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AUSTRALIAN ACADEMY OF LITURGY

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

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EDITORIAL

We are privileged to have so distinguished a scholar as Professor Geoffrey Wainwright contributing an article for this issue of AJL. Professor Wainwright, although now teaching in the USA, is a British Methodist minister. His interest in John Wesley is, therefore, not surprising. In his article 'Worship according to Wesley', Professor Wainwright explores Wesley's understanding of worship from a study of his sermons. This article was presented as the 1991 Austin James Lecture on 29 April, 1991. The Austin James Lecture began under the auspices of the Ecumenical Liturgical Centre in Melbourne and is now arranged by the Victorian Chapter of the Academy.

That 'evangelism and eucharist are directly related' is a proposition to which liturgists would readily assent. It is not always apparent, however, in either our practice of evangelism or celebration of the eucharist. It is good, therefore, to be reminded of their relationship by Dr Chryssavgis, especially as he writes from the Orthodox tradition, in his article 'Liturgy as mission for the life of the world'.

The mooted series of articles on Liturgists of Australia has started in an unplanned way. Canon Gilbert Sinden SSM was a liturgist of note and editor of *An Australian Prayer Book*. He died unexpectedly in November and the sermon preached at the Requiem Eucharist in St Paul's Cathedral, Melbourne by Fr Dunstan McKee SSM is included in this issue. The series has now begun. Perhaps others might be encouraged to add to it.

An important function of AJL is to publish the results of research in liturgy and of scholarly work-in-progress. Mrs Oberg is doing research into the work of Evelyn Underhill and her article 'Evelyn Underhill and Worship' explores the thinking in *Worship* published in 1936. The fiftieth anniversary of Evelyn Underhill's death fell on 15 June, 1991.

To help keep AJL providing a service for liturgists in Australia we need to have material coming in. Not only articles, but also items for the News and Information section can be sent to me. Books for review should be sent to Dr Hughes. Addresses are inside the back cover.

Beaumaris Vicarage
Ascensiontide 1991

RWH

WORSHIP ACCORDING TO WESLEY
The Austin James Lecture, 1991
Geoffrey Wainwright

In 1991, this 200th anniversary year of John Wesley's death, it is particularly appropriate to treat the theme of worship according to Wesley.¹ Wesley's place in the communion of the saints has received increasing ecumenical recognition in recent decades. In the calendar of the North American *Lutheran Book of Worship* (1978), John and Charles Wesley are commemorated – as 'renewers of the Church' – on March 2nd, the date of John's death. For Anglicans, that date has been pre-empted by St. Chad of Lichfield, and so the Wesleys – 'John and Charles Wesley, priests' – are allocated to March 3rd in the 1979 *Book of Common Prayer* of the Episcopal Church in the U.S.A. and also – as 'priests, hymnwriters, and founders of Methodism' in *An Australian Prayer Book* of 1978. With rare tact, the 1980 *Alternative Services Book* of the Church of England ignores the traditional principle of celebrating a saint on his death-day as his 'birthday' to eternal life and, instead of commemorating John Wesley on the day of his passing, keeps the feast of the Wesleys – 'John and Charles Wesley, priests, poets, teachers of the faith' – on May 24th, the most popular occasion of Methodist celebration, being the date of John Wesley's evangelical conversion or 'new birth' in 1738.

Now that Wesley is more widely reckoned among the 'friends above, that have obtained the prize', and in whose nearer worship of God the 'saints terrestrial' join, Methodists may perhaps with greater confidence look to the teaching he gave, and the example he set, during his earthly life-time concerning matters of the liturgy.² In what follows, I shall, in a first part, state what John Wesley taught about worship and, in a second part, examine his own practice and the materials he provided for the Methodist people in their worship of God. Brother Charles will be included by way of the hymns which he largely wrote and for which John also took editorial and publishing responsibility.

1. WESLEY'S TEACHING ABOUT WORSHIP

For Wesley's teaching about worship we shall turn above all to his treatment of the topic in his sermons, with some final illustrations from the hymns.

1. 'Spiritual Worship' and 'Spiritual Idolatry'

A concise key to Wesley's explicit theology of worship is found in a pair of late sermons, the one entitled 'Spiritual Worship' and dated 22 December 1780, and its counterpart dated 5 January 1781 and entitled 'Spiritual Idolatry'; both were published in *The Arminian Magazine* between March and June 1781.³

Concerning worship and idolatry, Wesley stands in the classic Reformation tradition of Luther and Calvin. In his exposition of the ten commandments in the *Large Catechism*, Luther teaches that 'whatever your heart clings to and trusts in, that is your god'. For Luther, the first commandment is absolutely fundamental, and Christian obedience to it, as he makes clear in his sermon 'On Good Works', takes the form of

faith in Jesus Christ. According to Calvin, the fallen human heart is an idol-factory, and the only way to true knowledge and worship of God is the saving self-revelation of the Holy Trinity (*Institutes* I.13.2). In Wesley's sermon on 'Spiritual Idolatry', based on 1 John 5.21 ('Little children, keep yourself from idols'), the preacher says that 'whatever takes our heart from him (the true God), or shares it with him is an idol; or, in other words, whatever we seek happiness in, independent of God'. Idolatry is to 'seek...happiness in the creature, not in the Creator'. Or, as Wesley says in the preceding sermon: 'You seek happiness in your fellow-creatures instead of your Creator. But these can no more make you happy than they can make you immortal.' Thus Wesley rejoins the apostle Paul in Romans 1.18-34 in seeing creature-worship as the content and consequence of the Fall. And just as St Paul says that God abandoned the idolaters to their passions, so Wesley finds idolatry to consist in the 'gratification of desires' other than in God. Idolatry is thus self-worship, and the end in any case is death.

The remedy is to change back from a lie to the truth of God (to reverse Romans 1.25), or (to quote 1 Thessalonians 1.9) to 'turn from idols and serve the living and true God'. Wesley's sermon on 'Spiritual Worship' is in fact based on 1 John 5.20: 'This is the true God, and eternal life'. One third of the sermon is devoted to demonstrating how the Scriptures take Jesus Christ as this 'true God', not only by directly attributing divinity to him as in John 1.1-2 and giving him the title Lord, but also by ascribing to him 'all the attributes and all the works of God': he is creator, supporter, preserver, author, governor and end of all things, and 'the redeemer of all the children of men'. This Jesus is 'the author of eternal salvation to all them that obey him' (Wesley citing Hebrews 5.9) – and 'this eternal life commences when it pleases the Father to reveal his Son in our hearts; when we first know Christ, being enabled to 'call him Lord by the Holy Ghost' (1 Corinthians 12.3); when we can testify, our conscience bearing witness in the Holy Ghost, 'the life which I now live, I live by faith in the Son of God, who loved me, and gave himself for me' (Galatians 2.20)'. Accordingly, Wesley can summarize 'spiritual worship' as 'the happy and holy communion which the faithful have with God the Father, Son, and Holy Ghost'.

The trinitarian nature of 'our communion with God' is matched according to Wesley, by the trinitarian structure of the First Letter of St John as it leads up to the summary conclusion from which he draws the two texts for his sermons on 'Spiritual Worship' and 'Spiritual Idolatry', 1 John 5.20 and 21:

The tract itself (i.e. John's Epistle) treats,

First, severally, of communion with the Father, chapter one, verses 5-10; of communion with the Son, chapters two and three; of communion with the Spirit, chapter four.

Secondly, conjointly, of the testimony of the Father, Son, and Holy Ghost, on which faith in Christ, the being born of God, love to God and his children, the keeping his commandments, and victory over the world, are founded chapter five, verses 1-12.

The recapitulation begins, chapter five, verse 18: 'We know that he who is born of God', who sees and loves God, 'sinneth not', so long as this loving faith abideth in him. 'We know that we are of God', children of God, by the witness and the fruit of the Spirit; 'and the whole world', all who have not the Spirit, 'lieth in the wicked one'. They are, and live, and

dwell in him, as the children of God do in the Holy One. 'We know that the Son of God is come; and hath given us a' spiritual 'understanding, that we may know the true one', the faithful and true witness. 'And we are in the true one', as branches in the vine. 'This is the true God, and eternal life'.

And Wesley himself can summarily define that true religion, or 'spiritual worship', 'properly and directly consists in the knowledge and love of God, as manifested in the Son of his love, through the eternal Spirit. And this naturally leads to every heavenly temper, and to every good word and work'. This God, says Wesley in the peroration to his sermon on 'Spiritual Worship', is near: 'Know him! Love Him! And you are happy'. And if you are 'already happy in him', 'then see that you "hold fast" "whereunto you have attained"! Watch and pray'. Expect a continual growth in grace, in the loving knowledge of our Lord Jesus Christ . . . And this moment, and every moment, 'present yourselves a living sacrifice, holy, acceptable to God' (Romans 12.1), and 'glorify him with your body, and with your spirit, which are God's' (1 Corinthians 6.20)'.

From these two sermons of Wesley we can therefore conclude that the proper object and sole enabler of true worship is the Triune God, in communion with whom the salvation of the redeemed human creature consists and will consist. This communion is a direct 'union of your spirit with the Father of spirits, in the knowledge and love of him who is the fountain of happiness, sufficient for all the souls he has made', and prayer is prolonged in word and work and in a continual offering of the self to God.

2. Worship in Spirit and in Truth

The above can be confirmed as the Wesleyan theology of worship in several ways. One method is to pass in review that score or so of passages in Wesley's Sermons where he quotes or alludes to John 4.23-24: 'The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is Spirit; and they that worship him must worship him in spirit and in truth'.

From such a survey it appears that, in Wesley's view, heathens 'by their wisdom knew not God, nor therefore could they know how to worship him.'⁴ Yet it is proper to pray that the time may come when 'all mankind may. . . worship him in spirit and in truth'.⁵ The route will be by way of Christian witness: 'We may reasonably believe that the heathen nations which are mingled with the Christians, and those that bordering upon Christian nations have constant and familiar intercourse with them, will be some of the first who learn to worship God in spirit and in truth'.⁶ Meanwhile, although within a historically failing Church 'God always reserved a seed for himself, a few that worshipped him in spirit and in truth',⁷ it must be admitted that there are many nominal Christians who 'are as ignorant of themselves, of God, and of worshipping him in spirit and in truth, as either Mahometans or heathens'.⁸ This applies not only to 'the eastern church' (the Orthodox and monophysites under Turkish dominion), the 'southern church' (the Ethiopian) and the 'northern churches' (under the patriarch of Moscow), but also to 'western...Christendom', whether Roman Catholic or Protestant, including 'Great Britain and Ireland'.⁹

For Wesley, ‘worshipping God in spirit and in truth’ means ‘the service of the heart’. And, in an echo of Luther on the first commandment:

The first thing implied in this service is faith – believing in the name of the Son of God (cf. 1 John 5.13). We cannot perform an acceptable service to God till we believe on Jesus Christ whom he has sent (cf. John 17.3). Here the spiritual worship of God begins. As soon as anyone has the witness in himself, as soon as he can say, ‘The life that I now live, I live by faith in the Son of God, who loved me and gave himself for me’ (cf. Gaatians.2.20), he is able truly to serve the Lord.¹⁰

Worship in spirit and in truth, or ‘religion of the heart’, is opposed by Wesley to mere ‘outside worship’, the mere ‘form of godliness’.¹¹ ‘Real Christians’ are ‘those that worship God, not in form only, but in spirit and in truth. Herein are comprised all that love God, or at least truly fear God and work righteousness, all in whom is the mind which was in Christ, and who walk as Christ also walked’.¹² Yet, as that last quoted sentence makes clear, spiritual worship is not limited to ‘high and heavenly contemplation’, as though ‘instead of busying ourselves at all about externals, we should only commune with God in our hearts’.¹³ For, although ‘external worship is lost labour without a heart devoted to God’¹⁴ and ‘no outward works are acceptable to (God) unless they spring from holy tempers’¹⁵, yet ‘Christianity is essentially a social religion’, not a ‘solitary’ one¹⁶; and, in our embodied existence, the Christian ‘hath learned whatsoever he doth, in word or deed, to do all in the name of the lord Jesus (cf. Colossians 3.17)’.¹⁷ Wesley develops the point more fully thus:

‘What is it to worship God, a Spirit, in spirit and in truth?’ Why, it is to worship him with our spirit; to worship him in that manner which none but spirits are capable of. It is to believe in him as a wise, just, holy being, of purer eyes than to behold iniquity, and yet merciful, gracious, and longsuffering; forgiving iniquity and transgression and sin; casting all our sins behind his back, and accepting us in the beloved. It is to love him, to delight in him, to desire him, with all our heart and mind and soul and strength, to imitate him we love by purifying ourselves, even as he is pure, and to obey him whom we love, and in whom we believe, both in thought and word and work. Consequently one branch of the worshipping God in spirit and in truth is the keeping his outward commandments. To glorify him therefore with our bodies as well as with our spirits, to go through outward work with hearts lifted up to him, to make our daily employment a sacrifice to God, to buy and sell, to eat and drink to his glory: this is worshipping God in spirit and in truth as much as the praying to him in a wilderness.¹⁸

And again:

Here the true Christian imitation of God begins. God is a Spirit; and they that imitate or resemble him must do it in spirit and in truth.

