

AUSTRALIAN ACADEMY OF LITURGY

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LITURGY

Volume 2 Number 4 October 1990

AUSTRALIAN ACADEMY OF LITURGY

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The annual membership fee (payable by members and associates) is \$30.00; or \$40.00 for married couples. The membership fee includes subscription to *AJL*.

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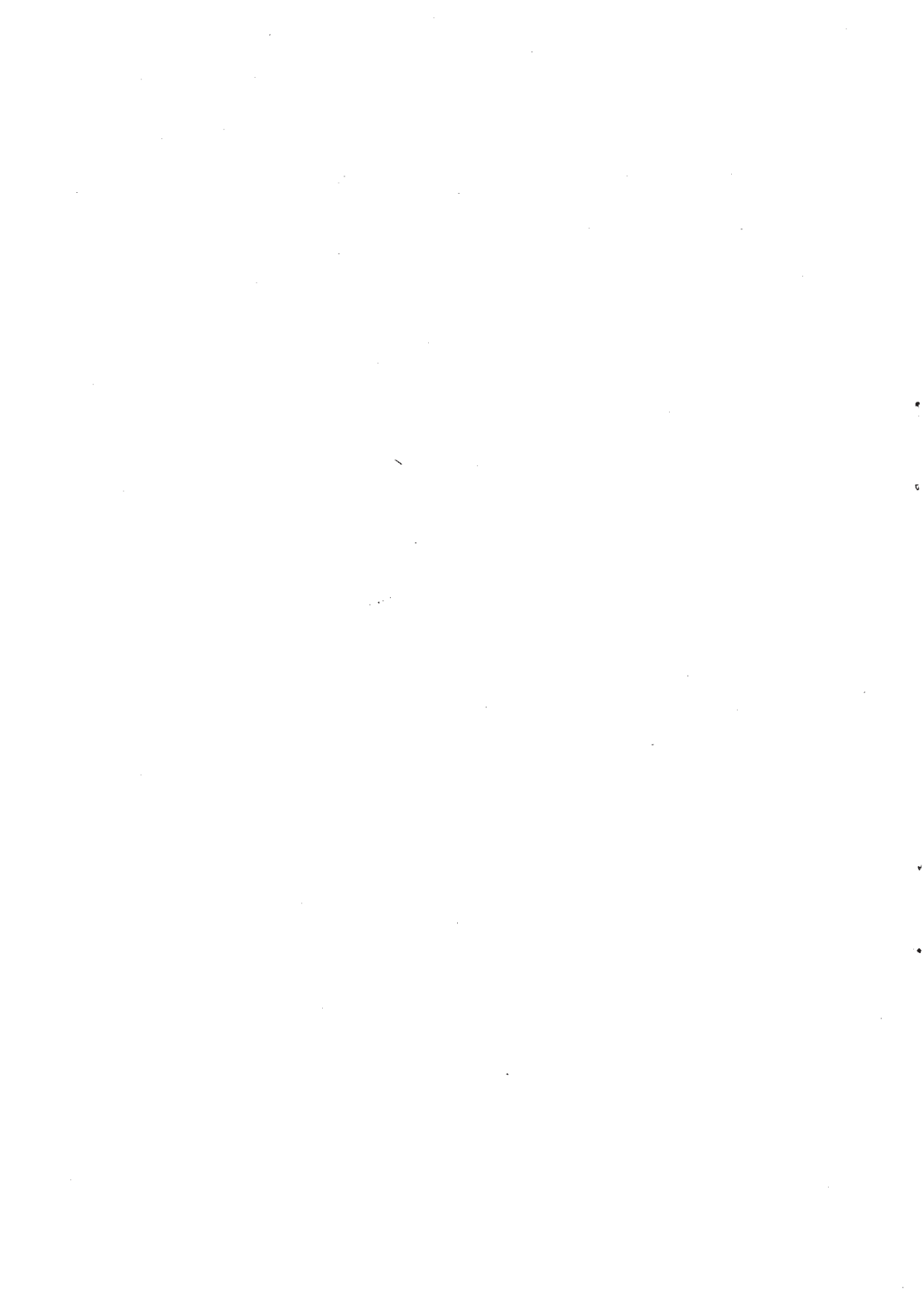
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AJL is the journal of the Australian Academy of Liturgy and exists to further the study of liturgy at a scholarly level and to comment on and provide information concerning liturgical matters with special reference to Australia.

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EDITORIAL

The principal feature in this issue of *AJL* is the marriage rite produced by the Academy. The 1990 Conference of the Academy took the form of a workshop in which members participated in producing a rite which would be appropriate for use in the marriage of people coming from different Christian traditions. The result is: *Celebrating Christian Marriage Together: an ecumenical marriage service for Australia*.

During 1989 state Chapters of the Academy had met to study a variety of questions relating to Christian marriage: comparing the marriage rites of different Christian traditions; examining the ritual structures and symbols which constitute marriage; studying the role of the Church in marriage; exploring the particular cultural and social factors which influence the celebration of marriage in Australia; focussing on the role of the minister or celebrant in Christian marriage; relating marriage to broader theological questions. This work of the Chapters was presented at the Conference in Brisbane in May 1990.

After the Conference a draft of the service was circulated to participants for further comment and suggestion. Final editorial work, in the light of the feedback, was done by the Revd Dr Tom Elich and the Revd David Pitman.

This marriage service is offered to the churches in Australia as a model and resource for celebrating Christian marriage together. It is the hope of the Academy that it will foster mutual understanding and co-operation in this important rite where so often our traditions meet. It should be noted, however, that at present the rite is simply the product of the Academy and has no official standing in any of the churches. Permission to use the rite can be given only by the appropriate authority in each of the churches.

The two articles in this issue represent the range of interest of the Academy and of *AJL*: study of the tradition and application to practice. Fr Aveling explores Bonaventure's understanding of the eucharist as miracle and banquet. The Revd Elizabeth Smith gives an account of how liturgy has been used as a resource in training for evangelism.

In previous years a large proportion of material published in *AJL* has been papers presented at the Academy's conferences. Now that conferences are being held less frequently, and not always in the form where papers are presented, this source has dried up. More material is needed and contributions from members of the Academy and others are invited. Only if material is forthcoming will *AJL* be able to continue and continue to be of use to its readers.

RWH

Beaumaris Vicarage
All Saints' Day 1990

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The Revd Canon Albert B. McPherson is Precentor of St Paul's Cathedral, Melbourne.

The Revd Elizabeth Smith is Assistant Curate in the Parish of St Stephen's Mount Waverley in the Diocese of Melbourne.

The Leatherland Fund

One of the great liturgists of Australia was Dr Harold Fulton Leatherland, sometime Principal of the Congregational theological college in Sydney and later in Melbourne. He founded the Ecumenical Liturgical Centre of Victoria, a society now absorbed into the Academy of Liturgy. He was a truly ecumenical churchman, a teacher and a scholar, a creator of liturgy. His memorial is the eucharistic prayer now found in *An Australian Prayer Book*, with the lovely couplet

You have given us this earth to care for and delight in and with its bounty
you preserve our life.

After his death in August 1977, many friends here and in Britain contributed to a fund to honour his memory; the funds were invested and are now administered by a committee set up by the Melbourne College of Divinity and the Academy (Victorian chapter).

The fund may be applied to three purposes:

1. Support of the HF Leatherland Exhibition offered annually for an essay in a liturgical field by a student of the MCD (see the announcement in the handbook of any of its Associated Teaching Institutions);

2. Donations to the Library of the Ecumenical Centre, which is now held in the Joint Theological Library at Ormond College;

3. Provision of grants to be made to those who are engaged in research in the field of liturgy, though applicants are not restricted to those preparing for a degree or a diploma. The grant may assist the carrying out of the research, its publication, or travel in connection with the research.

The monies available for this last purpose are not large; they usually amount to several hundred dollars. They have sometimes assisted people who are already overseas and wish to travel to a major liturgical seminar or conference.

Application in the first instance should be made to the Revd Robert Gribben, Victorian Council of Churches, #318/238 Flinders Street, Melbourne 3000.

Robert Gribben

Celebrating
Christian Marriage
Together

AN ECUMENICAL
MARRIAGE SERVICE
FOR AUSTRALIA

Pastoral Notes

In addition to the actual Service of Marriage, there will be other appropriate occasions for worship in a Christian marriage. Rites may be celebrated at home or in the church of one or other of the couple, both before and after the marriage.

For example, engagement may be ritualised in the family (though it should not pre-empt the public marriage commitment). Perhaps the text of Ruth 1:16ff would be a suitable scriptural text. After the marriage, there may be a blessing of the new home, and rites for anniversaries, reconciliation and renewal. Here the text of Matthew 7:24-29 may be appropriate.

Gathering Rites

The entrance procession can take various forms. The alternatives include:

1. Bride and groom together with attendants.
2. Groom and attendants followed by bride and attendants.
3. Groom, family and attendants followed by bride, family and attendants.
4. The traditional entrance of the bride on the arm of her father, a relative, or a friend.

In our society the formal entrance of both the bride and groom could be appropriate. The cultural background of the parties may also be taken into account.

