



AUSTRALIAN ACADEMY OF LITURGY

**AUSTRALIAN
JOURNAL OF
LITURGY**

**2010
VOLUME 12
NUMBER 1**

AUSTRALIAN ACADEMY OF LITURGY

COUNCIL 2010

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AUSTRALIAN JOURNAL OF LITURGY

Volume 12 Number 1 2010

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

ISSN 1030-617X

Editorial

The Academy has no doubt returned to normal life after the stimulation (and profound satisfaction) of the Societas Liturgica congress in Sydney last September. We are still reaping some benefit from this in this issue: we have Charles Sherlock's moving reflection of ANZAC and Easter, which he delivered as part of a session led by Australian scholars; and although he did not give this paper at the Congress, nevertheless we welcome a lecture delivered in Australia by a distinguished colleague from our region, Fr Anscar Chupungco OSB. I hope we can keep a link with scholars from nearby Asia.

In that vein, Dr Santhosh Kumar from Bangalore in south India, who wrote his doctoral thesis in Melbourne, takes up one of its major themes in an essay which raises many questions in enculturation – and in fact the ecumenical aspects of liturgy. He also contributes to that most important dialogue partner with liturgy, music. One of the strands in the influential liturgy of the then new Church of South India was Presbyterian, as it is in the Uniting Church in Australia, and it seemed right to invite an overview of the liturgical work of John Calvin (July 1509-1564) within the year of his five hundredth anniversary. No doubt we shall see some published studies emerging from the year of celebration.

To mark the death in February this year of Fr Gregory Manly CP, well known in Catholic circles, I have written 'an ecumenical appreciation'. And somehow we missed reviewing the very important book by Dr Graham Hughes, *Worship as Meaning*, then at United Theological College in Sydney and one of the Uniting Church's rare liturgical theologians, and we have asked Fr Tom Knowles to give us a critical account of Graham's work. We are delighted that Graham is back in Australia.

Finally, the Academy congratulates members Paul Walton (Uniting, Brisbane) and Paul Taylor (Catholic, Melbourne) on the successful outcomes of their doctoral studies. We will publish abstracts from their thesis in our next issue.

Robert Gribben

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<p>For up-to-date news and announcements – see the Academy’s website http://www.liturgy.org.au</p>

ANZAC and Easter Dawn: *mimesis and anamnesis*¹

Charles Sherlock



April 25, 1915 saw troops of the newly-formed *Australian and New Zealand Army Corps* (ANZAC) land on the beaches of Gallipoli – now in Turkey, then part of the Ottoman Empire – as part of Winston Churchill’s plan to capture Istanbul. The Anzacs were withdrawn at the end of 1915, after severe losses but with their military reputation enhanced. The campaign was a failure, but this first participation in war by the teenaged nation continues to shape Australian and self-understandings.²

In 1916, the first anniversary of the landing at Gallipoli on April 25 was widely called ‘Anzac Day’. It was marked in Egypt by the 15,000 troops there, and by public marches in London and Australian state capitals, especially Queensland, whose troops had been the first to land. Official national commemoration was contested for some years: the Day only became a public holiday from 1927. During World War II, by which time all Australian (or New Zealand) troops were described as ‘Anzacs’, the day had widened to commemorate all Australians who had died defending the nation. That Anzac Day marks a noble defeat is important for Australian national identity, evoking the pioneer tradition of persevering through adversity.

The 1970s saw Anzac Day diminishing in public significance, in the face of critique from opponents of the Vietnam War and feminists, and given the growing multicultural character of Australia (including a significant Turkish community). In the past two decades, however, Anzac marches have embraced a wide range of participants (including Korea, Malaysia and Vietnam veterans, and Australian troops serving anywhere overseas) and have attracted growing crowds. The site of Gallipoli was renamed ‘Anzac Cove’ by the Turkish Government in 1985, and the site was renovated to provide for visitors, including young Australians who back-pack to the annual dawn service held there.

¹ This paper was originally given in audio-visual form as part of a plenary presentation at *Societas Liturgica* 2009. It is here adapted into written text form: brief explanations of Anzac Day customs, included initially for the sake of non-Australians, have been retained so that it makes sense to readers unfamiliar with these.

² Graham Seal, *Inventing Anzac: The Digger and National Mythology* (Brisbane: University of Queensland Press, 2004) shows this convincingly, though he minimises the influence of clergy on the origins of Anzac Day commemorations. Similar consequences flowed for New Zealand, but this paper keeps the focus on Australia.

The extent to which Anzac Day reflects spiritual, religious or Christian perspectives for Australians is contested: that it falls on St Mark's day in the Christian calendar was noted in the initial celebrations, but has since disappeared in the public understanding.³ Graham Seal minimises the religious / spiritual dimension of the Day, but fails to take up the extensive evidence of the influence of Church of England clergy (such as Arthur White and especially Canon David Garland) on its ritual shape and significance – even continued use of the term 'service' to describe the Day's main event offers minimal evidence for this.⁴ Further, in analysing the meaning(s) of Anzac Day, Seal denies any religious character to early 'dawn services' prior to 1929 (when it was first made a national observance): all such perspectives are seen as later impositions on the day's claimed 'demotic' origins, used by establishment structures, he argues, to secure the day for the purposes of 'social control'.

In contrast, John Moses, in a number of articles, contends (for good and ill) that the significant and foundational contributions for Anzac Day came from Garland and others like him, and that these were grounded in religious convictions which they saw as consistent with Christian faith.⁵ In my opinion, Seal (and others, such as Richard White) are right in their analysis of the way that Anzac Day has been (re-) 'invented' for official purposes, purposes to which Australia's churches have sometimes (unhelpfully) lent their support. Yet the failure to acknowledge and analyse the clearly religious dimensions of the day from the first, the particular contributions of Christian clergy, and its nature in liturgical ritual terms, means that its meaning is not fully explicated when an exclusively 'secular' approach is taken to this 'time out of time'.⁶

Anzac Day as liturgy

What then are liturgists to make of Anzac Day, especially from the perspective of time? The day always falls in the Easter season – mid-autumn in the temperate zones of this southern clime: in 2011 it comes as early as is possible,

³ The emblem of St Mark was taken up by the first Anzac Day committee established in the nation, in January 1916 in Queensland, whose troops had been the first to go ashore at Gallipoli (Moses, 8 – see footnote 5 below).

Their fund-raising ribbon was made of "lavender coloured silk embossed with the Lion of St Mark ... under which stood the words, *Audax at Fidelis*, "bold but faithful". Public association of the two days today is absent, though the Australian Anglican calendars include both Anzac Day and St Mark's Day (which is transferable to April 26), and provides scripture readings and prayers for both: see *A Prayer Book for Australia* (Broughton Books, 1995) 457, 611f, 629.

⁴ Seal's only reference to Garland is in passing, noting that he was secretary of the Queensland Anzac Day Commemoration Committee (113).

⁵ John Moses, "Anzac Day as Australia's All Souls' Day: Canon David John Garland's Vision for Commemoration of the Fallen", paper given at the Conference of the *Australian Association for Mission Studies*, and the *Public and Contextual Theology Research Centre* of Charles Sturt University, held at the *Australian Centre for Christianity and Culture*, Canberra, 2-5 October 2008, available at www.csu.edu.au/special/accc/worddocs.

⁶ As with Australia Day, January 26th, the last weekend before school resumes for the year, large numbers of Australians observe April 25th as a day off, the last public holiday before winter, reflecting the traditional meaning of 'secular', i.e. reflecting the activities of ordinary living, in contrast with those of eternal significance.

on Easter Monday.⁷ For Christians, Anzac Day is thus set in an Easter ethos. For the wider community, however, what stands out is the universal ban on anything being open before noon – shops, clubs, hotels etc: only Good Friday is similarly treated, which is significant in view of the stress laid on ‘sacrifice’ in many Anzac Day speeches.

In 1924, the *Returned Soldiers and Sailors Imperial League of Australia* described Anzac Day as Australia’s ‘Fifty-third Sunday’, to give it a sense of public ritual, and so that work would be prohibited.⁸ But this hint at Easter was passed by, and national observance had to wait until 1929.

A typical timetable for Anzac Day as currently observed in each capital city is:

- ‘dawn service’ (broadcast on radio);
- ‘gunpowder breakfast’ (at which rum is mixed with the coffee);
- veterans’ march (televised in capital cities);
- veterans’ reunions, including ‘two-up’ (gaming with coins, to which an official blind eye is turned on Anzac Day) and widespread drinking;
- televised professional football games in the afternoon – a more recent custom.
- Each of these events, and the day as a whole, readily lend themselves to ritual / liturgical analysis, but it is to the inter-woven meanings of ‘dawn’ for Anzac and Easter on which this paper now turns.

The meaning of ‘dawn’

Against this wider background, the focus of this paper is Easter Day and Anzac Day dawn commemorations. Anzac Day dawn commemorations from 1916 – 1924 sought to ‘replay’ (as Graham Seal puts it) the ‘operational ritual’ of troops about to embark on boats to take a beach, or preparing to move out from a trench into battle. Dawn meant a rum-softened breakfast before troops moved to the front, fought, and then held wake for the fallen who had not survived. Likewise, at early Anzac dawn services returned soldiers would remember the fallen, and reflect on the lessons of war among comrades with whom they shared the special bonds of shared military action. These early services were simple, and were conducted for veterans: events later in the day were for families and others.

The eventual shape of the ‘dawn service’ owes much to a Church of England clergyman, the Rev. Arthur Ernest White. He served as an Army chaplain at

⁷ This dating is raising some interesting dialogue between the *Returned & Services League* (RSL) and community organisers of civic Easter weekend festivals. In Bendigo, since the 19th century the Easter Monday parade has had as its focus the Chinese heritage of the city, including the dancing of the world’s longest Chinese dragon. Yet this dialogue has at the time of writing engaged no reflection on the Christian significance of Easter.

⁸ Seal, 108-9.

Albany from 1914, from where the first Australian troops embarked for overseas service, and White initiated a dawn rite of farewell for them. After the War, he was the parish priest of Albany, and in 1923 began a dawn ceremony in which a wreath was cast into the sea, while he said, "*As the sun rises and goeth down, we will remember them*". White led those present in prayer, and 'Last Post' and 'Reveille' were played. The idea spread, and dawn services of this style soon became common, growing more complex in the years since.⁹

In Eastertide, dawn signifies the hope given us by Christ's resurrection 'very early in the morning', as each Gospel records it.¹⁰ This symbolism can also be seen in an early Christian hymn: "Sleeper, awake! Rise from the dead, and Christ will shine on you" (Ephesians 5:14). Such symbolism was taken up in the orientation of church buildings towards the east, and seen in the sun's rising as a sign of resurrection.

In Australia, Easter dawn services at the seaside or on hilltops – somewhat challenging in the colder climes of the northern hemisphere – have become increasingly popular among Christians from 'non-liturgical' backgrounds, such as those of the 'Easter Awakening' movement.¹¹ Easter Eve services in the early morning have likewise become common in mainstream churches since the Roman Catholic reforms of the 1970s, commencing in the dark and moving through the Service of the Light to the lighting of the paschal candle.¹² Whatever their official status, these Christian dawn rites typically speak of anticipation, entering in faith into resurrection time, new creation time. They recall the past in the Passover sense of bringing the power of a past (unique) event into the present.¹³

In the early Anzac Day tradition, however, dawn was the time troops readied themselves for conflict, and faced the threat of death and disablement. As Seal notes, the early rites sought to 'replay' the events of 1915, 'lest we forget'. This 'backward' focus continues to maintain the solemn nature of Anzac Day, calling returned veterans to remember their former comrades, a remembrance shared by the wider community, including Australian Christians. Yet Anzac dawn speaks of respect for those who faced imminent death, rather than evoking transformed life. Easter 'dawn', as a time of light-filled victorious

⁹ This outline is taken from the account on the Australian Government Department of Defence website, www.defence.gov.au/anzacday2005/history.cfm (accessed January 2, 2009).

¹⁰ See Matthew 28:1, Mark 16:2, Luke 24:1, John 20:1; cf John 21:4.

¹¹ See <http://www.awakening.org.au> these celebrations, organised by Fusion rather than the churches, take the form of public processions, often with church leaders taking some part.

¹² For Australian Anglican rites, see www.anglican.org.au/docs/LCEasterVigil2004.pdf : the publication of these electronically in 2004 overcame some wariness about their being issued in 'permanent' book form, reflecting the doctrinal sensitivities accompanying responses to shifts in church-society relations over the past generation.

¹³ Cf ARCIC, *Elucidations on the Agreed Statement on the Eucharist* (London: SPCK / CTS, 1979) # para 5, available at www.prounione.urbe.it/dia-int/arcic/doc/e_arcic_elucid_euch.html .

hope, stands in contrast to the Anzac sense of fear in the dark. This thesis is now filled out by paying attention to particular aspects of Anzac Day beyond dawn services.

Anzac Day: liturgical elements

Laying of wreaths

Laying wreaths is a universal Anzac Day ceremony, at gatherings from the Shrines of Remembrance in the capital cities to small rural towns. For the large-scale formal rites these wreaths are made of laurel (for victory) and rosemary (for remembrance), but in local services often they consist of posies of flowers picked by participants.

Red poppies are also used for wreaths, or are placed near a soldier's name on a war memorial. Poppies grow prolifically in the Holy Land, as in Flanders, whose poppies growing on battle fields became symbols used in association with Remembrance Day (November 11). The first record of the use of poppies on Anzac Day is at a 1940 Anzac service there, when each soldier dropped a poppy when filing past a 'Stone of Remembrance' (cf Joshua 4: 5ff; 24: 26ff; 2 Samuel 18:18).

Whatever flower is used in the wreath, the intended emphasis falls on the flowers as a remembrance of those who have died, an evocation in which Christians share: yet the use of abundant white flowers at Easter – in the autumnal southern as well as northern hemisphere spring climes – voices an accent of hope beyond the red of Anzac ... and Holy Week.

'For the Fallen'

Most Anzac Day services include the fourth verse of Laurence Binyon's 1914 Ode 'For the Fallen':

They shall grow not old, as we that are left grow old:
Age shall not weary them, nor the years condemn.
At the going down of the sun and in the morning,
We will remember them.¹⁴

The Queensland Anzac Day Commemoration Committee, (at the behest of the organising secretary Canon David Garland), placed this verse on the cover of a 1921 booklet of Anzac Day. It was also read at the inauguration of the Australian War Memorial in 1929, when national Anzac Day observance

¹⁴ The final line is customarily echoed by listeners – indeed, during the *Societas* presentation at this point, many delegates quietly spoke or mouthed the words: the Ode continues to carry powerful memories for many.

commenced, and continues to be used, not only on Anzac Day, but at the close of each evening in RSL sub-branches.

