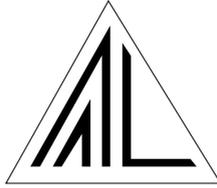




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AUSTRALIAN ACADEMY OF LITURGY

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Cover image: Berlin-based photographer Christian Herrnbeck created an arresting series of images on the idea of God-made-man to accompany a recent performance in St Paul's Cathedral, Melbourne of Dietrich Buxtehude's series of seven short cantatas on the parts of Christ's body, composed for Holy Week in 1680, *Membra Jesu Nostri*. Used with kind permission.

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Email: angela.mccarthy@nd.edu.au

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Editorial



Our lead articles in this issue begin to ponder the effects of the Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, in its fiftieth year. There can hardly be a more important liturgical document in our time, and the whole Christian world was touched by it, not least by the Pope's invitation to scholars from other churches to attend as guests. The list of ecumenical guests reads like a *Who's Who* of that generation of liturgical scholars. My own tutor, Raymond George, was one of them. He was an ecumenical member of the Consilium set up to implement the Constitution, and I remember the piles of Latin texts

on the floor of his study when I went down to Richmond College (a Methodist theological college in London), for my supervisions. He described the scene in his precise English way:

'The Consilium proper, of which incidentally all the members had at least the rank of bishop, sat at a long table; they alone could vote. Round the edge of the room sat the *periti*, expert priests, many of them the world's finest liturgists... The proceedings were usually conducted in Latin, which I could follow, but occasionally someone asked permission to speak in French or English. The Italians spoke Latin very rapidly; English-speakers were mostly slow and hesitant, but their Latin, though not very idiomatic, was consequently easy to follow. I cite as an instance a remark about the imprecatory psalms: *Multi e nobis hos psalmos inveniunt impossibiles* ("Many of us find these psalms impossible").'

Suddenly I can see them all. Raymond was delighted to note that the observers were received by the Pope each year – after the Cardinals, but before the archbishops. He notes that frère Max Thurian, then sub-prior of Taizé was one of the few non-Catholics who regularly managed to speak, but he vehemently denied the accusations that the liturgies were composed or changed by the observers (an accusation from some French conservatives). Back in London, I heard these tales, and read the texts, especially when work began on English translations. A new world opened up and in one leap, liturgical language became modern (agreed, of a somewhat plodding kind) but four centuries ahead of the style used in most Anglican and Protestant churches. And we began together to recover the value of symbol and gesture and posture and art and architecture and all the rest. We have all learned a lot since then; we know that some of our enthusiasm was naïve and shallow, but together, liturgists in the ecumenical movement have learned from each other, learned to adopt and adapt and correct each other, to the greater glory of God.

Much more will be said on this matter in the next year; in this issue, you may read Part 1 of two from a Catholic liturgist, Sr Marg Smith sgs, and a reflection from Dr D'Arcy Wood from a non-Roman perspective. The report of the 2012 annual meeting of Australia's representative ecumenical liturgical body, the Australian Consultation on Liturgy(ACOL) is generously shared with us. Our President offers an essay anticipating one of the topics of our forthcoming Academy conference.

On a personal note, we rejoice in the honour done to our member, Dr Russell Hardiman, by Notre Dame University Australia (see the Citation), and to our Book Review editor (a task he continues), Dr Stephen Burns, who has left these shores to become Associate Professor of Liturgical Theology and the Study of Anglicanism at the Episcopal Divinity School, Cambridge, Massachusetts, USA. We heartily congratulate them both.

Robert Gribben

Remember to check our website at www.liturgy.org.au.

Sacrosanctum concilium: The Australian way

Part 1: Readiness

Marg Smith



Margaret Smith (D Min) is a Sister of the Good Samaritan residing at North Balwyn, Vic. She currently teaches units in liturgical studies in graduate and undergraduate programs at Yarra Theological Union and in the Graduate Certificate in Pastoral Liturgy at Catholic Theological College, Melbourne. She is the author of *Facing Death Together: Parish Funerals* (Chicago, LTP, 1998) and editor of *Let These Bones Live* (Ed. Melbourne: Diocesan Liturgical Centre). She prepares and publishes *Daily Prayer Under the Southern Cross* for primary schools each year.

Few would argue with the claim that the Second Vatican Council has been one of the most important events in the history of the Catholic Church since the Protestant Reformation, and that the Constitution on the Sacred Liturgy, *Sacrosanctum concilium*, has had a profound impact on the church of our time. Few also would argue with the observation that liturgy is a neuralgic issue in the life of today's church.

It was in the liturgy – the public enactment of the church – that Catholics living through the time of Vatican II most immediately felt the effects of its reforms. As we look back over the fifty years since the promulgation of the Constitution, questions abound: where did the reform come from? what have been the Constitution's gifts and challenges? how were the changes in the liturgy received? was there sufficient time given to implementing the reforms? were some implemented badly? where have been the points of resistance that have provided the provocation for battles? is the work of reform finished with? do we need to go back and start again? does the reform need to be reformed? where is the vitality and hope that the church knew fifty years ago in the wake of the council?

Ten years ago, Gerard Moore entitled his fortieth anniversary commemorative article 'Are We There Yet? Vatican 2 and the Renewal of the Liturgy.'¹ Fifty years down the track it is timely to reflect anew on the hopes Pope John XXIII expressed in his

¹ Gerard Moore. 'Are we there yet? Vatican 2 and the Renewal of the Liturgy: Reflections on the Fortieth Anniversary of the Constitution on the Sacred Liturgy.' *Australasian Catholic Record* 81:3 (July 2004) 259-271.

announcement of the council on 25 January 1959. In that ‘surprise’ announcement Pope John described the council’s aims as ‘the enlightenment, edification, and joy of the entire Christian people [and] a renewed cordial invitation to the faithful of the separated churches to participate with us in this feast of grace and brotherhood, for which so many souls long in all parts of the world.’² These broad and overarching aims of the council, slightly more amplified, found their way into the introduction of the Constitution (hereafter SC), thus situating liturgical renewal within a broader ecclesial context:

This sacred Council...desires:

- to impart an ever increasing vigour to the Christian life of the faithful,
- to adapt more closely to the needs of our age those institutions which are subject to change,
- to foster whatever can promote union among all who believe in Christ,
- to strengthen whatever serves to call all humanity into the church’s fold (SC 1).

With these aims in mind, ‘the council sees particularly cogent reasons for undertaking the reform and promotion of the liturgy.’ Such reform is critical to the above agenda because it is in the liturgy that the church is constituted and manifests its true nature. And in turn, it is the liturgy that enables the church to go forth in the power of the Spirit to pursue the above goals. In the famous phrase, ‘*the liturgy is the summit toward which the activity of the church is directed; it is also the source from which all its power flows* (SC 10).

In light of these aims, this article will attempt a modest assessment of the readiness of the Australian church for liturgical reform on the eve of the council³, and in a later part on the realisation of some of the hopes and goals of the reform.

ON THE EVE OF THE COUNCIL

A Melbourne experience...

I grew up in the 1940s and 1950s in the northern suburbs of Melbourne, then on the fringe of the metropolitan area. My upbringing was in the confident Catholicism of the time. The parish was formed in 1952 with Irish-born and highly respected Anthony Cleary its first parish priest. The Young Christian Workers (YCW) movement was at its height, and the social life of Catholics was almost totally centred in the parish.

² Quoted in *History of Vatican II: Vol 1: Announcing and Preparing Vatican Council II Toward a New Era in Catholicism*, ed Giuseppe Alberigo and Joseph Komonchak (Maryknoll, NY: Orbis, and Leuven: Peeters, 1995), 15.

³ My personal experience of the Australian church is somewhat circumscribed by growing up and working in the Archdiocese of Melbourne and by my novitiate experience in Sydney at the time of the Council.



Photos courtesy of Parish of the Holy Name, Preston.

Holy Name Church in East Preston, Melbourne: the forecourt with its off-street garden, and the curving wall of the sanctuary, enfolding a worshipping congregation. Architect: J. Saraty.

My most vivid memories of liturgy are of the drama, the aromas and the elegance of devotions such as Benediction, Forty Hours, the Novena to Our Lady of Perpetual Succour, and the annual Eucharistic processions at Sunbury. Then in 1951 came changes to the Easter Vigil with the dramatic element of lighting the paschal fire at night; I recall the dark, the smoke and the cold; I was filled with wonder. A few years later our whole experience of Holy Week had been changed. We also came to know and welcome the Dialogue Mass and to pray some of the responses in English. Excitement was in the air!

This was all in the 1950s and during the pontificate of Pope Pius XII. We knew nothing about a liturgical movement nor the encyclical *Mediator Dei* (1947) in which Pius XII gave it his cautious stamp of approval. But what we did experience was Cleary's infectious enthusiasm for these changes in the liturgy.

That Cleary was a man of foresight and vision, was evidenced in the process for building the new parish church. Every year or so, he would travel overseas to see recently built churches and to speak with international architects. By the time Vatican II ended, the church had been built. Cleary's notes from a subsequent Pastoral Liturgy Meeting in Kew⁴ indicate his awareness of how a renewed liturgy might look and of the German bishops' directives for building new churches. The church was to *cater for the people of our time*, a freestanding altar meant that *Mass could be celebrated facing the people*. He speaks of a fan-shaped interior that would allow for the people to be close to the liturgical action, '*close to and around [the sanctuary], with a minimum separation of priest and people.*'⁵

In a letter on the occasion of Cleary's golden jubilee, Archbishop Frank Little acknowledged his contribution to the church of Melbourne 'in the fields of Ecumenism

⁴ Cited in Wendy Cahill. *East of the Shamrock: A History of Holy Name Parish East Preston*. Melbourne: Spectrum Publications, 2001, 34. The meeting was in Kew, 16 April 1970. Cleary is reporting on the building process and brief that had been given to the architects Saraty and Smith. No further information is available regarding the meeting.

⁵ Ibid.

and Liturgy', both of which were to become hallmarks of Vatican II. Fr Paul Ryan (1915-1911), in a conversation shortly before his death, in which he recalls liturgical committees on which he himself served, names the 'Ecumenical Liturgical Committee to which Fr Tony Cleary contributed.'⁶

...and a Sydney cameo

It was not until I entered the Sisters of the Good Samaritan in 1961 that I became aware that Pope John XXIII had announced an Ecumenical Council. By then, an Ante-Preparatory Commission had been formed under Cardinal Domenico Tardini. He wrote in June 1959 to all the prospective Council Fathers requesting they send to the Pontifical Commission suggestions for the Council's agenda: '...any observations, suggestions or desires about whatever matters your pastoral solicitude and zeal for souls might recommend to be prepared for the Council.'⁷ Once responses had been received, Pope John officially closed the Ante-Preparatory Commission and set up Preparatory Commissions to begin preparing documents on subjects that had emerged from the consultation. As will be seen shortly, the Australian bishops' contribution to this process was, with one exception, quite modest.

We not-so-well informed novices were inspired by the repeated and enthusiastic words of our novice director, Mother Philomena Gallagher, 'Sisters, we are living in exciting times! This is a good time to be alive!' We followed the events of the Council through Desmond O'Grady's reports from Rome, presumably published in the *Catholic Weekly*. Philomena herself recalls in a tape recording 'the excitement and feelings of expectation...and the help from one of the professors from Manly in weekly explanations of the document on liturgy and on the church.'⁸

At the same time, we were exposed to fine liturgy, at which only solid theological texts of hymns, many from the newly published *Living Parish Hymn Book* (Sydney: Living Parish Series, 1961, 1968) and later those from the hymn collection *Hymns for the Year of Grace* (1963) that came from the partnership of composer Richard Connolly and poet James McAuley, would be used. P J Kenny SJ presided at our Triduum celebrations; he and Philomena, both captivated by the 'resurrection theology' of the time, ensured that these were worthy celebrations of the Paschal Mystery.