Now God is love, therefore they who resemble him in the spirit of their minds are transformed into the same image. They are merciful even as he is merciful. Their soul is all love. They are kind, benevolent, compassionate, tender-hearted; and that not only to the good and gentle, but also to the froward. Yea, they are, like him, loving unto every man, and their mercy extends to all his works.

One thing more we are to understand by ‘serving God’, and that is, the obeying him; the glorifying him with our bodies as well as with our spirits; the keeping his outward commandments; the zealously doing whatever he hath enjoined; the carefully avoiding

whatever he hath forbidden; the performing all the ordinary actions of life with a single eye and a pure heart – offering them all in holy, fervent love, as sacrifices to God through Jesus Christ.¹⁹

Finally we remark that for Wesley, from all that has been said about the social and corporeal nature of spiritual worship, ‘worship in spirit and in truth’ cannot possibly – although its ‘particular modes’ may legitimately vary – entail ‘indifference as to public worship or as to the outward manners of performing it’, as precisely the generous sermon on the ‘Catholic Spirit’ makes clear.²⁰

3. ‘The Unity of the Divine Being’

While the preceding paragraphs have presented a composite picture drawn from Wesley’s sermonic references to John 4:23-24, further confirmation of his theology of worship may be found in the single source of the sermon of 1789 on ‘The Unity of the Divine Being’, from which the following extracts are taken.²¹ As Creator, God is ‘the Father of our spirits’ (Hebrews 12.9), indeed ‘the Father of the spirits of all flesh’ (Numbers 16.22, 27.16):

He made all things to be happy. He made man to be happy in himself. He is the proper centre of spirits, for whom every created spirit was made. So true is that well-known saying of the ancient fathers: *Fecisti nos ad te; et irrequietum est cor nostrum, donec requiescat in te* – Thou hast made us for thyself; and our heart cannot rest till it resteth in thee.

This observation gives us a clear answer to that question in the Assembly’s Catechism, ‘For what end did God create man?’ The answer is, ‘To glorify and enjoy him for ever.’ Indeed this should be pressed on every human creature, young and old, the more earnestly and diligently because so exceeding few, even of those that are called Christians, seem to know anything about it. Many indeed think of being happy with God in heaven; but the being happy in God on earth never entered into their thoughts. The less so because from the time they came into the world they are surrounded with idols. . . .

If, by the grace of God, we have avoided or forsaken all these idols, there is still one more dangerous than all the rest, and that is religion. It will easily be conceived, I mean false religion; that is, any religion which does not imply the giving the heart to God. Such is, first, a religion of opinions, or what is commonly called orthodoxy. Into this snare fall thousands of those who profess to hold ‘salvation by faith’; indeed all of those who by faith mean only a system of Arminian or Calvinian opinions. Such is, secondly, a religion of forms of barely outward worship, how constantly soever performed; yea, though we attended the church service every day, and the Lord’s Supper every Sunday. Such is, thirdly, a religion of works, of seeking the favour of God by doing good to men. Such is, lastly, a religion of atheism; that is, every religion whereof God is not laid for the foundation. In a word, a religion wherein ‘God in Christ, reconciling the world unto himself’, is not the Alpha and Omega, the beginning and the end, the first and the last point.

True religion is right tempers towards God and man. It is, in two words, gratitude and benevolence: gratitude to our Creator and supreme Benefactor, and benevolence to our fellow-creatures. In other words, it is the loving God with all our heart, and our neighbour as ourselves.

It is in consequence of our knowing God loves us that we love him, and love our neighbour as ourselves. Gratitude toward our Creator cannot but produce benevolence to our fellow-creatures... This is religion, and this is happiness, the happiness for which we were made. This begins when we begin to know God, by the teaching of his own Spirit. As soon as the Father of spirits reveals his Son in our hearts, and the Son reveals his Father, the love of God is shed abroad in our hearts; then, and not till then, we are happy. We are happy, first, in the consciousness of his favour, which indeed is better than the life itself; next, in the constant communion with the Father, and with his Son, Jesus Christ; then in all the heavenly tempers which he hath wrought in us by his Spirit; again, in the testimony of his Spirit that all our works please him; and, lastly, in the testimony of our own spirit that 'in simplicity and godly sincerity we have had our conversation in the world.' Standing fast in this liberty from sin and sorrow, wherewith Christ hath made them free, real Christians 'rejoice evermore, pray without ceasing, and in everything give thanks'. And their happiness still increases as they 'grow up into the measure of the stature of the fullness of Christ'...

He to whom this character belongs, and he alone, is a Christian. To him the one, eternal, omnipresent, all-perfect Spirit, is the Alpha and Omega, the first and the last. Not his Creator only, but his Sustainer, his Preserver, his Governor; yea, his Father, his Saviour, Sanctifier, and Comforter. This God is God and his all, in time and in eternity. It is the benevolence springing from this root which is pure and undefiled religion. But if it be built on any other foundation, as it is of no avail in the sight of God, so it brings no real, solid, permanent happiness to man, but leaves him still poor, dry, indigent, and dissatisfied creature.

Let all therefore that desire to please God condescend to be taught of God, and take care to walk in that path which God himself hath appointed. Beware of taking half of this religion for the whole, but take both parts of it together. And see that you begin where God himself begins: 'Thou shalt have no other God before me.' Is not this the first, our Lord himself being the judge, as well as the great commandment? First therefore see that ye love God; next your neighbour, every child of man. From this fountain let every temper, every affection, every passion flow. So shall that 'mind be in you which was also in Christ Jesus'. Let all your thoughts, words, and actions spring from this. So shall you 'inherit the kingdom prepared for you from the beginning of the world'.

4. 'On the Trinity' and 'The New Creation'

Finally, two brief passages may be extracted from doctrinally significant sermons which illustrate Wesley's understanding of Christian worship in its trinitarian structure, soteriological import and eschatological scope. The first comes in the sermon of 1775 'On the Trinity':

But the thing which I here particularly mean is this: the knowledge of the Three-One God is interwoven with all true Christian faith, with all vital religion...

But I know not how anyone can be a Christian believer till 'he hath' (as St John speaks) 'the witness in himself'; till 'the Spirit of God witnesses with his spirit that he is a child of God' – that is, in effect, till God the Holy Ghost witnesses that God the Father has accepted him through the merits of God the Son – and having this witness he honours the Son and the blessed Spirit 'even as he honours the Father'.

Not that ever Christian believer *advert*s to this; perhaps at first not one in twenty; but if you ask any of them a few questions you will easily find it is implied in what he believes.²²

The other forms the conclusion of the sermon of 1785 on 'The New Creation':

And to crown all, there will be a deep, an intimate, an uninterrupted union with God; a constant communion with the Father and his Son Jesus Christ, through the Spirit; a continual enjoyment of the Three-One God, and of all creatures in him!²³

5. Three hymns

As a way of passing from the theoretical to the practical, let us conclude the first part of this lecture with a look at three hymns of Charles Wesley as enacted worship of the Triune God.

The first is found in the *Methodist Hymn Book* (no.39), *Hymns and Psalms* (no.4), and *The Australian Hymn Book* (no.51). Its simple economic trinitarianism follows the Catechism of the Book of Common Prayer: to the Father is appropriated creation, to the Son redemption, and to the Spirit sanctification. The eternal, immanent Trinity appears in the fourth verse. In each verse, the earthly and the heavenly worship are joined. The eschatological prospect is opened up in the second half of the last verse:

1 Father, in whom we live,
 In whom we are, and move,
Glory and power and praise receive
 Of thy creating love.
Let all the angel throng
 Give thanks to God on high;
While earth repeats the joyful song,
 And echoes to the sky.

2 Incarnate Deity,
 Let all the ransomed race
Render in thanks their lives to thee
 For thy redeeming grace.
 The grace to sinners showed
 Ye heavenly choirs proclaim,
And cry: 'Salvation to our God,
 Salvation to the Lamb!'

3 Spirit of holiness,
 Let all thy saints adore
Thy sacred energy, and bless
 Thy heart-renewing power.
 Not angel tongues can tell
 Thy love's ecstatic height,
 The glorious joy unspeakable,
 The beatific sight.

- 4 Eternal, triune Lord!
Let all the hosts above,
Let all the sons of men, record
And dwell upon thy love.
When heaven and earth are fled
Before thy glorious face,
Sing all the saints thy love has made
Thine everlasting praise.

The second hymn is found in the *Methodist Hymn Book* (no.730), *Hymns and Psalms* (no.300), and *The Australian Hymn Book* (no.313). Here the trinitarianism is more subtly expressed. Note the literary boldness with which the eschatological prospect is introduced ("Till") in the final verse, which is unfortunately omitted from the Australian version:

- 1 Father of everlasting grace,
Thy goodness and thy truth we praise,
Thy goodness and thy truth we prove;
Thou hast, in honour of thy Son,
The gift unspeakable sent down,
The Spirit of life, and power, and love.
- 2 Send us the Spirit of thy Son,
To make the depths of Godhead known,
To make us share the life divine;
Send him the sprinkled blood to apply,
Send him our souls to sanctify,
And show and seal us ever thine.
- 3 So shall we pray, and never cease,
So shall we thankfully confess
Thy wisdom, truth, and power, and love,
With joy unspeakable adore,
And bless and praise thee evermore,
And serve thee as thy hosts above:
- 4 Till, added to that heavenly choir,
We raise our songs of triumph higher,
And praise thee in a bolder strain,
Out-soar the first-born seraph's flight,
And sing, with all our friends in light,
Thy everlasting love to man.

The third example comes from the *Methodist Hymn Book* (no.37) and *Hymns and Psalms* (no.6):

- 1 Hail! Holy, holy, holy Lord!
Whom One in Three we know;
By all thy heavenly host adored,
By all thy church below.
- 2 One undivided Trinity
With triumph we proclaim;
Thy universe is full of thee,
And speaks thy glorious name.
- 3 Thee, holy Father, we confess,
Thee holy Son, adore,
Thee, Spirit of truth and holiness,
We worship evermore.
- 4 Three Persons equally divine
We magnify and love;
And both the choirs ere long shall join
To sing thy praise above:
- 5 Hail! Holy, holy, holy Lord,
Our heavenly song shall be,
Supreme, essential One, adored
In co-eternal Three.

II. WESLEY'S PRACTICE OF, AND PROVISION FOR, WORSHIP

In looking at Wesley's own liturgical practice, and at the provisions he made for worship among the Methodist people, we shall concentrate on five areas: (1) preaching, and the preaching service; (2) the 'Collection of hymns for the use of the people called Methodists', and the picture it presents of the society of believers at worship; (3) daily prayer, and the forms which Wesley provided for it; (4) the annual covenant service for 'such as would renew their covenant with God'; and (5) the eucharist, particularly as reflected in the 'Hymns on the Lord's Supper' of 1745.

1. Preaching and the Preaching Service

John Wesley's personal figures of 250,000 miles travelled and 40,000 sermons preached are well known.²⁴ His favourite texts have been listed.²⁵ Several contemporary accounts exist of his style and his effects. A most interesting reasoned account of his own practice is provided by Wesley in a letter of 1751, later published openly in *The Arminian Magazine* of 1779 as 'Of Preaching Christ'.²⁶ The discussion turns on the relation between law and gospel. A few extracts may be given:

I mean by 'preaching the gospel,' preaching the love of God to sinners, preaching the life, death, resurrection and intercession of Christ, with all the blessings which in consequence thereof are freely given to true believers.

By 'preaching the law' I mean explaining and enforcing the commands of Christ briefly comprised in the Sermon on the Mount...

Some think (of) preaching the law only; others, preaching the gospel only. I think neither the one nor the other, but duly mixing both, in every place if not in every sermon.

I think the right method of preaching is this. At our first beginning to preach at any place —after a general declaration of the love of God to sinners and his willingness that they should be saved —to preach the law in the strongest, the closest, the most searching manner possible, only intermixing the gospel here the there and showing it, as it were afar off.

After more and more persons are convinced of sin, we may mix more and more of the gospel in order to 'beget faith,' to raise into spiritual life those whom the law hath slain; but this is not to be done too hastily neither. Therefore it is not expedient wholly to omit the law; not only because we may well suppose that many of our hearers are still unconvinced, but because otherwise there is danger that many who are convinced will heal their own wounds slightly. Therefore it is only in private converse with a thoroughly convinced sinner that we should preach nothing but the gospel.

If, indeed, we could suppose a whole congregation to be thus convinced, we should need to preach only the gospel. And the same we might do if our whole congregation were supposed to be newly justified. But when these grow in grace and in the knowledge of Christ, a wise builder would preach the law to them again, only taking particular care to place every part of it in a gospel light as not only a command but a privilege also, as a branch of the glorious liberty of the sons of God. He would take equal care to remind them that this is not the cause but the fruit of their acceptance with God; that other cause, 'other foundation, can no man lay than that which is laid, even Jesus Christ' (1 Corinthians 3.11); that we are still forgiven and accepted only for the sake of what he hath done and suffered for us; and that all true obedience springs from love to him, grounded on his first loving us. He would labour, therefore in preaching any part of the law, to keep the love of Christ continually before their eyes, that thence they might draw fresh life, vigour and strength to run the way of his commandments.

