

THE PRAGMATICS of LITURGICAL DISCOURSE

With Special Reference to English Reformed Worship and the

Performative Language Doxology of Jean Ladrière

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CHAPTER 7

THE WORD ELABORATED: LITURGY AS 'DISCOURSE' AND 'DIALOGUE'

7.1. Beyond the single speech act: liturgical pragmatics as necessarily discoursal and dialogical

We saw in passing at 5.5 that some liturgical speech acts display apparently 'compound' structures. We have also hinted that these structures may extend beyond single sentences or unitary utterances, thereby encompassing larger units of language and so necessitating a more thoroughly *discoursal* pragmatics. It has also emerged that when faced with the explicitly 'bi-partisan' language of versicles-and-responses, ordination vows etc., linguistic-pragmatic analysis of worship might usefully build on Gricean foundations and present the illocutionary forces operating there as not only 'discoursal', but as more specifically *dialogical*. More circumspectly, however, we have questioned just how far what Jennings (1985: 196) calls the 'elaboration' of liturgical language can be paralleled with more general elaborations of language into 'texts' and 'conversations'. During the past decade or so, the application of pragmatics to 'discourse' and 'dialogue' has become well established in key textbooks on the subject (eg. Levinson 1983: 278ff.; Green 1989: 26-34, 141-57; Blakemore 1992: 84-8, 134-8; Mey 1993: 181-268). Nevertheless, this development has hardly registered in work on *sacral* language

use. In one sense this oversight seems odd, since for their part several theologians and liturgists have cast the church service in *theoretically* dialogical and (less explicitly) discursual terms. Reflecting on the interplay of first and second person pronouns in worship, Ladrière (1973: 56-7, L.196-238) presents the 'performativity' of liturgical language within a model of 'dialogic relationship' (*rapport dialogical*) and 'conversation' (*discours*). Just as Ladrière sees this dialogue forming the basis of the church's identity as 'community' and 'social institution', so his fellow Catholic and scholar of ritual discourse, Herman Schmidt, makes it a key axiom of liturgical-language study that Christian worship be viewed as a 'a *manifold discourse* or *intercourse* or *dialogue* from God to the faithful, from the faithful to God and among the faithful mutually, about the human and divine life poured out and growing in the community' (1971: 10-11, my emphasis). For Gail Ramshaw (1986: 4-10), this same interaction is to be thought of as 'significant speech exchanged warmly'.

Although these insights all come from a contemporary Roman Catholic perspective, the 'dialogical' model of worship is, if anything, even better established within the history and character of Reformed liturgical theology, where it contributes significantly to the governing doctrine of the Word of God. It was Calvin who definitively expounded and highlighted the 'dual axes' of this dialogue - the 'vertical', extending between God and humanity, and the 'horizontal', extending between a priest/minister and his congregation. In each case, the Speaker-Hearer paradigm was central:

God breathes faith into us only by the instrument of his gospel, as Paul points out that "faith comes from hearing"....[Rom 10:17]. By this plan, God willed of old that holy assemblies be held at the sanctuary in order that doctrine taught by the mouth of the priest might *foster agreement in faith*. (Calvin [1559] 1960: IV.1,5, my emphasis).

Calvin's appeal to Rom 10:17 here strikes the keynote for his entire liturgiology (Wallace 1953: 90ff.). As translated into modern linguistic terms by Vincent (1979: 155), it implies that 'to believe is to acknowledge that one is an addressee of God...someone who is thereby engaged in *responding*'. What is more, this is a conception reaffirmed in several modern Reformed treatises on worship. For Barth, 'speech, including God's speech, is the form in which reason *communicates* with reason and person with person...speaking stands in correlation to hearing and obeying'; furthermore, 'we must certainly not leave the level of these concepts of speaking, hearing, understanding and obeying if we are not to set ourselves at some other place than where God's Word is heard' ([1936] 1975: I.1:135ff., my emphasis). From a similar dogmatic perspective, the Swiss Reformed liturgist J.J. von Allmen (1965: 193) insists that worship should not be a 'lecture' but is, rather, an interaction between minister, congregation and God. Likewise, for Helmut Thielicke (1982: III. 245), the 'ancient prayers of the church', as repeated or adapted in contemporary worship, make for a thoroughly collaborative discourse - one in which 'the voice of the venturing witness is accompanied by the suprapersonal voice, the "we" of the community, which includes patriarchs, prophets, apostles, the people of our own age, and the people of the end-time'. Then again, in an important article on the structure and purpose of Reformed worship,

the Calvinist philosophical theologian Nicholas Wolterstorff draws the following conclusions:

The Reformers saw the liturgy as *God's action and our faithful reception of that action*. The governing idea of the Reformed liturgy is thus twofold: the conviction that to participate in the liturgy is to enter the sphere of God acting, not just of God's presence, plus the conviction that we are to appropriate God's action in faith and gratitude through the work of the Spirit. (1992: 290-1)

Although he is Methodist rather than Reformed, Wainwright's doxology is predicated on the same dialogical model: for him, it is most characteristically in the language of worship that 'God and human beings each give and receive in an exchange which is their mutual communion' (1980: 18-19).

Now dogmatic-philosophical reflections like these are obviously significant for a 'liturgical pragmatics' which, as Jeffner (1972: 93) confirms, must treat the 'theological theories' of the *lex credendi* as 'correctness conditions' on the performance of worship. Nevertheless, if we are to fulfil our intention of subjecting liturgy to genuinely *linguistic pragmatic* analysis, we cannot rest content with such 'theological theories' of liturgy as dialogue and discourse. Rather, we must seek to discover more exactly the *ways in which* specific liturgical *texts* and particular liturgical *speech events* function to bring about what David Crystal has called the 'reciprocal communication' of the worshipping church (1965: 150). Most especially, we should be concerned to determine the similarities and contrasts which exist between the 'dialogue' of liturgy and 'dialogue' as it occurs in other speech-event types; consequent upon this, we shall then also want to establish

whether *Reformed* liturgical discourse is in any sense distinctive as compared with liturgical discourse in other church traditions.

As we approach these issues, we should reiterate that we are ploughing almost completely virgin soil. In his brief but useful 'agenda' for religious language study (1985: 208-9), the Stanford linguist Charles A. Ferguson commends an approach rooted in 'sociolinguistically-oriented discourse analysis' and notes that liturgy might well be distinguished by its 'unusually common' reliance on 'the one-many dialog, in which a speaker addresses the whole group and receives a unison response'. In addition, Crystal's field work on the English mass (1976) leads him to conclude in retrospect that this 'one-many' pattern is indeed very significant:

The use of unison speech is itself a highly distinctive linguistic activity. There are no other social occasions where this activity is so carefully structured, and where a written text can be followed. Football crowds chant fragments in unison, as do supporters at political conventions ('Four more years!'), but these occasions lack the structure which is present in the liturgical setting. (1990: 137).

These insights can be traced to a precedent of sorts in the second of Martinich's two articles on Searlian theory and the sacraments (1975b: 416-7) - an article which at least begins to consider the connexionality operating between various liturgical speech acts, and to whose conclusions we shall return in a moment. Without doubt, Martinich, Ferguson and Crystal each offer sound starting-points for the analysis of both generally discorsal and specifically dialogical structuring in liturgy. Nevertheless, Ferguson suggests only the barest blueprint for the former and does not even begin to pursue the dedicated 'systematics of turn-

taking' he says the latter would require. Meanwhile, Crystal's focus falls not on speech act interlinking *per se*, but rather, on the contrasting *prosodic* patterns of congregational and celebrant speech. As we acknowledged in 4.3.3.4, this phonological assessment is of considerable importance for a *general* 'linguistics of liturgy', but since formal prosody plays little or no part in pragmatics *as it is actually practised* (Levinson 1983: 296), our concerns here will be largely confined to those expressed by Ferguson. This is to say, we shall seek to provide an account of both how illocutionary force extends from liturgical utterances to liturgical discourses, and of how and why different interlocutors occupy different 'turns' *within* such discourses. This account will certainly acknowledge intonational factors, but will be more particularly occupied with the predetermined nature of much liturgical language, and with the way this language coheres to form recognisably performative supra-sentential 'units'. As we proceed, it will indeed become clear that while attention to such units has been widely developed in what Mey (1993: 181) now identifies as a distinct sub-discipline of *extensional pragmatics*, it appears that little or no advance has been made on the brief suggestions of Martinich, Crystal and Ferguson as to how this development might inform the study of *liturgical* language. To be fair, an attempt of sorts appears in the work of Tilley (1991: 25ff.), whose relatively sophisticated and up-to-date treatment of *religious* speech acts includes an insistence on understanding how they are 'chained together into conversations'; nevertheless, he develops this understanding more specifically in relation to 'philosophical conversations about

God and evil' and to 'pastoral counselling' (165-216), than to his otherwise encouragingly 'pragmatic' analysis of liturgical communication.

What emerges from all this is that while, as we have already shown, the 'unitary speech act' focus of Austin and (more especially) Searle can offer many valuable insights into the nature of liturgical language, considerable work remains to be done at the 'higher' levels of this language - despite liturgical scholars' broad assent to the *idea* of worship as 'discoursal' and 'dialogical'.

In beginning to fill this void, it will be necessary to move beyond both the 'classical' speech act framework of Searle¹ and the predominantly 'psychological' models of conversation provided by Grice, Bach & Harnish and Sperber & Wilson. In particular, we need to appropriate the work of two distinct groups of analysts. First, we shall draw on the insights of those who, while retaining a basic speech act approach, have sought to shift early speech act theory's predominant focus on individual utterances towards larger stretches of language - especially those involving the 'responses' of other participants. Of particular help here will be studies by van Dijk (1977, 1981), Hancher (1979), Holdcroft (1979) and Fotion (1981). Secondly, following the lead established by Levinson's (1983: 284ff.), Green's (1989: 141ff.) and Mey's (1993: 214ff.) pragmatics, we shall also take into account the work of so-called 'conversation analysts' - an ethnomethodological school originating in formative studies by Sacks, Schegloff & Jefferson (1974).

1. The designation of Searle's taxonomy of speech acts as 'classical' comes from Leech & Thomas 1990: 177.

7.2 'Macro Speech Act' models and the study of liturgy

There can be little doubt Austin was aware of the fact that speech acts might sometimes have a discursual and/or dialogical aspect. Early on in *How to Do Things with Words* (1962: 8), he suggests that 'it is always necessary that the *circumstances* in which the words are uttered should be in some way, or ways, *appropriate*, and it is very commonly necessary that either the speaker himself or *other persons* should *also* perform certain *other* actions, whether 'physical' or 'mental' actions *or even acts of uttering further words*' (final emphasis only - mine).

Later, as we saw in 5.3, he extends this insight with his insistence that 'the performance of an illocutionary act involves the securing of "*uptake*" (1962: 117), and more specifically in relation to *dialogic* speech units, he even goes so far as to point out that

...many illocutionary acts invite by convention a response or sequel. Thus an order invites the response of obedience and promises that of fulfilment. The response or sequel may be 'one-way' or 'two-way': thus we may distinguish arguing, ordering, promising, suggesting, and asking to, from offering, asking whether you will and asking 'Yes or No?'. If this response is accorded, or the sequel implemented, that requires a second act by the speaker or another person (1962: 117).

Unfortunately, Austin did not develop these perceptions on the 'consequentiality' of speech acts in much detail, and his tentativeness has since been confirmed by others who have highlighted inconsistencies in his discussion of them. Both Fotion-(1981) and Levinson (1983: 285) for example, point up Austin's

confusion over whether the speech act of 'betting' is accomplished by the initial 'explicit performative' 'I bet', or whether the bet has to be *accepted* in order to be classed as a true illocutionary act (Austin 1962: 134, 142, 158; cf. Mey 1993: 188). Having said this, Austin's speculations in this area at least offer more positive warrant for dialogical analysis than do the early formulations of Searle, in whose foundational work 'the characteristic grammatical form of the illocutionary act [was] the complete sentence' (1969: 25), and for whom speech act theory was largely a matter of focussing on single utterances *in vacuo*, rather than on larger units containing multiple sentences often spoken by two or more participants. Further still, although there can be little doubting Searle's attachment to speech acts as the 'basic or minimal units of *communication*' (1969: 16 cf. 1983: 160-79, my emphasis), his relevant taxonomies and schemas (eg. 1969: 66-7; 1979a: 1-29), while taking account of speakers' *beliefs* about hearers' likely responses, do not treat the responses *themselves* as part of a whole, integrated 'discourse unit'. Indeed, Searle's focus falls squarely on *initiating* utterances and the intentions which form them, rather than on any *subsequent replies* to which they might be linked. Likewise, even though he recognises that typically *institutional* speech acts are related to 'the state and special position of the speaker *and hearer* within [specific] institutions' (1979b: 18, my emphasis), he overlooks the fact that many of these speech acts (eg. sacred confessing, baptising, interceding etc.) frequently follow a dialogical pattern of call-and-response, question-and-answer or plain, epizeuxistic repetition. This oversight is typified significantly for our purposes by Hancher

(1979: 12) with relation to Searle's very partial treatment of wedding discourse. Searle, argues Hancher, is wrong to class marrying as a declaration: 'He takes the operative utterance to be "I now pronounce you man and wife"... but this pronouncement by the celebrant merely makes public the existence of a contract - a marriage contract - that has already been enacted by the bride and groom in their *exchange of vows*' (1979: 12, my emphasis). The discursial-dialogical nature of this exchange is axiomatic. Citing both secular legal precedent and Roman Catholic canon law in defence of his analysis, Hancher continues

The marriage is concluded once the parties have exchanged their vows and any subsequent pronouncement by the celebrant is in confirmation of what the parties have already done rather than the conferment upon them by the celebrant of the status of husband and wife. Marriage is not a simple declaration; it is a bilateral contract, undertaken in special circumstances and in the presence of special witnesses. (1979: 12, cf. Martinich 1975b: 407).

In both specific and general terms, Reformed liturgical theology would hardly dissent from this reading. Calvin's focus when expounding the act of marriage falls not on the unitary ministerial 'pronouncement' but on the interconnected exchange of vows ([1559] 1960: IV.13,3ff.). Indeed, early forms and variants of Calvin's wedding rite omitted the pronouncement altogether (Lamb & Whyte 1986: 362) - no doubt for fear that it would be read in the sort of inherently causative/magical light which we have shown Thiselton (1974) challenge with regard to Old Testament speech acts, and because such a reading would have too readily accorded with that Roman view of 'marriage as sacrament' which Calvin so

vigorously opposed elsewhere ([1559] 1960: IV.19,34-7; cf. Leech 1983: 180). Similarly, in his influential development of Calvin's ideas on marriage, Barth stresses the 'dialectic of difference and affinity' between male and female - a dialectic which is mirrored more directly in the *interaction* of vows and promises than in the unilateral declaration of the officiating minister (1961: III/4: 119-121; 181-240). From a similarly Reformed perspective, Shirley Guthrie ([1986] 1992: 328-9) rejects 'occult' interpretations of wedding discourse and instead stresses its role in the 'confirmation of a...partnership that should have begun *before* the wedding ceremony' - one in which the couple *themselves* are the primary actors and interlocutors, 'asking God's blessing and help as they set out to keep the promises they make to each other'.

Just as the 'vow/promise' format stands at the heart of the marriage service, it finds parallels in the dialogical affirmations which mark various other ecclesiastical *rites de passage*: baptism, catechism, and ordination are all traditionally 'anchored' by key 'question-and-answer' sections within Reformed ceremonial (Barkley 1986a: 76; Wright 1992: 59-60; Davies 1986: 407; Barkley 1986b: 414). In addition, von Allmen draws attention to several other portions which, if not 'inquisitorial', are nonetheless multilateral and supra-sentential: echoing both Wittgenstein and Austin, he argues that worship should be approached as an 'action, or a game in which all those who are present are called upon to play as a team' (1965: 193-4, cf. Thomas 1978). Although we shall come to see from our field corpus that he is justly severe when judging the *failure* of this ideal in

regular Reformed church *practice*, von Allmen does at least point out that congregational participation, or 'the ministry of the faithful' in a regular modern Sunday service could *potentially* comprise '...the eucharistic communion, association with the prayers by the utterance of the Amens, the recitation of the creed, the offertory, the singing of the hymns, and...what we have called the liturgical attestations of the Christian fellowship (antiphons, *Sursum Corda*, the greeting, the *Confiteor*)' (1965: 194). Certainly, the current URC *Service Book* (1989) proposes corporate voicing of these and other elements also, including Opening sentences, Prayers of Approach, *Gloria*, Lord's Prayer, *Nunc Dimittis* and Concluding Praise.

Now given its freedom to choose and adapt liturgical forms, contemporary URC worship would not be expected to display all these features in every one of its services. We have already drawn attention to Robinson's survey (4.3.1), which found not only that barely half of the United Reformed congregations sampled used any kind of fixed order, but that many of these did so only for 'special acts' like the Lord's Supper - celebration of which rarely takes place on any more than a monthly basis at Sunday morning worship. As for our own field data, this reveals a complete absence of creeds *per se*, let alone their corporate recitation; neither do shared Opening Sentences or formal Antiphons feature in any of the 10 services. Although six of the churches analysed celebrate communion, only one (Wheatley, AS 6) includes the traditional *Sursum corda* and the unison responses of the *Sanctus* and *Benedictus*, while only Derriford (AS 4) includes an interactive spoken Peace.

Just two churches (AS 4 and 6) have the participative Acclamation 'Christ has died, Christ is risen, Christ will come again'; only one (6) has a *Kyrie* (and this at confession rather than communion), while there is not a responsively-spoken *Gloria*, Offertory, Narrative, Peace or *Agnus Dei* in sight.

Also absent from our sample is any opening unison Adoration or *Nunc Dimittis* and any dialogical *Confiteor* or Concluding Praise. On the other hand, corporate Amens can be found at some point in all 10 transcripts, and a unison Lord's Prayer appears in every service bar that held at Warsash (AS 5), whose exclusion of it constitutes another parallel between Charismatic and radical Puritan practice (Davies 1948: 81; 100-1). Four churches begin with a dialogical greeting (AS 2,7,8,10), though in each case this is informal rather than traditional: 'Good morning/good morning' rather than 'The Lord be with you/And also with you'. Importantly, of course, every church features corporate singing, and it might well be said that this is the most prominent form of participation of all in modern English Reformed worship.

Now these observations suggest a considerable divergence between the 'Sunday service' as printed in the *Service Book* and the Sunday service as actually practised 'on the ground'. Indeed, it further confirms the need for a 'liturgical pragmatics' which goes beyond the *text* of worship to the contextual *performance* of worship. As we shall demonstrate, our having done this reveals that URC churches seem more enduringly to reflect their English Reformed heritage in eschewing historic dialogues and unison responses, than do the URC *liturgists* who

compiled the *Service Book* ostensibly for their use. Having said this, our fieldwork *also* shows that United Reformed worship can sometimes introduce *new* forms of participation even while omitting ancient ones. So at West Wickham (AS 2.280-31), the whole congregation prays a prayer of Approach and Confession and offers responses during the Intercessions (AS 2.525). In addition, the Old Testament reading is 'dramatised' with two voices (AS 2.251/2). At Warsash (AS 5.196 ff.; 267 ff.; 279 ff.) ejaculatory Expressives are offered at various points by different worshippers. At Wheatley (AS 6.355 ff.), the verses of a hymn are adapted to form a dialogical post-sermon prayer. At Weoley Castle (AS 7.47 ff.), the congregation splits in half to read (rather than sing) Psalm 96 in an 'antiphonal' fashion; the sermon is one in which people are invited to pose questions and offer feedback as it develops (AS 7.333/4), and the Intercessions feature a corporate said 'refrain' (AS 7.350 ff.). At Bulwell (AS 8. 262 ff.) the 'Prayers of the Church' are shared by two different 'Readers'. At Blackford Bridge (AS 9.339 ff.), apart from 'Questions and Answers' at baptism, there is the set intercessory response 'Thanks be to God'. As well as all this, every church in the Advent Survey includes some form of 'Children's' or 'Short' Address, and although the level of participation here varies considerably, all involve a degree of verbal interaction between the Minister and members of the congregation. As we shall see later, this is relatively informal, but is notable for displaying a discourse strategy transposed into the liturgical context from another institutional *milieu* - namely the school classroom (cf. Barton 1993: 11-15).

What clearly emerges from all this is that although the *level* and *type* of participation may vary from von Allmen's 'model' through extant service books to *de facto* church services, the linguistic-pragmatic study of Reformed worship must perforce account for both sacral speech act 'interlinking' and the multi-party character of certain worship discourses. Interestingly enough, even before such an analysis emerged within mainstream pragmatics, Martinich (1975b: 416-7) was pinpointing its necessity for Roman Catholic liturgical-language study. In so doing, he drew on one example (penance) whose status as a sacrament in relation to both human words and the Word of God was specifically challenged by Calvin ([1559] 1960: IV.19, 14-17) and Calvinist doctrine (Heppe 1950: 565-610). Nonetheless, the fundamental 'dialogic' principle which he outlined applies equally to Reformed worship. Invoking from Austin the remarks on 'speech act sequels' cited above, Martinich's insights are worth quoting at length:

Another aspect of speech acts highlighted by our analysis of the sacraments involves *interlocution*. A condition for performing some illocutionary acts is that some other illocutionary act has been performed...Many liturgical acts, eg. litanies, are paradigmatic cases of such things. The invocation 'Holy Mary, Mother inviolate' invites the response 'Pray for us', which in turn requires the invocation 'Holy Mary, Temple of the Holy Ghost', etc.. The Sacrament of Penance provides a more substantial example. In penance, the penitent comes to the confessor, confesses his sinfulness, and thereupon proceeds to a list of particulars, which constitutes the propositional content of penance; following this, the confessor responds. Generally, the response is an absolution which invites the penitent in turn to respond with an act of contrition. However, the confessor's response to the confession can also be a withholding of absolution for various reasons. This situation also invites a response from the penitent, although no single response is indicated by convention. Yet the central point is that the penitent's illocutionary act of confession is a necessary condition for the confessor's illocutionary act of absolution. If a 'penitent', however sinful, does not *confess* any sins, the confessor cannot absolve. Sacramental absolution differs from many non-sacramental forgivenesses in this respect. One person can forgive another a personal

transgression even if the transgressor denies his actions; for example, a parent may forgive a child even though the child refuses to admit guilt. (1975b: 416-7).

Martinich goes on from here to distinguish importantly between different patterns of 'dependence' and 'ordering' within various sequences of speech acts. Thus the dependence between confession and absolution is defined as 'asymmetrical', running one way only, 'from confession to absolution'. By contrast, 'some speech acts are symmetrically dependent, each speech act depends on the other. The illocutionary force of one only takes effect after the locutionary act of the other; and no illocutionary act is performed if both are not performed' (1975b: 417). Matrimony, says Martinich, is one such example, since 'neither party is married to the other until each has completed his/[her] vows. If the one party suffers a change of heart after hearing the terrible contractual words of his or her would-be life-mate and refuses to utter his or hers, both remain free.' Martinich concludes presciently from all this that 'the force of some locutions does not come but waits for the accomplishment of other conditions *in* the locuting. *Some illocutionary acts are not simultaneously locutionary, but are post-locutionary, so to say*' (1975b: 417, my emphasis).

These underscorings of the *processes* and *arrangements* pertaining in multiple speech act units bear significantly on the 'identity' or ritual *genre* of those units as they appear within the overarching context of 'the church service'. We shall pursue this matter more directly at 8.8, but first we need to examine the *intermediate-level* structures, intentions and functions of particular speech-act sequences as they occur

in *Reformed* worship. This analytic order can claim an origin of sorts in the work of Phillip Ravenhill (1976: 33). Once realising that liturgical pragmatics 'cannot limit' themselves 'to such artificially isolated minimal units' as single speech acts, Ravenhill goes on to suggest that two related but distinct issues would arise in consequence: 'first, the question of the interrelations existing between successive speech acts' - which is our immediate concern here; and 'second, the question of whether successive speech acts constitute larger units which must also be analysed' - a question which certainly overlaps with the first, but which we shall treat more specifically as an issue of genre at the end of the next Chapter.²

7.2.1 Consequent liturgical speech acts: illocutions or perlocutions?

The work of Teun A. van Dijk (1977; 1981) has proved formative for 'post-classical' speech act theory specifically because of its focus on 'the interrelations existing between successive speech acts'. Noting that 'various speech acts may be understood, and hence function socially, as one speech act', van Dijk showed how a whole, 11-turn telephone dialogue might in fact constitute a single

2. Ravenhill's actual exposition of these two issues differs from our own in that he relates the first to the 'total context' and the second to 'the type of religious illocution' which might 'be composed of other illocutions'. Our feeling is that in the light of subsequent developments within pragmatics, the first 'heading' is more usefully related to the second exposition and vice versa, although there is obviously a great deal of interconnection here.

basic 'Request' and how a complex set of father-son exchanges could be interpreted as a unified 'Promise' - despite comprising 'various speech acts' analysable in isolation as 'praise, question, assertion, suggestion, confirmation etc.' (1977: 238-9).

Van Dijk termed such sequences *macro speech acts* and noted at the time that there had been 'little explicit reference' to them 'in the philosophy of speech acts' (1977: 247).

Subsequently, Nicholas Fotion (1981: 215) concurred with van Dijk's assessment but suggested that his (albeit modified) retention of the term 'speech act' might yet 'get in the way of how we think about these matters'. Fotion reckoned that 'under the act model' there might still be 'a strong temptation to shrink the unit of language down [to] the single sentential form'. As an alternative, he proposed that the 'stringing together of speech acts' should be characterised not as a larger form of 'speech act', but rather, as 'a piece of speech *activity*', or '*discourse*' (my italics). Though he readily admitted that this might seem like a terminological splitting of hairs (1981: 217), and though van Dijk's own commitment to a more 'purpose-built' 'pragmatics of discourse' was in any case well-founded, Fotion's precise distinctions bear detailed consideration:

Sometimes it takes more than one speech act to "bring about" an illocutionary effect, that is, to satisfy certain of our linguistic purposes. It may very well be true that below the linguistic level of a sentence an illocutionary effect also can be brought about with a few special expressions or acts (eg "Hello", "OK"). It may also be true that in most cases the illocutionary effect is brought about within the framework of a sentence, thus creating a speech act. However, it is simply not true that the notion of illocutionary effect (force) and speech act are even roughly correlative. If a linguistic unit of language is a (full) speech act, it has illocutionary effect (force); but if a linguistic unit has an illocutionary effect (force) it does not follow that it is a speech act. Talking about illocutionary acts

and equating 'illocutionary act' and 'speech act' only confounds the issue here. The illocutionary force of a unit of communication is identified in terms of what gets done *in* uttering that unit. Thus it is also not true that all the illocutionary effects that we wish to bring about with(in) language are brought about only within the framework of a single act...betting is only one example of this point. (1981: 215).

This exposition presents a crucial challenge to that interpretation of Austin's original framework which would seek to deal with the 'response' elements of dialogue by treating them simply as the *perlocutionary effects* of initial illocutions rather than as integral features of 'compound' or 'complex' illocutionary acts³. As summarised by Levinson (1981: 478), such an interpretation would propose that 'responses can be based on perlocutionary intents, often quite remote; yet speech act theory is founded on a basic distinction between illocutionary and perlocutionary acts, and has nothing to say about the latter'. At 5.4.3, we ourselves conceded the theoretical point that perlocutions belong 'strictly beyond the investigation of language and meaning' (Leech & Thomas 1990: 176). At the same time, however, we also stressed that in ritual *practice* the illocutionary/perlocutionary divide may be far from clear-cut. Now echoing Searle (1969: 46-7), Levinson (1981: 477ff.; 1983: 289-90) suggests that in many instances of 'free' or 'casual' conversation, the same speech act might elicit an unpredictably large range of possible responses, such that it is quite impossible to formulate any systematic or 'organic' link between these responses and the speech act which preceded them:

3. Strictly speaking, van Dijk (1977: 215) distinguishes between 'compound' speech act sequences comprising 'component acts at the same level', and 'complex' speech act sequences in which 'some act is embodied in one of the component major acts, eg. as an *auxiliary* act'.

Suppose, for example, that A and his companion B are at a party, and A being bored says to B:

- A : It's getting late, Mildred
 Ba: But I'm having such a good time
 b: Do you want to go
 c: Aren't you enjoying yourself, dear?

Then B might reply in any of the ways indicated, but none of these addresses the illocutionary force of A's utterance; rather they respond to a number of possible perlocutionary intents that A might have had. But this is highly problematic for the species model [which suggests that there are unit acts - *speech acts* or *moves* - that are performed in speaking, which belong to a specifiable delimited set]...for perlocutions are unlimited in kind and number and any responses based on them will necessarily fall outside the scope of such a model (Levinson 1983: 290 [289]).

By contrast with this example, however, it has already become clear from many of the *sacral* portions we have been citing that relatively *fixed* or *conventionalized* dialogues in fact entail responses which are far more predictably 'bound up' with the initiating speech act, and which, rather than being consigned solely to the realm of 'perlocutionary effect', might more properly be regarded as part of the act accomplished *in* their performance - that is, the illocution. It is certainly worth emphasising that Levinson's perception of the inherent 'unpredictability' of perlocutions could be applied neither to historic responses such as are found in, say, the *Sursum corda*, nor to the more immediately and locally contextualized replies which occur at various points in our Advent Sunday transcripts:

- (1) MINISTER: lift up your hearts,
 CONG.: We lift them up to the Lord.
 MINISTER: Let us give thanks to the Lord our God,
 CONG.: It is right to give our thanks and praise.

(AS 6.447-50 cf. URC 1989: 11, 13, 15)

- (2) MINISTER: Will you help me to pray?
 as after each part of the prayer,
 as I say,
bless us..O Lord,
 the response is,
 for your mercy's..sake.
 For your mercy's sake... . [...]
 For the salvation of mankind
 and the peace of the whole world,
 let us pray to the Lord... .

...(5.0)...

- ALL: Bless us,
 O Lord,
 for your mercy's sake

(AS 2.525 ff.)

- (3) MINISTER: And if you keep that page,
 (or that side of the page),
 in front of you,
 we will share together
 in psalm ninety six,
 the people on my left,
 making the border..here
 will take the first..stanza,
 and the people on my right,
 from there..take the second stanza.
 Psalm..ninety six.

- 1st HALF:
 OF CONG. Sing a new song to the Lord.
 sing to the Lord,
 all the world.

- 2nd HALF:
 OF CONG. Sing to the Lord,
 and praise him.
Proclaim every day,
 the good news
 that he has saved us

(AS 7.47-65)

In each of these three cases (1) - (3), it is surely misleading to divide different 'parts' by crudely labelling those which come first 'Illocutionary' and those which follow 'perlocutionary'; rather, each alike contributes to a whole, integrated macro

speech act - one in which 'perlocutionary effect' is more helpfully assigned to the overall place and purpose of each entire liturgical portion than to the individual response-elements which make those portions up. Thus, when the Minister at Wheatley says 'Lift up your hearts', this might undoubtedly be seen to have the 'perlocutionary intent' of eliciting the unison reply 'We lift them to the Lord' (URC 1989: 13) - and from Austin onwards (1962: 117), there has never been much doubt that perlocutions *can* take a verbal form. Nevertheless, the fact that the locutionary form of this reply is fixed and stands in *compulsory sequence from* this illocution rather than in an *optional and unspecified relation to* it, means that the reply in question should be regarded far more as 'part' of the original illocution than should the wide range of possible responses available in a straight conversational interchange. The same applies to the other two dialogues (2) and (3), where the predetermination of the discourse as a whole is signalled very clearly by the Ministers' preceding 'spoken rubrics'. So also, the bride and groom's responses 'I will', 'We do' and 'We will' (URC 1989: 54) may be seen in *illocutionary linkage* to the preceding questions put by the Minister, whereas the whole discourse-unit of 'Marriage Promises' to which they belong could be regarded as having the more general *perlocutionary intent* of 'making a binding and public nuptial agreement'.