Philomena was very in tune with the ecclesial climate in Sydney at this time. In the 1950s, a young Sydney priest **Roger Pryke** (1921-2009) and a group of other young clergy from the Manly seminary saw themselves as protagonists of 'living parishes'.

⁶ Rev William Jordan & Paul Taylor. Interview with Paul Ryan June 2006. 'National Honour for Fr Paul Ryan PP' *Summit* 33:4 (December 2006), 16-17. Transcribed by Margaret Russell, Archbishop's Office for Evangelisation.

⁷ Cardinal Domenico Tardini. Quoted in William Ryder, 'The Australian Bishops' Proposals for Vatican II' *Australasian Catholic Record* 65:1 (January 1988), 63.

⁸ Sister Philomena Gallagher. Tape. Archives of the Sisters of the Good Samaritan, Glebe Point, NSW.

Pryke had earlier returned from studies in Rome where he came under the influence of forward-thinking figures such as Guilford Young (later Archbishop of Hobart), and the eminent liturgist, teacher and editor of *Orate Fratres*, Godfrey Diekmann OSB from St John's Collegeville. In 1958 this group of zealous and pro-active Sydney clergy, anticipating the message of Vatican II organised a week-long conference at St Patrick's Seminary, Manly, entitled *Living Parish Week*. A recent study by Deirdre Browne IBVM and Paul Taylor⁹ notes of this conference that 'emphasis was on active participation of the laity and building community...The guest speaker, eminent English liturgist Clifford Howell SJ, opened minds to the liturgical and theological developments occurring in France, Germany and England...At the conclusion of the week the first 'dry' dialogue Mass was held in the unlikely venue of the Sydney Trocadero!' Another young entrepreneurial priest of the time used the conference to appeal for seeding money for a contemporary hymnal, and thus the *Living Parish Hymn Book* came to birth in 1961.¹⁰

In sum, Philomena did her best to ensure that the novices for whose formation she was responsible would be exposed to the events of Vatican II and what she and others saw as their promise.¹¹

This was my personal experience and a very positive one. Unbeknown to me much had preceded it.

LITURGICAL INITIATIVES AND PIONEERING FIGURES

Melbourne National Eucharistic Congress, 1934

In a paper given at the Melbourne National Eucharistic Congress in 1934, **Thomas O'Shea**, Archbishop of Wellington, described the liturgical movement as 'having for its object to lead the laity back to a right understanding and use of the Liturgy and effect a greater participation on their part in the official common worship of the Church.'¹² He quoted Pius X: 'The primacy and indispensable source of the true Christian spirit is participation in the liturgical services and in the solemn prayer of the Church' and postulated that 'it is very probable that the present Liturgical

⁹ Deirdre Browne and Paul Taylor. *The Influence of the LITURGICAL MOVEMENT on MUSIC in key Australian Catholic Dioceses following Vatican II*. 2011.

¹⁰ Anthony Newman, editor & compiler. *Living Parish Hymn Book*. Sydney: Living Parish Series, 1961. By 1970, after numerous reprintings, this book had sold 690,000 copies.

¹¹ Writing later in an article 'Aggiornamento in Australia', *Supplement to Doctrine and Life* 21 (Spring 1968) 51-59, under the pseudonym Sister Aetheria, Gallagher reflects on the live-in courses and theology seminars, organised by 'a group of zealous diocesan priests of the Sydney Archdiocese' held at the university college Sancta Sophia, Loreto Normanhurst and Kincoppal. She writes that 'all the needed disciplines - scripture, theology in all its branches, liturgy, church history, psychology - were engaged...From the first the fullest possible participation in the liturgy was practised'.

¹² Archbishop T O'Shea. 'The Liturgy and the Laity'. *The National Eucharistic Congress, Melbourne Australia December, 1934*. Melbourne: Advocate Press, 1936, 97.

Movement will coincide with another great reform in its life.¹³ Anticipating conciliar themes, O’Shea declared: ‘What a tremendous difference it would make in our devotional attitude, if all Catholics could be brought to thoroughly recognise that they shared with the clergy in the only priesthood that is worthwhile—that of Christ.¹⁴ If they understood the doctrine of the Mystic body ‘the faithful would understand that when their head, Christ, is offering up the Mass, they, the members cannot remain passive.’¹⁵

Two Melbourne-based Pioneers

Two Australian Liturgical Weeks were organised by the Melbourne Diocesan Commission for the Liturgy and Sacred Music in 1955 and 1960. However, it is impossible to talk about these without first recognising the extraordinary influence of **Rev Dr Percy Jones** who was president of this Commission and of **Fr Paul Ryan** with his pastoral initiatives.

The aforementioned study by Deirdre Browne and Paul Taylor records that Percy Jones (1914-1992) ‘stands as a unique figure in the story of sacred music in Australia,¹⁶ and Dr William Jordan writes that ‘the evolution of the liturgy can be traced through the editions of his (Percy Jones’) hymnal in 1942, 1952, and 1964, in which the reliance on Latin chant gave way more and more to varied hymns in English.’¹⁷

Internationally Jones was held in high respect. He was a consultor to the Preparatory Commission for Liturgy prior to the Council and, subsequently, along with Archbishop Guilford Young of Hobart, worked with the International Commission on English in the Liturgy (ICEL) in the preparation of the first translation and the first international music settings for the Roman Missal.¹⁸

Fr Paul Ryan PP (1915-2011), a contemporary of Percy Jones and Anthony Cleary, was rightly hailed at his Funeral Mass as a pioneer of the liturgical movement in Melbourne. In an interview recorded in June 2006,¹⁹ Ryan reflected on the influences that led him into liturgy. A German Pallottine, George Vill, introduced him to the writings of European scholars such as Pius Parsch from Klosterneuburg Abbey in

¹³ O’Shea in *The National Eucharistic Congress*, 97.

¹⁴ *Ibid.*, 98.

¹⁵ *Ibid.*, 99.

¹⁶ Browne and Taylor, 32.

¹⁷ Rev William Jordan. ‘This Concert is presented ‘In Memoriam’ Dr Percy Jones (14/1/1914-17/11/1992). *New Song in an Ancient Land: Delegates handbook*, Melbourne: NLMC Publications, 1993, 28.

¹⁸ After the Council, Jones was the organiser of the 1968 National Liturgical Convention which took place in the Exhibition Buildings, Melbourne. Fr Godfrey Diekmann OSB was one of the principal speakers.

¹⁹ Rev William Jordan & Paul Taylor. Interview with Paul Ryan June 2006. ‘National Honour for Fr Paul Ryan PP.’ *Summit* 33:4 (December 2006), 16-17. Transcribed by Margaret Russell, Archbishop’s Office for Evangelisation.

Austria, and the German Fr Joseph Jungmann, author of ‘the groundbreaking study called *the Mass of the Roman Rite* that I read in the English translation in 1950.’²⁰ The Benedictines at St John’s Abbey in Collegeville and their journal *Orate Fratres* (later *Worship*) were also significant in influencing Ryan, as later on was Fr Greg Manly CP.

Ryan was an active member both of the Melbourne Diocesan Commission for the Liturgy and Sacred Music set up by Archbishop Mannix in 1938 and, along with Anthony Cleary, of the Ecumenical Liturgical Committee. As early as 1950, Ryan compiled and edited *The Small Roman Missal for Sundays and Festivals*.²¹ Many of the collect prayers were Ryan’s own translations. In commending the Missal, Archbishop Mannix wrote in the Foreword:

An effort has been made to give an English version of the prayers of the Mass in simple language that can be readily followed and understood by all. Monsignor Knox’s translation of the extracts from the Epistles of St Paul will bring light and comfort to many who used to be puzzled and bewildered by the uncertainties of older English versions. The arrangement and printing of this missal leaves little to be desired.

One can see in this missal nascent themes of the use of the vernacular, the noble simplicity of the rites not requiring much explanation and within people’s power of comprehension (SC 34), and the importance of sacred scripture.

Ryan later contributed to *The Church: House of the People of God: Liturgical Elements of a Church Architectural Program* (1974).²²

Australian Liturgical Weeks, 1955 and 1960

The first Australian Liturgical Week took place at Xavier College in Melbourne,²³ inspired by Pius XII’s encyclical *Mediator Dei* (1947) that urged instruction ‘concerning the treasures of devotion which the liturgy contains, by sermons and especially by dissertations, periodical courses and ‘Weeks’ devoted to the study of the liturgy’ (n. 202).

The presenters at this event represented some of the ‘who’s who’ of liturgical renewal in Australia. In titles of addresses we can see some of the anticipated themes of the Council: ‘The Mass: A Sacrament and a Sacrifice’ (Most Rev Guilford Young), ‘Grace and Sacramentalism’ (Dr Percy Jones), ‘The Mass: Sacrifice of the Whole Christ’ (Rev

²⁰ *Ibid.*, 16.

²¹ *The Small Roman Missal for Sundays and Festivals*. Arr. Paul Ryan. Melbourne: Hawthorn Press, 1950, 1955. This missal sold over 20,000 copies.

²² Commission for Liturgy, Archdiocese of Melbourne. *The Church: House of the People of God: Liturgical Elements of a Church Architectural Program*, 1974, 1979.

²³ Melbourne Diocesan Commission for the Liturgy and Sacred Music. *Australian Liturgical Week, Melbourne 1955*. Melbourne: Advocate Press, 1955.

P J Kenny SJ), ‘The Liturgy and the Mystical Body on Earth’ (Rev John F Kelly). Jones records in his Preface to the Proceedings: ‘The fact that over 800 people, priests, religious and lay folk came from all parts of Australia...proved beyond doubt the deep interest that the Liturgy has aroused over recent years in the minds of the Catholics of this country.’²⁴

A January issue of the Melbourne *Advocate* in 1960 records a second Liturgical Week that was held at Xavier College to study the *Instruction on Sacred and Liturgy* issued by the Sacred Congregation of Rites on 3 September, 1958. Sessions included ‘Historical review of the development of the Liturgy’ (Rev S Lennon SJ), ‘Practical participation of the Laity in Low Mass’ (Rev Paul Ryan), ‘Theological basis of the Liturgical Movement’ (Rev W Bustelli), ‘Lay participation in Holy Week’ by a variety of priests, ‘The Apostolate of the Liturgy’ (Rev Augustine Fitzsimmons CP), and ‘Recent Overseas Developments in Pastoral Liturgy’ (Rev John F Kelly).²⁵

An episcopal leader

Before turning to the Australian Bishops’ suggestions for the agenda of Vatican II we must first acknowledge **Archbishop Guilford Young of Hobart** (1916-1988) – a contemporary of the aforementioned Percy Jones, Anthony Cleary, Paul Ryan and Roger Pryke – as an outstanding episcopal leader in the Liturgical Movement in Australia.

During his studies in Rome in the 1930s, Young was one of a group of young intellectuals enthused and moved by evangelising conversations about the Catholic faith. It was in Rome that the young Sydney priest Roger Pryke came under Young’s influence and his passion for ‘liturgical innovations, such as dialogue masses... They would walk around the beautiful grounds chatting, and inevitably the chat turned to earnest philosophising on the subject of the ‘living’ church.’²⁶ For both, their liturgical ‘bible’ was the journal *Orate Fratres*, subsequently *Worship*, which brought them into contact with informed discussion of liturgical and pastoral renewal. Pryke and Young, during an unplanned visit to the United States in 1940, had fortuitously come under the influence of noted and illustrious liturgist, Godfrey Diekmann OSB, and the liturgical life of St John’s Abbey. This experience was to have a lasting effect on both Pryke and Young. Young’s friendship also included the distinguished American canonist and liturgical scholar Fr Fred McManus (1923-2005) who came to play such a critical role in the implementation of post-conciliar liturgical renewal in the United States and the English-speaking world.

