

AUSTRALIAN ACADEMY OF LITURGY

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AUSTRALIAN ACADEMY OF LITURGY

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

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EDITORIAL

Sometimes a theme emerges from the articles assembled to make up an issue. This time, however, there is a mixed bag characterised more by variety than by any particular theme. From the Academy's Conference in January (see Fr David Orr's report) comes the paper in which the Revd Dorothy McRae-McMahon asks "How inclusive are our liturgies?". More papers from the Conference will be included in later issues. From another conference, the Congress of Societas Liturgica, comes Dr Sherlock's article on St Augustine's Moreland (presented as a case study at the Congress).

The Anglican Church of Australia is currently in the process of revising its prayer book. This process is generating some debate and Mr Mendham enters the debate with a look at "Liturgy and the future of the Evangelicals". The variety continues with Part 2 of "Yom HaShoah Liturgies" by the Revd Barbara Allen (ordained since Part 1 appeared) and a further fascinating vignette from the world of old liturgical books by Mr Carleton.

It is good to have some book reviews again. The reviewing of books is an important service to our readers and so I appeal again to authors and publishers (and anyone who has influence with these) to send books for review in AJL.

There are some administrative matters to bring to your attention.

1. The secretariat of the Academy is now located in Brisbane. All correspondence on business matters, membership, subscriptions, etc should be sent to GPO Box 282, Brisbane 4001.

2. The Academy now has a new logo and this appears on the cover of AJL.

3. The Assistant Editor of AJL will be on long service leave later in the year and so the next issue of the journal will appear late. Please be patient. You will have Volume 4 Number 4 before Christmas.

Strathmore Vicarage
St George's Day 1994

R.W.H.

AUSTRALIAN JOURNAL OF LITURGY

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R. WESLEY HARTLEY
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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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HOW INCLUSIVE ARE OUR LITURGIES?

Dorothy McRae-McMahon

When I was asked to give this paper, it was suggested that truly inclusive liturgies could be a bridge towards justice. I believe that this is true. However, I would go much further than this and suggest that liturgies that are not inclusive are not really competent. They do not enable the whole people of God to come into the presence of God in their wholeness. They do not make real the sacramental life of liturgy. It is difficult to experience the unity of the sacraments if you are not included. It is even harder to believe in your oneness with Christ if the Body of Christ, in its central ritual, excludes you.

Even as I say this, I give thanks to God that God is not, in the end, totally defeated by our exclusions and gathers the people in from the highways and byways in spite of us. I also acknowledge that we cannot cover, in liturgy, every last nuance of the lives of the people so that they always feel totally recognised and included. I am sure that it would be possible to write many books on the attempt to make liturgy all- inclusive.

Today I will discuss only three main themes:

GENDER RELATED EXCLUSION

CULTURE RELATED EXCLUSION

and the ABSENCE OF LAMENT

Gender Related Exclusion

This is a theme which is familiar to us all but I doubt that any of us would dare to claim that we have finished dealing with it.

In some churches, the use of inclusive language in liturgy is a matter of bringing into liturgy the expression of the degree of justice and inclusiveness which is now, at least by changes in polity, reflected in its life. In others, inclusiveness in liturgy would mean moving in advance of polity – which must make it much harder, but not, I think, impossible.

INCLUSIVENESS IN RELATION TO PEOPLE

The area of inclusiveness in relation to human beings is obviously the easier one and some advances are being made in both liturgy and hymnology. We are still lagging behind the secular community which, at its official levels and in its media, has recognised that the “generic” words are no longer that and are therefore excluding. I believe that the only reason we could possibly have now

for referring to women as included in the term “all men” is one of power conscious or sub-conscious power. That power can be given or imposed and, in either case, it is excluding. In saying that, I am implying that women who say it doesn’t matter if they are excluded, or that they don’t notice it, are giving away their own power and men who cling to exclusive language are holding to their own power.

It really does not matter whether there are some people, women or men, who tell us the issue is irrelevant to them. It is on the other hand, very serious that *any one* feels excluded and it is the excluded ones who should have our attention and to whom we should respond.

INCLUSIVENESS IN RELATION TO GOD

A few years ago, I would have been less insistent about our care in this area. Even now, I know it is a hard one for many people. These days I am convinced that the whole issue is more critical. The very fact that the issue *is* so hard for us to look at, let alone take seriously, underlines how far down the track we are towards idolatry. After all, to make God a man is just as idolatrous as to make God a calf. We don’t need to make golden statues to make powerful and limiting images.

I am also convinced that those who cannot imagine the female in God are unlikely to be able to recognise God in females – and that applies whether we are men or women.

The limited imagery for and naming of God in most liturgy denies to us all anything like the breadth, length and height of God. I don’t pretend for a moment that things can be shifted overnight but we could at least show some progress and be a fraction prophetic. Surely we can take the risk in bringing into the liturgy the images, if not the naming. Surely we can go as far as the Bible and say that God is like a woman in labour!

THOUGHT FORMS

Thought forms come from one’s own experience of life and relationships. I cannot say that I see in the language of official liturgy the thought forms of women. This is very hard to pin down in example – it is an ethos, a pattern of thinking and expressing. I think it is something to do with women’s culture having a stronger oral tradition and the male culture being more linked with a literary tradition (at least among our clergy). Oral language is powerful, simple, unflowery, grammatically more complex but less dense.

In terms of life experience, women's culture is closer to expression of pain, of life and death, of ambiguity and earthiness and, if you set women free to produce their own liturgy, they reflect all those things in both word and symbol.

THE LECTIONARY

Although liturgists do not directly have the task of determining the lectionary, some of us may be in positions where we may be able to comment. I would simply note that all lectionaries which are in common use seem to take little account of the needs of women for the passages which bring to us strong women, women's insights and references.

Inclusiveness in Relation to Culture

While Orthodox churches could claim that their liturgy reflects their culture, mainly because it has stood within various cultures for so long and reflects the familiar to migrant ethnic groups within Australian society, it would be hard to point to official Anglican, Protestant and Roman Catholic liturgy which would remind us that we are in a multicultural society. Even in rubrics, we rarely, if ever, suggest that due attention be given to the language groups present.

I realise that some effort has been made to translate some liturgy into other languages for other than English speaking congregations. However, I am not aware that the bodies responsible for liturgy in the churches have consulted with people of other than Anglo-Celtic background to receive from them insights about liturgical development. One of the issues which we may need to face is that some cultures are not nearly so addicted to words as we are.

There are at least two reasons for viewing this with concern. The first is that, unless we address this question, our worship will be inauthentic – not fully reflecting who we are. We will reproduce here some of the dreadful mistakes we have made in the mission field. The people who have been victims of this have often taken centuries to recover and establish truly indigenous churches and to claim a self-respecting view of their own culture.

The other reason is missional in that, if worship is held to an alien culture, it becomes inaccessible and irrelevant. I don't think we can say that when people of other cultures join us in greater numbers we will do something. That day may never come unless we make some moves first.

To be absolutely honest, I don't think that we have yet loved ourselves enough to create much in the way of truly Australian liturgy – so maybe we don't know how to honour our own context, let alone that of the newer migrant groups. I am sure that the wider Australian community has a far more self-conscious and subtle spirituality that anything reflected in most of our liturgy.

I am not suggesting here that we rush into kangaroos and taped kookaburras or some dreadful idiomatic form of liturgy. Nor am I suggesting that we forget our majority Anglo-Celtic roots. On the contrary. I have the feeling that, if we would honour our roots and celebrate them, we might be more open to do that with and for others. We could claim with pride and helpful recognition those things which we value from our cultural roots and work together on the unique people we have now become.

None of this can happen fast but we need to get started.

The Absence of Lament

I have only recently actually clarified this as an issue. As a creator of liturgy, I worked from the awareness that the official liturgies were rarely “right” for the congregation with whom I ministered. I used to say to myself that they never contained enough expression of either pain or joy. My perceptions are now much clearer and I want to put them to you with the gravest concern.

The Hebrew Scriptures have always offered to us a rich resource of liturgical and other lament. In many places, the people of Israel and their leaders weep in their exile, accuse God of having forgotten them and ask God questions about their lot. Certainly they also make their confession, in our style, and they pray for God’s help on their journey but their freedom to do the former, with confidence in their relationship with God, is a great gift to us in liturgy. Somehow, we have largely lost this gift.

Those who sin, those who pray for others and make a few modest petitions for themselves, especially for their work for the reign of God are well included in our liturgy. Those who are sinned against, abused, rejected, oppressed and exploited, those who do not understand what life has brought them have almost no place in liturgy. Because this is so, liturgy becomes a mockery. It becomes empty of meaning and God is represented as a distant and alien God.

If I raise this with grave concern it is because it demands of us questions about the very nature of the church. Who are we serving in our liturgy? Why have we not recognised this lack of inclusiveness? Dare we not face the reality of our own pain? What sort of relationship are we encouraging between us and God? Have we created, in our own image, a delicate God who cannot cope with our reality and our authentic cries and questions?

I believe that this society desperately needs liturgy which will allow an authentic encounter with its own pain, grief, abuse and hard questions. It does not mean we need to be sentimental. It means that, if we are to be inclusive, we must deeply respect the dignity of the human struggle towards life and bring in

the raw, spare honesty of that so that those who suffer, who despair and who cry out in righteous anger may find a place among us and a God who will listen.

It was on the night that he was *betrayed* that Jesus took bread and broke it. More often than not, that is the only word we bring to the betrayed among us and even then we usually say it as though betrayal is a casual thing.

In Conclusion

In conclusion, I would like to suggest that there is a basic lack of inclusion which relates to those of us who are clergy. We like to hold onto our professional “mystique” and, in doing that, we often exclude the laity from understanding liturgy in ways which enable them to work with it. This society needs a whole new introduction to rituals of grieving, healing, confessing, bonding and celebration. To release this possibility among us, we will need a whole body of people who are confident in knowing the theology and structure which shapes good liturgy. I believe that we have a sacred responsibility to lead this community into that new day.

LITURGY AND THE FUTURE OF EVANGELICALS
A Response to David Peterson
Peter M. Mendham

Evangelicals in the Australian Anglican Church are facing a number of pressures which could all too easily overturn the fairly delicate balance of identity in that church. The Revd Dr David Peterson, head of the Department of Ministry at Moore College, Sydney, a respected New Testament scholar who has in recent years turned his attention to matters liturgical, is the author of 'Evangelicals and the Future of Liturgy', a paper presented to the July 1993 consultation of the Evangelical Fellowship in the Anglican Communion Australia (EFAC).¹ This paper appears to have informed a letter sent by the Archbishop of Sydney, the Most Revd Harry Goodhew, in early March 1994 to clergy of the Diocese of Sydney who were seeking permission to use some of the new experimental and draft services which will comprise the bulk of the new Prayer Book for Australia to be considered by the Anglican General Synod in July 1995. In this letter the Archbishop authorises trial use of some of the services until 31 December 1994, but with restrictions which exclude the use of certain words or practices to which Dr Peterson takes exception in the aforementioned article.

Dr Peterson identifies two trends in Anglican liturgical practice that he finds disturbing and which he thinks other Evangelicals will also find disturbing. First, he is concerned at the consequences of the practice of some Evangelicals in abandoning 'the use of Prayer Book services for their major Sunday meetings'² because what results too often fails to achieve the carefully thought through objectives of the Prayer Book liturgies: theological balance, pastoral effectiveness and logical progression. Second, he finds the work of the General Synod Liturgical Commission towards a new prayer book for Australia in 1995 inadequate in several respects, believing that the Commission's work to date reflects liberal, Anglo-Catholic agenda that ought to alarm Evangelical Anglicans.

In respect of both these issues it might be thought that Dr Peterson is merely being conservative. This would be a serious misperception. His own agenda, as set out in his new book,³ include the radical reform of liturgy from the perspective of the New Testament. This forms the basis for his critique of Evangelical antinomianism in liturgy on the one hand and of both liberal inclusivism (in particular, I think he would say, those pursuing feminist objectives) and Anglo-Catholic tendencies on the other. Some of his conclusions turn out to be the same as those of 'mere conservatives' but I believe this to be more a matter of coincidence than intent.

My response to Dr Peterson's paper is twofold. I am grateful to him for naming the issues, and especially so for what he says about Evangelical moves

away from Prayer Book services. Like him, I reject any legalistic or uncritical use of *An Australian Prayer Book* (AAPB, 1978) – or for that matter, though he does not say so, *The Book of Common Prayer*. Thomas Cranmer’s intention with his sixteenth century liturgical reforms was always to set up an ongoing process of reform, on the prized principle of *semper reformanda*. The 1662 Book of Common Prayer was always an interim document, which became set in concrete not so much on liturgical grounds but because it became a canonical reference point for the ongoing doctrinal squabbles in the Church of England. Article 34, much quoted in Anglican discussions of liturgical reform, explicitly invites reform ‘so that all things be done to edifying’. It seems to me that (then) Bishop John Grindrod’s preface to AAPB bears occasional re-reading by both the advocates and the opponents of reform. I do not, however, hold out much hope that those who have already abandoned the Prayer Book services, both AAPB and BCP, will bother reading p.24-25 of David Peterson’s article let alone acting on his suggestions, any more than I hold out much hope of either the coming 1995 Prayer Book for Australia or the maverick⁴1993 draft Sunday Services book of Sydney Diocese receiving their support. But Dr Peterson’s points on this issue are well taken.