Thus would he preach the law even to those who were pressing on to the mark. But to those who were careless or drawing back he would preach it in another manner, nearly as he did before they were convinced of sin. To those meanwhile who were earnest but feeble-minded, he would preach the gospel chiefly, yet variously intermixing more or less of the law according to their various necessities...

Not that I would advise to preach the law without the gospel any more than the gospel without the law. Undoubtedly both should be preached in their turns; yea, both at once, or both in one. All the conditional promises are instances of this. They are law and gospel mixed together.

According to this model, I should advise every preacher continually to preach the law — the law grafted upon, tempered by and animated with the spirit of the gospel. I advise him to declare, explain and enforce every command of God. But meantime to declare in every sermon (and the more explicitly the better) that the first and great command to a Christian is, 'Believe in the Lord Jesus Christ' (cf. Acts 16.31): that Christ is all in all, our 'wisdom, righteousness, sanctification and redemption'; that all life, love, strength are from him

alone, and all freely given to us through faith. And it will ever be found that the law thus preached both enlightens and strengthens the soul, that it both nourishes and teaches, that it is the guide, 'food, medicine and stay' of the believing soul.

In the history of preaching in Methodism,²⁷ one may almost trace a chronological, and certainly a logical, theological and ecclesiological sequence, from outdoor evangelism, when John Wesley on 2 April 1739 first 'submitted to be more vile' and preached to the Kingswood miners in the open air; through meetings for seekers and converts in cottages and barns and other improvised places, in which seekers were offered the gospel and converts built up in it; on to gatherings in chapels, but out of church hours, for services intended as complementary to the stated worship of the Anglican parish and consisting of a sermon surrounded by a couple of hymns and a couple of prayers; and finally reaching an expanded 'service of the word' that constituted the regular Sunday fare of a Methodist society become congregation and ultimately church, with the sermon its unquestioned climax as the necessary recapitulation of the gospel on which the Christian church is founded. At its various stages and throughout, this Methodist practice of preaching has borne implicit or explicit testimony to Wesley's understanding of worship. For such evangelism assumes that human salvation is to be found only through faith in Christ, which gives access to communion with the holy and blessed Trinity experienced in prayer and expressed in everyday service of God and neighbour.

2. Hymns for the Society of Believers

The series of hymnals published by the Wesleys from 1737 onwards found its synthesis and culmination in the 1780 'Collection of Hymns for the Use of the People called Methodists', which continued to form the backbone of Wesleyan Methodist hymnody throughout the nineteenth century and many of whose texts have been included in the rearranged books of the twentieth century.²⁸ The preface claimed that the 1780 book, with its 525 hymns, was 'large enough to contain all the important truths of our most holy religion, whether speculative or practical; yea, to illustrate them all, and to prove them by Scripture and reason. And this is done in a regular order. The hymns are not carelessly jumbled together, but carefully ranged under proper heads, according to the experience of real Christians. So that this book is in effect a little body of experimental and practical divinity'.

The book in fact pictures what was expected to happen when seekers and converts met for worship in the Methodist societies. Part one begins with 'exhorting, and beseeching to return to God', describing 'the pleasantness of religion', 'the goodness of God', and the four last things of 'death, judgement, heaven and hell'. Part two contrasts 'formal religion' with 'inward religion'. Part three deals with 'praying for repentance', both for 'mourners convinced of sin' and 'brought to the birth' and for backsliders 'convinced' and 'recovered'. The lengthy fourth part rehearses the life of faith; it is for 'believers rejoicing', 'fighting', 'praying', 'watching', 'working', 'suffering', 'groaning for full redemption', 'brought to the birth', 'saved', 'interceding for the world'. The fifth and final part recognizes that the individual believers constitute a community: it is for 'the society, meeting', 'giving thanks', 'praying', 'parting'.

3. Daily prayer

Wesley expected his Methodists to sustain their devotional life at home. He published three collections of prayers for this purpose.

The first dates from his Oxford days, though the first edition of 1733 was followed by at least fourteen others during Wesley's lifetime. 'A Collection of Forms of Prayer for Every Day of the Week' was largely based on a work by Nathan Spinkes whose title will unfortunately provoke ribald laughter in our time: 'The True Church of England Man's Companion in the Closet – or, A Complete Manual of Private Devotions'. This publication of 1721 was largely compiled from Laud, Andrewes, Ken, Hickes, Kettlewell, and several non-juring divines. It provided prayers for both morning and evening. Wesley re-arranged the material and added new; in his original preface, he explains that each day is to have 'something of deprecation, petition, thanksgiving, and intercession', though with varying emphases according to the days of the week. Wesley also prefixed questions for self-examination before evening prayer each day.

'A Collection of Prayers for Families' was first published in 1744 and went through at least ten editions in Wesley's lifetime. The source or sources of the 'collection' have not yet been traced. Again, the prayers are arranged for morning and evening of each day of the week, beginning with Sunday. Each group of prayers covers adoration, confession and intercession, though in constantly varying form.

'Prayers for Children' appeared in 1772. It contains seven groups of morning and evening prayers, ending this time with 'Sunday morning' and 'Evening prayer for the Lord's Day'. In Dr Frank Baker's judgement, it is 'probably original to Wesley', being 'mainly a distillation of phrases and petitions from the Book of Common Prayer and the Psalter, with some simplifying of the language, and bringing it all to the first person singular'.

4. The Covenant Service

After the Wesley hymns, Methodism's best-known contribution to the worship of the Church universal is probably the covenant service, which was adopted by the Church of South India and enjoyed some popularity in ecumenical circles in the third quarter of the twentieth century. Liturgically, its most successful form was that found in the 1936 British Methodist *Book of Offices*, the core of which is a much abbreviated version of parts of Wesley's 'Directions for Renewing our Covenant with God'.

For Wesley, the divine covenants were conditional: God's saving promises hold sure, but they avail us only as long as they are received in faith and obedience. On the human side, 'there is a twofold covenanting with God: in profession, (and) in reality; an entering our names, or an engaging our hearts. The former is done in baptism, by all that are baptised, who by receiving that seal of the covenant are visibly, or in profession, entered into it'. The 'reality', or the 'engagement of our hearts' is itself two fold: first, as 'virtual' it 'is done by all those that have sincerely made...closure with God in Christ, those that have chosen the Lord, embarked with Christ, resigned up, and given themselves to the Lord'; then as 'formal', it is 'our binding ourselves to the Lord by solemn vow or promise to stand to our choice'. And 'this may be either only inward

in the soul; or outward, and expressed either by words, lifting up of the hands, subscribing the hand, or the like'. And, say the Directions, 'that which I would persuade you to is this solemn and express covenanting with God'.

The nearest ecumenical equivalent to all this is the 'renewal of baptismal vows' introduced into the revised Roman rite for the Easter vigil; and adaptations of the Roman form have in fact come to occupy the place that other denominations might for a while have looked like according to a Methodist-type covenant service in their new prayer books.

5. The Eucharist

For periods of Wesley's life where appropriate records exist, it has been calculated that he himself partook of the holy communion at an average of about once every four days though in fact at an irregular rhythm.²⁹ In the sermon on 'The Duty of Constant Communion' – a text of 1732 which he published in 1787 – Wesley rejected the word 'frequent' as inadequate. The 'Sunday Service' which Wesley sent to the North American Methodists included his abbreviation and adaptation of the communion office in the Book of Common Prayer; and in the accompanying letter of 10 September 1784 he 'advise(d) the elders to administer the Supper of the Lord on every Lord's Day'. All this is very remarkable at a time when the usual practice in the parishes of England was of quarterly communion services. Notice also the resurrectional and eschatological dimensions of the Sunday eucharist recognized in the phrase concerning the Lord's Supper on the Lord's Day.

A practical innovation of the Wesleys had been the singing of hymns at and after communion. For this, they had provided, in 1745, a collection of 166 'Hymns on the Lord's Supper'.³⁰ Following Daniel Brevint's *The Christian Sacrament and Sacrifice* (1673) which was reprinted in extract, they presented the eucharist as 'a memorial of the sufferings and death of Christ', as 'a sign' – and 'means' – of 'present graces', as 'a pledge of heaven' or 'future glory'. The eucharist, in the 'commemorative' mode, 'implies' the sacrifice of Christ; and we are drawn into Christ's self-offering to the Father by the sacrifice of 'ourselves', 'our persons', 'our goods'. An oft-noticed feature of the Wesleyan hymns is their pneumatological dimension, typified by the two 'epicletic' texts: 'Come, Holy Ghost, thine influence shed'(72), and, based on the liturgy of *Apostolic Constitutions* book VIII, 'Come, thou everlasting Spirit'(16).

Conclusion

To conclude, and serving as a summary, we may look at one final hymn: 'Come, let us with our Lord arise'. This hymn was taken into *The Australian Hymn Book* (no. 297) and, more surprisingly, into *The Hymnal 1982* of the Episcopal Church in the U.S.A. Otherwise its knowledge is practically confined to British Methodism, to great ecumenical loss.

Note, in the first verse, the recognition of Sunday as the Lord's day and the linkage of creation and redemption, and of Christ's death and his resurrection. Note, in the second verse, the present participation in the life of God by those who are restored to

the divine image. See how the third verse reflects the morning office ('solemn prayer'), the scriptures and the sermon ('the gospel word'), the eucharistic memorial ('with thanks his dying love record') introduced by the Sursum corda ('our joyful hearts and voices raise') and the Sanctus ('songs of praise'). The fourth and final verse, omitted from *The Australian Hymn Book*, recognizes that there is, as the Orthodox have lately taken to saying, 'a liturgy after the Liturgy'. And all this in a piece from Charles Wesley's 'Hymns for Children' (1763; no. 61)!

- 1 Come, let us with our Lord arise,
Our Lord, who made both earth and skies,
Who died to save the world he made,
And rose triumphant from the dead;
He rose, the Prince of life and peace,
And stamped the day forever his.
- 2 This is the day the Lord has made,
That all may see his love displayed,
May feel his resurrection's power,
And rise again, to fall no more,
In perfect righteousness renewed,
And filled with all the life of God.
- 3 Then let us render him his own,
With solemn prayer approach his throne,
With meekness hear the gospel word,
With thanks his dying love record,
Our joyful hearts and voices raise,
And fill his courts with songs of praise.
- 4 Honour and praise to Jesus pay
Throughout his consecrated day;
Be all in Jesus' praise employed,
Nor leave a single moment void;
With utmost care the time improve,
And only breathe his praise and love.

NOTES

1. This article is the text of the Austin James Memorial Lecture delivered at Ormond College, University of Melbourne, on 29 April, 1991.

2. The allusion in the first part of the sentence is to Charles Wesley's hymn:

Come, let us join our friends above
That have obtained the prize,
And on the eagle wings of love
To joys celestial rise:
Let all the saints terrestrial sing,
With those to glory gone;
For all the servants of our King,
In earth and heaven, are one.

Found in the *Methodist Hymn Book* (London, 1933; no.824) and in the *British Methodist Hymns and Psalms* (London, 1983; no. 812), the hymn survived in *The Australian Hymn Book* (Sydney, 1977) but only with some of the bowdlerization found in the version familiar to Anglicans: 'Let saints on earth in concert sing' (no.370).

3. To be cited, as are all other of Wesley's sermons, from the bicentennial edition of *The Works of John Wesley*, now in course of publication by Abingdon Press, Nashville. Here sermons 77 and 78 respectively (vol.3: 89-102, 103-114).

4. Sermon 39, 'Catholic Spirit' (*Works* 2:85).

5. Sermon 76, 'On Perfection' (3:85).

6. Sermon 63, 'The General Spread of the Gospel' (2:496-7).

7. Sermon 68, 'The Wisdom of God's Counsels' (2:555).

8. Sermon 125, 'On a Single Eye' (4:124).

9. Sermon 122, 'Causes of the Inefficacy of Christianity' (4:88-89).

10. Sermon 94, 'On Family Religion' (3:336).

11. Sermon 25, 'Sermon on the Mount, V' (1:550-51).

12. Sermon 67, 'On Divine Providence' (2:543).

13. Sermon 24, 'Sermon on the Mount, IV' (1:532).

14. Sermon 16, 'The Means of Grace' (1:379).

15. Sermon 92, 'On Zeal' (3:320).

16. Sermon 24, 'Sermon on the Mount, IV' (1:533).

17. Sermon 24, 'Sermon on the Mount, IV' (1:544).

18. *Works* 1:544.

19. Sermon 29, 'Sermon on the Mount, IX' (1:636).

20. Sermon 39, 'Catholic Spirit' (II:85-87, 93).

21. Sermon 120 (IV: 60-71).

22. Sermon 55 (II:385).

23. Sermon 64 (II:510).

24. For an account of Wesley's career from this angle, see William Lamplough Doughty, *John Wesley, Preacher* (London: Epworth, 1955).

25. See Albert C. Outler's detailed introduction to the first volume of the Sermons in the bicentennial edition of the *Works*.

26. This important text was recalled to contemporary attention by A. C. Outler (ed.), *John Wesley* (New York: Oxford University Press, 1964) 231-37.