As Archbishop of Hobart, Young promoted the pastoral-liturgical renewal called for by the 1947 encyclical *Mediator Dei*. This was demonstrated in his 1960 pastoral letter *The*

²⁴ It is interesting to note on the dust jacket for *The Australian Liturgical Week 1955* that the Central Catholic Library Bookshop is advertised as ‘serve[ing] the Liturgical Movement and stock[ing] a wide range of up-to-date books on all aspects of the Liturgy.’ The journals *Liturgical Arts* and *Worship* were available in the Library.

²⁵ The Melbourne *Advocate*, 21 January 1960, 19.

²⁶ Francis Ravel Harvey. *Traveller to Freedom: The Roger Pryke Story*. Sydney: Freshwater Press, 2011, 50.

Worship of God which also contained a 'Directory for Public Worship'.²⁷ He writes that he wanted to help people understand 'the sacred acts of prayer and worship performed together as the Church', to explain how the Liturgy can make people holy, and to demonstrate the Church's wisdom in changing and improving our Liturgy at the present time.

Internationally Young played a key role in liturgical renewal. He contributed to the preparation of the Constitution and was among twenty-one Council Fathers, along with the future Pope Paul VI, who opened the debate on the liturgy during the first session. He became Vice-President of the International Commission on English in the Liturgy (ICEL), a body which he helped found at Vatican II to prepare liturgical translations for the English-speaking world. Speaking of Young's work on ICEL, McManus writes that 'Archbishop Young of Hobart was regarded as perhaps the best prepared in pastoral-liturgical matters, with a strong commitment dating back to seminary days and with the widest reading in the European literature on the liturgy and the liturgical movement.'²⁸ Archbishop Young was appointed to the Consilium established to implement the Council's liturgical reforms and later to the Sacred Congregation for Divine Worship.²⁹

The Australian Bishops and the Agenda of Vatican II

'Guilford Young was both ready for the council and ready to learn from it.'³⁰ How typical was he of the Australian bishops of the time? How aware were they, let alone convinced, of 'cogent reasons for undertaking the reform and promotion of the liturgy' (SC 2)? How well prepared were they for the new theology and thought that prevailed in the Council?

In an analysis of their proposals for Vatican II in response to Cardinal Tardini's letter (18 June 1959) calling for suggestions for the Council agenda, William Ryder³¹ summarises as follows:

- the letter was sent to thirty-nine men resident in Australia
- responses from thirty of these are printed in official records³²
- nine bishops did not reply

²⁷ Archbishop Guilford Young, Pastoral letter *The Worship of God*. Hobart: The Catholic Centre, 1960.

²⁸ Frederic McManus, *ICEL: The First Years* in Peter Finn & James Schellman, eds. *Shaping English Liturgy: Studies in Honor of Archbishop Denis Hurley*. Washington DC: Pastoral Press, 1990, 441.

²⁹ It is not surprising that Archbishop Guilford Young was quick to sow the seeds of the liturgical renewal, establishing a Diocesan Liturgical Commission in Hobart as early as 1964. Two Tasmanian Liturgical Conferences were subsequently held in 1967 and 1969 under Young's leadership. The Archdiocese of Hobart hosted an International Liturgical Conference in 1988.

³⁰ Tom Elich, 'Guilford Young: 1916-1988' Editorial. *Liturgy News* (September 1998), 2.

³¹ William Ryder, 'The Australian Bishops' Proposals for Vatican II.' *Australasian Catholic Record* 65 (January 1988), 62-77.

³² These official records are the several volumes of *Acta et Coeumentia Oecumenico Vaticano II Apparando Series 1 (Antepreparatoria)*.

- of the thirty replies, eleven were non-suggestive
- specific proposals were made by the remaining nineteen.

The material concerning the liturgy³³ was presented under the heading of 'Matters relating to Church Law and administration'. Queensland historian Jeffrey Murphy identifies three tendencies in the responses: 1) support for significant reforms, 2) the indifferent [presumably, a benevolent majority], and 3) the studiously silent.³⁴

Most of the proposals concerned a simplification of the Breviary so that it might be more suitable for use by diocesan clergy. In this discussion there was variance on whether Latin should be retained or replaced by the vernacular. Other proposals called for wider use of the vernacular in the liturgy, either with no limitation or in a hybrid mix of Latin and the vernacular. On this question Archbishops Goody (Bunbury) and Young were particularly forthright. For Young, the use of vernacular languages would encourage active participation. On the question of participation, Archbishop Doody (Armidale) asks in his *votum* [proposal] 'whether the lay faithful could be given the power of participating more actively in offering the holy sacrifice of the Mass and in what way.'

It seems that few responses of the bishops of Australia alluded to the theology of particular sacraments or to 'forms with which they might be better celebrated... No Australian *votum* treats of communion, extreme unction, sacramental confession or holy orders.'³⁵ However, the Apostolic Delegate of the time, Archbishop Carboni, does request some clarification of the effects of extreme unction arguing that it should not be reserved for those in danger of death. A more surprising, and perhaps disappointing, remark occurs in a letter in 1942 from Archbishop Simonds (Coadjutor to Archbishop Mannix of Melbourne) to Bishop Basil Roper (formerly Toowoomba). In this letter, Simonds expressed a more sophisticated interest in the reform of the theology of extreme unction, along with a fear that 'such theorising meant he should probably be regarded as a 'queer fellow.'³⁶ Unfortunately, Simonds did not proceed to raise this issue in his *votum*.

Overall, it would seem that the *vota* of the Australian bishops were rather cautious and unimaginative, making little impact on preparatory authorities. Cardinal Gilroy was a member of the Central Preparatory Commission and in the discussion on the schemata, Murphy records that 'Gilroy specifically supports the perspectives of the

³³ I will confine my discussion to proposals concerning the liturgy. This is not to discount the value of wider proposals under the heading of 'Matters relating to doctrine and Church teaching' (Ryder, 65).

³⁴ Jeffrey Murphy, 'Up to Jerusalem: Australian Bishops' Suggestions for the Agenda of Vatican II.' *Australasian Catholic Record* 78 (January 2001), 30.

³⁵ *Ibid.*, 38.

³⁶ Justin Simonds to Basil Roper, 27/2/1942. Toowoomba Diocesan Archives. Quoted in Murphy 'Up to Jerusalem'.

die-hard Cardinals: Ottaviani Spellman, Ruffini and Browne.³⁷ He opposed both concelebration and communion under both kinds on grounds that these were not the common practice and that 'one may fear that too much novelty might excite a certain kind of wonder.'³⁸ It is ironic then, that Gilroy would preside over the first conciliar discussion on the schema *De Sacra Liturgia*. The debate on the liturgy would ultimately conclude with a positive vote on the very changes he opposed.

While weekly Catholic magazines in Australia during the preparatory phase of the Council may have speculated on issues that the Council might deal with, how it might proceed, and what difference it might make to the life of the Church, it is probably true to say that any awareness Australian Catholics may have had of the forthcoming Council did not extend to the repercussions it might have. However, in an effort to prepare people, the Bishops of Australia wrote a pastoral letter in 1962 entitled *What the Vatican Council means to you* and called people to prayer.³⁹ This was a quite comprehensive overview covering how a Council is convoked, the nature of an Ecumenical Council, some history of Ecumenical Councils, and what Vatican II might deal with.⁴⁰

The Preparatory Commission on the Liturgy

In June 1960, Pope John XXIII appointed Cardinal Cicognani president of the Preparatory Commission on the Liturgy. This was followed by the appointment in July of Annibale Bugnini CM as secretary. The full commission consisted of sixty-five members, consultors and advisors. Those appointed members included bishops and acknowledged scholars and experts in pastoral liturgy. Consultors and advisors included 'men of action, and scholars as well as directors of diocesan liturgical centres and commissions. All of these were professional workers who could make an effective contribution when there was need of research and information.'⁴¹ No Australian bishop was on the Preparatory Commission on the Liturgy. However Dr Percy Jones was appointed as a consultant to the subcommission for Sacred Music.

³⁷ Jeffrey Murphy. 'Developing Perceptions About the Council and the Preparatory Phase: 1960-1962.' *Australasian Catholic Record* 79 (January 2002), 77.

³⁸ Ibid.

³⁹ Catholic Bishops of Australia. Pastoral Letter, *What the Vatican Council means to you*. Melbourne; Catholic Press Newspaper Co. Ltd., 1962.

⁴⁰ Ibid. The section headed 'The Second Vatican Council' contains a long paragraph mentioning 'the barbarous times that have brutalised mankind [sic], the threats of Atheism and Communism, the materialistic philosophy of life, to name but a few.' One could be excused for thinking that the goal of this Council might be to guard the church from the tumult of the times and to condemn certain movements of the time.

⁴¹ Annibale Bugnini. *The Reform of the Liturgy, 1948-1975*. Collegeville, MN: Liturgical Press, 1990, 14.

The Constitution on the Liturgy and the Australian Bishops at the First Session of Vatican II (1962)⁴²

The task of debating the schema on the liturgy took place at fifteen general congregations from October 22 to November 13, 1962. The Council Fathers were aided in their discussions by experts from various parts of the world who gave conferences, lectures and dialogues outside of the conciliar assemblies. Among these Bugnini names Herman Schmidt, SJ, Salvatore Marsili OSB and the noted Pierre-Marie Gy OP. Participation at the Council thus extended beyond the addresses and interventions at the Council sessions to extra-session meetings and many informal discussions. On the quality of the discussion on the schema on the liturgy at the fifteen general congregations, Archbishop Rush would later reflect that ‘sessions could be boring. Lots of unnecessary speeches. A great proportion of them need never have been given.’⁴³

There were more than 600 interventions, either oral or written, an indication of the interest that the schema aroused. Archbishop Guilford Young, not surprisingly, was scheduled to be one of the twenty-one Council Fathers who submitted their names to speak on the schema. When the time came he gave up his right to speak indicating that what he wanted to say had been said “most elegantly by all those who have strongly endorsed this schema.”⁴⁴ As noted earlier, Young would later be appointed to the Consilium for the implementation of the Constitution.

The other Australian bishop who planned to speak on the schema, and who likewise gave up his right to speak on similar grounds, was Bishop Muldoon. However, in his written suggestions, Muldoon expresses his concern that the theology of eucharistic sacrifice suffered from imprecision and faults of language and expression.⁴⁵ He also deals with the ‘thorny and very agitated’ issue of the use of the vernacular in the Mass. He supports, as does Carboni, Goody and Young, a greater use of the vernacular, but limits its role in the interests of uniformity. He proposes too that communion under both kinds (another thorny issue) be limited to Masses of ordination and of final professions for religious, and nuptial Masses.

Having given up his right to speak earlier in the discussion, Muldoon, still concerned about the above matters, finally addressed the assembly at the twelfth general congregation on November 5. ‘With all due respect to the co-writers, there seems to be quite a confused collection of terms and concepts, insofar as the reason for the sacrifice

⁴² Much of this section of the article is drawn from Jeffrey Murphy, ‘Of Pilgrims and Progressives: Australian Bishops at Vatican II (the First Session: 1962). *Australian Catholic Record* 79:2 (April 2002), 189-213.