The processional music and the hymn after the Opening Prayer should be chosen to express praise and thanksgiving to God, or to celebrate God's love for us, our love for God, our love for one another, or the love of husband and wife.

concludes with a section already referred to containing a few samples of musical notation for congregational participation.

It appears to me to lack some provision for civic services apart from prayers listed under Occasional prayers. These days the churches are being asked more and more for services to do with social justice, welfare and health issues, and occasions of political significance. Perhaps future revisions could remedy this omission.

Albert McPherson

Thanksgiving for the Birth of a Child

I find the inclusion of a service for this slightly confusing. The rubric stresses that the service must not on any account be confused with baptism, but then suggests it may precede or follow baptism though not at the font. There seems more justification for such a service when baptism for one reason or another is postponed altogether. The rite includes a prayer for thanksgiving after delivery which is perhaps the only remnant in the office from the old Churching of Women service.

Episcopal Services

Blessing of Oil

The preliminary essay traces the history of blessing oil for anointing the sick and the early practice of its use in baptism as a sign of being sealed with the Holy Spirit. Anointing, it notes, is a carry-over from the practices of Judaism. Although the rite mentions the appropriateness of clergy gathering with their bishop on Maundy Thursday it allows for the service to be held on other days not necessarily in Holy Week, but perhaps such an occasion as the Diocesan Synod. The rite is a simplified treatment of the Apostolic Tradition of Hippolytus.

Confirmation, Reception, Re-affirmation

A form is provided for occasions when these are used apart from baptism.

Ordinal

Forms for bishop, priest, and deacon are all under the title of 'Ordination'. The actual moment of the laying on of hands in all three instances is called 'consecration' and so sidesteps the old arrangement of Consecration, Ordination, and Making with no satisfactory explanation of what is actually meant by the use of separate terms. Rubrics allow for vesting in eucharistic vesture if desired and suggest concelebration as the normal procedure.

Extras

A section provides for parish prayers on certain occasions such as anniversary or dedication. There are some thirty three prayers provided for special occasions and a section of home prayers. The Psalter is based on that of the Episcopal Church of the USA and gives helpful instructions on methods of reading and singing the psalms. The Alternative Services Book

Suitable processional music includes:

Bridal March: from '*Lohengrin*': Wagner

Wedding March: from '*A Midsummer Night's Dream*': Mendelssohn

Trumpet Voluntary: Jeremiah Clark

Trumpet Tune: Purcell

Toccata in F from 5th Organ Symphony: Widor

Water Music (Finale): Handel

'*Nun Danket alle Gott*': Karg-Elert.

Suitable hymns from *The Australian Hymn Book* include:

- 3 All creatures of our God and King
- 10 All people that on earth do dwell
- 310 Come down, O love divine
- 311 Come, gracious Spirit, heavenly dove
- 513 Eternal Ruler of the ceaseless round
- 510 Father, hear the prayer we offer
- 77 For the beauty of the earth
- 42 From all who dwell below the skies
- 456 God be in my head
- 495 Happy the home that welcomes you, Lord Jesus
- 504 In heavenly love abiding
- 365 Jesus, united by thy grace
- 492 Lead us, heavenly Father, lead us
- 546 Lord of all hopefulness
- 148 Love divine, all loves excelling
- 537 May the mind of Christ my Saviour
- 14 Now thank we all our God
- 566 O God, from whom mankind derives its name
- 312 O Holy Spirit, Lord of Grace
- 125 O Jesus, King most wonderful
- 526 O Perfect Love, all human thought transcending
- 117 Our God, be gracious unto us
- 68 Praise, my soul, the king of heaven
- 28 Praise to the Lord, the Almighty
- 16 The Lord's my shepherd, I'll not want

All of these resources are traditional in nature. No doubt there is a wide range of contemporary Christian songs and music that is also suitable. Caution should be exercised to ensure that such choices are appropriate for the occasion.

Service of the Word

The bride and groom should be seated in a position which makes it clear that they are listening to the Word. They may be seated with the attendants in the front seat of the assembled people.

Readings may be chosen from the following list:

Old Testament

Genesis 1:26-28, 31

Genesis 2:18-24

Song of Songs 2:10-14 and 8:6-7

Psalm

Where possible the psalm is sung. If musical versions of these psalms cannot be found, other psalms with musical settings are given in *The Australian Hymn Book*, numbers 95-101.

Psalm 128 (127): Happy are those who fear the Lord.

Psalm 37:3-6 (36:3-6): The Lord is kind and merciful.

Psalm 66 (67): The earth is full of the goodness of the Lord.

Epistle

Ephesians 3:14f

I John 4:7-16 or 11-16

Colossians 3:12-17

Gospel

Matthew 5:1-10

John 2:1-11

John 15:9-17 or 12-17

Pastoral Offices

Marriage

There is a rubric forbidding a minister to marry anyone if neither person has been baptised, and if only one is baptised then the matter has to be referred to the bishop. The form of marriage is set out presuming that it will be within the context of the eucharist, but provision is made for marriages that occur without a eucharist. The rite accords fairly closely to the second rite of AAPB.

Ministry to the Sick

A full rite of ministry is provided with indications of where it may be used in parts as circumstances require or dictate. The laying on of hands and anointing is included, and communion may either be celebrated or be from the reserved sacrament.

Ministry at the Time of Death

An entire sequel has been provided here from grave illness through to death and funeral, and gives a very extensive foundation for true pastoral ministry. There are prayers for those approaching death, at the point of death, after death with family and friends.

The rite obviously envisages a sequel of events that need to be properly supported by the church's liturgy—grieving family and friends, prayers at home when visiting the bereaved, prayers in the presence of the deceased, leading into the funeral rites proper.

The preliminary essay makes a salient point that some modern liturgists in their resurrection emphasis can go overboard and entirely fail to provide for the intense feeling of loss and grief that family and friends experience. It urges that expressions of faith and hope leave room for the radical sense of anxiety and loss which the mourners know. At the same time the rite stresses the valuable element of thanksgiving to be noted at this time.

This essay is one of the best in the book, noting the ancient influences that still form mortuary rites, even the pagan hangovers that persist. Like many experiences in human life, death and its attendant observances are of far older celebration and ritual than that of the Christian church. Universalism cannot be discounted even in particular liturgies. The rite provides generously for the whole cycle of dying, death, funeral, and the final committal of the remains. A note of local colour is the rite that provides for a funeral service where inclement weather prevents the interment taking place. A far cry from the sunburnt country.

section concludes with forms for the reconciliation of a penitent, stressing the inviolability of secrecy in the confession for the confessor. This rite emphasises the corporate nature of absolution and the formula (including a question concerning the forgiveness of others by the penitent) declares that absolution is by Christ from the Father and through human ministry.

The Eucharist

Much of the revision here has recognisable elements with other recent revisions and indeed follows the guidelines provided by the 1958 and 1968 Lambeth Conferences. Texts for the common are from ICET.

The entrance rite is brief but coherent (unlike the muddle of AAPB). There are six eucharistic prayers provided. Prayer 1 is a new composition in the tradition of the Apostolic Constitutions. Prayer 2 is modelled on the Apostolic Tradition of Hippolytus, a foundation for eucharistic prayer in many revisions. Prayer 3 is the Prayer B of the Episcopal Church of the United States. Prayer 4 is modelled on Prayer C of the same church, with a particular emphasis on creation. Prayer 5 is a new composition intended for a simple sung text with refrains and, therefore, suitable for children's worship. Prayer 6 comes from an unofficial ecumenical committee of Roman Catholic, Episcopal, Presbyterian, Lutheran, and Methodist scholars. It is modelled on St Basil of Caesarea with its strong Eastern tradition.

Permission is given for the Apostles' Creed to be used in place of the Nicene Creed. There are 8 variant forms for the Breaking of Bread, extensive provision of proper prefaces and common anthems. A separate form of eucharist is provided in the language of the Book of Common Prayer 1962.

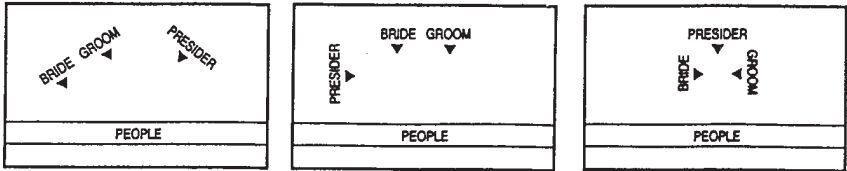
The Propers for the year are set out with commendable clarity. They follow the present three-year cycle, allowing for the fact that this is not completely settled or accepted as yet. The daily services follow the two-year cycle. Propers contain an Introit Sentence, Collect, Readings with Psalm and congregational refrain, a Prayer over the Gifts, an indication of the Proper Preface, a Prayer after Communion.

The Holy Week services occur not as a separate section but within the layout for the whole year. The focal points of Palm Sunday being the palms and the procession; Maundy Thursday emphasising the foot-washing and the institution of the eucharist; Good Friday the veneration of the cross; Easter Eve the great Vigil, being paschal fire, initiation, light, and the Easter eucharist.

Rite of Marriage

Invitation

After the invitation, the bridal party – or at least the bride and groom – move to a position where they can face the assembly, so they can exchange their vows in full view of the witnessing Church. The presiding minister also takes up a position from which both the couple and the assembly may be addressed. This arrangement will vary according to the liturgical space. Some possibilities are indicated in the following diagrams:



If the bride wears a veil covering her face, this is lifted back once the couple are in place.