Now Austin does distinguish between regular 'perlocutionary objects' and sometime 'perlocutionary sequels', and it might be thought that the anaphorically constrained response-formulae of liturgy could be subsumed into the latter category. On the contrary, however, Austin's 'perlocutionary sequel' is in fact a sort

of 'secondary perlocutionary effect' rather than a special class comprising the kind of fixed reply that we have been discussing. For him, a 'perlocutionary sequence' was perceived as, say, the 'alarming' of B which might follow from the perlocutionary object of his having first been 'alerted' by the illocutionary act of A's 'warning' him about something (1962: 118) - and this concerns a different matter altogether. No - when it comes to replies of *any* sort, Austin is clear that they must be detached analytically from the utterances which elicit them: 'it is a commonplace of such consequence language' he says, 'that this cannot be included under the initial stretch of action' (1962: 117). Indeed, it is doubtless with this 'rule' in mind that for all his recognition of speech acts being frequently 'chained together', Tilley (1991: 25) still places sacred 'responses' in the perlocutionary realm. But what sense is there in making so severe a distinction when faced with as closely-interwoven a dialogue as the following?:

- (4) Jesus, Lamb of God:
 have mercy on us
 Jesus, bearer of our sins:
 have mercy on us
 Jesus, redeemer of the world:
 grant us peace.

(URC 1989: 19).

Here, the separation of 'initial stretches' of action and 'consequence language' would, at best, be trivial. It is not just that each party 'shares' each of the constituent sentences (for this occurs often in analyses of casual talk): it is true that at a

superficial level the Minister 'initiates' and the people 'respond' in consequence, but since *both* turn-types are *equally* predetermined, it is surely better to think of one complex but concerted illocution uttered by the *whole congregation* with the 'macro' perlocutionary effect of 'penitentiary petition to God', rather than resting content with a dichotomous model of illocution^A-perlocution^A / illocution^B-perlocution^B / illocution^C-perlocution^C. Indeed, the distinction between 'church' as 'addressor' and Christ as 'addressee' is surely far more significant in this tightly-scripted discourse than any internal distinctions between illocutions and perlocutions. Granted, the dialogic form makes for a sharp division of human *speaker roles* - one which might in turn indicate a distinction between 'Ministerial' and specifically 'congregational' speech: in fact, it will become plain that many English Reformers rejected such forms precisely for fear that their separation might encode too stark a division between clergy and laity in relation to God, thereby undermining core Reformation teaching on the 'priesthood of all believers'. Certainly, the assignment of discourse-roles is a crucial facet of the *institutionalisation* of liturgical discourse, as we shall emphasise more fully in Chapter 8. It should not, however, be confused with any lines which might be drawn between illocutionary acts and perlocutionary outcomes in liturgy.

If it is clear from what we have been saying that both illocutionary actions and perlocutionary consequences need to be analysed on a 'larger scale' than they were by Austin - that is, across the often lengthy speech act sequences of liturgical discourse rather than within every single exchange - there is one aspect of his

original account of illocutions and perlocutions which retains sharp relevance for us. This is his assurance that illocutionary acts which 'invite responses' will do so *'by convention'* (1962: 117). Although he admits that 'it is difficult to say where conventions begin and end' (1962: 119), it is significant that the conventionality in question applies not only to the 'perlocution' or 'response' itself, but also to *the illocutionary act which prompts it* (1962: 119, cf. 128). What is more, Austin is even prepared to admit in principle that such conventionalized illocutionary action need not actually be linguistic at all: 'we can for example warn or order or appoint or give or protest or apologize by non-verbal means and these are illocutionary acts' (1962: 119). Here at least, there are encouraging precedents for a pragmatics of liturgical dialogue. For one thing, there is a recognition that both Ministerial 'initiations' and congregational 'replies' belong alike within a higher-order category of ritualized 'discourse', and that the former are no less necessarily 'free' than the latter. Following this, it appears that despite Austin's earlier insistence on initial and 'consequent' speech action being separated, when subject to convention they are less significantly distinguished. Thirdly, since not only perlocutions, but illocutions also, may be achieved *non-verbally*, formal distinctions between the two begin to decompose, and an insistence on the characteristic overlap of words and gestures in liturgy gains even further credibility.

These points are well illustrated by the example of the Peace. This clearly holistic 'dialogue' begins with an optative ministerial pronouncement:

(5) The peace of the Lord be always with you.

(URC 1989: 18)

(6) MINISTER: The peace of the Lord,
be with you.

(AS 4.595-6)

The *Service Book* then pertinently suggests a 'response' which, though possibly just verbal, might more readily combine verbal with non-verbal actions such as handshaking, embracing or kissing (cf. Buchanan 1982):

Peace be with you.

The peace may be shared

(URC 1989: 18)

This duly follows at Derriford, where worshippers exchange diverse kinesic greetings and where the tape picks up variant appropriate remarks:

(7) MEMBER 1: Peace of the Lord be with you.

MEMBER 2: Peace be with you.

MEMBER 3: Peace of the Lord

MEMBER 4: Peace.

(AS 4.599-602)

If the conventionalized nature of these responses is inextricably linked to an equally conventional 'cue'; if neither would make sense without the other, and if the whole interchange of the Peace can so readily mix linguistic and extra-linguistic

activity, the respective illocutionary/perlocutionary correspondence to Ministerial initiation/congregational reply seems largely meaningless. Rather, we are led, with more recent corroboration by both van Emmeren & Grootendorst (1984) and van Rees (1992: 40), to speak of the characteristically conventional nature of 'compounded' illocutions, while perlocutionary effects are seen as being realised not so much by singular 'replies' as by whole, set dialogues. Certainly, whether or not services rely on a fixed written order, it appears that the *repertoire* of response types in *liturgical* dialogue will be markedly constrained, and so far more patient of systematization, than that available in loose, 'unscripted' talk.

7.2.2. Liturgy as 'conversation'? : some basic distinctions

We have been maintaining a proposal that liturgy exemplifies what Holdcroft (1979:125) calls the 'discourse linking' function of many illocutionary acts, and that it confirms Leech & Thomas' allied assertion of 'pragmatic force' as '*cumulative*' (1990: 198-9). As we move on more thoroughly to explore the *nature* of this cumulativeness, we are helped by Holdcroft (1979: 125-6), who divides those 'units of communication larger than a single speech act' into two different groups. First, he notes that there are speech act sequences which are 'all performed by the same person'. Then there is a second category associated with 'a group acting jointly' - although he stresses that 'jointly' here should not necessarily imply either

benevolence or equality of speaking rights, and also remarks aptly that not every member of this category will be definable as straight 'conversation'. Indeed, it will be recalled that this qualification on 'joint' speech activities is especially significant for liturgical dialogue. It bears obvious relation to those 'problematic' religious performatives defined by Jeffner and discussed by us in 5.6.3. Similarly, we have already established its value as a 'check' on the application of Grice's Co-Operative Principle to liturgical discourse (6.2). Suffice it to note here that Holdcroft echoes Jeffner's 'volitional' distinctions in relation to liturgical speech act sequences by arguing that the same corporate ritual may attract both committed believers and those who, while not assenting to the systematic dogmas of that ritual, might nonetheless approve 'its purposes...the workings of which may on particular occasions be to [their] advantage' (1979: 136). On this basis, Holdcroft distinguishes between people's *'general and particular will'*, the former denoting assent to the whole propositional content of a service and the latter to certain specific and less contentious 'pragmatic' outcomes deriving from it. Not surprisingly, he adds that there may well be some 'conflict' between the two (1979: 136). This distinction bears some relation to Searle's earlier differentiation between 'brute facts' and 'institutional facts' (1969: 50-3), the former of which were supposed to be realisable as 'universal' statements of truth, and the latter of which referred only to the internal mechanics of the language-game.

Of course, Holdcroft's 'duality of wills' reifies our by now oft-stated concern with the relationship of 'intention' and 'convention' in liturgical speech acts (cf.

Strawson [1974] 1991) - a relationship which we have expressed doxologically as depending on the interaction of personal faith and existential self-actualization with that 'faith of the church' which is 'brought along' to corporate sacral discourse. As it is, Holdcroft's approach presents an immediate challenge to prevailing *theological* and *hermeneutic* paradigms of 'dialogue'. From what we have seen so far, Reformed doctrinal characterisations of worship-as-dialogue have been informed by an overwhelmingly positive, even 'liberal humanist' reading of multilateral speech. In like vein, modern hermeneuts like Habermas (1979: 2-3), Tracy (1987: 18-19; 118 n28; 120 n57) and Pannenberg (1967; 1970: 117) draw heavily on a predominantly dialogic model of textual interpretation which is affirmed by Hans Georg Gadamer ([1960] 1989: 383ff.) as a model based on the 'Socratic' ideal of *conversation* as a 'process of coming to an understanding' in which 'each person opens himself to the other, truly accepts his point of view as valid and transposes himself into the other to such an extent that he understands not the particular individual but what he says' (1989 [1975]: 385).

Whatever the merits of this 'conversational' hermeneutic for *Biblical* interpretation (and see Thiselton 1992: 333ff.), it should be clear from our discussion so far that it fails adequately to reflect the reality of *liturgical* discourse practice, marked as this is by a 'codedness' and formulaicity which often excludes the spontaneous comprehensions and inputs of standard shared speech, and by the often inscrutable mixture of participant 'wills' to which Holdcroft points. Similarly, as Kelleher reminds us (1993: 312), the 'conversation partners' in liturgical

discourse comprise not only those worshippers who attend any particular service, but also *'the tradition in which the liturgy stands'*. In Taylor & Cameron's terms (1987: 161), the purely 'positive conversational model' assumes an *intersubjectivity* which may not in fact exist in the more formatted discourses of liturgy or which, if it does, operates rather differently than it might in 'friendly' casual talk (cf. Habermas 1979: 3). 'Intersubjectivity' here denotes the assumption that communication 'is a means of bringing participants in it to a mutual awareness, a common perception, of an idea, an emotion, a representation, a governing structure and so on' (1987: 161). In Habermas' terms, it is 'coming to an understanding', 'bringing about an agreement' and realising a 'mutuality of reciprocal comprehension' (1979: 3). While these may well reflect the final motives of Christian worship from the standpoint of official church teaching, we would reiterate with Empereur (1987: 8) the need to recognise a gap between liturgiological dogmatics and pragmatic actualities, and from this perspective we would urge that a properly sanguine teleology needs to be tempered by a rather more inductive linguistic exegesis - one which balances a 'high' doctrine of liturgical intersubjectivity with a more functionalistic understanding of worshippers following agreed and established procedures to achieve ends which are diversely *individual* and *idiosyncratic*, as well as 'officially' communitarian (cf. Schiffrin 1990: 143).

7.3 Developing a model for extended liturgical speech action:
from bilateral exchanges to multilateral, contextualized speech-events

If Holdcroft suggests helpful adaptations of pragmatic theory to 'non-conversational' dialogue of the sort found in church worship, he also offers an important addendum to the work of Hancher (1979) on 'compound' speech acts. Hancher expounded what we have already touched on in 5.6.2 - namely the capacity of certain speech acts to manifest an 'amalgamation of different illocutionary forces' (1979: 6). As a paradigm case of such amalgamation, he cited '*commissive directives*', which, he argued, were '*sui generis*' in the sense that 'neither force dominates'. Most specifically, though, he pointed out that the members of this category 'all look towards completion in some *response* by the hearer. In this respect, they may seem like any directive, which seeks a hearer-response as a perlocutionary effect. But commissive directives are different from simple directives because the *response* sought is *itself* illocutionary in nature, and can give rise to a peculiarly complex illocutionary situation - in effect to a *co-operative* situation' (1979: 7, my emphasis). On this basis, Hancher sees 'offering, tendering, bidding, inviting, volunteering...and formal challenging' as '*pre-cooperative illocutionary acts*' in the sense that they integrally *anticipate* a response. He then designates the processes of bartering, conducting a sale, contracting, gift-giving, appointing, betting and (as above) marrying to be fully 'co-operative speech acts' in the sense that they actually *involve* a response from a second interlocutor (1979: 8-10).

Important though this dialogical adaptation of speech act theory is, Hancher's illustrations in fact go only part of the way towards a thoroughly *discoursal* pragmatics. This is because, as Fotion (1981: 217) rightly points out, he confines himself almost entirely to 'bilateral' exchanges in which just two parties consent equally and fully to the implied 'motives' and 'truths' of what is expressed and enacted. In Fotion's terms, 'it only seems like a slight extension of the speech act concept to allow for various 'acts' which are merely twice the size of normal speech acts' (1981: 218). Furthermore, Fotion echoes Holdcroft when he stresses that the positive connotations of 'co-operation' might not always actually apply: interrogations, for instance, might well involve purely mechanical, or even hostile, interactions which are better regarded more neutrally in terms of 'people...having various purposes which they wish to have satisfied through the use of language' (1981: 218-20, cf. van Dijk 1981: 275). To be fair, Hancher (1979: 9) does at least speculate as to the *length* of illocutionary acts, given that they may clearly go beyond the bounds of single sentences and single speakers, and he does consider the necessity and extent of interlocutor *volition* with regard to 'responsive' illocutionary action (1979: 10). Nevertheless, it is left to Holdcroft and Fotion to spell these complications out further and, in doing so, to provide *us* with a suitably nuanced framework with which to analyse *liturgical* speech activity, or 'discourse'...

Fotion's exegeses of 'multiple' and 'multilateral' illocutionary acts (1981: 219-23) in fact raise issues which go to the very heart of liturgical pragmatics. Thus, in contracting, Fotion reminds us crucially that 'the *whole document* is the contract

and...is composed not only of a whole series of speech acts but of items in that series which would not have been there had not other items been there as well'. Furthermore, 'with a contract it is no longer just a matter of stretching the meaning of "speech act" to apply to a pair of acts, but stretching it almost to the breaking point so that it now applies to long and interrelated strings of such acts' (1981: 218).

Closely allied to this insight is a point made with equal force by van Dijk (1977: 205), Lyons (1977: 574 and Ochs (1979b) - namely that the accumulation or sequencing of speech acts into interrelated 'strings' must itself be regarded as contributing to, or even principally shaping, the *context* of particular individual speech acts as they occur. We have already seen how both speech act and Gricean pragmatics must eventually take account of this process of contextualisation, and in more explicitly cognitive terms, Blakemore (1992: 88) reflects our own application of Sperber & Wilson's work to this process in 6.3 when she notes that 'the interpretation of one segment [of discourse] gives the hearer access to a context which enables her to derive assumptions that are implicated by the next'. Among the most detailed work on this 'contextualizational' wing of pragmatics has been conducted by John Gumperz (1976; 1977; 1982a). Gumperz investigates at length the way in which interlocutors' 'shared expectations' are established 'as part of the interaction itself' (1982a: 17-18), and expands explicitly on Halliday & Hasan's study of discoursal *coherence* and *cohesion* (1976) to show how the very progression of discourse *in its own right* can provide a 'setting' for appropriate

communicative action. As Auer has since pointed out (1992: 21-6), the greatest value of this approach is that it proposes a realistically 'organic' relationship between 'context' and 'text' - one which is 'reflexive' and 'endogenous' rather than 'unidirectional' and 'monolithic': 'language is not only a semiotic system the actual usage of which is *determined by* context; the semiotic system (or, as we should better say, the system of semiotic systems) is *in itself* also responsible for the availability of the very context which is necessary in order to interpret the structures encoded in it' (1992: 22, my emphasis).

Moreover, it is with these insights in mind that Auer unpacks his vital distinction between what is *'brought along to'* discourse and what is *'brought about by'* discourse:

...although context is in principle an endogenous construct achieved in the same interaction which makes use of it, this endogenous ("emergent") character of context certainly allows for degrees. Thus, in some cases context is "brought along" and merely has to be indexed in the interaction in order to become (or remain) relevant, whereas in others, context emerges only as a consequence of interactants' contextualization work, ie. it is "brought about" exclusively (1992: 26).

As Auer goes on to confirm, the terms 'brought along' and 'brought about' here represent 'two extreme poles' in a *cline* of contextualization - a cline which embodies much of what we have been saying about the problems of intention v convention in liturgical speech act sequences, or what Ladrière (1973) expresses more theologically as the relationship between 'existential induction', 'presentification' and 'institutionalisation' in the discourse and dialogue of worship.

Now the phenomenon of contextualization applies far beyond Martinich's preliminary examples of litany, penance and marriage. At a funeral, the opening recitation of 'Easter Day' texts from the scriptures (URC 1989: 67-8; 71-2) establishes a 'context' for the fronted adverbial phrases which precede the Minister's Declaration of Committal:

- (8) *In sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ, we commend to Almighty God our sister/brother A...*

(URC 1989: 79).

Up to this climactic point in the service, the text of the rite has been weighted very much towards the theme of resurrection - indeed the sub-title of the funeral liturgy in the 1989 URC *Service Book* is 'A Service of Witness to the Resurrection'. Hence, though the 'sure and certain hope' alluded to might well have referred 'in isolation' to a general conviction 'brought along' by the the congregation, there is a further sense in which this conviction is assumed to have been confirmed, or even 'brought about', by the message of the preceding discourse. Thus even though it is among the most commonly formulaic of all Reformed rites, the funeral order remains open to the second and third dynamics identified by Kelleher (1993: 317) as characterising liturgical speech activity: this is to say, it assumes its rôle to be one in which 'beliefs and values are manifested, *shaped* and sometimes *transformed*'. As we have suggested, this 'shaping' and 'transformation' are most typically to be viewed as progressive and emergent rather than instantaneous.

Hence, while it is tempting to follow a number of liturgical pragmaticians in focussing on the apparently 'inherent' or 'explicit' performativity of eucharistic speech acts like

- (9) We celebrate the Supper of the Lord
(URC 1989: 26)

or

- (10) Christ our Passover is sacrificed for us
Therefore let us keep the feast.
(URC 1989: 18),

we must stress that their illocutionary force surely owes much to the narrative of redemption - or 'Anaphora' - which has just gone before, recalling as it does the close details of the Upper Room and of Christ's self-offering on Calvary.

Given this 'contextualising' potential of previous discourse, it is hardly surprising that many Reformed services include an orientational Preamble or 'Introduction', designed to establish the background, identity and purpose of what follows. The 1989 URC *Service Book*, for one, includes such passages at the commencement of its rites for Baptism (1989: 31), Confirmation (41), Renewal of Baptismal Promises (45), Reception of Members (47), Marriage (51), Ordination (87) and the Commissioning of Church Related Community Workers (93-4). In large measure, these orientational passages correspond to what van Dijk (1977: 242) terms the '*macro performatives*' of more casual discourse, or what

Conversation Analysts have dubbed '*pre-sequences*' (Levinson 1983: 345ff.). Hence, just as pre-sequences like "I'll give you some good advice..". or "This is a promise..." can 'express the illocutionary force of the discourse as a whole' without being themselves overtly 'performative', so these liturgical 'Introductions' serve vitally to establish the force and point of what follows, even while being far from explicitly performative in and of themselves:

- (11) In baptism we are welcomed into the family and household of God, raised to new life in Christ, and nurtured in the Holy Spirit. In response to the call of Christ and the leading of the Holy Spirit ABC...come(s) now to make *his/her/their* own profession of Christian faith, and to accept the responsibilities and privileges of membership.

(URC 1989: 41)

- (12) Among the offices...recognised by the United Reformed Church is that of Church-Related Community Worker. A Church-Related Community Worker is a church member who has been accepted, trained, and appointed to an approved post with the church, to enable the church to work with the community.

(URC 1989: 93)

As exhibited in our Advent Survey, such liturgical pre-sequences are even more prevalent. In fact, insofar as Reformed worship is extemporary rather than 'textual', there would appear to be a correspondingly *increased* tendency to 'explain' the action which takes place. No doubt, this is because worshippers have no 'script' with which to facilitate their *own* contextualisation of what is going on, and must instead rely on the Minister to do this for them orally. Hence, whereas 'service book' worship is 'contextualised' by pre-sequences confined largely to the

beginning of the rite as a whole, our URC transcripts show self-conscious pre-sequencing to be a consistent phenomenon from beginning to end. In 6.2 we saw how historic and theological expositions of the Advent candle ceremony made the 'inference' of its meaning more straightforward. We also hinted at a characteristic Reformed tendency to contextualise prayers *even as they are being prayed*. If this appeared there to bear out established criticisms of Reformed worship as hyper-pedagogical, many further examples of the same phenomenon can be cited in relation to a more specifically 'discourse-pragmatic' perspective. So, at Derriford, communion is prefaced by the following compound Expositive, which has roots in Calvin's own eucharistic Exhortation ([1542/5] 1980: 219):

- (13) MINISTER: We come to the table to share,
as family together.
We co:me to:
bring our THANKFULNESS TO THE LORD,
we come to be pa:rt of the body of Christ
to express,
the fact,
that we are one body
in Jesus,
whose body was given for us.
- (AS 4.581-91)

At Blackford Bridge, the Minister's introductory account of baptism elaborates markedly on the equivalent pre-sequence in the URC *Service Book* (cf. 1989: 31):

- (14) This is not a Christening.
We do not believe that you can make anybody a Christian by doing
something to them.
It's not a naming ceremony,
we believe that God knows your name before you were ever born or

thought of.

When people first became Christians,
they were baptised.

/ / were dipped under water,
as a sign that they had drowned,
died to the old way of life,
and risen with Jesus to be born
into a new life.

Filled with the Holy Spirit.

They made promises that they would follow this life of Jesus..to the end.

In the URC we still use this moment of baptism,

for those who become Christians,

for Christian parents / / their children to be called,

to share in this new covenant,

this new agreement with God.

And so have made these promises,

on behalf of their children.

In the faith and hope

that in the fulness of time,

they too will be led,

to faith in Jesus,

and seek the gift of the Holy Spirit

in confirmation.

In this faith,

and in this hope,

we meet today

to baptise

Lucy..Emily..Routledge.

(AS.10.62-92)

Now it is undoubtedly a key prerogative of Reformed doxology that sacramental action must be accompanied by an expository 'word': it is on this premise, indeed, that many Reformed churches have insisted that baptism and communion can be administered only by ordained 'preachers of the gospel', so as to provide a check against their being attributed a 'inherent' power distinct from the power of the λόγος itself (Calvin [1559] 1960:IV.4.14; Heppe 1950:595-6, 605 ff.). Indeed, Knox thus memorably talked of the sacraments being 'annexed to God's Word' in full corporate worship rather than being 'used in private corners, as

you are one with us,
 Mary's son,
 and that's what our prayer was saying just now and so we're
saying it again now..in this hymn.

(AS 2.356-62)

Interestingly, both (15) and (16) display 'anaphoric' as well as 'cataphoric' contextualisation: they expound *previous* discoursal activity as well as discoursal activity which is yet to come. A similar strategy is in evidence at High Heaton, following the New Testament reading from Acts 20: 17-32:

(17) MINISTER: Thank you Gill.
 I commend you',
 says Paul,
 'to the care of God,
 and to the message of his grace,
 which is able to build you up,
 and give you the blessings God has for all of his people'.
 Grace,
 blessings,
 gifts,
 things in our next hymn,
 let's..before we turn to the..word properly,
 sing together from Church Hymnary,
 'For thy gift of God the Spirit',

(AS 10.346-59)

Here, a further characteristic of Reformed worship in general, and Reformed liturgical contextualisation in particular, is foregrounded. This is the assertion of the Biblical Word of God as the 'supreme criterion' of sacral discourse (Davies 1948: 49-56). Although Scripture is self-evidently varied in its linguistic composition, it is often appropriated in Reformed liturgy as a self-actualizing legal code, implicitly

orienting, validating and regulating the language of the service. Archetypally, this can be seen when it is quoted at the very beginning of worship, as if to sound a thematic keynote for what follows (AS 1:1-6; 5.1-10; 10.3-7). But it is additionally a feature of medial service discourse - not only in traditional 'slots' like the Invitation to Communion, Narrative of Institution and Absolution (AS 4.565-80; 4.710 ff.; 9.44 ff.), but also as a 'contextualiser' of intercessory and penitential prayer:

- (18) MINISTER: let's just bow our heads now and,
 be still,
 because we are in
 the presence of God.
 The Almighty One,...
 as we remember,
 in God's Word,
 in St. John's gospel,
 'the Word became flesh,
 and dwelt among us'
 (AS 10.405-14)
- (19) MINISTER: So Jesus says to us,...
 "'I have come,
 that you may all
 have life".
 Let us then bow our heads in prayer for a moment,
 that we seek God's forgiveness,
 for those things in our lives,
 of which we may be ashamed.
 Let us pray.
 (AS 7.476-84)

Sometimes, the Scriptural contextualisation of a prayer can turn into the Scriptural *sermonisation* of a prayer, and here the Reformed penchant for didactic over-informing seems particularly noticeable:

- (20) MINISTER: The story Jesus told reminds us,
that our..faithfulness
will be found in our,
impartiality,
in our being gracious
as you are gracious.
We know we depend upon,
your grace,

...(6.0)...

help us put aside those things that we,
build up for our own sakes [...]

(AS 8.274-83)
- (21) MINISTER: At all times
dear God,
your truth condemns us,
and we: are accused by,
your very Bible,
and by its history.
But your love,
pleads with us,
and it challenges us to stop wasting our strength.
And to come,
whe:re..real..life..begins.
And so Lord,
in penitence,
we come before you,

(AS 1: 60-73)
- (22) MINISTER: we thank you Lord,
that without your love and attention,
we could all be like /modern/ goats in your story.
We rejoice,
that even goats,
can be re-born as sheep.

(AS 7.420-5 cf. Matthew 25)

Here indeed, are echoes of that Puritan Scriptural 'footnoting' which we have already seen Routley cast as a major feature of early English Reformed worship (1960: 108-9). Certainly, many of the cases we have been citing might well prompt the judgement that even modern Reformed worship deploys contextualising

strategies in an excessively 'telegraphed' way. To borrow another term from extensional pragmatics, such passages are almost forcedly *metalingual* (Mey 1993: 269-85): they *refer to* and *comment on* the 'speech activity' of worship rather than themselves *instantiating* such activity in a primary manner. Of course, to the extent that 'referring to' and 'commenting on' are actions (Austin 1962: 133ff.), they mediate a *kind* of performativity, but this performativity is parasitic upon the definitive enactments of praise, proclamation and sacramental expression. From a theological basis, Jennings (1985: 139ff.) has defined God-talk as variously 'Kerygmatic', 'Oralogical' and 'Doxological'. *Kerygmatic* discourse is that in which God's Word is perceived to come definitively to His people - for example in lections, preaching and prophecy. *Oralogical* discourse is that in which the faithful express some want or lack - eg. in confession, petition and intercession. *Doxological* discourse, by contrast, is associated with the articulation of spiritual fulness - of 'in ecstasis' address to God through adoration and exaltation. *Beyond* these categories, however, Jennings also identifies forms of religious language which are 'Explicative' and 'Meta-explicative'.

In the specific terms of Jennings' argument, Explicative discourse relates to the 'analogical' and 'apologetic' language of natural, political and parabolic theology and Meta-explicative discourse to root metaphysical concepts in the philosophy of religion. More generally, however, Jennings allows (1985: 155) that Explicative religious language 'uses God-talk to "explain" an event in terms of a structure or to "explain" a structure'. This often means casting apparently profane phenomena in a

sacred light, but it can also reciprocally mean interpreting noumenal concepts in quotidian language. In tending so diligently to 'explain' itself, Reformed worship gives the impression that the doxological and kerygmatic elements of liturgy either cannot or should not stand alone - that they cannot be left to yield up their *own* 'explanation'.

The corollary of this is a presumption, yet again, that *lex credendi* must precede and regulate *lex orandi* - that the experienced speech-activity of worship is subject to the prior 'rules' of Biblical and doctrinal 'thought' as defined in propositionalistic terms. As a result, contextualisation can 'hold up' the enactment of worship even while *signalling* that enactment: it is almost as if the 'route' through Reformed liturgy is *interrupted* by a plethora of metadiscoursal 'signposts' - signposts which have been placed in the middle of the road rather than at its side. The privileging of orality by the Puritans has, it seems, bequeathed a legacy of explicative language which extends not only to theological commentary, but also to more mundane 'stage directions'. Without a written rubric for reference, such directions are typically devolved to Ministerial utterance, and thereby acquire a prominence which they rarely merit. Rather than keeping the congregation's attention on God, the Minister has frequently to discuss the mechanical progression of the rite itself: structural metadiscourse thus punctuates the δόξα and κήρυγμα of worship:

(23) MINISTER: OK,
 right
 we will,

move on in our service a little bit then,
and hear
our first reading
reading from the gospel,
from Matthew chapter..twenty five

(AS 8.214-22)

- (24) MINISTER: In a moment we will sing our closing hymn,
and then share in the grace together

(AS 7.682-3)

- (25) MINISTER: I wonder if you'd just turn for a moment to Songs and Hymns,
and number one hundred and forty seven,
and what I'm going to ask is that we should er..just be silent,
for a m- a moment or two,
and to ask God,
by his scriptures,
to help us to- to grow
and to dwell in him.
And then we're going to sing
(stay in your seats please do but we'll..we'll sing through very gently and
perhaps just once..if we may.)

(AS 10.380-9)

Although both textlinguists and pragmaticians now tend to define the kinds of metadiscoursal or 'textual' contextualisations' we have been describing under the heading '*co-text*', and distinguish them as such from the clearly *extralinguistic* components of *context* (Lyons 1977: 634; Mey 1993: 181-91), there can be little doubt that each interacts vitally with the other. Most especially within conventional speech events, it is apparent that while the 'context' may typically comprise certain set features of place, time and participant rôles, it can also be clearly established by the very form and content of the discourse *per se* (van Dijk 1977: 241). The point being made here is basically an extension of what we said about the 'Locutionary Act Conditions' of *single* liturgical speech acts at 5.4.1. So, too, in clear parallel to

the various 'Reception', 'Confirmation' and 'Induction' rites which characterise church ceremony, Fotion notes that the ritual process of 'swearing in', as contrasted with the unitary speech act of 'swearing', means assenting to 'many things', in such a way that ritual text and ritual context become inextricably packaged together in precisely the sort of 'reflexive' manner described by Auer: 'When Smith is being sworn *in*, he is sworn in only after he has sworn to all the things contained in the swearing portion of the inauguration ceremony' (1981: 218-9).

Perhaps even more problematically, Fotion picks up on Hancher's passing speculations about 'gross' discoursal activities like electing someone to office or 'taking a vote'. Here, 'literally millions' of individual speech acts (votes) are performed by different people, and yet the linguistic unit in question, though complex, is still clearly 'organized' and leads 'to one common goal' (1981: 219). The parallels with 'unison' liturgical speech are obvious here - even down to the point that the same basic 'vote' or 'response' may be rendered with different *degrees* of personal commitment by different participants. In the infant blessing at High Heaton, though far from 'millions' in number, the whole congregation are asked to register their assent to the act being performed, and their affirmations combine to pronounce a mass response which is affectively commitmental even while being institutionally formulaic:

- (26) MINISTER: Do you as the congregation of God's people,
 and on behalf of the whole church of Jesus Christ,
 promise to undertake to provide,
 for the instruction of this child,
 in the gospel of God's love,
 the example of Christian faith and character,

and the strong support of the family of God,
in prayer,
in friendship,
and in service?