⁴³ Archbishop Rush in an interview with Jeffrey Murphy.

⁴⁴ *Ibid.*, 197.

⁴⁵ For a detailed discussion of Muldoon’s criticisms of the schema’s theology of Eucharistic sacrifice, see Murphy, ‘Of Pilgrims’ 97ff.

is confused with the reason for the sacrament, or at least one cannot satisfactorily be distinguished from the other.⁴⁶ Murphy comments that Muldoon was quick to identify potential problems and that his criticisms were based on sound analysis.

An assessment

Jeffrey Murphy, in his assessment the Australian Bishops' contribution to the debate on the liturgy schema, suggests that the sparsity of their interventions should not be attributed to lack of interest, nor of ability. He cites as difficulties those named by Rush—the boring nature of many of the sessions, the wide diversity of accented Latin in the sessions,⁴⁷ and the fact that many of Australia's bishops were aged and near the end of their episcopal careers. Several were unwell. While verbal participation at the sessions on the part of the Australian bishops may have been modest, Murphy points out that in fact, eighty-five percent on the world's hierarchy did not address the Council, suggesting that the speeches on the floor could not be considered the only criterion of participation. Many participated in the official proceedings by making written submissions or by signing those of other bishops.

The vote on the schema and amendments

The vote on the schema took place on November 14, 1962 at the nineteenth general congregation on the following points:

1. The Second Ecumenical Council of the Vatican has studied the schema on the liturgy and has approved its guiding norms, which are intended in a prudent and comprehensive way to give the various parts of the liturgy a more vital and effective form that will meet contemporary pastoral needs.
2. The amendments proposed...after being examined and classified by the liturgical commission, are to be proposed for a vote at a general congregation; the result of the vote will serve in drawing up a definitive text.⁴⁸

The vote was 2162 in favour; 46 against and 7 void. For Bugnini the schema had struck the right note. Its language was that of the Bible and the Fathers, and could be easily understood, and it bridged the gap between doctrine and pastoral practice.

After amendments were made by subcommissions,⁴⁹ Chapter 1 was approved at the end of the first session. The voting on the remaining amendments took place during the second session of the Council in 1963. In the meantime, Archbishop Mannix had died and, at the time of voting, Archbishop Simonds and the Victorian bishops

⁴⁶ Bishop Muldoon. Quoted in Murphy, 'Of Pilgrims', 98.

⁴⁷ Murphy notes that Australian Latin was heard only eleven times in the speeches. 'Of Pilgrims', 201.

⁴⁸ Annibale Bugnini. *The Reform of the Liturgy*, 31.

⁴⁹ See Bugnini for details of amendments, 32-37.

had returned to Australia for Mannix's funeral. Murphy reports that their absence, according to some interviewees, assisted the positive vote of the Australian bishops who voted as a Conference to accept the schema. 'One interviewee described this dryly but not inaccurately as Mannix's 'greatest contribution to the Council' ⁵⁰

The Promulgation

An historical and emotional moment occurred on December 4, 1963 when the secretary general, Archbishop Felici, announced the result of the vote. 'Holy Father, the Constitution on the Liturgy is acceptable to two thousand one hundred and forty-seven Fathers, with four against.' It was exactly four centuries to the day that the Council of Trent left to the Holy See the task of effecting a liturgical reform. Bugnini notes however, that this was of fairly secondary interest and what seemed a marginal problem at Trent had become at Vatican II the first matter to be dealt with. 'Divine providence had played a part in securing this priority.' One *peritus* observed that 'the creaking of an opening door has been heard in the two-thousand-year-old-church!'⁵¹

An encouraging word from Archbishop Guilford Young in a lecture in 1969, entitled 'The Pastoral Nature of the Liturgical Renewal' might conclude this article.

Never lose heart. Work within the struggling, stumbling and groping pilgrim company, and rejoice that it is on the move to a new horizon. And remember that what was six years ago, when this Pilgrim People mustered for the council, a mere movement considered the exotic hobby-horse ridden by a few cranks and continentals, is now the charter, the work and life of the Church.⁵²

And still is fifty years later!

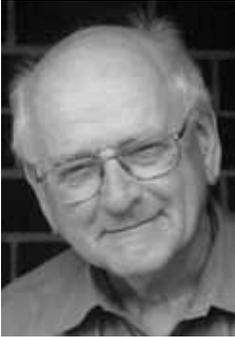
⁵⁰ Murphy. 'Romanità Mark II: Australian Bishops at Vatican II (The Second Session: 1963). *Australasian Catholic Record* 79:3 (July 2002), 361, 362.

⁵¹ Bugnini, *the Reform of the Liturgy*, passim.

⁵² Guilford Young at the 2nd Tasmanian Liturgical Conference, January 1969.

Vatican II and other churches: liturgical influences

D'Arcy Wood



D'Arcy Wood chaired the Uniting Church's Commission on Liturgy from 1977 to 1988. He represented that Church on the Australian Consultation on Liturgy and is a past president of the Australian Academy of Liturgy.

When Pope John XXIII announced he was calling together the Second Vatican Council, it was described as 'an ecumenical council'. For Protestants around the world, it was assumed that a range of Christian Churches would participate, at the invitation of the Pope. Clarification was quickly forthcoming, as the word 'ecumenical' had another meaning within the Catholic Church, namely 'world-wide Catholicism'. This clarification, while necessary, was something of a let-down, but the Pope, with typical boldness, counteracted the disappointment by inviting Orthodox, Anglican and Protestant leaders to be observers. These observers sat in on the sessions at St Peters in Rome and took part, to some extent, in the deliberations.

Reports and assessments of the Council were beamed around the world not only from the official Vatican news service but from the pens and type-writers (no computers!) of these observers. I read reports from Robert McAfee Brown in the pages of the American journal *The Christian Century*, and the *New York Times* carried regular summaries. (I was studying in the United States 1962-66.) Millions of other people, not just Catholics, followed the debates and decisions of the Council during the turbulent 1960s. A forthcoming history of Australian Methodism describes the 1960s as 'the long decade' doubtless because so much happened during it. John F. Kennedy changed the face of American politics and fulfilled his promise to put a man on the moon by the end of the decade. Presidents Kennedy and Johnson embroiled the USA in the Vietnam War, a debacle which still reverberates in the American psyche. The war was partly responsible for the destructive uprisings of 1968 in many countries.

In Australia there was increasing population and increasing prosperity but deep division over Vietnam. On the ecumenical scene the Uppsala Assembly of the World Council of Churches (1968) had a profound effect on the Churches with its call for engagement in social and economic 'development'. Roman Catholics joined with other Christians in Australia in the Action for World Development programmes of the late 60s and early 70s.

The influence of Vatican II, and its Constitution on the Sacred Liturgy (1963), together with the 'instructions' which followed, was both direct and indirect. I shall try to deal with each of these in turn. The most obvious influence was on the Sunday lectionary. As is well known, the word 'lectionary' is used in two senses, first, a book of selections from the Bible for reading on Sundays, special days and ordinary days of the year, and second, a simple table of selections from the Bible for the same purpose. The pattern of lectionary use in Anglican and Protestant Churches (I distinguish the two in conformity with general ecumenical usage) is very complicated, so I shall confine myself to Australia. The Anglican Church in Australia adopted a new Constitution in the 1960s but continued to use the English *Book of Common Prayer* for its lectionary for Sundays, with some adaptations.

Methodists and Presbyterians, historically, chose lections for Sunday worship on a more individual and even idiosyncratic basis, i.e. ordained and lay preachers would choose the readings on a one-off basis for a particular service of worship. But after World War II this began to change. The formation of the Church of South India in 1947 was seen as a trail-blazer on the ecumenical scene, and when its prayer book appeared, with a two-year table of Sunday readings, some Methodist and Presbyterian preachers followed this. The Minutes of the Methodist Conference of Victoria and Tasmania contained an annual lectionary for some years, but whether many preachers followed it is unclear.

However, by the 1960s there was an atmosphere for change, in theology as well as liturgy, so the work of Vatican II was viewed with great interest. The three-year Roman Lectionary for Mass of 1969 was regarded by many Anglicans and Protestants as preferable to an annual cycle or two-year cycle, one attraction being that one year was devoted to each of the Synoptic Gospels. The Consultation on Common Texts (CCT) in North America originated in the mid-1960s, and while concentrating on liturgical texts (as the name indicates) texts which the Churches have in common, it also worked on adaptations of the Roman lectionary of 1969. The most important adaptations were the Common Lectionary (CL) of 1983 and the Revised Common Lectionary (RCL) of 1992. In the 1970s the Australian Anglican Liturgical Commission worked on its new prayer book. It appeared in 1977, prior to the appearance of CL, so the Roman lectionary was used, lightly adapted, and it was an 'instant hit' (the phrase is Charles Sherlock's).

The Uniting Church in Australia (UCA) was inaugurated in 1977 also, but a committee on liturgy went to work before that date and one of its aims was the promotion of the use of lectionaries in the nascent church. By the time its major liturgical book *Uniting in Worship* appeared in 1988, the CL was available and so was printed in this book. The CL was accepted very quickly in the UCA. The reasons were, I think, three-fold: first was a desire on the part of many to use a wide selection of Scripture (as Vatican II had declared, ‘The treasures of the Bible are to be opened up more lavishly so that a richer fare may be provided for the faithful at the table of God’s word’ (para. 45)). Second was the appeal of an ecumenical rather than a denominational set of readings. Third was a burgeoning growth of commentaries and worship resources, based on CL. (These days the UCA issues to all ministers a copy of the RCL for the coming year.)

It should be noted that the CCT included Roman Catholic representatives, so that Catholic biblical and liturgical scholarship was fed into these ecumenical discussions quite directly. There was also a good deal of learning from liturgical scholarship outside Rome, particularly from American universities and seminaries. Anglicans were building on work done by Dom Gregory Dix and the Prayer Book Revision studies from the 1950s. Evangelical Anglicans played a major part in the discussion through Colin Buchanan and the Grove booklets series which were widely read. American, European and British Methodist, Presbyterian/Reformed and Lutheran writing on the theology of the liturgy was also becoming visible in Australian Protestant bookshelves – and liturgy was also part of the World Council of Churches Faith and Order Commissions interests.

I have mentioned common texts (creeds, the Lord’s Prayer, *Gloria in excelsis*, canticles and so on). On the international scene the adoption of the vernacular by Vatican II opened the possibility of sharing linguistic, liturgical and musical expertise across the Churches. The International Consultation on English in the Liturgy (for English-speaking Catholics) triggered the formation of the International Consultation on English texts (ICET) which was an ecumenical consultative body which issued *Prayers We Have in Common* in 1975. After a name-change to the English Language Liturgical Consultation (ELLC), a revision was issued in 1988 under the title *Praying Together*. Roman Catholic influence on both ICET and ELLC was great, but readers of AJL will know that Vatican authorities have mostly failed to follow the recommendations of these ecumenical bodies. It should be added that some other Churches have followed the recommended texts only in part if at all. Some people therefore speak of an ‘ecumenical winter’. I think this is an exaggeration, but it is certainly true that there has been a change of climate.

In Australia the counterpart of ICET (later ELLC) was the Australian Consultation on English Texts (ACET), later to become the Australian Consultation on Liturgy

Some people speak of an 'ecumenical winter'. I think this is an exaggeration, but it is certainly true that there has been a change of climate.