If the presiding minister calls the people to prayer in the form of a song, a short invocation may be chosen from the list of hymns given above. For example, *O Holy Spirit, Lord of Grace* (AHB 312) would be particularly appropriate.

Exchange of Vows

For the exchange of vows, bride and groom turn to face one another and join their right hands. Since in their consent the couple are pledging themselves to one another, it is preferable that they speak the vows by heart. A microphone may be needed to ensure the vows are heard by the whole assembly.

Giving of Ring(s)

The importance attached to the giving of rings varies in different Christian traditions. Therefore in some circumstances a couple may take the option of omitting the exchange of rings. This gesture may also take different cultural forms such as the Indian custom of giving the *tali*.

Proclamation of the Marriage

Music for the doxology is found in *The Australian Hymn Book* (no. 573).

Sometimes additional symbols or gestures may be appropriate in celebrating the rite of Christian marriage. These may give expression to a particular religious tradition to which bride and groom belong, or more frequently may reflect a particular cultural tradition. In this way, the lighting of candles, the giving of coins, the veiling of the couple or their crowning may find their place in the rite after the proclamation of the marriage and before the nuptial blessing.

Nuptial Blessing

Music for the Aaronic Blessing is found in *The Australian Hymn Book* (no. 573).

Eucharist

It is very appropriate that, where possible, the marriage be celebrated in the context of the Eucharist. However, after careful consultation, it may well be more sensitive to forego the celebration of the Eucharist if some of the wedding guests will feel excluded.

Concluding Rites

Intercessions

The intercessions generally are led by a family member or friend but are introduced and concluded by the presiding minister. With a slight adaptation of words the bride and groom may pray these prayers themselves.

Wedding Procession

Prior to the wedding party leaving the church, the bride and groom may be presented to the people as husband and wife. This may also be the best time to present the couple with their copy of the certificate.

NOTE:

In the rite that follows, texts in bold type are sung or spoken by the whole assembly.

Compared with Australia this arrangement reflects that the season of Christmas/Epiphany is not hampered by high summer and the annual holiday exit. The nomination of Sundays in ordinary time is now Sundays after Pentecost, reflecting not only ancient usage but that the church now lives on 'in the Spirit' There are several minor alterations – eg. the combining of St Peter and St Paul on 29 June, whilst each apostle is given his own celebration: the Confession of Peter on 18 January and the Conversion of Paul on 25 January. Several of the saints observed are rightly of local importance.

The Divine Office

A pertinent question is raised here, 'who are the divine offices for?'. Whilst some traditions within the church stress the purposes as being primarily clerical, even mainly monastic, other traditions look to an urban faith tradition, where stable civilisation produced the opportunity for regular daily worship. There is certainly a strong claim that in Anglicanism the intention is that the offices are for the whole church. Whether that has been or still is successful is a matter for debate. The offices here provided suggest greater flexibility in their use, giving, for example, a much wider selection of canticles and greater freedom in their usage. The present structure outlined succeeds in offering a framework that enriches public prayer and praise and at the same time gives ample material for private use. A Penitential Rite, Prayers at Midday, a Service of Light, a Saturday Vigil of the Resurrection, supplement the regular forms for morning and evening prayer. No less than 27 canticles are set out for use, together with 16 litanies and various forms of intercessions.

Baptism

The sacrament of baptism is set forth as the only form of initiation, complete and entire, whether for children or those of adult years. The sacrament is stressed as being 'into community' as well as a matter of individual formation and grace, and therefore its performance always belongs in the public sphere unless for very special circumstances.

Confirmation of baptismal vows at a later age, reception into the church either from another denomination or after a period of lapse, re-affirmation (rather than renewal) of vows, are all regarded as various modes of response to the original baptism. Baptism is the primary context for all forms of renewal or recommitment.

Provision is made during the rite for symbolism not only of water, but for anointing with or without chrism, and the giving of light. The baptismal

under the auspices of the Doctrine and Worship Committee. This essay first makes an important statement that reform of liturgy is not part of a current craze, something which has happened only in modern times, but rather a phenomenon that is rooted in the gospel tradition itself, with its reforming and re-interpreting edge.

Secondly, the essay reminds us that true liturgical continuity always goes in tension with liturgical change, even the Book of Common Prayer has never really been used exactly as its original authors intended. Whilst paying tribute to the Cranmerian language, the Alternative Services unequivocally declare that the purpose of liturgy is not to preserve particular forms of English address, but to enable a community to pray, and that demands struggling with the vernacular.

Music, with words and gestures, is the very stuff of liturgy. The Alternative Services assumes that the use of music is not always essential for worship, especially of an informal kind, but nevertheless stresses the ancient and rich heritage of music in the Judeo-Christian faith, a heritage that is not to be taken lightly, and one which is not just of the past but of the present as well. To supplement the importance of music there is an appendix of musical settings, extending from traditional usages into contemporary.

This introductory essay sets the pattern for similar essays before all the main sections of the book. Most of them contain excellent treatment of facts to do with the history and interpretation of liturgy and provide valuable information.

The Calendar

The outline of the calendar establishes firmly the current trend for liturgical observances in the Christian year now widely kept throughout the Anglican Communion. There are seven principal feasts – Easter, Ascension, Pentecost, Trinity, All Saints, Christmas, and Epiphany. This counters some ‘avant garde’ liturgists with their present predilection of abandoning observance of the Ascension, otherwise there is little difference from other books. In addition nine other feasts can take precedence of a Sunday, though the importance of Sunday as the feast of the Lord is maintained. Among these major feasts are the Visitation, Holy Cross, St Joseph, the Beheading of John the Baptist (as well as his nativity on 24 June), St Mary the Virgin, none of these being yet accorded major feast status in the Australian Prayer Book.

Epiphany is treated as an entire season of whatever length, leading directly into Ash Wednesday, and abandoning the pre-Lenten season entirely.

An Ecumenical Marriage Service for Australia

OUTLINE

GATHERING RITES

1. Procession
2. Greeting
3. Welcome
4. Statement of Purpose
5. Statement of Intention
6. Affirmation by Family and Friends
7. Opening Prayer
8. Hymn

SERVICE OF THE WORD

9. Scripture Readings
10. Homily

RITE OF MARRIAGE

11. Invitation
12. Exchange of Vows
13. Giving of Ring(s)
14. Proclamation of the Marriage
15. Nuptial Blessing
16. Sign of Peace

CONCLUDING RITES

17. Prayers of Intercession
18. Lord's Prayer
19. Signing the Register
20. Blessing and Dismissal
21. Wedding Procession

An Ecumenical Marriage Service for Australia

Gathering Rites

1. PROCESSION

The people stand as the wedding party enters. Suitable processional music is played.

2. GREETING

The presiding minister greets the people.

The grace of our Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit be with you all.

And also with you.

or

Grace to you and peace from God the Father and the Lord Jesus Christ.

Amen.

or

The Lord be with you.

And also with you.

3. WELCOME

The presiding minister welcomes the people in these or similar words.

It is Christ's gift and prayer that his body, the Church, be one. We acknowledge that different traditions are represented at this celebration: we have all come together with joy to witness the marriage of N & N,

BCP one-year lectionary? Surveys show that the BCP one-year lectionary is in use hardly anywhere in Australia.

As well as these main sections, there are other resources like a table of commemorations for other Christian faithfuls, Jewish forebears, and others who have contributed to the human story over the centuries from many cultures and religious backgrounds. One can hardly imagine Sophocles and the Greek dramatists (30 January) being commemorated in many Anglican churches at all, let alone in those in which the BCP is in regular use (notably in the Diocese of Sydney)!

Circle of the Southland is intended for interest to Australian churchpeople and Anglicans in particular. It is this reviewer's opinion that that interest will be limited to a few students, the devotees of the Book of Common Prayer, and perhaps as a resource for BCP revision, should such happen in this country. As far as the Anglican Church is concerned, it seems to be headed in a very different direction.

Ron Dowling

THE BOOK OF ALTERNATIVE SERVICES OF THE ANGLICAN CHURCH OF CANADA

Anglican Book Centre, Toronto, Canada, 1985. 928pp

Recent revisions of the Canadian Prayer Book date from 1959. An important impetus was given to revision in 1971, by the decision of the General Synod of the Anglican Church of Canada to produce a prayer book where the emphasis was given to permissive forms of worship and less to mandatory forms, but with the firm intention that the flexibility and variety deemed desirable could still be contained within one common book and still be seen as common prayer and worship.

A series of experimental rites tried and tested resulted eventually in the present Book of Alternative Services published in 1985 and recently reissued. In 1980 the General Synod had decided that these Alternative Services should co-exist with the traditional services as contained in the Book of Common Prayer.

The Alternative Services Book is introduced by an excellent essay which seems too good to be attributed to a committee, but it is indeed published

BOOK REVIEWS

CIRCLE OF THE SOUTH LAND: people and passages for the
Australian year.

John Bunyan, 1989. iv + 138 pp.