CONG: We do.

(AS 10.165-75)

It is not clear whether the 'voting' examples of Fotion and Hancher have in mind votes cast *vocally* (as in parliamentary 'Ayes' v. 'Noes'), or through *written* papers. It is, perhaps, a moot point whether a cross on a ballot slip constitutes a 'speech act', even though the general insight about 'mass' or 'unison' linguistic action is clearly apposite, as is its basic parallel to ecclesial affirmation. Of course, votes can also be conducted by purely kinesic means such as raising hands or passing through a lobby - a consideration which once again raises the spectre of ambiguity in the locutionary-illocutionary-perlocutionary scheme, and of the interrelation between ritualized *language* and ritualized *action* (cf. Austin 1962: 119; Wainwright 1980: 20). Indeed, it is significant in this regard that the High Heaton congregation are earlier directed to *stand* to pronounce their corporate Commisive (AS 10.164). At the very least, this comparison appears to support our by now oft-stated contention that much ritual discourse will brook no rigid 'reduction down' to separate 'linguistic' and 'psycho-physical' components, but can only meaningfully be understood when viewed as a complex integration of the two. Indeed, it is clear that liturgy quite simply defies such a reduction.

Fotion's next example of complex speech action begs even more marked

comparison with the church service. Legal trials, he argues (1981: 219), differ from elections insofar as they comprise not numerous instances of the *same* speech act but, rather, 'variously *connected* speech acts as well as *other acts of a physical-linguistic nature*' (my emphasis). Here indeed, it is significant not just that such acts are coherently sequenced on a 'macro' scale, but also that these sequences establish their identity in close relation to contexts which, far from being either simply discursal or even just 'conventional', are more fully *institutional*. Now we shall deal with the actual effects of 'institutionalisation' more specifically in Chapter 8, but it is worth stressing here that in many cases, such institutionalisation dovetails flush with the issue of macro speech activity. Indeed, if we are to maintain our attachment to Sperber & Wilson's 'cline' of conventionality while yet upholding our anti-Blakemorian conviction that pragmatics cannot finally exempt itself from 'theories of social institutions', then we can well see from both legal and liturgical language how the extension, amalgamation and structured interchange of speech acts might mark an important stage in the *development* of fully institutionalised discourses. Fotion, at least, hints at this connection, and at a corresponding link between classical, extensional and socio-ethnographic pragmatics, when he says of the trial:

...this activity is so complex...it is rarely thought of in connection with talk about illocutionary forces. It is assumed that the only illocutionary forces which might be found in the process of trying someone are those associated with asking questions, making statements and the like. And yet when someone has been tried...we can say, much as we do when someone has been married, elected etc., that something has been done in the process of using language and, in this sense, that an illocutionary

effect more than that found in individual speech acts has been brought about (1981: 220).

In addition to its characteristic array of sacred 'contractings' (marriage), 'swearings in' (confirmation, ordination,) and unison discourses (litanies, creeds, Amens etc.), corporate Christian worship presents a network of illocutionary forces at least comparable in density to that displayed in a trial. The importance of kinesic formulation, the adherence to tradition, the reliance on standard 'texts' and procedures all mean that in linguistic-pragmatic terms, court procedure is one of the closest of all secular parallels to a church service. This parallel is explored in depth by Fenn in his illuminating and original study on the secularization of religious language (1982). Fenn's main aim is in fact to examine the *differences* between liturgical and forensic discourse, his core proposals being that 'the trial and the liturgy are the poles of sacred and secular authority' and that 'the polarity between the liturgy and the trial creates the dynamic tension between sacred and secular authority in modern societies' (1982: 6). Nevertheless, he is convinced that this proposal is made all the more piquant by the fact that the *similarities* between the liturgy and the trial are 'more than superficial':

Of course, in both ceremonial contexts individuals testify, perhaps even confess, and find their relative guilt or innocence proclaimed by the prevailing authority. In both contexts, authoritative or expert testimony is given by eye-witnesses, whether eye-witnesses of the acts of God or of man. In both contexts those in attendance are reminded of the letter of the law and called upon to give it an exact or spiritual interpretation, as the case may warrant. Both secular trials and liturgies rely on authoritative interpreters of testimony and of the law. (1982: 6).

Here again, the analyst's focus is drawn to much more than individual or 'classical' speech acts. S/he must recognise that speech acts often display a multiplicity of force or a multilateralism of performance; that they are frequently 'paired' or 'interchanged' as dialogue, and that they are characteristically 'chained together' within both 'macro' units of discourse and whole, socially-situated speech events. What is more, as Fotion proceeds perceptively to observe, even the same basic *type* of speech activity may be realised in *any* or *all* of these different ways. Appropriately enough from our point of view, he illustrates this with reference to the phenomenon of prayer:

Praying is both an act and an activity concept. Single lines such as "God help me", "Where are You now that I need You" and "I pray You will help me" are examples of the act form, although I personally have a sense of reluctance in actually calling these speech acts prayers or praying. Certainly, if someone said, somewhat anachronistically, to a superior "I pray you will help me", calling that speech act prayer or praying would seem odd. But whatever one calls these speech acts, they hardly exhaust the use of 'pray' and its cognates. It hardly also exhausts the uses of 'pray' in the speech act sense to say, as Searle (1975b: 356 [= 1979a: 14]) does, that 'pray' is directive. It is a directive in the classic first person speech act form as when someone says "I pray you will make it rain again". But certainly, although "Let us pray" is a directive, the praying which follows it is not limited to this directive function. Prayer in the activity form can include speech acts which are representatives (in relating, for example, God's deeds), commissives (in promising God that we will do better tomorrow), expressives (in thanking God for what He has already done) and even declaratives (in declaring ourselves to be on His side). On those occasions, at least, when the tradition dictates that the various kinds of speech acts are to be issued in a certain order or sequence, praying seems to be an example of getting something done in using language which transcends the speech act level (1981: 220).

It seems plain, then, that we can infer from the work of 'macro' speech act theorists like van Dijk, Hancher, Holdcroft and Fotion that liturgical pragmatics must deal seriously with the many complications which arise once it is accepted

that in real worship, illocutionary force does indeed extend beyond those isolated unitary 'performatives', uttered by individual speakers, which have hitherto been the main focus of study in this field.

As we attempt to deal further with such complications, we shall be helped by adopting Holdcroft and van Dijk's basic distinction between speech act sequences performed by a single person and those associated with a group acting corporately. More specifically, we shall relate Holdcroft's first category to 'monological speech act sequencing' or 'monologic discourse', and his second to 'dialogical speech act sequencing', 'dialogic discourse' or more simply, 'dialogue'. These distinctions are significant because as we proceed, we shall argue further that for all its theoretical commitment to 'liturgy as dialogue', the Reformed tradition has in fact remained detrimentally wedded to the monological paradigm, and that it is this which primarily accounts for its worship being excessively didactic, 'explanatory' and clergy-centred while remaining insufficiently communal, 'doxological' and interactive. What is more, as these contrasts are defined more clearly, we shall show that they underscore a root contention that Reformed liturgical practice betrays a *de facto* notion of linguistic meaning which is too narrowly propositionalistic, and thus insufficiently performative.

7.4 Monological v dialogical paradigms in Reformed worship: the diachronic perspective

So far, the evidence of our field corpus has suggested that despite a background of dialogic *doxology*, and despite an occasional use of linguistic exchanges, it is the monological pattern which dominates. In order to test and account for this more thoroughly, we shall benefit from reviewing the history of Reformed worship from the extensional pragmatic viewpoints we have been assessing.

As Wolterstorff observes (1992: 278-9), the earliest complete rites of Christian history, as recorded by Justin Martyr and Hippolytus, made 'no significant divide between clergy and people': congregational participation was high, individual worshippers regularly voiced intercessions, and unison responses were commonplace. By contrast, the Reformed church - and most particularly the Reformed church in England - has been characteristically sceptical of 'responsorial' worship, and has often channelled the spoken parts of its services almost completely through the voice of the Minister. For example, Martin Bucer's *Psalter Mit Aller Kirchenußing* of 1539, on which Calvin's 1540 Strasbourg Rite *La Manière de Faire Prières* drew heavily, went further than Luther's liturgical revisions in its near-total replacement of 'dialogic' sections with monolithic prose blocks to be delivered by the presiding clergyman alone. Thus whereas the Opening Sentences, Confiteor, Absolution, Versicles and Responses, *Gloria*, Salutations, Gradual, pre-gospel prayer, *Orate, fratres*, *Sursum corda*, *Nobis*

quoque, *Agnus Dei* and post-communion prayer had all developed during the Medieval period as dialogic forms in the Roman Mass, they were either abolished or changed to monologues by Bucer and Calvin. Likewise, previously 'unison' versions of the *Sanctus* and *Benedictus* were omitted, their place being taken (in Calvin's early rites) by a lengthy Ministerial Exhortation (Bard Thompson [1961] 1980: 185 ff.; Spinks 1984a: 53ff.)

Now at first sight, this early Reformed shift from dialogue to monologue might seem to render J.M.Barkley's comment that its proponents 'sought to make worship CORPORATE and ACTIVE' (1966: 13) very ironic. It is a shift which should, however, be put in its proper context. Although many of the 'responsive' elements within the Mass had roots in Patristic liturgies which aimed genuinely to engage the whole congregation (Old 1975: 219ff.), by the mid-Sixteenth century most of those which remained had in fact become inaccessible to 'the people'. This was partly due to Rome's universal imposition of the Latin language over against the vernacular (a policy swiftly reversed by the Reformers), but more specifically because the standard parish rite, or 'Low Mass', had ceded virtually all the 'people's parts' to a single 'Server', who conversed with the priest at or near the altar in an often inaudible fashion, on the assumption that 'the people would be on their knees throughout, occupied with their own devotions' (Crichton 1986: 365). Hence although the sequencing of liturgical speech acts was *formally* dialogical, from a *socio-pragmatic* point of view this was largely insignificant. Indeed, of those bilateral elements already mentioned, only the *Orate, fratres*, *Sanctus*, *Benedictus*,

Lord's prayer and certain Amens were consistently 'corporate' (Bard Thompson [1961] 1980: 55-91). Against this background, the monological revisions of the first Calvinists can be seen more favourably - as a means to 'demystifying' something long lost to the understanding of ordinary folk. From this perspective, W.D. Maxwell's comments are salutary: '...in actual fact, when the Reformers omitted the responses , etc., from their services, they were only omitting what in practice had long been in disuse, and they were not the iconoclasts they are sometimes described to have been'. ([1931] 1965: 62).

Reformed monologism was also offset to some extent by Calvin's introduction of versified, or *metrical psalms* to his churches. Pioneered by the French courtier Clément Marot in the 1530's, these were sung in unison and contrasted sharply with the responsive psalmody prescribed for a High Mass which was in any case rarely celebrated 'on the ground', and which 'had become so elaborated that for all its beauty and charm it was beyond the compass of the people and could only be rendered by highly trained choirs' ([1931] 1965: 61). Indeed, on these bases we should take seriously Maxwell's claim that 'the Reformers did not destroy but they restored the people's part in worship' ([1931] 1965: 61)⁴. Be this as it may, the fact

4. As early as 1525, Martin Bucer had encouraged the use of Precentors to lead 'responsorial' psalm-singing, and his Strasbourg Liturgy of 1539 clearly assumes them (Bard Thompson 1961: 170; 180 n8). With hindsight, this can be seen as an important stage in the development of Reformed psalmody, its 'verse-refrain' format being more accessible to the congregation than the formulaic two-part choral antiphons of the High Mass, and yet still retaining an overtly *dialogical* framework. W.D. Maxwell comments (1986b: 464) that this form of psalmody differed 'from antiphonal psalmody of a later date and was adapted from the Jewish liturgy'.

that Rome might once have seriously marginalised *spoken* dialogues to the point where it proved unhelpful to retain them, does not in itself justify their *dogmatic* exclusion from Christian worship by every generation of Reformed churches thereafter. This, however, is precisely the attitude which became increasingly dominant as Calvinism spread to England from the Continent, and thanks largely to its Puritan and Independent development, remains very clearly apparent in our own contemporary field data. We have already suggested the negative aspects of this legacy as being an excess of contextualising metadiscourse and explicative pedagogy at the expense of more 'eventful' kerygmatic and doxological speech-action. In order to establish this case further, however, it will be helpful to look back more closely at just *how* Reformed liturgy transferred to England from Switzerland, France and Germany. This diachronic survey will itself set our inductive synchronic critique in its proper 'context'.

7.4.1. The reinforcement of Calvinistic monologism in English Puritan worship

As the city of Frankfurt became a haven for Marian exiles from England in 1554, the substantially Reformed but still moderately 'responsive' 1552 *Book of Common Prayer*, which they had taken with them, became subject to more direct and more rigorous Calvinistic influence. This in turn led to what Edward Arber (1908: xii) calls 'the very beginning of the rift between the English

Conformists and Nonconformists; or, to put it in other words, the Origin of English Puritanism'⁵. From *our* point of view, this rift was significantly focussed on the 'responses' issue. In the text entitled *A Brief Discourse of the Troubles Began in Frankfurt, AD 1554* ([1574] Arber (Ed.) 1908: 23), which is commonly attributed to Knox's colleague William Whittingham, we read of adaptations made according to an agreed principle 'that the answering aloud after the Minister should not be used,...for that, in those Reformed churches, would seem more than strange.'

Likewise, just as the Frankfurt exiles would subsequently appoint John Knox as their minister (Spinks 1984a: 71), so Knox himself would go on to contribute to liturgies, both there (the 1555 *Liturgy of Compromise* ⁶) and in Geneva (the 1556 *Genevan Service Book* (Ed. Maxwell [1931] 1965)), which stoutly upheld Calvin's eschewal of the Mass' dialogical forms (Spinks 1984a: 75ff.).

5. Michael Sansom (1984: 8-9) points out that the 1552 BCP was itself hardly replete with dialogic material: The responsive form of prayer goes some way towards allowing the congregation to join in briefly at Morning and Evening Prayer and the Litany, but the Communion service is something of a solo effort. Cranmer's concept of participation consisted largely of providing a service of simple structure in the language of the land. In addition, participation, for Cranmer, meant receiving the elements at communion." Sansom adds in a footnote (n.2) 'It is only in the 1662 Book that the rubric specifically directs that the congregation shall join in the Lord's Prayer whenever it is used in the Divine service.' No doubt, this shift away from responsorial forms, which becomes more extreme in various English versions of Calvin's own rites, was due in no small part to the influence on Cranmer at the time of figures like John Knox, John Hooper and John à Lasco, all of whom had spent time in Continental Reformed churches in the 1540's (Spinks 1984a: 42). No doubt, many regard the shadow of Calvin to have loomed large here (Brilloth 1930; Timms 1946-7); nevertheless, some (eg. Dix 1945; Richardson 1949) have argued that the conception of 1552 was in fact rather more Zwinglian than Calvinist (Hooper, at least, had lived in Zurich from 1547-9): certainly, it is noteworthy that Zwingli's omission of responses and unison parts had been less severe than Calvin's, retaining as he did corporate forms for the Introit, 'Glory be to God on high', post-communion psalm and Creed in his landmark 1525 Easter Eucharist (Bard Thompson 1961: 149-56; Nichols 1968: 74). For all this, however, it is also significant that by 1595 Zwingli's Zurich church had been instructed by the city magistrates to cede even these 'people's parts' to the clergy, thus surrendering to what Nichols (1968: 34) aptly dubs 'the general Reformed solution' to dialogic liturgy - ie. blanket exemption.

6. The date and origin of this liturgy have been disputed. For an alternative view of its provenance, see Leaver 1984.

As we have been suggesting, these early English-language Reformed rites were characteristically 'didactic' in their composition (cf Davies 1948: 119; Spinks 1984a: 82). They reached their climax in the reading and preaching of God's Word, and this was itself framed most often by a monological 'Collect for Illumination', and an Apostles' Creed recited by the Minister alone (Barkley 1966: 10ff). Being thus composed, they bore out Calvin's repeated emphasis on the teaching and learning of *Scripture* as a defining feature of true worship. It is salient to recall that for the French Reformer ([1559] 1960: IV.8,11; IV.2,4), church services were ordained by God so that 'doctrine' might be '*taught by the mouth of the priest*' (my emphasis). It is also worth pointing out that while Calvin may have viewed liturgy as 'communication', this was clearly unidirectional: from God, through a minister, to a 'hearing', rather than a 'replying' congregation ([1559] 1960: IV.1,5). For Calvin, limiting liturgical speech to the minister's voice represented a better insurance that the meaning of what was said would remain rooted in the 'Word of God' rather than being ambiguated or dissipated by what he saw as the more overt rituality of set dialogues. As if to bear this out, he devolved a degree of choice, and even extemporization, to the Minister at certain points in the service: the prayer for illumination of the Holy Spirit and the prayer after the sermon were left free in Calvin's rites - although he did suggest 'model texts' for use at these junctures (Calvin [1542/5] 1980: 198-9; Nichols 1968: 44). Apart from this, it is clear that his commitment to a *lectio continua*, and the original, expository preaching which went with it, also made for considerable variation from one service to the next (Old

1975: 200-2).

Although Calvin produced no explicit polemic against responses and dialogues *per se*, his frequent critiques of 'ritualism' and 'ceremonial', allied with his omission of them from his own orders, plainly suggests that he saw them as prone to abuse and so best avoided (McDonnell 1967: 127-39). A strong indication of his attitude on this matter comes at *Institutes* III.20,29. Here, although keen to follow Paul's advice that worship be conducted 'decently and in order' (1 Cor. 14:40), Calvin goes on to commend an adaptability and flexibility in corporate prayer, such that congregations might be repeatedly 'stirred up' and 'fired by a sharper zeal if...alerted by some major need'. Not only is it noticeable that 'the people' in this scenario are the implied *recipients* and the Minister the implied (human) *agent*, Calvin proceeds to insist that

...these matters have nothing to do with the vain repetition that Christ willed to be forbidden to us [Matt. 6:7]. For Christ does not forbid us to persist in prayers long, often, or with much feeling, but requires that we should not be confident in our ability to wrest something from God by beating upon his ears with a garrulous flow of talk, as if he could be persuaded as men are...Hence that vain repetition which...is in vogue today in the papacy. While some pass the time in saying over and over the same little prayers, others vaunt themselves before the crowd with a great mass of words...this talkativeness childishly mocks God.

Calvin's suspicion of 'garrulousness', 'persuasion' and 'talkativeness' in this passage would seem to bear out that rejection of 'dialogical' prayer structures which is so strictly apparent in his own liturgies. It is clear, too, that his scorn for 'the same little prayers' of the Mass included many such structures. What is more, even with

regard to God Himself, Calvin seems unhappy with prayers based on those *human* patterns of initiation-and-response which so often characterise the 'sequencing' of speech acts.

If early Continental Calvinism suspected responsive formats, this suspicion soon hardened into something approaching dogma among many English Calvinists. Indeed, Nichols concludes that after the restoration of Protestantism to England in 1558, 'the dialogue form as such survived only in the *Book of Common Prayer* among the services of the Reformed lineage'. Brian Spinks' magisterial study of English Puritan liturgy (1984a: 85ff.) traces this widespread revolt against 'all salutations and responses' in detail, but the following invective by Thomas Cartwright (1535-1603) is typical:

Again, where learned they to multiply up many prayers of one effect, so many times Glory be to the Father, so many times the Lord be with you, so many times Let us pray. Whence learned they all those needless repetitions?...Lord have mercy upon us, is it not Kyrie eleeson, Christe eleeson... (Frere & Douglas (eds.) 1907: 114),

As Davies confirms (1948: 68), Christ's repudiation of 'vain repetitions' was related even more rigorously to this issue by Calvin's English Puritan followers than by Calvin himself. In addition to Matthew 6: 7, many also cited 1 Corinthians 14: 16 as a proof that only one person should speak at once, and took this as vetoing congregational responses. Certainly, by the mid-Seventeenth Century, the Dissenters at the Westminster Assembly (1643-9) and the Puritans at the Savoy Conference (1661) had formulated a thoroughgoing defence of this position and

were adamant that any 'alternation' between Minister and congregation was quite contrary to Scripture. On this basis, the Westminster liturgists rejected the BCP and produced instead a *Directory for The Public Worship of God* (1644) which consciously replaced 'set forms' with general instructions to Ministers about conduct of services. In fact, the *Westminster Directory* not only crystallised the English Reformed movement from dialogic to monologic discourse: it reflected a general tendency towards longer, more compendious free prayer - prayer of which 'each variant' became both 'more verbose and didactic' (Maxwell 1986a: 458) and 'unbearably long' (Old 1984: 101). As Old has observed, whereas Calvin's Genevan *Forme des Prières* upheld a certain 'symmetry' and 'balance' between different types of prayer by distributing them strategically throughout his services, the Westminster Directory merged nearly all of them into a dense 'chunk' of monovocal speech:

[The *Directory*] provided for a short Invocation at the beginning of the service and a short prayer after the sermon. The main prayer of the ordinary Sunday service however was to be a full, comprehensive prayer including the elements of praise, confession, petition, intercession, and thanksgiving. The desire of the Puritans for this kind of prayer arose from the Congregational wing of the Puritan movement rather than the Presbyterian wing. In fact the position found in the *Westminster Directory* represents a compromise made by the Congregationalists with the compensating concession to the Presbyterians that there might be an Invocation at the beginning of the service and a prayer after the sermon. The Congregationalists would have been happy to have had quite simply one long comprehensive prayer. Nevertheless, the full, comprehensive prayer became the regular prayer of churches which followed the *Westminster Directory* from that point on. Even in Presbyterian Scotland the new arrangement of prayers supplanted the old German arrangement (Old 1984: 101).

The prayer in question, which was dubbed the 'Pastoral Prayer', was to be said between the scripture reading and the sermon, and we get a good impression of how unwieldy it must have been in practice from the framework suggested by the *Directory* itself, whose 3-page prose text urges, among numerous other things, that the Minister should 'acknowledge our great sinfulness', 'bewail our blindness of mind' and 'draw near to the throne of Grace'; that he should pray for 'sanctification by [God's] Spirit', 'propagation of the Gospel', 'all in authority', and 'fellowship with God', as well as for his own 'wisdom, fidelity, zeal and utterance'. As Old confirms, 'only the most mature Christians' could follow this packed agenda with profit, and the end result was nothing short of a 'tedious' violation of the Maxim of Quantity (1984: 102).

Despite these emerging flaws in liturgical monologism, representatives at the Savoy Conference over a decade later were, if anything, even firmer in their belief that the Bible '[intimated] the people's part in public prayer to be only silence and reverence to attend thereunto, and to declare their consent in the close by saying 'Amen" (Cardwell 1841: 305). It was William Fulke (1589: 297) who had pointed out that Christ himself never prays responsively in the gospels, and who had especially cited the long monological discourse of John 17 as a model for worship; but like Calvin and so many afterwards, he seems to have overlooked that as a Jew, Christ would have participated in many spoken responses at the Temple and Synagogue. Certainly, Richard Baxter's influential *Savoy Liturgy* ([1661] 1980: 375-405) virtually excludes congregational participation altogether: the creed is

recited by the Minister only; there are no responses during the Decalogue, and corporate 'Amens' are the only significant 'replies' in evidence. Indeed, the daunting length of monological prayers in this and other Reformed services ensured that even such responsive Amens were reduced: the *Westminster Directory* had, in fact, never once specified their use in worship, while the few 'Amens' and 'Sobeits' of Knox's *Forme* ([1556] 1965: 86ff.) had been presented as straight continuations of Ministerial speech. In fact by the mid-Seventeenth century, even this responsive opportunity seems to have fallen widely out of favour.

By this point, as Stephen Mayor has noted in unconscious but direct relation to our concerns, the 'non-BCP' majority among English Calvinists had sanctioned 'a *total subordination of act to word* - not only, as [they] intended, to the Word of God, but to human words, in growing quantity' (1972: 27, my emphasis). Mayor adds, with particular regard to Holy Communion, that 'the protest against a degree of ceremonial which concealed rather than revealed the nature of the rite was no doubt justified, but in the Puritan versions the acts which are an essential part of it disappear equally effectively behind a barrage of preaching and verbose praying' (1972: 27-8). Dix's point (1945: 12-13) about 'saying' worship rather than 'doing' worship seems at this point to have reached its extreme form. Indeed, Mayor concludes - with heavy irony in view of Calvinist rhetoric against the Mass - that 'it is difficult not to feel that there was here a *superstition of the voice*' (1972: 28, my emphasis).

Now these historic shifts towards what we shall call '*didactic monologism*' certainly bespoke a genuine attempt to re-establish the centrality of 'the Word' in worship. As we have said before, the Reformers believed that the Mass had betrayed its 'congregational' roots through excessive dependence on a eucharistic ritual whose meanings had become increasingly arcane and detached from the laity. Rather than restoring the ancient Patristic balance of Word and Sacrament, however, it seems that many Reformed liturgies in fact went to the opposite extreme: hence, while 'the people' might have *understood* more, their *active participation* was not markedly improved. As Wolterstorff puts it, whereas the seminal ancient rites of Justin (c.155 AD) and Hippolytus (c. 200) had been 'bi-focal' and interactive, later Roman and Reformed liturgies fixed their sights so much on one element or the other that the laity were left relatively passive in *either* case:

...the [balance of] the liturgy was tilted, so that already in the early Middle Ages the first half [the service of the Word, consisting of the reading of scripture and a sermon, plus participative prayers and the Peace] had lost its independent significance and was understood merely as preparation for the eucharist. Aquinas says, for example, that "the celebration of this mystery" of the eucharist is preceded by a certain preparation "in order that we may perform worthily that which follows after" (*Summa Theologica* III, Q. 83, art. 4. resp.). And then, under the heading of *preparation*, he discusses everything that precedes "the celebration of the mystery". Reformed and Presbyterian liturgists regularly joke about their clerical colleagues who speak of what precedes the sermon as "preliminaries". In a wholly similar manner, many Catholic writers to this day speak of what precedes the eucharist in the liturgy as the *fore-mass*.

If this comparison is ironic, Wolterstorff goes on to expose a key paradox at the heart of Reformed worship - one which bears crucially on the 'pragmatics' of its discourse, and which we therefore quote at length:

...the genius of the Reformed understanding of the liturgy is that in the liturgy God acts in love toward us and by the actions of the Spirit we receive God's actions in faith and gratitude. Yet from its very beginnings the Reformed liturgy exhibited the curious feature that whereas the people were exhorted to receive God's actions with praise and thanksgiving and adoration, they were given scant opportunity themselves to do so in the liturgy; there was more exhortation to thanksgiving than giving of thanks. This violates everything that the Reformers said about the liturgy. Yet clearly something in their mentality was here coming to expression. In the liturgical documents and theology of the Reformed churches there is a passionate concern that we not allow our recital of God's actions to remain "out there somewhere" but that we appropriate them in our faith and gratitude. Surely *expressions* of praise and gratitude are the appropriate implementation of this vision. Yet the hortatory tone overwhelmed the worshipful...[For example,] the Reformers [swept] away...all those ancient signs of devotion that surrounded the reading of scripture. Gone are the Alleluia's, gone the "Thanks be to God", gone the "Glory to you, O Lord", gone the "Praise to you, O Christ", gone the "gradual" psalm of response - and of course, gone any such action as kissing the book. But is it not strange that we should pray God for right hearing of the Word while suppressing expression of praise and gratitude *for that Word?* (1992: 295-6).

Clearly, Wolterstorff's question bears vital relation to the essential 'shape' of Reformed liturgical discourse - and specifically, whether its traditional structure should give way to a more 'catholic', dialogical composition. From our point of view, response to this key question can be significantly informed by linguistic-pragmatic analysis of the similarities and differences which *actually exist* between monological and dialogical language-use, and by an application of this analysis to the modern practice of English Reformed worship. To accomplish this task, though, we need first to review the development of the monologic/dialogic relationship in this country's Reformed services *since* the Reformation. Only having done this will

we then be sufficiently placed to present a meaningful *linguistic* assessment of this relationship, and from that, to draw concrete conclusions about the respective status and function of monological and dialogical patterns in Reformed worship today.

7.4.2 Monologues v dialogues from 1662 to the present

Once some 2000 mainly Reformed Dissenters had been ejected from the Church of England in 1662 for refusing to conform to the *Book of Common Prayer*, 'superstition of the voice' can be seen to have grown in virtually all 'non-established' or 'Free Church' modes of English Calvinistic liturgy. For one thing, the 'monological orthodoxy' which it spawned matched a commitment to *extemporization* so rigorous that even Spinks (1984b: 71b) can trace only a handful of written sources for the ensuing Eighteenth Century period - and these are in the nature of short summaries and descriptions of worship rather than full liturgical texts. In any case, such sources merely confirm the preceding trend towards a didactic, Minister-centred discourse set firmly against congregational 'dialogues'. Thus, the Scottish divine Robert Kirk records morning services led by the Independent 'Mr. Cockain', and by the Presbyterians William Bates and Richard Baxter, in which the 'subordination of act to word' is extreme: visiting London in 1689/90, Kirk notes that Cockain and Bates propose orders consisting simply of 'prayer-sermon-prayer', while Baxter, though maintaining separate Psalm reading,

lections and Lord's Prayer, is nonetheless staunchly monologic (McLean 1928). Similarly, late Seventeenth Century accounts of morning worship at Angel St., Worcester and Rothwell Independent Meeting, Northampton, along with a summary of the morning service and eucharist in Isaac Watts' Bury St. church from c.1723, all present a 'liturgy' centred around, and dominated by, the exposition and proclamation of the Word in preaching (Spinks 1984b: 72-6). What is more, even at the eucharist, it is the didactic voice which resounds most clearly: the description of Bury St.'s communion service, for example, notes that the Minister's consecration prayer was 'short', but then goes on to specify its length at 'eight or ten minutes'. Both here and in the useful notes of Philip Dodderidge on communion (Humphreys 1831: V. Lect XX), the Lord's Supper begins with a no doubt lengthy Ministerial prayer, described in the former case as Exhortation, and in the latter as 'Extempore Meditation' (Spinks 1984b: 79). Furthermore, even the distribution of bread is reported as having been punctuated by the recitation of Scripture sentences. Indeed, as Spinks suggests (1984b: 83), these and other Eighteenth Century accounts of Reformed worship show that the exegetical-monological spirit of the *Westminster Directory* was not only upheld, but actually intensified, in English Independent and Presbyterian worship up to 1800.

With the onset on the Nineteenth Century, many Dissenting congregations continued to organise worship along the lines we have been describing (Spinks 1984b: 87). Nevertheless, there did emerge in certain quarters a Reformed 'Liturgical Movement' - one of whose concerns was to recover those many quite

reputable and scriptural elements of Patristic worship which had suffered in the Reformation from 'guilt by association' with a corrupted Mass. Not least, this movement revived the use of written orders, the most significant of which were *A New Directory* (1812), *The Congregational Service Book* (1847), and successive versions of John Hunter's *Devotional Services for Public Worship* (1886-1901). In addition, there was a limited return among certain Independent churches to the BCP - though usually in adapted form (Spinks 1984b: 91ff.).