From an Easter perspective, however, the present state of the dead soldier in the Ode is surprisingly 'static': they do not age, but remain in an eternal youth, with an indeterminate future. While comforting, the words are void of substantial hope. That Canon Garland approved their use reflects his sensitivity to the religious diversity of the Australian population, notably its sharp Catholic-Protestant divide. The Ode does not contest Easter faith, nor stir Protestant feelings about 'prayers for the dead', but offers support to ongoing remembrance of 'the fallen', albeit with an unusual perspective on time.

The phrase 'at the going down of the sun' is not taken up on Anzac Day, but is recited each evening (around 9-10 pm) in RSL branches to conclude the bugle calls and silence described below. In my experience, the ceremony's ethos is not unlike that of vespers or compline in a Christian community.

The refrain 'we will remember them' evokes the response, 'lest we forget' – words now inseparable from Anzac connotations for most Australians. This pair of phrases makes a form of *anamnesis*, or more accurately *mimesis*, articulating an act of remembrance. From an Easter perspective, the words evoke Christ's eucharistic *anamnesis*, 'do this for the remembrance of me', yet also stand in marked contrast to it:

- a) First, the Anzac refrains have as their subject 'we', those who say the words, an anthropological source; in the eucharistic thanksgiving the words of the *anamnesis* have their origin beyond the presider who recites them, in their divine source, the institution of Christ.
- b) Secondly, the double negative 'lest we forget' reflects the danger that the dead may cease to be remembered: it holds no positive content beyond our remembering. In Easter time, on the other hand, to 'do this for the remembrance' of Christ enables the power of his unique paschal sacrifice 'for the sins of the whole world', to be effective in the present. Easter people encounter the ascended Lord in their midst, hosting the end-time banquet of the new creation.¹⁵

Light and fire

An 'eternal flame' is kept burning in the Shrine of Remembrance in each capital city: such symbols are multivalent, but flame alludes both to light

¹⁵ This perspective derives from Israel's fundamental rite of identity, the Passover (*pasch*), in which the power of the unique saving event of the Exodus becomes active in the present: it was not only ancestors who experienced God's saving work through it, but 'us, who are alive at this day' (Deuteronomy 5:3). See further David Grigg, *Anamnesis in the Eucharist* (Bramcote: GROW Liturgy series 5, 1976).

(dawn), and to fire (symbolising a person's spirit). As with Anzac's 'lest we forget', the concern to keep the flame burning continually points to the danger of forgetting the past: it thus has a firmly 'backwards' orientation.

In contrast, the Easter (paschal) candle does point 'backwards', to Christ's accomplished passion, through the symbols placed upon it on Easter dawn: yet the lighting of the 'new fire' each Easter dawn has an *anamnetic* effect, not merely a *mimetic* one: the paschal candle celebrates and anticipates Easter time, when past, present and future find their fullness in the new creation – it proclaims 'the light of Christ', in the thrice-repeated acclamation in the Service of Light.

The 'gunpowder breakfast'

The 'gunpowder breakfast' usually follows a dawn service – a full English-style meal with the (copiously) rum-laced coffee, a World War I practice designed to dull or steel soldiers' senses for the ensuing battle. This again reflects the 'backward-looking' orientation of Anzac Day, seeking not only to recall the past, but to 'replay' it. Some well-meaning Christians, insensitive to the once-for-all character of Christ's passion, do indeed observe Holy Week as a 're-enactment' of his experience, rather than their being 're-membered' through walking the week with their risen Lord. This comparison points up the ways in which Anzac time and Easter time can interact in the mind of ordinary Australians.

The Anzac Day dawn service aims to 'replay' the original event, and to ease the danger of its being forgotten: it is thus more *mimetic* than *anamnetic*. Christian celebration of Holy Week does include some 'replay' ethos, as we walk with the *risen* Lord through his last earth-time week. Yet – to use David Gregg's words about the eucharistic *anamnesis* – the perspective is not so much 'we are as if there' but 'it is as if here'.¹⁶ Thus, while Easter time includes anthropological aspects of Anzac time, it marks the eternal presence of the ascended Lord Jesus Christ, 'raised from the dead' by the power of God, 'first fruits' of the new creation (cf 1 Corinthians 15: 20, 2 Corinthians 5: 17).

'Last Post', silence, 'Reveille'

An Anzac Day service typically concludes with what many regard as its most moving ritual – two bugle calls, during which the flag is lowered and raised, interspersed with a significant period of silence.

The first call is 'Last Post', sounded in military institutions to mark the end of the day's activities, and at funerals "to indicate that the soldier's day has drawn

¹⁶ Grigg's concluding summary, *op cit*.

to a final close” (as the Australian Defence Force website puts it). The ending of one’s life-span, especially for the sake of others, calls for remembrance. The flag is lowered during this call.

When the ‘Last Post’ has sounded, silence is observed for one or two minutes, as a time for personal reflection. This period of silent remembrance was first observed in Adelaide in 1916, on the first anniversary of the landing, but the idea probably originated with Canon Garland,¹⁷ who sought to develop Anzac Day as “Australia’s All Souls’ Day”, with rituals in which those of any faith or none could participate: he argued that hymns used should be ‘clearly theistic, but ... not mention the Trinity’, for example. As Moses puts it.¹⁸

The records of the Queensland Anzac Day Commemoration Committee are quite clear that Canon Garland conceived of the silence so that each person present could pray, or not pray, in accordance with his or her individual beliefs. But the main point was that all faiths were there together mourning the fallen in their own way, giving comfort to the bereaved and being encouraged to reflect on the sin of humanity that led to the scourge of war. In Garland’s mind, all these elements were intended to gain expression in the ritual, and he hoped, as well, that the common experience of mourning would lead to a spiritual renewal of all participants, to cause people to refocus their lives on God.

After the silence, the flag is raised to the masthead as ‘Rouse’ is sounded, “to call soldiers’ spirits to arise, ready to fight for another day” (as the Australian Defence Force website puts it). Rouse is often followed by ‘Reveille’, “which woke the soldier at dawn”, as is sounded customarily at a dawn service. This second bugle call does point toward a new day – but one in which war remains the present reality. The movement from ‘Last Post’, to silence, to ‘Rouse’ echoes in short space the transitions of Good Friday, Holy Saturday and Easter Day – as Garland may well have anticipated. But there is no movement beyond the present: participants immediately hear the national anthems of Australia and New Zealand.

Conclusion

Dawn carries contrasting meanings for Easter Day and Anzac Day, as do the rituals associated with these days. Both point to the significant past, and evoke the significance of costly bloodshed and violent death. Yet Anzac time remains *mimetic*, telling of past tragedy to offer consolation in the present, but little

¹⁷ The custom of keeping silence is commonly attributed to Edward Honey, an Australian journalist living in London during World War I. In May 1919 he had a letter published in the *Evening News* appealing for five minutes’ silence during the first Armistice Day marking the War’s end. That this day was 11 November, not April 25, and that Honey’s letter was written in England three years after the Queensland and Adelaide observances of Anzac Day, raises questions about this attribution.

¹⁸ Moses, 7.

more. Easter time is *anamnetic*, recalling the glory of the cross to celebrate the great victory of love won by God in Christ over evil, pride, guilt, Satan, death, divine condemnation and more besides, bringing healing and forgiveness 'for the sins of the whole world' (as eucharistic prayers proclaim). Easter time embraces past and present in life-transforming time, time which orients us to live in the blessed hope of the new creation in Christ.

As a Christian Australian – and the order of terms is significant – I am grateful that Anzac Day always falls in the Easter season: without this context, I would be left trapped in a fading past and hope-starved present.

LITURGICAL ART

Readers with an interest in art in service of the liturgy may like to look at the website of AAL member and artist Dr Jenny Close:

<http://www.jenny-close.id.au/>

The site includes visual examples and reference to articles, and more recently, a brief interview with Professor Geoffrey Wainwright, and glimpses of the liturgy at St Patrick's at the Societas Congress in Parramatta!

Towards the Development of an Inculturated Eucharistic Liturgy for the Church of South India¹

Santhosh S. Kumar

The Church of South India (CSI), which was formed in 1947 by the organic union of the Methodist, Anglican, Congregational and Presbyterian traditions in south India, prepared its eucharistic liturgy in 1950 when it became conscious of itself as a united body seeking expression of unity in its worship. The aim of the Liturgy Committee was to prepare a new eucharistic liturgy based on apostolic tradition rooted in scripture that is comprehensive, corporate and suitable for the Indian Church preserving the riches of different traditions of Christianity. "The result is a liturgy with its own integrity, not a hacked-about version of a predecessor, not something piecemeal or partial".² Though faithful to traditions, but not bound by them, this liturgy brought a happy blend of contributions from the different heritages it represents. Robert Gribben puts it as follows:

Not only was it constituted of the Episcopal and common prayer tradition of Anglicanism, it drew on the Evangelical Revival through British Methodism and the classical Reformed heritage of the Presbyterians, the Congregationalists, and the Basel Mission...the neophyte liturgiographers added Syrian Orthodoxy in its Indian manifestations to their sources.³

This liturgy contains many more elements than envisaged by the Fourth World Conference on Faith and Order necessary for a eucharistic liturgy and also by the *Baptism, Eucharist and Ministry* document of the World Council of Churches; and they are related to the substance of the Eastern, Roman, Lutheran, Anglican, and Presbyterian forms of this sacrament. The compilers tried to base this liturgy both in thought and as far as possible in actual wording, on the scriptures themselves, which might have also contributed positively towards reconciliation of polemical Catholic and Protestant views during its making.⁴

¹ The researcher has opened up this study in relation to his doctoral research and therefore, some materials used in this paper are adapted from his unpublished doctoral dissertation "Towards the Development of an Inculturated Eucharistic Liturgy for the Church of South India: a Liturgical Experiment using the Ragas of Indian Classical Music". The liturgy that is examined here is the third edition of the 1954 original eucharistic liturgy: "An Order for the Lord's Supper or the Holy Eucharist", in *The Book of Common Worship*, second edition (Madras: Oxford University Press, 1979), 5-20. Though an alternate edition was published in 1985 and a new liturgy was published in 2006, the 1979 edition is the one that is widely used now in the churches of the CSI.

² Robert W. Gribben, "The Formation of the Liturgy of the Church of South India," *Studia Liturgica*, 30 (2000): 135.

³ *Ibid.*, 130.

⁴ *Ibid.*, 141.

The liturgy has four parts: a Devotion before the Lord's Supper, which is a preparation service - and the Lord's Supper that is divided into three parts: the Preparation, the Ministry of the Word of God, and the Breaking of the Bread. The Devotion before the Lord's Supper should be held at any convenient time, preferably on the night before the celebration of the liturgy, if not at an earlier time on the day of communion, with an interval for silent common prayer. Such a preparatory service 'is known from, for instance, Scottish practice, where it was part of an extended "communion season" when the Eucharist was celebrated annually or slightly more frequently'.⁵

In the Lord's Supper both the ministry of the word and the ministry of the sacrament are given due importance in this liturgy. The ministry of the word 'closely follows the ancient Synagogue service of the Jews' with the addition of readings from the New Testament.⁶ Diverging from the 'seven-action scheme' of the eucharist which might be derived from the scripture accounts,⁷ the ministry of the sacrament follows the 'fourfold shape'⁸ suggested by Gregory Dix. In fact CSI liturgy is 'the first rite to bear the marks of *The Shape*'⁹ even before The Church of England adopted this pattern in 1966.

Gribben points out that the CSI liturgy represents a significant change of mood. He explains,

The Leitmotif of all western liturgies in the 1950s was the remembrance of the death of Christ. CSI spelled out the whole work of our salvation: death, resurrection, ascension, the coming of the Spirit, and the hope of glory.¹⁰

Mark Gibbard elucidates that this better balance has come from going back beyond medievalism and the Reformation to the faith of the New Testament.¹¹

⁵ Ibid., 136.

⁶ Leonard M. Schiff, "Thinking about Worship," *The South India Churchman*, September 1955, 4.

⁷ Based on what Jesus did at the Last Supper: took bread; gave thanks over it; broke it; and distributed it, saying certain words; and after the meal, took the cup; gave thanks over it; and distributed it, saying certain words.

⁸ Based on the four dominical acts of taking, giving thanks, breaking, and distributing.

⁹ Dom Gregory Dix, *The Shape of the Liturgy*, new edition (London: Continuum, 2005), xxiii; Colin Buchanan, "The Legacy of the Church of South India," in Charles Hefling and Cynthia Shattuck, eds. *The Oxford Guide to The Book of Common Prayer* (New York: Oxford University Press, 2006), 246-245. The influence of this book (Dix) in the compilation of the CSI liturgy is very well acknowledged by T. S. Garrett, in *Worship in the Church of South India*, (London: Lutterworth Press, 1958), 13. The shape is again in transition from four to two major actions, namely thanksgiving and reception. See Richard Buxton, "The Shape of the Eucharist: A Survey and Appraisal," in Kenneth Stevenson, ed. *Liturgy Reshaped* (London: SPCK, 1982), 85. The recommendation of the fifth International Anglican Liturgical Consultation in 1998 and the subsequent revision of the Welsh rite is an indication of moving from a four-action plan to a two-action shape.

¹⁰ Gribben, "The Formation of the Liturgy of the Church of South India," 131.

¹¹ Mark Gibbard, *Unity is Not Enough: Reflections after a Visit to the Church of South India* (London: A. R. Mowbray, 1965), 59.

The clear structure of this liturgy; its fidelity to scripture; its content that truthfully unites the emphases of the parent traditions; the appropriate proportion of the content and sequence of elements; the importance given to the proclamation of the Word; its scripturally rooted language; its corporate nature and its calendar with lections, are all the strengths of this liturgy. "The creative periods in worship, both that of early centuries and that of the Reformation, had their main centres in other lands and their fruits have been brought to India" by the missionaries and it is that which enriched this liturgy. The CSI is proud of this as "it is part of their universal fellowship in Christ".¹² There is no doubt that its compilers have set the CSI on a sound path of liturgical development.