*ISBN 0 9593704 5 5. \$12. Available from St John Mark Parish Bookstall,
PO Box 9, Chester Hill 2162 (Visa card, Mastercard, Bankcard accepted).*

As the Anglican Church of Australia moves towards the revision of *An Australian Prayer Book*, it seems almost ironic that the second volume of John Bunyan's *Towards An Australian Book of Common Prayer* should appear shortly after the Anglican General Synod has approved the revision of AAPB. Around the Anglican Communion it would be hard to find a revised prayer book (and there are now many) which has been as widely accepted into general use as AAPB. The irony is that these two volumes are offered by the author to be an alternative to modern liturgical revision. The volumes contain most of the 1662 Book of Common Prayer in the language of that book, but with the contents modestly revised, and in some cases, mildly updated.

This present volume, *Circle of the Southland*, has three main sections. Firstly there is a revision of the BCP Calendar to provide more flexibility and 'a more practical table of feasts and holy days'. As there is no real rationale provided with the calendar it is difficult for a reviewer to comment on the success or otherwise of this revision. Many of the insights of modern calendrical revision have been included as regards the sanctoral cycle, but the temporal cycle seems to have remained completely unaffected by the revisions of the last 25 years. For example, this calendar would still maintain the 'gesima' Sundays (described by Bunyan as 'Little Lent'). Surely this has been a confusion of seasonal distinction if ever there was one!

The second section of the book contains collects (prayers for the day) for the Sundays and major feast days of the year. The BCP collect has often been revised and many of these have been redrafted quite felicitously. Second, or even third, prayers for each occasion have also been provided. These are uneven.

The final major section is a complete redrafting of the Sunday lectionary. This reviewer admires Bunyan's stamina in this undertaking. But why, when the three-year cycle is now so widely used, try an extensive revision of the

who come from the ...and ...traditions. May this marriage we celebrate be a sign of the holy mystery of Christ's love for the whole Church.

Assisting me today is... I am ...

We welcome you in the name of Christ our one Lord.

4. STATEMENT OF PURPOSE

The presiding minister or another minister uses these or similar words.

We gather today in this place to celebrate the love of God present in the lives of N & N. God gave us the example of love in the life, death and resurrection of Jesus, a life given for us. In giving themselves to each other in marriage, N & N reflect the mystery of God's love, made present to us in Jesus. Through faith, they will grow to a deeper unity in Christ. (In the security of family life their children will grow in faith and love.) As they stand before us now to begin their married life, we pray that we may all discover God's call to love and unity.

5. STATEMENT OF INTENTION

The presiding minister asks the couple:

N & N, have you come here freely, believing that God has blessed and guided you, to give yourselves to each other in marriage?

I have.

I have.

N & N, will you love each other as husband and wife in the covenant of marriage and be faithful to each other for the rest of your lives?

I will.

I will.

6. AFFIRMATION BY FAMILY AND FRIENDS

The minister may invite the parents or other representatives of each family to stand with the bride and groom. He may ask them:

..., you have come here today to celebrate this marriage of your son and your daughter: do you give your love and blessing to them both?

We do.

A parent of each family may join the hands of the bride and groom, or give some other sign of encouragement and care.

The minister may ask the people:

You have come here as friends of N & N to witness this wedding: will you support, encourage and respect them in their marriage?

We will.

7. OPENING PRAYER

Let us pray.

A moment of silence may follow.

Loving God,
hear our prayer for N & N
who today will pledge their love for each other.
May they listen to your word and act upon it
and so build their lives on the firm foundation of Jesus Christ
who is Lord for ever and ever.

Amen.

Free prayer may be offered instead. Alternatively, other Opening Prayers may be found in the marriage rites of the various Christian traditions.

8. HYMN

A Hymn may be sung.

has a strong tradition of using drama in worship, and many members willing to participate in this style of proclamation, and this was a very valuable resource to draw on in putting the services together.

We designed our two services to move from gathering and greeting, to some de-bunking of popular but inadequate images of God, to the presentation of Gospel stories highlighting Jesus' special character and importance. After the sermon we allowed time for silent reflection on what had been said and done, and then offered people several possibilities for responding – fill in a slip of paper for follow-up contact, go to the chapel area for prayer during or after the last hymn, and so on.

We included prayer in moderation as part of the services. Choosing hymns was difficult; the musical repertoire of our parish is fairly conservative, but the dated vocabulary and syntax and music of some of our cherished hymns would only tend to confirm some of the worst fears of our guests, that nothing had changed in the church since the last time it failed their relevance test. It would seem important, therefore, to help the congregation gradually to find and learn hymns that can advance the evangelistic task in today's culture. We are beginning to realise that a parish whose strength is that it can pray the eucharist fluently and with style will have to diversify its talents somewhat, in order to provide non-eucharistic worship that directly serves the needs of evangelism.

Conclusion

We are unable to report an avalanche of conversions after using the *Person to Person* evangelism training programme, but we have made a good beginning in equipping our parishioners to share their faith. We have the theological and liturgical resources to run the programme again in the near future. We have the beginnings of a new idiom for evangelistic church services to which our people will be comfortable bringing their friends. We have a better awareness of the way our prayer book can be in itself a resource for evangelism in the hands of Anglicans who know it well, honour its roots in scripture, and use it as their standard of doctrine. We also hope that our experience may encourage other parishes to use liturgical bridges, to help Christians tell their story, articulate their faith, and pray for the extension of the reign of God in their local area.

Notes:

Person to Person is distributed in Australia by Scripture Union. The hymn *Holy Spirit, go before us*, and others, are published in *Praise the God of Grace: Hymns for Inclusive Worship*, by Elizabeth J. Smith. Enquiries about the reproduction of hymns in this book are welcome. Please contact St Stephen's Anglican Church, 383 High Street Rd, Mt Waverley 3149. Other resources given in this paper may be used free of charge, but St Stephen's parish would appreciate being notified of where and how they are used. Further resources devised to complement the *Person to Person* evangelism training programme may also be obtained by contacting the parish office.

Matthew 11.28-30 Jesus said, Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light.

Psalms 51.10 Create in me a clean heart, O God, and renew a right spirit within me.

An Australian Prayer Book p.528 I turn to Christ... I repent of my sins... I renounce evil...

5

New creation means new community,
new responsibility,
new energy for living.

Christians who are living in the new creation will be worshipping God the creator,
living simply, in harmony with the earth and each other as Jesus Christ showed how,
working for justice and peace in the world,
drawing on the Holy Spirit's power.

Micah 6.8 What does the Lord require of you? To act justly and to love mercy and to walk humbly with your God.

Ephesians 2.10 There is nothing for anyone to boast of; we are God's handiwork, created in Christ Jesus for the life of good deeds which God designed for us.

An Australian Prayer Book p. 173 May we who share Christ's body live his risen life; we who drink his cup bring life to others; we whom the Spirit lights give light to the world. Keep us in this hope that we have grasped, so we and all your children shall be free, and the whole earth live to praise your Name.

This leaflet comes to you from St Stephen's Anglican church, 383 High Street Rd, Mount Waverley.

If you would like to know more about how you can respond to the new creation that God has begun through Jesus Christ, and how the Christian faith calls people to work for justice and peace in the world, as well as bringing peace to individual people, please contact us.

4 Practising Evangelism – Bring a Guest Services

One of several ways for course members to practise their newly-acquired skills was for them to invite people along to a Sunday evening service. Obviously the sermon was a key element of such services; but because we are people for whom well-shaped worship is a powerful means of listening to God, we also wanted every part of the service to make its contribution to the task of proclamation. The parish

Service of the Word

9. SCRIPTURE READINGS

At least one reading from scripture must be used (see introduction p.5). After each reading, the reader says:

This is the Word of the Lord.

Thanks be to God.

10. HOMILY

A time of silence may precede or follow the homily.

Rite of Marriage

11. INVITATION

The presiding minister calls the couple to stand and come forward with words such as the following:

We have heard the words of Holy Scripture.
We are all called to express our love for God
and for others in both word and action.
I invite N & N to come forward now
to make their commitment to each other in marriage.

When the bride and groom are in position for the vows, the presiding minister calls the people to prayer, either in the form of a song or in words spoken by all, such as:

**Lord God, you have shown us in Jesus Christ
the perfect life of love and self-giving.
Grant to N & N
that as they enter into the relationship of marriage
your Holy Spirit may be upon them
and fill their hearts with love and peace.
We ask this through Christ our Lord. Amen.**

12. EXCHANGE OF VOWS

The groom faces the people and says:

I call upon you all to witness the promises I am about to make through which I give myself in marriage to N.

The groom then faces the bride, takes her hand(s) and says:

I, N, in the presence of God and this congregation,
take you, N, to be my wife,
to have and to hold,
from this day forward,
for better for worse,
for richer for poorer,
in sickness and in health,
to love and to cherish
as long as we both shall live.
This is my solemn vow and promise.

or

I, N, in the presence of God and this assembly,
take you, N, to be my wife.
All that I am I give to you,
and all that I have I share with you.
Whatever the future holds, through the joys and sorrows of life,
I will love you and stand by you, and be faithful to you
as long as we both shall live,
This is my solemn vow and promise.

They loose hands.

The bride faces the people and says:

I call upon you all to witness the promises I am about to make through which I give myself in marriage to N.