Although the shift away from didactic monologism was fairly modest in the *New Directory*, extending only to a shortening and multiplying of prayers in its morning worship, the *Congregational Service Book* went a stage further by introducing optional unison versions of the *Venite*, *Te Deum*, *Benedictus*, *Magnificat* and *Nunc Dimittis*. Furthermore, C.S. Horne & T.H. Darlow's BCP-style *Let Us Pray* (1897) suggested 'A Short Litany' before the second lesson in its general rite and the 'Commandments of Christ with Responses' in its Morning Service order. More dramatically still, a local *Biblical Liturgy* produced by the Stockwell Congregationalist David Thomas in 1855 comprised verses of Scripture recited alternately between the Minister and the congregation, plus Psalms and the Lord's Prayer. It is probably a sign of the growing acceptability of 'responsorial' structures at the time that this book went through several editions (Spinks 1984b: 91).

Of all these reappropriations of more classically dialogic worship, however, it was Hunter's *Devotional Services* which had the greatest impact, undergoing no

fewer than seven reprints and enjoying wide and continued use among Congregationalists well into the 20th century (Spinks 1984b: 109-20). Corporate responses featured among many of the 'loose' prayers of the earliest edition in 1880, but became fixed after the lection in a set 'Order for Morning Worship' by the fourth edition of 1890. A specific eucharistic rite appeared for the first time in the third edition of 1886, and here Hunter prescribed ritual responses to 'the two great commandments' of Christ. By the sixth edition of 1895, a unison doxology was added to one of the post-communion prayers, the response 'Glory be to Thee, O Lord' appeared after the Gospel, and a collective Absolution followed the prayer of confession. At this point, Hunter also added the *Sursum corda* and *Sanctus* in dialogic-unison versions. According to the great Congregationalist theologian P.T. Forsyth, these bold moves were important elements in Hunter's helping 'to wear down the Nonconformist tradition against liturgical forms and even where he did not wholly succeed in that crusade he certainly promoted a higher standard of worshipfulness in public services' (Forsyth 1917, cit. Spinks 1984b: 120).

Forsyth's association of 'one-many dialogue' with a 'higher standard of worshipfulness' seems to have been taken up by many English Reformed liturgists during our own century, and Hunter's more dialogical conceptions can be detected in most of the 'landmark' worship texts from this tradition which have appeared during the past 100 years or so. W.E. Orchard's *Divine Services* of 1919 and 1926; the Congregational Union Books of 1920 and 1936; Huxtable *et al's* *Book of Public Worship* [1948] 1953; The Presbyterian Churches of England and Wales' *Service*

Book (1948); J.M. Todd's *Prayers and Services for Christian Festivals* [1951] 1959; the Congregational Union's *Book of Services and Prayers* (1959; 1969); Caryl Micklem *et al's* *Contemporary Prayers for Public Worship* (1967); the Congregational Church in England and Wales' *Order of Public Worship* (1970), and the *Book of Services* (1980) and *Service Book* (1989) of the United Reformed Church - all to different extents mark an important return to responsorial discourse-structures.

While Orchard was happy to use Hunter's services for Morning and Evening Worship, he regarded his eucharist as insufficiently rooted in the ancient 'participative' orders of Justin, Hippolytus and the Roman Sacramentaries (cf. Wolterstorff 1992: 278-9). Claiming to have taken advantage of these orders, and to have considered 'recent research and discussion' on the origins of liturgy (1933: 134-5), Orchard thus enhanced dialogical content by including the *Introibo ad altare*, *Adjutorium nostrum*, *Kyrie eleison*, *Gloria*, Versicles and Responses and *Agnus Dei* - all from the Mass. Where the response parts here were each to be in unison, so corporate delivery was also enjoined for the BCP-derived forms of the *Sursum corda*, *Sanctus* and *Nunc dimittis* (Spinks 1984b: 127-9).

If Orchard himself was a particularly extreme 'High Church' Congregationalist, his national church union nevertheless gave significant endorsement to a more dialogical liturgy with its 1920 *Book of Congregational Worship*. Although the various 'liturgies of the Word' which appear here are still heavily 'ministerial' and 'didactic', its Communion Order includes a responsive

Sursum corda, *Sanctus* and *Gloria*. Perhaps as a reaction to such 'Catholic' trends, these elements were removed in the subsequent *Manual for Ministers* (1936), but were restored to certain rites in the Congregational Union's later *Book of Services and Prayers* (1959). Similarly, Huxtable, Marsh, Micklem & Todd's *Book of Public Worship* [1948] 1953, while eschewing responses in its standard Orders of service, incorporates a participative *Sursum corda* and *Sanctus* in the first two of its four communion rites. Certain 'additional material', including the 10th Prayer of Thanksgiving and the Ninth, 10th and 12th General Intercessions, also contains congregational replies.

Published in 1967, Caryl Micklem's collection of *Contemporary Prayers for Public Worship* has a Sixth Opening Prayer with the people's refrain 'Give to the Lord the glory of his name', a Seventh and Eighth Thanksgiving with corporate responses, a Sixth Confession with unison 'Father, forgive us and help us', and a comparably dialogic Fourth Intercession and 11th Offertory Prayer. Meanwhile, its 'Orders for the Lord's Supper' include a congregational *Sursum corda* and *Sanctus*.

With the avowedly ecumenical formation of the United Reformed Church in October 1972 there came an even greater willingness to borrow from non-Calvinistic sources in the compilation of service orders. Hence both the 1980 and (more especially) the 1989 URC service books acknowledge considerable debts to more stereotypically 'liturgical' traditions (1980: 188-9; 1989: 131-3). Not only does each text take the decidedly 'un-Reformed' step of integrating the communion closely with the liturgy of the Word: both alike propose dialogic opening Scripture

sentences and Assurances of Pardon, corporately spoken Confessions, *Kyries* and *Glorias*, responsive *Sursum corda*, *Sanctus*, *Benedictus* and unison Acclamations. (For a comparison of the orders in which these occur in the two texts see Kennedy & Tovey 1992: 22). In addition, the more eclectic 1989 volume hands over two Prayers of Approach to the whole assembly, and suggests three Confessions, one of which is cast as a unison block and two of which are structured as one-many dialogues. Further still, it includes four types of *Agnus Dei*, each of which is either unison or responsive. A corporately-recited *Nunc dimittis* is also an innovation, as is a dialogic *Concluding Praise* based on Psalm 136.

From these more recent examples, it would appear that English Reformed liturgists have taken sometimes considerable steps to right the monological imbalance of the Sixteenth, Seventeenth and Eighteenth Centuries. As a result, it might also seem that the 'subordination of act to Word' and 'superstition of the voice' which Mayor saw as typifying this earlier period, has now been largely overcome. This conclusion, however, is starkly offset by the evidence of our own sacral performance data and falls prey to the assumption - particularly misguided in regard to English Reformed worship - that the published work of such liturgists has enjoyed rather wider use in *local fellowships* than has actually been the case. All the time in this study, we must remember that the very identity of Dissenting Reformed Christianity in England has been bound up with its rejection of 'imposed' or 'prescribed' prayer books. Thus, every text we have mentioned served, or serves, as no more than one option among several for individual church worship, and it

remains true even today that the normal Sunday service of many English Reformed churches relies on no written order at all. Indeed, it will be recalled that Roy Robinson found less than one in 10 standard URC's using full printed rites made available to every member of the congregation (1987: 17), and recorded only 26 out of 92 congregations using even skeletal 'service sheets' on a regular basis (1987: 17). Moreover, although 61% of churches in Robinson's survey indicated that *at one time or another* they made use of printed *prayers* 'for all the congregation to follow or say together', and though 66% of churches reported *some* use of said prayer *responses*, Robinson provides no statistics on how *much* or how *often* such corporate participation was allowed. Given the thrust of his whole report, it would appear that the answer is less rather than more. In our own Advent Sunday Survey, these trends are broadly confirmed. Excluding verbatim Scriptural portions like lections, Lord's Prayers, Aaronic Blessings, and Pauline graces, and omitting hymn texts, published material accounts for just 36 of all the 'discourse units' defined by our 10 informants on their service order questionnaires, as compared with the designation of 93 such units as 'Extemporary'. This is a ratio of 28% of 'fixed' liturgical speech to 72% 'free' prayers and orders - or roughly 5:2 in favour of extemporary portions (see Fig.1)

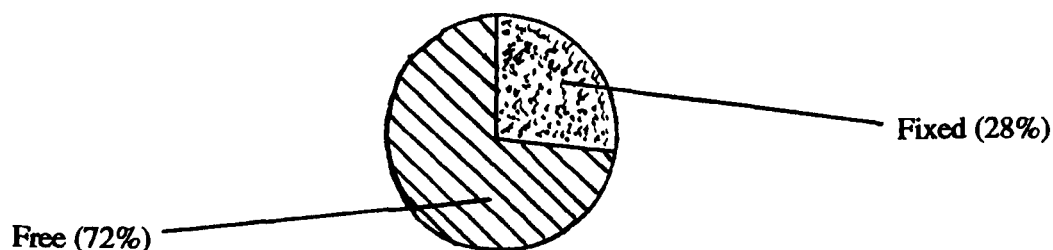


Fig.1 Overall proportions of fixed and extemporary discourse in Advent Sunday Survey

In addition to this, even when published sources *are* used, they are 'dipped into' rather than exhaustively deployed. Thus the URC *Service Book* provides discourse for the Breaking of Bread at West Wickham, but not for other sections of the communion. Similarly, it is cited as a source for the Ascription of Glory at Derriford, but the Great Thanksgiving there is extemporary. Meanwhile, its use at the Wheatley eucharist is similarly partial. As we have emphasised before, it is relied upon more completely for distinct rites of passage: its orders for the Induction of an Elder and for baptism are reproduced relatively intact at Thatcham and Blackford Bridge respectively, though at High Heaton the Minister claims to have based his Infant Blessing only 'loosely' on the *Service Book*'s script.

Further still, the URC *Service Book* is far from being the definitive written source of worship in the sample. As befits their membership of a non-conformist church, several congregations show discourse units being 'imported' from a variety of other sources. Most notably, Wheatley, Bulwell and Blackford Bridge all borrow Advent prayers from Neil Dixon's *Companion to the Lectionary* (1983), but besides this, the Herne Hill service draws on texts by Alan Gaunt, Emmanuel, West Wickham uses a prayer from the children's work magazine *Partners in Learning*, Thatcham quotes a confession from *Church Family Worship* (1992), Wheatley takes its Anaphora from *A Book of Experimental Liturgy*, Weoley Castle uses prayers from Christian Aid, and Blackford Bridge intercedes after the form of the *Methodist Service Book* (1975). The resulting picture is one of marked *intertextuality* (Lemke 1985: 275) in keeping with the English Reformed tradition

of 'freedom to choose' its own sacral expression.

Now obviously, the preponderance of extemporary discourse in our sample is the main indicator of its monological bias. 'Children's Address' and 'Advent candle' discourses typically feature 'extemporary dialogues' and the ejaculatory responses of worshippers at Warsash are clearly unscripted. Overwhelmingly, however, those portions labelled 'extemporary' are voiced by the Minister alone. Neither should we assume any strong correlation between the use of published material and the presence of unison or dialogic speech. In fact, it is only at West Wickham (AS 2.280 ff.) and Weoley Castle (7.47 ff.) that printed responses are actually made available for recitation by the congregation; otherwise, they are spoken 'by rote' (as in the brief Ascriptions at Derriford and Wheatley) or 'cued in' by the Minister's spoken rubric (eg. at AS 6.355 ff.; 7.350 ff.; 9.339 ff.) Mostly though, published texts are used monologically, and so in *vocal* terms elide quite smoothly with extemporary discourse. Indeed, Roy Robinson found that although 50% of URC churches based their communion to some extent on printed orders, a large number of churches placed such orders solely in the hands of the Minister (1987: 38).

What emerges from all this is that despite a gradual revival of more dialogical forms in the *printed* liturgies of English Reformed churches during the past 150 years or so, worship 'on the ground' still seems overwhelmingly governed by the monological discourse paradigm. In particular, the 'specialist' compilers of the 1989 URC *Service Book* show an attachment to voiced congregational participation which is far *in excess* of that displayed by ordinary local churches.

This 'gap' is potentially significant, and in seeking to explore it we need to attend more closely to any *linguistic pragmatic* distinctions which might pertain between monological and dialogical worship discourse as such. This will in turn enable us to deduce whether the perceived *doctrinal* connotations of each (the former 'Reformed' and 'Evangelical', the latter 'Catholic' and 'High Church') are based on purely historical coincidence, or whether the very structuring of liturgical discourse as either 'monologic' or 'dialogic' can *of itself* mediate particular theological and hermeneutical convictions - not least about the communication and reception of 'the Word of God'.

7.5 Similarities and differences in the pragmatic functions of monological and dialogical worship discourse

From what we have seen so far, it might appear that the *functional* differences between monological and dialogical discourse are, if anything, rather *less* significant in liturgy than in language modes which are not as typically conventionalized. Indeed, we have already suggested that the classical reduction of 'initiation' and 'response' to 'illocution' and 'perlocution' cannot be maintained when either or both the locutionary form and inferred perlocutionary intent of the initiation are fixed in advance. Rather, it has seemed generally more helpful to treat original utterance and subsequent reply alike as the 'chained' *illocutionary* components of much larger 'discourse units' or 'complex speech acts' - acts whose

perlocutionary effects are charted not so much on analogy with one-to-one conversation, as within the wider context of corporate ritual *activity*. From this perspective, it might be argued that liturgical pragmatics is more usefully paralleled with the 'macro' analysis of integrated *texts* than with the 'micro' study of particular conversational *interchanges* - not least since the 'turn-taking' system in operation is, to a greater or lesser extent, superordinately predetermined or 'brought along', rather than endogenously and cognitively 'processed', or 'brought about'. On this premiss, one might argue that liturgy bears more relation to an 'authored work' (albeit one produced by many 'hands'), than to an 'emergent' conversation following an unspecified thematic course. Certainly, if Sacks, Schegloff & Jefferson (1974) were right to identify the defining 'recurrent facts' of conversational behaviour as unpremeditated length, subject matter and turn-distribution, it would be difficult to cast liturgy in the same generic class.

If we pursue these distinctions further, the monological/dialogical divide becomes somewhat less *pragmatically* decisive than might at first be supposed, since the whole 'scripted' and conventionally coalesced nature of liturgical speech act sequences assumes far greater importance than the mere number of interlocutors who 'recite' them. Holdcroft, in fact, reckons the very recitedness of such sequences to be so distinctive as to supersede any standard dichotomy between monological and dialogical discourse functions (1979: 129)⁷.

7. What Holdcroft actually proposes is the extreme view that 'none of the utterances composing a recitation would seem to have a force; and a recitation as a whole has nothing analogous to either an illocutionary or a perlocutionary goal' (1979: 129). As should be clear by now, liturgical 'recitation' would at least claim to refute this - a claim which we shall explore more fully in 8.1 ff.

We shall expound the whole issue of liturgy as 'prepatterned speech' in the next Chapter, but the specific arguments we have been advancing with regard to worship *dialogue* suggest an immediate and substantive comparison with another typically 'stylised' mode of linguistic interaction - namely drama.

7.5.1 The analogy with drama

There can be little doubt that the following remarks on theatrical discourse, by the literary pragmatician Vimala Herman, could be applied just as readily to the discourse of liturgy:

...dramatic speech is not just 'tidied up' speech, as many have remarked. More importantly, it is 'overdetermined' (Dodd 1981) in many ways - informationally, aesthetically, expressively, affectively, rhetorically - given the audience presence, and the necessities of presentation and participation that this involves...Nor is it spontaneous speech we are dealing with...it is highly pre-planned speech...In addition, dramatic speech also exploits resources from the dramatic tradition itself, in which speech has not always been interactive, but *ritualized* (Herman 1991: 99, my emphasis).

It is surely no coincidence that the ritualization to which Herman refers has deep roots in the discourse of *religious* ceremonial. Paul Bayes (1986: 214-6) traces these roots back at least as far as the Cults of Dionysus in 5th century Greece and points out that Tertullian cast the Mass as a 'sacred drama'. He adds that by Medieval times the liturgy had become a 'seed bed' for drama - one from which the

great 'mystery plays' were allowed to flourish. Admittedly, the Reformation heralded a *division* of church and theatre which was confirmed by the Puritan condemnation of all theatre and the shutting of the theatres in 1642 (Bayes 1986: 215). No doubt, too, this went hand-in-hand with that rejection of *dialogical* forms from English Calvinist worship which we have been discussing. Further still, the development of drama as a discrete 'secular' activity has also meant that the 'existential induction' which Ladrière identifies (1973: 56-8) as so fundamental a purpose for 'actors' in liturgy, is far less obviously demanded of 'actors' in a theatre. As André Laurentin has observed: 'in the liturgy, the distinction between the actor and the role he is playing is reduced to a minimum. Some might say that there is no distinction at all...In the theatre, there is a sharp distinction between the actor and his role' (1969: 396).

For all the reservations which might be expressed about drama *per se* however, it is doubtful that even the most avowedly 'spontaneous', extemporized worship could break free from the 'overdetermination' to which Herman refers. At the very least, we have seen that the most radical anti-ritualists among the English Reformers would still insist on the 'Biblical' predetermination of liturgical utterances and with odd exceptions, it is hardly credible to liken the discourse of scripture to 'unplanned' everyday talk. For this reason, even where written 'scripts' are eschewed in worship, the dramatic paradigm seems preferable to one based on purely endogenous or unformularised speech: the 'drama' may in such cases be more 'improvised', but it is still seen to take place within certain constraints of

vocabulary, reference, time, place and community - and its 'speech' will still be 'smoothed out' as a result (cf. Herman 1991: 117). A good illustration of this comes with the so-called 'Short' or 'Children's Address', versions of which appear in all our transcripts. Within the economy of the English Reformed service, this represents a consciously 'informal' and 'colloquial' discourse, and ostensibly comprises a 'talk' between Minister and people. Then again, while described as 'Extemporaneous' by our informants, there is little doubting the fixed *course* and *parameters* of the interaction which takes place. The Minister has a firmly predetermined theological agenda, the coverage of which is ensured by his having the right to nominate respondents and evaluate their replies in accordance with this agenda. He also has the power to terminate the 'dialogue' and to review it at will. Hence, though superficially 'in conversation', the Visiting Preacher at Derriford deploys exchange structuring and topic regulation much more akin to the markedly formulaic discourse of teachers and pupils analysed seminally by Sinclair & Coulthard (1975):

- (26) G.PRCHR: You've heard already that today's a special Sunday,
 ah for several reasons.
 Such as?...
 (this is really for the younger people I think those over..fifty or so:
 better not answer).

[General laughter from congregation]

any- any ideas why it's a special Sunday today?

[Some children raise hands to answer]

[Pointing to girl in congregation] o..we:ll..alright yes

CHILD 1: Y- first day of Advent

- G.PRCHR: Y- first day of Advent..ri:ght.
What else? [...]

/[Nominates another girl]/
- CHILD 2: /[answers]/
- G.PRCHR: I:t's coming near to Christmas
right,
that's special,
any other reasons?...
- ADULT: /Church anniversary?/
- G.PRCHR: Ye- it's the church's birthday actually isn't it?

(AS 4.142-60)

If the Children's Address is an improvisation, then the Minister is clearly the Director, as well as the protagonist. Furthermore, if we have been right to suggest that the force of institutional constraints on liturgy may be more *pragmatically* significant than the 'surface' realisation of liturgical discourse as either 'monological' or 'dialogical', then our earlier analogy with an 'authored text' still holds good. Interestingly from this point of view, Herman portrays drama discourse as the pre-packaged product of a particular '*transformation and transmutation of the written language of the text* into another mode of discourse, into spoken speech in face-to-face interaction' (1991: 97, my emphasis). Granted, the origins of liturgies are less clearly traceable to unitary written 'scripts' than are the origins of most plays: after all, even 'scripturally-based' portions like the *Sanctus* (Is. 6:3) and *Benedictus* (Matt. 21:9) are themselves 'reports' of originally oral utterances and besides, the Bible records many liturgical discourses (eg. in the Psalms) which were evolved from oral rituals. Nevertheless, this does not prejudice our overall point

that authored texts more closely resemble liturgy in their *craftedness* and *prior determination* than do 'everyday' speech act sequences, and that any distinctions between the monologic or dialogic *form* of liturgical discourse must first be subject to this qualification.

7.5.2 Liturgical discourse which might equally be monological or dialogical

It is of further relevance to our present concern with single v multi-party discourse that even when *not* 'brought along', certain features of speech act 'connectivity' do in many cases clearly *transcend* the monologic/dialogic divide. Van Dijk, for one, observes that either 'the same speaker' or a 'next speaker' may *alike* 'extend' single speech acts as they 'specify, generalize, repeat, correct, explicate, conclude, explain' or 'condition' (1981: 276). By the same token, a good number of traditionally dialogic portions in liturgy might equally be 'run together' in monologic form without any loss of *locutionary* meaning. Several comparative examples will bear out this point more specifically. In the Mass, the Introductory Psalm 124:8 was rendered dialogically as

- | | |
|------------------|-------------------------------------|
| (27) C(elebrant) | Our help is in the name of the Lord |
| R(esponse) | Who made heaven and earth - |

a division which quite possibly reflected the use of this Psalm in Jewish Temple worship (Mowinckel [1962] 1982: 185-6). In Calvin's *Forme* of 1542 however, both the main *and* relative clauses are conflated for exclusive Ministerial utterance (Calvin [1542/1545] 1980: 197). Obviously, dialogues based simply on the clause-divisions of single Biblical sentences will bear straightforward transmutation into monologic structures, and as such, this case typifies many in the Catholic-Reformed comparison. Further examples would be Bucer's de-alternation of Psalm 42: 1-5, which had served as a prefatory dialogue in the Mass, and various Reformers' conversions of the diverse clause-divided Antiphons of the Gradual into continuous prose blocks (Spinks 1984a: 53-4).

Given this historic monologizing trend, it is ironic and exceptional that the 1989 URC *Service Book* not only seeks to *revive* the clause-divided dialogues of pre-Reformed worship, but actually exceeds the number and variety of them found in the Medieval Mass! Even with these more recent additions, however, our basic contention holds up - namely that in such cases, the dialogic form would be readily interchangeable with a monologic one, such that at a *semantic, grammatical* and *textual* level, each would remain comparably 'unmarked':

- (28) By that baptism into his death we
were buried with Christ and lay dead,
so that as Christ was raised from death
we might walk in newness of life.
- (URC 1989: 10. Alternative Narrative of the Institution (based on
Romans 6:4).
- (29) Give thanks to the Lord for he is good,
for his love endures for ever.

(URC 1989: 22. Concluding Praise (based on Ps. 136))

- (30) It is good to give thanks to the Lord
for his love endures for ever.

(URC 1989: 29. Scripture Sentence (based on Ps. 118: 29)).

In a similar vein, many dialogues constructed from the standard *sentence divisions* of ordinary Biblical prose could just as comprehensibly be rendered in their original unitary form, so that here, too, the 'bifurcation' of speaker-roles seems significant merely as a device of ritual staging, rather than as a primary variable of *linguistic meaning*.

- (31) Christ is the head of his body, the church. He is the source of its life; he was raised from death over all things supreme.
Through him God chose to reconcile all things to himself.

(URC 1989: 85. Scripture Sentence: Ordination and Induction)

- (32) Ours is not a High Priest unable to sympathize with our weaknesses, but one who has been tested in every way.
Therefore let us boldly approach the throne of God.

(URC 1989: 11. Narrative of the Institution (based on Heb. 4:15)).

Admittedly, the recitation of first person plurals in the second of these examples serves to instantiate a *general* scriptural teaching into a *specific* eucharistic context. The relevant pronominal deictics thus acquire a force multiplicity in referring both to the universal Christian church *and* the specific congregation celebrating communion with these words. Nevertheless, the fact that the pronouns in question are used by both the people ('ours', 'our') *and* the Minister

('us') suggests, once again, that the whole passage could just as easily have been spoken by *either party on their own*.

In van Dijk's terms, the instances of *interchangeably* monologic/dialogic sequences which we have considered so far have been, in one way or another, 'specificatory', 'explicatory' or 'explanatory'. Quite clearly, however, the same could be said of 'correcting' or 'qualifying' expressions such as that which occurs in the following unison response:

- (33) Lord, I am not worthy to receive you,
 But only say the word and I shall be healed.

(URC 1989: 19. Agnus Dei (based on Matthew 8: 8))

As it happens, this version of the *Agnus Dei* would confirm Grice's point about the contrastive function of 'but' being purely a matter of *conventional* implicature: from the perspective of conversational logic both propositions here are true and could be connected by 'and'. There is, of course, a profound *theological* truth here also: God does not condemn *or* forgive; paradoxically, He condemns *and* forgives. Indeed, it is noteworthy in this regard that Mey (1993: 105-6) has expounded this aspect of Grice's argument with reference to the fact that in Biblical Hebrew (as, indeed, in New Testament Greek), the same word (wa, καί, δέ) can often stand for either conjunction - or even both at once.

Even more appositely, Mey goes on to demonstrate how somewhat starker conventionalized implicatures are achieved by the use of '*conjunctionless*

conjuncts' or *asyndetons*, a well-known example of which is Caesar's '*veni, vidi, vici*'. This is significant for us because it is at *this* level of macro speech construction that we begin to detect a necessary *divergence* between the monologic and dialogic sequencing of liturgical utterances. Likewise, it seems to be at this point in particular that liturgy bears out van Dijk's observation (1981: 281) that though many discourses can be uttered by both single *and* multiple speakers alike, others are more exclusively realised as *either* monologues on the one hand, *or* dialogues on the other. It is to these phenomena that we must now turn.

7.5.3 Liturgical discourse which is distinctively monological or dialogical

In their seminal work on the subject, Halliday & Hasan (1976) present the *coherence* and *cohesion* of discourse largely in terms of 'lexicogrammatical phenomena' (1976: 303) - ie. that mass of specifically *linguistic* relations which may be grouped under the headings of reference, substitution, ellipsis, conjunction and lexical cohesion. Nonetheless, while emphasising the necessity of these relations, Halliday & Hasan admit that they could not possibly tell 'the whole story' of discourse structuring (1976: 326-7). Rather, they concede that certain modes of supra-sentential coherence would be defined not only by 'the properties of the forms of discourse' themselves' (1976: 326-7), but also by 'situational properties' which they acknowledge lie beyond their 'scope' (1976: 21). It has been left to van

Dijk (1981: 275) to develop this distinction through a contrast between '*semantic coherence*' as an 'enquiry into the nature of the connections between *propositions* and the semantic role of given propositions in a sequence', and '*pragmatic functional coherence*' as that which formulates discursual integration in terms of 'the relations between *speech acts*' (my emphasis). Usually (though not always (1981: 283)), van Dijk maintains that semantic coherence will be made explicit in the sort of lexico-grammatical connectives discussed by Halliday & Hasan. By contrast, pragmatic functional coherence will often have to be *inferred* from 'processes of motivations' and a 'setting of goals' which derive, rather, from *extralinguistic* or *social* sources and which are then 'represented as mental purposes' (1981: 275). Now van Dijk readily admits that in certain cases 'the distinction between a "pure" semantic and a "pure" pragmatic function seems to be blurred' (1981: 282): indeed, it is of particular consequence for *liturgical* discourse understanding that he defines *repetition* as set typically in this area of overlap. Repetition in worship is indeed a complex and crucial issue - one singled out by Ladrière for special attention (1973: 60-1) and dealt with by us in 8.6.1. For the moment, however, van Dijk's fundamental distinction remains directly relevant to the wider issue of monologue v dialogue in liturgy. In specific terms: he associates the distinctive qualities of *dialogic* connectivity with features of *pragmatic functional* coherence, but argues that distinctively *monologic* sequencing is much less clearly identified with either semantic or pragmatic functional coherence (1981: 281). Hence while, as we have seen, there are many speech act sequences

which can be rendered both monologically *and* dialogically, 'there are *further pragmatic functions* which seem characteristic for the interactive nature of dialogues in general' (1981: 281, my emphasis).

Now van Dijk illustrates these characteristically dialogical functions with examples drawn from conversation. 'Opposing, objecting, agreeing, and disapproving etc.' are thus seen as intrinsic to dialogue. In specific terms, this presents us with a problem, since we have already stressed the limitations in a 'conversational' model of liturgy. Nonetheless, van Dijk's *general* isolation of distinctively dialogic functions can be seen to hold good for certain *liturgical* dialogues, and it is here that the issue of asyndeton becomes central.

Asyndeton is usually defined in technical terms as a sub-category of *parataxis* - that is, a link between constructions of equal status which is based specifically and solely on juxtaposition and/or punctuation-intonation rather than on connecting particles like 'and' (Quirk *et al* 1985: Ch. 13; Sonnino 1968:78-9; Crystal 1991: 250). For van Dijk (1977: 212), asyndetic coordination is seen as a device used to express 'either a natural consecution of events, a causal relationship, co-occurrence, *or else a natural sequence of speech acts*' (my emphasis). For our purposes, it is the last of these functions which bears most import. Consecution, causality and co-occurrence *may* be realised lexically by terms such as 'then', 'next', 'because', 'so', 'and simultaneously' etc.. As such, it is possible to regard such terms as 'elliptically deleted', and somehow 'recoverable' (cf. Crystal 1991: 120). In other words, even though the consecution, causality and co-occurrence are inferred from conventions

like the 'left-to-right progressivity' of English sentences, they can nonetheless be 'reconstructed' to include explicit text connectives. Hence

- (34) I came; I saw; I conquered.
May be realised as:
 I came *and then* I saw *and then* I conquered.
- (35) Please shut the window. I am cold.
May be realised as:
 Please shut the window *because* I am cold.
or:
 I am cold, *so* please shut the window.
- (36) He clinched Championship point. The Wimbledon title was his!
May be realised as:
 He clinched Championship point *and at that moment/*
simultaneously the Wimbledon title was his!

Such examples are readily paralleled in liturgy. For consecution we have:

- (37) Out of the depths I called upon the Lord;
he answered and freed me
 (URC 1989: 21),

which might just as easily have 'and then' as a semi-colon. For causality, it is very much to the point that the same URC *Service Book* offers eucharistic renderings of 1 Cor. 5:7 in both 'particled' and asyndetic forms:

- (38) Christ our Passover has been sacrificed for us.
Therefore let us keep the feast.
 (URC 1989: 10)

- (39) Christ our Passover is sacrificed for us.
Let us keep the feast.

(URC 1989: 18).

Meanwhile, the co-occurrence of the following response is readily 'brought to the surface' in lexical form:

- (40) We bless you from the house of the Lord.
My God, I praise you. (URC 1989: 22).

May be realised as:

We bless you from the house of the Lord
And at the same time, my God, I praise you.

Each of these examples would seem to bear out the early contention of Katz & Fodor (1964: 490) that discourse can be treated as a 'single sentence in isolation by regarding sentence boundaries as sentential connectives'. In other words, whether it is 'explicit' or not, we should be able to construct a 'grammar' of discourse by extrapolating from established principles of *sentence* grammar. Despite all this, however, when it comes to certain forms of 'natural speech act sequence' - and in particular, the sorts of intrinsically *dialogic* sequences pinpointed by van Dijk - it does indeed seem far less easy to 'recover' coherence with purely lexico-semantic-grammatical models. Levinson, for example, insists that though such models may be applied to 'non-dialogic text', they are 'simply not feasible...where the links between speakers cannot be paraphrased as sentential connectives' (1983: 288):

(41) ...for example, (1) does not paraphrase as (2):

(1) A: How are you?