I would go further than he does. The genius of Anglicanism is, as it has been since the Reformation, its comprehensiveness – its ability to hold together Christians of disparate views and diverse cultural contexts. It has been able to do this only by maintaining a balance between central and local authority. Our ‘diocesanism’ is a mystery to Roman Catholics (though not to the Orthodox), while our episcopal structures are a source of amusement to Protestants. The shift towards congregationalism in some nominally Anglican parishes, especially in the Diocese of Sydney, is in my view much more of a threat to the future of Australian Anglicanism than any other issue it is currently facing. This is not because congregationalism is unbiblical or sinful – though some Anglicans have expressed alarm at the way it seems to be developing in parishes aligned with the REPA⁵ movement – but because it strikes at the heart of the peculiar but effective way this denomination is organised. Anglicans who believe that Anglican polity *is* biblical, and that it does in a good way reflect the mind of Christ, are rightly to be alarmed at the spread within the Anglican communion of an unthinking, sometimes self-indulgent autocracy of the local congregation or worse, of its ministerial leadership.

Dr Peterson’s critique of the work of the General Synod Liturgical Commission is another matter. The paper here discussed was delivered before he actually joined the Commission as a consultant, so that, like the rest of us who are not members of the Commission, his responses to its work were based on the materials produced rather than on the thinking that led to them. Perhaps now that

he has been present at some the Commission's deliberations he may see the situation differently. However, my response here is likewise to what David Peterson has written.⁶

On p.26 he rightly draws attention to the fact that there is only 'about a year' for Anglicans to make responses to the draft Sunday services before the final revisions are made and the book is made ready for General Synod in July 1995. This is a short time, though in my view sufficient, provided that diocesan bishops speedily authorise and actively encourage (should I say require?) their trial use in parishes, theological colleges and chaplaincies. It is absolutely essential that responses to the draft services be made by as many people and groups in the church as possible, and that the responses be made on the basis of repeated experience rather than by means of a silent read or one or two actual services. Bishop George Browning, Bishop of Canberra and Goulburn, remarked recently that only about twenty minutes worth of the Second Order Communion service is set – the other forty or so minutes are at the discretion of the clergy, music leaders, intercessors and so on. These liturgies therefore need multiple trials in varied, creative formats so that responses can be informed, intelligent and helpful. At the time of writing some dioceses, do not yet have episcopal authorisation for trial use of the draft Holy Communion services; I hope this is soon remedied.

Archbishop Goodhew's letter gives what might be called grudging permission, where the grounds for the various restrictions are all but two on the basis of the draft texts 'may be understood as', 'suggesting' or 'sounding like' things that are considered dubious or anathema. The two otherwise grounded restrictions are a prohibition of a prayer in the 1993 Funeral service (point 7 on p.53) which 'makes an inappropriate distinction between God's servants and his saints' and the prohibition of the Great Thanksgiving prayer on pp 12-13 of A Service for Marriage (1992) 'because it focuses on marriage rather than the death of Christ'. In addition, that marriage service may only be used if the charge to bride and bridegroom from either p.549 or p.561 of AAPB is inserted, and if a reading from Ephesians 5.21-33 is included at §6 on p.3. At least that reading starts at v.21 and not at v.22!

On page 26 of his paper, Dr Peterson draws attention to what he calls a 'tendency in these revisions to add things that we would consider doctrinally unsound or unhelpful' – clearly enough a reference to the sort of things that is found in the Archbishop's letter. I list his examples below, then discuss them *seriatim*. In the final section of this paper, I attempt to comprehend what Dr Peterson is really on about, and examine the implications of all this for Evangelical Anglicans in Australia.

1. Funerals: sprinkling the coffin with water, placing a lighted candle, a copy of the Scriptures or a cross near the coffin.
2. Funerals: three prayers are 'effectively intercessions for the deceased person.'
3. Second Order Holy Communion: a form of epiclesis is found in Thanksgivings 2 and 3.
4. Second Order Holy Communion: an 'expression of eucharistic sacrifice' is found in Thanksgiving 2.
5. Marriage service: 'does not seem to allow for any differentiation in the role of husband and wife.'
6. Baptism: 'removes any reference to the Christian life as a struggle, in which we fight as "faithful soldiers and servants" of our Lord Jesus Christ.'
7. All these services are complicated by adding more versicles and responses more incidental prayers and more liturgical echoes from the past. The principal stated objection is that this is inappropriate in services attended by unbelieving friends and relatives or people who are unfamiliar with church.
8. The Occasional Offices are all now set within the framework of the Holy Communion. 'This is a retreat to pre-Reformation patterns and is theologically and pastorally questionable.' Again there is a perceived problem if 'unconverted' people are present.
9. 'There is a tendency to depersonalise God...by studied attempts to remove the word 'Father' and the masculine pronoun from prayers.
10. 'If the proposed ordination service is published, we will be confronted with a very different view of ordained ministry than we find in our present formularies.'

Analysis of Dr Peterson's criticisms

1. Funerals: sprinkling the coffin with water, placing a lighted candle, a copy of the Scriptures, or a cross near the coffin.

I suppose these optional activities (p.2 of the draft Funeral service) are anathema to those Evangelicals who are generally terrified by symbolism. Not all symbolism is superstitious, of course, and many Evangelicals have little or no problem with their use, while many others will encourage them. Dr Peterson's objections, not explained in the article, arise I think not so much from his Evangelicalism but from his opposition to the use of symbols *per se*.⁷ In any case, no one is compelled to use these symbolic acts; they are explicitly optional. Besides, they seem to me to be entirely innocuous and sometimes helpful. In

places where an Easter (Paschal) candle is lit for the Easter vigil service, it has long been unexceptionable to light it at Baptisms and funerals. I would personally hesitate to place a copy of the Scriptures on the coffin unless the deceased person or their family expressly asked; but when this occurred at a recent funeral for one of my students who had died (he was himself an Evangelical, and one of the officiating ministers came from St Matthias' Parish, Paddington where the Revd Philip Jensen is Rector), it seemed entirely appropriate.

2. Funerals: three prayers are 'effectively intercessions for the deceased person.'

Associated with the symbolic acts above are four optional short prayers; rarely would more than one or two be used. As described by Dr Peterson they seem thoroughly unreformed, but as they appear in the service the three that 'effectively [pray] for the deceased' are really very mild:

'...Grant that N, being raised with Christ, may know the light of your presence.'

'Bring N, and all the baptised, to the fulfilment of your eternal kingdom.'

'In life N was nourished by the Word of God. May Christ greet him/her: Come blessed of my Father!'

Archbishop Goodhew prohibits use of this section altogether 'because some of these prayers may be understood as intercessions for the deceased person.' The Reformation opposition to prayers for the deceased was, of course, principally to the actual or implied sale of masses for the dead, quite different proposition to these short, beautiful prayers.

Dr Peterson also objects to the use of optional prayer No. 20 (p.14, commencing 'Go forth, dear brother/sister on your journey from this world...', also prohibited by Archbishop Goodhew), which has been taken from AAPB p.575 where it is in the Prayers for the Sick. Again it seems that Dr Peterson thinks the alleged problems are self-evident, for he does not explain. I have no problem, but then I suppose in funerals I consider that pastoral considerations should take first place. It is a lovely prayer which so many grieving people find helpful and reassuring, and I am glad it has been included. More importantly, it seems to me that Evangelical Christians need to rethink their objections to certain practices. We must not get caught in fighting the battles of the sixteenth century all over again, or we will find ourselves altogether alienated from our modern context and unable to minister the Gospel to our people. Let us by all means reject the corrupt practices of offering masses for the dead as a saleable item! – but the commendation of a recently deceased sister or brother to the eternal care of the God who cared for the person in his or her earthly life, is surely a Godly rather than an ungodly act.

3. Second Order Holy Communion: a form of epiclesis is in Thanksgivings 2 and 3.

The pre-Reformation epiclesis was a prayer over the elements with the intent that the Holy Spirit might be present in them and that transubstantiation might thereafter occur. It still occurs in a revised form (without explicit transubstantiation) in the Roman canon; there it is perhaps most clear in Eucharistic Prayer II: 'Let your Holy Spirit come upon these gifts to make them holy, so that they may become for us the body and blood of our Lord Jesus Christ.'

Dr Peterson claims that this sort of thing is found in the draft Holy Communion service, second order, Thanksgivings 2 and 3.

What they actually say is:

Thanksgiving 2: 'Send your Holy Spirit upon us and our celebration that all who eat and drink at this table may be strengthened to serve you in the world... [etc]'

Thanksgiving 3: 'We ask you to send your Holy Spirit upon the celebration of your Church: gather into one all who share in these sacred mysteries, filling them with the Holy Spirit and confirming them in the truth [etc]'.

It is quite plain that these are not the same as the Roman epiclesis and that, provided we believe in the Holy Spirit at all, quite unexceptionable in terms of Evangelical theology.⁸ Nevertheless Archbishop Goodhew prohibits them because these sections 'sound like a petition for the Holy Spirit to transform the sacramental bread and wine, as in traditional "epiclesis" theology'.⁹

Similarly the alternate words of administration, 'The body of Christ, the bread of heaven' and 'The blood of Christ, the cup of salvation' (p.51) 'may not be used because they go beyond the words of the Book of Common Prayer in suggesting a real sacramental presence of the body and blood of Christ in the bread and wine.' These words are from the American Book of Common Prayer and have been found helpful (though some people administering the cup have become muddled and said, 'The cup of Christ, the blood of salvation'! – which may have more problems) by both Evangelical and non-evangelical students and staff at St Mark's National Theological Centre since we began using them in 1993. Much the same applies to the prohibition of the anthem, 'Blessed is he who comes in the name of the Lord. Hosanna in the highest' on the grounds of 'its traditional association with a theology of the "real presence" of Christ in the consecrated elements'.

I would suggest to the Archbishop that if things like this are to be prohibited on the grounds of what some people may read into them, the unity of the Anglican Church will disappear very quickly. A fragile unity has been maintained over the centuries, sometimes only by charitable interpretations of one another's usages.

It is in my opinion worth keeping, even if we have never achieved the ‘positive hotbed of charity and humility’ to which C.S. Lewis referred many years ago in *The Screwtape Letters*.

4. Second Order Holy Communion: an ‘expression of eucharistic sacrifice’ is found in Thanksgiving 2.

Archbishop Goodhew gives his as one of the grounds for prohibiting Thanksgiving 2: ‘...it contains suggestions of eucharistic sacrifice’. The rite says: ‘We set before you these your gifts of bread and wine. Accept, we pray, our sacrifice of praise and thanksgiving.’ Dr Peterson’s allegation is nonsense. The sacrifice of praise and thanksgiving is an integral part of the BCP rite in the post-communion Prayer of Oblation, repeated in AAPB First Order Holy Communion at the same place (§33, p.128).

Dr Peterson sets out his position in more detail on p.31: ‘What we must not lose is the clear distinction in the BCP between the act of eating and drinking in remembrance of Jesus’ sacrifice and the response of praise and self-dedication which is the only legitimate form of “eucharistic sacrifice”. Any suggestion that the bread and wine is an expression of our sacrifice of praise and thanksgiving confuses the gift of God with our response to that gift.’ Given this position, it is easy to see how he has become suspicious of the form of words in Thanksgiving 2; but suspicion does not make a heresy, and the fact is that there is no ‘eucharistic sacrifice’ in the draft rite.

5. Marriage service: ‘does not seem to allow for any differentiation in the role of husband and wife.’

Dr Peterson does not say explicitly that he is referring to the absence of the submission of wives to their husbands from the new Marriage service, nor does Archbishop Goodhew in his letter: ‘a difference in role and responsibility’ is the politically correct phrase used in the letter.

The shape of the new service is an amalgam of AAPB First and Second Order services, with some new elements. The promise of the woman to obey her husband (in First Order AAPB, §7, p.550) is omitted, as is the First Order practice of only the woman accepting a ring, the role-differentiating prayer in the First Order p.557, and the Second Order sentence, ‘So Saint Paul teaches that the husband must love his wife as Christ loved the church, and that the wife must give due honour to her husband’ (§1, p.560).

There need be no doubt that these changes mark a significant theological shift; here at least *lex orandi* has followed *lex credendi*. The shift is in the church’s understanding of gender relationships, and this in itself is dependent on new insights in biblical exegesis, especially in the writings of St Paul. A very impressive roll of Evangelical New Testament scholarship has been steadily

assembling over recent decades¹⁰ which would applaud the changes made here. In my view Dr Peterson's objections reflect neither a biblical nor a particularly Anglican position, nor does his position find unequivocal mainstream Evangelical support.