27. See C. N. R. Wallwork, *Origins and Development of the Methodist Preaching Service* (M.A. thesis, University of Birmingham, 1984); Adrian Burdon, *The Preaching Service: The Glory of the Methodists* (Nottingham: Grove Books, 1991).

28. Scholarly edition by F. Hildebrandt and O. A. Beckerlegge as volume 7 (1983) of the bicentennial edition of *The Works of John Wesley*.
29. See J. C. Bowmer, *The Sacrament of the Lord's Supper in Early Methodism* (Westminster: Dacre, 1951).
30. Contemporary interest was recalled to this collection by J. E. Rattenbury, *The Eucharistic Hymns of John and Charles Wesley* (London: Epworth, 1948). See also O. E. Borgen, *John Wesley on the Sacraments* (Nashville: Abingdon, 1972). The daily prayers, the directions for renewing the covenant, the *Sunday Service*, and the *Hymns on the Lord's Supper* will all be included in a volume of the *Works* that I am editing along with my mentor Raymond George.

LITURGY AS MISSION

For the Life of the World

A paper delivered in Seoul, Korea on the occasion of the 90th anniversary of the Orthodox Mission in Korea

John Chryssavgis

(i) Orthodoxy and Mission

Until quite recently the Orthodox Church was regarded in the West, but indeed also by many Orthodox Christians themselves, as a non-missionary church. Today, however, although people recognise that the missionary methodology differed in the East from that in the West, the missionary imperative of the Orthodox Church is more apparent. A church without catechumens is not the living and life-giving presence of Christ extended to all the world and to all ages.¹ Indeed evangelism and eucharist are directly related; 'going out to baptise the nations' and 'eating the Body and Blood of Christ' are essentially identical. (cf John 6. 53, 56-57)

In Byzantium, the centre of all missionary activity and endeavour was the *liturgy*. It was in the 'Great Church' of St Sophia in Constantinople that the liturgy, used today by all Orthodox, took shape. This church, however, always remained – in its liturgical structure and aspect – a missionary church.

By this method, in the fourth, fifth, and sixth centuries, numerous races of the Russian plain, the Caucasus, Persia, Arabia, and Africa, were baptised; some of these Christian peoples have disappeared, others still exist today (Georgians, Armenians, Ethiopians). Bulgaria and the Russia of Kiev became Christian in the ninth and tenth centuries. The people of the northern Caucasus followed their example in the tenth and eleventh centuries.

In the twelfth and thirteenth centuries, the various Serbian states became Christian, and in the fourteenth century were united in a powerful Orthodox empire.² The process of conversion was in each case very similar: Byzantine missionaries penetrated into the country, built churches, and celebrated the eucharist. This same 'method' continues of late in Siberia, Alaska, Africa, Japan, China, and Korea. Very recent missions in Indonesia and the Philippines are again characterised by their liturgical inspiration. Even when, under the Ottoman domination, Orthodox Mission was restricted, yet the Liturgy kept alive the fervent faith of the community.

The advantage of the Byzantine missions and of recent Orthodox missionary work was that they rendered the liturgy – and, through the liturgy, the whole Eastern Orthodox ethos, doctrine and spirituality – accessible to people through translations and catechism. It is precisely this accessibility of the Orthodox tradition that must be the goal of our mission in a world that is rapidly changing, where barriers – political, social, or economical – are falling and where the demand is for encounter and education, not negativity and ignorance. The temptation to label others as 'heretical' remains a temptation, but it cannot be the way forward. The task confronting Orthodoxy today is to relate mission and vision, to rediscover and re-present the sacramental vision of the 'one, holy, catholic and apostolic Church' in the world that

we inhabit, to move beyond provincialism, fanaticism, and pride to the universal message of the Apostles that alone can convince and convert. Catholicity and Apostolicity are inseparably linked.

(ii) From Here to Where?

The celebration of such a significant milestone as 90 years of Orthodoxy in Korea is a calling to continual asceticism and mission, not an opportunity to relax our efforts or to stop. 'Faith, hope, and love' (1 Corinthians 13.13): these three should characterise our mission and message in this world. *Faith* in our Fathers, Apostles, and Martyrs. *Hope* in our presence in this country, or wherever the providence of God has called us to be. And *love* in our theology and action.

I would like at this point to relate two brief stories from the *Lives of the Fathers* which emphasises how Christians should, wherever they may live, be on a continual journey – a journey to the Kingdom.

A well known Desert Father living in the middle of the fourth century, Serapion, once travelled on a pilgrimage to Rome. It was at the time – as indeed it has been through the centuries – a pious custom to visit holy places and seek advice from saintly persons. In Rome, then, he was told of a certain very famous nun, who lived an ascetic life in a small cell, never leaving it to go out. Curious of the reason for this way of life – he himself loved to travel – Serapion paid her a visit and asked: 'Why are you sitting here?' To this the holy woman replied: 'I am not sitting; I am on a journey.'³

One century later, around the year 458 a nun, Evdokia, set out to visit a famous ascetic who lived on top of a column, St Symeon the Stylite; but she was rebuked by this hermit because she had travelled such a long way to be counselled when in fact she possessed the fullness of the apostolic faith where she was.⁴

Now the *invitation* towards the Kingdom on the one hand and the *manifestation* of the Kingdom in all its fullness in this world on the other hand, are both clearly expressed in the Divine Liturgy of our church. It is there *par excellence* that we find God revealed as love (cf 1 John 4. 8,16) and where we may experience that love as the basis of all things. Authentic love is an act of *incarnation*; it is also an act of *communion*. The message to be proclaimed is simple, not complicated: that God is not far away, that he is among us and loves us, that the world lives and is sustained by this act of love. Let us then examine certain aspects of our Orthodox spirituality based on the liturgy as an act of love and life.

(iii) Theology

The Christian church is *in* the world but not *of* the world. It is not powerful programmes and structured establishments, but primarily the revelation, here and now, of Christ, the Son of God, and is guided by the Holy Spirit. For the Orthodox, this doctrine of the Holy Trinity underlines all theology and spirituality. The Trinitarian God signifies a communion of perfect love between three Persons who are at the same time one in essence without losing any of their distinctive characteristics – a God of true unity yet true diversity, a God who relates to and respects freedom.

The light of the Trinitarian mystery brings the reality of communion and comfort *into our life*, lonely, estranged, and divided as it is. The doctrine of the human person is to be seen in relation to the dogma of the Trinity: each person thus acquires unique significance, rendered unrepeatable in all eternity, infinite in possibilities. Orthodoxy does not undermine the importance of 'great works' (Matthew 7.22) but underlines rather the 'wonder' and 'greatness' of 'the least of our brethren' and of God's children (cf Matthew 25. 40,45). Witness and mission depend less on what one *does* than on what one *is*.

One is also truly a person only in one's relationship with others. To cut oneself off from others is to disconnect oneself from dialogue with God, with life. Created in the image and likeness of God, one *is* only insofar as one loves. For whoever does not love, denies his own nature and is condemned to an inhuman life. The strength of God is precisely his weakness, his vulnerability, his love. We are 'condemned' to live with him inasmuch as God is present in every human person. He has promised to stay with us, 'to the end of the ages' (Matthew 28.20). He may be invisible (in his essence), yet he is perceptible (in his manifestations). He may be unknown (in his substance), yet he is well known (in his actions). The Orthodox find it difficult to accept the concept of Papal infallibility, where the Pope alone can speak the truth of God; they seek rather to find the word of God everywhere – for the entire creation is full of God, the whole world is a burning bush.⁵ God hidden yet revealed, transcendent yet immanent – this is the teaching of the Orthodox Church on the Trinity.

The glory and strength of God's love is shown in the incarnation of his own Son. In the New Testament, however, God does not appear as on Mt Sinai in the form of lightning and thunder. He no longer comes crushing us but affirming us, not undermining the value of humanity but underlining it. This scandal of God-become-human and dying for us, becomes also our way of life. For God himself revealed this new commandment of crucified love, of love unto death. This should be the motive of Orthodox Mission. As God's love was manifested on the cross, so the strength of the Christian is 'perfected in weakness' (2 Corinthians 12.9). In modern society, the power struggle takes place on the level of strength; you are strong when you have rights. In the church you are strong when you surrender your rights – just as in any genuine love relationship. It is the love that enables one 'to find a leper and give him one's body and take his'.⁶

(iv) The Church

The centre of God's presence in the world is the church, which is not merely a theological institution but a way of overcoming the limitations and divisions of the world. Orthodoxy has no definition of the church which is taken rather for granted, like the air that we breathe, and is not discussed or analysed systematically. This aspect of naturalness, of spontaneity, is very characteristic of the Orthodox Church. And this 'homeliness' is experienced within worship – people lighting candles, making prostrations, kissing icons... When an Orthodox enters the church he is entering the comfort of his own home; and upon leaving, he is in effect still within the church, since

the entire world is the church. This dimension of joy – of enjoying rather than enduring the Liturgy – is of primary significance in Orthodox spirituality. To preach to the world, we must first of all recover this joy.⁷

The liturgy is certainly a sacrifice, too, but then sacrifice is most natural; it is the essence of life. Missionaries know how important sacrifice is, even of their very life. Humanity is sacrificial inasmuch as it finds life in love, in giving *to* the other person, in discovering the meaning of life *in* the other person. To say that I sacrifice myself does not imply that I die but, rather, that I surrender my life and am filled with eternal life. This is why when I approach a true human person, a saint if you like, I feel that I am loved even before he sees or knows me. For one who is fully human is also universal: that person's love is all-inclusive and excludes none and nothing. This is why in the liturgy everything and everyone is accepted and appreciated for what they are, and all cooperate for the transformation of all. This openness and optimism is yet another dimension of the Orthodox faith. The centre of the apostolic faith is the light of the Resurrection (cf Acts 15.17).

(v) The World

The Liturgy does not seek to take away from reality but to plunge us into the heart of the world, to allow us to see what really matters in this world. It is a vision of everything and everyone as created and intended by God. The Divine Liturgy is not an interval or an interruption in our life and world. Just as the sacrament of *marriage* joins the couple, and the sacrament of *confession* reconciles us with Christ, so the sacrament of the *eucharist* unites the church and the world. This is why the church cannot cease to be missionary and cannot place ethnic, political, social, or geographic limitations on the message of Christ.⁸ For the universe becomes a liturgy. There can be no distinction between sacred and profane, between holy and unholy; for the entire world is to be transfigured, to the last speck of dust. In the church, everything is a sacrament, every moment and detail belong to eternity. So the liturgy should broaden, not limit, our horizons and interests. In the liturgy, one learns to love. And the liturgy blesses our world, our environment, our culture, our customs.

Perhaps there is also something here to be learnt regarding contemporary problems: unemployment cannot be effectively curtailed unless Christians realise their own *vocation* to renew the entire world, until breathing becomes communication with the Spirit of God. Similarly, pollution will not be solved by government laws or regulations. It must be understood as an *error*, a sin in the relationship of humanity with the world. One's duty as a Christian is to love earth right up to heaven and to love heaven right down to earth. Each person, each animal, each object, is a special witness to God's love, a sermon of the Word of God. And sin is the failure to accept the world and neighbour as gift. The rise of technology forces the church to examine her relationship with the world and to exercise prophetic criticism in a mechanised and increasingly computerised society. Everything exists 'for the glory of God' (2 Corinthians 10.31), not for its exploitation by individuals; the purpose of everything is *communion* with God, not *consumption* by humanity.

(vi) Liturgy and Spirituality

It is especially in the Eucharist that the Son of God becomes Giver and Receiver: Receiver of the congregation's gifts (bread and wine) and Giver by transforming these into life (his Body and Blood). According to Orthodox theology, salvation is not brought about by individual acts of merit but precisely by participation in the sacramental act of unity out of the fragments of bread and wine, by sharing with the fragmented and alienated human beings. What is of importance is not what we can achieve, but what Christ performs and transforms.

A Christian encounters Christ wherever he looks, and this gives him joy and to the world life. At every moment and with every move, it is Christ that one seeks: whether praying, talking, walking, working, writing, evangelising, serving. The Christian is no professional, but a prophet; he is not a slave of this world, but a servant of Christ. Now in the church, the one who is both prophet and servant, is the monk.

Monasticism is a further feature of Orthodox missionary 'methodology', and it is, in this world, a reminder *of the other world* and Kingdom. The monastic ministry is prophetic, announcing the presence 'among us' and 'within us' of the Kingdom. In this respect, the ministry of the monks is very close in nature to that of the *apostles* who witnessed the sovereignty of Christ, to the *martyrs* who sacrificed their life to the Source of all life, as well as to the *liturgy* which manifests this same Lord, Jesus Christ. The monk humbly confesses and witnesses the presence of Christ, and this humility of the monk accounts for his love: only a dynamic love as his can pray for 'the peace from above' in an age threatened by war. And it also accounts for his divine authority: the monk has the authority to heal as Christ and to love as Christ (cf 1 John 2.6), because he has first of all died as Christ. In this capacity, he becomes the sure ground for the insecure, the comfort of those without shelter, the source of life for the person dying of AIDS. We serve the 'suffering servant', Christ, wherever he is – in an unjust society, in a persecuting political party. Since Christ was 'anointed to preach the good news to the poor' and 'to set at liberty the oppressed' (Luke 4.18), it is clear that his church must do the same.