The bride then faces the groom, takes his hand(s) and says:

3

Yet God does not abandon the creation,
God does not give up on the human race.
God came to the rescue
in flesh and blood, in Jesus Christ,
so that a dying planet
and its half-alive inhabitants
could be part of a new creation.
Jesus Christ's death on the cross
has power to wipe out every selfish, destructive or wasteful impulse
in the human heart and mind.
Jesus Christ's resurrection,
his coming back alive from the dead,
is the beginning of the coming alive of the whole earth,
the coming alive of individual
men and women, and our communities.

John 10.10 Jesus said: I have come that they may have life, and have it to the full.

2 Corinthians 5.17 If anyone is in Christ, they are a new creation; the old has gone, the new has come!

Romans 8.21 The creation itself will be liberated from bondage to decay and brought into the glorious freedom of the children of God.

An Australian Prayer Book p. 159 Above all, we give you thanks for your Son, Jesus Christ; by the power of the Holy Spirit he was born a man and lived our common life; to you he offered his life in perfect obedience and trust; he has delivered us from our sins, brought us new life, and reconciled us to you, and to one another.

4

For the future of the earth,
and for the needs of today's
men, women and children,
everyone is called to belong
to God's new creation in Jesus Christ.
This means leaving behind our old ways of selfishness and wastefulness,
and our old bad habits
of thinking we can control God's world on our own.
We must let God re-create us,
and teach us new thinking,
new behaviour,
right ways of relating to each other and the earth.
This is our response to the God who made us,
the God we have always belonged to,
the God who is patiently waiting to make us new
through Jesus Christ.

operate with God as Creator. It also includes a fifth point, highlighting the life and worship of the church as a necessary part of our response to the good news.

The most startling innovation, however, was the inclusion of quotations from *An Australian Prayer Book* to complement the scripture quotations that seem to be *de rigueur* in this literary form. The course members felt that this document did outline the gospel in a way they could confidently use with their friends or neighbours, and we also distributed it as a Saturday morning handout in the local shopping centre.

1

God made the world,
and God made us human beings –
made everything good and beautiful,
a reflection of God's own goodness and beauty.

It took billions of years,
and a great deal of wisdom
(but, of course, God is very patient and very imaginative).
The unspoilt earth, and human beings fully alive,
show us the kind of God who is the Creator of the universe,
the God who loves everything and everyone,
the God everything and everyone belong to.

Genesis 1.31 God saw all that God had made, and it was very good.

Psalms 8.1 O Lord, our God, how majestic is your name in all the earth!

Matthew 6.26 Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they?

An Australian Prayer Book p.159 You brought the universe into being and made man and woman in your own image. You have given us this earth to care for and delight in, and with its bounty you preserve our life.

2

But so much of God's good creation has been spoilt –
polluted, wasted, exploited, ignored.
So many human beings are only half alive –
poverty, war, greed, bitterness and self-hatred
block out our vision of the God who made all things good.

Isaiah 24.4-5 The earth mourns and withers, the world languishes and withers, the exalted of the earth languish. The earth is defiled by its people; they have disobeyed the laws, violated the statutes and broken the everlasting covenant.

An Australian Prayer Book p.144 We have not loved you with our whole heart; we have not loved our neighbours as ourselves.

I, N, in the presence of God and this congregation,
take you, N, to be my husband,
to have and to hold,
from this day forward,
for better for worse,
for richer for poorer,
in sickness and in health,
to love and to cherish,
as long as we both shall live.
This is my solemn vow and promise.

or

I, N, in the presence of God and this assembly,
take you, N, to be my husband.
All that I am I give to you,
and all that I have I share with you.
Whatever the future holds, through the joys and sorrows of life,
I will love you and stand by you,
and be faithful to you
as long as we both shall live.
This is my solemn vow and promise.

They loose hands.

13. GIVING OF RING(S)

For the prayer, the rings may be placed on the presiding minister's book.

Lord God, so strong and faithful in your love for us all,
bless (the giving of) these rings.
Make them a constant reminder of your love for N & N,
and of their love for each other.
May these rings always be for them
a symbol of the vows they have just made:
through Jesus Christ our Lord.
Amen.

For the exchange of rings, the bride and groom face each other and each in turn places the ring on the partner's finger, saying:

N, I give you this ring in confirmation of my love and faithfulness, and as a symbol of the vows we have made today.

N, I receive this ring in confirmation of your love and faithfulness, and as a symbol of the vows we have made today.

If only one ring is given, the full response should be used. If two rings are exchanged, the response may be replaced with: **Amen**.

or

N, with this ring I wed you; with all that I am and all that I have, I honour you; in the name of God.

N, I receive this ring in token of our marriage; may God enable us to grow in love together.

14. PROCLAMATION OF THE MARRIAGE

The bride and groom face the people. The presiding minister speaks to the people.

“In the beginning, at the time of creation, ‘God made them male and female,’ as the scripture says. ‘And for this reason a man will leave his father and mother and unite with his wife, and the two will become one.’ So they are no longer two, but one. No one must separate, then, what God has joined together.” (Mark 10:6-9)

In the presence of God and all of us who are their witnesses, N & N have made solemn vows to each other and affirmed their love and faithfulness in the joining of their hands (and the giving of the ring(s)).

I therefore proclaim that they are now husband and wife, in the name of the Father, and of the Son, and of the Holy Spirit.

Amen.

The people may then sing the Doxology:

**Praise God, from whom all blessings flow,
praise God, all creatures here below,
praise God above, ye heavenly host,
praise Father, Son and Holy Ghost.**

Some of the difficulties for me in being an active Christian are..... but on the other hand...

What I'm aiming for in being a Christian is...

I can't leave Jesus Christ out of the picture, because...

The bible stories that say most to me are the ones about...

The Church

What I really enjoy about church on Sundays is...

What I particularly value in church membership is...

The Christians who impress me most are the ones who...

I persevere with the church because...

The part of the church service that I most strongly respond to is..., because...

My personal reactions

The thing I'd miss most, if I lost it, in my life as a Christian, would be...

I'm basically a kind of person, and I find my faith helps me in...

To me, praying means...

What I think God's asking of me at the moment is...

The best thing God has ever given me is...

The thing that scares me most about being a Christian is...

As I get older, my faith...

3 People Explaining Their Beliefs

Person to Person recommends two leaflets as summaries of the gospel: *Knowing God Personally*, and *How to Know God as Father*. These use variations on a four-point outline of the gospel. The four points are God's Character; Man's Condition; Jesus, God's Solution; and Man's Response. The first problem with this was the sexist language, so we re-wrote the printed materials in gender-inclusive language. The technology required to change the video was, however, well beyond us.

The second problem was the particular theory of the atonement used in the 'Jesus, God's Solution' section of the outline; people in our parish are simply not prepared to proclaim that Jesus was punished in our place by an angry God, whose impending judgment is still the major reason for coming to faith. The inclusive-language re-write incorporated some adjustments to the theology here, to make it more recognisable to those who have heard and hopefully will come to hear the gospel preached at St Stephen's.

But we went further. First, we encouraged course members to look at the service of Holy Communion in *An Australian Prayer Book*, and to find statements in it that could be categorised as belonging to each of the four points proposed for outlining the gospel. Then, to capitalise on the current level of community awareness of ecological issues, and to make the outline more user-friendly to the AAPB-literate trainee evangelists, I wrote a new outline of the gospel: *How to co-*

3 Holy Spirit, stay to show us
how to serve as Christ served us.
May our words of love be grounded
in love's actions, first and last.
Your good news is news of justice,
and the strong befriend the weak
in your service, till compassion
builds the peace the nations seek.
tune: Blaenwern (AHB 165 (ii))

2 People Telling Their Stories

Person to Person rightly insists that the true story of a real person can have a great effect on others, and that it is important for Christians to be able to say why they are Christian, and what their faith means to them now. *Person to Person* allows that some people will have been Christians all their life, but most of the testimonies given in the video sessions are from people who have had one kind of 'conversion' or another. But in our training groups the proportions of these categories were reversed, so that most of our people, in telling their story, could not readily divide their lives up into the expected 'before, how and after' pattern of conversion. How could we help them to express the importance of their faith to them here and now, after a lifetime of growing into it?

In another booklet we provided some detailed alternatives to the 'before, how and after' pattern; in each of these we suggested that people examine their history of attachment to the worship life of the church in order to help clarify their relationship with the God we worship. We also developed some complete-the-sentence techniques for getting people thinking. Some of these also related to the liturgy.

Sentence Starters to help you get going

God

I find I can get in touch with God by...
Times I've really needed what God has to offer include...
Knowing God gives me the opportunity to...
I'd be lost without the God who...
The world needs to know God because...
The bottom line about God is...
Something I've discovered about God recently is...

Jesus and Christianity

When it comes to Jesus Christ, I think...
The real challenge of Christianity for me is...

The proclamation of the marriage may be followed by the use of some supplementary symbol or gesture.

15. NUPTIAL BLESSING

The couple may kneel. In speaking these words, the presiding minister may extend hands over the couple or lay hands upon them.

Let us pray.

Eternal God, creator and preserver of all people,
giver of all spiritual grace and source of everlasting life,
grant that N & N may live together
according to your Word, so that their union will express
the covenant between you and your people.
Strengthen and protect them in trials and temptations.
Support them in their work and companionship
so that their home may be a haven of blessing and peace.
Through Christ our Lord.