The vast majority of couples seeking the solemnisation of their marriage in church are delighted with the removal of what they see as inappropriate discriminatory language and ideas. Only certain people holding to a particular theological position find themselves at odds with this overwhelming consensus; that this minority feels strongly needs to be countered by the fact that the majority feels equally strongly. Many of us, including the majority of Australian Anglican Evangelicals, have lost patience with those who accuse us of heresy because we believe that the Gospel liberates all people from differentiation – as for me, I am on record as saying that if the 1995 Prayer Book contains teaching which discriminates against women (especially in the Marriage service), I will urge my diocesan Synod to reject it.

6. Baptism: 'removes any reference to the Christian life as a struggle, in which we fight as "faithful soldiers and servants" of our Lord Jesus Christ.'

I agree that the Baptismal rite needs more work. The draft service, though ideally suited to a major liturgical event such as the Easter Vigil service with re-affirmation of baptismal vows, baptism of people who have been through a lengthy catechumenal process, and confirmation, has proved somewhat unwieldy in practice for more ordinary occasions.¹¹ In the further revision it may be appropriate to reconsider the place of struggle in its explication of the Christian life. Many Christians consider that it is no longer helpful to use the military metaphor in Baptism.

7. All these services are complicated by adding more versicles and responses more incidental prayers and more liturgical echoes from the past. The principal stated objection is that this is inappropriate in services attended by unbelieving friends and relatives or people who are unfamiliar with church.

There are two ways to read 'echoes from the past'. For many this is a positive recollection of the historic traditions of the faith. I fear that Dr Peterson uses the phrase as a kind of code for 'pre-Reformation', as if everything before 1500 was bad. He could not support that idea, so he resorts to euphemism. It is true that our liturgical language must communicate so as to be 'understood of the people', but the question is whether it is the case that the liturgical elements in question prevent that. There is a place for very simple liturgies, but I find myself unimpressed with those I have experienced. It seems that when we seek to devise

something that might work with the educationally disadvantaged, we so often end up with the language of seven-year-old children – but with an off-putting condescension I would not inflict on any seven-year-old.

As for versicles and responses, my experience is that when these are used creatively both children and under-educated adults find them more than helpful.

8. The Occasional Offices are all now set within the framework of the Holy Communion. ‘This is a retreat to pre-Reformation patterns and is theologically and pastorally questionable.’ Again there is a perceived problem if ‘unconverted’ people are present.

I simply deny that this is the case. The problem is that there is a sectarian trendiness in certain Evangelical circles to move away from the Holy Communion on Sundays (to celebrating of the Lord’s Supper in house churches, often enough with lay presidency); and this makes it an embarrassment to have the Occasional Offices in the context of the Communion. I applaud the move as one which works pastorally and liturgically, and which provides ways for the Gospel to be communicated effectively with the unchurched.

I do agree, however, that there is a place for these offices to be conducted in other contexts than the Holy Communion. This is provided for in the draft services.

9. ‘There is a tendency to depersonalise God...by studied attempts to remove the word “Father” and the masculine pronoun from prayers.’

This is a nonsense. First, it needs to be recognised that AAPB quite wrongly multiplied the use of ‘Father’ at the expense of other biblical terms for God. What the new forms do is redress the balance in the direction of BCP, while removing inappropriate patriarchal language from the liturgy, which is entirely to be commended.

God is more depersonalised by the use of the terminology of power, ‘Almighty’ and its cognates; and indeed for many people, especially the victims of family sexual abuse, the term ‘Father’ is a real problem with its experienced connotations of abusive patriarchal power. I do not suggest that ‘Father’ should go altogether. Trinitarian theology is central to Anglican Christianity. But we do need to rethink our Trinitarian expressions and find ways for our liturgies to be pastorally sensitive as well as being theologically accurate. The forms ‘God of Grace/Peace/Love/Truth’ successfully combine pastoral inclusiveness, theological accuracy and liturgical effectiveness, and in many places substitute quite well for other forms of address to God.

10. 'If the proposed ordination service is published, we will be confronted with a very different view of ordained ministry than we find in our present formularies.'

We shall see. I have not had the privilege of seeing it. Dr Peterson is not being helpful by making sweeping – and possibly alarming – generalisations without supplying the slightest shred of evidence.

Much more could be said about these ten perceived problems in the draft liturgies. I think, however, that I have said enough here to show that Dr Peterson's expressed concerns are largely groundless. Evangelicals in the Australian Anglican Church need not be afraid of what the Liturgical Commission is doing. Indeed, at least four of the Commission's ten members as well as Dr Peterson as a consultant who attends the meetings are entirely or primarily Evangelical in their theology and practice. Among them is Dr Charles Sherlock (until recently the senior lecturer in Theology and Worship at Ridley College, Melbourne) who put several of the draft services into their present form. His evangelical commitment is well known, and his liturgical work reflects that. He is hardly likely to sell evangelical interests out!

What is Dr Peterson's real aim?

It is clear from his paper that David Peterson would prefer that the 1995 General Synod adopt a Prayer Book that he would find totally acceptable. In the likely event that he doesn't find what comes to General Synod totally acceptable – it is hard to imagine that anyone in the national church, not excluding the members of the Liturgical Commission, will find it totally acceptable – he anticipates 'serious division in the national church' (p.31).

On p. 27 he writes, 'The production of an alternative prayer book would really mark the formation of another denomination.' One cannot help wondering if this is where he is heading. There are several not-so-veiled threats along these lines in the article. Yet David Peterson knows quite well that if the REPA faction feels compelled to secede, the Prayer Books – all of them – will be the first ballast off the ship. He does not want this, and nor do I, and nor do the majority of Evangelicals in the Australian church. He is in a cleft stick. He wants the Anglican Church to go his way; but he is a realist, and recognises that this is not very likely.

Therefore I assess his article as a genuine but not very hopeful attempt to hold the ends together. He sees the church, as represented by the Liturgical Commission, going in the direction of the 'agenda of liberal Catholicism' (p.27). This phrase is much more a catchphrase for 'what we fear' than a real designator – while there

may be some 'agenda' for people at the most conservative end of Anglo-Catholicism, there is almost no organised movement among other 'middle Anglicans'.

Dr Peterson's own REPA group is heading off in the very opposite direction. About three-quarters of the article is directed at the latter group, pleading for a return to common standards of worship and at the same time to the doctrinal position he finds enshrined in BCP and the Thirty Nine Articles. For this reason I endorse most of what he says, and join in the plea.

But I believe his critique of the work of the Liturgical Commission is wrong-headed and dangerous. Evangelicals in the church need to be assured that the Commission's work is not aimed at undermining them, but at improving every aspect of our common worship within the canons of Anglican theology and ecclesiology. If Evangelical Anglicans desert the ship now, the whole church will be very much the worse for it. My plea to them is to respond to the draftservices critically but positively, not finding Catholics under every bed but looking for the very best in theologically informed liturgy. I hope David Peterson himself, especially given the sensitivity of the balancing act someone in his position has to maintain, will likewise positively devote his considerable gifts to the task. There is no place for the somewhat paranoid, somewhat carping response he has allowed himself to make in this article. I would not go so far as to suggest that the future of Evangelicals in the Australian Anglican Church is entirely dependent on their response to the prospect of a 1995 Prayer Book; but a negative response now will do that future far more harm than good.

NOTES

1. Peterson, David G., 'Evangelicals and the Future of Liturgy' in Andrew Dirks (ed), *Pressure Points: Papers presented to the EFAC Australia Consultation*, Sydney 27-30 July 1993, a publication circulated to members of EFAC, pp 24-31.

2. p. 24; all references in this paper are to Dr Peterson's article unless otherwise specified.

3. Peterson, David G., *Engaging with God: a biblical theology of worship*, Leicester: Apollos 1992.

4. I use this term because I think the production of this disappointing and in some respects ill-considered publication is almost certain to sabotage any prospect of acceptance of the 1995 book in the Diocese of Sydney. This is not the place to offer a critique of the Sydney book, which in my view is a liturgical curate's egg. Suffice to say that it would have more helped if those involved in its development (David Peterson was among them) had given their energy instead to the work of the national church's liturgical enterprise rather than doing what Sydney Evangelicals have so often done, viz., what is right in their own eyes. On p.27 of the present article Dr

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NEWS AND INFORMATION

CONFERENCE 1994

Monday saw the arrival of twenty three members of the Academy at the beautifully situated Ave Maria Centre, Point Piper. Members had come from all States and the Capital Territory – a wide representation of faiths, age, and residence, if not a large one.

The Conference formally began with worship to celebrate our connectedness in this land and in the faith we share. On the first evening we were blessed with the reflections of Paul Renner on the relationship of Christian ritual and pastoral care. Often these two areas are left unrelated – in fact they often appear contradictory; but Paul invited us to reflect upon their inter-relatedness. Without directly claiming liturgy as therapy, Paul indicated the urgent need to include ritual as a normal, and regular, element of pastoral counselling.

On Tuesday, after morning worship which invited us to enter into the riches of our shared faith, Paul again led us through a day of rituals designed to translate his words into practice. The final session of the morning saw the fruit of these workshops presented to the group.

Tom Elich presented the evening lecture on the topic of 'Who are funerals for?'. As usual, Tom's answer was clear and concise: the mourners, the Church, and the deceased. However, as he unlocked each of the three areas, he provoked great response from the group. So engrossed was he with the challenge of the final question, Tom almost prevented us witnessing the final overs of the World Cup!

Australia Day began early with music and song, thanks to Judith Foster and Catherine Strohfeld. We brought to morning worship the pain and richness of our land as we gathered for prayer. The workshops for the morning were led by Doug Morrissey-Cleary who in a short presentation of poetry and word introduced the topic of 'Life in my dying'. Doug invited us to reflect upon appropriate rituals to assist people through the time of dying.

The afternoon lecture was provided by Dorothy McRae-McMahon addressing the question 'How inclusive are our liturgies?'. In response, Dorothy spoke of the three issues of gender, cultural patterns, and the absence of lament in our liturgies. Her words invited great response.

In the evening, Tom Knowles spoke on 'Social justice and the liturgy'. Tom began by asking seriously whether the two are related. He then moved on to explain the separation that has developed between liturgy and justice. Many of these issues were to arise the following morning during the workshops. The

feedback from these discussions ranged widely through the minefield of both areas, while trying to reclaim a relationship between them.

Thursday afternoon was given over to the General meeting of the Academy. Russell Hardiman provided a wide vision of the Academy since our last Conference in Perth in 1992. Tom Elich was then elected as President of the Academy, and Inari Thiel was elected as Secretary. The next Conference was proposed for December 1995 in Canberra, on the hope of a new Chapter being established there. The meeting referred proposed changes to the Academy's Constitution to the incoming Executive for action at the next Conference. The evening was give over to the Conference dinner. While the fellowship was energising, the food proved to be an Academy low!

The final day provided opportunity for 'Show and Tell' and reviewed briefly the Conference. The Conference culminated in the closing liturgy at which the new executive was inducted.

The Conference again proved a great opportunity for members to share both formally and informally their experiences. We now look forward to meeting again in Canberra in 1995.

-David Orr

Tractarian theology (particularly its understanding of the doctrines of creation and incarnation) had within it that which would seek expression in a more elaborate ceremonial and the use of the arts in the liturgy. Yet, as this worked itself out in practice, it was not just theology but the whole social context which responded to the developments. Holden's study illustrates how factors, apparently 'non-liturgical', influence the way liturgy develops and the response it elicits.

Awful Happenings on the Hill is clearly 'the book from the lectures' and has both some discontinuity and repetition (e.g. T.W. Knight's novel *The Ritualist* is 'introduced' as if for the first time on pp 12, 58, and 72) arising from this. One could quibble over the need for a magnifying glass to read the captions to the illustrations. However, Colin Holden's *Awful Happenings on the Hill* is a useful contribution to our understanding of the development of Anglican liturgy in Australia and, most importantly, relates that development to the wider context.

R. Wesley Hartley

Prayers for Today's World

Dick Williams (Kingsway/CPAS, 1993)

hb, pp224, ISBN 0-86065-968-2 \$27.95.

Many pastors find themselves in situations where prayers for today's world are needed, but finding words which avoid giving God (or the congregation) political instructions is difficult. Dick Williams, a (UK) Liverpool Anglican has met this need in a collection of that title.

Prayers for Today's World draws on prayers from a wide range of places, but includes many of Williams' own composition or adaptation. It covers themes from the whole range of contemporary life, whether geographic (the prayer for Australia is excellent), ethical (eg war, AIDS, tourism, hunger) seasonal or issue-related (literature, media, city and country, employment): an "amazing world tour of prayer", as the Foreword by Bishop Michael Baughen says. The language is "contemporary traditional", in "you" collect form generally, and reads easily; several litany-style prayers are included for responsive use. The theology and content is fully Christ-centred, with a wide range of biblical metaphors for God employed. It is a little pricey, but the solid binding, and place-marker, ensure that you will be able to use it often and not have pages fall out! Highly recommended for use by every Christian tradition.