This is the eucharistic approach to life, the way in which everything we do, think, touch, speak, and eat is for the glory of God. This morning we celebrated the Divine Liturgy. After taking Communion, we prayed 'Let us go forth in peace'. The Liturgy is not an ending but a beginning, not an epilogue or conclusion but a call to mission and service in the world. 'From this day, from this hour, from this minute'⁹ may these words inspire the whole of our life, now and always.

NOTES

1. See A Yannoulatos, *Indifference to Mission* (in Greek: Athens 1972)
2. cf J Meyendorff, 'Orthodox missions in the Middle Ages', in *History's lessons for tomorrow's mission* (Geneva 1960) p.100
3. cf article in *St Vladimir's Theological Quarterly* 32,1 (1988) p.61
4. *Life of Euthymios* XXX, 48
5. cf Maximus Confessor, *Ambigua* PG91: 1148D
6. *Sayings of the Desert Fathers*, Agathon 26. See also Anthony 9
7. cf A Schmemmann, *For the life of the world* (St Vladimir's Press 1973) p.24
8. See also J Meyendorff, 'An Orthodox view on mission and integration', in *International Review of Mission* LXX, 280 (1981) pp.256-8
9. Words of St Herman of Alaska, in FA Golder, 'Father Herman, Alaska's Saint', *The Orthodox Word* 1,2 (1965) p.12

Gilbert Sinden SSM
Sermon at the Requiem Eucharist, 27 November, 1990
Dunstan McKee SSM

'He being dead yet speaketh.' A somewhat unusual text from Hebrews 11. In the Letter to the Hebrews it refers to Abel and Cain. But this verse came to mind on the morning after Gilbert's death, when we brothers were gathered for the eucharist, with Gilbert very much in our hearts and on our minds. The rite was that from *An Australian Prayer Book*; there we were, giving thanks for Gilbert's life in words with which, to a large extent, he had provided us. One of the gifts he has left with us is *AAPB*, of which he was the editor.

Only those who lived at St Michael's House during the 70s know how much energy he devoted to that prayer book. It was not only a matter of striving for unity in the Australian Anglican Church over how we should worship. It was also a matter of long hours spent in writing and dictating, then checking what Diana Hopton, our typist at the time, had typed up. Then there was the constant smell of stencils being cut electrically, the months on end saying the office from duplicated texts, as we experimented first with this version, then with that. Finally it was ready for General Synod. Gilbert's boundless energy had made it possible. Energy yes – but he was no good as a proof reader; others had to do that.

So, for many of us, there was a sense of fitness that in the draft prayer book presented to Synod the last page acknowledged Gilbert's contribution in the words *'Editor, Gilbert Sinden'*. For the work he put in, for the expertise he brought to the task, for the prayer book, and the accompanying books *When We Meet for Worship* and *Times and Seasons*, Gilbert was justly recognised by admission to the degree of Doctor of Theology (*honoris causa*) by the Australian College of Theology.

Gilbert was born in England, and came to Australia in 1963 as a member of SSM. I like to think of him as one of the gifts to the Australian Church which followed from the invitation of most of the Australian bishops to the Society to come to Australia, to bring to Australia the religious life for men and its own way of preparing men for the ordained ministry. Gilbert was one of the gifts to us which followed from this invitation, along with other brothers, notably Gabriel Hebert and Antony Snell.

It was not a unanimous invitation. That great stalwart of the Australian Church, Bishop Burgman, didn't agree. He wanted an Australian Church, not an outpost of the Church of England. Gilbert gave the lie to his fears. He became an Australian citizen, and in his years in Jerusalem always considered himself a part of the Australian Province of our Society. It meant much to him that in his work in Jerusalem he was supported by the Australian Board of Missions.

Gilbert was born in 1929. After schooling and national service, he went to Kelham in 1949 to train for the ordained ministry. During his time as a student there, an Australian bishop visited Kelham, and with all his skill and charisma called for students to commit themselves to going to Australia on completing their training to join the Bush Brotherhood in his diocese. Gilbert was captured by this vision and

offered himself. He was somewhat perplexed when the said bishop shortly afterwards forsook the romance of the Australian bush for a comfortable suffragan bishopric in England. So during a retreat at Kelham, Gilbert sought the advice of the retreat conductor, one of the Cowley fathers. What was he to do now, he asked. And the reply was, 'Can't you see what is in front of you?' In this way, Gilbert was helped to see what was in front of him in the SSM – a community of brothers with a common goal, a challenge, a mission – all that he was seeking. So Gilbert offered himself, was made a novice in 1951 and made his profession in our society in 1954 – a profession of what he intended to do with his life, a profession ended only by his recent death.

At that time the Society could be described as vigorous. Vigorous not only in the sense that it was riding on the crest of a wave in terms of work and numbers, but vigorous also in that feelings ran high, opinions were strongly held and equally vigorously defended and attacked. Gilbert entered eagerly into the fray. He was sent to Nottingham to read for a degree in theology. Then he returned to Kelham and taught in the college there until, after the Great Chapter in 1962, he was transferred to Australia.

So he hit Australia. And I say hit advisedly. Here came this brother, with strongly held opinions about the Church, about our Society, about every sphere of theological study. That and his girth soon gave rise to that nickname '*a large body of opinion*'. No one could say that life with Gilbert was quiet. It often meant vigorous argument. At meetings of the brothers, when Gilbert introduced his contribution with the words, 'With the greatest respect, Father', that was a cue to run for cover.

For 15 years he was at St Michael's House, for part of that time as Warden of the College. That in itself some saw as an oddity. Here was a lay brother training people for the ordained ministry. For some reason which I was never able to fathom, Gilbert, though trained in theology and having been trained for the ordained ministry, had not been ordained. That had been a decision of his superiors in the Society, and he obeyed. But it engendered in him a streak of anticlericalism which was at once a challenge and an irritant to his ordained brothers. Yet it made a statement also. Theology is not the preserve of a caste of ordained clergy; the study and knowledge of the ways and being of God is the call of the whole church, not merely of its clergy.

But that is only one side of this complex person Gilbert. The other and more lasting side was Gilbert the teacher and pastor. This is what so many people remember of him A Uniting Church minister – 'I remember him coming to our parish for a Bible teaching week. It was a remarkable time'. He had the ability to expound the scriptures and to help people understand the teaching of the church that, well – it opened your eyes, you suddenly understood, he made you see what you hadn't seen before. A teacher, yes, and a pastor. Goodness knows how many people he helped through difficulties, how many were strengthened in their faith, how many, especially students, learned a new respect for themselves because of his immense and costly care for them. He would battle tenaciously for the underdog, for the rejected, for the devalued.

And along with all this teaching, in St Michael's and in parishes, in parish missions with students, along with all this costly pastoring, along with his vigorous concern for

the Society of the Sacred Mission, which was his family, was his work on *An Australian Prayer Book*. When that was done, and with the joyful consent of his brothers, he was made a deacon in 1978. Then for a change. He went off for a year's sabbatical, which was to include a term in India, soaking up the gospel in a different culture, a term at St George's College, Jerusalem, seeing for himself the Holy Land about which he had taught for 20 years, and a term in Sweden, renewing contacts with the church there that he had made while at Kelham. India delighted him. He rejoiced in the ways the gospel had been enculturated there. He was asked to lecture in liturgy. Then to Jerusalem, which captured his heart. He was asked to return there as Director of Studies at St George's College, and his brothers were keen that he should do so. So he never got to Sweden, but spent the rest of his leave preparing for his new work.

He returned to Australia, was ordained priest in 1979, and sent off to Jerusalem. So began for Gilbert 10 wonderful years.

He threw himself into teaching again, into more study of the archaeology of Palestine and the background to the New Testament. His interest in liturgy was rewarded by the various rites represented in the holy places. His flat in Jerusalem became a home away from home for countless visitors, especially from Australia, and also for his SSM brothers. His former concern for the rejected, for the devalued, now became a passionate concern for peace and justice, especially justice, in Israel and the Middle East. He flourished. I never attended one of his courses at St George's College but I remember an experience Gilbert gave me. Early in the morning we set out for the Mount of Olives, and said Morning Prayer there, while behind us the sun came up and illuminated Jerusalem, set down before us. This sort of experience was what Gilbert gave to so many visitors to Jerusalem. 'Can't you see what is in front of you?' Gilbert was asked as a student at Kelham. In Jerusalem he saw and helped others to see both history and present realities.

In the midst of all this he came to know David and Jean Penman, with whose work in the Middle East he immediately identified. Gilbert admired David and was overjoyed when it was decided that after his time in Jerusalem he would return to his brethren in Australia and would be David's personal assistant.

David's death brought that association to an end. Instead he returned from Jerusalem to spend half his time as assistant to the Administrator, John Stewart, and the other half with the Victorian Council of Churches, helping the church to prepare for the general assembly of the WCC. Those who knew Gilbert know that for him no work was ever part-time. Bishop Stewart has told me of the assistance Gilbert gave him. And for the church in Victoria, I don't know who could number all those who received from him under whatever auspices – study groups, Council of Churches meetings, where his zeal for the unity of the church found an outlet, sermons, talks about the Middle East. Especially the latter. The Jerusalem experience stayed with him, and he helped us all to interpret the recent events in the Middle East. For those with their cultural roots in that part of the world he became one of the few people who were able to articulate their passionate convictions and understanding of what was really going on there. So, at last a new Archbishop of Melbourne. To Archbishop Keith

Rayner he became personal assistant, a role to which he looked forward. And within three days he was dead.

I cannot do justice to Gilbert. So many people have their own stories about when their lives and his became part of the same story. Especially in recent years, I valued his support, his care for me, and his learning. The brothers of our Society have said how they valued him by asking that he lead us as Provincial in Australia from next year. This also will not be. There is much else that could be said, much that will remain in the folklore of our Society and of the church.

Yet in all I have said there is something missing. And what is missing is the heart of it all. And that is faith – a faith at once simple and profound, a fundamental trust in the goodness, the power, the love of God which Gilbert spent so many years helping others to see.

Without that complete trust, tested often by events, undermined at times by feelings of unworthiness and loneliness, communicated to others, a trust which was the source of his energy and his work; without that, Gilbert would not have been the Gilbert we knew. With it, with that almost child-like trust in God, I can say along with many others, ‘I thank God for the gift of Gilbert. I am so glad that he was my brother.’

One of the last things Gilbert wrote was a prayer for the Middle East. It expresses so much of Gilbert, his concern for reconciliation and peace, his understanding of the gospels and the church, his acknowledgment of the faith of Christians in the Middle East, our spiritual ancestors, the call to bring healing in the midst of suffering. I ask you to pray this prayer with me for the people and church in Jerusalem and the Middle East, and in honour of the memory of Gilbert.

God and Father of our Lord Jesus Christ, who chose Israel-Palestine to be the human homeland of Jesus your Christ and our Saviour; who called wise men from the east to acknowledge him as a child, allowed a Lebanese woman to seek his healing, invited an African to help him carry his cross, and sent his apostles to carry the gospel into every country of the Middle East: hear us as we pray for our sisters and brothers in the Anglican Province of Jerusalem and the Middle East and for their fellow Christians there. We praise you for them as our spiritual ancestors and for their faithfulness to Jesus through so many centuries; we ask you now to protect them as they seek to bring your healing to those who are suffering so greatly in their part of the world, and your reconciliation to nations and peoples so grievously divided. Grant them the blessing Jesus promised to all peacemakers. We ask it in the name of Jesus, the Prince of Peace.

And now we, in the name of Jesus, the Prince of Peace, commend our brother Gilbert to the love of God, who was and is the source of Gilbert’s being and of our own.

EVELYN UNDERHILL AND WORSHIP

Delroy Oberg

Saturday, 15 June 1991 was the 50th anniversary of the death of one of the leading figures in the Anglican Church in the first part of this century. Evelyn Underhill (1875-1941) wrote or edited 39 spiritual books and more than 350 reviews and articles on spirituality. In the 1920s and 1930s she became one of its most popular Retreat Conductors – to our knowledge, the first lay woman to exercise this ministry. She had long been in demand as a Spiritual Director and acknowledged as one of the leading authorities on the subject of mysticism – her massive work *Mysticism* (1911) was unparalleled in its time and remains a classic with much validity for today. In her later years she produced her other major work, *Worship* (1936),* which for sheer size and volume of scholarly research rivals *Mysticism*. This article focuses on *Worship*. In its time it was ahead of its time, and it did much for ecumenism, such as it was then. I doubt that, to the present, anything else has been written that achieves so much in such an authoritative and readable way – for it is more than a textbook; it is personal and devotional. The intense spirituality of the author permeates it. It is a book with a soul, and we would do well to evaluate our own standards of and attitudes to worship by those which Evelyn puts forward.

