
to each other and to your whole creation.

Response Leader Lead us on, Great Spirit,

**All as we gather from the four corners of the earth;
enable us to walk together in trust
from the hurt and shame of the past
into the full day which has dawned in Jesus Christ.
Amen.**

Blessing

Leader May the God of this ancient land,
the Great Creator Spirit,
give us grace
to walk together in unity and peace,
and may the blessing of God,
the Father, Son and Holy Spirit
come upon us
and remain with us forever.

Response Leader Thanks be to God

All Thanks be to God

Leader With reconciling and grateful hearts,
let us sing our song of praise and hope.

Hymn

Christ Our Living Centre

REFRAIN

Praise to Christ who stands for e-ver, rock and heart, our li-ving cen-tre!
Praise to the Light and the rain-bow's gleam-ing, Praise to the Spi-rit of

Vs 4

VERSES 1-4 (slower)

1 Spi-rit Breath, blow full and strong, 7 fill our hearts with praise and song! O
2 Take us where we dare not go to pla-ces which we will not know un-
3 God of dew and gen-tle rain, 7 bles this land with life a - gain. Each
4 bove the Rock in deep-est night the cross of stars is clear and bright, it

1 li - ving stream of life and love, you lift us up and
2 less your truth will be our guide, un - less the Lord is
3 flash - ing storm lets falls its showers, the land re - vives, the
4 shines u - pon this land be - low, of dream - ing old and

Refrain

1 bear us on to seek that land where all be - long.
2 by our side, where love and peace and joy re - side.
3 de - sert flowers: for - give all sins, and heal our pain.
4 vi - sions new, to point the way our love must go.

VERSE 5 (slower)

Yes-ter-day, to - day, for e-ver, Christ, our Light, O leave us ne-ver! Your
light re - flects in rain - bow shades, our one great light that

Refrain

ne - ver fades, our joy, our goal, our way to - ge - ther.

Sign of Peace

Leader

Let us now offer each other a sign of peace.

ACKNOWLEDGMENTS

Scripture translations New Revised Standard Version.

The prayer "*Bring us Together as One*". Adapted from "Reconciliation" Prayer Book for Australia. Broughton Books, 1999.

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ANTaR, Caritas Australia, Catholic Mission, 1999.

Used with permission.

Preface "God of Holy Dreaming" from *A Prayer Book for Australia*. Broughton Books, 1999.

Hymns "Gather Us, Good Spirit" and "Christ Our heart, Our Living Centre". Text Anthony Kelly, 1999. Music Christopher Willcock, 1999.

Refrain "There is One Lord", Lucien Deiss.

World Library of Sacred Music. Used with permission.

Texts of Intercessions and Prayers Verḡa Holyhead and Anthony Kelly.

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Book Reviews

Life after Drowning: making waves together; exploring our common baptism as disciples of Jesus Christ: an ecumenical study programme, eds Charles Sherlock and Ray Williamson, Melbourne and Sydney, Victorian Council of Churches and NSW Ecumenical Council, 80 pp., n.d., ISBN 0-646-40232-3, RRP \$4.95.

Easter Day in 2001 falls on the same date for all Churches. This study book encourages ecumenical groups to mark the occasion in three ways: (1) sharing in these five studies; (2) seeking to arrange a joint service, possibly with baptisms, on the Day of Pentecost; (3) seeking further ways of realising the unity which most Christians already share through the recognition of each other's baptisms.

Charles Sherlock and Ray Williamson, along with small committees in Sydney and Melbourne, have done the churches in Australia a service by bringing together stories related to baptism, passages of Scripture, little drawings, questions (a huge number!) and brief expositions of theological, liturgical, spiritual and ecclesial issues. The editors rightly build on the ecumenical statement produced by the World Council of Churches in 1982, *Baptism, Eucharist and Ministry* (commonly abbreviated BEM). They also take due note of the fact that in Australia the Anglican, Greek Orthodox, Lutheran, Presbyterian, Roman Catholic and Uniting Churches have, since the 1980s, encouraged the use of a baptismal certificate recognised by them all.