(2) B: To hell with you.

(1) A: How are you and to hell with you.

(2) B: Anne said "How are you?" and Barry replied "To hell with you".

Even if (1) can be reported as (3), this shows nothing about the reducibility of (1) to (3), but merely that like all other kinds of events conversations are reportable...

Now Levinson's example is clearly 'conflictual' and van Dijk is obviously right to identify similarly 'dissenting' speech activities like opposing, objecting and disapproving as typically *responsive*, *dialogical* and so *pragmatically*, rather than *semantically*, cohered. Nonetheless, since the ostensive aim of liturgy is harmony rather than dispute, it can hardly be said to bear much generic affinity with 'debate', argument' or 'insult'. The church service itself rarely, if ever, becomes a forum in which participants voice immediate disagreement with one another, so these *specific* instances are basically irrelevant. Admittedly, some acts of Pentecostal and Charismatic worship might involve exorcisms in which demons 'speak' through those they have possessed, and thus 'argue' with the exorciser/s (Harrison 1983: 140-1; Powell & Powell 1986: 123). As Harrison (1983: 140) confirms, however, such incidents are very unusual in corporate *Reformed* worship and, in any case, could be regarded as 'extra-liturgical' contingencies rather than as integral parts of a service's structure. More commonly, of course, the preacher may 'dispute' the pronouncements of another in a sermon, but his/her adversary will nearly always be at two or three removes, having expressed opinions elsewhere which are dealt with

in a 'printed' or 'reported' form.

Where van Dijk's list of specifically dialogic speech acts seems far more applicable to church worship, and where the necessity of 'pragmatic' over 'semantic' coherence is plain, is in the area of *agreement*, and it is to this that we must now give more specific attention.

7.5.3.1 Agreement and the dialogical status of 'Amens'

Many of the responses traditionally used in Christian liturgy have an implicitly consensual, affirmatory force, but this is most obviously true for unison 'Amens', where the people voice their endorsement of the prayers which have gone before, such that the sentiments expressed therein 'may be so'. Instances of this abound in our field data as well as in the URC *Service Book*:

- (42) MINISTER God our Father
 continue to bless us in all that we do and say,
 here this morning,
 for Jesus' sake.
 Amen.
- ALL: Amen.
- (AS 2.365-9)
- (43) MINISTER: As of old you fed your people in the wilderness,
 so feed us now that we might live to your praise;
 through Jesus Christ our Lord.
 Amen.
- (URC 1989:27)

Now perhaps in very stylised rhetoric, it may just be possible to 'agree with oneself' and so produce a 'semantically coherent' monologue such as

(44) ? I promote faithfulness in marriage - and Amen!

Nevertheless, even here the 'agreement' could be said to link more with a *pre-existent* 'discourse' about chastity rather than with the speaker's own *identification with* that discourse. Likewise, as the homiletician David Buttrick has implied (1987: 174), a preacher may 'paraphrase' a Bible passage in a sermon and then pronounce 'Amen', but again, this will constitute a response to discourse derived from a source other than his/her own speech, and as such will refuse mere lexico-semantic connection:

(45) Jesus is Lord. Amen!

(46) * Jesus is Lord and Amen.

At the City Temple United Reformed Church on July 18th 1994, we witnessed a preacher use 'Amen' as a tag question:

(47) PRCHR: God is going to bless us. Amen?

CONG: Amen!

but the very fact that this usage *invited* corporate assent fixed it in a dialogical frame and confirmed its status as a simple 'prompt' for the 'true' unison 'Amen' that followed. Besides, the resultant exchange could hardly have been expressed monologically as 'God is going to bless us and Amen? and Amen'! Similarly, where a congregation is unsure when exactly a prayer should end, a 'prompting Amen' will 'cue in' the appropriate reply. This is very common in our transcripts:

(48) MINISTER: Lord bless these gifts
and bless us so that as we forward,
we might go forward in strength
in the power of your Spirit,
and in the name of Jesus.
In whose name we pray together.
Amen.

CONG: Amen.

(AS 4.453-60)

(49) MINISTER: Father revive your church,
that we may proclaim the gospel
and declare your truth.
We ask it in Jesus' name,
Amen.

CONG: Amen.

(AS5.370-4)

(50) MINISTER: We offer the prayers of our hearts
and the prayers of our lips,
through Christ Jesus our Saviour,
Amen.

CONG: Amen.

(AS 8.323-7)

Perhaps it is conceivable that a Minister might end a prayer with 'Amen and Amen' for *rhetorical* effect, but this would constitute rather more than an 'equivalent' monological version of the dialogues in (48)-(50).

Given its consensual and thus naturally dialogical status, it seems remarkable that so many English Reformers should have confined even 'Amens' to the Minister alone - but this, as we have seen, is precisely what occurred in many congregations. As a policy, it less widespread now: the 10 churches in our field sample all included a unison Amen after the Lord's Prayer, and most contain several more besides. Even so, this extreme manifestation of clerical monologism epitomises the assertion of a dogmatic but misguided 'anti-ritualism' over pragmatic-linguistic common sense - and it is this assertion which has more generally tainted many other areas of Reformed worship.

The 'agreeing' function of 'Amens', and the 'responsorial' position they thus occupy, might distinguish them as properly dialogical elements of corporate worship. In addition, however, there are several other liturgical speech act sequences which occur most naturally as dialogues, but which belong as such to categories *beyond* those specified by van Dijk. Indeed, exposition of these sequences is illuminated more by dedicated '*conversation analysis*' of the sort pioneered by Sacks, Schegloff & Jefferson (1974; 1978) and first systematically co-opted into pragmatics by Levinson (1983: 284-370). If 'extensional' speech act models, and the kind of 'slot-filler' Discourse Analysis they have spawned, can offer a more realistic insight into dialogue than pure 'text grammars', conversation

analysis goes one stage further in eschewing 'premature theory construction' altogether (Levinson 1983: 287)⁸. Rather, in Levinson's terms, it is 'essentially inductive', searching as it does for 'recurring patterns across many records of naturally occurring conversations, in contrast to the immediate categorization of (usually) restricted data' (1983: 255). Here, as before, it is important to recall those many points at which liturgy stands *distinct* from 'naturally occurring conversation' - and not surprisingly, several of the 'recurring patterns' observed by Sacks *et al*, as well as by later 'CA' researchers like Merritt (1976) and Atkinson & Drew (1979), Coulmas (1981) and Cheepen (1988) simply do not have parallels in the discourse of congregational praise. Nevertheless, not only are there many which do; it would appear that certain others may be identified as virtually unique to the liturgical context.

7.5.3.2 Further intrinsically dialogical sequences in liturgy

One of the fundamental phenomena of dialogic organisation identified by conversation analysis is *adjacency pairing* (Schegloff & Sacks 1973; Levinson 1983: 303 ff.) - the recognition that 'having produced a first part of some pair,

8. By 'text grammars' here we are thinking of that strand of work pursued by, eg., Sinclair & Coulthard (1975), Coulthard (1977) and Coulthard & Montgomery (1981). While obviously predicated on the functional approaches of Austin and Searle (Sinclair & Coulthard 1975: 13-14), and so concerned with language use in co-text and context, Levinson (1983: 255) shows that this strand is still strongly intuitive, based on 'theoretical principles and primitive concepts' like 'concatenation rules' and 'well-formedness'. By contrast, conversation analysis is 'rigorously empirical' and 'pre-theoretical'.

the current speaker must stop speaking, and next speaker must produce at that point a second part to the same pair'. The perception that certain discourse structures 'divide' in this way leads to a sub-principle of *conditional relevance* (Schegloff 1972: 363ff.; Levinson 1983: 306), whereby 'given a first part of a pair, a second part is immediately relevant and expectable'. Clearly, these superordinate maxims fit the 'agreement' patterns we have already observed in relation to liturgical 'Amens', but they can also be seen to apply to other structures - most notably 'Question—Answer', 'Greeting-Greeting', 'Offer-Acceptance'. We shall investigate each of these in turn and shall then move on to consider sequences which are not only characteristically dialogical, but which are very particularly associated with the 'one-many' dialogue of liturgy.

7.5.3.2.1 Question-Answer

We began our investigation of speech act sequencing by considering the obvious example of question-answer dialogues such as are used for vows and promises at baptism, marriage and ordination. It is noteworthy, in fact, that while so many other portions were surgically excised from standard Reformed rites, 'interrogative' discourses such as these were retained (Maxwell [1931] 1965: 105; 109 n18; Fisher 1986: 55; Barkley 1986a: 72-6; 1986b: 413; Lamb & Whyte 1986: 362; Crichton 1986a: 352; 1986b: 403).

Typically, the actual number of 'Questions and Answers' in such rites was often reduced: Knox's baptismal liturgy in the *Forme of Prayers* for example, cut the list of 'parental examinations' from the ancient Patristic four (relating to renunciation of Satan and to belief, respectively, in the Father, Son and Holy Spirit) to the solitary enquiry

(48) Do you present this child to be baptised, earnestly desiring that he may be ingrafted in the mystical body of Jesus Christ?

(Knox [1556] 1965: 105)

Then again, the Reformers' distinguishing enthusiasm for, and development of, *catechism* more than ensured the perpetuation of 'Question-Answer' dialogues within Protestant church ritual as a whole (Wright 1992: 59-60).

In attempting to identify the *pragmatic* functions of questions, Green (1989: 154-7) specifies four 'types': 'Rhetorical', 'Sincere', 'Clarificatory' and 'Confirmatory'. Of these, only Rhetorical questions typically require no verbal response, although a *passive* assent to them is clearly anticipated. Outside the more allowably oratorical styles of the sermon we would expect these to be rare in liturgy - not least because the level of 'persuasive argument' will surely be more muted in discourse intoned by, or on behalf of, the whole body, whose first aim is to praise and glorify God rather than to 'debate' with Him, or with each other. Having said this, where certain exhortations of Paul are adopted direct, the

'rhetorical' form can occasionally remain intact - though in the more ceremonial context of church worship, a sense of 'stylistic dislocation' is clearly apparent:

- (49) The bread which we break; is it not a communion of the body of Christ?
(Let Us Pray 1897, cit. Spinks 1984b: 100 cf. 1 Corinthians 10: 16);
- (50) When we break bread, is it not a sharing in the body of Christ?
(Milton Keynes nd: 8, cf. 1 Corinthians 10: 16) .
- (51) As they were eating, he said: 'Truly I say to you, one of you will betray me'. And they were very sorrowful, and began to ask: 'Is it I?'
For I do not do the thing I want,
But I do the very thing I hate.
Who will deliver me from this body of death?

(URC 1989: 10. Alternative Narrative of the Institution, cf. Romans 7: 15/24))

Also rare in Reformed liturgy are 'Clarificatory' questions of the sort that are expressed 'Huh?' 'What?' etc., and which 'condition' a reiteration of some former utterance for better understanding (Green 1989: 155). The only place at which these occur significantly in our data is at the Children's Address:

- (52) MINISTER: can you tell everybody what that one is just for a minute?

CHILD 4: That's er snowing,
with six reindeers.

MINISTER: Did you all hear that?
(AS 3.106-8)
- (53) MINISTER: Why do we come to church on Sunday?
why do we come on Wednesday?

MEMBER OF CONG.: To / /

MINISTER: Wh- what?

(AS 5.110-13)

The sequences of which these clarificatory questions form part are certainly characteristic of 'endogenous' conversation, in which 'false starts', 'mishearings', 'misunderstandings' and 'incredulities' will quite regularly surface in the discourse itself (cf. Ochs 1984 (in Green)). But the more formulaic and institutionalised nature of church worship means that requests for 'clarification' of previous utterances are inappropriate. This is not to say that some, if not most, of what is said will be incomprehensible to certain members of the congregation (eg. children and 'occasional' churchgoers); it is just that if posed at all, such enquiries will belong outside the context of the rite itself (e.g. in study groups or catechumenates).

In truth, the Question-Answer dialogues of liturgy fall almost completely into Green's 'Sincere' and 'Confirmatory' categories. At the same time, it is not always easy to distinguish which belong to which, and there seems more than a little overlap between the two.

As their name suggests, Sincere questions rely upon the observance of Grice's Sincerity Maxim. They 'indicate that the speaker S wants some information which S believes the addressee A has, namely the information that provides a true answer to the question' (Green 1989: 154). Whether pertaining to individuals or whole congregations, there can be little doubting that many liturgical questions imply a

very high degree of sincerity - both in regard to the president's conviction that s/he will receive a truthful answer, and in regard to the respondents' own commitment to that answer:

(54) PRESIDENT: Do you believe that Jesus Christ, born into this world, living as a man among men, dying upon the cross, raised from the dead and reigning for evermore, is God's gift of himself to the world whereby his love and mercy are revealed, offering to all men forgiveness, reconciliation and eternal life? And will you faithfully proclaim this gospel?

ORDINAND: This I believe and this I will proclaim.

(URC Manual nd: 9, Q.3. Schedule 'C'. Required at Ordination service - URC 1989: 88).

(55) MINISTER: Do you, trusting in God's grace, repent of your sins, renounce evil and turn to Christ?

BAPTIZAND: I do.

(URC 1989: 42).

(56) PRESIDENT: Do you, members of *LM* church and *XY* District Council, accept *AB*, *CD*... as (an) accredited lay preacher(s) and promise him/her/them your prayerful support and encouragement in this ministry?

CONG.: We do.

(URC 1989: 102. Commissioning of Lay Preacher).

Dialogues of this kind evince a serious measure of 'self-involvement' or 'existential induction'. Much as we might argue that this is somewhat dissipated by the corporate nature of the third exchange, the level of 'sincerity' entailed there is still profound enough. The response parts of all three adjacency pairs represent classic instances of 'explicit performatives' chained to, or conditional upon, the

previous discourse of another speaker. In their very utterance, they 'bring about' the *ecclesiastical* instantiation of convictions hitherto held personally or shared informally. This is not to say, however, that these convictions were once idiosyncratic and are now officially *endorsed*: on the contrary, the questions in each case implicitly confirm a number of well-established ritual, doctrinal and legal precedents. The first, in particular, reads like a mini-creed and, as such, carries a *pedagogic* as well as an *interrogative* force. Indeed, though each response certainly helps to 'bring about' the transformed status of those responding (from 'Ordinand' to 'Minister', from 'baptizand' to 'baptised person', from ordinary congregation to lay preacher's 'support group'), there is also a sense in which this transformation has been set up in advance, or 'brought along' as a *lex credendi* to the service proper. Certainly, each of the three questions *could* be answered in the negative - but in the first two cases such a scenario would be scandalous and in the third, nothing short of bizarre. In the technical parlance of conversation analysis, Reformed liturgy is thus seen to have a very rigorous *'preference organization'* (Levinson 1983: 307). Casual interaction may allow both 'acceptance' and 'refusal' of the request 'Can I see you tomorrow?'; within this set of options, however, 'Yes' will usually be the 'preferred' or 'unmarked' response and 'Well, not really' the 'dispreferred' or 'marked' response. As we have seen, in sacred vows and promises, the 'markedness' of negative replies is considerably heightened, with positive answers being not so much 'preferred' and 'unmarked' as *essential for the continuance of the rite*. Here, indeed, if respondents sincerely doubt their ability to

offer preferred (affirmative) responses, it is likely either that they will not turn up in the first place, and/or that the event will be cancelled in advance. Thus, while 'sincerity' is at a premium and rites will be 'abused' if protagonists answer disingenuously, equally at a premium is the *ceremony itself*, which will totally 'misfire' if questions are answered in an infelicitous manner (cf. Austin 1962: 18).

On the basis of what we have just said, liturgical vows and promises may be seen not only as 'Sincere', but also as 'Confirmatory' forms of Question-Answer dialogue. Green (1989: 155), defines the Confirmatory questions of *conversation* as those in which 'S has a hunch or assumption about what the correct answer is, but is not sure, and believes that the addressee does know for sure. In asking the question, the speaker is seeking confirmation of the expected answer'. Obviously, the certitude of the questioner will be much greater in liturgy due to the even more prefabricated nature of the dialogues which occur there, but there are nonetheless clear parallels between Green's exemplifications of this category and the pairings we have cited:

(57) University Avenue is south of Church St., right?

(58) You put the mayonnaise back, didn't you?

(Green 1989: 155)

Given what is 'brought along' to liturgical 'examinations', we might well even append the sort of confirmatory tag-questions which occur *explicitly* in Green's

examples, to the vows and promises of church ritual, the better to draw out their 'confirming' illocutionary force:

(59) MINISTER: ...Trusting in God's grace, you do repent of your sins,
renounce evil and turn to Christ, don't you?

BAPTIZAND: I **do**.

(cf. URC 1989: 32)

(60) PRESIDENT: You do undertake to exercise your ministry in accordance
with the Nature, Faith and Order of the United Reformed Church, don't
you?

(61) LAY PR'CHNG
CANDIDATE: I **do**.

(cf. URC 1989: 102).

(62) MINISTER: You will be faithful to her as long as you both shall live, won't you?

GROOM: I **will**.

(URC 1989: 54).

If actually uttered in liturgy, questions phrased in this way would, of course, seem absurdly 'leading' - but this exercise does genuinely point up the multidimensionality of force apparent in most ritual Question-Answer pairs - namely that though characteristically Sincere they are strongly Confirmatory *at the same time*. Further still, for cases like infant catechism, where often very complex doctrinal statements are rehearsed for verbatim recitation in liturgical and other settings, one might well argue that confirmation is rather *more* obviously apparent than sincerity. Such catechism is rarely practised by Reformed churches today - it

is absent from both the *Service Book* and our own corpus - but its keen promulgation by Calvin and his followers must have led to a number of word-perfect but rather confused children:

- (63) MASTER: Since there is no God but one...why do you mention three, the Father, Son, and Holy Spirit?
- SCHOLAR: Because in the one essence of God, it behoves us to look on God the Father as the beginning and origin, and the first cause of all things; next the Son, who is his eternal Wisdom; and lastly, the Holy Spirit, as his energy diffused indeed over all things, but still perpetually resident in himself.
- MASTER: You mean that there is no absurdity in holding that these three persons are in one Godhead, and God is not therefore divided?
- SCHOLAR: Just so.
- (Calvin [1545] 1958: 38).

If this example shows how religious adjacency pairing can become ritualized to the point of contrivance (the child's 'Just so' now seems laughably 'off pat'), other dialogic 'pairs' can also take on different properties when 'transposed' from conversation to church worship. Let us consider these in turn.

7.5.3.2.2 Greeting-Greeting

Levinson (1983: 303) sees the sequence 'Greeting-Greeting' as 'prototypical' of standard conversation, where it functions almost intrinsically as an

'opening' strategy. By contrast, liturgy often 'displaces' its own 'greeting-pairs' to medial, or even terminal, positions. The Peace, for example, though based on an ancient greeting formula described in the Scriptures as being sealed with a kiss (Rom 16: 6; I Pet 5:14), underwent early ritual transfer to the conclusion of the *Synaxis* and subsequently became associated (after Matt 5:23ff.) with the Offertory (Buchanan 1982; Cope 1986: 250-1). The current URC *Service Book* sustains this association in its 'Second' communion order (1989: 25), but elsewhere reflects later historical juxtapositions with the breaking of bread and pouring of wine (1989: 18):

(64) The peace of the Lord be always with you
 Peace be with you.

In addition, the Peace is offered as an option for the congregation towards the very close of the wedding rite (1989: 57). No doubt because of its dialogic form, and its association with a 'ceremonial' gesture of kissing which had extended to several inanimate objects in the Mass, what Dix (1945: 11)) calls the 'classical' *Pax* was rejected by the Reformers. (Old 1975: 17). Instead, Luther's 'Peace' was merely 'pronounced' by the Minister upon a silent congregation (Old 1975: 17), while Zwingli, Bucer, Calvin and Knox effectively expunged it altogether from their rites (Buchanan 1982: 13). Furthermore, Reformed influences in England ensured its omission from the 1552 BCP following an appearance in the first Prayer Book of 1549 in the traditional form 'The peace of the Lord be alwaye with you / And with thy spirit' (Bard Thompson [1961] 1980: 259; Cope 1986: 251). The use of this

stylised greeting pair by the URC in fact reflects only a recent revival, since it remained absent from mainstream English Congregational and Presbyterian orders until the second half of this century (eg. compare Congregational Union 1936: 53ff. and Presbyterian Churches in England and Wales 1948:50ff. with Huxtable *et al* [1948] 1953: 41; Congregational Union 1959: 41. Also, for an account of the post - War rehabilitation of the Peace see Buchanan 1982: 15 ff.).⁹ Admittedly, earlier orders would sometimes contain *lexical* traces of the Peace, but it is again noticeable that such traces appeared in starkly monologized form, so that any sense of *mutuality* in the greeting was severely curtailed. Thus Bucer's *Strasburg Liturgy* of 1539 has the Minister preface the offertory with

(65) The Lord be with you. Let us pray.

 ([1539] 1980: 170; 172; 178)

The salutation is truncated, with no room left for corporate response - despite a second person pronoun which would conventionally have signalled one in this context. Perhaps Bucer might have rationalised all this as constituting a change in force from 'shared greeting' to 'clerical blessing' - as we saw in 5.5, the optative form of the verb 'to be' is most certainly consistent with the latter,

9. Hunter (1903: 149) had included a Peace of sorts, but this was more specifically presented as a responsive appropriation of 'The Commandments' of Christ, and did not really constitute a greeting-pair:

Peace I leave with you; My peace I give unto you; not as the world giveth, give I unto you.
Lord, have mercy upon us, and fill our hearts with the peace of Christ.

and there may in any case be a fortuitous degree of pragmatic ambivalence between the two. Nevertheless, the fact that Bucer retained the traditional position of these words in the eucharistic discourse suggests a rather more crude attempt to fit a dialogical square peg into a monological round hole, with an oddly clipped and perfunctory result. At least Calvin shifted *his* salutation from a eucharistic to a penitential co-text, and changed the relevant pronoun to first person plural so as to make the de-dialogizing of the formula more explicit:

(66) The Lord be with us. Let us pray to the Lord.
 (Calvin [1542/5] 1980: 198).

Perhaps because of these confusions, even such remnants of Greeting pairs more or less disappeared once Reformed liturgies began to be written in English. They are absent from Knox's *Forme*, from the *Middleburg Liturgy of the English Puritans* and from Baxter's *Savoy Liturgy* alike and, as we have seen, did not make any significant reappearance until after the Second World War. Since, as well as the Peace itself, the Mass had included seven other such Greeting pairs (mainly in the form 'The Lord be with you / And also with you'), this clearly represented a shift away from anything which might echo reciprocal, interactive speech (Bard Thompson [1961] 1980: 54-91). No doubt quite unconsciously, this shift also consolidated a sense that because certain discourse types are indeed inherently dialogical and will not brook coarse transfer to monologic form, they were better

omitted altogether from 'didactic' worship. As we have noted, Peace and Opening Greeting pairs *do* make a limited reappearance at certain points in our *modern* corpus, but do so in a rather more informal and (in the latter's case) phatic way.

7.5.3.2.3 Offer-Acceptance

Levinson (1983: 303) regards the sequence 'Offer-Acceptance' as 'prototypically paired' in conversation. The most obvious parallel to this sequence in *liturgical* dialogue would appear to be that set of exchanges in which the congregation 'give thanks' to God for His various graces. In the Low Mass, for example, the unison response 'Deo gratias' followed the reading of the Epistle (as a thanksgiving for the Scriptures), and in the eucharistic Canon the same reply was given to the Dismissal (as a thanksgiving for Christ's body and blood, just received) (Bard Thompson [1961] 1980: 61; 87)). As we might expect, such distinctively dialogical sequences were abandoned by Bucer, Calvin and their English-speaking successors. This is not to say that thanksgiving *as such* was discontinued in Reformed worship: expressions of gratitude to God, as now prayed by the Minister alone, were often very lengthy. It was just that in such cases, the 'Acceptance' element became less immediately 'dramatised' as a response to the 'offer' element. This is to say, whereas the very dialogical structure of the Mass had itself allowed the priest linguistically to 'play out' acts of divine 'offering' while a separate party

(whether 'people' or deacon) linguistically 'played out' acts of human 'reception', early Reformed rites rejected this vivid distinction of speaker-roles. No doubt due to its determinedly 'corporate' doctrine of the priesthood (Calvin [1556] 1960: IV.18.7), the Reformed church instead cast its Ministers as those who would voice acceptance *for* the congregation as *members of* the congregation, rather than as those set apart *from* the congregation to be the exclusive 'channels' through whom God would (or even could) offer His gifts to 'the laity'. This distinction is made even clearer by the fact that the Reformers dropped all those sections of the Mass in which the priest was seen to purify himself individually, and aside from 'the people', in preparation for 'offering' God to them that they might 'receive' what he (the priest) would give - ie. the personalised 'Priest's Confession' and 'Priest's Prayer', his private *Lavabo* and sole consumption of the wine. Rather, the emphasis was on a God who makes offerings *directly*, without necessary priestly mediation, to an 'accepting' body whose Minister in every case *included himself* in congregational thanksgivings rather than prompting others to respond to what he had offered them 'on God's behalf'. This emphasis can be seen in relation not only to the eucharist, but to preaching as well:

(67)

Most merciful father, we render to thee all praise thanks and glory, for thou hast vouchsafed to grant unto us miserable sinners so excellent a gift and treasure, as to receive us into the fellowship and company of thy dear Son Jesus Christ our Lord, whom thou deliveredest to death for us, and hast give him unto us, as a necessary food and nourishment into everlasting life.

(Knox [1556] 1980: 304).

- (68) The sermon being ended, the Minister is; To give thanks for the great Love of God in sending his Son Jesus Christ to us; for the communication of his Holy Spirit; For the light and liberty of the glorious Gospel...

(Westminster Directory [1644] 1980: 18).

Clearly then, this dissolution of Offer-Acceptance dialogues can be seen to have had a polemical link to the Reformed reinterpretation of Ministry as communal rather than 'priestly'. 2-300 years on, however, with this reinterpretation well established, one might wonder whether it needs so insistently to be structured into the very form of liturgical discourse itself - not least because as such, it reiterates Wolterstorff's irony that while Reformed worship is *doctrinally* 'congregational' and 'co-operative', it tends *pragmatically* to be hyper-clerical.

As it happens, more recent English Reformed orders have begun to reinstate unison 'Acceptances' in reply to Ministerially-voiced 'offers'. The Sixth Edition of Hunter's *Devotional Services* (1895) included the ancient 'Gratias agamus...' accompaniment to the *Sursum corda* (Spinks 1984b: 117), and this has been retained by several subsequent texts, including Huxtable *et al* [1948] 1953, Congregational Union 1959, and URC 1980 and 1989:

- (69) Gratias agamus Domino Deo nostro.
Dignum et justum est

(Mass, Bard Thompson [1961] 1980: 68)

- (70) Let us give thanks unto our Lord God;
It is meet and right so to do.

(Huxtable 1948: 41)

- (71) Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

(URC 1989: 11)

While our performance data shows this particular pair being retained at only one church (AS 6.448 ff.), a similar 'Offer-Acceptance' structure is in evidence at the Blackford Bridge Thanksgiving:

- (72) MINISTER: I ask your prayers [...]
for justice,
and peace,
for all creation

...(33.0)..

The Lord hears our prayer,

- CONG.: Thanks be to God.

(AS 9.355-61)

Here also, however, it is the *Service Book* which is more wedded to the dialogic approach, including unison 'Thanks to God' at its various Assurances of Pardon (URC 1989: 7, 86), and in a thoroughly dialogic version of its Statement of Faith (117):

- (73) To all who repent and believe, we declare in the name of the Father, the Son, and the Holy Spirit: God grants you the forgiveness of your sins.
Thanks be to God.

- (74) In Christ we have boldness and confidence of access through our faith in him.
Give thanks to him and bless his name.

- (75) The life of faith to which we are called
 is the Spirit's gift
 continually received
 through Word, the Sacraments
 and our Christian life together.
 We acknowledge the gift
 and answer the call
 giving thanks for the means of grace.

Interestingly, despite their distinctively dialogical function as thanksgivings, each of the above replies also exude considerable pragmatic indirectness and ambivalence. Searle classes 'thanking' as an 'Expressive' speech act (1979a: 15), but (69) - (71) are realised as Assertives in indicative form, (72) and (73) are optative Declarations with a degree of Commissive force; (74) is realised as a curiously reflexive Directive in imperative form, and (75) is Declarational, even though rendered by a present participle rather than a finite first person verb. Indeed, it has become clear that even those liturgical dialogues which do bear close relation to the archetypal 'adjacency pairs' of standard conversation - from Assertion-Agreement through Question-Answer and Greeting-Greeting to Offer-Acceptance - will usually *also* bear an 'extra load' of illocutionary forces. Furthermore, the complexity of this load far exceeds the immediate requirements of endogenous contextualization and 'surface' comprehension. Why should this be so?

7.5.4 The characteristic indirectness and ambivalence of liturgical adjacency pairs

As with the *single* speech acts we discussed at 5.6.2 ff., we would suggest that the multiplicity of force we have been observing is a consequence of the fact that since even 'oral' rites will feature the same basic dialogical formulae over and over again, they need to be more durable - and so polysemic - than in one-off conversations, whose 'meanings' are characteristically grasped, developed and left behind in the detritus of contingent, quotidian interchange (cf. Pickstock 1993). Indeed, as Gail Ramshaw has argued (1986: 3), if the discourse of liturgy were to yield up all its 'secrets' straight away, or if it were managed purely as a mechanism for 'transparent' communication, it would likely as not fall prey precisely to the ephemerality of everyday talk, with all the banality, mutability and disposability that implies:

...liturgical speech [is not] colloquial...Not even in the secular world do we elect current conversational tone when the communal situation is socially significant. Colloquial speech is dictated by the individual feeling; it changes rapidly in a fast-moving culture. The presider's cheery "Good morning!" may be offensive to those suffering recent loss. In such a case the colloquial speech has fragmented rather than united the assembly. Liturgical speech ought to be vernacular, but vernacular is not the same as colloquial. the formal conventions of a marriage rite ought to be altered by the vernacular to reflect women's rights, but that is quite different from the couple's colloquially extemporizing immature reflections on love. No, the *liturgy is not colloquial speech*.

Now no doubt *conversational* interactions can be ambivalent, too, but the overwhelming witness of conversation analysts is that where such ambivalence is perceived with regard to intention, reception or sheer lack of discoursal cohesion,

this will mostly be identified and clarified in subsequent exchanges, rather than being left 'unresolved'. Hence, where there is multiplication of *intent*, Merritt (1976: 333), for example, shows that speech act sequences will be 'separated out' or 'embedded' in order to disambiguate the different messages being conveyed:

- | | | |
|------|---------------------------------|-------|
| (76) | A: May I have a bottle of milk? | (Q.1) |
| | B: Are you 21? | (Q.2) |
| | A: No. | (A.1) |
| | B: No. | (A.2) |

Similarly, where either initiations or responses are deemed by speakers or hearers to warrant revision due to their opacity or plain dispreferredness, Schegloff, Jefferson & Sacks (1977: 368) observe various strategies of *repair* being used to clarify the message - eg.

- | | |
|------|--|
| (77) | B: hhh Well I'm working through the Amfat Corporation. |
| | A: The <i>who</i> ? |
| | B: The Amfat Corporation. Ts a holding company. |

(cf. Levinson 1983: 341).