Charles Sherlock

Awful Happenings on the Hill
E.S. Hughes and Melbourne Anglo-Catholicism before the War
Colin Holden (St Peter's Church, Eastern Hill, Melbourne, 1992)
iv + 151pp ISBN 0 646 11706 8, \$15

The title *Awful Happenings on the Hill* is an allusion to a poem which appeared in the *Argus* in 1906 during a period of controversy over the introduction by Canon E.S. Hughes of the use of incense in the liturgy at St Peter's Eastern Hill. The book which bears the title contains a series of lectures given at St Peter's by Fr Colin Holden in May 1992.

Canon Hughes was a major figure in the growth of Anglo-Catholicism in the Diocese of Melbourne. Holden gives an account of his work at St Mark's Fitzroy and St Peter's Eastern Hill, setting the account within the context of broad issues relating to the development of Anglo-Catholicism and its translation to Australia. The result is a scholarly and yet lively and readable examination of a fascinating vignette of Australian Anglican liturgical/social history.

Chapter 1 deals with the nature of Anglo-Catholicism from its early phase as Tractarianism to its later development, ritualism. Although Tractarianism had quickly found a niche in Australia, ritualism was much slower to take hold. Holden examines the reasons for this directly (pp 14-21) but the whole study shows how ritualism grew only reluctantly in Australian soil. ['Ritualism' is, strictly, a misnomer. Ritual is the prescribed form of words of a liturgical function, but has by common use come to refer, often in a derogatory sense, to the accompanying ceremonial.]

Hughes had visited England in 1888 and an examination of the influence of this on him is used by Holden as the opportunity to look at the whole issue of Anglo-Catholicism and the working classes (Chapter 2). Hughes' experience in the working class areas of London influenced his work at Fitzroy where he established the short-lived Holy Redeemer Mission and his later involvement in the Christian Social Union. Holden shows that there are both common factors and major discontinuities between the situations in England and Australia. Not least among the differences is the different (or lack of) class structure in Australian society.

The advent of ritualism engendered deep-seated hostility and conflict. Holden shows how this sprang from ritualism's being seen as a covert form of Roman Catholicism and the English Protestant fear of all things Roman. Chapter 3 examines the nature of the disputes and the way in which they were resolved (through 'conciliation and arbitration' by the bishops), while Chapter 4 deals with the issue of racial, national, and cultural identity as a key to understanding the response to ritualism.

Hebrews). The place of praise in worship is emphasised, and the sense in which Jesus is the object (as well as subject) of worship. Even so, an “either cultic or lifestyle” approach to worship is emphasised at the expense of the “both cult and lifestyle” emphasis which I discern in the scriptures. A final chapter summarises the whole book. Let me offer two quotes which summarise both its strengths and weaknesses.

Fundamentally, then, worship in the New Testament means believing the gospel and responding with one's whole life and being to the person and work of God's Son, in the power of the Holy Spirit (286).

This is well said: but the perspective is limited to the individual, even though trinitarian language is used, and immediately prior to this the discussion concerns the unifying of Jew and Gentile! The assumption is that worship is the task of the individual, along with others, rather than the work of the people of God (the meaning of leiturgos), joined individually as members of Christ. In short, baptism as the basis of our participation in the worship of Christ (in both senses of that phrase) is not appreciated.

The uniqueness and adequacy of Christ's work is obscured by any doctrine of human priesthood, charged with some form of sacrificial ministry in the Christian congregation (277).

I know what is being denied here, but far too sweepingly: even the doctrine and principles of worship in BCP are excluded on this score.

The book closes with an Epilogue. As I have already noted, it seems to me to illustrate the danger of even careful study of the New Testament without seeking to understand the way in which it was taken up and used in the churches. And that is what liturgical study is about, a study which has brought the scriptures back to their primary role and function in the church's worship. If David Peterson is able to integrate his biblical work with that of liturgists, a power of good would be done for the church, not only in Sydney, or amongst Anglicans, but throughout the western Christian world at least.

Engaging with God is a book full of promise, well worth close study, especially by liturgists but I trust that New Testament scholars are able to learn from liturgists in turn.

Charles Sherlock

aspects, which are separated only at the peril of undermining biblical truth and gospel-shaped lifestyles.

b) Secondly, however, interaction with liturgical approaches to the New Testament is almost non-existent. The whole purview is the world of New Testament scholarship. One of Ralph Martin's works is cited briefly, but it is as if Moule, Hahn, Buchanan, Dix, White, Radcliffe, Gregg etc. had never written! For example, the Last Supper narrative is discussed with reference to Marshall, Jeremias and various commentators, but the liturgical distinction between it and the Lord's Supper is not appreciated.

This treating of the New Testament texts in isolation from their actual use in the church by no means renders the book worthless. But it brings into question many of Peterson's practical asides in the closing sentences of several chapters. More seriously, it undermines the Epilogue, in which a pen-sketch of a congregation which takes up the book's approach is made. The picture comes to look very like the "reflection at the bottom of the well" of an educated, homogeneous middle-class congregation!

This said, Engaging with God remains the most thorough overall treatment of biblical perspectives on worship I have read. The opening chapter surveys Old Testament material, leading into a brief discussion of post-exilic Judaism and Qumran. The positive features of these are emphasised, especially the ideal of integrating cult and life. However, the various hues in the meaning of "sacrifice", a central topic in liturgy, are not appreciated, especially the precise place of atonement rituals (which transcend the sacrificial cult in my opinion). Chapter two discusses carefully the meaning of "worship", as "homage or grateful submission", "service", and "reverence of respect", concluding with a helpful diagram.

Chapters three and four work through the Gospels, emphasising the worship which Jesus himself offered to God. At times I was not sure of the point of a particular argument, and the section on the death of Jesus (including the Last Supper) is unduly negative. I was left wondering what was the positive value of God's work in and through the Lord's Supper. Chapters five to seven examine the life of the early church in Acts and Paul's letters. Though the corporate dimension of worship is discussed, the sense of organic relationship which constitutes the church as communion (to use a key phrase in contemporary ecclesiology) is light on. There are excellent discussions of Stephen, Romans 12 and "edification", however, with the whole again being brought together in a helpful diagram.

Chapters eight and nine cover Hebrews and Revelation. They are to my mind the most interesting and original contributions (Peterson did doctoral work on

Engaging with God: a biblical theology of worship
David Peterson (Leicester: Apollos IVP, 1992) pb, pp 317, \$45, ISBN
0851 114286

What should we do when we meet as church congregations? The trap which many fall into is to look down the well of the past 2000 years, and only see their own faces reflected in the water at the [New Testament] bottom! On the other hand, those keen on liturgy can take the customs of tradition as all too binding, either reading these into the biblical picture, or setting the latter aside. David Peterson sets out in this full-length treatment to avoid both pitfalls. As will become apparent, I believe he is only partially successful. Nevertheless, this is one of the most important Australian books on the subject yet written.

This last claim needs to be justified. Peterson writes from a distinctive background – the Anglican Diocese of Sydney, in whose theological college (Moore) he teaches New Testament and worship. The diocese’s liturgical tradition until the early 1970s was a robust 1662 *Book of Common Prayer* Protestantism, highly sensitive to any suggestion of Romish practices. The diocese accepted the 1978 modern-language revision of BCP, *An Australian Prayer Book*, largely due to the scholarship and influence of Donald Robinson, who was to become the Archbishop soon afterwards. In the time since then a vigorous debate has been going on in that diocese about the nature of the church, its liturgy and mission (and that this can be spoken of needs to be argued in Sydney diocese). The church can only be truly seen when it meets, and the purpose of such meeting is solely for “fellowship” and “edification”. Such emphases have given a rather “horizontal” ethos to the life of many congregations in the diocese; reaction against the slightest hint of cultic worship has come to the point where liturgy itself is questioned or ignored.

I have explained something of this background because without it the significance of this book will not be fully appreciated. Looked at apart from such a background, it seems solid but unremarkable: it appears to cover material which has been well-ploughed by others Martin, Moule, Hahn for example. But there are two distinctive features in this treatment.

a) Firstly, there is a sustained anti-cultic ethos, which though generally mild occasionally annoys. But this said, the book is noteworthy for its forceful demonstration that worship, whether in daily life or in congregational “meetings” (Sydney diocese familiar terminology today) is far more than horizontal: it is at root “engaging with God”. This, the title of the book, resounds throughout, and is a useful slogan with many facets. Worship has both “vertical” and “horizontal”

syncretism as expressed in many contemporary alternative religions. Whereas the alternatives offered a century ago were obviously European in origin, the alternatives for the New Age are 'eastern' and oriented away from European derivatives. It is only in the last decade that the writings of some of the great Western mystics—Hildegard, Erasmus and company have become fashionable.

It is important for us to have Ellwood's book in order to appreciate the perspective of the plethora of cultural alternatives that have been made available to us at the end of modernity . No doubt the remaining years before the Third Millenium will produce even more alternatives.

Spiritualism as practised in the period reviewed in *Islands of the Dawn* simply does not appeal to people any more. Freemasonry has lost its power to persuade by secrecy. The major influences in post-modern thought have not been taken seriously by the churches; art-theology is a new and threatening discipline; and, while the majority of believers (in anything and everything) have to defend their beliefs in a pluralistic society, both religious and secular cultures co-exist in ways unthought of in the Modern Age. The simple truth is that most people believe the world is still living in the Modern Age!

Yahweh, God of the First Covenant was tamed on the lap of the Virgin Mary. Gnosticism, in the forms written about it by Ellwood as a nineteenth century phenomenon has not yet been tamed. On the contrary. Whilst on the one hand many of the lodges that once provided sacred space for the practice of alternative spirituality have been recycled as local history museums, on the other hand a good deal of alternative spirituality in the post-modern age is practised within the walls of conservative, conventional church buildings, its poverty stricken liturgies making their lowest common denominator appeal to dependent believers.

In many ways, what was once valued as orthodoxy has in fact become 'alternative'. The traditionalists have become the alternatives. A good deal of what, in the Modern Age was regarded as traditional belief is 'out of step' in a world where language is a living, moving and wholly immanent thing.

The present study is about spirituality, that is, about first generation stuff. Spirituality is always about 'first generation' leadership. Second generation stuff is about theology; third generation stuff is about commentary. Few alternative spiritualities, as Ellwood shows, survive beyond the third generation simply because what begins as a revelation in time invariably becomes formalised, routinised and institutionalised. What begins as revelation ends as dogma.

Robert S. Ellwood's 'Appendices' and 'Notes' are of equal importance to the valuable text.

John Bayton

and Presbyterian spirituality the alternatives were themselves European. In the relatively long history of European conquest and settlement it is not known for the conqueror or the settler to embrace the religion of the conquered race. New Zealand is no exception. Alternative spirituality simply had to be European. Indigenous culture was perceived to be inferior!

As a rule alternative spiritualities tend to see God in impersonal, if not abstract monistic terms; as an all pervasive consciousness or ground of being; as an idea taking many forms, often described as, for example, in Freemasonry in metaphor 'Great Architect of the Universe', 'Grand Geometrician of the Universe' and so on. These theologies are worked through in practice by rituals and liturgies wherein the 'myth of the tribe' is actualised. Many of the alternative spiritualities written about in *Islands of the Dawn* are, like freemasonry, products of the Enlightenment wherein the transcendent God is brought down (rather than incarnated) to the level of human understanding. Knowledge increases 'by degrees' until enlightenment is achieved. It is enlightenment rather than salvation or resurrection that is desired.

However much we might want to avoid giving God a name, invariably this is what happens, in mainline religions as well as in alternative spirituality. When God is 'named' God becomes the object of devotion and worship; the idea of transcendence becomes lost and spirituality becomes a quest for the rediscovery of that which was lost. Knowledge coupled with mystical experience (often ritualised as in Freemasonry) becomes the form of self-realisation.

In all alternative spirituality (as indeed often in orthodoxy) truth about the soul in its relation to ultimate reality becomes a mechanism. Carl Jung was fond of quoting St. Clement of Alexandria in this context, 'He who knows himself knows God.' To know oneself, and therefore to know God, means to know all there is to know.

Herein lies a great danger, a danger that leads to an authoritarian and repressive faith that claims direct access to God, a danger that leads away from personal religion to private religion. The safeguard against this danger is an authentic community.

Essentially every study of spirituality is a study of paradigm shift. The alternative spiritualities addressed in *Islands of the Dawn* all belong to that earlier Newtonian-Cartesian paradigm of the Age of Enlightenment; all present a single focus and all are centred on a charismatic figure – Jane Harris, Conan Doyle, Violet Cottrell, Edward Sturdy, Bishop Leadbeater, Krishnamurti, to name but a few.