However, this is a liturgy that does not have much root in the culture of south India and has little rapport with the socio-economic context of south India has proven itself as a "cut flower, not a growing plant". It has been found "unapt to express and to deepen the spiritual life of the Christians" in its context as it encourages too much the element of stability and too little the creativity of Christian living.¹³

The liturgy of a church should not only be authentically Christian but culturally relevant also in order to enable the church to do what is to be done in the eucharist. The question of cultural relevance is a theological imperative arising from the doctrine of incarnation; and therefore, cultural sensitivity is a requirement of any liturgy.¹⁴ Though the term 'inculturation' is new, the process is as old as Biblical history, which produced an inculturated Bible. Further, Christianity has passed through various stages of inculturation as it moved from the Jewish to Greek, Roman, Germanic and other cultures; but has been less willing during the period of missionary Christianity to be truly incarnated among the so-called pagan cultures and world-views of the non-Western world.¹⁵

Inculturation is a movement that takes local cultures and their values as the basic instrument and a powerful means for presenting, reformulating and living Christianity. It is an 'on-going dialogue between faith and culture or cultures';¹⁶ to be more precise, this dialogue happens between a culture and the faith that reaches that culture in a cultural form. The scope of it extends to the totality of

¹² T. S. Garrett, "The Indian Church at Worship," *The Indian Journal of Theology*, Vol. VII (October-December 1958): 128.

¹³ Michael Hollis, *Mission Unity Truth: A Study of Confessional Families and Churches in Asia* (London: Lutterworth Press, 1967), 100.

¹⁴ Anscar J. Chupungco, "Liturgy and the Components of Culture," in Anita Stauffer, ed., *Worship and Culture in Dialogue* (Geneva: The Lutheran World Federation, 1994), 154.

¹⁵ John Waliggo, "Inculturation," in Nicholas Lossky, Jose Miguez Binino, John Pobee et al, eds. *Dictionary of the Ecumenical Movement* (Geneva: WCC Publications, 1991), 506.

¹⁶ Aylward Shorter, *Toward a Theology of Inculturation* (New York: Orbis, 1988), 11.

Christian life and doctrine, and there is no area of Christianity that can be considered to be outside the scope of inculturation. The process of inculturation, with its genuine meaning of incarnation and redemption suggests that inculturation of faith and the evangelization of culture go together as an inseparable pair by which both Christianity and culture are mutually enriched. The gospel identifies values and counter-values in a given culture, so as to build on the former and vigorously combat the latter. Since God is in every culture, the gospel will have no choice but to find its expression in that culture. It takes the good elements that already exist in them and renews them from within, which would in turn enrich the Church. That means Christianity could be transformed by the recipient culture, not in a way that falsifies the message, but in a way in which the message of Christ is formulated, interpreted, expressed and proclaimed anew according to life situations of the people¹⁷ so that it penetrates into their lives in their own situations. Therefore, it can be said that inculturation is a process of growth to the fullness of Christian experience in the cultural setting specific for a local church that aims to make Christianity feel truly at home in the culture of each people.

As in the science of botany, ‘transplantation’ has brought about a measure of ‘mutation’¹⁸ in the worship of the CSI which needs to be addressed. The gospel is like a seed and it has to be sowed. When the seed of the gospel was sown in Palestine, Rome, Britain and America plants that can be called Palestinian/Roman/British/American Christianity grew. But when missionaries came to India they brought not only the seed of the gospel, but their own plant of Christianity, flower pot included! So what is needed is to ‘break the flower pot, take out the seed of the gospel, sow it in our own cultural soil, and let our own version of Christianity grow’.¹⁹ Indian theologians realize that the gospel has been brought to India from countries where the seed has already been subjected to an inculturation and that has made the church confuse the content of faith with the cultural forms in which it is brought.

A feeling of ‘foreignness’ is noticeable in the life of the CSI particularly in its worship: in the use of liturgy and of its elements, music, theology, propagation media, postures, symbols, rites and gestures. The Church has not sufficiently taken account of the rich heritage of India’s arts – especially music – architecture, rituals, customs and thought in the development of its worship tradition. In addition, the liturgy has not taken account of the religious and socio-economic condition of the nation. Thus, the Church with its worship is

¹⁷ Henry Paroi, “How Do We Identify Melanesian Christians”? SEDOS: Service of Documentation and Study on Global Mission. <http://www.sedos.org/english/paroi.htm> (accessed August 2, 2009).

¹⁸ T. S. Garrett, “The Indian Church at Worship”, 128.

¹⁹ D. T. Niles cited in C. Michael Hawn, *Gather into One: Praying and Singing Globally* (Cambridge: William B. Eerdmans Publishing Company, 2003), 32.

regarded as something foreign, not native to the country. Inculturation of worship suggests that the culture of liturgy is incarnational, while the cultural values that are transmitted through the liturgy are to be Christian. As in the case of the incarnation, the nature of the liturgy, but not the substance, may be compromised by being embedded in the host culture.

Towards the Development of an Inculturated Liturgy

1. Search for Cultural Suitability through Inculturation

There is no single homogeneous, exclusive tradition that can be called 'south Indian culture' as cultural expressions vary from region to region. Therefore, there is neither a single style to which liturgists or theologians can look nor a universally acceptable specific list of elements from the south Indian cultures, which would be relevant to all regions and would satisfy the liturgical needs of both urban and rural communities.²⁰ Therefore, what inculturation of worship in south India should aim for 'is to allow variations in the cultural expression of the same liturgical tradition and praxis',²¹ which Amalorpavadass calls 'pluriformity in the liturgy' that is dependent on 'a basic dynamic unity'.²²

India has an enormous treasure of resources in her cultural and religious heritage in the form of symbols, symbolic acts, postures, rituals, literature and arts that could be used in Christian liturgy. Since 'the core of Christian worship is something given, unchanging and unchangeable, relevant for all people at all times and in all places'²³ the issues such as how far those can shape the liturgy and how far Christian theology has to be counter-cultural²⁴ are not matters that could be dealt in isolation from the context, but entirely depend on the cultural context of the people.

The following are some ways by which cultural affinity could be brought to the liturgy: use of native illustrations in sermons, quoting native authors, poets and philosophers, and appreciation of whatever is good in the native culture; use of natural language in the liturgy and native words and terminologies that are used by indigenous religious traditions such as *guru* for teacher or rabbi, and *mukti* for salvation; use of indigenous music and musical instruments; incorporating indigenous dance as a form of praise or to introduce a Biblical theme; using

²⁰ D. S. Amalorpavadass, *Towards Indigenisation in the Liturgy* (Bangalore: National Biblical Catechetical and Liturgical Centre, 1971), 22.

²¹ Anscar J. Chupungco, "Liturgical Inculturation and the Search for Unity", Study Text, Commission of Faith and Order Consultation on the Role of Worship within the Search for Unity, Ditchingham (20-27 August, 1994), 3.

²² Amalorpavadass, *Towards Indigenisation in the Liturgy*, 19.

²³ L. W. Brown, *Relevant Liturgy* (London: SPCK, 1965), 5, 9.

²⁴ Paul P. J. Sheppy, "Worship and Ecumenism," in Thomas F. Best and Dagmar Heller, eds. *Worship Today: Understanding, Practice, Ecumenical Implications, Faith and Order Paper No. 194* (Geneva: WCC Publications, 2004), 311.

drama (expressing the subject matter through verbal or/and bodily expressions) to replace any one scripture reading or to support the exposition of the word; using symbols such as light, especially the Indian lamp-stand; using silence as a medium of prayer, meditation and contemplation; placing a receptacle at the entrance for free-will offering instead of receiving the offering in a bag during the service; using postures such as *padmasana* (squatting on floor), and gestures such as kneeling, *pancanga pranama* (touching the ground with two knees, two arms, and head, with mind and intelligence are intent on surrender and the tongue offers words of submission), *sastanga* or *astanga pranama* (touching two arms, two feet, two knees, chest and head to the ground, with eyes half closed and tongue uttering words of submission, thinking that one's head is at the feet of God) at appropriate points to suit different situations and moods; *namaste* or *namaskara* gesture (joining together of both palms at the level of the breast) during the time of the peace.

Other possibilities include worship in the early hours of a day; washing or bathing before coming to worship; wearing suitable simple dress that does not hinder or disturb the free movement towards true worship; wearing new clothes on certain occasions; not exhibiting ornaments or expensive dress; compulsory removal of footwear before entering the church; keeping the church open for all seven days; preserving consecrated food and drink at the altar for devotees to receive freely at times other than the Holy Communion; cleanliness of the sanctuary, involving the offering of fresh flowers and incense sticks at the altar; offering gifts in kind of fruit, coconuts and the like; adopting days of national importance and Indian festivals for Christian worship and reading scriptures other than the Bible during those worship services; applying sandal paste or ash on the forehead in special worship services; maintaining a positive attitude towards the country, people, *rishis* (seers), learned predecessors as well as tolerating others' beliefs and opinions, etc. However, many religious symbols of south India have never been part of the life of the new generation of Christians and thus are non-natural for them. The introduction of such symbols into the liturgy would inevitably result in their rejection. Inculturation is not going back to the past, but is living in the present and looking forward to the future.

In the present day context western church music dominates CSI worship and many congregations show reluctance to accept indigenous music traditions and their instruments in worship services. However, the present liturgy neither takes any step to ensure that indigenous music is not ignored in the worship nor any thoughtful measure to make sure that it is integrated in the liturgy. Music is an element through which cultural affiliation could be brought into this liturgy in its fullness in a graceful manner. The Church needs to realize that like theology,

there is no universal music. The difference between various music traditions is found only in the way in which they are structured; and music does not have a cultural or religious barrier. As Martin Tel points out, '[t]he qualities of music that resonate with Christianity, however, are not the provenance of any single culture. Goodness, wherever we find it, is a reflection of the divine creator'.²⁵ So, it is to be ascertained that any music is good if it serves its purpose in worship. What makes music good or bad is the content and appropriateness of it. More and more use of indigenous music and musical instruments such as *tabla*, *mridangam*, tribal drum,²⁶ cymbals, dholak, flute, *vina* and one-handed harmonium would help to make the south Indian Church south Indian.²⁷

The current CSI liturgy closes its eyes not only to the cultural and religious traditions of south India which are outside the present purview of the Church, but also largely ignores the abundant Indian Christian spiritual heritage that is available in this region. The inclusion of lyrics²⁸ composed by Indian Christian musicians, Christian folk songs, Christian *bhajans*,²⁹ indigenous terminologies and concepts adopted and developed by Indian Christian theologians are some examples of local culture which appear to be avoided deliberately by the Church. The Church needs to welcome them in its liturgy.

2. Search for Religious Harmony through Inculturation

South India is a region where many religions co-exist and people belonging to different religions live side by side. In modern India, there are disturbing signs of religious intolerance in some regions. The CSI liturgy does not make any attempt to prepare the Christians to live in harmony with their neighbours of other faiths, even though the culture of south India that is moulded by Hinduism, the major religious tradition of the region, has set a great model in religious tolerance for the Church.

The liturgy faithfully presents the accepted truth of the Church (the official truth of the Church) in an outstanding manner. However, the God who is revealed through this liturgy is a God who was active in the lives of the people of Israel and the God who has revealed God's self through Jesus of Nazareth. The liturgy does not dare to expound that this God whom the Christians

²⁵ Martin Tel, "Music: The Universal Language that is Dividing the Church," in Brian K. Blount and Leonora Tubbs Tisdale, eds. *Making Room at the Table* (Louisville: Westminster John Knox Press, 2001), 164.

²⁶ Especially the beating of indigenous drums at the beginning of worship. Drum as the culture and religion of *Dalits* in south India is discussed in Santhianathan Clarke, *Dalits and Christianity: Subaltern Religion and Liberation Theology in India* (Oxford: University Press, 1999).

²⁷ R. W. David and Israel Selvanayagam, "Liturgy and Symbols: Reflections in View of Liturgical Renewal in the Church of South India," *Arasrudi Journal of Theological Reflection*, vol. vi (July-December 1993): 22.

²⁸ In south India, songs composed in vernacular languages by Indian Christian poets and musicians are called lyrics. Here the word "lyric" represents both text and music.

²⁹ *Bhajans* are devotional songs. The main characteristics of *bhajans* are simple music, few words and a repetitive call and response structure.

worship is the God who has been present in the history of the world, always and everywhere, including in the subcontinent of India.

Worship is not a time when Christians can be very exclusive in their understanding of God, relying only on their personal experience, because worship is also a time when they are moulded through its elements or content. It is the convictions and loyalties that are shaped among Christians through worship which pattern their faith and life. Knowingly or unknowingly much wisdom is passed on to the worshippers during the time of worship, creating understanding and attitudes that ultimately result in action. This reality demands wise pastoral care in the liturgy, making it one of the most important tasks of the Church.

Religious harmony is a prerequisite character of any society for maintaining peace in a religiously pluralistic context; and peace as a Kingdom value stands as a nonnegotiable element of community and personal life. In addition, the Church, by its nature, cannot exist or function in any place without being in fellowship with others. Therefore, it is the responsibility of the Church to ensure that the vision of God, humanity and the whole creation that is passed on to the believers during the time of worship is as holistic as possible and does not obstruct in any way the establishment of God's Kingdom in this world but supports the Church's ultimate hope of a new heaven and new earth. The liturgy should not allow worshippers to leave the church with any impression that their neighbours of other faiths are enemies of God or do not love God. Rather, they need to be enabled to appreciate the dignity of difference that they see in other faiths, consider themselves not more special before God than others, and see themselves as merely a part of the whole of God's created order and plan. Worship has to become a time when a dialogue for such a corrective also happens within the Church and worshippers are enabled to have an open and friendly attitude towards people of other faiths. If liturgy cannot become a part of solving this problem, it continues to contribute to the problem.

If the liturgy needs to become a vehicle of transformation, the Church needs to first revise its inherited ecclesiology, missiology, soteriology and Christology that were developed within a Christendom where there was no society outside the Church, and make them relevant for the multi-religious context in which the Church is situated. It is to be realised that 'God's love and saving activity is directed towards the world, that is, all of history and not towards any one religious community', and therefore, 'salvation history' cannot be reduced to the history of religions or to the history of only one people.³⁰ The Church needs

³⁰ S. Wesley Ariarajah, "The Challenge of Religious Plurality," in K. C. Abraham, ed. *New Horizons in Ecumenism: Essays in Honour of Bishop Samuel Amirtham*, second edition (Bangalore: BTE SSC and BTTBPSA, 1994), 109, 112.

to assert that there is one God and one alone (1 Tim 2: 5a). As the body of Christ, the Church needs also to assert that this one God has humbled himself to disclose his heart and mind in human form. The Church must be also conscious that it does not possess this Christ, who is the 'inclusive particular', the God incarnate, 'the judge and fulfiller'.³¹ It must be remembered that 'Christ does not belong to Christianity, he belongs to his Father',³² the God of all people. Salvation belongs to this God, and Christianity has no monopoly over God's saving action.