That such disambiguating strategies play little or no part in *liturgical* dialogue is further evidence of the heightened and overdetermined multivalence we have been scrutinising. Perhaps even more contributory to such multivalence, however, is the fact that much historic liturgy has included speech act sequences whose 'cohesion' owes not even a *superficial* debt to the conventionalized patterns of adjacency pairing which occur in 'everyday' dialogue.

7.5.5 'Radical asyndeton' and frequent topic shifting as generic indicators of liturgy

Liturgical dialogue appears to contain an especially high proportion of speech act sequences which exceed even normal 'asyndetic' disjunction. Asyndeton at least implies some 'logical', if unexpressed, connectivity between 'turns'. By contrast, the sequences in question attain a degree of dislocation that would surely demand 'repair' in all but the most fractured of casual conversations:

- (78) Blessed is he who comes in the name of the Lord.
 Hosanna in the highest.
- (URC 1989: 12. Benedictus (based on Psalm 118:26 and Matt 21:19))
- (79) Blessed are they who are called to the wedding feast of the Lamb.
 Alleluia.
- (URC 1989: 19 (based on Rev. 19:9)).
- (80) The cup of blessing which we bless is the communion of the blood of Christ.
 **Lamb of God, you take away the sin of the world,
 have mercy on us...**
- (URC 1989: 18. Breaking of bread / Agnus Dei).
- (81) Blessed be the coming Kingdom of our father David.
 Peace in heaven and glory in the highest.
- (URC 1989: 11. Narrative of the Institution).

No doubt, it was the sort of ejaculatory unison responses which mark out these exchanges that David Crystal has in mind when he draws parallels between liturgical dialogue and the fragmentary chanting of football crowds and party

conference audiences (1990: 137). Indeed, these three genres are linked at this point by a purely pre-rehearsed and unexpressed 'cueing in' of apparently tangential, learnt 'refrains' - refrains which neither display any clear semantic link to what has gone before, nor which even seem joined by standard conversational adjacency. Indeed, these sequences seem to bear out Mey's assertion (1993: 249) that while adjacency is a case of coherent sequencing, 'not all sequencing needs to be defined strictly in terms of adjacency'. Instead, it would appear that such instances gain their coherence purely from being part of an established ritual procedure, rather than from any set of conversational, or 'generalised' conventional, implicatures, and in this sense it is significant that they are far less detectable in the 'expository' passages of our corpus, the *individual* ejaculations at Warsash offering the closest comparison (AS 5.188-95). Having themselves investigated various aspects of *semantic* coherence, and having acknowledged the work of Sacks *et al* on conversational structure, Halliday & Hasan go on to suggest that certain aspects of discoursal integration will derive not from the interconnection of words, sentences and turns *per se*, but from the *social* definition of particular discourses as *genres* (1976: 327). We shall deal with this phenomenon of 'generic constraint' in 8.8, but even from what we have seen so far it is clear that such social definition can ensure that the most linguistically or textually disjunctive interactions might yet attain 'generic' coherence at the level of what van Dijk calls 'global speech action' (1981: 232-3).

Given what has just been said, the distinction between conversation and

liturgy comes even more sharply into perspective. Conversation analysts from Sacks (1971) onwards have stressed that '*topic shifting*' - that 'change of semantic reference or 'subject' which is often so stark in liturgical discourse - is a core measure of 'lousy' conversation (cf. Coulthard 1977: 77-8). Levinson (1983: 313) remarks: 'if A has been talking about *X*, B should find a way to talk about *Z* (if *Z* is the subject he wants to introduce) such that *X* and *Z* can be found to be 'natural' fellow members of the same category *Y*'. As we have seen, however, while they are linked by common membership of the 'global' speech event 'Church Service', the extent and degree of localised topic shifting in traditional liturgical discourse is far more severe than would be tolerated in standard shared talk. Although they are somewhat more explicitly 'pre-sequenced', this radical topic shifting is further evidenced by the fixed corporate responses of the *Kyries*, *Gloria*, *Sanctus* and *Nunc dimittis* (URC 1989: 7; 8; 12; 21). All might in fact be said to resemble choruses in a traditional folk song whose surrounding 'verses' may be very different in terms of denotation or narrative progression - choruses which nonetheless offer themselves as familiar opportunities for communal participation. In fact, the sharp *semantic* jumps which they entail are tolerated *precisely* as distinctive features of the 'one-many dialogue'. To some extent, indeed, the distinctive ritual overdetermination of this dialogue actually compensates for the frequent lack of lexico-semantic cohesion between its turns.

Now admittedly, outsiders who are unfamiliar with the distinctively 'non-lexical' and 'non-semantic' patterning of much liturgical dialogue might yet infer its

coherence from other means. The discourse analysts Brown & Yule point out, for example, that both *typographic* and *prosodic* organisation can 'signal' discourse connectedness even when such connectedness is not lexico-semantically apparent (1983: 94-106). For example, as we remarked in Chapter 4, most modern prayer books (eg CELC 1980; URC 1989) present liturgical texts in consecutively numbered 'blocks', with light type denoting Ministerial/Priestly utterance and bold type indicating unison response (a convention we ourselves have reproduced). The implication here is that while these blocks may be informationally incongruent, they do still coalesce into *ceremonially* meaningful speech act sequences. Where 'new' worshippers are provided with such books, they will thus most likely apply the Principle of Relevance to these orders and assume their coherence, even if such coherence is not immediately apparent at a referential level. (Incidentally, even this assumption will be strained if, as often happens in *Anglican* rites, the celebrant instructs an unwitting visitor to turn, for example, 'from section 70 on page 151 to section 52 on page 144' (CELC 1980)).

As far as *prosodic* organisation is concerned, while we have already stressed that this is not a traditionally pragmatic concern, we take careful note of Crystal's observation that non segmental phonology is one of the distinguishing features of both unison and individual liturgical prayer:

[In unison prayer] each punctuation group is a prosodic unit, but it is a prosodic unit of a rather different kind from the tone unit (or primary contour) found in all other varieties of spoken English. It requires only two obligatory prosodic features: a most emphatic syllable, and stress conforming to the distribution of lexical words within the unit. The introduction of variation in nuclear tone type (eg. rising, falling-rising tones) or in pitch-range (eg. high-falling or low-falling) is

optional, and usually not present. Any participant in a congregation may, if he wishes, articulate his words with as much feeling as possible, introducing a wide range of pitch patterns; but as far as the total, cumulative, auditory effect is concerned, such effort is unnecessary, and few speakers bother. A congregation - or any speakers in unison - has very much one voice. When a group speaks in unison, differences in the phonology of individual articulation become blurred and the outside listener is left with a "single voice" impression, consisting solely of variations in emphasis. The pitch level of the whole is low and monotone, though towards the end of a longer stretch of utterance than normal there may be a noticeable ascending movement. This is absolutely predictable at the very end of a prayer, where the "Amen" (and often the words immediately preceding it) is given a marked drop in pitch. But otherwise, pitch contrasts are regularly reduced to zero, leaving monotone and rhythmicity as the defining characteristics of unison liturgical prayer (1976: 22).

As for individual contributions to the liturgical dialogue, Crystal remarks that 'whether spontaneous or cued by a text' these are

marked particularly by a narrowness of pitch range, which affects all types of nuclear tone; level tones are more frequent than in other modalities of speech by individuals; there is a gradual descent of pitch towards the end of the prayer..., and a strong tendency to keep tone units short and isochronous. Of particular importance is the absence of the usual range of prosodic and paralinguistic variations (in speed, loudness, rhythm and tension), and the avoidance of any prosodic variability that might be construed as idiosyncratic (1976: 22).

Despite the contribution of such prosodic uniformity and cohesion to the integrating of semantically disjointed *utterances*, it is significant that Crystal nevertheless observes even *intonational* 'code-switching' between higher-level global speech act units or 'modalities' (1976:33). This is to say, there may be violent changes of 'articulatory setting' from one genre of liturgical discourse to the next within a single congregation's worship - changes which, once again, are validated only within a wider 'social' definition of liturgy as 'coherent'.

Given what we have been saying about the contribution of non-semantic features like typography, enunciation and socio-generic definition to the coherence of liturgy, it is tempting to extend our earlier 'folk song' parallel into a full-blown analogy between dialogic liturgy and the sort of 'multivocal' *poetic* speech revived in our own century by, eg., T.S. Eliot. Indeed, we have already commented (in Chapter 4) on both the contribution of modern-day poets to liturgical commissions and the contemporary trend of laying out liturgical texts in 'poetic' lines and stanzas. While we have agreed that Gail Ramshaw is basically right to disavow this poetic analogy, we might more particularly question her Romantic presumption that 'poetry is subjective' and 'exists for its own right for itself [not needing] any outside point of reference - the original audience, for instance - to be legitimate' (1986: 3). On the contrary, many ancient poems (cf. Homer) were clearly 'public' discourses, shaped for, and by, communal recitation in a socio-ritual context which was not so far removed from the sphere of 'religious drama' which we considered in 7.5.1 above.

Just as much 'polyphonic' poetry would seem seriously 'disjointed' if decontextualised and printed or spoken as superficially continuous prose, so a large proportion of liturgy loses its impact when forced into monological 'prosaic' form. Earlier, we saw how Bucer failed to realise this with regard to the Peace, but there are more startling examples at other points in early Protestant and Reformed orders. Oecolampadius, for instance, retained the *Kyrie* in his *Manière et Fasson* (1525), but only as three sentences of monolithic Ministerial speech voiced in succession

from an equally monolithic rendering of the penitential psalm 130:1-8 (Oecolampadius [1525] 1980: 213). The result is pragmatically awkward to say the least:

- (82) ...O Israel, hope in the Lord! For with the Lord there is steadfast love, and with him is plenteous redemption. And he will redeem Israel from all his iniquities.
 Lord have mercy. Christ, have mercy. O Lord, have mercy on us for ever and ever.
 Hear the Absolution...

Elsewhere, attempts were made to monologize previously dialogic portions by a more studied introduction of those very sentential connectives and lexical ties which we have seen to be more characteristic of 'semantically coherent' discourse. Farel's *Sursum corda* thus came to read as follows:

- (83) Therefore, lift up your hearts on high, seeking the heavenly things in heaven, where Jesus Christ is seated at the right hand of the Father; and do not fix your eyes on the visible signs which are corrupted through usage. In joy of heart, in brotherly union, come, everyone, to partake of our Lord's Table, giving thanks unto Him for the very great love which He has shown us.
 (Farel [1524] 1980: 223).

Furthermore, with its Anglicization, Reformed liturgy subsumed once intrinsically dialogic discourses even further into the form of the 'didactic monologue'. Traces of the *Gloria* in this extract from Baxter's *Savoy Liturgy* are, for instance, very faint indeed:

- (84) Worthy is the Lamb that was slain, to receive power, and honour, and glory: for he hath redeemed us to God by his blood, and made us kings and priests unto God. Where sin abounded, grace hath abounded much more. And hast thou, indeed, forgiven us so great a debt, by so precious a ransom? Wilt thou, indeed, give us to reign with Christ in glory, and see thy face and love thee, and be beloved of thee?

(Baxter [1661] 1980: 403)

7.6 The pragmatic drawbacks of Reformed 'didactic monologism'

The examples we have been citing clearly demonstrate the roots of the Reformed church's move away from that pragmatic functional - and even 'ritual' - coherence so typical of the one-many dialogue, towards the more explicit, demonstrable and 'prosaic' form of *semantic* coherence which so characterises monological speech. As we have seen, this shift from dialogue to monologue in turn comprised the natural corollary of a Reformed didacticism which, despite the exceptions of our field data and the best efforts of URC liturgists, still seems to dominate English Reformed worship today. Indeed, our analysis in this Chapter leads us very much to confirm Bouyer's (1963:54) and Wolterstorff's (1992) depictions of historic Reformed worship as wedded to an excessively explanatory, expository and propositionalistic 'dogma' of discourse-meaning. Furthermore, we would suggest that a careful re-introduction of one-many dialogues to Reformed services would cultivate there a coherence which is less literalistically mediated - one in which an often 'in-built' and Scripturally-faithful pragmatic ambivalence

could allow that certain meanings *can* be more effectively 'left to the imagination'. Quite whether such dialogues will regain prominence in *local congregations* remains to be seen. Nevertheless, there can be little doubt that if they do, a significant contribution will have been made both towards overcoming Reformed 'superstition of the voice' and towards resolving the contradiction that this most professedly 'communal' and 'dialogical' of churches at one and the same time assigns the most passive of roles to its laity in that most primary of all Christian activities - the 'service' of worship.

CHAPTER 8

THE WORD RITUALIZED: LITURGY AS ACTIVITY TYPE

8.1 Preliminary remarks

By now, it has become clear that 'liturgical pragmatics' must inevitably take account of the cultural and *institutional* dimensions of sacral discourse. From Wittgenstein's emphasis on speaking as part of 'language-games' and 'forms of life'; from Hymes' relation of 'communicative competence' to social behaviour; from Austin's acknowledgement of the 'conventionality' of certain speech acts and from Searle's defining of Declarations as typically institutional; from Habermas and Tilley's distinction of 'institutionally bound' from 'institutionally free' speech acts; from Grice's identification of 'conventional implicatures'; from Sperber & Wilson's perception of 'echoic utterances' fixed by tradition as inferential ellipses; from van Dijk, Holdcroft and Fotion's analyses of macro speech acts predetermined by developed norms of usage - from these diverse proto-pragmatic and pragmatic sources we have quarried, fashioned and part-connected the components of a new model for sacral discourse study and the doxology of God-talk. In order to *complete* the assembly of this model, we have now to venture more directly into

the socio-pragmatic realm, the better to appreciate how particular liturgical utterances and discourse-units relate to the superordinate ritual operation of the church, and how this ritual operation functions with regard to society as a whole.

8.2 Sociolinguistic paradigms for liturgical pragmatics: activity types, pre patterning and the ethnography of speaking

One of the most useful extensions of pragmatic principles into the social realm is offered by Levinson's 1979 paper 'Activity Types and Language'. Levinson defines 'activity types' as speech events 'whose focal members are goal-defined, socially constituted and bounded, with constraints on participants, setting, and so on, but above all on the kinds of allowable contribution.' (1979:368). The 'constraining' to which Levinson refers here has since been recognised by several socially-oriented linguists in several different ways. Coulmas (1981), Loveday (1981) and Fillmore (1982) render it as *formulaicity*, *formulism* and *formalization*; Coulmas (1981) and Lüger (1983) employ the terms *routinization* and *routinized speech*; Ferguson (1985) writes of *formatting*, and Tannen (1989) of *pre patterning*. In one sense, it does not much matter which of these terms are employed here, since they all refer to the same basic phenomenon of 'constraint' identified by Levinson. Having said this, we shall here mostly adopt and apply Tannen's concept of 'pre patterning', because it is suitably comprehensive for our purpose. Hence, whereas some studies of preconditioned discourse (eg. Fillmore 1982; Matisoff

1979; Pawley & Syder 1983) have confined themselves largely to 'surface forms' at the lexico-grammatical level, Tannen recognises that the 'constraining' process extends far beyond purely co-textual features of communication, and must be seen as applying potentially to all aspects in the context of situation (1989:37ff). In the last Chapter, we ourselves bore out Gumperz' insistence (1982a) that 'previous discourse' is a vital component of context and contextualisation, but it will become clear that there are many *other* components of pre patterning which warrant analysis by the liturgical pragmatician. In determining what these might be, there are numerous models on offer (eg. Lewis 1969; Gumperz 1982b; Sperber & Wilson 1986). Tannen herself suggests a three-fold distinction between constraints relating to Form, Context and Time (1989: 44). Our purposes however, will be better served by treating 'formal' and temporal' conditions as themselves part of 'context', after the manner of Dell Hymes' 'Cultural Grammar' (1972b). As grounded in the definitions of Malinowski (1935), Firth (1957) and Jakobson (1960), as developed through successive revisions, and as elaborated by Duranti (1985), we shall use Hymes' framework as a basis from which to analyse both the general activity type 'liturgy' and the particular activity type 'the English United Reformed Church service'. By so doing, we shall demonstrate that these activity types are diverse and complex, and more especially, that they exhibit a *range* of pre patterning which is far wider and much subtler than most previous studies of sacral discourse have allowed.

8.2.1 Degrees of liturgical pre patterning: a hypothesis

Given that pre patterning affects more than just co-text, it is important that we scrutinise its effect on the wider contextual features of communication in a reasonably systematic way. While doing so, however, it is worth bearing in mind the limitations of such an exercise: as Bugarski (1968), Chafe (1968) and Makkai (1972) have all warned, preconditioned discourse is an area where reductionist approaches to language tend to break down: the context or 'universe' in which a speech-event occurs is open to possibly boundless definition, and we must be aware that even despite the fieldwork we have done, our categorisation of it may ultimately be more intuitive than empirical (Geertz 1973). Having said this, the consistent application of a well-honed model to our Advent Sunday data should at least enable us to discern the pre patterning of one sacral discourse *relative* to another.

Far from limiting itself to intra-linguistic elements, Dell Hymes' self-styled 'Taxonomy of Speaking' (1972b: 43) takes as its 'natural unit' that 'speech-community' by which and in which language is actually used. As such, the features of context which Hymes identifies follow a detailed mnemonic scheme based on the word 'SPEAKING' (Fig.1).

Fig 1. The SPEAKING Mnemonic (After Dell Hymes 1972b (cf. Duranti 1985))

S(ITUATION)	1. Setting 2. Scene
P(ARTICIPATION)	3. Speaker or Sender 4. Addressor 5. Hearer / Receiver / Audience 6. Addressee
E(ND S)	7. Purposes - Outcomes 8. Purposes - Goals
A(CT SEQUENCE)	9. Message Form 10. Message Content
K(EY)	11. Key
I(NSTRUMENTALITIES)	12. Channel 13. Forms of Speech
N(ORMS OF INTERACTION)	14. Norms of Interaction 15. Norms of Interpretation
G(ENRES)	16. Genres

Even on an instinctive level, it is clear that if we are to examine the speech-events associated with Christian worship, we shall need a model at least as multifarious as this. Here, after all, is an activity type which would surely merit a more widely 'ethnographic' consideration - even by those who would still consider themselves linguistic pragmaticians rather than full-blown ethnographers of communication. Indeed, no systematic 'pragmatics of liturgy' can hope to deal with pre patterning of what Hymes calls Message Form - that is, the lexical routine formulae (Coulmas 1981) of prayer books and oral rites - without tracing the *connection* of these to prepatterned Situations (churches), Participants (Ministers, readers, servers etc.), Norms of Interaction (gestures, proxemics) and so on. As we have emphasised several times in this study, the interplay of verbal and non-verbal media in liturgy is often very intricate. Indeed, by using the word 'intricate' in this regard, we deliberately seek to avoid the implication that liturgy is subject to any sort of overall, monolithic valuation where pre patterning is concerned. To propose that it is a particularly interesting or complex activity-type with respect to pre patterning is very different from dismissing it as showing 'little or no tolerance of variation (Coulmas 1981:3). Similarly, exaggerated descriptions, like Levinson's of the modern Roman Mass as a 'totally prepackaged activity' (1979:368), do nothing to suggest that linguists have appreciated the true variety, adaptability and polymorphousness of liturgical communication. Neither do theologians using speech act and other pragmatic concepts seem to have grasped the sheer *diversity* of linguistic pre patterning in worship as a whole. Tilley's (1991) polarisation of

'institutionally bound' and 'institutionally unbound' sacral language is a start, but it fails to reflect the many *intermediate* levels of predetermination evinced by the 'semi-free' and extemporary nature of much English Reformed worship.

In their theoretical discussions of pre patterning *per se*, most linguists have recognised that the prior conditioning of speech-events varies along a 'continuum', 'gradient' or 'scale of fixity' (Levinson 1979:368; Lüger 1983:709; Couture 1986: 86; Tannen 1989:38,44). Even so, when offering examples of the maximal end of this scale, they have tended to rely on stereotyped intuitions about church worship and have followed Levinson and Coulmas in casting it somewhat one-dimensionally as a paradigmatic 'polar opposite' of minimally conventionalised discourses such as those associated with 'chance meetings on the street'. Thus for Couture (1986: 81), the 'ritual language of religion' is an archetype of optimal 'constraint' and is contrasted as such with purely stylistic choices made to accord with more general types of social interaction. Similarly, though he offers important insights into the *graded* nature of pre patterning, Heinz Helmut Lüger still associates worship with a 'precision of wording' and 'sequencing' which belies the evidence of both the English Reformed tradition and our own field data (Fig.2). Indeed, we would contend that liturgy as a whole ranges far more widely on the 'scale of fixity' than most linguists and religious language scholars have acknowledged. Furthermore, we shall maintain that *Reformed* liturgy in particular is best portrayed as displaying varying *degrees* of pre patterning, rather than belonging to any one point or narrow band on the scale. Further still, we shall propose that the differing

extents of this variation in specific strands of the Reformed church largely correspond to its main denominational sub-divisions.

Fig. 2. 'Degrees of Rituality' as defined by Lüger 1983: 709.

Degrees of rituality.

	Ritual characteristics	Area of communication (examples)
<i>Rituals in a restricted sense</i>	Exactly defined situation Precise wording of sequencing prescribed Explicitly formulated possibilities of sanctions	Institutional performative acts (Religious sacraments, procedural acts)
<i>Rituals in an extended sense</i>	Standardized situational types Recourse to a repertoire of available formulae corresponding to situational conditions (usually not codified)	Phatic acts (Opening and concluding of conversations)
<i>Ritualizations</i>	Standardization of the situation not decisive Recourse to pre-determined schemata of expression and/or thought Use of situationally abstracted expressions, avoidance of particular or individual reference	Commonplaces, proverbs, maxims, slogans Stereotypes, social loci (Persuasive discourse) Empty formulae (Diplomatic communiques)
<i>Routinization</i>	(Non-ritual) automatization Means-ends relationship preserved	Standardized acts (Asking direction)

8.2.1.1 Routine, convention and ritual in liturgy

Given what we have been saying, it is clear that the liturgical 'scale of fixity' must be carefully calibrated. Coulmas (1981: 3) suggests that speech-

interaction should be seen to involve three basic levels of predetermination: 'ritual, convention and routine'. He then follows Lewis (1969) and Schiffer (1972) by contending that conventions could be considered as 'profane' rituals, and routines as 'empty' conventions. By Coulmas' own admission, however, these distinctions are only 'rough and ready' and will admit neither sharp division nor precise definition. This is certainly borne out by his treating 'convention' as an unanalysed, largely axiomatic concept. Likewise, it is worth underlining that if 'conventions' are to be distinguished from 'rituals' merely on the grounds of 'profanity' vs. 'sacredness', it is surely not *degree of pre patterning* which is being taken as the criterion of delineation, but rather *field of reference*, which strictly speaking is a semantic rather than a pragmatic category. Moreover, as S.J. Tambiah has pointed out, distinguishing the sacred from the 'profane' in this sense has long proved notoriously contentious and difficult for social anthropologists :

...it appears as if the battle lines have already been drawn between two schools of thought, the neo-Tylorians and the proponents of a semiotic theory of ritual. As we well know, the neo-Tylorians (eg. Horton) conceive the critical feature of religion, and therefore of (religious) ritual as being belief in and communication with, the 'supernatural' world or a 'transtemporal' other world. In contrast, the semiotic school views the category ritual as spanning sacred-secular, natural-supernatural domains, and as having as its distinctive feature a tendency towards certain forms and structures of 'communication' (1979:120-1).

Furthermore, as Tambiah goes on to emphasise, even if we *were* to evolve a pristine or hypothetical distinction between 'profane' and 'sacred' pre patterning (or in Coulmas' terms, between routine and ritual), it must be recognised that the two

have cross-fertilized one another for so long and to such an extent, that pragmatically, the distinction would be meaningless. As Crystal & Davy point out (1969: 148), whether one accepts the 'content' of religious language or not, 'the fact remains that its style has a cultural impact which is generalisable beyond the original linguistic context in which it appears'. Thus,

As a source of linguistic effect, religious language is very evident within literature, where a deliberate, evocative use may be made of its terminology and phraseology; or in humour, where one may readily cause laughter by discussing a non-religious topic...in the tone of voice, grammar and vocabulary associated with [church worship] - a device frequently used by satirists on radio and television. This awareness of an incongruity testifies to a national consciousness of form and function of religious language which is not limited to those who actually practise the religion. It is therefore of more general linguistic interest than is often realised (Crystal & Davy 1969: 148).

Reciprocally, in an effort to make liturgy both comprehensible and accessible, various forms of rapprochement with 'the vernacular' may be essayed. Historically, this trend has manifested itself most obviously through translation of the Mass from Medieval Latin into a native tongue - something achieved in the 16th Century by Luther and in the 20th by the flood of 'national' and 'regional' rites which succeeded the Second Vatican Council (Crystal 1964; 1965: 8). In addition, the incorporation of more supposedly contemporary speech-forms into the discourse of worship has long been a feature of prayer book revision - from the attempts of eirenic English Puritans like Cartwright and Baxter to modify the BCP (Davies 1948: 115-6), to modern efforts by the Church of England to do the same (eg. in *Series 3* and the *Alternative Service Book* of 1980). What is more, it seems logical to assume that

With its lexical innovation, the Warsash prayer (1) could be said to be more loosely 'conventional', whereas the traditional invocation (2) is more rigidly 'ritualistic' by virtue of its enshrinement as a form of words for general use. Nonetheless, it would be misguided to separate these two prayers according to the relative 'sacredness' or 'profanity' of their denotation. Indeed, from a *semantic* point of view, both are similarly focussed on Tambiah's 'supernatural' or 'transtemporal world': each alike expresses a wish for holiness; each alike envisages this coming by the operation of God's Spirit; and each alike recognises the involvement of Christ in the process. From Tambiah's perspective, the key difference is thus not 'referential' but 'semiotic' - not ideational so much as 'formal' and 'structural'. Although both are still recognisably devotional/liturgical, vocabulary items like 'think back', 'move among us', 'lovely' and the Charismatic 'just' would come lower on C.E. Osgood's sociologically-defined 'formality scale' (Osgood *et al* 1957; Carter 1987: 41) than the more archaic 'prayer book' terms 'cleanse', 'thoughts of our hearts', 'worthily' and 'magnify'. The basic sentiments expressed in each case appear to be very similar, but from a socio-pragmatic viewpoint, the historic scripted text is likely to instantiate a more archetypally ritualized sacral act than the spontaneous contemporary discourse.

Having said all this, the fundamental point needs to be reiterated that 'archetypal ritualization' was precisely the thing which most English Puritans and Independents sought to avoid! For them, not only Coulmas' distinction between 'sacred' and 'profane' discourse, but also too rigidly verbal a definition of 'formality'

in worship, were repudiated. By entering the realm of fallen humanity as 'the Word made flesh', they believed that God had sanctified human language of all kinds - and not just the language of the Mass in particular - for appropriation in Christian worship. What is more, thanks to a pneumatology which stressed the Spirit's capacity to apply God's Word reliably in different forms for different times and circumstances, the *social* and *doctrinal* fixity of their services was mitigated by dedicated *lexico-grammatical* flexibility (Davies 1948: 98ff.).

We have seen already how this verbal and syntactic freedom is very apparent in our own field corpus, but its *doxological* bases relate significantly to modern research on the processes of routine and ritual language-use. Certainly, it is worth noting from the Reformed angle that like Coulmas (1981:3), Verschueren (1981:134-5) and Tannen (1989:87), Lüger identifies the prime variable governing the degree to which a speech-event is routinized or ritualized as *automatization* (also called *automaticity*) (1983: 707). This, he argues, 'cannot be detached from the specific conditions of the communication' - a point which Verschueren clearly bears out:

The production of conversational routines involves a high degree of *automaticity*. Whereas lying requires a conscious messing around with the propositional content of a statement-like utterance, and whereas commanding involves a conscious act of the will, replying "You're welcome" to "Thank you" is largely automatic. Therefore, if we agree that a human action typically results from a conscious impulse of the will, we have to conclude that routine utterances are less central instances of linguistic action than, say, lies or commands or even many acts of being silent.

This observation is not meant to detract from the importance...of routine utterances as aspects of conversational interaction. But it may help us understand why, as

Ferguson (1976:137) puts it, 'this universal phenomenon' has been very little studied by linguists..' (1989: 134-5).

The value of this concept of automatization to a scalar analysis of prepatterned is that it appears to have some basis in cognitive neuro-science and is as such experimentally verifiable. As Tannen observes,

...this type of language production is performed in a different part of the brain: a part devoted to automatic functioning. Whittaker's examples of automatic language production by brain-damaged aphasic patients (1982) are strikingly similar to repetitions and variations found in samples of ordinary conversation. Obviously, there is a crucial difference between the use of repeating strategies by aphasics and non-aphasics in that the former are limited to such automatic language-production, whereas the latter use repetition in addition to and in conjunction with deliberate language production. Nonetheless, the research on aphasics provides evidence of the automaticity of these repeating strategies. (Research on language comprehension demonstrates that prepatterned speech is also processed more efficiently by the brain. See for example, Gibbs 1980, 1986; Gibbs and Gonzalez 1985; Van Lanckner 1987). (1989:87-8).

Although a proper cognitive-psychological study of liturgical communication lies beyond our scope, the above comments bear a significant resonance where Reformed doxology is concerned. While Lüger's 'Rituality' table places worship-discourse squarely at the top end of its automaticity gradient, we have seen that the Reformation may in large part be characterised as a *concerted challenge* to liturgical automatization. This challenge was, of course, expressed in varying ways and at different levels, but there can be little doubt that the Reformers saw their mission in terms of rendering worship (and indeed all Christian activity) *less* 'phatic' and more 'meaningful' - that is, of effectively drawing it downwards on

Lüger's continuum. In Calvin's crypto-semiotic parlance, this mission comprised no less than the reuniting of Christian 'signs' with that which they signified, and thereby, the recovery of a theological 'significance' which Rome, with its 'useless rites' had 'erased and annulled from human memory' (Calvin [1559]: IV.14.3 ff.; IV.18.2). As we showed in the last Chapter, Calvin's own liturgical revisions, like those of Bucer, Knox and Baxter, were characterised more by the introduction of textual variants at certain points in the service than by outright extemporization (Davies 1948: 263-7; Spinks 1984a: 44ff.); nevertheless, more radical Reformers in England sought to counter automaticity by rejecting routine formulae altogether. What is interesting for our current discussion is that they did so on a premiss shared with modern-day information theory - namely that linguistic ritualization is inversely proportional to 'meaningfulness' (Tannen 1989: 4). Thus, for the great Puritan apologist John Owen (1616-83), set prayer forms were 'a poisonous pill' which would 'bereave men of their sense, reason and faith' ([1682] 1826: IV.12). Likewise, the ejected Ministers of 1662 declared that such forms served only to 'cool the heat and fervency of them that hear us' (H.D.M.A 1661: 96). More tartly, the anonymous author of *The Anatomy of the Service Book* ([1641] 1652: 47) compared those using fixed liturgies to 'dumb dogs that cannot bark', and the Dissenting poet John Milton observed in his tract *Eikonoklastes* (16) 'how unknowingly, how weakly, is the using of set forms attributed...to 'constancy', as if it were constancy in the cuckoo to be always in the same liturgy'. While these attitudes were initially reified by the 1644 *Westminster Directory's* eschewal of set

texts in favour of general 'ideational guidelines', later Puritans rejected even its imposition of a *theological* framework on their services, maintaining that adherence to the Biblical Word implied no *necessary* attachment to what Lüger calls 'predetermined sequencing' - that is, from Adoration through Confession, Lections, Petitions, Intercessions, Preaching and Thanksgiving, to Blessing (Breward 1980: 6; Thompson [1961] 1980: 353; Spinks 1984b: 31-51). Indeed, as Davies points out (1948: 161), the reimposition of the Prayer Book at the Restoration of the Monarchy drove many English Calvinists away from even the loosest allegiance to ancient sacral *structures*, let alone to traditional liturgical *wordings*.