The paradigm shift from modernity to post-modernity brings with it a shift in emphasis on spirituality, a shift away from European models to Euro-Asian

ISLANDS OF THE DAWN: THE STORY OF ALTERNATIVE
SPIRITUALITY IN NEW ZEALAND

Robert S. Ellwood. University of Hawaii Press, 1993. \$32.00

In consideration of, discussion about and theologising around what is being called the 'New Age', *Islands of the Dawn* is a reliable, scholarly and important examination of a number of alternative spiritualities that flourished for a while under the land of the 'Long White Cloud' following large-scale immigration in New Zealand in the mid nineteenth century. It is therefore a valuable resource, even a text book for students of Asian-Pacific religions, and, in my opinion, stands alongside Micrea Eliade's study of Australian Religions in the Symbol Myth and Ritual series published by Cornell University Press in 1967 as a significant contribution to scholarship in this area.

'New Age' spiritualities have an advantage over the earlier resurgent forms of gnosticism discussed in the book simply because the world has become that global village first spoken about in the 1960's, and places like New Zealand are no longer remote from so-called civilisation. The mystic East has opened her treasure-house to reveal wonders undreamed of by early settlers of Australasia. Nineteenth century forms of alternative spirituality were largely earth-bound and concerned with the acquisition of knowledge. New Age forms are for the most part cosmic.

Until quite recently New Zealand was basically an Anglo-Celtic settlement standing alongside a highly sophisticated indigenous culture and spirituality. Despite the savage conflicts that followed the Treaty of Waitangi there exists a mutual desire for spiritual interdependence in the country.

Contemporary liturgies of mainline churches in Aoteroa, New Zealand and Polynesia have taken indigenous spirituality seriously (which is more than can be said for the mainland churches across the Tasman). Nevertheless, behind this seriousness lies a century and a half of neglect of the authentic spiritual traditions of a great people, the Maori. Like many British and Scottish nineteenth century settlers in other parts of the world the immigrants despised the people of the land. Deliberate (and unconscious) programs of integration which were intended to lead to assimilation in fact led virtually to the annihilation of indigenous spirituality. The early settlers failed to see that God had indeed spoken in the past in divers ways and in divers customs to the people of the land. Excesses in European evangelistic zeal resulted in failure to develop indigenous theology. For those settlers wishing to escape from the formalities of Church of England

10. S.H. Steinberg, *Five hundred years of printing*. Penguin, 1955 p.127.
11. The Roman Missal of 1570 was printed until 1962. Its renewed use has been encouraged by the Roman Indult of October 1984 and by Pope John Paul II's *motu proprio*, *Ecclesia Dei*, of 2 July 1988. The full text of neither of these authoritative papal documents has been locally published and must be sought in *Observatore Romano*.
12. D.B. Updike, *Printing types: their history, forms and use*. Vol. 2. New York: Dover, 1980 pp.3-5.
13. Steinberg *op.cit.* p.128.
14. *Missale Romanum...Antverpiae 1677*. Veech Library Rare Book Collection 48046.
15. Steinberg *op.cit.* p.129.
16. Australian Catholic Historical Society, Sydney *Commemorating the laying of the foundation stone of the first church in Sydney on October 29, 1821 by Governor Macquarie: an historical exhibition of the growth of Catholicity through 150 years, held in the crypt of St. Mary's Cathedral in October, 1971: a souvenir guide*. Sydney: The Society, 1971 Item 84, p.6.

authorities to become the Musée Plantin, a world renowned museum of printing.¹⁵

Therry's Roman Missal was included in a 1971 exhibition in the crypt of St Mary's Cathedral which commemorated the laying of the foundation stone of the first Catholic church in Sydney by Governor Macquarie for Father Therry in 1821.¹⁶

ROMAN MISSAL. ANTWERP. 1657. Veech Library. Rare Book Collection 49980.

Missale Romanum ex decreto sacrosancti Concilij Tridentini restitutum, Pii V. Pont. Max. iussu editum, et Clementis VIII primum nunc denuo Urbani Papae VIII auctoritate recognitus.

Antverpiae, ex Officina Plantiniana Balthasaris Moreti. 1657.

pp. 96, 1-306 (Imperfect; lacking leaves after p 306) : ill., music 8vo. Without spine and back board.

NOTES

* A revised and expanded version of an article which appeared in the *Church Archivists' Society Newsletter* 85, May 1990 pp. 3-4.

1. For Therry's Balmain tenure see F. Carleton 'Father Therry in Balmain' *Footprints* 8 (3) Sept. 1991 pp. 18-22.

2. J. Eddy, 'Therry, John Joseph (1790-1864) in *Australian dictionary of biography* vol. 2 : 1788-1850, I-Z. Melbourne UP, 1967. Quoted p. 509.

3. *ibid.* p. 312.

4. P.F. Moran, *History of the Catholic Church in Australasia*, Sydney Oceanic Publishing Co. 1896. See ch. 4 'The first Catholic chaplains' pp. 77-136.

5. F. Carleton 'The Therry papers estrays in the Sydney Archdiocesan Archives', *Church Archivists' Society Newsletter* 74, April 1989, pp. 3-4.

6. The Mitchell Library's guide to the Therry papers explains, as is conventional in the description of archives and manuscripts, their provenance. A guide to the Therry papers estrays at the Cathedral with the imprint of the Archives Authority of New South Wales does not identify them as estrays and contains no indication of their provenance. *Guide to the papers of Rev. John Joseph Therry in the Mitchell Library, Sydney*. Sydney: Library Council of New South Wales, 1980 (rev. 1985); *Guide to the records of Rev. John Joseph Therry and related papers held in the Archives of St. Mary's Cathedral, Sydney* (sic). Sydney: Archives Authority of NSW 1988.

7. Harold Perkins 'Father Harold: the story of a convict priest' *Journal of the Australian Catholic Historical Society* 3 (3) 1971 p.11.

8. F. Carleton 'An autograph letter, signed, of Father Jeremiah O'Flynn' *Australian Book Collector* 30, June 1992 p.14.

9. Eddy, *op.cit.* p.510.

The Moran association is also significant. Not only did the Cardinal cast Therry in an appropriately heroic mould in his *History of the Catholic Church in Australasia*⁴ he may also have been responsible for the removal from the Therry papers of more than 350 single items in the course of writing that work.⁵ These Therry papers estrays remain in the Sydney Archdiocesan Archives at St Mary's Cathedral while the vast bulk of the Therry papers (114 vols., 5 boxes, 2 portfolios) are in the Mitchell Library where they were deposited by the Jesuit Fathers in 1969.⁶

Father Therry's Roman Missal, which is detailed in the entry below, is incomplete and in poor condition, consequences of the ravages of time and use over more than three hundred years of existence. It had already been in existence for a hundred and thirty years when Therry was born in Cork in 1790. It can only be wondered if a missal printed in Antwerp was brought by him from Ireland or if it was already in Sydney when he arrived. Therry had been preceded by three Irish convict priests, the last of whom, the Revd James Harold (1744-1830) left the Colony in July 1810⁷ and the legendary Father Jeremiah O'Flynn (1788-1831) who had been expelled from Sydney by Governor Macquarie in May 1818.⁸

The missal's small octavo format would have well suited Therry's itinerant chaplaincy as he sometimes used three or four horses in a day in travelling amongst his scattered free and convict flock.⁹ The imprint on the titlepage proclaims the famous Plantin printing house in Antwerp so long renowned for its liturgical books. Its founder, Christopher Plantin, a Frenchman, settled there in 1549.¹⁰ Incapacitated by an accident from following his trade in bookbinding and leatherworking he became a printer in 1555 and established a type foundry in association with his press in 1563. Between 1568 and 1570 Plantin bought the Netherlands 'rights' for the new Roman Breviary, and, for the new recension of the Roman Missal of the latter years,¹¹ he purchased a monopoly for the Netherlands, Hungary, and parts of Germany. The Spanish Crown also granted Plantin special privileges to print liturgical books for the Spanish Church.¹²

At Plantin's death in 1589 the press was carried on by his son-in-law, Jan Mooredorp (Moretus) (1543-1610) in association with his widow, a business nexus that was preserved in imprints into the next century. The imprint presented below includes Balthasar Moretus (d 1641), son of Jan,¹³ sixteen years after his death. More comprehensively, another Plantin Roman Missal in the Rare Book Collection at Manly, which was printed in folio, twenty years after the octavo, in 1677, carries the imprint: Ex Officina Plantiniana apud Viduam (widow) & heredes (heirs) Balthazaris Mereti.¹⁴

The heirs of Moretus remained in possession of the building and its contents in the Marché du Vendredi, Antwerp, until 1875 when it was ceded to the city

FATHER THERRY'S ROMAN MISSAL *

Frank Carleton

As archivists and other custodians of cultural materials well know, individuals generate papers and other records, both directly and indirectly, in the course of the private and public transactions which occupy their lives. So too can they be associated with printed books which bear evidence of their ownership and use, whether their functional possession be attested by a signature, an inscription in the hand of the owner, or of another relating to him, a stamp, a label, a bookplate, or marginal critical and interpretative notes. Any such evidence of association with a significant individual, particularly if it indicates his long and habitual use of the book or books concerned, can give otherwise commonplace books existing in numerous copies, a unique quality reflecting some aspect of the owner's personality or avocation.

A seventeenth century Roman Missal printed at Antwerp in 1657, which is in the Rare Book Collection of the Veech Library at St Patrick's College, Manly has the following handwritten attribution of past use on the verso of its titlepage:

This was the missal used by the Very Rev. J.J. Therry for many years after his arrival in the Colony.

The inscription is in the hand of, and signed by, Patrick Francis Cardinal Moran ('P.F. Card. Moran'), third Catholic Archbishop of Sydney (1884-1911). The Revd John Joseph Therry (1790-1864), with his senior clerical confrere, the Revd Philip Conolly (1786-1839), had arrived in Sydney on the 'Janus' in May 1820, these two Irish priests being the first officially accredited and salaried Catholic chaplains in New South Wales. Therry's subsequent ecclesiastical career in 'journeyings often' spanned New South Wales, Van Diemen's Land, and Port Phillip until the last eight years of his life at St Augustine's, Balmain where he died in May 1864.¹ He later described his ministry as one of 'incessant labour often accompanied by painful anxiety'.²

For a priest, whose life is grounded in offering Mass for the living and the dead, the missal containing the ordinary and propers of the Roman rite of Mass is essential for the exercise of his priesthood. In the late 1970's I became acquainted with a Carthusian monk from an Italian Charter House who said his Mass in Sydney using an eighteenth century Carthusian Missal printed at the Imprimerie Royale which he had carried to Australia for the purpose. Plus ça change...

Therry's missal was an equally essential sacerdotal companion. The title, 'Very Rev.' in Cardinal Moran's inscription denotes the distinction of Archpriest which was conferred upon the venerable pioneer cleric in 1858³ when his vicissitudes with secular and ecclesiastical authority were behind him.

NOTES

29. Eugene J. Fisher and Leon Klenicki, *From Death To Hope: Liturgical Reflections On The Holocaust* (New York: Stimulus Foundation, 1983)
30. *1988 8th Annual Christian Service In Memory Of The Holocaust* (Toronto, 1988)
31. NSW Council of Christians and Jews, *A Shoah Memorial Service* (Sydney: 1992)
32. Elie Wiesel quoted in Eva Fleischner *Auschwitz: Beginning of a New Era? Reflections on the Holocaust* (New York: KTAV, 1974), p. 403.
33. James Empereur, *Worship: Exploring The Sacred* (Washington DC: The Pastoral Press, 1987), p. 235.
34. Ibid.
35. *1988 8th Annual Christian Service In Memory Of The Holocaust*, p. 9.
36. Elie Wiesel and Albert H. Friedlander, *The Six Days of Destruction*, p. 67.

This 'flame' of solidarity is set ablaze later in the service when the congregation's tapers are lit; the congregation commits itself to being more truly Christian, being transformed: 'Let us Christians resolve to become more truly Christian. Let us resolve to choose a future that is different from our past.' At the close of the service, the congregation follows the procession, now a great light in the darkness.

In the third liturgy, nine candles are used. Six are to represent the six million Jews who perished, one is for the non-Jews who died, another is to honour the 'righteous gentiles' – lights during that dark time. During the Concluding Rite, a ninth candle is brought forward, to represent the hope that this will never happen again. This is the time when the congregation/community makes its vows, and the passing of the peace follows this commitment.

Some of the strengths I find in this liturgy are present in the other two: the symbol and power of silence, praise of God, use of stories (and poems), participation by the congregation. I found there was more emphasis on confession in this liturgy; its penitential nature came across in the praying of Psalm 51, in the 'Kyrie Eleison' (sung five times), and in the prayers of intercession. I found the structure of the elements in *The Witness Of The Voices* well thought out, allowing space to move through various experiences and emotions (with the narrator, a story/poem, then silence) to the penitential 'have mercy on us.'