Once the Church is able to confess this, it would be able to recognize the mutuality of the interplay of the "two hands of God" the Father³³ in God's mission in this world: the eternal Word that has not left the history without witness at any time (Acts 14:17, John 1:1-5, 10) and the unbound activity of the Spirit (John 3:8) to which the incarnated Word Jesus himself points, who in turn bears witness to him. The Church will speak out of this universally present and active involvement of the Son and of the Spirit throughout salvation history, that is, both before and after the event of the incarnation; and Christians will be equipped to acknowledge whenever and wherever the manifestations of the divine are being encountered. By affirming this 'united and inseparable, but distinct and complementary' role of the Son and the Spirit in the 'Trinitarian rhythm of God's salvific activity' in history³⁴ the Church can ground its theology for mission in the confession of God as Trinity.³⁵ Such a theology will not compete for titles in Christology. The universal significance of the gospel would constitute the centrality and uniqueness of the Christ event, without obscuring the abiding presence and action of the Word throughout salvation history.

Ideally such shifts in theological understanding would find their expressions in the worship of the Church: by building friendship in liturgy with other religious traditions through realizing common goals and meeting points,³⁶ by creating an appreciative attitude in worshippers about other faiths and believers,³⁷ by

³¹ Josef Neuner, "Holy Scripture and Community," in D. S. Amalorpavadass, ed. *Research Seminar on Non-Biblical Scriptures* (Bangalore: National Biblical, Catechetical and Liturgical Centre, 1974), 185.

³² Raimundo Panikkar, *The Unknown Christ of Hinduism* (London: Darton, Longman & Todd, 1964), 78.

³³ Irenaeus' image (Irenaeus, *Contra Haereses*, IV, 7, 4) in Clare Amos, Michael Ipgrave, Susanne Mitchell and Andrew Wingate, "Inter-faith Integrity and Christian Witness: A Consultation in Bangalore," *Current Dialogue* 43 (July 2004): 48.

³⁴ Jacques Dupuis, *Toward a Christian Theology of Religious Pluralism* (New York: Orbis, 1997), cited in Anne Hunt, "Back to a Way Forward: Jacques Dupuis' Trinitarian Christology and the invisible Missions of the Word and Spirit," *Pacifica*, 19 (June 2006): 127.

³⁵ Amos, Ipgrave, Mitchell and Wingate, 48.

³⁶ Prayers, illustrations and readings in the liturgy could be made channels of this friendship.

³⁷ This can be attempted through the use in worship of resources that are good and compatible from other religious traditions. These can include stories, illustrations and parallels from other scriptures in the sermon, mentioning in the worship the good things that people belonging to other religions do as individuals or corporately, using other religious texts in the liturgy for congregational singing and prayers, reading of sacred texts of other religious traditions, and adding all that is good from other religions and culture, all depending on the background of the local congregation.

replacing absolute claims in liturgy with universal claims, and by not preventing the friends of Christ from joining the 'Lord's Table'.

3. Search for Equality in Community through Inculturation

Liberation from poverty, liberation of women, and liberation from casteism³⁸ are the main concerns that need to be addressed in south India by the Church in order to achieve equality in community. In relation to these realities, it is unfortunately true that India is a land of high thoughts and low practices. The responsibility of the gospel is, therefore, to critique the culture of south India in these matters and become a transformer of culture.

In south India where poverty exists alongside heartless luxury and exploitation of the weak, the CSI liturgy does not do anything to challenge this economic inequality and injustice or even to acknowledge the deplorable life situations of the worshipping people. Secondly, in principle, although there is no Jew or gentile in Christ, casteism has crept into the Indian Church and exists in the life of the Church. The liturgy neither challenges the system nor strengthens the weak nor represents the cultural ethos of the oppressed. Thirdly, in a predominantly patriarchal society of south India in which women have only just begun to reclaim their lost places, the CSI liturgy gives no indication that the Church has seen any of these deliberations. The liturgy does not affirm the presence of women by sharing parts and responsibilities. Conversely, the English version of the liturgy affirms the status quo by the use of exclusive masculine language. In addition, by outdoing the scripture in exclusiveness and neglecting the fact that both scripture and tradition use feminine imageries to refer to God, the whole liturgy evokes only a masculine image of God and emphasizes God's majesty, power, and will.

In relation to the liberation of women, the Church needs to remember that the Indian culture had a rich tradition of honouring women during the Vedic period far higher than the Biblical tradition, and the present patriarchal culture is a product of later influences. Probably Hinduism is the only religion where

³⁸ It is believed that at one point of history the indigenous people of India were conquered and subjugated by the people known as Aryans. The Aryans not only defeated these indigenous communities physically, but also oppressed them throughout the centuries, both culturally and religiously by creating a religion-based system that is known today as "varna" or "caste". A number of religious myths and legal rules were involved in the process to support the creation of this system, and the Hindu society was thus divided into various castes throughout the country having *Brahmins* (who believed to have born from the mouth of creator God Brahma) at the top as the priests and academics, *Ksatriyas* (born from both of God's arms) below them as rulers and warriors, *Vaishyas* (born from God's thighs) next as traders and landlords, and *Sudras* (born from God's feet) at the bottom as servants, peasants and workers in non-polluting jobs. The dark-skinned non-Aryans do not find any place in the body of the creator God (according to the Purusasukta hymn in the Rig-Veda X, 90, 11-12), and they were declared to be outside the purview of human boundaries and therefore were declared "outcastes", which also implied their not being fully human. Today's *Dalits* (about 850 sub-groups) constitute these people and various tribal groups of India.

women are both feared and worshipped as goddesses.³⁹ Therefore, the Church could attempt to revive the Indian culture and to make needed corrective with the support of the gospel.

Worship as an occasion when people come before God forgetting their differences, should become a time when they realize the forces that work against achieving equality and fellowship in their life situations and make necessary correctives in their personal and communal lives. Christian liturgy, therefore, should first of all be free from holding any marks of inequality, and secondly, needs to become a channel of liberation for the people from the inequalities that diminish their lives.

The present liturgy 'limits salvation to its "spiritual" dimensions at the expense of its ethical and missiological aspects', and 'falls short of mirroring the totality of the life and concerns of the people'.⁴⁰ On the whole, it promotes an individualistic and other-worldly religious attitude, carrying the people away from the realities of this world to a glorious life that is waiting for them after death. The liturgy needs to embody a holistic understanding of the gospel and mirror the salvation that covers all facets of human life. It needs to also reduce other worldly concerns and enhance the social dimension of the gospel, maintaining a balance between these two, so that it would not lead the people to a kind of false religiosity. The liturgy should challenge the people to grow as a caring community. These representations, first of all, would assist the worshipping community in their own struggles to become fully human and would then help them to share that experience within the Christian community, and further strengthen them to pass on that experience to the wider community.

4. Search for Christian Unity through Inculturation

In south India, Churches are divided by forgetting their common heritage and raising claims of authenticity over each other following the example of their parent Churches. Different denominations Christianize Christians over and over again and hasten to establish and enlarge their own kingdoms fighting each other in the name of authenticity (claiming to be 'the legitimate way' leading to 'the only way').

In this context of disunity and rivalry the Indian family system, especially the joint family system⁴¹ of Indian culture, is a concept that could inspire Christian

³⁹ Women are equated with the power of wealth (goddess Lakshmi), the power of learning (goddess Saraswathi), and with the power to punish (goddess Durga). Images such as woman as a symbol of divine affection and love, power, faithfulness, devotion and sacrifice can be found in Hindu scriptures.

⁴⁰ Kuruvilla George, *From People's Theatre to People's Eucharist: Recovering the Drama of Christian Worship* (Delhi: ISPCK, 2002), xxi.

⁴¹ The leader of the family, father or mother, live together in one house with his or her descendants, that means, with his sons and unmarried daughters, sons' wives and their children and so forth. This system not only benefits the young in

communities to aspire for unity. Even though this ancient Indian system is an endangered species as India goes into economic overdrive, it provides a model in which many nuclear families belonging to one parent live together with one loyalty without maintaining separate interests. This cultural aspect of Indian Christians, could be of merit towards achieving better unity between different denominations in south India, if the Church inculturates its life and express its unity in appropriate cultural terms. The tolerance that is exercised among various sects of Hinduism⁴² without claiming superiority over each other based on authenticity, is also a living expression of unity that the Churches in south India can look at.

The model of unity that is expressed by Jesus Christ (John 17:11, 22-23) is found in the perfect unity of the Trinity in the Godhead.⁴³ The mark of this unity is love and collegiality resulting in complete communion. This unity consists not in the joining together of what is different in nature, but in inward agreement and unanimity. This kind of unity in diversity is what should be desired and aimed at between Christian denominations; and not a monolithic unity of the Church universal, for the variety found in the life of different Churches is 'a diversity born of their attempts to be effective and faithful signs of God's reconciliation within their own contexts'.⁴⁴ Hence, inculturation that is rooted in the doctrine of incarnation and redemption receives and celebrates diversity as a 'God-given richness' envisions 'unity as reconciled diversity', and 'rejoices when something of it appears in structures of reconciliation'.⁴⁵

Even though Church union schemes struggle for a broad range of reasons;⁴⁶ in very few places a lack of will to unite is also seen as the reason. Though there is

the family to learn from the elders who are more experienced, but also help the cousins, the children of two brothers (since sisters, by marriage, leave the family to join their husbands' families, only brothers are left behind – an exception is found in the famous Nair "tharavadu" or "Marumakkathayam" families in south India are matrilineal by system), to grow up as real siblings with a strong sense of mutual belonging and understanding. In this system the daughters-in-law of the house treat their parents-in-law as their own parents and call them "amma" and "pappa" (mummy and daddy) and learn to get along well with their unmarried sisters-in-law as well under one roof. Even when joint families divide into smaller units in the course of time in order to respond to a variety of life situations, the loyalty to the larger family is never negated in the smaller units.

⁴² Hinduism, unlike Buddhism, Christianity and Islam, basically is not a missionary religion, and it lacks ecclesiastical organization and centralized authority. In addition, the pantheistic character of Hinduism also contributed towards this tolerance. The multiplicity of Hindu sects further made essential the tolerance of every sect and sub-sect of each other.

⁴³ Paul Meyendorff, "Christian Perspectives on Worship," in Thomas F. Best and D. G. Heller, eds., *Worship Today: Understanding, Practice, Ecumenical Implications; Faith and Order Paper No. 194* (Geneva: WCC Publications, 2004), 296.

⁴⁴ "Message from the Consultation, 7th International Consultation of United and Uniting Churches," World Council of Churches. <http://www.wcc-coe.org/wcc/what/faith/driebergen02.html> (accessed January 27, 2006).

⁴⁵ Jacques Matthey, Summary and Conclusions: Congress "Missio Dei" God's Mission Today; 50th Anniversary of the World Mission Conference, August 16-21, 2002 Willingen. The World Council of Churches. <http://www.wcc-coe.org/wcc/what/mission/willingen.html> (accessed February 12, 2005).

⁴⁶ Church politics, personal ambitions and socio-cultural customs which are found to be the main villains, while theological convictions are a secondary reason.

no simple method to remove this ‘ecumenical lethargy’,⁴⁷ Eric J. Lott suggests that joint liturgical reflection, revision and action, which have not been considered so far as a potent factor for stimulating the will to unite, may contribute positively towards the unity of Churches.⁴⁸ This is worth considering because a century of intense theological activity of ecumenical movements taught us that healing of divisions in the Church requires not just theological agreement, but the healing of broken relationships – or, in many cases, creating new relationships.

Such healing can take place and new relationships could be initiated among Christians if they are encouraged to attend the eucharistic worship services of other denominations;⁴⁹ if suitable liturgical elements are incorporated into one’s own liturgy from other traditions; if common lectionaries, common worship texts, and common liturgies for occasions such as baptisms, weddings and funerals are published; and by coming into agreement on the observation and celebration of the liturgical year among different Churches. The closeness and mutual belonging that is built through such endeavours in worship is capable of leading Churches into theological agreements. Janet Crawford affirms that this is possible because ‘doxology has historically come before theology’.⁵⁰

Modes of Music for the Moods of Worship

The integration of indigenous music can take the liturgy a long way towards achieving relevance in the context of south India. Indigenous music streams have survived all outside influences so far and have stayed as an integral part of the life of the people for generations; and the Christian community experiences their beauty and variety everywhere except in their faith and worship. A symbiotic relationship exists between music and culture and therefore music is capable not only of reflecting the culture but also of influencing the culture. Because of this special relationship that music has with culture, music cannot be considered just as a form of artistic expression but as the very language of the community itself. In addition, the only action that everyone does together in worship is to sing.

⁴⁷ This is true in the case of south India where the efforts for union of the CSI with Mar Thoma and Lutheran Churches continue to fail even though the aim is theoretically agreeable and practically possible.

⁴⁸ Eric J. Lott, “Joint liturgical Reform the Forgotten Factor in Church Union Negotiations,” in Gnana Robinson, ed. *For the Sake of the Gospel* (Madurai: TTS Publication, 1980), 115.

⁴⁹ As suggested during the Fifth World Conference on Faith and Order at Santiago de Compostela in 1993. Report of the Consultation, FO/94:17, Towards Koinonia in Worship: Consultation on the Role of Worship within the Search for Unity, Ditchingham (20-27 August 1994), 6.

⁵⁰ Janet Crawford, “Worship and the Search for Christian Unity: The Contribution of - and the Challenges to - Faith and Order,” Paper presented at the Commission on Faith and Order Consultation on the Role of Worship within the Search for Unity, Ditchingham (20-27 August 1994), 2.

Among the various strands of indigenous music,⁵¹ Indian classical music, which is patronized by Hinduism and is considered to be pagan by many Christians, if used for the worship of God in the Church, could broaden their perspectives and also serve them to worship God in a culturally suitable manner. The very thought that the God who revealed God's self through Jesus Christ whom they worship can be worshipped using elements that are inherent in other religious traditions is capable of lifting them to another level in their spiritual lives. Though the complexity of this music culture limits its application in congregational singing; its connection with religion, its active, widespread and qualitatively equal presence all over south India, and its technical complexity, provide more scope for this music system to be studied thoroughly for use in Christian worship.