(ACOL). This body has had a considerable influence on Australian liturgical developments, and while the initiative was taken by the Anglican Church's Archbishop John Grindrod, Canon Lawrence Bartlett and the Revd Dr Evan Burge, I have no doubt that the major liturgical changes of Vatican II provided a catalyst for this ecumenical work in Australia. I have written a summary history of the early years of ACET/ACOL in a *Festschrift* for Revd Dr Paul Renner.¹

I suspect that the Protestant Churches in Australia would have departed from the older 'thee and thou' language of prayer whether Vatican II had happened or not. There was desire for change in worship from the 1950s onward, but

new forms of prayer-language and of the shape of worship gained ground only in the 1960s. Speaking particularly of the Congregational, Methodist and Presbyterian Churches, which together formed the UCA, liturgical reform took two rather different directions. One was the recovery of earlier tradition, particularly of the Reformation and the 18th century. An example, in my experience, followed the arrival of the Revd Prof. Colin Williams at Queen's College, Melbourne, in 1959. He became chaplain as well as professor of theology and introduced John Wesley's version of Morning Prayer in the college chapel. (I prepared a choir so that the psalms and canticles could be sung as per the Methodist Hymn Book of 1933.) Professor Williams saw clearly that new forms of worship were just around the corner, in a matter of a few years, but that in the meantime the recovery of denominational tradition would be a stimulus to liturgical renewal.

The second tendency in these churches was different. It was the adoption of an informal style with little concern for liturgical tradition. Services called 'experimental' or 'contemporary' were held in a few places in the 1960s but increased greatly in the 1970s and the trend has continued into the 21st century, sometimes under the label 'family worship'. These services vary from place to place, but show several common features, one being the informal style of leadership, a second the participation of a number of leaders, and a third music usually called 'modern'. The influence of Vatican II on this second development is minimal, although it could be said that participation by the congregation (common to both developments I have described) owes something to the Liturgical Movement which began in the early 20th century and which also clearly influenced Vatican II. The Constitution on the Sacred Liturgy, para. 14, called for 'full, conscious and active participation in liturgical celebrations' on the part of 'all the faithful'.

¹ Thiel, Inari (ed.), *Apples of Gold; essays in honour of H P V (Paul) Renner, on the occasion of his retirement*, Brisbane, The Sophia Collective, 1992, pp 108-114.

This last point raises, for me, an interesting question of historical interpretation. To what extent has liturgical change in Australian Protestant and Anglican Churches been driven by (1) the Liturgical Movement, (2) the Ecumenical Movement, (3) the influence of Vatican II, (4) the vigorous biblical and theological scholarship of the post-World War II period, and (5) change in society (increasing questioning of tradition, desire for shared leadership, feminism and the Australian preference for informality)? Probably historians of the mid-21st century will be better able to assess the influence of various factors on forms of worship - forms which are still evolving. But I incline to the view that Vatican II itself was a product of (as well as cause of, in its turn) the huge social, political and ecclesiastical changes of the post-World War II period. To disentangle the influences of the many factors, which inter-act with each other, is very difficult, but the impact of Vatican II on other Churches, directly on lectionaries and texts, and less directly on the atmospherics of liturgical thinking, has been profound.

The worship space is the place of encounter with God who is Other and yet, in Christ, God-with-us. Traditionally this space has been known as 'the church', an unfortunate term highly destructive of our sense of vocation to become church, that is living building blocks for God to assemble and knock into shape. This inner zone is in effect 'God's landing strip', the place where we wait in a clearing in the jungle for the arrival of vital supplies and rescue.

- Richard Giles, *Creating Uncommon Worship: Transforming the Liturgy of the Eucharist*, Norwich: Canterbury Press, 2004, 52.

Renewability of Liturgical Spaces

Angela McCarthy



Dr Angela McCarthy is the President of the Australian Academy of Liturgy and a member of the WA Chapter. She lectures in theology at the University of Notre Dame Australia at the Fremantle Campus and her current area of research interest is in theology and art, and particularly to expression of Scripture through art. She is also Chairperson of the Mandorla Art Award, a national Christian art award since 1985 that always focuses on a Scriptural theme.

The response of people to particular liturgical spaces, and their understanding of what is suitable, is very diverse. There are particular churches that are under great demand for weddings because they will look good in the photos and look like a 'real church'. Churches are still being built that do not echo the reforms of the past half century and respond to a particular taste rather than the requirements of the liturgy. Communities still struggle with churches built before the reforming period that are difficult to renovate and difficult to adjust to contemporary liturgical norms so the renewability of liturgical spaces is an issue faced by many communities.

Recent travels through the Geraldton Diocese in Western Australia brought some of these difficulties to light in the works of Mons John Cyril Hawes. Hawes worked as a priest and architect in the diocese from 1916 to 1929 following his studies and ordination in Rome. Bishop William Bernard Kelly encouraged Hawes to join him in his vast diocese, the largest in Western Australia with an area of 1,318,310 square kilometres. Not only vast in area, but very underdeveloped, with hot dry summers to which an Englishman would find acclimatisation difficult. However, Hawes built architectural gems throughout the area and designed many more for other places in Australia while continuing to also work as a priest in vast parishes.

Once such 'gem' is the parish church of Our Lady of Mt Carmel and Sts Peter and Paul in Mullewa. Mullewa is just over 90km east of Geraldton and in spring is in the heart of wildflower country.

Hawes built much of this church himself out of the local rock with the help of local people using a Romanesque style, 'somewhat after that of the churches of southern France at the period when Romanesque was in a state of transition to the Gothic.' It took seven years to build and as Hawes recounts, the 'farmers carted in all the stone but we could not afford to pay the then current wage of nine pounds a week to a mason so I set to work myself with the assistance of one paid labourer only.' Hawes believed that a 'church, even the smallest, should be of a monumental character. Solidity is more important than ornamentation.'

To the smallest detail, there is evidence of Hawes' strict adherence to liturgical requirements and an engagement with ancient and beautiful symbols developed over the centuries. The sanctuary is covered by a cupola which can be seen in the external view in the image above. The lantern effect from the glassed panels in the top of the dome lights the sanctuary area. There is a similar dome above the baptistery. The light draws the people towards the sanctuary and maintains the focus on the altar. The original high altar remains as Hawes' designed it but a free standing altar has been added to accommodate the liturgical change from the Second Vatican Council. There is sufficient room in the sanctuary for this change but it does make it a little cramped. The church was originally built to accommodate around 200 people but an extension was needed and so a further transept was very tastefully built on the northern side in 1962.

People seated in the extension cannot be seen from the original nave so the community is separated for worship and the priest is required to move his attention between the two naves. This is not ideal but serves the accommodation needs of the parish.



Photo: Angela McCarthy, 2012

Hawes achieved his desired monumental effect in this liturgical space and it echoes ancient worship spaces from Europe, but the stone belongs to the land and anchors the building and the community in the environment of the Mullewa landscape. Further to this achievement he has been able to maintain a human scale that keeps a sense of intimacy for a small community. The only real difficulty in this space is evident at the distribution of communion. There are no side aisles and so the movement of people was chaotic when I attended Mass during our visit to the region. The original altar rails remain as the community did not want to disturb Hawes' design and craftsmanship and yet, if they were removed it would make the communion distribution less awkward. Therein lies the dilemma for such a special space, to change or not to change?

The Church of St Lawrence at Bluff Point in Geraldton was not as carefully preserved as the gem in Mullewa. Its foundation stone was laid in 1937 by Bishop James Patrick O'Collins.

It had common features with the Romanesque style giving the appropriate monumental characteristic that Hawes preferred as well as a 'liturgical fitness' that he felt so important.

In 1970 the whole nave was demolished (amid determined opposition) to make way for extensions that could not be done as easily and tastefully as at Mullewa. The needs of the growing parish and the liturgical changes meant that an extension was necessary. The photo below shows Hawes' model.



Photo: Angela McCarthy, 2012. Hawes' model of Church of St Lawrence held in the archives, Bishop's House, Geraldton Diocese.

It was a small church suitable for the size of the community but this was not adequate 33 years later. The result was 'a sorry-looking hybrid and we can only imagine what Hawes might have said'.

The photo overleaf shows what it looks like today. The bell tower and cupola over the original sanctuary remain as well as the sacristy but the entire nave was demolished. The extension does not comfortably blend with the nature of Hawes' original building.



Photo: Angela McCarthy, 2011

The interior seems to eradicate Hawes' influence altogether. There is a screen wall that negates the value of the lantern shape that originally lit the sanctuary from above. It is free standing and supports the tabernacle but does not fit liturgically with Hawes' design.



Photo: Angela McCarthy, 2012

While the 1970s octagonal nave supports the liturgical changes from the renewals of the Second Vatican Council, such renovations do not blend with the original building.

Hawes' major work in Geraldton was the design and construction of St Francis Xavier Cathedral. It was begun in 1916 with the cornerstone laid by Bishop Kelly and completed under the leadership of Bishop O'Collins in 1938.¹ Again, the term 'monumental' is appropriate. The sanctuary is very large surmounted by a well lit dome with a lantern on the top. The surprise is the painted striping in which Hawes' was echoing the colouring of cathedrals in Europe that he loved, like Sienna, where black and white marble stripes used to great effect in the interior and exterior. Duccio used such coloured stripes in his painting of the child Jesus in the temple talking to the elders.²



For Geraldton however, there were no funds to support that kind of construction so Hawes painted stripes of orange, white and grey.



Photo: Angela McCarthy, 2011

The liturgical space of the Geraldton Cathedral works well with the altar placed in the naturally lit space under the octagonal dome to adapt to the renewals of the Second Vatican Council. Ample side aisles allow for the comfortable movement of the assembly.

¹ Rob Lefroy, *Architectural Gems of John Hawes*, (Geraldton: Sampson Publishing, 2011), 4.
² Duccion di Buoninsegna, 'The Boy Jesus Among the Doctors' is in the predella of the Maestà in the Sienna Cathedral Museum. Image supplied by Wikipedia.

The altar would have met Hawes' approval as he felt that 'the dignified rhythmic movements of the sacred ministers, and the graceful vestments are lost sight of' if the altar is of solid construction.³ His own church at the Bight on Cat Island in the Bahamas already had the altar positioned so that he could face the people while saying Mass prior to Vatican II.

The Cathedral of the Immaculate Conception in Perth was originally built in 1865 but with the growing community it was not longer adequate so Archbishop Clune asked Hawes to design an enlargement and later to design a completely new cathedral.⁴ In the Priest's House at Mullewa (adjacent to the church) there is a framed version of what Hawes envisioned for Perth. Hawes spent considerable time and effort on various designs for the Cathedral but the final extensions were given over to others as the preference of the predominantly Irish priests was for the Gothic style which Hawes thought unsuitable for the Western Australian climate.⁵



Framed drawing, Priest's House, Mullewa.
Photo: Angela McCarthy, 2012

Modified extensions to the Cathedral in Perth went ahead but by the end of the 20th Century it was obvious that serious repair and renovation was necessary. These renovations were large scale in order to implement the need for renewal of the liturgical space and the blessing took place on the Feast of the Immaculate Conception, December 8, 2009. While there are some minor drawbacks with large pillars obscuring sight lines in various places and difficulties with a sound system that needs to accommodate the large number of hard surfaces that reflect sound, the renewed space is very beautiful and as Hawes' would say, has 'liturgical fitness'.⁶

³ John Cyril Hawes, 'Scratchings of a Cat Islander.' *Liturgical Arts* 19, no. 1 (November 1950): 11.
⁴ Taylor, *Between Devotion and Design: The Architecture of John Cyril Hawes 1876-1956*, 86.
⁵ Taylor, *Between Devotion and Design: The Architecture of John Cyril Hawes 1876-1956*, 97.
⁶ Taylor, *Between Devotion and Design: The Architecture of John Cyril Hawes 1876-1956*, 183.