I appreciated the explanation in the preface to the liturgy, explaining the symbolism behind the dressing of the altar, the star of David, and the symbolism of the candles. I find that explanations can be signs; they also help one to enter into the mood of the service which is extremely important for a memorial service.

Although my consideration of these liturgies has been brief, I hope I have shown that there are liturgies that can be utilised, or drawn on, for Yom HaShoah services. Other resources are available, and help given on request from such agencies as the NSW Council of Christians and Jews, the Victorian Council of Christians and Jews, and the Holocaust Centre in Melbourne.

Throughout this paper, I have demonstrated the pressing need for a Yom HaShoah liturgy to be incorporated within the Christian liturgical calendar. It should not be an occasional theme, but a fixed, universal date. It is happening elsewhere, it should be happening here also. Let us live out our Christian calling, allowing ourselves to be renewed and transformed by our worship, bearing the light, to lessen the darkness:

We must warm ourselves at the fires of our traditions, so that icy horror can give way to compassion: compassion for all who died, and for all who lived; compassion for our neighbours and for ourselves; compassion for God.³⁶

Stories or testimonies are part of the structure of liturgy; we are used to hearing stories. Liturgy is narrative in structure. 'Stories have a beginning, middle, and end and so capture the temporal dimension of human existence.'³³

We are able to respond to someone's story on a different level, and to have an affirmation of the Jewish people immediately after, reinforces the feelings evoked by Moshe's story. To offer a choice of stories concerning 'righteous gentiles' or Christian witness is powerful: we are able to claim, to some extent, these stories: 'What would I do?' 'They deal with people in their moments of decision...Human stories speak of...making choices.'³⁴

Some other strengths are the portion of The Shema ('Hear, O Israel'), the recitation of the Kaddish (which is an affirmation of God's existence and love – another example of the theme of 'hope' in this liturgy), and the participation by the congregation (we cannot assume the congregation is one which meets weekly; it may be an ecumenical or interfaith gathering, of unfamiliar faces).

One of the weaknesses, I believe, is the *Song of the Vilna Partisans*. If this liturgy is to be used within a Christian service, the song should perhaps cease after the reading of the English translation. Singing it in Yiddish might be successful if it is an interfaith service (the recitation of the 'Kaddish' could make one assume this to be the case, or that there are some representatives from the Jewish community). Yet if it is to be a Yom HaShoah service within the context of a Christian worship service, this could be a clumsy and off-putting addition.

The second liturgy has many of the strengths of the first liturgy; its use of silence, its hope in God, the power and force of the readings from Scripture, the participation of the congregation. The participation of the congregation is enhanced by the number of hymns sung during the service, plus the responsive readings, and the prayer of petition which is said in unison. One of the elements which I find very moving is the lighting of the memorial candles.

All three liturgies use candles; all three use candles in different ways. In *From Death to Hope* six candles, in memory of the six million, are lit while the congregation prays Psalm 22. The narrator names their commitment, and they, in turn, are to pray 'for the strength to fulfil this vocation.'

In the second liturgy, the candles have a higher profile. The memorial candelabrum is displayed on the cover of the service, with an explanation concerning its symbolism. In *The Summons To Remember* the six candles are lit while a cantor sings, then the 'Kaddish' is recited by the rabbi. During the introduction to the Lighting of the Memorial Candles, these words are said:

In remembering our Jewish brothers and sisters, we keep alive within ourselves the spark of our humanity, we rekindle the flame of human solidarity, and we reaffirm the light of our faith in one another.³⁵

4. Narrator 2.

– Reading from ‘Night’.

– Silence.

– Sung Responses To The Voices: Kyrie Eleison.

5. Narrator 1.

– Reading – a portion about the response of a Christian, a ‘righteous gentile’.

– Silence.

– Sung Responses To The Voices: Kyrie Eleison.

5. *Recitation of the Kaddish.*

– Leader and Congregation (responsively).

6. *Intercessions.*

1. Narrator, with responses from the congregation.

2. Lord’s Prayer.

7. *The Concluding Rite.*

1. Recitation of words of faith and strength by the narrator and the congregation.

2. The ninth candle is brought forward to represent the hope that “Never Again” will any nation or people be carried away in such a way as the Shoah.

3. Vow and Commitment.

– Bearer: “Never Again.”

– All respond: “Never Again.”

4. The Peace – as a sign of reconciliation.

5. Final Hymn.

In the first liturgy, I was immediately taken by the title *From Death To Hope*; this theme resounded throughout the liturgy, from the proclamation of God’s Name, to the passing of the peace before the dismissal.

The symbolism of silence and wind is extremely effective in this service of commemoration. The silence and wind of creation, affirming and echoing the goodness of God’s creation, is juxtaposed with another type of silence and wind. People died because of the silence of many, the Shoah was not life-giving but life-taking.

The use of testimonies is powerful – to have access to a portion of Moshe Flinker’s diary is to give credence to the words of Elie Wiesel: ‘Let us tell tales so as not to allow the executioner to have the last word. The last word belongs to the victims.’³²

6. *Our Resolve and Our Response.*

1. Prayer of Petition (in unison).
2. Lord's Prayer.
3. Choosing the Light – lighting of congregational tapers
– commitment/vow: reader and congregation.

7. *Recessional Hymn.*

– congregation, holding the lighted tapers, follows the procession outside.

Liturgy 3: *A Shoah Memorial Service.*

1. *Gathering of the People of God.*

- in silence
- narrators set the tone of the service.

2. *The Proclamation of the Word of God.*

- Scripture: First Reading – Genesis 1:26-31, 2:1-3 (two readers)

Silence.

3. *The Lighting of the Memorial Candles.*

1. Introduction by narrators.
2. Six people come forward to light the memorial candles.
3. Singing of part of The Shema (responsively).
4. Lighting of the seventh and eighth candles for the non-Jews who perished, and for the 'righteous gentiles'.
5. Scripture: Second Reading – Psalm 51 (in unison).

4. *The Witness Of The Voices.*

1. Introduction by narrators.
 - Poem 'The Butterfly' – reader
 - Silence.
 - Sung Response To The Voices: Kyrie Eleison.

2. Narrator 2.

- Poem 'O The Chimneys' – reader
- Silence.
- Sung Response To The Voices: Kyrie Eleison.

3. Narrator 1.

- Poem 'The Chorus of the Redeemed' – reader
- Silence.
- Sung Response To The Voices: Kyrie Eleison.

2. Narrator – introduces the congregation to the deeds of the ‘righteous gentiles’ (selection of stories).

3. (a) Introduction to the *Song of the Vilna Partisans*.

(b) *Song*

Kaddish.

– Introduction

– Recited by someone familiar with Hebrew.

Prayers of Adoration and Intercession.

Recitation of words of faith and strength – narrator and congregation.

Silence.

The Peace – as a sign of reconciliation.

Liturgy 2: *1988 Annual Christian Service in Memory of the Holocaust Procession* – in silence.

– gathering of the people of God.

1. *Convocation* – prayer, read responsively.

2. *Opening Hymn*.

3. Liturgy of Word and Silence.

1. *Scripture*: First Reading, from Isaiah 35.

2. *Responsive Readings in Remembrance of Jewish Suffering* – mainly from Scripture.

Silence.

3. *Anthem: A Hymn to God*.

4. *Scripture*: Second Reading Mark 1:1-8.

5. *Hymn*.

6. Excerpt from a message by Elie Wiesel.

Silence.

4. *Sermon*.

5. The Summons To Remember.

1. Introduction.

2. The Lighting of the Memorial Candles.

3. *Lu Yehi* (May It Be) and

El Male Rachamin sung by a cantor.

Kaddish – recited by the rabbi.

Peterson refers to the Sydney draft services, and reports that ‘part of the agenda...[is to put them.] forward to the Liturgical Commission as alternatives to their revisions.’ But their publication without reference to the Liturgical Commission seems to be in pursuit of a different part of the agenda.

5. ‘REPA’ stands for ‘Reformed Evangelical Protestant Association’, a group mainly of clergy in the Diocese of Sydney who have set out to reform the Australian Anglican Church (some say to reform it or to leave it) in line with a strongly Calvinist Evangelical position. Not being a member of REPA, I can only guess at its motives, or infer them from its public documents.

6. The Archbishop’s letter referred to at the beginning of this article, if indeed it was based on Dr Peterson’s advice, suggests that David Peterson’s position has not changed significantly.

7. I assume that David Peterson has no objection to Dominically authorised symbols, water in Baptism and bread and wine in the Holy Communion.

8. I think there are grounds to doubt that the REPA movement in the Diocese of Sydney really does believe in the work of the Holy Spirit, except as author of the Bible. This is, to say the least, deplorable if true.

9. Much to the disappointment of Anglicans of Catholic persuasion, it has to be said that there really is no epiclesis as such in the draft rite.

10. I put together a paper (approx. 35,000 words) for the Anglican Church’s Appellate Tribunal in 1991, in which I had no difficulty showing that a massive shift in Evangelical scholarship has taken place on the question of gender relationships. The focus of that paper was naturally on the question of the ordination of women to the priesthood; but there is a close convergence with the issue of marriage, in reading such passages as Ephesians 5.21-6:9. I found well over a hundred Evangelical books and articles in support of equality of male-female relationships, most of which would support the removal of differentiating language from the marriage service.

11. Archbishop Goodhew does not prohibit it, or any part of it except the *Benedictus* as he does in all services of Holy Communion; but he does say that ‘This service has many deficiencies from a liturgical point of view’. He does not specify what the deficiencies are. One suspects that the real problem behind the Archbishop’s comment is doctrinal rather than liturgical.

CHANGING SPACE, CHANGING PERSPECTIVES ON SYMBOL AND OPENNESS:

a case study of St Augustine's Moreland, Anglican Diocese of Melbourne
Charles Sherlock

Background: St Augustine's Moreland in its setting

St Augustine's Moreland is an Anglican parish situated in the inner Melbourne suburbs of (north-east) Brunswick and (south-east) Coburg.¹ Until the 1950s the area consisted of a mix of light and heavy industry, and residences for their workers, the people being Anglo-celtic, working class Australians. It was an active, outward-looking parish with many clubs, activities and some civic involvement. It planted two other churches, in 1907 and 1924. After World War II it became a place of first residence for new migrants, since housing was cheap and labour-intensive employment readily available. The new arrivals were mainly Italian, Greek and Yugoslav (Serbs, Croats and Macedonians) in the 40s and 50s, then Lebanese and Turkish in the 60s and 70s, Cambodian, Vietnamese and Fijian in the 80s.² As each new wave has arrived, older settlers have moved away: since the early 60s the area has become multicultural, multilingual, and highly transient, with a rate of change of over 50% each year.

The Anglican parish developed strongly in the period up to 1950, with two paid clergy, a large Sunday school, and significant church influence. Its church tradition was solidly evangelical, seen in firm commitment to such agencies as the Church Missionary Society and the Bush Church Aid Society, and in anti-ritualist, anti-Roman Catholic attitudes.³ The fact that many migrants were Roman Catholic or Eastern Orthodox, together with the close association of the Anglican church with English culture, meant that the decades following the 1950s were years in which a more inward-looking, survival-oriented ethos gradually became pervasive.⁴

The church tradition of St Augustine's up to the 1970s can thus be summarised as conservative and protestant, firmly attached to the British heritage via the *Book of Common Prayer* (1662). Change to the liturgical life of the parish was attempted several times before 1978, for the sake of the younger generation, during the experimental period 1969-1978. But after a brief use of Australia 69, succeeding efforts failed – at the 1974 Annual Meeting, by one vote! Liturgical change was perceived by many as threatening the tradition of the parish, and nothing happened until the publication of *An Australian Prayer Book* in 1978. AAPB raised the question of liturgical change directly and unavoidably. A Parish Meeting adopted it by a narrow margin, and then (by a wider margin) agreed to use its more conservative options (“First Forms/Orders”) exclusively

Yom HaShoah (Holocaust Memorial Day) Liturgies:
Why the Church should incorporate a Yom HaShoah Liturgy within
the Christian liturgical calendar.

Part 2

Barbara Allen

Having set forth the reasons why we should include a Yom HaShoah liturgy within the Christian liturgical calendar, I wish to look briefly at three liturgies which have been used for Yom HaShoah services:

1. *From Death to Hope* (United States, 1983)²⁹
2. *1988 8th Annual Christian Service in Memory of the Holocaust* (Toronto, Canada, 1988)³⁰
3. *A Shoah Memorial Service* (Sydney, 1992)³¹

I will outline the structure of each liturgy before commenting on some of their features, their strengths and weaknesses, plus common elements.

Liturgy 1: From Death to Hope:

Procession – in silence, and in darkness.
– gathering of the people of God.

Call to Worship – includes a call to *remember*.

Introduction to Silence – setting the tone of the service.
– preparation for prayer.