All now sing the Aaronic blessing:

**The Lord bless you and keep you;
the Lord make his face to shine upon you,
and be gracious unto you;
the Lord lift up his countenance upon you,
and give you peace.**

The couple may now exchange a kiss.

16. SIGN OF PEACE

The presiding minister says to the people:

The love and peace of the Lord be with you always.
And also with you.

The people may exchange the Peace with those nearby while the bride and groom move to where their parents are standing and greet them with the Peace also.

Concluding Rites

17. PRAYERS OF INTERCESSION

Prayers may be offered in one of the forms given in the appendix to the rite or in similar words.

18. LORD'S PRAYER

**Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power, and the glory are yours
now and for ever. Amen.**

Another version of the Lord's Prayer may be more appropriate.

19. SIGNING THE REGISTER

The register may be signed at this time or after the Wedding Procession. In either case there may be singing or other music during the signing.

20. BLESSING AND DISMISSAL

One of the following or a similar form may be used to bless the assembled people.

Go forth in the love and strength of God;
and the blessing of God almighty,
Father, Son and Holy Spirit,
be upon you now and always.

Amen.

or

The priest invites those who will be participating in the *Person to Person* course to stand, and then says

Jesus said to his disciples, 'Peace be with you! As the Father has sent me, I am sending you.' And with that he breathed on them and said, 'Receive the Holy Spirit.'

Dear friends in Christ, the people of God in this place give thanks today for your willingness to be trained for evangelism, as part of the local mission of this parish.

We assure you of our love, and our prayers, and our practical support, as you commit yourself to learning more about sharing our faith.

May you be enfolded in the love of the living God;

may you be filled with the peace of the Lord Jesus Christ;

may you be strengthened by the joy that the Holy Spirit gives;

may you be true messengers of the holy and blessed Trinity,

three persons and one God, now and for ever. Amen.

Person to Person insists that each training session include prayer. Sometimes we allowed for prayer in silence or aloud, as people felt confident to pray with the group. We produced a *Person to Person* Worship Book, so that a hymn and a prayer or canticle (said, not sung) could be used to begin and end each session. We chose hymns people knew well enough to sing unaccompanied, and canticles from An Australian Prayer Book: the canticle based on Ephesians 2.4-7 and the canticle, Jesus, Saviour of the World; and Psalm 67. The litany for local mission was also printed in this booklet and was used every week.

Person to Person insists that evangelism is the work of the Holy Spirit, and it seemed good to pick up this important theological truth in other ways. I wrote a new hymn for the parish, invoking the Spirit's help in preparing the way for our evangelistic efforts, in giving us the words we need to communicate the truth of God to our neighbours (Mark 13.11), and in helping us to go beyond words of salvation to acts of justice.

- 1 Holy Spirit, go before us,
every mind and heart prepare
for good news of life in Jesus,
for the joyful hope we share.
Gently lead the lost to safety,
gently teach them Wisdom's way,
till they come to seek you gladly,
till we find the words to say.
- 2 Holy Spirit, come and help us,
give us words to speak of Christ.
Teach us how to tell all people:
deepest darkness can be light!
Help us tell how faithful God is,
and how Jesus sets us free;
take our words, and make them gospel,
so that many may believe.

Living God, your Son Jesus Christ has promised that you will hear us when we ask in faith; receive the prayers we offer.

You have sent us to love others just as you have loved us:
help us to go out and love, tenderly, faithfully, patiently,
in this local area, for Jesus' sake.

Lord, in your mercy,
hear our prayer.

You have sent us to serve others just as Christ himself served us:
help us to go out and serve, cheerfully, graciously, tirelessly,
in this local area, for Jesus' sake.

Lord, in your mercy,
hear our prayer.

You have sent us to bring forgiveness and peace,
just as we have been forgiven:
help us to go out with reconciliation,
the promise, the practice, the Spirit of peace,
in this local area, for Jesus' sake.

Lord, in your mercy,
hear our prayer.

You have sent us to be ambassadors for Christ
just as he came to us with good news from you:
help us to go out and speak of him, clearly, persuasively, joyfully,
in this local area, for Jesus' sake.

Lord, in your mercy,
hear our prayer.

In addition, each course member had a prayer partner of her or his own. The two were to meet for prayer each week. *Person to Person* seemed to assume that these meetings would consist of extempore prayer, but most of our parishioners would not be comfortable with this as the sole style of prayer. We suggested various possibilities, including use of the daily office (with a special lectionary based on Mark's gospel and the Acts), and the use of silence in prayer time, and, most importantly, we encouraged people to pray the eucharist together whenever possible, sitting together in church.

The following simple commissioning of course members was held as the programme began. This took place on Trinity Sunday in the context of the eucharist. Commissionings of vestry members, youth leaders, ministers of communion and so on are a fairly regular feature of life at St Stephen's, and this one helped to bridge the gap between our style of parish life and the more informal styles implied in the *Person to Person* materials.

Go forth to love and serve the Lord.
The blessing of God almighty,
Father, Son and Holy Spirit,
be amongst you and remain with you always.

Amen.

or

May God the Father,
who joins man and woman in marriage,
grant you grace.

Amen.

May God the Son,
who sanctified a home at Nazareth,
fill you with love.

Amen.

May God the Holy Spirit,
who makes the Church one family,
keep you in peace.

Amen.

or

God is with you.
Go forth in love
to shine as lights in the world.
May almighty God bless you,
the Father, the Son and the Holy Spirit.

Amen.

21. WEDDING PROCESSION

The wedding party (and officiating ministers) go out in procession through the assembly, the families following.

Appendix: General Intercessions

Intercessions I

Presiding minister:

We have had the privilege of witnessing the marriage covenant of N & N. So now as their families and friends, let us pray for God's blessings on their life together.

Reader:

We pray that N & N will continue to grow in their love and appreciation for one another. (Pause)

Lord, hear us.

Lord, hear our prayer.

We pray that their future life may be blessed through any children they may have, and that they will experience happiness and fulfilment in their life as a family. (Pause)

Lord, hear us.

Lord, hear our prayer.

We pray for their parents and parents everywhere that each generation will value and nurture the gift of family life. (Pause)

Lord, hear us.

Lord, hear our prayer.

We pray for the Churches in which N & N were raised that we may always promote the unity Christ prayed for. (Pause)

Liturgy as a resource in training for evangelism

Elizabeth J. Smith

With mingled excitement and trepidation, many churches are embarking on a Decade of Evangelism. Some denominations, and some congregations and parishes within denominations, already have a style and a system for proclaiming the good news to the world outside. Other strands of Christian tradition are coming to the task with little experience and little confidence in their ability to perform it.

St Stephen's Anglican Parish, Mount Waverley, in the Diocese of Melbourne, falls into the latter category. We are a parish with a strong liturgical tradition in our worship and a distinctly Anglican reticence about 'imposing our views' on the unsuspecting locals. Yet we are convinced that God is calling our church to the task of bringing people to faith and, in early 1990, the vestry decided that a training course in how to share faith should be offered in the parish.

Looking at the evangelism training packages that are available, it is soon evident that these have been developed by groups belonging to the first of the categories outlined above: those with a developed style and system of evangelism, with a language and a theology to match. The gaps between the style of faith portrayed in the training materials, and the style of our parish, looked daunting. How could we translate the one for the benefit of the other?

A basic educational principle is that people learn new things best when they feel reasonably secure, and are in sight of some familiar territory. For our parish, wanting to learn new things about evangelism, that familiar territory would be our eucharistic worship, and our familiarity with *An Australian Prayer Book*. Liturgical resources and innovation within the liturgical tradition played a key role throughout the training course we elected to use: *Person to Person*, a 10-episode video-based course developed in the UK by Scripture Union and Campus Crusade for Christ.

Liturgical resources were used in four areas of need during the course:

1. in the prayers surrounding the course, and the prayer times within the training sessions;
2. in helping participants learn to 'tell their story' to others;
3. in developing basic theological statements which course members could happily explain to others;
4. in developing and running two evangelistic church services as part of the 'hands-on' activities required by the course.

1 Prayer

The whole parish was asked to pray about local mission, and to pray for the course members. One of four options offered was this simple litany.