Photo: St Mary's Cathedral, Perth. Robert Cross, 2012



Photo: Interior, St Mary's Cathedral, Perth. Robert Cross, 2012

Hawes' consciousness of space, proportion, the assembly, liturgical needs and the human scale of the community show a unique vision and talent that the people of Geraldton, Western Australia proudly protect. The continued care and support of these treasures however, require considerable resources and it is hoped that these liturgical and architectural gems will continue to attract the means to do so. Australia has a unique heritage through the work of Mons John Cyril Hawes.

Australian Consultation on Liturgy

Digest of Meeting 14-15 June 2012



REPORTS FROM CHURCHES

Anglican Church

The Liturgical Commission has been developing worship resources with an environmental theme, and resources for various other themes and occasions also. The Diocese of Sydney is producing some orders of service for their own use, which is a new development. Membership of the Commission will change significantly as many members are retiring, including Ron Dowling after 30 years' service.

Uniting Church

The Worship Working Group has recently produced educational DVDs on worship for use particularly with lay worship leaders. Liturgical resources have been produced related to the recently changed preamble to the UCA Constitution recognizing Australian Aborigines as 'First People'. A booklet with services of the Lord's Day has recently been published, reproducing material from *Uniting in Worship 2* in an accessible form. A website of new worship songs has been launched, www.songsthatunite.org.au. Membership of the Working Group has changed considerably, including the retirement of Paul Walton after 15 years' service.

Roman Catholic

The newly translated missal has now been completely adopted. The smoothness of the adjustment has varied from place to place, often depending on the degree of intentional preparation. The revision of the translation of other rites is now underway, and the use of a different biblical translation for the lectionary is being considered. The commemoration of St. Mary of the Cross (MacKillop) is being upgraded to a Solemnity, and a request has been made to Rome for her to be included alongside Our Lady Help of Christians as national patron for Australia. The formation of a new hymnbook is also in progress. ACU offered a Graduate Certificate in Theological Studies (Liturgy) for the first time in 2012.

Lutheran

The Lutheran Commission on Worship's work has included the development of a website with liturgical resources, orders of service and sermons for the RCL, especially directed at Lay Readers but useful for Pastors too – www.lca.org.au/worship/cowadmin. Worship DVDs are being produced for use with the homebound, and congregations without clergy. The Commission has received a request from the College of Presidents to produce new metrical versions of various liturgical texts, and suitable musical settings, to replace some versions from the 1970s that are still in use.

Greek Orthodox

The Archdiocesan Committee on the Translation of Liturgical Texts (CTLT) has published a new translation (from Greek to English) of the Orthodox Funeral Service. It contains all the usual Funeral and Memorial services and rituals – which can normally be found in Orthodox Service books – as well as a new section: 'Service for the Burial of an Unbaptised Child of Christian Parents' (possibly a first in the Orthodox world). The Committee is currently working on completing a new translation of the Orthodox Marriage Service; publication will probably be in early 2013. It will then look into ways of providing an accepted Australian translation of Holy Week – a huge task.

There is more and more call for English in the liturgy. All CTLT publications print both the original Greek and the English translation. The total number of CTLT publications printed so far is 45,000, and reprints are still being called for.

OTHER BUSINESS

Archive

The ACOL Archive is to be digitized, and hard copy will no longer be retained. Digital copy to be stored in two locations, preferably at ecumenical institutions such as the NCCA.

English Language Liturgical Consultation

A report was received from our delegates to the Reims meeting of ELLC last August, and the attendant Colloquium. Both the Colloquium and the resulting 'Reims Statement' were positive in spirit.

ELLC has resolved to scale down to biennial single-day meetings, maintaining a 'watching brief', while there continues to be no pressing call for further revision of

English language liturgical texts. It was felt better not to discontinue altogether, noting that after ICET was discontinued, it took a considerable effort to reconstitute as ELLC when the need arose again for such a body.

Purpose and Future of ACOL

This matter was extensively discussed.

Thirty years ago ACOL was a busy organization, contributing to the work of ICET, *Prayers We Have in Common* and the RCL. This era continued through the 1980s and 90s with the revision of various denominational liturgical texts, but has now come to an end.

It was felt that ACOL meetings are valuable for delegates attending, but the impact on member churches varies. The value of ACOL now is less as an *official* body and more as an opportunity for general consultation and information sharing. Nevertheless it was considered inadvisable to discontinue the official body altogether, but to scale down, along similar lines and for similar reasons to the decision made by ELLC.

In view of this discussion, a new proposal for the future of ACOL was unanimously endorsed. This is for ACOL to meet biennially for a single day, immediately before or after conferences of the Australian Academy of Liturgy and at the same venue, if this can be successfully coordinated with the AAL. Each member church would be entitled to two official delegates, who would present a report on behalf of their church, but the meeting would be open to all interested participants. Annual financial contributions from member churches, and subsidies available for ELLC delegates, are to be scaled down accordingly.

It is hoped that this structure will encourage wider representation at ACOL meetings, especially from those outside Victoria, and enhance its value as a forum for information sharing, while retaining its official status for appointing delegates to ELLC and any other matters that may arise for more formal resolution.

This proposal is to be referred to member churches and to AAL, and if after these conversations it is ratified in 2013, then that meeting will be the last of ACOL in its current form, and the new ACOL will meet alongside the AAL for the first time in January 2015.

National Ecumenical Church Music Committee

Similar questions of purpose and future were raised about this Committee at last year's ACOL meeting. It was noted that in the past, NECMC was busily engaged with many projects passed on by ACOL, but business is no longer being delegated by ACOL to NECMC, so the ongoing importance of this relationship was questioned.

Members of NECMC see value in its ongoing existence and have proposed that it continue as an ad hoc body. After discussion and in view of the decisions about ACOL's own future, it was resolved that NECMC no longer be a Subcommittee of ACOL. It is for the members of NECMC to work out their ongoing status along with the appointing churches. NECMC may also present a proposal to a future meeting of ACOL for a differently structured relationship between the two bodies, as the need arises.

NECMC was thanked for its work over the years and commended with best wishes for whatever future directions it may take.

THE 2013 ACADEMY CONFERENCE HOBART

LITURGICAL RENEWAL: SOUND, SPACE, PRESENCE

Members and guests are invited to register for our upcoming Conference, to be held at Jane Franklin Hall, 6 Elboden Street, South Hobart, from (4 pm) Monday 21st to (2 pm) Thursday 24th January. Costs and a choice of accommodation are available at www.liturgy.org.au and a registration form and brochure. Early bird registration (at \$315 – excluding accommodation – closes on 1st November 2012, and is thereafter \$365, and there are other options for attendance. More details in the Call for Papers at the end of the Journal, and in the President's message, next.

A shortcut to the registration form is at www.tinyurl.com/aaltas2013.



FROM THE PRESIDENT

Angela McCarthy

IN ANTICIPATION OF THE HOBART CONFERENCE 2013

Two major milestones in our ecumenical life will be celebrated at our Conference in Hobart in January 2013. It will be the year of the 30th anniversary of the first AAL conference, and marks the 50th anniversary of the promulgation of the *Constitution on the Sacred Liturgy*, the first major document from the Second Vatican Council. Both of these events have been very formative in our ecumenical life in Australia. Pope John XXIII asked that we ‘...throw open the windows of the Church so that we can see out and the people can see in.’ He asked us to put aside what divides us and to concentrate on what unites us. The past thirty years of the Academy of Liturgy in Australia can be judged to have worked consistently towards accomplishing this goal.

Our Hobart conference will consider aspects of liturgy and how their renewal in the last 50 years has changed our current practice and consider where such changes should lead us in the future. With the theme of ‘Sound, Space and Presence’ we look forward to hearing of the challenges and successes of liturgical renewal.

Peter Williams will deal with the aspect of sound. While music is a principal element of sound to be considered, there are also other sounds that have changed over time that contribute towards the experience of God’s people in worship.

Stephen Hackett will present issues of space and how adaptations and innovations have been necessary to try and form the perfect liturgical space. Academy members will all have their own stories to share about the difficulties with liturgical space! Or the perfection of such spaces!

Colleen O’Reilly and Margaret Smith will have a ‘conversation’ about presiding. The issue about the inclusion of women in the role of presider has certainly been a difficult aspect of renewal in recent decades. Presence is of course not just about the president of the assembly so issues surrounding the relationships involved will surface.

Clare Johnson will give the public lecture for the conference. She is currently working on primary historical sources for some research on the Second Vatican Council so it will be fresh, stimulating and informative.

Anthony Kain has been a member of the Academy since its inception and will offer us a light hearted look at ourselves at the Conference dinner. If you have anything to share about your history in the AAL that would be appreciated too!

It promises to be an excellent conference in a very beautiful city. There is a registration form in the centre of this journal and it will also be emailed to all members. We still need more short papers so for those of you who are interested the call for papers is repeated in this issue of AJL.

Another member who has been involved with the Academy almost since its inception is the Rev Dr Russell Hardiman. Russell has recently been awarded a Life Membership of the Academy and at the same ceremony he was presented with the University of Notre Dame's highest award – the Distinguished Service Medal. We are very grateful for the length and breadth of Russell's contribution both to the Australian Academy of Liturgy and the University of Notre Dame. His citation for the ceremony is included below along with a photo taken at the event. Russell has moved to the position of Adjunct Professor and continues to work on *Pastoral Liturgy*.

We publish below the Citation from the University of Notre Dame, Australia:



Left to right: Angela Gorman (a member of the WA Chapter), Russell Hardiman, Angela McCarthy and Celia Hammond (Vice Chancellor of UNDA).

UNIVERSITY OF NOTRE DAME, AUSTRALIA

The Rev. Dr Russell Hugh Hardiman Distinguished Service Medal 2012

Russell Hugh Hardiman was born in Leonora, Western Australia in 1943 and is a priest of the Diocese of Bunbury. He was ordained to the priesthood in July 1966 and graduated in 1970 from The Pontifical Liturgical Institute Sant'Anselmo (Rome) as the first Australian with a doctorate in Liturgy. In the immediate changes to the Church after the Second Vatican Council, Russell Hardiman's expertise was very important to the local church in implementing the changes. His academic expertise saw him establish the journal, *Pastoral Liturgy*, to assist and encourage students of liturgy, clergy and pastoral workers to engage with, and learn about, the new liturgy. *Pastoral Liturgy* is now in its fifth decade of publication and is distributed both nationally and internationally. Russell Hardiman has also used it as a mechanism for launching the scholarly careers of students through publication in a peer reviewed academic journal.

Always a faithful priest, Russell Hardiman served in the parishes of Boyup Brook, Gnoweringup-Tambelup, Donnybrook, and Waroona. He always brought his significant academic expertise to the roles of lecturer in Sacramental Theology at the Catholic Institute of Western Australia, lecturer at the Perth College of Divinity at Murdoch University and Dean of Studies at St Charles' Seminary, Guildford.

Russell Hardiman was the Archbishop's nominee on the Perth Liturgy Committee, Member and Vice-Chairperson on the West Australian Liturgy Commission and a long term consultant for the Australian Catholic Bishops' National Liturgical Commission. He was also instrumental in the establishment of a national ecumenical body of academics in liturgy – The Australian Academy of Liturgy (AAL). He served as the national president of the AAL and was instrumental in The University of Notre Dame Australia hosting the national conference in 2005.