Silence

Prayer of Adoration/Praise – there is proclamation by the Reader, which evokes *response* from the congregation.

Service of the Word

Scripture: First Reading – Genesis 1:1-5, 26-31, 2:1-3, with three readers: Narrator, Reader and the Congregation.

Introduction to the Shoah – Reader and Narrator: some history, a poem and a prayer.

The Lighting of the Memorial Candles – explanation given.

Scripture: Second Reading – Psalm 22 – Congregation and Reader.

Testimonies:

1. Narrator and reader: From the Diary of Moshe Flinker
– affirmation of the Jewish people – narrator and congregation (alternate).
– *Hymn* – all stand and sing the first part of The Shema.
– soloist.

12. With the addition of the verandah, and reshaping of the eastern doors, the outline shape of the building came to resemble a capital "A": though unintentional, it was cleverly incorporated into the centenary logo.

13. The stairway landing has been turned into a "heritage area", with war memorials and pew-plaques on the walls, and a glass-fronted cupboard containing memorabilia. This means that the past is present in an accessible, but not dominating space. All records have been stored carefully in a corner vestry constructed within the upstairs room.

14. The main one from the old building, while looking small from the congregation, was far too high, deep and wide for use in the more intimate space of the new building. It was given to a nearby parish whose table was too small (and whose vicar had been at St Augustine's in the 60s), along with the old pew heaters!

15. The font was donated in the 1920s, but stood unused in the porch for some years until some (untraceable) dispute was resolved. It was auctioned, and now functions as a fountain once more in a local hospital, itself founded by a parishioner in the 1920s – which is itself a parable of the vertical functioning horizontally!

16. These observations are undoubtedly my own subjective opinions, but they are not made lightly. A factor which is hard to assess is that the loss of the hall may have already conditioned people to accept loss. But no-one suggested a "farewell" service, and not a few were grieved more at the high price that their forebears had paid, with much sacrifice, for a building that lasted only 62 years.

for six-month periods, with a review after each.⁵ The result was the eventual adoption of AAPB permanently. The most immediate change, however, was the use of modern English, itself leading to further changes. A notice-board in three languages was put up, reflecting changing attitudes within the congregation, now that they used their own daily language in church. Coloured robes were adopted for the choir, as the effect of colour television (1977) took hold. But there was no change in the pattern or protestant style of public service, and little change in the inward orientation of the parish. One related internal development was the introduction of an after-service morning tea (1979), albeit rather tentatively, and resisted by some of the most committed members (“fellowship must only be spiritual”).

St Augustine’s at 100

By the celebration of the centenary year, 1991, things were very different. There was one major Sunday service, mostly Second Order Holy Communion, with liturgical colours and a wide range of banners being used. The church year was not only acknowledged, but celebrated with enthusiasm (and seasonal candles). Indeed, a book of carol services written for and in the congregation has been commercially published.⁶ The people attending included a range of ages, cultures and personalities: the numbers were not huge, but with a 20-30% annual departure rate, the rate of intake had to be higher merely to sustain numbers. The after-service morning tea often extended to lunches, and evening parish meals, open to all, became a regular feature (6-8 times each year).

Doors to the community opened again, including more regular contact with local hospitals and nursing homes. The parish spoke out strongly on behalf of the local Arabic-speaking community during the Gulf War. The upstairs hall has been occasionally used for the women’s part in Turkish (Moslem) weddings. The ministry of women moved from “traditional” roles only, to strong affirmation and acceptance of both these and the ordination of women. The style of ministry shifted from a pastor-centred, church-directed ethos, to a pastor-enabling, team shaped, community-oriented one. Today St Augustine’s remains small, active, and definitely evangelical, but with an including and open rather than excluding and survival mentality.

What caused the changes, humanly speaking (a lot of praying was done!)? Much was due to the visions and ideas of the leaders, though none of the three vicars concerned would see themselves as success-stories, and all struggled. A significant change was the adoption of a team approach, initially out of necessity when only part-time ministry was possible, and then more deliberately. Areas such as visiting and music as well as preaching and participation in liturgical

leadership were included.⁷ This enabled a small group of leaders to bear the burdens, and share out the loads (with some hilarity). Further, facing the possibility of closure in 1984 concentrated minds wonderfully as to “why we are here” at all, and opened other directions.

It is the conclusion of this case study that *change to the spaces in which the communal life of the parish was based* was the key enabling factor in opening wider possibilities. Without these St Augustine’s may have struggled on, but would not have been freed to make deeper changes for the sake of the Kingdom of God. What follows describes these changes, and seeks to analyse their effect.

Changing Spaces: the story of a site

The major spaces which form the centre of the parish’s Anglican community life consist of the grounds in which buildings are set, and the buildings themselves.

In 1981 there were three buildings: the brick church building (on a corner site), the parish hall next door (with a two-storey section), and the vicarage (adjacent to a large double-storey Masonic Lodge hall). All were built on a former creek-bed, causing ongoing problems. The west wall of the hall was completely re-built in the 1930s, thus securing the two-storey section. A section of the church building was underpinned every decade from the 1930s until the 1970s. Yet foundation problems led to the front, single-storey section of the hall being declared unsafe by the local council in late 1980. It was big enough for a basketball court; though it could have been restored, the cost was not warranted by its lack of use, and it was demolished in mid-1981.

The “last rite” in the hall was a moving service of thanksgiving. Older parishioners spoke of what it had meant to them as a social and community centre. A number of long-time couples had met in the hall’s activities, and held their wedding reception there. Younger ones came to realise that the parish had once been a place of community contact of far greater significance than in the past decade or so. The space left was planted with grass, while the (sound) two-storey section was mildly renovated, and a small kitchen built in a corner of the lower room.⁸

The drought of 1981-1983 dried out the land on which the hall had been built. This, and exposure on the west (weather) side, led to cracks developing, so that the inside lining of the church building began to fall off in early 1984. The result was a rearrangement of furniture into a U-shape in the nave: the Holy Table from the side-chapel was placed centrally, and the chancel and sanctuary unused. This had been proposed a year or two earlier, for theological cum pastoral reasons, but was not adopted: the need to use only safe areas of the building overcame

2. Refugees have become a much higher proportion of settlers in Brunswick since the 70s: six to twelve months after a crisis, Brunswick schools will begin to receive some of the consequential refugees. Though Melbourne is a long way away from the areas of conflict, it has strong personal connections with them all.

3. This last aspect was seen particularly in support for the Conscription referendum in World War I, close links with the neighbouring Lodge, and membership of some leading lay members in the Orange Order.

4. As well, major changes were occurring in the place of the churches in Australian life, especially following the Labour government's election in 1972, which sought to awaken a more definitely Australian (ie non-British) consciousness. The result has been a shift towards secularism, privatisation and relativism in public values, all of which have played their part in the changes described in this study.

5. I arrived in late 1977, just after these meetings, as a newly-ordained deacon doing honorary community-based work, while teaching professionally at Ridley College, with whom the parish has had long connections. I was ordained priest in 1985 after a year as (honorary) deacon-in-charge, when it was decided that the parish would continue its separate existence. My family moved away in 1992, when my wife (who in the meantime had done theological study, and worked as a religious educator) was inducted to another Melbourne parish.

6. *Six Carol Services* (JBCE, 1989), by Peta Sherlock: it is now in a second printing!

7. See Greg Footit, "Preaching and Liturgy Support Group", *Australian Ministry* 5/3 (8/1993) 8-9. Greg Footit was the Incumbent 1986-1992, the years immediately following the changes in buildings.

8. In renovating the toilets, we found a small disused one between the male and female facilities: study of records showed that it was for the vicar! It was turned into a storage area for garden tools.

9. A year later the stained glass which could not be used, or given away to other churches by relatives, was auctioned also, raising another \$18,000. I am glad to say that the parish tithed these amounts, sending funds to mission-oriented building projects in Melbourne, Darwin and Pakistan. The first auction's money was used to refurbish the hall (now termed "parish lounge") and grounds. The stained glass money was used in part to redeploy two of the old windows, and replace the hall's failing (and unaesthetic) existing windows; a balance of some \$10,000 was invested for future ministry.

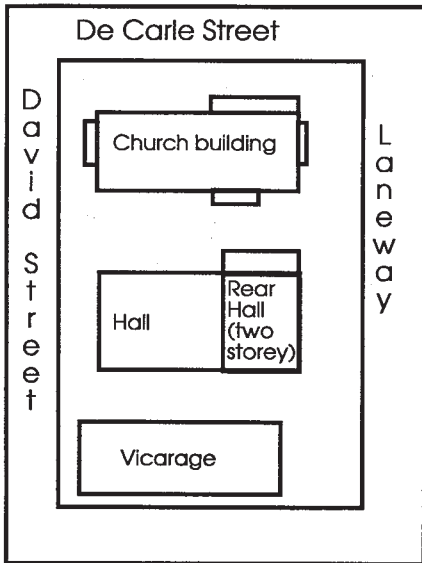
10. The sign was updated to "The church has not gone – only its building" after the demolition, and before the block had been re-worked. It was lent to the neighbouring, daughter parish of St John Chrysostom West Brunswick, when fire destroyed its church building in March 1990, during a period when I was the locum there! Where will the sign go next?

11. Three parishioners, and the Lions' club, were honoured with the Golden Brick Award, for cleaning 10,000 bricks each. Small celebrations such as this were indicators of a changing mood.

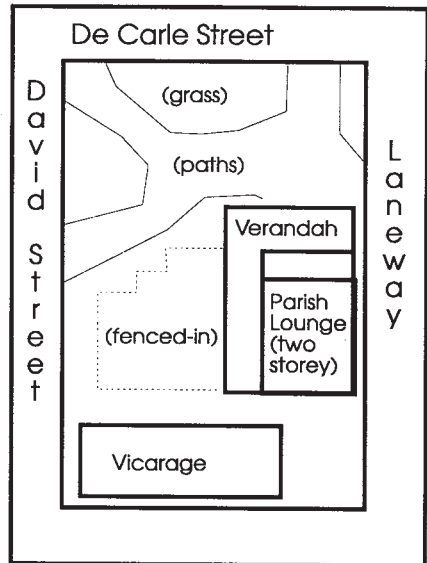
Conclusion

The whole ethos of St Augustine's Moreland changed gradually but dramatically between 1981 and 1991. Many of the changes could not have happened without the ministry, prayer and openness to change in the congregation and its leaders. But without changes in the spaces, few if any of the changes could have come about. They depended on, and flowed from, reappropriation of horizontal dimensions of the faith, not to replace, but to illuminate and complement the vertical, and at best to integrate the two.

In short, resistance to the symbolic and the wider community, fostered by overemphasis on the transcendent in the old spaces, changed to openness to both, yet within the evangelical tradition of the parish. The parish continues to struggle in a difficult economic climate, but it now does so in faith and hope, for the sake of the kingdom of Christ, rather than in fear and despair for mere survival's sake.



St Augustine's Moreland:
street plan pre 1982



St Augustine's Moreland:
street plan post 1982

NOTES

1. The parish recently celebrated its centenary, including the writing of a critical history, *One Foundation* (St Augustine's Moreland, 1991) by Peter Sherlock: the title derives from the history being dominated by concern about buildings.

objections! The congregation came closer together, and while accepted reluctantly, the change worked well. But it did so for only a month, because the remaining western foundation – the only part left not underpinned – failed on Wednesday 4th April 1984. The building was closed to public use by the local authorities. The Palm Sunday service was shifted to the (grubby) hall – and we had an outside procession, the first for some years. Holy Week was truly a passion event that year, but the changes made while in the old building proved to be a great help in bridging to the new situation.

Matters proceeded painfully but steadily. The contents of the church building were fully catalogued, and what could be used was retained. The rest was auctioned, with the bishop's support, and by a carefully chosen auctioneer. An auction meant that prices set themselves, that everything was done on one day, and that we simplified the financial side. It was a success, fetching over \$20,000.⁹ Then came the long haul of demolition, reshaping the hall and grounds, and communicating the changes to the community and church. A sign was commissioned: "The church isn't going – only its building".¹⁰ It proved much harder to get across this message to the church than to community media: a vigorous correspondence from parishioners to the reporting in *Church Scene* did some good however. The local Lions Club helped us over a period of a year to turn the rubble into a park, guided by an architect who had a good theological understanding.

Over the next few years there came about a transformation of the whole site. The bishop's visit in October 1985 marked the end of a most difficult 18 months: not all was neat, but the shape of the new spaces were clear.¹¹ All had learnt forcefully both that the church is people, and also that it needs buildings! Yet the change of buildings set the church free in unexpected ways. It is this that concerns this case study.

Changing spaces: vertical and horizontal dimensions

The changing spaces can be understood in two dimensions, "vertical" and "horizontal", with reference to both the internal building spaces, and also the wider external spaces. The vertical element predominated in the old setting, in which the underlying symbolic note was that of the transcendent. Given this, the ethos of the parish functioned to exclude symbolic elements in the liturgy, and qualify the expression of "fellowship" amongst (and beyond) the church community. In the new setting, the horizontal dimension predominated, so that the element of transcendence needed to be emphasised. The effect has been to allow and welcome deliberate symbolism in liturgy, and foster a strong sense of openness in interpersonal relations in the church community, and beyond it.