What is more, while we saw in 7.5 ff. that our modern-day URC corpus reflects this background in its relative lack of routine formulae, our service order questionnaires reveal that the overall 'agendas' of Free Church ritual are also still considerably varied. We shall return to this specific issue at the end of this Chapter, but from the more general points we have been making about its evolution and character, it would seem that the case of English Reformed worship confirms the need for a more nuanced relation of liturgy to the linguistic 'rituality scale' than is currently available. In order to attempt this, we need more thoroughly to apply Dell Hymes' schema to the diverse modes of historical, institutional and social pre patterning which appear in the Reformed church service.

8.3 Situational pre patterning of the church service

8.3.1 Sacral settings

Setting is defined by Dell Hymes as referring to the place, time and 'general physical circumstances' of a speech-activity. Although the earliest Reformed bodies certainly set aside specific buildings for the purpose of worship, they were consciously emptied of any image which might have suggested that a 'church' could be defined architecturally. Calvin sought explicitly to de-ritualize those external or 'material' trappings which he regarded as such a distraction from true understanding in Roman liturgical practice ([1559] 1960: I.11.1-15). For Calvinian ecclesiology, it is not buildings but 'we ourselves [who] are God's true temples' (III.20.30). Hence, whereas Roman Catholic worship was valid when an ordained priest celebrated the eucharist, Calvin's liturgy had to have a congregation or 'gathered community' (IV.1.5). All that was required in conjunction with this was that the Word of God should be preached, for 'by His Word alone God sanctifies temples to Himself for holy use' and 'the church is built up solely by outward preaching' (IV.1.5).

Now from the perspectives of Coulmas (1979:261), Loveday (1981:140) and Tannen (1989:43), the *spatial* conditioning of speech-events constitutes a major element in their *institutionalization* and the more 'institutionalized' a speech-event, the more prepatterned its discourse is likely to be. For Calvin however, the *primary*

component of church institutionalization was *discourse itself*. What is more, despite being bound in terms of content to the superordinate text of Scripture, the discourse in question was not *formally* routinized, since in his churches the preachers had to deliver 'original' addresses rather than either reading from a 'Book of Homilies' or discarding the sermon altogether, as had become common in Roman dioceses since the Dark Ages (Fuller 1986:485; Jones *et al*: 1978:376-7).

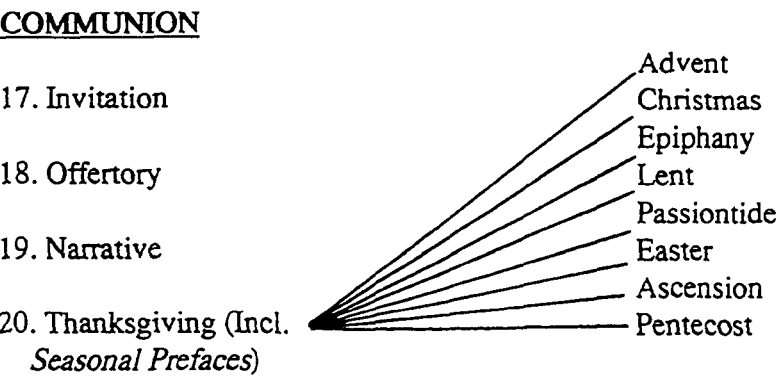
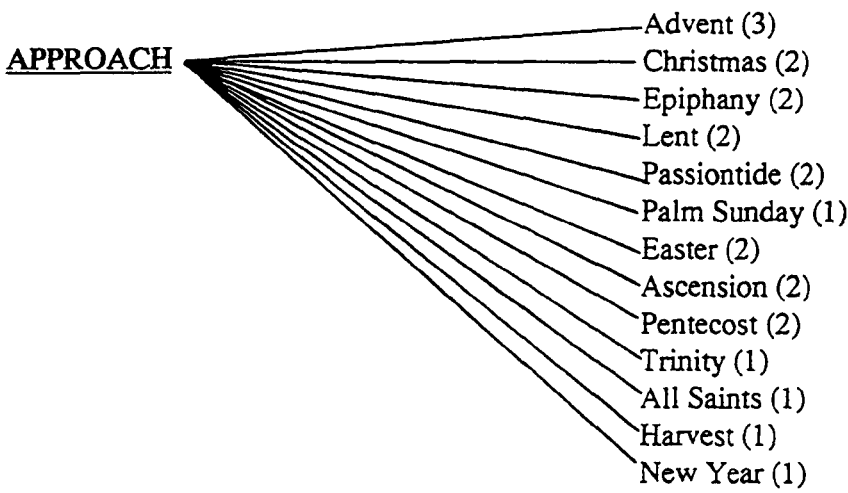
By so shifting the locus of church institutionalization away from buildings and on to the act and substance of exposition, Calvin implies that true worship can take place anywhere and at any time. The upshot of this is that, theoretically at least, the spatial and temporal preconditioning of liturgy is mitigated. In practice of course, such mitigation was far from consistent among the Christian communities which laid claim to Calvin's influence. Those churches under his direct control were firmly associated with designated sites and regular times of worship, as were the earliest Reformed Anglican churches, whose buildings Henry VIII had requisitioned from the Papacy. As Reformed theology manifested itself in the politics of Presbyterianism and Independency however, so its spatial fixity was threatened - particularly by the *Five Mile Act* of 1665, which supplemented 1662's *Act of Uniformity* by prohibiting ministers unwilling to conform to the Prayer Book from preaching, teaching or coming within five miles of a city, corporate town or parish where they had previously officiated. This resulted in several congregations meeting in *ad hoc* situations such as barns and houses. Though there

could be no doubt that these were 'churches' according to Reformed ecclesiology, many eventually settled in purpose-built locations, thereby establishing the strength of 'non-conformity' in rural areas. Typically, Reformed churches still eschew elaborate adornment in favour of a plain 'chapel' architecture. Screens, statues, stained glass, altars and pictures give way to a prominent pulpit and a plain Lord's table (Davies 1948: 246; Davies 1986: 33-4). This pattern is confirmed by the 'church layout' drawings in our Advent Sunday sample, and its significance for the accompanying *discourses* is that they hardly ever foreground or even acknowledge their ecclesial surroundings. True enough, nine out of the 10 participating churches include an Advent candle lighting, but this is very much a rare and special act connected with a particular festival Sunday. Otherwise, it generally happens that readings and opening prayers are conducted from the lectern, Children's Addresses given from the top of the aisle, sermons preached from the pulpit, and communion presided at from behind the table; little ceremonial significance, however, is attached to these kinesic and proxemic configurations. What is more, although 'volunteers' are in some cases enlisted to help the Minister illustrate his or her 'short talk' (AS.3.65 ff.; AS 7: 305 ff.), congregations are hardly seen to engage with their surroundings as part of the rite: there are no processions, no movements to an 'altar rail' to receive communion, no directions to kneel or genuflect. Standing is normal for singing hymns, and at Warsash the people remain standing for certain prayers, but otherwise congregations stay in their seats throughout. This very much reflects

the Puritan norm, where passive reception of expository discourse overwhelmed all other forms of corporate ritual participation.

Temporal pre patterning in church ritual can be related not only to fixed service-times and durations of liturgy, but also to the Church Year - a predetermined scheme of Seasons and Saints' Days which regulates the structure and content of worship on an annual basis. Not surprisingly, this was another element of Roman formulization which Calvin and his followers largely rejected. Calvin did retain special celebrations at Christmas, Good Friday, Easter Day, Ascension Day and Pentecost, but Knox resisted Christmas on the grounds that it had become a 'feast of our lady' rather than a festival of Christ's birth (Barkley 1966:28). Indeed, as A.G. Matthews has pointed out, Independent English Calvinism far exceeded the strictures of Calvin himself in this matter - so much so in fact, that 'the Sabbath retained its lonely splendour as the sole red-letter Day of the Puritan calendar' (1936: 173). Despite such severe curtailment, more recent British Reformed liturgiology has reintroduced the notion of a calendar, to the extent that the latest United Reformed Church *Service Book* (1989) includes such temporally-prepatterned features as a lectionary and 'seasonal prefaces' for nine different phases of the Christian calendar. The effect of such time-governed routinization upon liturgical discourse may be schematized as shown in Fig. 3 below:

Fig 3. Temporal Pre patterning in URC *Service Book* (1989:1ff), with number of selectional variants in brackets



Although our transcripts come from only a single point in the liturgical year, it is a mark of this temporally-ritualized revival that the Advent festival theme is highlighted in all but one of the participating churches; by contrast, dedicated Advent material was rare up to the Second World War, as is demonstrated by its absence from the widely-used *Manual for Ministers* (1936) of the Congregational Church.

8.3.2. Sacral scenes

Hymes emphasises that *scene* is distinguished from setting and designates the 'psychological setting' or 'cultural definition' of an occasion as a certain *type* of scene. Within a play, he says, this might amount to a time-shift signalled by the rubric *Ten years later*, in daily life 'the same persons may define their interaction as a changed type of scene, say formal to informal, serious to 'festive' and the like'. (1972b: 60).

As might be expected of a speech event type with close historical ties to drama, liturgy passes through several different 'scenes', and the 'shifts' from one to another can often be quite sharp. Crystal's eight 'types' of speech function (1990: 124 ff.) would correspond to the instantiation of different 'scenes' within prepatterned discourse. Thus, *informative* language is 'referential' and 'ideational'; *identifying* language signals 'personal, ethnic, regional or social identity'; *expressive* language is emotive and ejaculatory; *performative* language is understood in Austin's original sense; *historical* language is 'used to summarise the past and preserve it'; *aesthetic* language is 'enjoyed purely as a formal display'; *heuristic* language is the language of 'thinking out loud', and *social* language is the language of phatic communion. In his subsequent analysis of Roman Catholic and Anglican orders for the eucharist, Crystal does imply several 'scene switches' in accordance with these different types - although he claims to have found only the first five of his eight categories represented in the Mass and Anglican Communion.

Certainly, there can be little doubt that whereas the 'scene' instantiated by the contextualising metadiscourse which forms the Introduction to the Mass is clearly *informative*, the Preface is *historical*, recounting as it does the past acts of God in creation and redemption. Then again, the following *Sanctus* moves the discourse activity into a more *expressive* psychological arena of praise, while the subsequent fraction and accompanying words 'the body of Christ broken for you' firmly *identify* the congregation as belonging to the covenant community of Christ. Finally, the Blessing is quite overtly *performative*. To some extent, we have already recognised these distinctions in our account of liturgical speech acts in Chapter 5. On this basis, in fact, we would question Crystal's rather narrow confinement of 'performative' language to what Austin himself came to realise were merely 'explicit' manifestations of the much broader phenomenon of illocutionary force. All the same, Crystal's schema does have the virtue of projecting speech act-style analysis into the wider *interpersonal* and *social* spheres of church ritual.

Now it is one of the negative consequences of Reformed didactic monologism that the 'scene shifts' to which we have been referring become relatively less marked. When the diverse phases of the eucharistic Anaphora are 'flattened out' into an extended prayer of Thanksgiving offered by the Minister alone - as happened in English Puritan rites and as happens in our corpus at West Wickham (AS 2.434 ff.), Weoley Castle (7.512 ff.) and Bulwell (8.356 ff.) - there is less chance for the full gamut of Christian social discourse to be realised. The result is worship which becomes literally less 'dramatic' even as it becomes increasingly

explicative and pedagogic. As the potential for scene-variation is suppressed, so the service risks failing to reflect the plurality of Christian discursal experience, and despite its attention to Scripture as an underlying *propositional* norm, will fall short of the diversely 'scenic' composition of the written Word itself.

Despite often bearing out this critique of Reformed worship, our corpus does still manage to provide some good illustrations of liturgical scene-shifting. Indeed, where Crystal's limiting himself to written rites means that he fails to find any examples of 'social' discourse, the High Heaton transcript (AS.10) opens with this before switching quickly to an expressive/performative 'scene' of Biblical exhortatory praise:

- (3) MINISTER: Good morning.
 CONG.: Good morning.
 MINISTER: 'Arise
shine
 your light has come,
 and the glory of the Lord arises upon you.
 (AS 10.1-6)

At Derriford, the expressive doxology of the Lord's Prayer ending is juxtaposed to the comparatively prosaic *information* of the church notices:

- (4) ALL: for thine is the kingdom
 the power and the glory,
 for ever and ever,
 Amen.
 ...(12.0)...
- MINISTER: Can I remind you of the: er usual notices this morning,
 which you'll find on the: er..news sheet which you would've picked up

a:s you came in.
 Particularly to remind you that tonight we share in a united service at
 er Trinity URC in Hartley [...]

(AS 4.83-91)

More generally in relation to Hymes' example of 'formal' v 'informal' scene-setting, the service at Thatcham follows the same unison recitation of the Lord's Prayer with the Minister's contrastingly colloquial opening to her Children's Address, which is at once informational and directly 'performative':

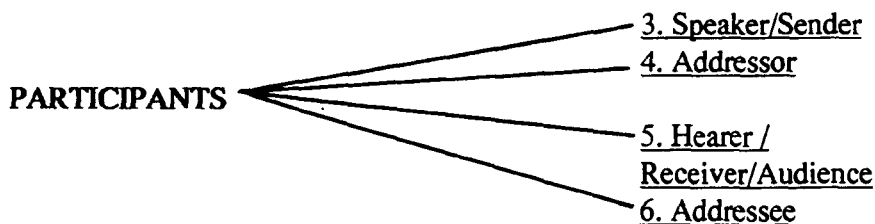
- (5) MINISTER: I need about three helpers this morning
 There's one hand up come on then! [...]
 QUICK!...
 You have to run.

(AS 3.65-70)

In these three examples (3) - (5), the alteration of scene is accompanied by a marked change in the ritual, socio-discoursal *relationship*, between clergy and their congregations. In (3), the Minister turns from being a co-equal entrant into the celebration to become a *conductor* of the celebration; in (4) he changes from 'lead pray-er' into the provider of local 'facts', where in (5) the switch is to 'friendly games mistress'. These shifts very much exemplify Hymes' focus on discoursal *participants*, and it is to this dimension of pre patterning in liturgy that we now turn.

8.4 Participational pre patterning: speech and utterance event roles in liturgy

As Clark and Carlson (1982:1) have observed, most discussions of speech-events have been limited to *canonical* speech acts - that is, to interactions in which there is a single Hearer who is fully known to the Speaker, and in which 'there are no other relevant hearers'. As became clear in the last Chapter, this model is inadequate - not only for liturgy but for many other more casual types of multi-party discourse. This same point was recognised to some degree by Hymes, who rightly acknowledged that especially in 'religious conduct', the 'source whose words are repeated sometimes is not present' (1972b: 61), and who perceived by the same token that the immediate 'receiver' of an utterance may not necessarily be its ultimate addressee. In other words, there are many discourses which may generate more than the two simple designations 'Speaker' and 'Hearer'. That liturgy is indeed one such discourse-type needs hardly to be spelt out: it is a quintessentially communal activity, and as we have already seen, is actually *validated* in its Reformed manifestation by the presence of a congregation. What is more, those who take part in liturgy at one time or another perform a range of different *roles*. Although these may be defined according to ecclesiological criteria (eg. 'Minister', 'Elder', 'Communicant' etc.), they are mostly identified with particular *linguistic* functions and thus contribute greatly to the pre patterning of church discourse. Indeed, so potentially complex is the distribution of participant-roles within worship, it is doubtful that even Hymes' taxonomy could reflect it adequately:



Although it makes a crucial distinction between the *Originator* of a message and the one who merely *Transmits* it (eg. between Cranmer as author of the Anglican BCP and a contemporary priest who relays it at a service), and although it similarly distinguishes the initial receiver of a message from its *goal* or purposed destination (eg. between a whole congregation listening to a sermon and some particular individual for whom its message might be especially intended), this model does not account for the more subtle distinctions of presence and absence, origination, intention and competence which pertain in liturgy, as well as in other activity-types. For this greater systematization we must turn to Levinson (1988), whose work here acknowledges a debt to Erving Goffman's study of '*Footing*' (1981).

Levinson decomposes the Intention-Reception Axis of discourse into a number of *properties* which are evident as features of communication. These he defines as follows:

TRANSMISSION is the property that utterers or actual transmitters have, **MESSAGE ORIGIN** is the property of originating the message, which...I have split into having the **MOTIVE** or desire to communicate some particular message, and devising the **FORM** or **FORMAT** of the message. On the receiving end, we have the feature of **ADDRESS**, ie. whether the message picks out a recipient by means of a feature of address, including second person forms, vocatives, gesture, gaze or a combination thereof, or even just sheer singularity of possible recipients. **RECIPIENTSHIP** may be indicated by linguistic form, eg. by formulation of

information, but is hard to define - informally it is about who a message is *for*. Being a *PARTICIPANT* has to do with what Goffman calls a 'ratified role' in the proceedings, and presupposes *CHANNEL LINKAGE*, or ability to receive the message (1988:171-4).

Although Levinson is quite open about the ambiguities of such definitions, he works them into a most detailed 'binary-based' model - one whose application to liturgy reveals a remarkable multiplicity of possible participant-roles (see Figs. 4a and 4b).

Application of this model to liturgical discourse carries with it two important qualifications. The first is allowed for by Levinson; the second is not.

The initial point which must be borne in mind is that in liturgy different participant-roles may be adopted by different people at different stages in the service, so that one person may play several 'parts'. For example, the same Minister or Priest may be *author* when delivering a sermon, *ghostee* when reading from a set Prayer Book rite, *indirect target* when listening to a couple's marriage vows, and one of the *audience* when a lay member prays from within the congregation. What is more, this diversity of roles may very well belie the 'superordinate' status routinely accorded to a particular participant within the whole activity-type, whether 'Worship Leader', 'Celebrant', 'Preacher', 'People' or whatever. Recognising this distinction, Levinson's helpfully differentiates between generic *speech-events* and the many specific *speech-acts* or *utterance-events* which go to make them up. An utterance-event is in this sense defined as

PRODUCTION ROLES

						<u>WORSHIP</u>	
ROLE	PARTCPNT	TRANS	MOTIVE	FORM	Example	GOD	HUMAN
<i>PARTICIPANT ROLES</i>							
AUTHOR	+	+	+	+	Ordinary Speaker	Theophany	Preacher
'GHOSTEE'	+	+	+	-	Ghosted Speaker	Tongues	Prayer Book Celebrant
SPOKESMAN	+	+	-	+	Barrister		
RELAYER	+	+	-	-	Reader of statement		Priest reading encyclical
DEVISER	+	-	+	+	Statement Maker	Oracle	Co-present Liturgist
SPONSOR	+	-	+	-	Defendant	Sermon	Co-present intercessee
'GHOSTOR'	+	-	-	+	Co-present Ghost-Writer		Typist of service sheet
<i>NON-PARTICIPANT ROLES</i>							
ULTIMATE SOURCE	-	-	+	+	Source of Command		Dead Prayer Book Author
PRINCIPAL	-	-	+	-	Delegate's Constituents		Bishop/ Doctrine Commission
FORM-ULATOR	-	-	-	+	Absent Ghost Writer		Liturgical Translator

Fig 4a. Speech-production roles in liturgical discourse (adapted from Levinson 1988)

RECEPTION ROLES

						<u>WORSHIP</u>	
ROLE	ADDRESS	RECIP	PARTIC	CLINK	Example	GOD	HUMAN
<i>PARTICIPANT ROLES</i>							
INTERLOCUTOR	+	+	+	+	Ordinary Addressee	Lord's Prayer	Adult Baptizand
INDIRECT TARGET	-	+	+	+			Unnamed intercessee
INTERMEDIARY	+	-	+	+	Committee Chairman	Christ re Father	Parents at Christening
AUDIENCE	-	-	+	+			
<i>NON-PARTICIPANT ROLES</i>							
OVERHEARER	-	-	-	+	Bystanders		Tourists in Cathedral during service
TARGETTED OVERHEARER	-	+	-	+	'Butt' of joke		Absent intercessee
ULTIMATE DESTINATION	-	+	-	-			Deceased intercessee

Fig. 4b Speech-reception roles in liturgical discourse (adapted from Levinson (1988))

...that stretch of a turn at talk over which there is a constant set of participant roles mapped into the same set of individuals - ie. that unit within which the function from the set of participant roles to the set of individuals is held constant. (1988:168).

Consequent upon this, participants may be portrayed both in more 'diachronic' terms according to their *speech-event role*, and more 'synchronically' in terms of the *utterance event roles* they play. What is more, the degree to which such roles are fixed and prepatterned serves as a prime indicator of liturgical rituality and thus also, of ecclesiological and social identity.

The second qualification attendant upon our adopting Levinson's model is one specifically related to the speech-events of religious communities - namely the status and participation of God Himself. Classical Reformed and Puritan theology went far beyond the notion that God was merely a 'referent' of liturgical discourse, and that Christian ritual became 'sacred' on this basis alone (cf. Tambiah 1979: 120-1). On the contrary, Calvin's stress upon God's Word as actually *constitutive* of worship means that His activity *within* liturgy is assumed to be all-pervasive and to exercise supreme authority. Indeed, one might say that if Calvinian liturgy is prepatterned, the pre patterning is openly attributed to an active and immanent divine λόγος. Moreover, just as our participation in worship is subject to the comprehensive 'rule' of this λόγος as it predetermines our discourse (Calvin 1958b: 377), so even the Holy Spirit, which might be thought to be free from *any* constraint in its 'inspiration' of worshippers (cf John 3:8), is seen by Calvin to be regulated by the Word of God (1958b: 87).

The result of all this is that, as we have shown in the examples we have added to Levinson's schema, there is a divine sphere of participation in Reformed liturgy which at once overarches and interpenetrates human speech and utterance-event roles. 'True' liturgy in this context will always necessitate the 'presence' of God in one form or another, since for Calvin His Word is emphatically revealed and incarnated within the faithful, worshipping community ([1559] 1960: IV.1.4-5). Because of this, it is unlikely that authentic liturgical speech-events could sustain God in any of the 'Non Participant Roles' suggested by Levinson. Having said this, Calvin is quite adamant that where services are 'idolatrous' and not properly constituted, God might *indeed* be reduced to the 'withdrawn' status of, say, *formulator* or *overhearer*. This is in fact precisely the implication of his attacks on the Mass:

But now those who sacrifice daily are required to appoint for their oblations priests whom they put *in Christ's place* as successors and vicars. By this *substitution* they not only deprive Christ of his honour, and snatch from him the prerogative of that eternal priesthood, but try to cast him down from the right hand of his Father, where he cannot sit immortal without at the same time remaining eternal priest. And let them not allege that their priestlings are not *substituted* for Christ *as if he were dead*, but are only suffragans of his eternal priesthood, which does not therefore cease to stand. ([1559] 1960: IV.18.2, my emphasis).

As this passage demonstrates, for Calvin over-emphasis on and over-complication of formatted participant roles in human congregations is damaging insofar as it is prone to divert attention away from the primary activity of God Himself. Furthermore, analysis of Calvin's own liturgical texts reveals that such

roles are largely subsumed into the simple speech-event categories 'Minister' and 'People', where Minister in no way denotes a 'vicar' of Christ, but is defined rather as a *conveyor* of Christ-as-Divine-Word. At the same time, the Minister is distinguished from a priest in that he stands *alongside* the whole congregation as but one member of a collective 'priesthood of all believers' ([1559] 1960: IV.1.4-5).

This all bears on Levinson's taxonomy in a problematic way. Since the 'words of men' in Reformed doxology are subsumed into and preconditioned by the Word of God, we might feasibly argue that a positive *MESSAGE ORIGIN* cannot ever be applied to human roles within true worship. Moreover, it is hard to judge the extent to which the *FORM* of a service book may be attributed to divine inspiration as distinct from human creativity - if indeed the two can be distinguished at all. Further still, precise assessment of the 'presence' or 'participation' of God in worship is notoriously elusive, and was in fact a major source of division among the Reformers, with Lutherans adopting a 'ubiquitarian' view of Christ's presence in the eucharist and Calvinists maintaining that the Son could not be 'dragged down from heaven' and was present in worship purely through the action of the Holy Spirit (Willis-Watkins 1992).

Now these difficulties are both peculiar to liturgical discourse and hard to resolve. In positing a 'split-level' approach to human and divine rites we have in some sense evaded them. At the same time, however, the parallel sets of examples we have produced do reveal the sheer scope and depth of pre patterning which is possible within worship-discourse.

Onto Levinson's framework, we have superimposed various possible ways in which a Reformed doctrine of God might perceive Him 'speaking' and 'listening' to Christian worshippers. The only instance wherein we can conceive of Him as *author* - that is, as perceptibly and instantaneously forming and transmitting an utterance with no-one speaking 'for' Him - is through a direct appearance as Christ in a 'vision', where some 'word' is delivered to one or more in the congregation. Such 'theophanies' are absent from our corpus and are in any case very rare, but they tend to be reported more in thoroughly Charismatic or Pentecostal liturgies than in those of the Reformed church. This is probably not unrelated to Calvin's conviction that such 'miraculous' phenomena were only intended for and so confined to, the apostolic age ([1559] 1960: IV.19.6).

More typical of Reformed doxology is an emphasis on God as *ghostee* - that is, as directly responsible for all properties of an utterance save its form. By a nice coincidence, the Puritans typically assumed that this role was fulfilled in worship by the person of the Holy Spirit - or 'Holy Ghost'. The keynote text here is Romans 8:26: 'We do not know what we ought to pray for, but the Holy Spirit Himself intercedes for us with groans that words cannot express'. Indeed, for John Owen ([1662] 1826: iv.55), this verse formed the keystone of a robust defence of extemporary prayer. This notion of praying 'in the Spirit' also relates closely to the practice of *glossolalia*, or 'speaking in tongues', as practised by several worshippers at Warsash (AS.5). Here, the believer is 'given' a new language by God after the example of I Corinthians 14. In this sense, s/he becomes a 'conduit' for divine

communication rather than a fully-fledged *transmitter* of it. On the other hand, it is considered important that the authentic tongue-speaker can control the *form* of such discourse, at least insofar as being able to start and stop it at will (Samarin 1972a; Williams 1984). For much the same reason mentioned above, Calvin implicitly disavowed such an activity and although Warsash represents a growing neo-Pentecostal strand in British Reformed Christianity, it is here the exception rather than the norm.

In truth, God's assumed roles in Reformed liturgy are more typically those which involve 'accommodation' of His Word to humankind through the use of a distinct *transmitter*. Although Calvin implicitly limited 'prophecy' to the pulpit in worship (1958b:377), it is admissible because it demonstrates that incarnation of divine discourse into human proclamation which lies at the heart of his ecclesiology. The same process is less directly at work in preaching, where His hold on form is relaxed in such a way that His Spirit becomes *deviser* rather than *relayer* of the message.

When we consider participant roles as they relate to *human* roles in church discourse, it becomes clear once again that the Reformed tradition is responsible for a significant de-routinization of turn taking and worshipper-functioning in liturgy.

As far as PRODUCTION is concerned, it would seem that the preacher who delivers a self-penned or 'original' sermon is the most prominent example of a liturgical *author*. Although his *FORM* and *MESSAGE* are undoubtedly prepatterned to a considerable extent by the Biblical text and orthodox doctrine he

is obliged to expound, his sermon may well include personal opinions, anecdotes and asides which are not intended to be so 'canonical'. What is more, while obviously a far cry from natural conversation, sermon discourse permits the speaker a good deal more spontaneity, colloquialism and non-automaticity than when s/he reads from a set order as Levinson's *ghostee*. By elevating and expanding the importance of the 'original' sermon, Reformed doxology has historically foregrounded perhaps the least formulaic of all liturgical genres and has thus gone some way towards undoing the 'prepackaging' of a Roman Mass which had largely abandoned personalised preaching in regular services. Since the Second Vatican Council, modern Roman Catholicism has sought to re-establish non-formulaic homilies as a central part of worship (hence the injustice of Levinson's aforementioned caricature) - although these are mostly much shorter than a standard Reformed sermon and so leave less room for non-predictable discourse (Fuller 1986: 485).

Of course, the phenomenon of a human liturgical *author* is most obviously linked to the distinctive Reformed emphasis on free or 'unscripted' prayer. Just as Levinson's scheme crucially casts an *author* as having control over the *FORM* of his or her utterance, so we have seen that it is this criterion which has become the essential tenet of Reformed non-conformity. Having said this, there is an irony in the fact that the role of *author* in prayer of this sort has so very much been assigned to the Minister! (Stevenson 1979:6). Indeed, although lay people are enlisted to read scripted prayers at Weoley Castle (AS 7.350 ff.) and Bulwell (AS. 8.262 ff.),

and though every church in our Advent Sunday sample uses unordained readers of Scripture, it is only Warsash which reflects the more radical 'Separatist' Reformation practice of allowing spontaneous contributions 'from the floor' (cf. Spinks 1984b: 126-30).

As we have seen, by so markedly 'closing the gaps' between Levinson's superordinate properties of *PARTICIPANTSHIP*, *TRANSMISSION* and *MESSAGE ORIGINATION*, those who evolved Reformed worship sought to avoid that 'detachment' or 'distancing' of participants from discourse-meaning which so many ethnographers and pragmaticians have pinpointed as a key indicator of rituality (Tambiah 1979:123-7; Coulmas 1979:251; 1981:4; Loveday 1981:146; Tannen 1989:50). Certainly, Calvin would have balked at the downgrading of Intention-Reception values which Tambiah associates with the process of routinization, and which increases as one moves from the top of Levinson's role-lists to the bottom. Today also, it would be a rare Reformed Minister who would act more as *ghostee* than *author* in normal worship - even though adherence to set orders is still more common in specialised acts such as marriages, funerals and baptisms. Indeed, scrutiny of the service order charts in our corpus reveals the Minister at Wheatley to be the only informant who privileges prayer book forms over extemporary speech.

Following on from all this, it may be observed that more 'distanced' production roles like *relayer*, *sponsor* and *ghostor* represent typically marginalised and incidental functions within Reformed liturgy. The highly-involved but

dispassionate stance of a *spokesman* such as the barrister instanced by Levinson, would hardly be appropriate in a church service, which Reformed ecclesiology maintains must be led by a committed believer - even though it sometimes actually occurs that a clergyman publicly 'advocates' the faith even while having lost it himself. We have also recognised at several points that at more socially extended 'rites of passage' liturgies such as Christenings, marriages and funerals, the discourse may actively incorporate many who have little or no Christian *MOTIVE*. Mostly, such participants are not called upon to contribute the *formal* innovations required of *spokesmen*, but it is quite possible that they might be obliged to *relay* prepatterned responses such as those featured in the Burial Service of the *Alternative Service Book* (1980):

- | | | |
|-----|-----------|-----------------------------|
| (6) | MINISTER: | Lord, have mercy upon us |
| | ALL: | Christ, have mercy upon us |
| | MINISTER: | Lord, have mercy upon us |
| | ALL: | Our Father in heaven etc... |

(CELC 1980: 314)

Generally, fewer opportunities for such 'relaying' are structured into URC services by virtue of their relatively more Ministerial and monological PRODUCTION emphasis. Then again, the fact that the URC *Service Book* has attempted to *revive* several ancient dialogues, and that this book is more commonly used for rites of passage than for standard worship, means that motiveless relaying

does occasionally become a possibility. This, from the 1989 URC marriage service, could well bring such a scenario about:

(7)

PRAYERS

Each grouping may continue with a versicle and response, such as:

Lord hear us

Lord, graciously hear us.