Notes:

1. On Bonaventure's life, see E. Cousins *Bonaventure* (SPCK, 1978) and E. Gilson *The Philosophy of St Bonaventure* (St Anthony Guild, 1965)
2. The article is derived from my thesis *Early Franciscanism and the Eucharist: St Bonaventure's Sermons for Maundy Thursday*, presented to the Joint Board of Theological Studies, Auckland, towards the Diploma of Scholar in Theology, 1989. I am grateful to my supervisor, the Reverend Robert Gribben, for his support and encouragement.
3. An English translation of the *Breviloquium* by Joseph de Vinck occurs in his *Works of St Bonaventure* (St Anthony Guild, 1960-1963), vol III. Bonaventure discusses the Eucharist in his fourth book of Commentaries, distinctions I, VIII-XII (volume IV of *Opera Omnia*, St Bonaventure College, (1882-1902); the *Breviloquium* (vol V); 'De praeparatione ad Missam' (vol VIII); 'De sanctissimo corpore Christi' (vol V); and in the five sermons for Maundy Thursday, given between 1255 and 1268. Full references to all statements made here may be found in my thesis (held in the libraries of St John's College, Auckland; Yarra Theological Union, Melbourne; and St Bonaventure University, New York State).
4. See J. Pelikan *The Growth of Medieval Theology (600-1300)* (University of Chicago Press, 1978) 198.
5. So E. Schillebeeckx *The Eucharist* (Sheed and Ward, 1968) 14.
6. See H. Denzinger *Enchiridion Symbolorum* (Herder, 1960) 200.
7. C. Vollert 'The Eucharistic Controversy on Transubstantiation' *Theological Studies* (Sept 1961) 391-425.
8. See R. McKeon, ed. *The Basic Works of Aristotle* (Random House, 1970), 10.
9. Houghton Mifflin, 1987, 134-138. See also the illustration to my 'St Bonaventure on the Lord's Supper', a translation of the fifth sermon for Maundy Thursday, *The Cord: A Franciscan Spiritual Review* (April 1990) 120.
10. A.J. Gurevich *Categories of Medieval Culture* (Routledge & Kegan Paul, 1985) 247.

Lord, hear us.

Lord, hear our prayer.

We pray for our world with all its tensions, strife and selfishness that the give and take of marriage may be a symbol of the openness we all must share. (Pause)

Lord, hear us.

Lord, hear our prayer.

We pray for young couples who are preparing for marriage that their love and commitment may continue to grow. (Pause)

Lord, hear us.

Lord, hear our prayer.

We pray for this gathering of the families and friends of N & N that they be close to them in all of life's joys and sorrows. (Pause)

Lord, hear us.

Lord, hear our prayer.

Presiding minister:

Loving God of heaven and earth,
you sent your son Jesus into our world, born of a human family.
Strengthen all families in the power of the love of your Spirit
that we may be witnesses to your goodness to us and our world.
Accept our prayer through Jesus Christ our Lord
who taught us to pray:

Our Father...

Intercessions II

Presiding minister:

As N & N have made their commitment to one another before us, let us join in prayer with and for them that their love may always grow.

Reader:

We pray for N & N that, in their future life, they may be blessed with the gift of children, with health and happiness. (Pause)

Lord, in your mercy,
hear our prayer.

We pray in gratitude for their parents whose love and life they have shared that the bonds between them may continue to be strengthened. (Pause)

Lord, in your mercy,
hear our prayer.

We pray for the Church that Jesus may lead his people to that unity in the Father's Spirit for which he prayed. (Pause)

Lord, in your mercy,
hear our prayer.

We pray for our world that all our actions may foster peace and unity. (Pause)

Lord, in your mercy,
hear our prayer.

We pray for this gathering of the families and friends of N & N that all through life they may support and encourage each other. (Pause)

Lord, in your mercy,
hear our prayer.

than leaving everything (as some others obviously preferred to do) to 'faith'. Such discussions may not generate belief, but they nourish it and remove such things as are ignorant and repugnant to the faith. He believed that many things had been proposed about the Eucharist which were foolish and even dangerous, and that intellectual scrutiny was both useful and necessary.

In the pulpit, such concerns were less appropriate. He could, indeed, preach on the twenty-eight miracles connected with the Eucharist: seven to do with transubstantiation, seven to do with the accidents, seven with regard to the 'wholeness of the body', and seven with regard to its being 'true food' beyond the apprehension of the senses and the normal operations of the body. In his sermons, particularly those he preached for Maundy Thursday, he much more often dwells on the image of the Eucharist as a banquet shared by Christ and his disciples.

The image gains greater force through reference to the medieval banquet itself. American historian Morris Bishop has provided us with a fine description of this occasion in his book *The Middle Ages*.⁹ Dinner was the major event of the day, served after the lord had transacted his business. It was announced by a trumpeter, and distinguished guests entered, bowed to their host, sat and washed their hands in a basin brought especially for them. (Others made do with a lavabo and a long towel.) The senior persons sat in order of precedence at the high table; those of lesser status sat below them. After a blessing, the elaborately prepared food was presented by the servants. The rich ate meat and white bread, from common dishes, and drank wine from cups of pewter, wood, or horn. The poor had porridge, turnips, dark bread, and perhaps beer or ale. Table manners were formal. Afterwards, the bread was collected for the poor and bones collected for the dogs. The guests washed their hands again, then went off to hunt, play games, or sleep.

In Bonaventure's sermons, the great mystery of the Eucharist is that Christ, the Son of God, invites us to dine with him. He strips himself and washes us himself. He serves us with fine food and drink, which is, stupifyingly, his own body and blood. It is a magnificent meal. The host is benevolent, capable, wise, and gentle; the table companions are characterised by their dignity; many delightful dishes are served to a great number of people.

Finally, what was most important about the giver of the feast, and most characteristically medieval, was his generosity. This, as Gurevich has noted, was the most important of all the virtues which could grace the feudal seigneur. The income the lord received from his estates enabled him to give feasts and receptions. Spending what was his own, on a grand scale, enabled him to establish and reinforce the personal relationships of lord and servant which were the foundation of the whole structure of feudal society.¹⁰ Through the image of the banquet, Bonaventure was able to match the biblical images of God dining with man to a context which was both theologically and historically relevant for his listeners.

assert that the accidents of bread and wine did indeed remain 'for necessary and useful reasons', and that 'they retain their full operation.....as long as they contain within themselves the body of Christ; and that is as long as they keep their natural properties and are fit to provide nourishment'. He argued this in some detail in his *Sentence Commentaries*, but even there he was forced to admit: 'it is enough to consent and agree, even if we do not understand'.

Receiving the Sacrament

Bonaventure's careful distinctions did not end with the sacramental species. If the body of Christ is contained in the Eucharist both as 'flesh' and, as signified, 'the church', there are also two ways in which one may receive the sacrament.

Both good and bad Christians receive the 'real body' of Christ if they acknowledge its presence. If they do not, there is no sign there for them and hence no sacrament. The good will receive Christ with honour and devotion, the bad with irreverence and neglect. In his *Commentary* and sermons, Bonaventure made frequent use of Paul's words: 'Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body, eats and drinks judgement upon himself' (1 Cor. 11.27-29). The devout Christian will, thus, approach the sacrament with care and proper preparation: with an informed faith, in the unity of the church, free of sin as far as can be known, with the intention of receiving Christ, and remembering his passion. As a consequence, 'whoever receives the sacrament worthily, eating not merely in fact but also spiritually through faith and love, is more fully incorporated into the mystical body of Christ, being refreshed and changed in himself' (*Breviloquium*). In sum, all who believe in the real presence eat 'sacramentally'; only those who are worthy eat 'spiritually' and receive the benefits of the sacrament and feel its effects.

The effects of the Eucharist are many: fortification, delight, augmentation of faith, the remission of sins, an increase in virtue. The greatest effect, however, is that 'when Christ is consumed, he who eats is incorporated into him, and passes into the union and love of Christ's spirit'. Bonaventure several times quotes the Lord's words to Augustine (in the *Confessions*): 'I will not be changed into you but you will be changed into me'. As the *Breviloquium* teaches: through the grace conveyed by the sacrament, we are 'cleansed, enlightened, perfected, restored, vivified, and most ardently transformed into Christ by rapturous love'. In this way we are more fully restored to the image of God which was the original purpose of our creation.

The Banquet

As Regent Master of the University of Paris, Bonaventure had no hesitation in dealing with the more difficult questions connected with the Eucharist, rather

Presiding minister:

Lord God, you sent your Son into our world
in fulfilment of your covenant of love with your people.
Strengthen us in the love of your Spirit
that N & N and couples everywhere
may be enabled to live as Jesus has taught.
Accept our prayer, through him, Jesus the Lord
who taught us to pray:

Our Father...

Intercessions III

Presiding minister:

As N & N have been made one in marriage, let us pray with them and for
them and for people everywhere.

Reader:

Loving God, grant to N & N that their marriage will sustain their love.
Give them wisdom in nurturing children committed to their care, and the
grace to bring them up to know you, to love you, and to serve you.

Lord, in your mercy,
hear our prayer.

Renew in (the parents of N & N and) all married people the love and
commitment of their marriage.

Lord, in your mercy,
hear our prayer.

Guide and sustain your Church in this place and throughout the world
that it may grow together in unity and be effective in witness.

Lord, in your mercy,
hear our prayer.

The Eucharist as Sacramental Sign

Bonaventure's moral formal teaching on the Eucharist is found in his commentary on the fourth book of Peter Lombard's *Sentences*, the major theological text of the Middle Ages. In that commentary Bonaventure discerns three levels of significance within the Eucharistic sacrament.

There is, first, the extrinsic sign of bread and wine. These physical objects are consecrated by the words 'This is my body' and 'this is my blood', spoken by a properly ordained priest who intends to do what Christ intended and the church intends by this action. The priest may be a good man or bad, faithful or a heretic, in the church or out of it, but if these conditions are fulfilled, bread and wine will be changed into the body and blood of Christ. As he states in the *Breviloquium*, 'if the administration of the sacraments were reserved to the virtuous, no one would be certain of having received them validly'. Mass celebrated by a 'good priest' may be more edified; it is not, however, a better mass.