The basic thesis of this case study, then, is that *the change in spaces enabled (but did not solely cause) changes in the balance of vertical and horizontal symbolic elements*. In what follows, a range of elements are taken up in turn to illustrate and elaborate upon this thesis.

a) The Grounds

The old buildings (1922, 1924) filled the grounds available, crowding up the footpath in order to maximise accommodation. The effect, however, was that passers-by had impressed upon them a strong vertical orientation. Positively, this could be understood as pointing them to the heavens, a signal of transcendence in the world. In times when church and community were strongly interrelated, no doubt this was true. But in the multicultural, transient, downtrodden suburbs in the 1970s and 80s the buildings reflected a fortress mentality. They seemed to say to those passing by, “you are insignificant”, or even “we [anglo-celts] want to dominate you”: the exact opposite of the text in the stained-glass window at the street end of the church building – “is it nothing to you, all you who pass by”.

The new grounds (once they had stopped looking like a scrap-yard) looked rather empty and “non-religious”. To correct this, a large cross was erected at the top of the small hill (of grass-covered rubble) in the park, and another matching that on the old church building, on the building itself. The unmodified two-storey hall looked like a thick rocket: a pillared verandah was erected around it, to make it more inviting, and shelter the exposed foundations.¹² This has given the building a more distinctively Australian image, and softened its vertical impact. The renewed site thus retains a sense of pointing to heaven, with its tall two-storey building and crosses, but being set in a park and surrounded by a homestead-like verandah has reduced the dominating effect considerably. Transcendence is signalled more by invitation than demand to look upwards, and a sense of welcome rather than exclusion is evoked. That Moslem Turkish families have felt comfortable using the upstairs hall from time to time shows – though they cover up the internal cross on the upstairs wall!

The horizontal perspective was almost absent on the old site, but is very evident in the new. After the hall was pulled down, a service was occasionally held outside, and this signalled the beginning of willingness to turn outward once more. After the demolition of the church building, the whole area was reworked. Instead of dominating the neighbourhood, the grounds now offer valuable park space for community use. A winding path, cutting the corner,

candles be regularly placed on the table itself. The president always stood on the “north side” in the old building, but has always stood on the “west side” in the new.

The *font* is the least satisfactory change. The old one was a large Italian alabaster fountain with no specifically Christian symbolism, but it clearly marked out symbolically the place of baptism.¹⁵ In the new building the font is a small bowl, turned from wood of the old building: it is placed on the table for use. As noted above, however, baptism by submersion is also practiced (as part of the Christian tradition, not to “make a point”): both modes work well, especially at Easter, but there is no ongoing symbol of the place of baptism in the new spaces, a marked defect.

There was discussion as to whether the lectern and holy table should be covered when the building is used for other than liturgical worship, but this did not happen. (The top of the table is covered with a coloured scarf, and the lectern with a white linen cloth, for the holy communion, but left plain at other times: it is a very attractive piece of wood.) Lectern and table are moved against the wall after service, but remain in the public space, respected for what they symbolise. In this way the intersection of vertical and horizontal is felt as a constant ethos by the community. Such was almost unthinkable in the old buildings, where hall and church remained distinct, with distinct behaviour patterns and significance. This separation was sharply revealed in different reactions to the closure of the hall and church building. The hall was grieved, as marking the loss of a symbol of community life, whereas the church building was mourned much less: it was missed, certainly, but not as much.¹⁶

A final note concerns *musical instruments*. The symbolic contrast of organ and pipes and piano has already been noted. The organist (of nearly 20 years) at the time of the move initiated the sale of the pipe organ, and the purchase of a Hammond one, in the spirit of sacrificial Christian service. The gold-robed choir lasted only a few months in the new arrangement: a separate robed group was simply out of place. The organist died later that year, and the choir’s last act was to sing at his funeral. But who would play for us now? No-one would have volunteered in the old building to play what was an expensive and specialised instrument. In the new space experiments and new instruments could be tried and people came forward. Slowly a small team emerged, taking it in turns to play. Flute and guitar were added to the piano and organ, and eventually a band emerged able to play for bush dances! The range of music thus widened, including traditional and new hymns, choruses, psalms and chants.

pallbearers, and creates a “womb” shape that joins us “horizontally” to the “vertical” journey of death and re-birth. Baptisms are arranged depending on where the baptising will take place, and whether confirmation is included: variety here is the spice of (new) life, but the horizontal context speaks strongly of the sense of being baptised into a community, not as an isolated individual.

For weekday use, all the chairs are stacked, leaving an open hall (it is used on most days of the week). A new set-up is done each Saturday afternoon. The actual process of having to physically clean and prepare the space anew each week can be tiring, but has had positive pastoral effect on the quality of preparation: the placing of each piece of furniture is thought about every week. In this way the horizontal context is balanced by the “vertical” sense of prayer through practical preparation.

d) Liturgical furniture

The *lectern* remains that used in the old building, a bronze eagle (a polishing challenge!). In the old setting it was rather overshadowed by the pulpit, choir stalls and organ pipes. In the new building it stands out, and is the right size: the traditional size copy of the scriptures stands out impressively. The ministry of the Word has thus been symbolically maintained through the change, a key intersection of the vertical and horizontal. The *pulpit* was initially not replaced at all. This did not indicate a downgrading of preaching, but a less transcendent understanding of its function. The rearrangement of the old church building which preceded the forced move had entailed disusing the pulpit. Preaching came to be more “listening with” than “speaking to” in the new space, but over time both styles (and the range between) have been utilised. Preaching was done from the lectern initially, but practical needs led to a (movable, lightweight) lower and wider stand being made (as always, from materials of the old building!). The question of whether lectern or stand is to be used, and where the stand is to be placed in relation to the holy table, lectern, preacher, and congregation, keeps alive the issue of how the proclamation of the Word engages with the space in which it takes place, and how the ministries of reading, hearing, proclaiming and the holy communion interact.

The *holy table* is the one from the old side-chapel, with a significant modification: the tall reredos was removed.¹⁴ This illustrates strikingly the shift from vertical to horizontal focus – but it led to a greater, not less, appreciation of the ministry of the sacrament. The back of the holy table was filled in, making an internal sacristy cupboard: this has worked well. One further development has been the introduction of Advent candles, and then a Paschal candle, inconceivable in the culture of the old building. Thus far no-one has suggested that ordinary

space has also proved useful for fairs, outdoor services (especially carols by candlelight, an Australian institution) and even dances (strongly frowned on in earlier years). This change of space has helped rebuild horizontal contacts with the wider community, and open the church to a more outward orientation.

Part of the site was fenced off, though in a staggered rather than rectangular pattern, and planted with native vines, to soften any “zoo” effect. Fencing was done partly for pragmatic reasons, to protect the possibility of rebuilding in future years without protests from the community about losing “green space” (a relative rarity in Brunswick). But more positively, the fencing has created a space for the congregation, extending the internal building space to a semi-internal one. Children can play safely in the fenced area, and a barbecue means that meals can be eaten outside as well as in. The sense of fellowship, of horizontal relationship within the church community, has grown markedly as a result.

The verandah has come to function pastorally as a “transition” space for people between the outside and inside building spaces. This space has received unexpected uses, the most noteworthy being its being the place for baptism by submersion. A wading pool is set up immediately outside the north (widest) doors: all can gather around, and the baptizand progresses from ‘outside’ to ‘inside’ via this space. In this way the transcendent dimension, relating God and people, has been illumined in a fuller way, precisely through a more horizontal setting.

b) Internal spaces

The old church building was both long and high inside. The worshipper, upon entry, faced a long aisle, steps to the raised chancel area, and a distant sanctuary. The pulpit was set the standard “six feet above”, while the gothic roof-line took the eyes upwards, and gave a sense of human frailty. The whole effect was impressive, strongly undergirding the transcendent, “vertical” dimension, but it minimised the sense of interaction between worshippers. The God-spaces were exalted or distant, and the ethos evoked was one of quiet, respect and awe, offered by a collection of individuals rather than a body of people. This was further emphasised by the stained glass windows, which while mostly of average quality, were colourful, though keeping the internal spaces dark enough for lighting to be needed at all times..

Given the protestant parish tradition, one result of this emphatically transcendent imagery was resistance to further explicit symbolism. Liturgical colours were not used in the old building, and the clergy robed only in black-and-white. A processional cross was present, but unused in my time; another cross

stood on the holy table, but was never “acknowledged”. The only other non-verbal, or even coloured symbolic elements, were flowers, and some (rather dull) society banners. The (undecorated) organ pipes stood out strongly, symbolically resisting the use of other instruments. The choir wore black-and-white robes until shortly after the introduction of AAPB and modern English. These changed to one-piece ‘Old Gold’ outfits, and it was not long before the first outside service was held. Although not causal in relationship, the changes in language and colour, removal of the hall, and a growing openness, do seem to me to be interrelated.

The renewed building spaces, in contrast, are roughly square, and strongly emphasise the horizontal. The ground floor level is the same throughout (including the verandah, to ease disabled access), with burgundy-coloured carpet tiles. There is one pew from the old building, but the remaining space is filled with movable chairs.¹³ The distance between the door and main liturgical points is small, and the flat roof-line, though not low, is no higher than of a Brunswick house. The windows admit a large amount of light, while the music corner (piano and Hammond organ) is unobtrusive. In this context, the need for symbols of the transcendent was felt keenly. The processional cross, eagle lectern, communion vessels and (side-chapel) holy table from the old building helped here. Their very nearness led to them being far more appreciated by worshippers than formerly, when they were too distant for details to be seen. The old (faulty) south windows were replaced with ones which reached the roof, amber-coloured to just over head height. Likewise, the west wall was left plain, to allow a space for banners to be hung; these have become a feature of the church’s life.

The need to emphasise the “vertical” in this horizontally-dominated space has had further consequences. The two most notable are the regular use of liturgical colours, including a full-colour cloth for the holy table, the adoption of coloured stoles by the clergy, and an increase in frequency of the holy communion (though there were other factors in this). The nett effect has been to emphasise the horizontal, interpersonal relationship of people as well, linked with the growth in significance of morning tea, meals, and flexible use of the building. It has become common for a service to be fitted into the context of a meal (especially Maundy Thursday), or the chairs stacked away for a bush dance to follow, or daily prayers to finish in time for an aerobics group. Further, the church year, while always observed in the parish, has come into its own, as the different “heights” of time are appreciated for the way they help us look up and out, as well as in. The flexible building has led to realisation that similar flexibility is possibility in the festal celebrations. So planning for Lent, Holy Week and Easter came to be taken very seriously by a wide group. The change

in space has evoked and favoured experimentation and variety, yet within the mainstream Christian and Anglican tradition.

The multi-purpose nature of the new building has had a marked effect on helping worshippers to integrate liturgy and life, and so to worship in the fullest sense. In the old buildings, social and community life took place in the hall, while liturgy occurred in the church building. That this was the case is demonstrated in events of early 1971, when the floor of the church building was re-stumped. Volunteers moved all the church furniture to the hall, which was set up and used for services for the next few months. In this time the pews were arranged in a semi-circular shape, and a flexible approach taken in several ways, including multi-purpose usage, and there seems to have been little dissatisfaction with these arrangements. Given the many changes taking place in society and church (particularly revision of the Prayer Book), it may have been expected that changes to the layout and fixedness of furniture would have been considered when the church building was once more available. Such ideas were indeed proposed by some parishioners, but came to nothing. The return was to the re-stumped building, and the separation of liturgy and life resumed. In the new, both take place in the same space, often overlapping in meals and dancing. This has had a cumulative but definite effect on regular parishioners, both helping Sunday services to extend into daily life, and giving mid-week activities a more direct relationship to Christian faith.

c) The internal arrangement of furniture

The changes in space have had effects on the way furniture is used. Before making particular comments, the *overall arrangement* of furniture should be noted. In the old building everything was fixed; in the new nothing was. In the new space, the holy table was set up in front of the west wall at first, backed by a banner, and the chairs arranged in a semicircle around it. A number of other possibilities were tried; after 3-4 years the holy table settled on the south side, backed by the windows. But the possibilities of flexibility are often taken up, sometimes to fit in a larger crowd, sometimes to meet a theme, sometimes to help a particular preacher.

Two particular "shapes" have emerged, for occasional services. For a wedding (a fairly rare event) the holy table is placed in a corner, so that as long an "aisle" as possible can be formed. The couple then stand at the point of a pyramid of the gathered people, and are thus clearly seen as ministers of the marriage (and the documents are signed on the holy table). Funerals have generally seen the holy table flat against the west wall, with the coffin at right angles, the chairs being arranged around it. This enables an easy exit for the