One important area in relation to Indian classical music that has not been explored systematically by the Indian Church for its liturgy is the *ragas*. *Ragas* are musical modes. There can be a maximum of 34,776 different regular *ragas* in Indian classical music of which more than 200 *ragas* are in frequent use. One of the characteristics of *raga* is that a *raga* is linked with a *rasa*. *Rasa* means a 'mood' or an 'emotion'. This implies that different moods or emotions, such as joy, grief, pity, and devotion can be evoked by singing or playing various *ragas*. This *raga-rasa* theory, like Western chords and their effects, is perceived as a scientific theory from ancient time.

This area, which has been ignored so far by the Church in India, needs to be taken up by church musicians to explore the possibilities of incorporating music composed in different *ragas*, for different occasions in the liturgy to evoke or enhance the various *rasas* (moods), which are genuine in a true Christian worship service. If the moods of a liturgy are identified and are supported by music composed in the *ragas* that corresponds to those moods; more life and beauty could be breathed into each element of worship – thereby enhancing the experience and meaning of worship to all who participate. It would also make the transitions in the liturgy smooth and appealing and restore the Eucharist in its full corporate splendour.

An initial study has been made by the researcher to develop a working direction and scheme in this regard by exploring the *ragas* (modes) of Indian classical music with a view to interpreting its *rasas* (moods) in using them as

⁵¹ It ranges from folk traditions of music that varies from region to region, to tribal, classical, semi-classical and popular music. Many people consider popular music as of secular nature, folk tradition as of an inferior kind which is not good enough to praise God, and avoid the classical tradition considering that to be satanic because of its affiliation with Hinduism; and accepts only western church music suitable for Christian worship.

background to develop musical liturgies for south India.⁵² It is to be hoped that this research will be picked up and pursued by other church musicians in order to benefit the Church more fully. This scheme would take the CSI liturgy a big leap ahead on its journey to become relevant, thereby equipping the Church also to become more relevant.

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⁵² See the unpublished doctoral dissertation "Towards the Development of an Inculturated Eucharistic Liturgy for the Church of South India: a Liturgical Experiment using the Ragas of Indian Classical Music" submitted to and accepted by the Melbourne College of Divinity, Australia. A copy is kept in the Library of the United Theological College, Bangalore.

Liturgical Studies and Liturgical Renewal¹

Anscar J. Chupungco

Springtime fittingly describes the liturgical renewal before, during, and the twenty or so years after Vatican II. Firmly grounded on historical research, theological investigation, and pastoral consciousness, the framers of the postconciliar liturgy set out to implement the decisions of the council. Across the globe local Churches experienced the flowering of liturgical worship. The noble simplicity of the revised rites and the use of the vernacular helped immensely to promote full, intelligent, active participation, which the council had declared as the primary aim of the liturgical reform.

But even before we could, with satisfaction, gather the flowers and harvest the fruits of summer, a cold wind has begun to blow on the face of the postconciliar reform. The autumn leaves are starting to fall. No less than the papal master of ceremonies, Msgr Guido Marini, announced on January 6, 2010 that there is need for a new reform of the liturgy. He intimated that the postconciliar experts did not grasp fully the meaning and intention of the liturgy constitution, which they had drafted and presented to the council fathers. He claimed that as a result, the postconciliar reform has “not always in its practical implementation found a timely and happy fulfilment”.

What are the possible implications of a reform of the postconciliar reform? What remedy does it offer for a reform that according to some Catholics has gone bad? What agenda does it put forward so that liturgical worship could be more reverent and prayerful?

The agenda is, to all appearance, an attempt to put the clock back to a half century. It seems to conveniently forget that since Vatican II, the Church has been marching with the times, acknowledging the changes in social and religious culture, and adopting new pastoral strategies. Will Latinized English make the liturgy more awesome? It will certainly sound mysterious, but will it be more prayerful? Will the silent recitation of the Eucharistic Prayer, preferably in Latin, evoke more vividly the Last Supper of Jesus? Is receiving Holy Communion on one's knees and on the tongue more reverent than receiving it standing and in the hand? Will the priestly role of mediation be reinforced by praying at the altar with the back to the assembly?

¹ A paper read on the occasion of the affiliation of the Broken Bay Institute with the University of Newcastle, Australia and the beginning of their Master in Liturgy, and used by permission of the author and the Institute.

The Constitution on the Liturgy (SC 21) wisely requires that the revision of any part of the liturgy should be preceded by a careful theological, historical, and pastoral investigation. This conciliar norm wishes to safeguard both the doctrinal content and the cultural form of the liturgy. To this end the study of liturgy should have due regard for its historical, theological, and cultural elements. In this way we will not dismiss too readily the ancient prayers and rites of the liturgy on grounds that they belong to another culture and age. Such an iconoclastic attitude can indeed impoverish the theology of the liturgy. We know that many of these ancient forms are rich in doctrine and spirituality.

A serious study of liturgy will likewise neutralize the liturgical romanticism and allegorism that holds some sectors of the postconciliar Church. The indiscriminate revival of Latin and Gregorian chant, for example, indicates that some people have not followed the historical process. It is true that the Liturgy Constitution (SC 36 and 116), given the peculiar circumstances surrounding the council, claims them as distinctive elements of the Roman liturgy. It is true that Latin and Gregorian chant still claim their rightful place in the liturgy. But to recall them as the ordinary, normal language and song of worship in parishes seems to overlook the conciliar principle of intelligent participation. The Church of Rome might have delayed the use of the vernacular, but it is part of her earlier tradition to adopt contemporary language in order to foster active participation. To revive Latin as the daily language of the liturgy, regardless of whether or not the presider and the assembly can follow the readings and prayers, disclaims "sound tradition" and obstructs what the Constitution (SC 23) calls "legitimate progress".

Vatican II's Constitution *Gaudium et Spes* makes a significant statement about the role played by culture in the life and mission of the Church. In art. 58 it declares: "The Church has existed through the centuries in varying circumstances and has utilized the resources of different cultures in her preaching to spread and explain the message of Christ, to examine and understand it more deeply, and to express it more perfectly in the liturgy and in the various aspects of the life of the faithful". In the course of two thousand years the Church has been integrating the cultural resources of every nation in order to evangelize, to theologize, and to celebrate in the liturgy the mystery of her faith.

The writings of scholars like A. Baumstark, E. Bishop, G. Dix, L. Duchesne, J. Jungmann, and M. Righetti, among several others, drew attention to the cultural underpinning of Christian worship. Thanks to their scholarship, we can now affirm that Christian worship, both in language and rites, is so inextricably tied to culture that it is not possible to study it, much less celebrate it, outside the

cultural context. This cultural consciousness engendered a new approach to the study of liturgy. Liturgical rites and symbols that once upon a time had been interpreted from a purely allegorical perspective began to be explained as historical and cultural realities.

Neglecting the study of liturgy in its historical and cultural realities can result in theological mishaps. When infant confirmation became the normal practice after the sixth century, the kiss of peace that the bishop gave to the newly confirmed adult was, for some reason, revised to a slight fatherly pat on the cheek of the child. By the thirteenth century in France and Germany the gesture had evolved into a slap similar to what a man received when he was vested as a knight. Consequently confirmation wound up as the sacrament that enlisted children as soldiers of Christ. The passage from kiss to slap with the shift of emphasis from the Pentecostal outpouring of the Holy Spirit to a military sacrament is one of the misfortunes of sacramental theology.

The historical and cultural approach to the liturgy had a strong impact on the shaping of the Constitution on the Liturgy. The council addressed the issue of liturgical renewal in the light, not only of theology and pastoral concern, but also of culture. Arts. 34, 37-40, 50, and the entire chapter on sacraments and sacramentals as well as the chapters on music and liturgical furnishings dwell on the relationship between liturgy and culture. Art. 34 is a good example. Although it does not explicitly say "Roman culture", it names its patterns when it says: "The rites should be marked by a noble simplicity; they should be short, clear, and unencumbered by useless repetitions". It describes the classical form of liturgy that integrated Roman sobriety and practical sense. The council envisioned a type of liturgy that was marked by noble simplicity and clarity. It wanted a liturgy that the people could easily follow. In sharp contrast is the attempt to revive, at the expense of active participation, the medieval usage that was espoused by the Tridentine rite and to retrieve eagerly the liturgical paraphernalia that had been deposited in museums as historical artifacts.

According to the Liturgy Constitution the study of liturgy has three chief orientations, namely theological, historical, and pastoral. They often overlap and are, in any case, mutually inclusive. The theology of the liturgy is drawn best from the liturgical books, namely the prayers, readings, and introductory notes. The famous axiom *lex orandi, lex credendi* (the rule of prayer is the rule of faith) is enshrined in the liturgical books of the Church. Being catechetical and doctrinal in nature, the liturgy has an amazing capacity to explain to us what it is all about. Theologizing about liturgy apart from the liturgical books could become an exercise in theological hallucination. At best, it encourages

the allegorical understanding of the liturgy, which incidentally was a favorite pastime of the clergy during the Middle Ages.

The aim of history, on the other hand, is to uncover the circumstances and factors that led to the theological thinking on the liturgy and the Church's liturgical discipline. In this connection we affirm that *historia docet*. History is a teacher that points out models to be imitated and warns about mistakes to be avoided. The study of history is not for archeological interest only, but also for a better understanding of the process of ritual development. We know that the revision of liturgical books after the council was supported by solid historical data. Might not the absence of a historical mind frame be one reason why we still witness the tenacity to hold fast to liturgical forms discarded by the conciliar reform, especially on the part of conservative movements that challenge the postconciliar liturgy, if not the conciliar decision? History is liberating, but alas those who do not learn from it are indeed "bound to repeat its mistakes".

Lastly, pastoral liturgy is grounded in history or sound liturgical tradition, in the solid theology of the liturgy, and in what the Constitution (SC 23) calls "the experience derived from recent liturgical reforms and from indults conceded to various places". Students of liturgy should be aware of recent developments, including recent documents from the Congregation for Divine Worship that are becoming increasingly perplexing. Students should be equipped with a critical mind that allows them to weigh the theological, historical, and pastoral value of new norms and directives, though always in the spirit of ecclesial obedience.

Everything in history has its own justification, though not necessarily a lasting and universal value. Not every text in the liturgical books, not every rite and symbol from the past, and not every feast in the calendar has perennial significance for the life of the Church. The reform of the Roman missal wanted by the Constitution (SC 50) eliminated much of the medieval textual and ritual accretions that only served to blur the meaning and purpose of the Mass. Some prayer formulas, though venerable in age, needed to be modified in order to be more contemporary. The ill-fated Instruction "Comme le prévoit" of 1969 admits that "sometimes the meaning of a text can no longer be understood, either because it is contrary to modern Christian ideas (as in *terrena despicere* or *ut inimicos sanctae Ecclesiae humiliare digneris*) or because it has less relevance today (as in some phrases intended to combat Arianism) or because it no longer expresses the true original meaning as in some obsolete forms of Lenten penance". The Instruction was the handbook for liturgical translation in the Church until the appearance of *Liturgiam authenticam* in 2001.

The student should know how to critique liturgical developments in the light of Vatican II's liturgical principles, like the central position of the paschal mystery, the place of God's word, active participation with all this implies (use of the vernacular, congregational singing, lay ministry), and the ecclesial dimension of the sacraments and sacramentals. These constitute the guiding principles to decide whether things are liturgically acceptable or not.

Culture plays a crucial role in the study of liturgy, if such a study is to serve the cause of Vatican II's liturgical reform. Students of liturgy are required to own a fair amount of sensitivity to the cultural components of the liturgy and to their local culture and traditions. Familiarity with the notion of culture is a prerequisite to the study of liturgy. Culture in this context can be defined in terms of its values, patterns, and institutions. Time constraint does not allow us to address here these elements of culture. We cannot underrate the place and role of culture in the liturgy.

It is regrettable that today the word "inculturation" is spoken in some Church quarters in whispers and muffled voice. In reality the Liturgy Constitution devotes four long articles to it (arts.37-40). Although documents coming from across the Tiber River give lip service to inculturation, their definition of it as formal correspondence rather than dynamic equivalence effectively dismisses it. Inculturation by definition uses dynamic equivalence to re-translate the liturgical books in the historical, socio-cultural, and religious situation of the local Church. Of course, if not done according to rules, dynamic equivalence can be doctrinally risky. Formal correspondence, on the other hand, is considered doctrinally safe, because it is a word-for-word translation, but the result, such as the Latinized English prayers, misses the target of intelligibility and is on the whole linguistically awkward and clumsy.

Have autumn and winter prematurely settled in the liturgical landscape of Vatican II? After over four decades of conciliar reform the Church is now experiencing the cold chill of winter brought about by contrasting ideas of what the liturgy is and how it should be celebrated. Obviously this kind of tension could be a healthy sign that the interest in the liturgy has not abated. However, after the council we are not free to propound our views on what the liturgy is all about outside the principles it has established firmly in the Constitution on the Liturgy. There are surely instances of postconciliar implementation that are debatable, but we should be careful to distinguish them from the conciliar principles, especially the full, active participation of all God's people in the liturgy.

The foregoing reflections aimed to pinpoint the cause of the malaise. There are groups, and their number grows with each passing day, that move with decisive step toward the rightist view of things. Any change in the liturgy causes irritation, if not outright disenchantment with the reform. Often they find refuge in preconiliar forms, which they revive as quickly as they discard the new. This paper tried to trace the cause, which seems to be the absence of an historical and cultural approach to the liturgy or, in a word, the inability to fuse together the two basic concepts of Vatican II's liturgical renewal, namely: sound tradition and legitimate progress.

Sound tradition and legitimate progress are the two key phrases that perfectly express the program of liturgical reform envisaged by Vatican II. Progress is built on tradition, while tradition sustains and critiques progress. It is necessary for the students of liturgy to review history, study the theology of the liturgy, be familiar with culture, and be imbued with pastoral zeal for the Church. One lesson we learn from history is that Rome was not built in a day, and that it took almost four hundred years for the Roman Church to develop its own liturgy. The long and short of it is that liturgical reform requires serious academic work, not mere romantic attachments to the past that close the eyes to the reality of the present time. The drive for legitimate progress makes us run toward the realization of Vatican II's liturgical reform, but we should not run as if we did not carry on our shoulders the weight, both heavy and precious, of sound tradition. Liturgical reform is both sound tradition and legitimate progress, not sound tradition alone, but legitimate progress as well.

That in all things God may be glorified.