The idea of writing *Worship* did not originate with Evelyn. Towards the end of 1933, Dr W.R. Matthews, then Dean of St Paul's and part editor of the Library of Constructive Theology, put before her the concept of a book on Christian worship. It was to include individual as well as corporate and liturgic prayer; examine both Catholic and Protestant traditions of spirituality; and, like all books in the series, would take religious experience as its starting point, without neglecting the intellectual, critical, and interpretive faculties. It could obviously not be the exclusive preserve of a theologian, an historian, a liturgist, of a mere theorist or a biased practitioner of any one creed. Thus it required someone with a sound knowledge of the traditions and origins of the major denominations, an incredible degree of sensitivity and tolerance, recognised literary expertise, and a profound relationship with God! And so Dean Matthews asked Evelyn Underhill!

Undoubtedly he was familiar with a paper on 'Worship' which she had given in 1929¹, and knew that she was no mere theoretician. Worship, she had declared, is the pursuit of those who are

trying to *live* religion...Theology deals with the material of religion; the Fact of God and his revelation to men. Worship is religion in action; man's total response to that God who is the subject of theology. ²

The Dean's only reservation lay in his awareness of Evelyn's (Anglo-)Catholic churchmanship and resultant fear that 'she might not be sympathetic enough with the Protestant traditions of worship.'³

Evelyn had other reasons for feeling apprehensive about such a massive research task. She was nearly 60 and in poor health – despite which she was still extremely busy with other writing, as well as numerous public engagements, including her beloved

Retreat work. In her own words, she felt ‘frightened and incompetent’;⁴ but consultation with her spiritual director (Reginald Somerset Ward) gave approval and encouragement – provided the publishers would allow her two or three years for it. They did; and in the autumn of 1936 *Worship* appeared, soon followed by reviews which praised it for its ‘depth of learning’, ‘comprehensive sympathy’, and ‘theological soundness’.⁵ In America it was chosen as Religious Book of the month. Dean Matthews must have felt completely vindicated!

The main criticisms of the book had in fact come from its formative stages. She had sensibly sought the advice of specialists (e.g., Bishop Frere, Dr Nicholas Zernov); but she also sent sections to her friends ‘to see how it struck the ordinary Christian’, as one of those friends, Margaret Cropper (herself an author and playwright) modestly put it.⁶ Evelyn listed their main criticisms in her Preface:

(They) have been inclined to blame me for giving too sympathetic and uncritical accounts of types of worship which were not their own. It has been pointed out to me that I have failed to denounce the shortcomings of Judaism with Christian thoroughness, that I have left almost unnoticed primitive and superstitious elements which survive in Catholic and Orthodox worship – that I have not emphasised as I should the liturgic and sacramental shortcomings of the Protestant sects. *But my wish has been to show all these as chapels of various types of one Cathedral of the Spirit*, and dwell on the particular structure of each, the love which has gone to their adornment, the shelter that they can give to many kinds of adoring souls...⁷

‘Adoring’ is the operative word. Evelyn had long echoed Baron Friedrich von Hugel’s catchcry: ‘Prayer is adoration’ – and the principle applied to all worship. Unless we understand this, we miss the whole point of Evelyn’s thesis. The motivation and goal is ‘God and the priority of God’, (W 6); then come human creatures, humbly acknowledging their total dependence on him (W 11); and thus she arrives at her unequivocal introductory definition: ‘Worship, in all its grades and kinds, is the response of the creature to the eternal’ (W 1). She pursues this theme relentlessly: ‘Worship is an acknowledgment of Transcendence’ (W 3); ‘points steadily towards the Reality of God’ (W 5); and ‘gives, expresses, and maintains that which is the essence of all sane religion – a theocentric basis to life’ (W 5). It is ‘essentially disinterested’, for it means ‘only God’ (W 9). ‘God alone matters, God alone Is – creation only matters because of Him’ (W 5). She echoes the Psalmist (‘All creation worships thee...’) and anticipates the proponents of creation spirituality: ‘...the very meaning of creation is seen to be an act of worship, a devoted proclamation, the wonder, and the beauty of God’ (W 5). Her philosophy is strongly rooted in history – universal and personal:

Our worship is of a God Who acts, a Living One Who transcends what seems to us to be His laws, and has a definite relation with His creatures; One, too, Who works in the depth of our being, and is self-revealed through His action in history and in nature, as well as in the soul. (W 10)

There is no separating the theory from the practice. Obviously worship must have embodiment, concrete expression (W 13); and she examines the principles underlying this, especially in the first three chapters of the book (I: The Nature of Worship; II: Ritual and Symbol; III: Sacrament and Sacrifice), reminding the reader that we live in

a world of sense and spirit (W 24), and that there is little in creation that cannot be 'a carrying medium for religious apprehensions of many degrees of development, and unite in one adoring action worshippers of many different types.' (W 31)

Worship is divided into two parts, but Part I itself falls naturally into two sections, and the first three chapters mark the beginning and end of those theocentric principles which underlie all cultus, primitive and developed; and are best defined in terms of the subject-object relationship. The remainder of Part I looks at this specifically in relation to Christianity – the Christocentric aspect: Chapters IV and VI (The Characters of Christian Worship and Liturgical Elements in Worship) exploring the theological, historical, and liturgical elements which combine to direct all worship 'towards the sanctification of life' (W 77). All life is sacramental, and although Evelyn was always adamant that religion should not be regarded merely as a means of moral amelioration, Christian worship can and should be judged by the degree of holiness which it produces in its 'saints'.

Chapters V and IX (The Principles of Corporate and Personal Worship respectively) convey her belief that individual fervour must be subordinated to the total adoring act (W 111). Christianity is both social and personal; and personal worship is both horizontal and vertical. Extremes are dangerous and an impoverishment: beware of religious egotism, the spiritual highbrow, and the bigot! The ideal is a 'rightful balance between the corporate and individual life of worship' (W 163), and we are constantly reminded: 'The Christian as such cannot fulfil his spiritual obligations in solitude' (W 83); or, as she puts it in one of her delightful gems: 'The Church is not a collection of prize specimens, but a flock.' (W 98)

The balance between personal and corporate religion must be reflected by a balanced approach to liturgy, or the Liturgy, for she never compromises her Catholic predilections for the 'summit and source' of Christian worship. Chapters VII and VIII deal respectively with The Holy Eucharist: Its Nature and Its Significance. The true balance was destroyed when the Reformed Churches 'pruned with excessive vigour' (W 128) the Roman rite, and altered the emphasis from awestruck theocentrism to anthropocentric selfcentredness; from Christocentric devotion to religious individualism. But the Roman Catholic Church had played its part in upsetting the traditional balance - e.g., between sacrifice and feast in denying the cup to the laity and discouraging regular communion; and it had its own forms of liturgical individualism (e.g., Benediction). Clearly the significance of the Eucharist is not wholly comprehended until all aspects of its nature – that it is a theocentric act of sacrificial worship, a Christocentric act of communion, an historical memorial, and a sacrament of fellowship - are respected and harmonised.

These two essential strands in the first part of *Worship* – the Theocentric and Christocentric, or the Transcendental and the Incarnational – have their own irreplaceable roles in the worship of the church. But we must not overlook her other vital principle, the theocentric in relation to the anthropocentric. Here there is no balance of equals. The creature is always subordinate to the Creator in adoring love. It is too easy to forget this.

The tendency of all worship to decline from adoration to demand, and from the supernatural to the ethical, shows how strong a pull is needed to neutralise the anthropocentric trend. (W 17)

It is a principle which some modern liturgists need to take to heart!

Part II is designed to illustrate the principle of Part I: thus we do not immediately pursue the Christian line of thought established in the preceding six chapters, but recall our religious origins in Judaism. Evelyn is anxious to remind us of how this cultus developed from the crude and animistic practices and beliefs of the Patriarchs to 'a growing conviction of God's priority and living presence; the unspeakable mystery of His hidden Being, yet His active concern with the life of man' (W 201) – ultimately theocentric, yet a foreshadowing of the incarnation. Evelyn observes that from Ezekiel on there is a similar foreshadowing of the sacramental life as the understanding of sacrificial worship changed and developed, and 'became ever more and more an acknowledgment of the holiness of God and sinfulness of man, and a means of approach to Him. (W 203).

She points out in the following chapter (XI: The Beginning of Christian Worship) that early Christian worship 'with no sense of incongruity made constant use of Jewish liturgical forms' (W 231). There is an essential balance between the liturgic and the prophetic, the sacramental and the pneumatic – this last reminding us of the reality and witness of the presence of the Holy Spirit in the lives of the first Christians (W 234). Evelyn perceives, too, that Christological devotion was mingled with mystery, astonishment, awe: 'the Word...made flesh', 'Christ in us', and we in him; the mystical union of which St Paul had direct experience (W 238).

The influence of Greek philosophy ought not to be ignored. Plato and Plotinus brought their contribution: 'a language and technique by which (the church's) deepest secrets could be universalised' (W 238). Early liturgies resisted the confines of rigid formulae, but gradually the liturgic triumphed over the spontaneous, and the 'shape of the liturgy' was established (W 239-41). One point that Evelyn stresses is that 'we have no knowledge of any Eucharist in which the element of oblation does not appear' (W 241). Thus the church, looking at itself in relation to God, laid on its faithful souls the obligation 'to share in that unceasing act of adoring and penitent love which is the life of the Communion of Saints' (W 242).

In the following chapters she assesses the church's fidelity to these principles, of the developments of and deviations from them; and thus provides a concise, comprehensive, and at times startling summation of the history, theology, and liturgy of major denominations: Catholic (Roman and Orthodox) (Chapter XII); the Reformed Churches (Lutheran, Calvinist, and Scottish Presbyterian) (Chapter XIII); the Free Churches (Baptists, Congregationalists, Methodists, Quakers) (Chapter XIV); and finally the Anglican Church (Chapter XV).

In every way Roman Catholicism was the logical starting point; and its essence and ethos are the paradigm of her principles and demonstrate the central characteristics of primitive worship: 'its Biblical quality, its Christocentric realism, its sacrificial and adoring tone' (W 244). Its general characteristics are Theocentric ('It is hallowed and

penetrated by a sense of the transcendence of God') (W 246); Incarnational ('Its object is a God whose saving presence enters the natural world, and is discerned by means of natural things. Therefore it accepts and consecrates to its purposes the world of sense as well as the world of the spirit' (W 247); essentially Christocentric (Eucharistic devotion and Communion provide the substance of liturgical worship) (W 248-9); fundamentally though not exclusively Sacrificial ('...the Church, the Body of Christ...offers herself to God by means of visible tokens in and with her Head, is consecrated to His redeeming purpose, and for that purpose receives her heavenly food') (W 240); and thoroughly Social and Organic ('The Catholic Christian does not or should not go to the Eucharist on an individual errand, even of the most spiritual kind') (W 250). Contrary to what her friendly critics had claimed, Evelyn does not ignore the deficiencies of Catholicism: the destruction of the ancient Trinitarian pattern of the Eucharistic Prayer by the omission of the epiclesis (W 136); the medieval emphasis on personal and individualistic piety centred on the Reserved Sacrament at the expense of communicating participation (W 261); the juridical doctrines of merit and indulgences which run contrary to the spirit of Pure Love (W 260); the encouragement of utilitarian religion by stress on the obtaining of benefits (W 260). Why, however, should Evelyn stress the negative, when even in her own time changes were taking place that were eventually formulated in Vatican II? She writes of the Liturgical Reform:

Its chief aim is the restoration of the primitive balance and integrity of the Mass, as the essential and corporate act of Christian worship: the whole service being regarded as a single action shared by the faithful, presenting their self-oblation to God, and rising to its climax in their communion. (W 261)

Specifically she notes and commends congregational singing, the use of the vernacular, the restoration of the offertory procession, audibly recited prayers, and the limitation of extra-liturgical devotions and practices which detracted from the 'living heart' of Eucharistic worship and placed some worshippers on the periphery (W 261-2).

The Orthodox Church still seemed to have some distance to go in some of those areas, for Evelyn is critical of its people's lack of active participation and the infrequency of reception of Communion; but she finds it superlatively penetrated with the sense of awe and mystery which provide the atmosphere where 'the Eternal is apprehended and adored' (W 262). It is, she believes, 'a mystery-religion in the best sense of the term' (W 263); and, at its best, 'it is one of the noblest of all embodiments of the Christian spirit of adoration; so deeply sensible of the mystery of the Transcendent, yet so childlike in its confident approach' (W 263). Her interpretation of iconography is illuminating for those of us who may find their, at times distorted and unreal, representations unappealing: This, Evelyn would say, is how they should be: stylised (rather than distorted!) and deliberately avoiding realism, 'for their function is to point beyond the world, and give access to spiritual realities' (W 263). The icon is much more than 'a pictorial incitement to prayer' (W 271); it is a sacramental, the veneration of which Evelyn equates with Catholic devotion to the Blessed Sacrament (W 271). The Gospel is a verbal icon, and liturgically the Entrance bearing the Book of the

Gospels is one of the high points; but the icon also has its use in personal devotion (W 272). On the subject of personal, private prayer, Evelyn focuses on the 'Jesus Prayer', the constant repetition of which she equates with the continuous act of communion with God, as being 'the substance of mystical worship' (W 273), which Evelyn perceives to be the prevailing spirit of Orthodoxy: 'the conviction of the need and insufficiency of man, and the nearness and transforming power of God...a living act of worship...a foretaste of that final transfiguration in which "God shall be all in all".' (W 274-5)

And thus we proceed from the sublime to the Protestant! From the colourful, elaborate, sensuous ceremonial of Catholic and Orthodox liturgy, to the austere, sombre, dour services of Calvinism and other extremists. How does Evelyn, whose preference is so obviously for the former forms of worship, manage to avoid, or at least minimise, natural bias and examine the other traditions – those legitimate 'chapels...of one Cathedral of the Spirit' – impartially and objectively?