Russell Hardiman has given over 20 years of service to The University of Notre Dame Australia in its School of Philosophy and Theology on the Fremantle Campus. He joined the School at its establishment, and has been responsible for teaching many hundreds of students in his areas of expertise and has supervised and assisted scores more in their scholarly endeavours. During this time, he has served as a Senior Lecturer and Associate Professor of Pastoral Liturgy. Apart from his teaching, Russell Hardiman has contributed significantly in the development of academic curriculum that has been instrumental in the delivery of liturgical and sacramental theology to Notre Dame students. He has had 48 scholarly works published by *ResearchOnline@nd* - forming an exceptional body of work.

In 2003 he published an extensive history of the Catholic Church in Australia through the story of his own family - *From East to West You Gather a People*. This large work is notable for its excellent detail and encyclopaedic nature. Russell Hardiman's personal library of many thousands of items is a singularly important history of liturgy and sacramental theology of the last 50 years. He has gathered together many complete collections of important post Vatican II works as well as editions of the Roman Missal and other liturgical documents. This collection is a testament to his devotion to the Church and its ancient rites.

Russell Hardiman has been a true servant of the University since its early days. Through his work and devotion to the vision of a Catholic university in Western Australia, Notre Dame has become an institution devoted to the pursuit of truth in the light of the Gospel. Russell Hardiman has played a significant role in ensuring that The University of Notre Dame Australia has brought new, but faithful ways, of bringing the message of Jesus to the people of this Land of the Southern Cross.

Professor Celia Hammond

Vice Chancellor

2 August 2012

STATE CHAPTER REPORTS

New South Wales – Monica Barlow

Over the last two meetings of the NSW Chapter, lively discussion around the upcoming 50th Anniversary of the Constitution on Sacred Liturgy has taken place with members sharing their experiences of the effect of this document in the life of the Church and also personally. Unfortunately – the group being all Roman Catholic - we missed the richness of an ecumenical viewpoint. Members also shared various initiatives taking place on the local scene and have benefited from the shared wisdom and experience of the group. As usual, those who could shared a meal together with ongoing discussion over the food and wine. Our last meeting for this year will be at the Benedictine Monastery at Arcadia as we share Evening Prayer with the Community in their newly renovated Chapel and their hospitality over a meal. This is a great way to end our year.

South Australia – Ilsa Neicinieks

At our August gathering, Dr. Paul Babie gave us a very interesting overview of the history of the Ukrainian Catholic Church followed by the Ukrainian Church's Initiation Rites of Baptism, Chrismation and Eucharist. This meeting completed what

has been a rich series of discussions comparing the initiation rites of the four traditions represented in our Chapter.

We continue to be inspired by what is currently 'on the boil' for each of our Chapter members each time we meet. Meanwhile, the search for an Anglican representative continues.

At our final meeting for 2012, we intend to explore together what impact the Second Vatican Council has had on our various liturgical landscapes, hopefully against the backdrop of articles featured in the current issue of the AJL still being printed as this report goes to the editor.

Tasmanian Chapter Report – Alison Whish

The Tasmanian Chapter is looking forward to welcoming the Academy members and friends to the conference in January and encourages you all to plan to attend. Tasmania is lovely at that time of the year, so do plan to extend your stay and have a bit of a holiday while you are here. There is much to revive tired bodies and souls.

Victorian Chapter Report – D'Arcy Wood

At the May meeting Tom Knowles spoke on lectionaries and the proposed changes to Scripture translation in the Roman Catholic Church. Similar questions arise in other Churches, so the paper stimulated a lot of discussion.

In July, Charles Sherlock spoke on Anglican prayer books, 2012 being the 350th anniversary of the *Book of Common Prayer* of 1662. He outlined the history deftly and critically, and the paper was enjoyed by members of all the Churches present.

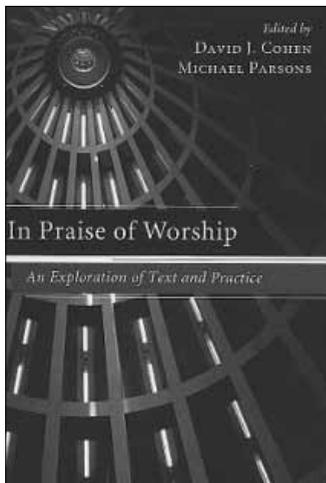
In September, Robert Gribben gave a paper entitled 'A liturgist amongst ecumenists: a healthy environment? Or, an ecumenist amongst liturgists?' He spoke of many liturgical experiences, especially those during his travels over the past year. The eleven members who attended were keen to ask questions about the enormous variety of liturgies outlined by Robert.

The final meeting for 2012 will be a 'book club style' discussion of *Pentecostal Sacraments: encountering God at the altar*, by Daniel Tomberlin. The writer calls for a fuller sacramental theology and practice within the Pentecostal tradition. Any visitors from interstate would be welcome at this meeting on Wednesday 14th November at 4.30 p.m. at St Francis' Pastoral Centre in Lonsdale St. in central Melbourne.

Western Australian Chapter – Vivien Larkin

The WA Chapter has met regularly again this year. We have been meeting at the Gorman's home which enables the little ones to go to bed and for Mum and Dad to participate. Usually we have our meeting first, then a meal together with all members contributing. The focus for our study and discussion session during the course of this year has been on the book *The Worshipping Body* by Kimberly Bracken Long, which deals with the art of leading worship. Long says, 'By focusing on what presiders do with their bodies, eyes, ears, lips, hands, feet, and heart, describes an attitude and style of worship leadership that is both firmly rooted and blessedly free.' A wonderful offering for all worship presiders, seminarians, commissioned lay pastors, new pastors, and experienced pastors.

We have spent time at our recent meeting discussing the forthcoming Conference and working on the Closing Worship Service. One of the highlights for the WA Chapter has been that members of our Chapter were at the Distinguished Service Medal Award ceremony for Rev Dr Russell Hardiman. At that ceremony he was also presented with a Life Membership of the Academy of Liturgy. We look forward to many more inspiring times together as a chapter.



David J. Cohen and Michael Parsons, eds, *In Praise of Worship: An Exploration of Text and Practice*, Eugene, OR: Pickwick Publications, 2010

What we have here is an eclectic collection of articles that offer the opportunity for reflection on the historical, biblical, theological and liturgical foundations of worship, offered by scholars from around the world. It is good to see a number of contributions from Australians, including a chapter from Angela McCarthy, current President of the AAL, and some input from liturgical practitioners working in congregational contexts.

However, notwithstanding the grouping of articles under the headings, 'Worship and Text' and 'Worship and Practice,' there is no unifying theme or attempt to

draw any overall conclusions. The value of the book would have been enhanced by an introductory (or concluding) chapter pointing readers to key contemporary issues and principles, and how the articles, individually and/or collectively, engage with these.

In their preface, the editors suggest that the articles in the book challenge the contemporary emphasis on music and singing as defining the nature of Christian worship. While this conclusion can be inferred from the strength of the theological and biblical content of the various contributions, and there is an occasional reference, there is no chapter that specifically wrestles with the subject of music and singing in worship.

It is not possible in this review to identify all of the individual contributions. However, I offer the following reflections and responses as a sample of the diversity of material included in the book just waiting to be discovered and enjoyed.

David Firth explores the Pentateuch, and the Book of Deuteronomy in particular, and concludes that there is clear evidence of the Hebrew conviction that worship not only creates and shapes community, but is also the community's joyful expression of faithful obedience to God in and through the whole of life. Worship emanates from the daily experience of God's goodness and can only be authentic in the context of a

In this collection of diverse and stimulating articles we have something of value for just about everyone regarding 'this most important momentous and majestic thing'

community committed to the pursuit of justice and care for the marginalised. This challenges contemporary Christian congregations, he concludes, in regard to 'the extent to which our worship seeks to create an inclusive community as opposed to the individualism present in much of western society.'

Michael Goheen challenges us to understand and embrace the way in which worship nourishes our missional identity as the people of God. He rightly reminds us that the church's mission is primarily directed outward, firstly by celebrating all that God has done in Jesus Christ and then by fully participating in what God is already doing in the world. His

exploration of the way in which the Psalms nurtured (and reflected) the missional identity of Israel is both insightful and exciting. Goheen urges us to learn from the Psalms that God calls us out to be in the real world where we are to bear witness to who God is, all that God has done and what God requires of us.

Robin Parry offers a compelling and sensitive contribution on the incorporation of lament into public worship. He explores the origins of lament and its prevalence in the scriptural witness and sets the practice of lament into the context of a thoroughly trinitarian theology. Lament, he writes, 'is not simply the voicing of sorrow but is also a prayer for salvation—a yearning for a future different from the present that rises up within the depths of our being.' Those who resonate with Parry's concern to see lament as an authentic expression of corporate worship, might be interested to look at how this has been accomplished in the second 'Service of the Lord's Day' in *Uniting in Worship 2*.

Michael O'Neil, in his chapter, reminds us of Karl Barth's strong affirmation that Christian worship is 'the most important momentous and majestic thing which can possibly take place on earth, because its primary content is not the work of man, but the work of the Holy Spirit and consequently the work of faith.' In this collection of diverse and stimulating articles we have something of value for just about everyone regarding 'this most important and majestic thing.' The book offers the theological student an excellent introduction to the origins and practices of Christian worship. For the academic scholar there is the opportunity to engage with learned colleagues from around the world. For those committed to the regular leadership of corporate worship there is much useful material on which to reflect. Teachers of liturgy should put it on their lists of recommended reading.

David Pitman

Uniting Church in Australia, Queensland Synod



Nicola Slee and Stephen Burns, eds, *Presiding like a Woman*, London: SPCK, 2010

Deep divisions lie within the Christian churches about the role of women within worship, and indeed, other aspects of church life. This book is a rich addition to the literature on such divisions and offers an opportunity for many voices to be heard. The voices range from women who question the very nature of worship forms that are dominated by patriarchal clericalism to those who are consecrated bishops within their tradition. Between the two there are many other points of view and experiences that are joyful, painful, angry, contemplative, affirming, critical and enriching but all of them are worthwhile.

The list of contributors reaches across the globe; from the UK, USA, Australia, Switzerland, and the list of qualifications is impressive. Each contribution is enriched by deep learning and experience and enlivened by a compassionate view of the past and a hopeful imagining of the future. The tone of the book is set in the beginning by contributions from the editors in which Nicola Slee speaks of presiding like a women through poetry and Stephen Burns uses the opportunity to ask an array of questions that the book endeavours to answer or at least comment upon. He opens with a comment on James Lee Byar's installation artwork 'Four in a Vestment.' When I saw the artwork presented in Melbourne in 1998 it was accompanied by a description about how it was worn by four people in a wedding ceremony. The bride, groom and one other divested themselves of the huge white cloth after symbolically moving within the sanctuary and then it was left to the presider to carry the folded vestment until he too disrobed. The powerful use of the geometry and strength of the fabric was also very limiting so while unity was apparent beneath the white garment, further actions were impossible because of its encumbrance. Stephen suggests that such a situation exists in the discussion around, and the action of, women as presiders.

The question asked many times in many different ways within this book is how should women 'be' as presiders. For some it means pushing aside all clerical gestures and attire and moving toward an utterly feminine expression of the divine in a totally different format. For many of the contributors 'being a presider' seemed to stir deep reflection which then through experience becomes authentic to the person and to their particular spiritual focus so that it can then be valuable to their assembly. For Catholic women in the book it is important to consider the strength of the boundaries that are in place in regard to any kind of leadership of liturgy. The current inability for

Within this book there are many touching stories of how women experience their own leadership, how they experience their lack of possibilities, and how they experience the leadership of others.

issues around the priesthood of women within the Catholic tradition—even for it to be discussed—remains very difficult for many men and women with Catholicism. Lay leadership by women in liturgies that are not eucharistic is necessary in many parishes without a priest and for each of those women their action in leading their assemblies has to be formed from their own experience and the nature of their communities.