John Calvin and Liturgy

Ian Breward

The Cambridge Companion to John Calvin (2004) has no section on worship. That is odd, given that it was one of Calvin's most regular activities. Study of his contributions to liturgy and his general writings underline how deeply he felt about the corrupting additions to the medieval mass and the need to return to apostolic practice.¹

Study of the interaction of Calvin's theological commitment and liturgical activity can throw important light on his influence in 16th century Europe, as well as in the present. His conversion, vividly described in his introduction to his commentary on the Psalms, changed his views on what was authentically Christian. To begin with, that did not lead him to comment in detail on the changes which needed to be made in the Mass, but once he began to serve as a pastor in Geneva, he had to reflect on the issues of liturgy and build on the brief comments on worship, which he had made in the 1536 edition of the *Institutes*. He wanted the Lord's Supper celebrated weekly, as well as having the authority to exclude those whom he deemed unprepared or unworthy. That was too much for the Genevan City Councils. He and Farel² went into exile elsewhere in 1538, rather than compromise.

In Strasbourg, where Calvin took charge of a French refugee congregation, the City Council granted them permission only for a monthly celebration of the Supper, which was considered normal in parish churches, for fear of cheapening its sacredness. Weekly masses were held in the cathedral. The Latin Mass had been directly translated into German by Diebold Schwartz in 1524, with many familiar features retained. There was no provision for a sermon to begin with, but important changes were made. The offertory was excised, as was anything that reflected the medieval understanding of eucharistic sacrifice. The service was said audibly, communion was in both kinds, the congregation joined in the general confession, and the canon was retained. Consecration was achieved by adding the words of institution to the eucharistic prayer. Gradually the service was simplified and parts deemed to be incompatible with the

¹ The following are useful resources. J. M. Barkly, *The worship of the Reformed Church*, (1966); D. Foxgrover, (ed) *Calvin studies*, (1998); *The legacy of John Calvin*, (2000); R. M. Kingdon, 'The Genevan revolution in public worship.' In *Princeton Seminary Bulletin*, 20 (1999):264-80; H. Old, 'John Calvin and the prophetic criticism of worship.' In J. H. Leith, (ed) *Calvin studies*, III, 1986; J. Rice and R. Huffstatter, *Reformed worship*, (2001) B. Thompson, (ed) *Liturgies of the Western Church*, (1962); L. Vischer, (ed) *Worship in Reformed Churches*, (2003). I have used the J.T. McNeill edition of John Calvin, *Institutes of the Christian Religion*, 2 vols, (1961).

² Guillaume Farel (1489-1656) introduced the Reformation at Neuchâtel in 1530, and in Geneva in 1535. He is responsible for procuring Calvin for service in Geneva. He was a powerful preacher, and something of a theological firebrand. (Ed.)

Scriptures were deleted. The basic 'shape' of the liturgy was, however, retained. For Calvin, when he arrived as an exile in 1538, it was essential that Christians obeyed only what the Scriptures commanded. That regulative principle had very important consequences for the content of the liturgy. In contrast, Luther allowed whatever was not contrary to Scripture, which permitted a much more traditional service.

Calvin learned his worship from the ground up. He had no formal priestly education and appears never to have been ordained. He was already widely read in the Fathers and noted the principles by which they ordered worship. Bucer also influenced him greatly, for he had been steadily modifying the worship of the church in Strasbourg between 1526 and 39. The alterations of 1537 were especially important. In addition to numerous changes in the order, such as placing the Creed after the sermon, Bucer introduced a choice of prayers, renamed the 'altar' the 'table', instructed the minister to face west and moved the table forward so that the presiding minister could be better heard. Later, the service was conducted from the pulpit, for the same reason.

The introduction of a wide range of psalms, sung by the congregation instead of a choir, did much to restore congregational participation, as well as connecting personal piety with public worship. The psalms, sung in course twice a year, sustained people in tribulation, enhanced their thanksgiving for divine blessings and helped Christians to discern God's will in a sinful world.

Bucer's vernacular service included

- a psalm
- confession and absolution
- introit
- *Kyrie*
- *Gloria*;
- Collect for illumination
- psalm
- epistle
- *Alleluia*
- gospel (read in course)
- sermon.

Then came an exhortation on right reception;

- Apostles' Creed
- preparation of the elements
- bidding to private prayer
- *Sursum corda*
- preface

Sanctus

Benedictus

prayer of consecration, including intercessions

post-communion prayer

Aaronic blessing

dismissal and a final psalm.³

On Sundays when the Lord's Supper was not permitted, the service omitted the eucharistic section of the liturgy and became the mass for the catechumens, or ante-communion. It opened with a scripture sentence;

then came confession and absolution

psalm

Kyrie

Gloria

collect for illumination

psalm

gospel

sermon

creed

intercessions and Lord's Prayer

psalm

Aaronic blessing and dismissal.

Calvin adapted this Strasbourg liturgy in his translation, *La Maniere de faire prières aux églises francoyses* (1539), as well as translating some psalms into French towards the end of the year. Though no copy of the first edition has survived, later editions, such as that of 1542, clearly reflected Bucer's liturgy. There is no reason to suspect that later editions changed the contents of the first. It is vital to note that Calvin's liturgy had a living connection with the worship of the early church, which he and Bucer valued highly. Calvin aimed to make the Lord's Supper the normative service, in which preaching and celebration were kept in their apostolic proportions. Calvin was insistent on the importance of adoration, so that the Lord's Supper had to be celebrated with thanksgiving. In turn that was linked with the commemorative aspect of the Supper, and the offering of self. The Supper was not simply a memorial, as Zwingli maintained.

Christ was truly, but mysteriously present to those who participated with faith. "We eat Christ's flesh in believing, because it is made ours by faith, and this eating is the result and effect of faith." (*Inst.* IV.17.5) He had earlier argued that, God has received us, into his family, to hold us not only as servants, but as

³ For the texts of Bucer and Calvin's great prayers, see W.D. Maxwell, *Liturgical portions of the Geneva Service Book*, 188ff. For the complete services see Bard Thompson, *op. cit.*, 160-81.

sons. Thereafter to fulfil the duties of a most excellent Father concerned for his offspring, he undertakes also to nourish us throughout the course of our life. And not content with this alone, he has willed, by giving us his pledge, to assure us of this continuing liberality. To this end, therefore, he has, through the hand of his only begotten Son, given to his church another sacrament, that is, a spiritual banquet wherein Christ attests himself to be the living bread, on which our souls feed unto true and blessed immortality. (*Inst* IV.17.1)

For Calvin, the offering of gratitude was quite different from propitiation of God, in order to obtain forgiveness. The death of Christ was once for all, needing no repetition. All in the congregation were united in purity and inspired to live in peace and concord in the one body, for Christians cannot dissent from others, without dissenting from Christ. The moral implications of worship were highlighted by singing the Decalogue in metre, with the *Kyrie* following each command. Our duty, he insisted, was simply to receive from Christ the fruits of his once for all sacrifice.

Godly souls can gather great assurance and delight from this Sacrament; in it they have a witness of our growth into one body of Christ such that whatever is his may be called ours. As a consequence, we may dare assure ourselves that eternal life, of which he is the heir, is ours; and that the Kingdom of Heaven, into which he has already entered, can be no more cut off from us than from him; again, that we cannot be condemned for our sins, from whose guilt he has absolved us, since he willed to take them upon himself as if they were his own. This is the wonderful exchange, which, out of his measureless benevolence, he has made with us; that, becoming Son of Man with us, he has made us sons of God with him; that, by his descent to earth, he has prepared an ascent to heaven for us; that, by taking on our mortality, he has conferred his immortality upon us; that, receiving our poverty unto himself, he has transferred his wealth to us; that, taking the weight of our iniquity upon himself (which oppressed us), he has clothed us with his righteousness. (*Inst*. 1V.17.2)

Such a gift was to be taken with thanksgiving, in mutual sacramental participation. Believers needed to come adequately prepared and, therefore, the Consistory, composed of ministers and elders, had a duty to ensure that people were reconciled to one another and were not living in open scandal. Elders therefore had the responsibility of examining all would-be participants, to ensure that they did not profane the sacrament. Such a communal emphasis

meant that God was not dishonoured and that people did not deprive themselves of the benefits of celebrating the Lord's Supper, by fearing that they were unworthy.

God did not consecrate ministers to offer a eucharistic sacrifice, but authorized them to distribute a sacred feast based upon the Word. The right administration of the sacrament, therefore, cannot stand apart from the Word. "Whether we are to be confirmed in faith, or exercised in confession, or aroused to duty, there is need of preaching." (*Inst.* IV.17.39) For that, we give a sacrifice of praise and mutual service, in prayer and in our calling. The Supper points us to Jesus' cross and resurrection, so that we are assured that, whatever iniquity remains in us, God does not cease to regard and accept us as righteous. Equally, the sacrament signs and seals to us the reality of Christ's presence, even though he is absent in body, for his flesh gives us life. This was a great mystery, which Calvin was willing only to define in terms of faith and the presence of the Holy Spirit in each believer and in the Church.

Congregations, in Calvin's time, led by cantors, greatly enjoyed singing psalms, to tunes were simple to learn. Some are still sung today, such as those by Louis Bourgeois and Claude Goudimel. Unlike Luther, who composed many splendid hymns, Calvin believed that psalms were the normative Christian praise and rejected the use of hymns. The complete psalter was translated, with help from authors like the poet Marot, by 1562, with 125 tunes. Additions to the psalms, for Calvin, were needless and organs were likewise not needed. In addition, church interiors were significantly altered, so that the sovereignty of the Word was made plain. Murals were whitewashed over, statues and pictures were removed. Communion vessels of precious metal were replaced by their everyday equivalents and the table covered with a simple white cloth. Sitting down or standing round the table to receive the bread and wine underlined that the Lord's Supper was a shared meal, not a performance by the priest.

Calvin wore an academic gown and bands, not priestly vestments, to lead services, thereby underlining the importance of preaching. Elders assisted in the distribution of the elements. Saints days were abolished and Sunday was regarded not as the only holy day, but a day set aside for worship and rest from daily work. Every minute was holy and appropriate for prayer and worship. This re-ordering of sacred time was enormously important for the Reformed churches. Worship on Wednesday morning in Geneva was a time for repentance, thanksgiving and intercession. It was a further reminder that worship includes serving God in the here and now of one's vocation and caring for one's neighbours, whether near or distant. Reformed worship in the

Calvinist tradition therefore had a strong emphasis on ethics and social responsibility.

When Calvin returned to Geneva in 1541, he published his Strasbourg liturgy as *La forme des prières* in 1542.⁴ It contained a few modifications and simplifications, which underlined the centrality of the Word, for “the right administering of the Sacrament cannot stand apart from the Word.” (*Inst.* IV.17.39) He omitted absolution, replacing it with assurance of pardon, and placed the words of institution before the consecration prayer, in order to underline how the sacrament was warranted by the Word. Proclamation of the Word was the foundation for justification and sanctification, nourishing the mystical union with Christ, through which believers grew further towards the divine purpose for their lives, where the Word must be obeyed in its totality.

His 1542 liturgy was as follows:-

- Scripture sentence
- confession of sins and prayer for pardon
- metrical psalm
- collect for illumination
- scripture reading
- sermon
- collection of alms
- intercessions
- Lord’s Prayer
- Apostles’ Creed sung while elements were prepared
- words of institution
- exhortation
- consecration prayer
- fraction and delivery
- communion while Scriptures were read
- post-communion collect
- Aaronic blessing.

The tone of these services was cerebral and penitential.⁵ Calvin believed that this order assured believers of their justification, enabled them to confess their faith and express appropriate thanksgiving, all in accord with the manner of administration in the church of the apostles and fathers. His discussion of the Lord’s Supper was highly polemical, as he sought to remove all papalist misunderstandings of the Scriptures. He did not fully realize that hope, for the Genevan Councils rejected his plea for weekly communion, insisting that a

⁴ See Thompson, *op.cit.*, 190 ff.

⁵ *ibid.*, 222-24 for examples of this in the prayers. For parallels in other liturgies, see Maxwell, *op. cit.*, 51 ff.

quarterly celebration was enough. He continued to protest for the rest of his life at this departure from the authority of the New Testament and the practice of the early church. An initial shortage of pastors and the desire to ensure that all communicants were duly examined made weekly celebrations impractical.

Calvin preached several times a week, using a few verses from the Biblical book being read in course, so that the congregation would grow in their understanding of living out their vocation. On Sundays he preached from the New Testament and the Psalms, and from the Old Testament during the week. Sometimes he would spend up to a year on the longer books of the Bible. Such exposition underlined the inseparability of preaching the Word and celebration of the sacraments, which is fundamental to the Reformed liturgical heritage. When the Lord's Supper was not observed, those parts relating to the consecration and communion were left out. This meant that the preaching service often came popularly to be regarded as the norm.⁶

The sermons of Calvin are slowly being published and they enable us to appreciate better the themes which recurred in his preaching and how they complemented the sacraments. Because they were not carefully revised like Calvin's other publications, they lack the polish of his other writings and have repetitious passages. Like most preachers, he had his off-days, but mostly the sermons are still readable and incisive. Calvin was not a showy preacher, but he impressed his hearers by the authority, clarity and logic of his exposition and its application to their situation. Sometimes that meant that influential citizens stood up and contradicted him during his sermon. He was reluctant for the sermons to be published, arguing they were intended for a particular congregation in a particular time and place. We can be thankful, however, that the scribes who took them down did not accept that position.

Calvin did not speak in a condescending manner to the congregation, but made it clear that he was also a sinner, subject to the same constraints as his people and encouraged them to make the biblical promises their own. For those familiar with the services conducted by his successors, it can be hard to realize what a dramatic change a service focussed on the Word must have seemed to those used to the performance of the Mass and its dramatic impact. It took people some time to learn how to *hear* the Word and to move away from a focus on priestly performance and to hearing and obedience. Taking the Word seriously, marked a dramatic change of priorities from the medieval concern for precise priestly observation of all the ceremonial details of liturgy.

⁶ For this service, see Maxwell, op. cit., 85 ff.