In view of her own unorthodox spiritual journey and her lengthy pilgrimage until she found her spiritual home in the Anglican Church her endeavours may not have been as incongruous as we might expect. As a young woman writing on the eve of her sixteenth birthday, Evelyn reflected on a variety of subjects, including religion. She claims it is the one area where she is uncertain, but to the reader her ideas seem very definite and developed.

As to religion, I don't quite know, except that I believe in a God, and think it is better to love and help the poor people round me than to go on saying that I love an abstract Spirit whom I have never seen...I do not think anything is gained by being orthodox, and a great deal of the beauty and sweetness of things is lost by being bigoted and dogmatic. If we are to see God at all it must be through nature and our fellow men. Science holds a lamp up to heaven, not down to the Churches. ⁸

Twenty years later she was able to say: '...I feel in sympathy with every Christian of every sort – except when they start hating one another' ⁹; but she had not been able to commit herself to any denomination – instead was worshipping as 'an unchurched Roman Catholic' ¹⁰ – attending that Church but unable to receive the sacraments. This period also lasted nearly twenty years, during which her reputation as an authority on mysticism and religious matters was established – though one could not blame those who may have considered there was some inexplicable contradictory element in all this! Yet she was accepted, tolerated, welcomed – probably never more so than when, for reasons that we do not understand, she recommitted herself to the Church of her baptism.

It probably should not surprise us that almost simultaneously she put herself under the direction of the distinguished Roman Catholic layman and theologian, Baron von Hugel. The enigma of this is more likely that he accepted her! The Roman Church was not very broad or tolerant in the 1920s. But von Hugel, like Evelyn, was exceptional. She later wrote of him:

In the advice and training which he gave so generously to many outside his own communion, he showed the fullest willingness to use, discriminate, and take seriously the institutional practices of all branches of the Church. ¹¹

In being what he was to Evelyn, he was unknowingly preparing her for the task of writing a book like *Worship*. She had learnt genuine Christian love, tolerance, and respect from a master, and she was able in her turn to see others in a similar light.

At the same time as the Catholic Church was experimenting with liturgical reform, the Protestant Churches were also being challenged to reconsider the reality of God and their relationship with him. Rudolf Otto's *The Idea of the Holy* (1923) was certainly not a text book on liturgy; but it presented a God who deserved to be worshipped 'in the beauty of holiness'. His concepts and terminology: 'the numinous', 'wholly Other', 'mysterium tremendum et fascinans' find their place in *Worship*, particularly Part I, not because Evelyn's ideas were derived from his, but because they reinforced her own. And the fact that *The Idea of the Holy* had been written by a Protestant for Protestants (and others) must have encouraged Evelyn to see that the Reformed Churches were not lacking in the principles which she considered all-important. In addition her historical research placed in perspective the fact that most of the reform had not been aimed solely at innovation, but at restoration of what seemed to have been lost or become obscured – e.g., the balance between Word and Sacrament; and with this came 'a bringing back into the religious foreground of that spiritual realism, that first-hand relation of the soul to God' (W 276).

The truths which Luther and Calvin propounded conform exactly to her own emphases expressed in Chapter I:

First, the absolute priority of God; the givenness of His revelation, and hence the sacramental authority of His uttered Word. Next, the creaturely status of man and his nothingness, poverty, and total dependence on that uttered Word for light, salvation, peace. The stress lay on God's holiness and man's helplessness. (W 277)

It is not surprising that Evelyn related better to Luther than to Calvin, for even with the kindest and most tolerant attitude in the world it is difficult for one who does not accept Calvinism to comprehend how its 'uncompromising devotion to God's glory...its certitude to the priority of God's will...' can be 'so ruthless that it sees and adores in all things and events - even man's damnation - the inscrutable action of the Divine' (W 288). (Evelyn, mindful of the need for the objectivity of the scholar at this point, reminds the reader, in a footnote, that Calvin derived his views on predestination from Augustine, 'Doctor of the Catholic Church and master of adoring worship'! (W 288))

Luther was a much more likable personality, less Puritan, certainly not anti-Eucharist, or even totally anti-Catholic. The elimination of symbols and sacred objects of devotion was the work of his successors – he retained the lot! If it had not been for his fixation about 'oblation', which resulted in some rather ruthless tampering with the liturgy, his contribution towards restoring the ancient balance might have been more positive than negative. (W 280)

On the other hand, Calvin represents irrational and indiscriminate fury in his denunciation and destruction of anything pertaining to the traditional theology or trappings of Catholicism: '...its episcopal order, its liturgy, symbols, cultus. No organ or choir was permitted...no colour, no ornament...No ceremonial acts or gestures...No hymns...' (W 287). No capacity for joy either, she observes, as she sees these excesses

reflected in the Presbyterian Church of Scotland's 'dour Calvinistic contempt for beauty...and horror of ceremonial religion and sensible signs; the ruthless expulsion of symbols and ornaments, and rejection of the feasts and fasts of the Christian year' (W 292).

The restoration of the emphasis on the Ministry of the Word is something she considers essential and commendable; and she perceives that, for Evangelicals, 'The Word' is what the icon is to the Orthodox, and the Blessed Sacrament to Roman Catholics. But even there the balance could be destroyed by extremism; as in Calvinism (and some other Free Church worship 'the despotism of the pulpit' overshadowed the importance of the rest of the Eucharist and, incidentally, placed the focus of attention on the minister. 'It is strange', Evelyn remarks, 'that a reform which began as a revolt from sacerdotalism should have given such an overwhelming responsibility to an individual' (W 290).

Evelyn does not have a great deal to say about the Baptists and Congregationalists – they share the ideals of seventeenth century Puritanism: 'its prophetic and anti-sacramental temper, its passion for spiritual liberty, and impatience of ecclesiastical control' (W 302); and, with Methodism, emphasise the edifying and refuse the mysterious! (W 301)

She probably takes a wicked delight in then reminding Methodists that they are in fact Anglican in origin and at heart, and that some of their best Eucharistic hymns were written by Charles Wesley; that John Wesley was much influenced by the spiritual writings of William Law (and thus the German mystics), and that the first Methodists practised a rigid asceticism which included the traditional disciplines of the Catholic Church: fasting and Confession. 'It began, not as a revolt from institutional worship, but as an attempt to restore the continuity of the full Christian life of realistic adoration within the Anglican Church', and its driving force was 'the passion for Holiness, and the conviction that Holiness was the proper aim of every Christian life...' (W 303) Indeed, the early Methodists did not know how close they came to being the first Tractarians!

Even to Evelyn, Quakerism was something of an enigma. Of course she understood and approved the importance of contemplative prayer, seeing in it a 'realistic waiting upon the Spirit which was central to the life of the Primitive Church' (W 311); but she also makes the interesting point that 'the only Christian community which has made contemplative prayer the standard of worship has produced no great contemplative or made any real addition to our knowledge of the soul's interior life...' (W 313) (Modern readers may dispute this, citing perhaps as an example Richard Foster, author of *Celebration of Discipline and Freedom of Simplicity*). So while Evelyn is quite prepared to defend Quakers against the charge of 'lazy quietism' (W 310), she does lament its negativism which forces its adherents into an 'either/or' situation, when both sacramental and contemplative worship could and should be regarded as 'completing (not competing) opposites (W 312). Such breadth of vision, unfortunately, was usually lacking in over-zealous reform movements.

So she arrives at her final chapter on Anglicanism; the Church of her baptism and confirmation; to which for a time atheism seemed a more honest option; in which for

the last twenty years of her life she worshipped, worked, grew spiritually, and died strengthened by its sacraments and prayers. Her decision to place this section here, when chronologically it should have preceded Chapter XIV, was not a biased endeavour to leave the best till last or hold the Church of England up in a grand finale as a light to the world. This was, after all, the Church which, only two years before her death, she referred to as a 'Bridge Church',¹² and of which she wrote to Benedictine monk, Dom John Chapman in 1931: 'It seems to me a respectable suburb of the city of God – but all the same, part of "Greater London".'¹³

It is a very cosmopolitan suburb, and she must of course identify the distinct 'families' living therein; the Evangelical, Central, and Anglo-Catholic strands. Harmony in the Church has suffered because these factions also were unable to see themselves as 'completing opposites' (W 327). She herself inclines more to one way, for while she appreciates the fresh vitality given to the church by the biblical, prophetic, and ethical emphases of Evangelicism, she owes her own existence and survival as an Anglican to the Catholic revitalisation of the Tractarians who 'began again within the English Church the life of sacrificial worship' (W 330). The Anglican *via media* is praised for eluding the extremes of Catholic and Protestant cultus, but it also had the unfortunate effect of diminishing the heights and depths of the spiritual life (W 324). The Tractarians were not afraid to aim at the heights: 'The utmost demands of adoration, contrition, and sacrifice were fully met in their own lives; and these are of course the only conditions under which a genuine revival of Christian worship can take place' (W 331). They were 'impassioned transcendentalists' (W 330) – and indeed Evelyn makes the contrast between the Church before and after their time seem like the difference between the Church Degenerate and the Church Transcendent! We have in her unglowing descriptions of the churchmanship in which she had been brought up the obvious reasons why she left. The 'refrigeration' of eighteenth century worship had spread like a sinister glacier down to her own time, eroding the rich intellectual, spiritual, and aesthetic heritage. The outward manifestations of this in the church buildings alone would suggest the very real presence of Calvin sweeping his anti-liturgical broom through yet another religious institution.

Anglican worship had fallen...to its lowest level. The infrequent celebrations of the Eucharist had little sacramental significance, and were often irreverent. Churches were bare, ugly and without devotional atmosphere. The comfortably furnished pews of the well-to-do contrasted disagreeably with those provided for the poor. The dignified beauty of Caroline ceremonial was forgotten, liturgical services were badly rendered, both Saints days and days of abstinence were generally ignored. There was little or no consciousness of the life of the Church, the majestic character of the Christian revelation, or the supernatural reality of its sacraments. (W 329)

She describes Cathedrals, 'little better than badly kept museums, where the spirit of prayer was sternly discouraged'¹⁴ where the chapels of the Saints had had their altars removed to permit more space for storing lumber and fuel! (W 335). At the time of writing her address on 'Worship', she had been appalled by an advertisement she saw for a curate which summed up the low view of worship which still existed at that time: 'no surplice work except on Sundays'!¹⁵ It is indeed a great and mighty wonder that

the Anglican Church ever managed to net this amazing and tolerant woman. It needed her – but did it deserve her?

There is not the space here to examine in detail the many struggles Evelyn had to accept any institutional religion let alone that of the Church of England. She had passed through many phases; agnosticism, atheism, a short period of dabbling in the occult (a very mild form); a ‘white-hot’ Neo-Platonist stage which left its negative mark on her individual spirituality for years; her deep attraction for the Church of Rome – one could not call this a ‘stage’ because she retained it to the end of her life; and thus her natural predilection for the ‘higher’ strand of Anglicanism when she did commit herself there. Yet, ironically, she continued to struggle with some of the essential principles: the Christocentric, incarnational, and sacramental aspects particularly. It was the gentle guidance of her spiritual director, von Hugel, which gradually resolved these difficulties for her, and enabled her to grow in the rich environment which, due to the influence of the Tractarians, the Anglican Church was able to provide.

She owed to them also the ability to merge the corporate and individual strands in her own life and what became her future work. They had ‘brought back into the English Church the secrets of the interior life of prayer’, (W 332) and one of the manifestations of this had been the Retreat Movement. Evelyn had gone warily to her first Retreat lest it be too regimented and reeking of institutionalism. The result was profounder than she could have dreamed:

(It) was the most easy, unrestrained and natural life I had ever lived. One sank down into it, and doing it always with the same people, all meaning it so intensely, and the general attitude of deep devotion - for the whole house seemed soaked in love and prayer - cured solitude and gave me at last the feeling of belonging to the Christian family and not counting except as that. I lost there my last bit of separateness and wish for anything of my own, and gained a whole new sense of the realness and almost unbearable beauty of the Christian life.¹⁶

It is easier to see now why Evelyn wrote her final chapter as she did, and placed it where she did. It witnessed to the fact that the human soul can be fed and nourished even in the most imperfect institution; and that both can be vehicles to convey the ultimate reality of God to all, and respond to him with the humblest, more adoring love – which is worship!

Evelyn’s conclusion is an ardent affirmation of her principles of worship, and a prayer that ‘the true meaning and message of the Incarnation will come to be more deeply understood.’ (W 343) It is also an affirmation that there is hope for all these churches, despite their shortcomings; for ‘all point to a fresh recognition of the close dependence of man on the Divine self-giving’, (W 342) and in so doing, will be true reflections of the One whom they worship.

NOTES

* References to *Worship* (Crossroad 1984) throughout the article are given as a page number preceded by 'W'.