Second, there is the intrinsic content of the bread and wine, which he himself declared to be his body and blood. The body of Christ is related to the Eucharist in two ways. On the one hand, there is present 'the true body of Christ, which was born of the Virgin, which hung on the Cross, which was resurrected from death, and is now in heaven'. The body is Christ's glorified humanity united to his divinity: body, blood, soul, and divinity in one comparable union. Locally, his body is in heaven; sacramentally, the whole Christ is present on the altar wherever the Eucharist is celebrated, so that 'what is not sensibly with us may at least be with us as a sign'.

On the other hand, as Paul points out in his epistles, the Church is also the body of Christ, the mystical body composed of the faithful throughout time and space (as the bread is made of many grains of wheat and the wine from many grapes). The mystical body is signified by the sacrament but not contained in it. The effect of the Eucharist properly received is growth in grace through participation in his mystical body the church, 'predestined, created, justified, and glorified'. This benefit to the believer is the third level of significance Bonaventure discerns in the Eucharist.

Transubstantiation

Before turning to a further consideration of the 'effects' of the Eucharist, we must understand the terms which Bonaventure used to explain the invisible presence of the body and blood of Christ under the visible species of bread and wine in the one sacrament.

The centuries prior to Bonaventure had seen the development of a physically realistic doctrine of the eucharistic presence, culminating in Berenger's forced confession that, after consecration, 'the true body and blood of our Lord Jesus Christ' is 'handled and broken by the hands of priests' and 'ground by the teeth

Let us pray for all families: (Silence)

Father in heaven, your Son, Jesus Christ, shared at Nazareth the life of an earthly home. May all families love each other as Christ loves us. May family life be strengthened, bringing joy and peace to all homes. We ask this through Jesus Christ our Lord.

Amen.

Let us pray for the Christian family: (Silence)

God and Father of Jesus Christ, through the waters of baptism you have made us one family. Help us to rise above those things that divide, as we work for the unity for which Jesus prayed. We ask this through the same Jesus Christ our Lord.

Amen.

Let us pray for those in need: (Silence)

God of compassion, your love reaches out to the homeless, the broken and the lonely. As we rejoice today, help us to remember those in need, especially ... May Christians everywhere be ready to minister your love to all they meet. We ask this through Jesus Christ our Lord.

Amen.

Presiding minister:

Father, we offer all these prayers to you in the name of Jesus Christ who taught us to pray, saying:

Our Father...

Intercessions V

O God, you established a covenant with the human race:

we trust in you, for you are faithful to your word.

Your Son sealed the new and everlasting covenant in his blood:

help us to live by this covenant and honour it.

You have blessed N & N with the gift of married love:

may that love stay with them and be always in their home.

N & N thank you now for the support of their family and friends:

may all people always live in peace with them.

We pray for peace in family life, especially in the families which nurtured N & N:

may any difficulties help to deepen the love they have for one another.

Come to the aid of the orphaned and the widowed:

comfort them in your love.

Gather into one all who bear the name of Christian:

that the world may believe in the Christ you have sent.

Look on all Christian leaders:

sustain their faith, their love and their courage.

We pray for all who govern and hold authority in the nations of the world:

that there may be justice and peace on the earth.

We pray for the communities in which we live and work:

that we may find you, Lord, in them.

Loving God, grant us cheerfulness and a generous heart:

that we may bring joy to all whom we meet.

Let us give a sure foundation to our praise and petitions by the Lord's Prayer.

Our Father...

BONAVENTURE ON THE EUCHARIST AS MIRACLE AND BANQUET

Harry Aveling

St Bonaventure (c. 1217-1274) was seventh Minister General of the Order of Friars Minor, the Franciscans. In his biography of St Francis, the *Legenda Major* of 1263, he acknowledged that as a child, he had been snatched 'from the jaws of death' by 'the prayers and merits of the saint'. He joined the Order in 1243, and was officially licensed to teach at the University of Paris, being admitted as Regent Master in 1257 together with Thomas Aquinas. Earlier in 1257 he was elected to the position of Minister General. Under him the Franciscans became a more secure and united order, more monastic in their performance of the liturgy as a whole, and more respected by the outside world, including the Papacy. He was appointed Cardinal and Bishop of Albano in 1273 and died the next year during the Council of Lyons which he helped organise.¹

This article aims to explore Bonaventure's understanding of the Eucharist, which is at once both scholarly and deeply spiritual. For Bonaventure, the Eucharist was a 'miracle', in which Christ gave his own flesh and blood as food and drink, and a 'banquet', a meal shared with those he loved.²

The Sacraments

Early in his *Breviloquium*, a compendium work, Bonaventure provides a programme for a coherent scripturally based theology:

we must know God, the principle of beings; we must know how those beings were created, how they fell, how they were redeemed through the blood of Jesus Christ, reformed through grace and healed through the sacraments; and, finally, how they are to be rewarded with eternal pain or eternal glory.³

The scheme centres on the cross. It is a programme of human restoration in which the sacraments have a specific role to play.

Christ has redeemed us 'from the devil and from sin' by his redeeming blood and cleansing water. The sacraments were instituted by him as a means of conveying sanctification or grace. Bonaventure, an ardent Augustinian, followed the latter's definition of a sacrament as 'invisible grace in visible form'. This meant, for him, that the essence of the sacrament is that it signifies something which is beyond itself; which the eye cannot see but which the mind and heart receive through faith. In the Eucharist Christ offered his disciples his body and blood under the visible symbols of bread and wine. As John 6 promises: 'the bread which I give you is my flesh and is for the life of the world'. The Eucharist continues to nourish believers in a life of grace.

By the wonder of your creation, lead all people to praise your name and to bring peace and goodwill to the world.

Lord, in your mercy,
hear our prayer.

Give your grace to all who are gathered here and enfold them in your saving love.

Lord, in your mercy,
hear our prayer.

Presiding minister:

Loving God, accept our prayers through Jesus Christ our Lord, who taught us to pray:

Our Father...

Intercessions IV

Let us pray for N & N: (Silence)

God of love, you strengthen N & N as they begin their married life together. May their love for each other be a living sign to the world of your love for the human family. We ask this through Jesus Christ our Lord.

Amen.

Let us pray for N & N's families: (Silence)

Loving Father, you have joined together two families through the marriage of N & N. May ... (*bride's parents*) and ... (*groom's parents*) continue to share the joys and sorrows of their children and support them with love, affection and understanding. We ask this through Jesus Christ our Lord.

Amen.

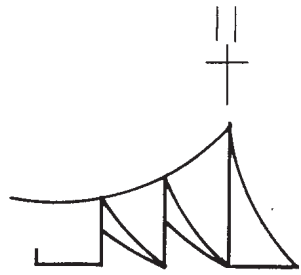
of the faithful'.⁴ For Bonaventure, as for Aquinas, such a statement seemed 'excessively formulated and exaggeratedly sensualistic'.⁵

The first canon of the Fourth Lateran Council (1215) affirmed the 'true presence' of Christ in the 'sacrament of the altar', the bread being 'transubstantiated to his body and the wine to his blood through divine power'.⁶ The neologism of 'transubstantiation' was first used in 1153 by Roland Bandinelli, the future Pope Innocent III. It carried the earlier sense of 'substance' being 'the basic reality of a thing, that which makes it this thing and not something else'. The intimate reality of bread and wine was one thing; the reality which was 'the human body of Christ' another.⁷

With the revival of Aristotelian metaphysics in the twelfth century, the term took on a more precise sense: substance being, as the *Categories* defined them, 'the entities which underlie everything else', everything else being either 'predicted of them, or present in them'. Importantly 'substance' was opposed to the 'accidents', which Aristotle defined as: quantity, quality, relation, place, time, position, action, and affection.⁸

The doctrine of 'transubstantiation', as affirmed by Bonaventure and Aquinas, asserted that although the appearance (the accidents) of bread and wine remained, their substance was changed (transubstantiated), through the power of the words of consecration, into the substance of the body and blood of Christ. This was a subtle doctrine. It gave an autonomy to the Christ which was not available to those teachings which asserted that he was at the beck and call of every priest at the altar; that his body was somehow captive inside a tiny piece of bread; or that it could be locked away inside a tabernacle. The body and blood of Christ was not 'created' in the sacrament; it became present for the comfort and healing of those who received it. Consecration did not cause a change in Christ but in the substance of the bread. The substance of Christ was present in the whole sacrament; when the bread was broken, the substance was equally present in each part of the sacrament. Christ's body was not multiplied by the simultaneous celebration of a number of Eucharists; his substance might be extended to a number of places while he himself remained in heaven. Substance need not be identical in dimension with the bread (dimension being an accident). It could not bleed, as some had claimed to experience in earlier centuries. It could not be contained under lock and key. Because a sacrament depends on human understanding - the reception of a sign - and the Eucharist is 'food for the soul and not for the belly', it was no longer a serious issue as to what happened to Christ once the host had been consumed, or even should it happen, by chance, to be swallowed by a mouse!

'Substance' does not answer all our questions today about the Eucharist. Nor did it answer all the questions Bonaventure's learned colleagues and students could ask. For Aristotle's metaphysics it was a major problem that accidents exist only in a substance, they can have no existence in their own right. He needed to



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