The Consistory,⁷ which dealt with discipline, heard a number of cases of inattention to sermons or misbehaviour in its early years. Some members of the congregation continued to say their private prayers, as they had during mass, even during the sermon. The questions asked of such people would embarrass many moderns, for Genevans were quizzed on what the sermon was about, what Bible passage it was based on and who the preacher was. That was more difficult than might be imagined, given that there were preaching services every weekday, plus special prayer services on Wednesday morning. Work did not commence till after the service, which all citizens were encouraged to attend. There were up to 8 services a Sunday, plus catechetical services in the afternoon. When people claimed that they had not understood the sermon, the Consistory suggested that they should attend more often. The Consistory also rebuked ministers, including Calvin, for being too direct in their comments to congregations, reminding ministers that they did not have the last word in defining Christian behaviour through their sermons. Those tensions were aggravated by the fact that ministers were all highly educated French refugees, who were seen by some influential Genevans as unsympathetic to local custom.

Calvin also reformed the services, drafted by others, for baptism, marriage, ordination and burial.⁸ Prayers at the graveside were forbidden, though a short service back in the church was permissible. This was an opportunity for the minister to speak about the hope of resurrection and related topics. Laying on of hands was omitted from the ordination service. Calvin modified the baptismal rites drawn up by Farel and Bucer. These began with an appropriate biblical text, then the parents were asked a question about their desire to have their child ingrafted into the Kingdom of Christ, followed by an exhortation and exposition. Then came a prayer for grace and for the reception of the child into the Kingdom, concluding with the Lord's Prayer. A question followed about wishing the child to be baptized, followed by the Apostles' Creed and another exhortation, before the actual baptism occurred and the child was declared a member of Christ. All non-scriptural elements were excised, as were exorcisms. Parents or godparents were not required to confess their faith, for the child was believed to be a member of the covenant of grace. The service normally took place during regular worship and could only be performed by a minister.

Baptism was an entry into union with Christ, who was himself baptized as a sign of obedience to God. It was a pledge of union with Christ, entrance into his church and a sign of forgiveness, for the ritual of baptism performed what it

⁷ Calvin introduced a *Consistoire* in 1541 as a court to try ecclesiastical offences, and to act as the church's disciplinary or pastoral authority in Geneva. It was made up of all pastors and twelve elders. (Ed.)

⁸ See Maxwell, *op.cit.*, 104 ff and 144 ff. for examples of such reforms.

represented and summoned the baptized to forsake the world. "Our faith receives from baptism the advantage of its sure testimony that we are not only engrafted into the death and life of Christ, but so united to Christ himself that we become sharers in all his blessings." (*Inst.* IV.15.12)

Those baptized were adopted, reconciled to the Father, restored to his continuing favour and consecrated to God's service through the work of the Holy Spirit, who makes us new creatures for the rest of our life. Thus sharing Christ's death, all Christians share his resurrection and live as pilgrims in a foreign land. God's favours to his people were extended to their children, according to their age. Calvin did not use a rite of confirmation, for he rejected the belief that confirmation completed baptism.

In Calvin's Geneva, word, sacraments and prayer were completed by fellowship, expressed in almsgiving and care for the needy, for worship of God and service of neighbour which were inseparable for Calvin. Daily prayers were provided in the liturgy and catechism. Some were for individuals, others were for families, for the home was a little church. The collections of prayers were a reminder that Christians were to pray without ceasing. While liturgy could remain external, mutual love and service of the needy were evidence that liturgy was grounded in the reality of God's presence, for there was no God-free zone. Calvin drew extensively on the prophetic critique of any worship, which was unconnected with justice and mercy. Calvin taught that we cannot appease or satisfy God with our deeds or ceremonies. Calvin, along with prophets like Amos, worshipped the God who said, "I hate, I despise your festivals. And I take no delight in your solemn assemblies" (Amos 5.21), when they were separated from justice and righteousness.

Nor, for Calvin, was worship a place to express creativity in new forms. Christians are to worship according to the Word, as part of their obedience of faith, in recognizing God's activity and being open to his heavenly wisdom. This was not private religious feeling, but a recognition of the appropriate union between outward forms of liturgy and the inward adoration of the heart amongst the royal priesthood of all believers. The simplicity in worship, on which Calvin was so insistent, stemmed from his conviction that it was only such worship, which did justice to God's majesty. Edifying additives were needless. True worship must be founded on revealed knowledge of God. Calvin's vision of right worship was inspired by the prophetic Hebrew understanding of pure and sincere offering of oneself to God. The sacrifices required by God were praise and thanksgiving, which were foreshadowed by animal and other sacrifices. Without moral obedience they were worthless. Church buildings must ensure

that the preached Word was audible, with nothing to distract attention from its proclamation, and the Lord's table must be visible to all.

The impact of Calvin's teaching on every other aspect of the Christian faith enhanced his teaching on liturgy. That was further reinforced by the quality of worship experienced by students from all over Europe and the relation between governance and ministry in Geneva. His preaching embodied the authority of the Word in the life of the church. His followers carried that model into many parts of Europe, even if they did not always succeed in commending it with the same power as Calvin. In other parts of Switzerland, in France, the Netherlands, Poland, Germany, the Austro-Hungarian Empire, and especially in Scotland and England, Calvin's model of liturgy was very influential, though there were many local variations.

The churches in the modern Reformed family, which are Calvin's heirs, may not want to copy every aspect of his liturgical teaching and practice today. In times when liturgical individualism is strong, experiment and creativity lauded and liturgical ignorance widespread, attention to the biblical and theological principles underlying Calvin's practice is sorely needed. Fresh attention to the teaching of the Word on worship is needed, rather than selective implementation of what seems culturally apposite, especially the move from liturgical to informal styles of worship and significant changes in language, such as the pleas for inclusive terminology.

While ecumenical lectionaries have justifiably undermined the selection of texts from which to repeat platitudes, the churches have never been in more need of systematic exposition of the Scriptures in a liturgical framework, which itself is grounded on the order of the Gospel, not on the preferences of the leaders of worship. If re-examination of Calvin's understanding of liturgy helps to achieve that, then God be praised.

Obituary

Father Gregory Manly CP – an ecumenical appreciation



Fr Gregory Manly CP died in Melbourne on 9 February 2010. He was born in Dublin in 1920, professed in the Passionist congregation in 1943 and ordained in 1950. A Mass of Thanksgiving was celebrated at Holy Cross in Templestowe under the leadership of several of his Passionist brothers; the homily was preached by Fr Tom McDonough and a eulogy given by Fr Tony Egar. He was within three weeks of his ninetieth birthday.

His Catholic friends will remember him in various roles in his own Church since his coming to Australia in 1960, just as the impact of the Second Vatican Council was beginning to be felt. He began teaching in the Passionist house St Paul's at Glen Osmond, and then to Holy Cross in Melbourne from 1964. He was a teacher and consultant also for many years at the Assumption Institute. In 1984, he went as chaplain to St Joseph's convent in Hawthorn East and later to Burwood. The last years have been a peaceful journey towards an end he knew he was approaching, which he accepted and welcomed.

I met him through the Ecumenical Liturgical Centre in Melbourne, directed by his friend, the late Rev. Dr Harold Leatherland. Greg was really a co-founder; he was a member of the Melbourne 'Studia Liturgica' group which preceded the centre, an ecumenical group of clergy who met regularly to discuss liturgical questions arising through the newly-published journal of that name. He appears as a regular lecturer from the first *Newsletter* (June 1970) where he is also named as a member of the Council, the Passionist Community being a 'corporate member'. A year later he reports on his tour of Europe and the USA, including his conversations with Père Gelineau and other liturgical stars of the era. I remember attending lectures on church architecture, and on the liturgy of the 'new' eucharist, with the emphasis on creating community and prayer, themes which he develops in later talks. His book *At the Table of the Lord* (Spectrum, 1973) is reviewed in the Newsletter for that year. His courses were always lively and meticulously prepared. Greg was later President of the Centre's Council.

Without doubt, one of his – and our – greatest blessings was his friendship with Sr Anneliese Reinhard, a Missionary Sister of the Sacred Heart, who had come from her native Germany in 1958, bringing her experience in novice formation, pastoral counselling and spiritual direction. Fr Tom McDonough has said that Sr Anneliese ‘brought him out of his head and introduced him to his heart’, and the heart was what he then brought to his liturgical formation. I had the privilege in 1984 of launching their book *The Art of Praying Liturgy* (Melbourne: Spectrum). It is a deeply personal book, and opens the hearts of readers to the centre of the eucharistic liturgy and the eucharistic experience. I for one have never forgotten their teaching as I have stood at the Lord’s Table amongst the People of God. The book needs urgent re-reading in the light of the present mood in Rome. I remember Greg explaining how he had been trained to ‘say Mass’ in seminary, and what a revolution – or a radical return – the rites of Paul VI were.

Greg delivered the Austin James Lecture, the centre’s major public event, on two occasions. The first, in 1977, was entitled ‘Liturgical Formation – a praying need’. He proposed moving beyond the study of the liturgy (historically, comparatively, theologically) to the formation of the people of God *in* the liturgy, and he describes the method on which he and Sr Anneliese and others had been working in the previous four or five years. He acknowledges that *talking* about the method is very much a second-best. Looking at the liturgical changes in the period following Vatican 2, he asks whether there has been concomitant deepening of people’s prayer – for surely ‘liturgy is *people praying*’? Liturgy is not ‘the choir singing, nor the preacher preaching, nor the minister leading’. The Constitution on the Liturgy of the Vatican Council was stressing *participation*, which was not just keeping the people busy! The praying community needs to be *receptive* (not active, not passive) in the liturgy in order that their prayer arises from the centre of their being. They need to *respond* to what is going on. Then they ‘externalize’ this in symbolic activity, fundamentally in eating bread and drinking wine. He goes on to spell out some of the ways in which all this might happen, including the acquiring of the necessary skills *in the congregation*.

A favourite passage, which I have quoted many times, is this:

Whether you might be making out a roster of singers, or ordering new gowns for the choir, looking at new music, or packing your bags for a three year study of the history of the Gelasian Sacramentary [and he adds, a sentence or so later: taking up the collection!], no matter what you do, it has one ultimate end, and that is to help people pray. And everything that is done in a

liturgical rite can be there only for the purpose of helping people to pray better.

This is a profound and beautiful lecture, constantly turning to practical situations, and drawing on a lifetime of observant pastoral ministry.

In 1981, he consciously built on his 1977 lecture with 'The Person in Worship', subtitled 'The Inter-relation between human development and participation in liturgy'. It is more of an attempt to analyse the malaise in participation in liturgy in the Roman Catholic rites of the time. It is in significant part a report on the further work Sr Anneliese and himself in terms of the study of 'stages' of human development, then much in vogue. He shows how vital it is to help the contemporary church within its culture to move from expressed needs for psychological experience of a personal kind to affirming that the church is 'I-as-We'. One senses at the end a certain doubt that the Church will achieve this kind of revolution involved in liturgical renewal.

Greg directed all his energy and spirit into creating a praying Church, and surely he was right to do so; the liturgy which so occupies those who read this journal is surely more than the completion of a canonical task, more than a reading of the Church's words, more than fulfilling people's duty; it is, to take John Wesley's description of the eucharist and applying it generally, 'a converting ordinance'. And when all the busyness of being a teacher, spiritual companion and active priest was concluded, he gave himself fully to gentle contemplation and to a range of friendships. It was an encouragement for me to share an ecumenical liturgical journey with Fr Gregory, and I thank God for him.

Robert Gribben



AUSTRALIAN ACADEMY OF LITURGY

THE ACADEMY'S 2011 NATIONAL CONFERENCE

17 - 20 January
Trinity College, University of Melbourne, Parkville

Theme: **WORSHIP IN SMALL CONGREGATIONS**
(with or without the presence of an ordained person.)

The growing number of small congregations within all the denominations represented in the Academy presents significant challenges for the leadership of worship and the celebration of the sacraments, both now and into the future.

KEYNOTE SPEAKERS

Rev. Dr Gerard Kelly, President of the Catholic Institute of Sydney will deliver the keynote address on Tuesday morning and will offer a theological and ecclesiological framework for our reflection on the major theme.

Pastor Ross Neville, Rural Consultant for Evangelism and Mission with the NSW Uniting Church Board of Mission, will offer the keynote address on Wednesday morning and provide an overview of the current situation and how the challenges involved can best be addressed.

The Tuesday night public lecture will be delivered by Fr (Dr) David Orr OSB., from the Benedictine Community in Sydney, a longtime member of the Academy. David will focus in his address on the priesthood of the people of God.

There will be ample opportunity to engage in conversation with our speakers, and with each other, in the context of the Conference.

Registration by 15 December: <http://www.liturgy.org.au> or
Academy Secretary: Ms Elizabeth Harrington, GPO Box 282, Brisbane Qld 4001
Email: harringtone@litcom.net.au

News from the Chapters

New South Wales

Meetings 2nd Thursday every two months; about 10 – 12 members at each meeting, nearly always from Sydney area.

While our recent discussion has been around the implications of the new translation of the Roman Missal in the Catholic tradition, over the next meetings we will be looking at issues around the theme of the next AAL Conference: Worship in Small Congregations. We begin at our May meeting with David Orr's recent work on the Priesthood of the Faithful.

John Bunyan, an active and faithful member of the Chapter is celebrating his 50th Anniversary of Ordination this year. Our thanks, prayer, loving wishes and blessings surround him in his celebrations.

Sr Monica Barlow RSJ, convenor

Queensland

The Queensland Chapter of the AAL meets every two months and an average of ten members participate in *convivium*, discussion and mutual support over two hours. Fortified with good wine, a wonderful selection of cheeses and other tasty (and healthy) morsels we share recent liturgical experiences and encounters as well as news from the worshipping life of members' respective communions. Our most recent meeting was held on Easter Tuesday and we discussed the liturgies of the three days of Easter, especially the place of the Easter fire on the night of the Easter Vigil.

John Francis Fitz-Herbert on behalf of Inari Thiel, convenor

Western Australian Chapter

Following the launch of the book *Christian Worship in Australia* (edited by Stephen Burns and Anita Monro) at the Societas Liturgica Congress in Sydney last year, the WA Chapter has taken the opportunity to read and discuss various sections of the book. It is proving to be a worthwhile exercise. Russell Hardiman is working hard on producing a timeline for canonisation in a timely way for the canonisation of Australia's first saint in October this year. Angela McCarthy is writing up her recent study trip to Italy where the works of Giotto, Duccio and Fra Angelico came under scrutiny in relation to John 20:11-18. And we particularly look forward to Angela Gorman (née Bendotti) delivering her first baby in the near future.