There is plenty of material for five sessions: leaders will need to be skilled in steering people through the many issues raised. The headings of the sessions are: (1) Dying and rising with Christ; (2) Commitment to Christ; (3) The gift of the Holy Spirit; (4) Joined to the body of Christ; (5) Sign of God's kingdom. The final study moves beyond issues of baptism per se to the related, and difficult, area of interchurch families. Some encouraging stories are told. Then Gerard Kelly rounds things off with five pages of wise reflection on the fostering of Christian unity. If used during the Easter season 2001, the studies would coincide, near the end, with the annual Week of Prayer for Christian Unity. But there

is no reason that the studies could not be used at another time. The book deserves to be kept on the list of useful ecumenical resources.

D'Arcy Wood

The Grove Booklets on Worship

The 'Grove' booklets have been coming out for almost 30 years. Their advertising slogan is actually true – 'never the last word, but often the first'. The original series – now called 'Worship' – is now accompanied by ones on Ethics, Spirituality, Pastoral Ministry, Evangelism and Biblical Studies. Each booklet is around 24 readable pages, and has clearly gone through enough editing so as to have knocked any rough edges off, while remaining fresh. Grove booklets are usually priced at around \$7, and are distributed in Australia by Ridley Bookshop.

Some recent titles form excellent resources for people involved in planning and leading worship:

Using the Bible with Children (B 15), by Rosemary Cox: not only one of the best things I have read about working with (not 'at!') children today, but first-rate on the wider issue of how we use the Bible in the first place. Cox has *digested* people like Brueggemann, Clines, Goldingay, Wren, Weber, Fowler and the like – and offers very helpful, do-able advice.

The Daily Office: exploring patterns for daily prayer and Bible study (W150) by Anne Barton, is far more than an explanation of the daily services. Well aware of the realities of daily life today, she goes back to basics, looking at things like the difference between devotional reading and Bible study; the use of the psalms; manageable patterns of intercession etc. A wide range of resources is covered – Celebrating Common Prayer, Taize services, quiet times, for example.

A Service of the Word (W 151) by Trevor Lloyd (perhaps the most down-to-earth member of the CofE Liturgical Commission) introduces the new English service of that name. As such, it does not apply directly to Australia, where we have had such services available for decades – 'page 39' in AAPB, and now Second Order M&EP plus Praise, Prayer and Proclamation in APBA. But precisely because he has to go back to basics about what good non-eucharistic worship

involves, this is a most valuable booklet for parishes with 'family services' and the like.

Leading Worship (W 152) by Mark Earey. England is fortunate in having a body called *Praxis*, which offers a wide range of workshops on all sorts of worship issues. Mark Earey, its National Education Officer, here updates an earlier Grove booklet of the same title (W76, by Colin Buchanan). That a new book is needed after 15 years shows how times have changed. Mark assumes *nothing* about the leader's knowledge and produces first-rate assistance for a wide range of services (Anglican and otherwise). Particularly wise on music, and leaders as worshippers.

Liturgy and Technology (W 154), by Tim Stratford (a Derby vicar), runs through pretty much every issue I can imagine about the use of computers for producing (and *not* producing) pewsheets, orders of service etc. (The booklet does not cover OHPs, sound etc.) It is not a 'how-to-do-it' manual, but faces squarely the issues (legal, theological and pastoral) raised, focussing on their significance for the spiritual formation of the people of God.

Home Communion (W159) by Carolyn Headley: a superb coverage of every imaginable aspect of this practical spiritual ministry, now undertaken by lay as well as ordained ministers in Anglican churches. It is particularly noteworthy for taking full account of the expectations of those to whom communion is brought. The author, who teaches at Wycliffe Hall, Oxford, employs an 'invisible mending' strategy to the various churchmanship traditions, so they don't get in the way of offering theologically sound, liturgically deft and pastorally practical ministry.