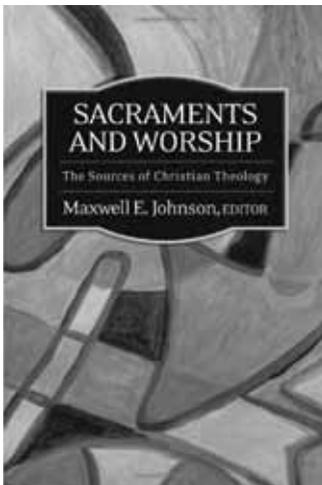
Within this book there are many touching stories of how women experience their own leadership, how they experience their lack of possibilities, and how they experience the leadership of others. One of the touching moments was the response of a small girl after sharing a

liturgy lead by Barbara Dowling, now a bishop in Melbourne, who said she wanted to be a priest like Vicar Barbara! This is such an encouragement to further generations of women with the hope that their path to ordination will not be as painful as it has been for those who have been pioneers.

A major contribution of this book to studies involving women in liturgy and leadership is the autobiographic offerings from all the contributors. The contribution of feminist thought and experience to the way in which Christianity moves through the twenty-first century cannot be understated.

Angela McCarthy

University of Notre Dame, Perth, WA



Maxwell Johnson, ed., *Sacraments and Worship: The Sources of Christian Theology*, (Louisville, KY: Westminster John Knox Press, 2012

This book is ‘an extensive collection of primary source material on sacraments and worship,’ the strap-line on the back cover proclaims. It is part of a larger series, ‘The Sources of Christian Theology,’ although this collection is different from others in the series in that whereas others focus on one particular doctrine (e.g. Trinity, christology), this one takes ‘the history and theology of the individual sacraments and their liturgical context in the church’s worship’ (ix). So it intends to be ‘an

introductory companion for the study of the history and theology of Christian worship from the New Testament to today' (ix). Even as it is part of a series, this book is also crafted as a 'significantly revised and expanded' (xv) version of a particular book by one of Johnson's predecessors at the University of Notre Dame: James F. White's *Documents of Christian Worship: Descriptive and Interpretive Sources* (also WJKP, 1992), which White produced as a primary source collection to complement his *Introduction to Christian Worship* (Nashville, TN: Abingdon Press, third edition 2000)—possibly the most widely used introductory text-book in liturgical studies, at least among Protestants (White was a Methodist based for a long time at Notre Dame, a Catholic institution; and Johnson is a Lutheran in the same place). *Sacraments and Worship* exemplifies the kind of liturgical study for which Notre Dame has become well-known and well-respected, and Johnson's Introduction identifies his approach with *Liturgiewissenschaft*, a school of 'comparative liturgy' originating with Anton Baumstark and currently championed by his Notre Dame colleague (and doctoral supervisor) Paul Bradshaw (an Anglican.)

Johnson's new book covers similar ground to White's *Documents*, though at 422 pages it is significantly larger. Chapters cover initiation, eucharist, word, 'occasional services' and time, akin to (but not identical with) White's organising categories. Johnson also adds two new chapters front-loading his schema: on 'sacraments in general' and on 'liturgical theology.' The inclusion of such material at the front of the book allows for robust insistence that liturgy is a theological source and not simply a derivative of doctrine formed elsewhere, and enables a strong take on a certain kind of argument against abstraction: in sacraments (quoting Ruth Meyers, once another of Bradshaw's students at Notre Dame) 'we meet Christ not in some abstract spiritual way, but in [] very tangible substances that by their use in worship permeate the very core of our being' (xiii).

Most of the chapters share a similar shape, with source material clustered into sections on early periods (sometimes first to third, and then fourth to sixth centuries are separated out), on medieval developments, on Protestant and Catholic reformations, and on the modern era. This notwithstanding, Johnson acknowledges his debt to Bradshaw's resistance to a 'monilinear developmental model in the evolution of liturgy' (ix).

A book like this is always going to be useful to students of liturgy. Indeed, it is a treasure-trove. I have already used it not only with students but also in preaching and with parish study groups. But I am also uneasy with it. To my mind, one of the downsides in comparison with White's *Documents* is the loss a chapter like White's on 'space,' comprised as it was largely of photographs. Instead, what we find in Johnson's book are texts (albeit a wealth of them.) This reflects the textual orientation of what we might call the current 'Notre Dame school' and it plays to its strengths. But the breadth of White's media is lost. And White not only photographed liturgical spaces, but also wrote much about them (for example, his influential book with Susan J. White, *Church*

[So] studies by contemporary women (perhaps most likely to invite consideration of other women) are missing. His mainstream is a manstream.

Architecture: Building and Renovating for Reform, [Akron, OH: OSL Publications, second edition 1998]), just as he did about many matters which would be considered at best marginal matters in the kind of liturgical studies upon which some of his successors at Notre Dame have concentrated. White, for example, engaged distinctively American ‘Frontier’ traditions (see his *Protestant Worship: Traditions in Transition* [also WJKP, 1989]), he appealed for attention to ritual dynamics in non-textual traditions (not least so that the styles of various newer Protestant traditions could be drawn in to liturgical scholars’ attention [see, for example, his *Christian Worship in America* [Collegeville, MN: Liturgical Press, 1995]) and in one area after another he pressed the importance of ‘relishing diversity’ (as

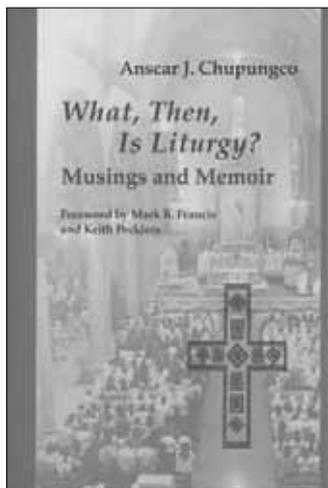
in his *A Brief History of Christian Worship* [Nashville, TN: Abingdon Press, 1993] p. 180, cf. p. 11). White’s kinds of wider concerns tend to be eclipsed from Johnson’s *Sacraments and Worship*, so that whilst the contemporary lessons of liturgical history might be implicit in Johnson’s collection, they are certainly not explicit as they might be, and as White’s wider work would urge they must be. This points to a need for a text like *Sacraments and Worship* to be supplemented, however important it in itself might be.

This point is particularly important with respect to other questions of ‘inclusion’ and diversity. In the last edition of AJL, I reviewed Teresa Berger’s *Gender Differences and the Making of Liturgical History* (Aldershot: Ashgate, 2011) which is the kind of study that should rightly invite some suspicion of the history that is constructed in Johnson’s source book. It is not just that women’s perspectives are minimal in Johnson’s historical trajectories (*of course sometimes* because records of women’s perspectives often might not be there to be found, despite Berger’s efforts to retrieve numerous fragments—which anyway at least questions whether this is always the case.) When Johnson makes suggestions of further reading (pp. 409-414), citing dozens of studies, only two women authors are mentioned. So studies by contemporary women (perhaps most likely to invite consideration of other women) are missing. His mainstream is a manstream. And similar critique could be build up around other issues of diversity which are a growing and significant part of contemporary liturgical studies, and which James White’s wider work pioneered and paved a way for. This is to say that *Sacraments and Worship* may be ‘extensive,’ as it claims, but it is extensive in some ways but not in others. Whilst there can be no question that Johnson’s book is valuable, how it might be used needs quite considerable care.

For my own part, whilst I want others to learn the knowledge this book yields, I would not like to see *Sacraments and Worship* used as a sole core-text, a singular primary source collection, in a course of liturgical studies. Students of liturgy—and not least the ministers among them—need to know other things about worship, as well as what is here, and they need to ask questions that never emerge in this book. So: *Sacraments and Worship* is an excellent and helpful book. Yet: in and of itself, it is not enough.

Stephen Burns

Episcopal Divinity School, Cambridge, MA



Anscar J Chupungco, *What, Then, is Liturgy?: Musings and memoir*, a Collegetown MN: Liturgical Press: a Pueblo Book, 2010, pp.251+xviii.

Anscar Chupungco has had an extensive and varied experience of the liturgical world. He began as a student during the days after the Vatican Council, moving from the pastoral world of Manila in the Philippines to the academic life of the Pontifical Institute of Liturgy in Rome. Chupungco was to subsequently serve both as professor and president of the Institute of Liturgy, where I was fortunate to be his student. During that time he was also a consulter to the Vatican Congregations. Eventually he returned to the world of Manila where he

established the Paul VI Liturgical Institute and developed the Asian Liturgical Forum. Anscar is well qualified to reflect upon the developing and changing face of liturgy in our times and to acknowledge the many great liturgists who formed him.

Chupungco not only provides many memories of this period, but also offers many musings over what has been happening during this time. The primary focus of this book, as in all his studies and work, is the liturgical assembly, and in particular presents this against the backdrop of his seminal contribution to scholarship: 'liturgical inculturation.'

He constantly draws upon the liturgical principles that have emerged since Vatican II. He addresses many of the pastoral situations of modern society – the interplay with technology, the place of women and always the relationship between the divine and

Chapungco would judge the established principles of inculturation have not been respected in the process of translation [in Liturgiam Authenticam] – which he deems to be the ‘highest form of inculturation’.

human. He then draws attention to the elements that define liturgy – Trinity, Church and ritual.

The book concludes with a comment on the state of liturgy in the contemporary Catholic Church. He focuses his concerns on the processes and the final production of the new English translation of the Roman Missal. While acknowledging that *Liturgiam Authenticam* does not give credit to its thirty year heritage, he notes that ‘only time will tell what the future holds in store for this document’. He would judge that the established principles of inculturation have not been respected in the process of translation – a process that he deems to be the ‘highest form of inculturation’.

In closing, Anscar draws our attention back to the heart of liturgy as summit and source of holiness. ‘When we gather as a local community of worship we should clothe ourselves with the concerns of the one, holy, catholic, and apostolic Church.’

Throughout the book Anscar has tried to navigate the murky waters of liturgy in the modern world and has done so with ‘skill, prudence and the fundamental virtue of obedience’. This is a challenging which will help us as we approach the fiftieth anniversary of the signing of the Constitution on the Liturgy of Vatican II.

David Orr osb
Arcadia NSW



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NATIONAL CONFERENCE**

HOBART, 21 – 24 JANUARY 2013

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Members of AAL are invited to submit proposals for short papers to be presented as part of the next conference in January 2013. The principal theme of liturgical renewal holds relevance for all Christian denominations because the last half century has seen more radical change than any time since the Reformation. The sounds we make in Word and music and how we make them, the space in which we worship, and the understanding of ‘presence’ of both presider and assembly are very different. What does this hold for our future? What further change is in store for us?

Proposals should be about 300 words in length and provide enough information about the nature and purpose of the paper to enable Conference participants to decide which papers they would like to hear. Data projection will be available.

Proposals should be submitted no later than 1 November 2012 to:

Dr Angela McCarthy
School of Philosophy and Theology
PO Box 1225
Fremantle WA 6959
angela.mccarthy@nd.edu.au

Any questions in regard to the proposals, or actual papers, can be directed to the same person. Further details about the conference will be available in the coming months at the website, www.liturgy.org.au.

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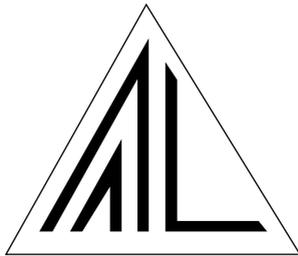
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