Dr Angela McCarthy, convenor

Recent Studies

Catholic Theological Union in Chicago is the largest Roman Catholic School of Theology and Ministry in the United States of America. I have recently returned to Brisbane after spending the last several years participating in the Ecumenical Doctor of Ministry programme with a concentration (major field of study) in liturgy. Between 2008 and 2010 I have been privileged to study alongside committed Christian ministers from many communions, women and men, lay and ordained, and from so many cultural contexts of the globe. There are another three concentrations in this doctoral programme in addition to liturgy: cross-cultural ministry, educating for witness and spirituality.

All of the peer work involved colleagues from across the concentrations, and helped to make the study and reflection a wonderfully experience, rich in diversity. CTU's multi-disciplinary approach to the partners in practical theology - culture, tradition and experience - has been tremendously insightful. Participants in each concentration learn methodologies applicable to their concentration, and I recognized that this focus on methods has addressed a gap in my ongoing learning. I am currently completing a thesis-project provisionally entitled: *Saying 'Sorry' to Indigenous Australians: implications for Roman Catholic Liturgy*. The topics of reconciliation, first peoples, post-colonial studies and ritual have come together for me in this focus, following the national apology to the stolen generations, their families and kin on 13 February 2008. The director of the thesis-project is Dr Richard McCarron PhD, my academic advisor is Professor Edward Foley, Capuchin, and my indigenous advisor is Aunty Joan Hendriks, one of the Minjerribah Moorgumpin Elders in Council from North Stradbroke Island and a Catholic leader in Queensland.

John Francis Fitz-Herbert, New Farm, Queensland.

Book reviews:

Graham Hughes, *Worship as Meaning. A Liturgical Theology for Late Modernity*. Cambridge Studies in Christian Doctrine. Cambridge: Cambridge University Press, 2003.

This is an intensely personal book in at least two ways. In his Introduction Hughes states: “ ... [this] has from the beginning been my own quest, my own question. I have wanted to know as well as I could how, in this age of Christian belief, we might ‘make sense’ of ... the ritual acts of Christians assembled in worship”. (p.8) It is also personal in the sense that there is an unusually high degree of self-consciousness in the text. One is very aware of Hughes’ presence; he is anxious to disclose his own thought processes and to draw the reader’s attention to the development of his argument. And the argument is a densely woven tapestry of threads from an extraordinary range of scholarly sources. The following summary in no way does justice to the breadth and depth of this deeply philosophical study.

The central thesis of this challenging work is deceptively simple: worshippers are active players in the game of meaningful worship. Mid-way through the book Hughes describes his leading questions as: “*when* may we say that a liturgical event has been ‘meaningful’? *How* does such an event ‘make sense’ for its participants? And *whose* meanings are we talking about?” (p.134). In worship as in other spheres of human activity, “people can only make meaning from the meanings which are ‘available’ to them” (p.17). So the key issue is how people whose available meanings are shaped by a world unsympathetic to religious belief can engage with a liturgy that offers meanings of other kinds. This question launches Hughes into a wide-ranging survey of 20th century “theories of meaning”: how the dominant schools of thought up to the 1960s - the analytic, the idealist, and the linguistic - yielded to Derrida’s deconstructionism and the emerging discipline of semiotics, in which field the American philosopher Charles Sanders Peirce is the author’s favoured theorist. What Hughes is looking for is, in Charles Taylor’s terms, the theory that offers the “Best Account” of the issues (p.34). He decries the dualism of modern thought “constructed on the basis of paired antitheses” (p.60) and argues for a dialectic in which meaning emerges both from the “play of both identity *and* difference” (p.61) and from the combination of “both ‘making’ and ‘finding’” meaning. (p.63)

For Peirce, Hughes explains, a sign “is not a single entity, but consists fundamentally in a relationship of three things” (p.97), ie the thing itself, what it stands for, and the act of interpreting. In an oft-repeated quote from Peirce, “It

seems a strange thing that a sign should leave its interpreter to supply a part of its meaning". (p.98) The role of the subject as interpreter is fundamental to the whole argument of Hughes' book. Returning to Pierce, "signs ... are more or less identifiable as icons, indices or symbols". (p.139) An icon could be something like a photograph or painting in which there is a similarity "between the sign vehicle and the object of which it is the sign" (p.140); an index is a sign where there is an immediate connection between the two, e.g. when there is "a knock on the door, telling us directly that there is someone outside who desires entrance" (p.141); a symbol is a sign which has merely a conventional connection, such as a red traffic light and having to stop.

Hughes explores the application of this threefold categorization to liturgy, paying fullest attention to the role of iconic signs in liturgy. If "every act of worship assumes or represents some sort of 'virtual frontier' across which the divine-human transaction is undertaken, then *"iconic signs invite us to imagine how things are in the presence of God"*. (pp.148, 151) As well as having implications for liturgical space and direction and for temporal progression, iconic signs invite "abduction", ie a logic of "imaginative speculation" which enables the worshipper to suppose "that *this might really be* how it is with 'God's space'". (p.170) Indexical signs in worship depend on there being a direct connection between the sign and its object, eg a blessing and the manner in which it is offered by the preside. For there to be proper congruence, "leaders *must themselves be worshippers"*. (p.175) The "symbolic dimension of the signs" of liturgy serves to *interpret* and *discipline* the experience of the boundary between ourselves and "the otherness which is 'God'". (pp.176-77) These three dimensions of sign are all operative in a worship service. Also contributing to its meaning are the *texts*, the *performance*, the *space*, the *music*, the *ordering* of the service, the *experience of the divine*, and the *assembly*. Drawing on case studies by Martin Stringer, Hughes argues that liturgical meanings emerge from the interaction between the meanings "*proposed* in the liturgies and those *brought* to these by the worshippers". (pp. 209-10)

In his penultimate chapter Hughes deals more explicitly with the challenge facing the Christian worshipper to "*comprehend* ('grasp together' into a meaningful whole) the world of meanings irreducibly part of a worship service and the world in which these same worshippers must negotiate the joys and perils of being human ... " (p.221). To do this is to engage in "the task of liturgical theology". (p.222) Hughes sketches out three distinct approaches to this task. One he calls "church theology" (represented principally by Roman Catholic and Orthodox writers); this is characterized by the naïve assumption that liturgical meanings are more or less self-evident, independent of the meanings brought by worshippers. Another he identifies with "evangelical

Christianity” which with some degree of cognitive dissonance defines itself in opposition to contemporary culture yet freely employs the tools of modernity in worship. The third approach is that of “mainline Protestantism” which so embraces and espouses modernity that it leaves no room for the mystery of the “other”.

Finally Hughes attempts “to say how *God* can make sense for people formed within later modern religious disenchantment”. (p.255) This can occur in a two-stage process of “experiencing limit”, then bringing this experience to expression in terms particular to a Christian tradition. In the author’s words, “It is in the joining of *religious experience* to *doctrinal conviction* that liturgical meaning is effected. That will be my thesis”. (p.258) Limit experiences may be forced on one or may be undertaken voluntarily. Either way, experiences that take us to “the edge” of what is safe and familiar, “involve a powerful intensification of otherwise familiar matters”, “regularly yield what are perceptibly religious ... effects”, and “serve to reveal a quality of vulnerability”. (p.264) Hughes thus cites Aidan Kavanagh’s provocative statement with approval: “[L]iturgy leads regularly to the edge of chaos, and from this regular flirt with doom comes a theology different from any other”. (p.275)

What is critical is to establish a criterion by which limit experiences can be classified as religious. For Hughes, this is “*otherness* or *difference* - notably the alterity inherent in any Christian confession of God as Creator, Redeemer and life-giving Spirit ... “ (p.281). Alterity is inherent in what Ninian Smart called the “vocative dimension” of worship, echoing Luther’s dictum “Our dear Lord himself speaks with us in his holy Word and in reply we speak with him through prayer and praise”. (p.282) But if liturgy takes one to the edge of the known, “how may the unknown, the unknowable be *addressed*”? (p.286) Only, Hughes argues, by the adoption of an “assumed naïveté”. This is the stance taken by those who know themselves to be late moderns, who are aware that “*none* of our images [of the Other] will coincide with reality” but who are willing to explore the limits and encounter alterity, and to play with identity and difference in a “wager” of faith. (p.291)

In his summing up Hughes has this to say: “When the signs of worship are effective, people will certainly know that here has been proposed a radical alternative to the mundanity of competing world views. They will have been offered the ‘freedom to pray and to contemplate’ ... they are here offered a ‘sanctuary of meaning’, they are invited to stand on the threshold of the Kingdom ... because for a brief moment ... they, as a worshipping people, have glimpsed the ‘bright mystery’ by which our lives are surrounded”. (p.299)

This is not a book for beginners. It is closely argued and presumes familiarity with 20th century philosophical discourse and theories of meaning. Its importance lies in its sustained attempt to bring these theories into deep conversation with the praxis of Christian worship. There is much to wrestle with and much to appreciate. Reading the book as a Roman Catholic I would have liked to see more adequate recognition of the work of sacramental theologians such as Louis-Marie Chauvet and Kenan Osborne who have sought to re-think the established Catholic tradition in the light of late or post-modernity. This deficiency is reflected in Hughes' negative assessment of what he calls the "church theology" approach to liturgical meaning.

With this major piece of scholarship Hughes has done a great service for liturgical theologians and serious students of liturgy. Along the way he has offered much food for thought for liturgical practitioners: participants, presiders, planners. If it is fair to say that a good proportion of this constituency would not be equipped to master the subtleties and complexities of Hughes' book, then one might make a case for a complementary work that focuses more on the practical implications of the thesis rather than its philosophical underpinnings. Having laboured so long and hard and with such passion to produce this work, Hughes may well feel that is someone else's task. He has certainly blessed us with this book.

Tom Knowles

Benedict XVI, *Sacramentum Caritatis: Post-Synodal Apostolic Exhortation* (Strathfield: St Pauls, 2007) ISBN 978 1 921032 37 0

This most recent teaching document from the Bishop of Rome concerns "the Eucharist as the source and summit of the Church's life and mission". It is of particular interest to liturgists because it takes liturgy as a theological resource. The text was written after the Synod of Bishops (October 2-23, 2005), and footnotes refer to the 'Propositions' concluded by the 'Synod Fathers'. As well as the many scriptural references, it also takes up classic passages from Augustine of Hippo, the Constitutions of the Second Vatican Council, and addresses by Benedict XVI.

As an Anglican, albeit one engaged in official dialogue with the Roman Catholic Church, I read this text to some degree as a relative 'outsider', with particularly sensitivity to doctrinal and ecumenical issues. For Roman Catholic readers, however, it is a teaching to be weighed carefully and digested. Reviewing such a text raises issues of what it is appropriate to note. Two preliminary comments should relate to all readers, however:

- a) First, there is much less non-inclusive language than in earlier documents of this kind: ‘men and women’ are mostly used when either gender is meant, with ‘man’ used consistently for corporate humanity. (Priests and bishops are ‘he’ of course.)
- b) Secondly, the theological emphasis centres on the ‘paschal mystery’ of Christ’s saving passion, resurrection and ascension, experienced in the Eucharist primarily through *reception* of the sacred elements as the means of encounter with the reality of the *personal* presence of Jesus Christ. Stress on Christ’s loving, life-giving ‘presence’ far outweighs reference to Eucharist as ‘sacrifice’ in the sense that Protestants generally understand Rome to hold. Indeed, ‘memorial of Christ’s passion’ is the most common expression used for the latter, one scarcely unfamiliar to the ears of prayer-book Anglicans! This Exhortation draws on the steady work of ecumenical engagement in which Rome has taken the major initiative since Vatican II, to the benefit of all.

But this review focuses on the liturgical aspect of the text, which falls into three sections.

Part I, The Eucharist: a Mystery to be Believed, moves from trinitarian doctrine, through Christology (where the words ‘This is the Lamb of God’ receive attention, and the ‘radical change’ involved in transfiguration is illustrated with reference to ‘nuclear fission’!), a strong section on the role of the Spirit (especially in relation to transubstantiation), and a short discussion of ‘Eucharist and the Church’ (with a brief recognition of ecumenical issues) to a long section on ‘Eucharist and the Sacraments’. Commentary is made on each sacrament (as Rome views them) in turn, mixing theological, pastoral and liturgical concerns in a way that blends ‘traditional’ insights with modern insights and contexts. Part I concludes with brief sections on ‘Eucharist and Eschatology’, and ‘Eucharist and the Blessed Virgin Mary’ (using language that reads ‘oddly’ to this reviewer).

Part II, The Eucharist: a Mystery to be Celebrated, opens by pointing up the divine *beauty* at the heart of true worship (noting the striking contrast between Ps 45(44).3 and Is 53.2). A consistent emphasis is placed on *Christ* as the ‘subject’ of the liturgy, which is “essentially an *actio Dei* which draws us into Christ through the Holy Spirit” – a most welcome emphasis from an ecumenical perspective. ‘*Ars celebrandi*’ walks the reader through the role of the bishop, texts, art, song and structure in the rite, followed by more extended reflections on the ministry of the Word, the offertory, eucharistic prayer (again stressing the role of the Spirit), the peace (with a footnote raising the possibility of this taking place at the offertory – another welcome ecumenical note), distribution

and dismissal. *'Actuosa Participatio'* then takes up participation (especially 'interior'): by the assembly, priest, and non-Catholic Christians. The growing role of visual media is noted: 'visual images can represent reality, but they do not actually reproduce it' – words that Reformed Christians would welcome, but how might Orthodox? Special mention is made of the sick, disabled, mentally handicapped, and prisoners. A brief section on 'Large celebrations' includes encouragement for the use of Latin prayers (and Gregorian chant) in international gatherings. Part II closes with 'Adoration and Eucharistic Devotion': as they say, 'the pope is a Catholic', yet what comes across is the importance of such practice being closely associated with actual celebration.

Part III: A Mystery to be Lived, was to me the richest section. Time again it returns to Romans 12.1, our 'spiritual worship' as the basis for Christian living in all its dimensions. The long and insightful discussion of Sunday stands out, together with a healthy emphasis on the inseparable relationship between liturgy and life.

Sacramentum Caritatis concludes with a brief summary, including a paragraph on Mary as 'woman of the eucharist' which made me uncomfortable, though I find it difficult to say why!

Overall, this is a welcome text, one which should assist all Christians (including those who would not accept some of its teaching) to appreciate Christ's great gift of the Eucharist to the Church. It does not 'talk down' to the reader, and is of particular interest for liturgists due to its integration of liturgy and theology in all its dimensions – spiritual, doctrinal, moral and missional. In short, *Sacramentum Caritatis* constitutes a first-class piece of liturgical theology from the heart of the Roman Catholic tradition, one which many others should benefit from hearing.

Charles Sherlock

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