Dying and Death Step by Step: a Funerals Flowchart (W160) by Trevor Lloyd, fulfils its title admirably. Some years back a UK ecumenical working party issued a short book on 'what to do when a family member dies', written in conjunction with the funeral industry there. The indefatigable Trevor Lloyd (who has probably written more Grove books than anyone else!) has taken this approach a considerable step further, with particular reference to the new Common Worship provision of the Church of England, but his insights would help any Christian minister with ministry surrounding dying and death.

The Eucharistic Doctrine of the Later Nonjurors. A Revisionist View of the Eighteenth-Century Usages Controversy (Alcuin/GROW 46) by James

David is in some ways very much an 'Anglican' work, covering a little-known eucharistic controversy in a century about which many of us are rather vague! I certainly knew of the Nonjurors and their interesting liturgical views (some, believing that the Apostolic Constitutions came from the Twelve, sought to revise the BCP accordingly). But this little booklet is outstanding for its clear, careful and eirenic discussion of eucharistic controversy before the watershed of the Liturgical Movement, Dix, Vatican II and ARCIC changed the shape of the whole discussion. It also brings an interesting clarity to some contemporary discussions (both intra-Anglican and more ecumenical), notably 'epiclesis' and eucharistic sacrifice. The 'revisionist' view points to Smith's impressively documented exploration of the variety of eucharistic doctrine held among the Nonjurors (hence the controversy), corresponding to similar diversity among 'High' members of the Established Church (well before Newman et al). The booklet shed considerable light on what was going on outside the established Church of England in the eighteenth century – not forgetting the importance of Nonjuring influence in the Stuart controversies, and on the Wesleys.

Ambrosium Mysterium: the Church of Milan and its liturgical tradition, (Alcuin/GROW 44, 47-48) by Cesare Alzati, translated by George Guiver, is a technical but readable discussion of the topic given in the title. (NB: 'tradition' includes the whole sweep of Milan's liturgical use – calendar, lectionary, offices, catechesis, clergy roles etc as well as the eucharist). I do not have sufficient knowledge to judge its conclusions, but the use of architectural evidence, careful sorting out of Ambrose's writings, early and later evidence is most impressive. These booklets (together making a substantial monograph) certainly take the 'mystery' out of what is meant by the 'Milanese' use, usually passed over in liturgical courses. They conclude with the interesting – perhaps fateful – story of services in Milan itself following the reforms of Vatican II. Anglicans will be interested in the last few sentences, comparing this process to the reform of the Sarum Use by the English Reformers!

Charles Sherlock

Contributors

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The Revd Dr H D'Arcy Wood, a former President of the Academy, is a retired pastor and academic. He was President of the Australian Council of Churches 1984-88 and national President of the Uniting Church 1991-94.

Welcome new members

The Revd Wayne Corker, Highgate, SA
Mr Anthony Cox, Norwood, SA
Mr Andrew Doohan, Waitara, NSW
The Revd Graham Head, Woodville, SA
Rev. Gerard McCormick, Kensington, NSW
The Revd Eden Nicholls, Kew, Vic.

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AAL Conference 2002
Techno-doxology
technology and liturgy in dialogue

The Queensland chapter of the Academy is looking forward to hosting the 2002 conference in Brisbane, from 14th to 17th January. Our venue will be The Bardon Centre <<http://www.thebardoncentre.com.au/>> with a more modest accommodation alternative at Mercy Place, just across the road.

We plan to have keynote papers presented by local experts, with responses from Academy members, dealing with issues of:

Identity – the concepts of self and community, especially as mediated by technologies of communication, and some of the implications of this for the practice of worship;

Text – the production of texts, from manuscript to websites, and how this affects our understanding of the rites we use; and

Place – engineering and architecture, and their influence on the spaces in which we worship.

Plan now to attend! Registration details will be mailed to AAL members, or may be obtained from Inari Thiel, 5 Setaria Court, Cornubia Qld 4130, <inari@me.gu.edu.au>.

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