1. To the Guild of the Epiphany, 12 January 1929. Cf *Collected Papers* (Longmans, Green & Co, 1946), chapter III.
2. *Ibid*, p 64.
3. Cropper, M. *Evelyn Underhill* (Longmans, Green & Co, 1958), p 181.
4. *Ibid*, p 182.
5. Armstrong, C. *Evelyn Underhill (1875-1941). An Introduction to her life and writings* (Eerdmans, 1976), p 285.
6. Cropper, p 198.
7. *Ibid*, p 197. Emphasis added.
8. *Ibid*, p 5.
9. Underhill, E. *Letters* (Longmans, Green & Co, 1944), to Mrs Meyrick Heath 14 May 1911, p 126.
10. Allchin, A.M. and Ramsay, M. *Two Centenary Essays* (SLG Press, 1980) p 3.
11. Underhill, E. *Mixed Pastures* (Methuen & Co, 1933), p 232.
12. *Letters*, to C.D. 3 May 1939, p 275.
13. *Ibid*, to Dom John Chapman 9 June 1931, p 195.
14. Evelyn tells this anecdote. 'Young woman', said the pre-war verger of a great Cathedral to a visitor caught reading her New Testament, 'only guide books may be read here.' *Worship*, p 135.
15. *Collected Papers*, p 69.
16. Cropper, p 87.

REPENTANCE AND CONFESSION IN THE ORTHODOX CHURCH
by John Chryssavgis

Brookline, Massachusetts, Holy Cross Orthodox Press, 1990. 102 pp.

In this small book, John Chryssavgis, one of Australia's rising Patristics scholars and theologians, has assembled over forty excerpts, almost all of them from fathers of the eastern church, on the matter of penitence.

The subject is not immediately relevant to liturgy in a western sense, in that it is not about how a rite of penance, or of confession and absolution, may function in the liturgy (though as John Chryssavgis makes abundantly clear in his introduction, confession and absolution is a community business – 'repentance is indeed an act of reconciliation, of reintegration into the Body of Christ', p. 3 – and the 'Service of the Penitents' is included in the book). But in an only slightly less direct way the subject matter impinges on the study of liturgy, for (as became clear to me as a product of western Christianity in reading the book) one's vision of God, and of the nature and quality of our relationship with God, is reflected very accurately in one's understanding of penitence and confession.

John has attached his own introduction to the writings he has assembled, an introduction concisely and beautifully illuminating for readers of other traditions. And some of what I want to say here is said there. But what follows is this western (protestant) reader's response to the writings.

As already mentioned, it is the conception of God and then, directly, the quality of the human relationship with God, which emerges so strikingly for one habituated to thinking of penance as acknowledging how bad we are and of the huge gulf which somehow has to be bridged between this personal sinfulness and God's holiness or righteous anger.

In the tradition represented in the writings, I could find practically no trace of God's anger, or even disappointment, in his people. Anger is mentioned once, but quickly deflected from God's relationship with people: 'Only through repentance shall we receive God's mercy and not its opposite; his passionate anger. Not that God is angry with us: he is angry with evil' (p.42). For this single reference there must be twenty more which strain at language in order to speak of God's overwhelming kindness, mercy, and compassion. Among them I single out this from Isaak the Syrian (p.52): 'The retribution of the sinners is this, that God repays them with resurrection instead of with justice.'

In fact the only culpable sin, in this tradition, is not the breaking of laws but of yielding to despair, or, what is the same thing, refusing to believe that God is not offended: 'Even if you are not what you should be, you should not despair. It is bad enough if you have sinned; why in addition do you wrong God by regarding him, in

your ignorance, as powerless? Is he who for your sake created the great universe incapable of saving your soul?' (Peter of Damascus, p.43).

There is thus no suggestion of the morbidity or pathological guilt so frequently encountered in western piety. Penitence in fact is a deeply humanising quality, life-giving and liberating: 'Where the Spirit of the Lord is, there the chains of sin are let loose; where there is real humility, all bonds are made free' (p.56). 'Let us take good care to remain in the protection of repentance, and let us take nourishment from her holy breasts so that she will nourish us' (p.40).

As John points out in his introduction, penitence is a way of self-knowledge, of insight: 'Solitude of the mind is quietness with discrimination' (p.53). 'The way to attain compunction is an attentive life. The fear of God is the father of attention, and attention is the mother of inner peace, which gives birth to a conscience which enables the soul to see its deformity as in a kind of clear and still water' (p.78).

Accordingly, repentance is not something done once for all, or even regularly. It is a way of being in the world, attentively, and in peace with oneself, with one's neighbours, and with God. 'They are not men who have been converted, who are repenting. The Lord's call to repentance does not mean that we are to be converted once only, nor that we should repent from time to time (though one ought to begin with that). It means that our whole life should be a conversion, a constant repentance, that in us there should always be a state of repentance and contrition...At every moment, being cast down we feel ourselves raised up by Another' (Vasilios of Stavronikita, p.88).

It is clear that I have only praise and appreciation for this work of introduction, and translation across the boundaries of the traditions, by John Chryssavgis. As Fr Michael Vaporis says in his Preface: 'Fr John has performed a very valuable service to all English-speaking Christians with his splendid book on Confession and Repentance'. The book is available in Australia from St Andrew's Greek Orthodox Theological College, 242 Cleveland Street, Redfern, NSW, 2016, for \$12.00.

Graham Hughes

An Outline Order for Celebrating the Holy Communion (1988),
Ministry with the Sick (1989)
Holy Baptism with the Laying on of Hands (1990)
all published by the Anglican Information Office, Sydney

As the Anglican Church moves toward a revision of *An Australian Prayer Book* (1978) its Liturgical Commission is producing a number of new or revised services for experimental use. Such experiments take place where a special vestry meeting in a parish decides by majority to request approval; where the rector and churchwardens forward the request; and where the diocesan bishop then gives his approval.

An Outline Order for Celebrating Holy Communion introduces flexibility into the eucharistic celebration. Bishop Dowling, in the preface, mentions camps and conferences,

youth gatherings, small groups, Sunday evening eucharists and house gatherings as appropriate occasions for the use of this order. Although the eucharistic liturgy in AAPB offers many options, there is evidently a desire for more informal celebrations in particular situations and this order gives the following pattern: Gather in the Lord's Name; Confession of Sins; Collect; Proclaim and Respond to the Word of God; Pray for the World and the Church; Greeting of Peace; Prepare the Table; Give Thanks; Break the Bread; Share the Gifts of God; Depart in the Lord's Name.

The booklet provides three forms of the Thanksgiving, indicating that one of the three, or an AAPB form, should always be used. The three are brief and direct in style, the last one seeming to have been written to encourage the participation of children.

There is an obvious desire for modern language. The texts common to most churches do not always follow the English Language Liturgical Consultation translations, but later orders (as below) indicate a movement in that direction.

Ministry with the Sick (1989)

The provisions are again flexible. 'The pastor may use the component parts of this liturgy or it may be used as a whole', says the preface. A sort of key is provided on page 3 to help the pastor select appropriate parts: 'for laying on of hands'; 'for anointing and laying on of hands'; 'for the communion of a very sick person' and so on. This booklet must be of great benefit to those ministering with the sick. The 'additional prayers' (pp. 14-20) are very fine, marred only by some erratic punctuation and a few exclusive phrases such as 'no other name under heaven given to man...' (p. 20).

Holy Baptism with the Laying on of Hands (1990) makes it possible for baptism, confirmation, and reaffirmation of baptism to take place at one service, along with Holy Communion. As someone who worked on *Uniting in Worship* (1988), I find it interesting that Anglicans are moving to a position which allows that, while Confirmation is a once-only rite, reaffirmation of baptism, with laying on of hands, may take place several times in the life of a person. The rite is not dissimilar to confirmation.

From the perspective of another church, again, it is encouraging to see the provision of a simple rite of 'Reception' of members of other churches who wish to become Anglicans. If this rite is eventually adopted it will no longer be required of persons wishing to move from some other church to the Anglican Church that they be confirmed.

This booklet shows sensitivity to the developing pastoral situation in Australia, and experimental use in the next few years will help the Commission produce the initiation rites to be included in the next Prayer Book.

D'Arcy Wood

DISCOVERY

Lenten Studies by the people of the Anglican Parish of St Michael and All Angels, Beaumaris. Edited by David Hall and Ray Hartley, 1990.

40pp

This booklet consists of forty seven meditations, one for each day of Lent (including Sundays). Both the strength and the weakness of the book lie in the fact that it was not written by theologians or biblical scholars but by ordinary parishioners, men and women who struggle with the faith and how it is to be expressed in their lives. (That's not to say that theologians and biblical scholars don't struggle with the faith, but you know what I mean!) 'The studies have grown out of the experience of Christian people who tell how they have discovered something about God, about faith, about relationships, and about Christian living.' This makes the book not only easy to read but also thankfully free of too much technical language.

On the other hand, I began to grow weary of the over-abundance of colloquialisms. (To be fair this may not have worried me if I'd taken forty seven days to read it!)

The book covers many themes, some in greater detail than others, and they all show that the authors have given much time to thinking and questioning. Innocent suffering(Day 37), Dreams and Visions (Day 38), Fear of change (Day 34), Anger (Days 15 and 25), Gossip (Day 21), Money (Days 16,17,18), are just some of the topics covered. The readings for the Sundays, Ash Wednesday, Maundy Thursday, Good Friday, and Easter Eve usually relate to the lections for the day and some aspect of the liturgy. Reference is made to various sections of *An Australian Prayer Book* to 'read and reflect on'. This helps to link the studies to the liturgical observance of Lent and Holy Week. There is also a question for reflection and discussion for each day.

I felt a little uncomfortable on a couple of occasions with, what seemed to me, an over simplistic view of the faith. Day 6, for instance, referring to 1 Corinthians 10.13 says that we will never be tested beyond our capacity and that if we maintain our faith something comes 'out of the blue' to help us on our way. Certainly Paul said that God would not let us be tested beyond our strength, but it has been my experience that many Christians *are* so tested and that something doesn't come 'out of the blue'. Faith in God does not always guarantee physical or spiritual survival.

Nevertheless, it's an excellent booklet and the authors and editors are to be commended. As the Introduction states, 'the great value of these studies lies not in any weighty authority but in the opportunity they give us to share in the searching and to make discoveries of our own'.

John Baumgardner

NEWS AND INFORMATION

STUDIES IN LITURGY

2. United Theological College, Sydney

The programme in liturgical studies at UTC, which is for the BTh degree of the Sydney College of Divinity and is primarily for the preparation of candidates for ordination in the Uniting Church in New South Wales, consists in a core curriculum and electives. The electives enable students who so choose to complete a major in liturgy for the BTh. Electives are also offered at MTh level.

Core Programme

LSF115, Liturgical Studies I, three hours per week over one semester, is the foundational course for the programme. It consists in three parts: (a) introduction to liturgical theology; (b) the place of music in worship; and (c) introduction to 'Service for the Lord's Day' in *Uniting in Worship*.

LSA215 and 216, Liturgical Studies II A & B, organised as two components for administrative purposes are seen, from a teaching point of view, as one unit running for three hours per week over the whole year. This part of the programme is mainly given over to the formational aspects of training liturgical leaders, though every effort is made to forge theological and theoretical links with the foundational course, LSF115. In these second year courses there are four strands, some of which run concurrently, and some having more time given to them than others. The four strands are (a) Speaking in Worship (whole year); (b) Movement in Worship (half year); (c) Preaching (whole year); and (d) Leading Public Prayer (half year).

LSA315, Liturgical Studies III, one and a half hours per week for one semester, is about enabling change or transition in the worshipping styles of parishioners. The component has in view the fact that the Uniting Church is very much in a state of transition as it moves toward the styles and possibilities of worship offered in *Uniting in Worship*. A significant part of the course is taken by recent ordinands who are asked to come and to speak of their experiences in enabling change in their parishes.

LSA317, The Human Condition and Pastoral Response, two hours per week over one semester, is taught in conjunction with the Pastoral Studies Department. It attends chiefly to the 'passage' moments in peoples' lives – notably the ones for which the church already has rituals: baptism, marriage, death, ordination, etc. – but it also looks at the creation of ceremonial ways of enabling the 'passage' of those occasions for which there are no established christian rituals: shifting from one house to another, children leaving home, retirement, etc.

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The Revd Dr H. D'Arcy Wood, a past President of the Academy, is Minister of City Uniting Church in Canberra and President-elect of the Assembly of the Uniting Church in Australia.

Electives (most of the electives are for two hours over one semester and are offered each alternate year)

Music in Worship carries forward at elective level the principles begun in the core component LSF115.

Dance in the Liturgy offers the possibility of looking at the ways in which this human symbolic form of expression might function in worship.

The History and Theology of the Eucharist attends chiefly, though not exclusively, to the history of the various forms of the 'Great Prayer of Thanksgiving', and to modern eucharistic prayers and theology.

Story, Symbol, and Rite assumes the previous component as its prerequisite and carries these studies forward to an advanced level.

Workshop in Creative Worship is for students who are completing their major in Liturgical Studies. The student is required, in close co-operation with the relevant parishioners in her or his Field Education placement, to develop and lead a Service of Worship for one of the major christian festivals.

Graham Hughes

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