(URC 1989: 58)

One consequence of the 'non-canonical' view of liturgy in Reformed churchmanship is that new rites can be written and performed without recourse to State or Synodical endorsement. Hence it is conceivable that the *deviser* of a fresh liturgy may witness its performance without taking a leading role in its enactment. This is a position we adopted recently, having composed a one-off ecumenical service to launch the Decade of Evangelism - a service which took place at Keyworth Methodist Church on 30th December, 1990. If, as originally envisaged, we had not been able to attend at all, our role would have become that of *ultimate source*. This would have effectively given us the same participant status as Cranmer *vis à vis* modern use of the 1662 Prayer Book (though any further comparison would have been odious!). The most common form of liturgical innovation in today's Reformed churches indeed derives not from professional liturgists, but from co-present Minister and congregations seeking to 'do something different'. Exceptions like those we have cited do not detract from the fact that the

distinguishing thrust of Reformed liturgy is precisely *away* from ritual 'distancing' and towards an ideal for which Ladrière's concept of Presentification could be said to offer a definite expression:

The most fundamental aspect of the performativity of liturgical language is presentification. By all those acts which it effects, this language makes present for the participants, not as a spectacle, but as a reality whose efficacy they take into their very own life, that about which it speaks and which it effects in diverse ways: that is, the mystery of Christ, his life and his death, and his resurrection: the revelation conveyed to us in him of the mystery of God: the accomplishment of the eternal plan by virtue of which we are called to become children of God, co-heirs of Christ in eternal life. The mystery is not made present by liturgical language which pictures forth that of which it speaks. Instead it endows it so to speak with its own operativity (ie. that of the acts which make it up), in order to become operative for the community established by the liturgy (1973:59-60, 1.331-45).

In speech act terms, this analysis relates to the overall *perlocutionary* effect of liturgy; in Hymes' parlance, it leads us to consider the 'Ends' of Reformed worship.

8.4 Teleological pre patterning: the purposed ends of liturgy

If it is a pivotal axiom of Calvinist theology that 'Man's chief end is to glorify God and enjoy him forever' (Westminster Shorter Catechism [1647] 1931: 676), Ladrière has offered a complementary insight into how this goal might be achieved through liturgy. We have already underlined that it is *linguistic communication*, rather than the Sacrifice of the Mass, icons, priests or kinesic symbolism, which constitutes the essence and substance of Reformed worship.

Bearing this in mind, it is not surprising that the prime purpose of 'glorifying God' is mediated in this tradition supremely through language - and especially through the language of preaching (Calvin [1559] 1960: IV.1.5; Barth ([1936] 1975: 88ff). As Ladrière realises however, this process of glorification has its source and motivation not in human purposes, but in the will of God Himself, which is expressed most completely in His Word. On this point, the Catholic Ladrière's 'pragmatic' understanding of the Mass is arrestingly 'Reformed'. Certainly, it invites a comparison with Calvin's conviction that the λόγος is 'the everlasting wisdom, residing with God, from which both all oracles and all prophecies go forth' and 'the order and mandate of the Son, who is Himself the eternal and essential Word of the Father' ([1559] 1960: I.8.7).

Like Calvin and Barth, Ladrière realises the paradox inherent in God's being perceived as at once the Originator, Sustainer and Referent of liturgical discourse. Since the substance of this discourse is the very Word of God Himself, we can see what Ladrière means by its being 'endowed with its own operativity': insofar as liturgy is the Word of God in human words - that is, insofar as it is grounded in Biblical truth - it is both self-sustaining and self-generating. Thus worshippers are not required so much to evolve their *own* means of glorifying God, as to enter into that pre-existing and 'glorious' discourse which itself characterises and integrates His active being as three persons in one substance. If God thus orients the *ends* of liturgy so deliberately towards Himself - if it is so very much a discourse infused with His 'performativity' - then there is also a more anthropocentric outcome which

follows from its being enacted with such ends in mind. We have already seen that Calvin defined this as the 'fostering of agreement in faith' - a process which could be portrayed as an *end* whose pre patterning many modern sociologists treat as a prime component of ritual interaction - namely 'societal construction' (Loveday 1981:143), 'social organization' (Coulmas 1981:11) or 'social integration' (Tambiah 1979:133). As we have discussed, Reformed worshippers 'receive' the Word of God supremely when in community, so it is likely that this will form a primary context of, and means for, their 'enjoyment' of Him. Given that Reformed churches are constituted by the Word as mediated in worship, and given that this Word is meant to cultivate solidarity between worshippers, Ladrière is not far from the Reformed position when he declares that liturgical language is formulated exactly to 'institute a community' and achieve an 'induction effect' (1973: 58, 1.295, 59, 1.302-3). If there is a difference, it is that Reformed doxology assigns this process supremely to the sermon whereas Ladrière sees it mediated archetypally by 'the Canon' (1973: 58, 1.281). No doubt it has become clear from our investigations that this leads to significant differences in illocutionary terms - that is, to a contrast in emphasis between 'expounding' and 'enacting' the Word - but it would seem that at the *perlocutionary* level, the two traditions are more compatible.

8.6 Act-sequential pre patterning

8.6.1 The fixity of message form and message content in liturgy

Hymes defined *Message Form* in terms of *how* something is said, and stressed that this was inextricably part of *what* is said - that is, of *Message Content*.

As Duranti (1985: 215) has noted, though, this definition is problematically vague:

One could ideally interpret form as comprising everything one might want to read from a transcript of a given speech-event. Such a definition, however, would not recognise that syntagmatic relationships (among the linguistic signs in a given text) are only a very small part of what one needs to know in order to move from form to content, the rest being embodied in the paradigmatic relationships between the existing (ie. uttered) signs and their possible and impossible alternatives...

Given Duranti's assertion that Message Form must entail more than just lexico-grammatical features, and given that as such, it must concern *selectional restrictions* in speech events, it is worth noting that the discourse, syntax and lexis of Reformed liturgy is characterised by *relative formal diversification* and a consequent 'loosening' of format. In many cases, such diversification and 'looseness' are themselves 'built in' to the structure of worship through allowance of alternative expressions for the same utterance-activity. Hence, where the Message forms of the Mass had been prescriptive and monolithic, those of the Reformers were typically 'suggested', optional and bifurcated. Thus the evolution of Bucer's

Psalter Mit Aller Kirchenubing of 1539 (the basis of Calvin's Strasbourg rite) is marked above all by increased choice in *Message Form* and consequent reduction in formulaicity (see Fig.5).

In perpetuating this core dynamic of diversification, today's Reformed service books resemble 'maps' in which many junctions offer various 'turnings' and through which one may take several different 'routes' (Fig. 6). As we have noted, these routes may themselves be predetermined by constraints such as those related to the Church Calendar, but more often they are decided purely by the individual will of the Minister or worship-leader. Herein, indeed, there is a significant contrast with the *Alternative Service Book* and the post-*Vatican II* Canon, for, although both contemporary Anglican and Roman rites have increased variation of *Message Form*, in virtually all cases save the Great Thanksgiving, this variation is temporally 'formatted'.

As is clear from Fig. 6, the selectivity allowed by the *Service Book's* eucharist is considerable. Even so, our corpus underlines that the most fundamental 'choice' granted to a URC Minister at Communion, as elsewhere, is whether to use a service book at all. Having said this, where Reformed churches *have* retained service books to *some degree or other*, we can still detect lexico-grammatical prefabrication rooted in the language of pre-Reformed liturgy. Though both Luther and Calvin sought to reduce automatization and 'detachment' in the Roman Mass by translating it into the vernacular, and though Calvin and his followers increased

Fig 5. The derivation of Bucer's Psalter Mit Aller Kirchenubing (After Spinks 1984b)

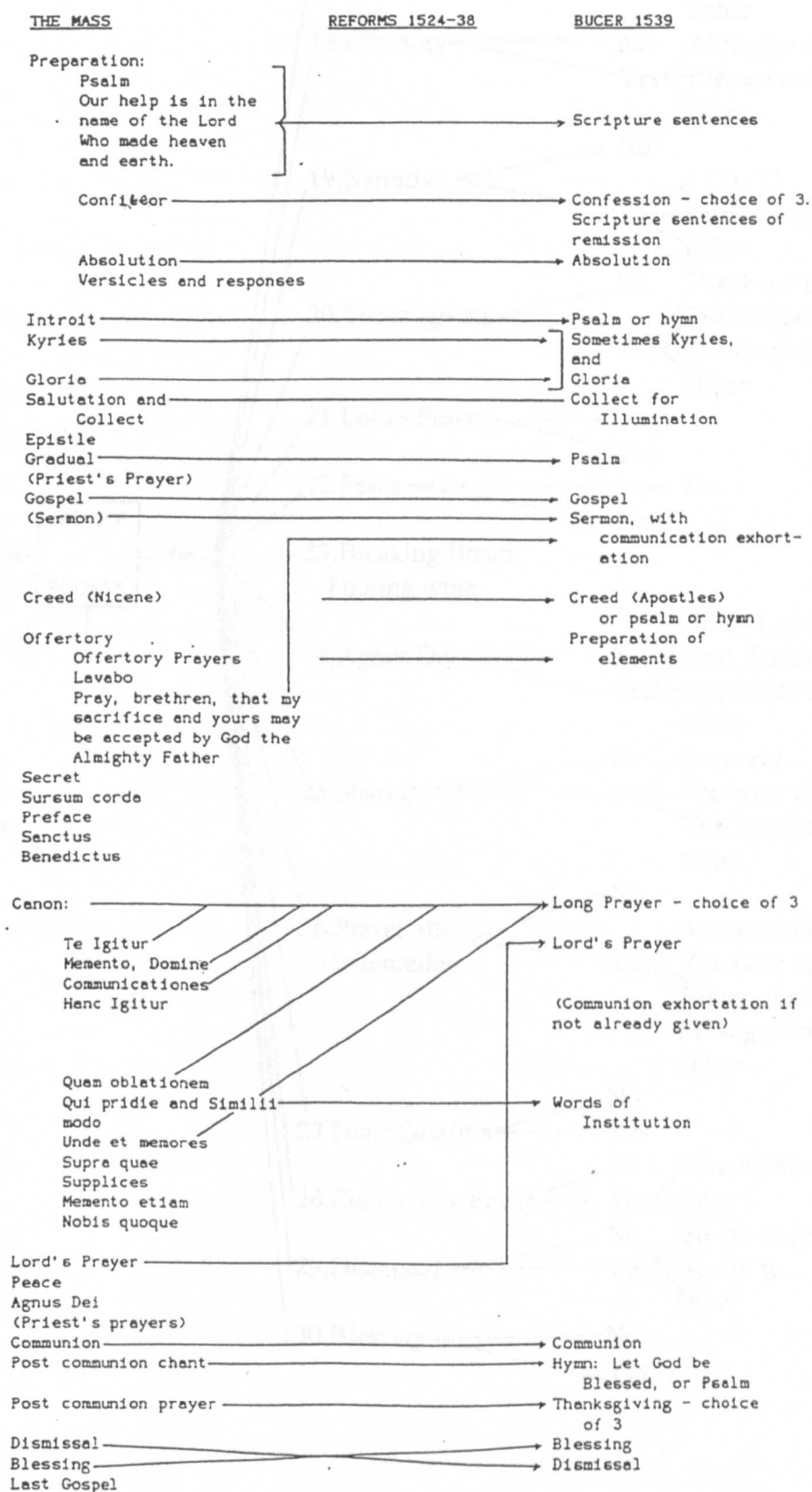
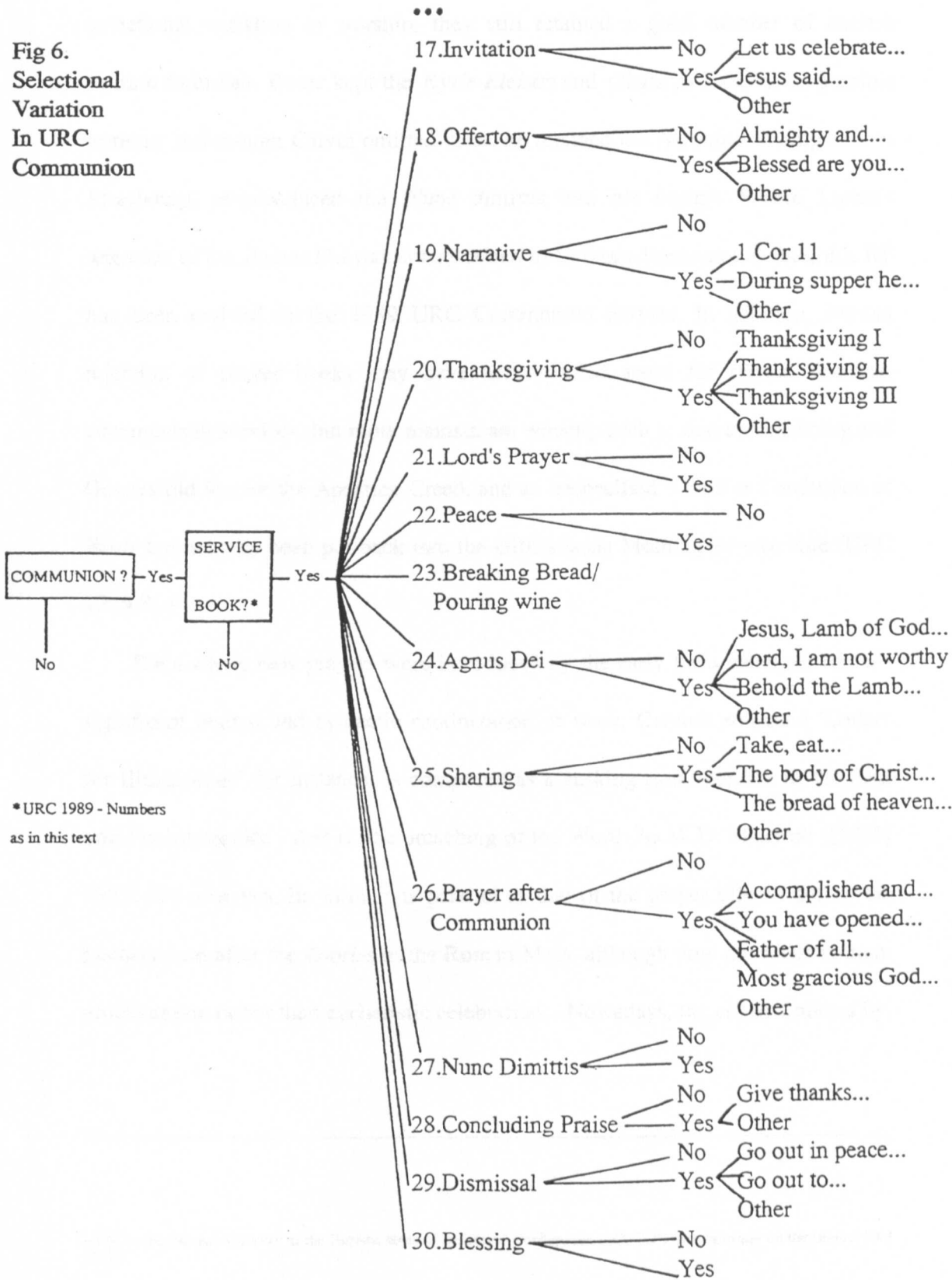


Fig 6.
Selectional
Variation
In URC
Communion



selectional variation in worship, they still retained a good number of ancient routine formulae. Bucer kept the *Kyrie Eleison* and *Gloria in Excelsis* as possible options, and though Calvin omitted these, he retained the Aaronic Blessing and, at Strasbourg, re-introduced the *Nunc dimittis* into his liturgy. Where Luther's retention of the *Agnus Dei* was not sustained in Calvin's *Forme des Prières*, this RF has been revived in the 1989 URC Communion Service. In addition, Puritan rejection of prayer books may have accompanied scorn for recited doctrinal statements in services, but more mainstream worship such as that at Strasbourg and Geneva did feature the Apostles' Creed, and an unspecified 'Creed or Confession of Faith' has actually been put back into the URC's latest Morning Service Rite (URC 1989:8).¹

Even where new prayers were introduced by the early Reformers, we can see significant lexical and syntactic routinization at work. Calvin's so-called 'Collect for Illumination' for instance, is composed as a striking ritual prelude to the high point in his service - that is, the preaching of the Word. As W.D. Maxwell ([1931] 1965: 99) observes, its form runs parallel to that of the prayer offered before the Lectons and after the *Glorias* in the Roman Mass, although now the focus is upon proclamation rather than eucharistic celebration. Nowadays, the use of Collects by

1. For a comprehensive survey of the Patristic roots of Reformed worship, see H.O. Old's doctoral study on the subject (Old 1975)

the URC is less obviously apparent. They are not included as such in the 1989 *Service Book* and only one of our 10 Service order Questionnaires (from Wheatley) specifies a Collect form. Indeed even here, the Minister forgets to recite it in the final act of worship! Having said this, collect structures are detectable in the 1989 *Service Book's* 'Prayers of Approach' (1989:5;50;), and can be found in certain modern ecumenical orders produced by URC liturgists in combination with others (eg. Jasper 1978:86-104; Perry Goodland & Griffiths 1992).

As it is, Calvin's collect is a typical example of how mainline Reformed worship can vary ancient themes and frameworks and yet keep their essential character intact. We quote it here in the translation used by Knox's English congregation in Geneva during the Marian exile:

Almighty God, and most merciful Father, we humbly submit ourselves, and fall down before thy majesty, beseeching thee from the bottom of our hearts, that the seed of thy word, now sown amongst us, may take such deep root, that neither the burning heat of persecution, cause it to wither, neither the thorny cares of this life, do choke it, but that as seed sown men, we pray not only for our selves here present, but beseech thee also, to reduce all such as be yet ignorant, from blindness and error, to the pure understanding, and knowledge, of thy heavenly truth: that we all, with one consent and unity of minds, may worship thee our only God and Saviour. (Knox [1556] 1965: 90).

The particular structure of the collect form used here has been anatomised frequently by liturgists, and Ferguson (1976) presents a useful scrutiny of it from a discourse-analytic point of view. First appearing in the *Leonine Sacramentary* (440-461 AD), and with origins in earlier Latin rites, the collect's phrase structure or 'base-form' comprises:

1. An invocation or address to God
2. A 'basis' for petition (ie. some quality of God)
3. The petition or desire itself
4. The purpose or reason for making the request
5. A formulaic ending.

Calvin and Knox clearly accord with this schema. God is invoked as 'Almighty and most merciful'; He has 'sown his seed' in the hearts of all the faithful, and on this 'basis' is petitioned that he might tend and cultivate it - that is, instruct and encourage the congregation through the sermon. The 'purpose' of His so doing is defined precisely as that 'unity' and 'consent' among worshippers which we identified earlier as a primary *End* of Reformed worship. The object of the prayer is then formulaically addressed as 'our only God and Saviour'.

Within such 'macro' pre patterning, we can also perceive more intricate formulaicity deriving from lexical-semantic and grammatical stylization. Calvin and Knox achieve considerable cohesion with an extended metaphor of the seed as God's Word - a metaphor drawn from Jesus' parable of the sower (Matthew 13:3-8). The actual petition is then framed in an oppositional 'not only but also' construction, as requests are directed both inward ('for our selves') and outward ('for all such as yet be ignorant'). Doublets like 'blindness and error', 'pure understanding and knowledge', 'consent and unity' evince a prosodic harmony which resonates with that harmony of worship which is the 'goal' of the prayer. Deictic analysis of this text also reveals a carefully structured alternation of 2nd

person singular and 1st person plural forms which bears out the reciprocal orientation of the Collect as both 'earthward' (thanks focused on things already received) and 'heavenward' (requests for things yet to be granted).

Probably the most significant foregrounding-prepatterning device at work here, though, is *parallelism*. In fact, many of the features already noted may be subsumed into this category. On the semantic level for instance, we may note that 'humbly submitting to God' and 'falling down before' His 'majesty' in this context denote the same activity and attitude; likewise 'praying for' and 'beseeching'; 'blindness' and 'error'; 'one consent' and 'unity of minds'; 'God' and 'Saviour'. Parallelism, of course, is a form of *repetition*, and as such might be expected to automatize and so 'distance' speech-events from those who participate in them. Johnson (1967) certainly highlights its frequency in strongly ritualized discourse, while Tambiah (1979:119) equates it with semantic 'redundancy'. From a different perspective though, Deborah Tannen makes a valuable point when she contends that '*all* discourse is more or less prepatterned' (1989:42). Hymes himself identified the patterning of repetitions and contrasts as no less than a definition of structure itself (1981:41-2), whilst Becker articulates a crucial principle when he remarks that 'the actual a-priori of any language event - the real deep structure - is an accumulation of remembered prior text [so that] our real language competence is access, via memory, to the accumulation of [these] prior texts' (1984: 435).

Furthermore, though 'conventional wisdom' (in the form of the pejorative 'you're repeating yourself') might consider repetition to be a negative phenomenon,

there is ample evidence to suggest that it lies at the heart of *rhetorical* endeavour - and that as such it can function as 'a source, rather than an impediment, to creativity' (Tannen 1989:42/46). In his seminal article on poetic parallelism (1966), Roman Jakobson's analysis of Russian folk verse leads him to conclude that:

The metaphoric image of 'orphan lines' is a contrivance of a detached onlooker to whom the verbal art of continuous correspondences remains aesthetically alien. Orphan lines in poetry of pervasive parallels are a contradiction in terms, since whatever the status of a line, all its structure and functions are indissolubly interlaced with the near and distant verbal environment, and the task of linguistic analysis is to disclose the levers of this coaction. When seen from the inside of the parallelistic system, the supposed orphanhood, like any other componential status, turns into a network of multifarious compelling affinities (1966: 429).

With regard to liturgy, we must see it as no mere coincidence that in his appreciation of parallelism, Jakobson acknowledges a great debt to Robert Lowth's famous analysis of the Psalms (1753/1758). After all, Lowth was dealing with no less than the discourse of Temple and Synagogue ritual - a discourse whose influence on Christian liturgy was, and still is, considerable (see Jones *et al* 1978: 39-51; 150-169). We have seen that this influence manifested itself in *Reformed* worship with the introduction of a metrical Psalter for use by the congregation (Nichols 1968:34-41). Nevertheless, the parallelistic structures of the Psalter can also clearly be seen in many of the ancient liturgical routine formulae retained by Bucer, Calvin and their heirs and revived by the URC service books of 1980 and 1989. We see them at their simplest in the lexically 'sandwiched' Subject-Verb-Object form of the *Kyrie*:

- (7) Lord, have mercy.
 Christ, have mercy.
 Lord, have mercy.

(URC 1989:7),

and in the nominative-declarative-interrogative repetitions of the *Agnus Dei*:

- (8) Lamb of God, you take away the sin of the world, have mercy on
 us
 Lamb of God, you take away the sin of the world, have mercy on
 us
 Lamb of God, you take away the sin of the world, grant us
 peace.

(URC 1989:18)

Where the above examples concatenate two identical lines with one which shows slight lexical variation within the same syntagm, and while that variation is semantically negligible, other formulae show more explicit referential distinction within the same reduplicated grammar:

- (8) The body of Christ, given for you
 The blood of Christ, shed for you.

(URC 1989:19)

- (9) The bread of heaven in Christ Jesus;
 The cup of salvation in Christ Jesus

(URC 1989:19 - Sharing)

- (10) Christ has died
 Christ is risen
 Christ will come again

(URC 1989:16; AS 4.838-40 - Affirmation)

More complexly, lexical and grammatical repetition can be assigned to one participant in a prepatterned 'dialogue', while the other intersperses varied utterances: the Concluding Praise of the 1989 URC *Service Book* is an example of this:

- (11) Give thanks to the Lord for he is good
 for his love endures forever
 Let those who fear the Lord say
 his love endures forever.

(URC 1989:21)

Much the same process is at work in this version of the Offertory, except that the Minister's variations are interlaced with a parallelism which is both endophoric and exophoric and which is part lexical, part grammatical:

- (12) Blessed are you, Lord, God of all creation.
 Through your goodness we have this bread to offer,
 which earth has given and human hands have made.
 It will become for us the bread of life.
 Blessed be God forever
- Blessed are you, Lord, God of all creation.
 Through your goodness we have this wine to offer,
 Fruit of the vine and work of human hands.
 It will become for us the cup of salvation.
 Blessed be God forever
- Blessed are you, Lord, God of all creation.
 Through your goodness we have ourselves to offer,
 fruit of the womb, and formed by your love.
 We will become your people for the world.
 Blessed be God for ever.

(URC 1989:9)

It is noticeable that the bonding and overlaying of language levels here is conspicuously triadic: through the whole text, with stanza division and the 'narrating' progression of bread/wine/selves; in grammar, with the three identical possessive-infinitive structures which close the second line of each section, with the future-copula assertion which begins each final line, and in lexis, with thrice-generated formulae like 'through your goodness' and 'blessed are you'. It might be too much to claim that the profusion of such patterning stems from the fact that Christianity is a Trinitarian faith, but the 'stock' status of such triads in rhetorical canons the world over is certainly reflected in liturgy. We have already seen how the tense-variation in the S-V triptych of the *Affirmation* foregrounds Christ's immortality and immutability 'yesterday, today and forever' (Heb 13:8). In the same vein, one version of the Eucharistic Prayer prays for communicants to be united with 'all God's people, past, present and to come'. The three-part structure can also express a semantic unity-in-diversity which bears out Christian anthropology:

(13) We pray for those ill in body, mind or heart

(URC 1989:13)

Alternatively, it can 'narrate' a related series of key events as part of an *Anamnesis*:

(14) Yet he was betrayed, tortured and crucified

(URC 1989: 13),

or group together significant persons in a memorable way : 'Abraham Isaac and Jacob'; 'Sarah, Miriam and Mary' etc.

It is worth stressing again that many of the formulae described above are drawn directly from Scripture - some, like the Concluding Praise, from the Psalms; others, like the *Magnificat* and *Nunc dimittis* from the gospels; and others still from the epistles (eg. the Grace and the *Trisagion*). Thus, while not all Reformed liturgies were written down, the characteristic Bible-centredness of Reformed theology, with its assertion of *sola scriptura*, might be expected to prepattern even purely *oral* liturgy in a significant way. We shall consider this point as we come to terms with Channel, but it also deeply affects the predetermination of Message Content...

We have seen how the Puritans believed that a *phonocentric*, orally constituted worship would save them from becoming 'detached' from the essence of the liturgical λόγος. While this may accord with immediate intuitions, the work of Coulmas *et al* (1981), Halliday (1985), Tannen (1989) and others would suggest that even *spoken* discourse is far more prone to pre patterning than we might at first assume. What is more, as Derrida (1977a,b) has pointed out in debate with Searle (1977), written signs may well be presented as *more* versatile than contingently realised 'speech acts', since they retain a 'life' beyond 'present reference' and are thus 'iterable' or 'citable' in a way which transcends contexts of knowledge and

situation and which can thus outlive the constraints of 'performance'.

Indeed, Halliday goes so far as to suggest that levels of oral repetition may even be higher, since 'in speech you cannot destroy [your] drafts' (1985; 76) - that is, you reiterate and re-emphasise as you go along rather than 'editing out' as you would when writing a text. In addition, both he, Ferrara (1985) and Tannen (1989: 81) demonstrate that on the spur of the moment, when there is pressure to 'keep talking', and so process information quickly, we tend more to fall back on 'stock phrases' than if we were composing a manuscript or typescript. Also, whereas a reader can always go back and check the sense of an expression, listeners are often helped by a speaker's using repetition as a form of 'verbal underlining'. Now while the repetitions of extemporary discourse tend to be less exactly or contrivedly parallelistic than those of formal written rhetoric, and while the use of repetition in the routine formulae of the URC *Service Book* is certainly more crafted than in the 'free prayer' of our field corpus, there is no doubt that many of the 'unscripted' passages which occur there display distinctly repetitive strategies. Thus at Derriford, the Minister extemporizes several complexly interwoven patterns of lexical and syntactic repetition to enforce the exhortatory message of the preceding sermon, and to emphasise the purpose of the forthcoming communion:

- (15) G.PRCHR: But Lord help us meanwhile,
as we look forward to live,
looking out for you every day,
and to see your coming here at this table as you come to us afresh,
as you feed us here.
That we may go out to meet you again outside these walls and in our
homes,
and in this land.

And in this world.
 And to tell others,
 there is a king,
 there is a Lord,
 whom they too may welcome,
 who is king of Kings and Lord of Lords,
 Jesus Christ.

(AS 4.539-52)

Comparably structured by both verbal and syntactic repetition is this
 'oppositional' extemporary petition from Weoley Castle:

(16) MINISTER: You know how mixed up we are,
 doing good things,
 and then faltering and doing things of which we are ashamed...
Caring for some,
 neglecting others.
Welcoming some,
ignoring others...
 Lord,
 we need your forgiveness

(AS 7.488-96)

Similarly, the 'improvised' prayer of intercession at High Heaton ends with the
 following triadic structure:

(17) MINISTER: but we thank you God,
 that [Jesus] brought to us the gift of life,
 the gift of joy
 the gift of peace

(AS 10.459-62)

Prayer-endings are also a place where more notably *microlinguistic* routine formulae appear to signal both the closure of extemporary discourse and an imminent ritual 'Amen'. Among the most frequent of these in our corpus are 'in Jesus' name' (eg. AS. 2.300; 4.458-9; 5.305; 7.665; 10.310-11); 'for Jesus' sake' (eg. 2.368; 6.538); 'through Christ [our Lord/Saviour etc.]' (2.397; 6.267; 9.167-8) and 'now and forever' / 'now and always' (1.355; 2.481-3; 6.578 ff.; 7.508). These examples confirm that even committedly extemporary praying can be 'constrained' by the ancient patterns and rhythms of Biblical and liturgical discourse. For Linda Coleman (1980), this phenomenon must be seen in the wider social context of religious 'in-group speech'. Working on the similarly extemporary tradition of American 'Born Again' Christianity, Coleman found that for all its avowed 'spontaneity', the discourse used there was replete with cultural-linguistic 'badges of identity', from arcane verb-forms like 'I have been enabled' and 'I felt led', to King James' Bible-based idioms like 'to have a burden for', 'to purpose' and 'to covet' (ie. to value something). This is the same social identification which we have seen attaching to the Charismatic 'just'. In much the same vein, Bruce Rosenberg's transcripts of American 'folk' sermons reveal a remarkable number of reprised set formulae, even despite the preacher's vigorous defence of their own spontaneity and scorn for repetition (1970a: 8 ff.).

Now it might be argued that the sort of 'extemporary' repetition we have been discussing is still less liable to cognitive detachment than the more potentially 'mantric' parallelisms and epizeuxes of, say, the *Agnus Dei* or *kyries*. Even here,

however, the Western stereotype of Buddhist ritual as something designed to 'numb the brain' is open to question. As A.S. McDermott has shown, applying speech act theory to mantra recitation in fact compels description of its illocutionary forces not only in terms of 'dissolution into sunyata or emptiness', but also in terms of 'recitation with *contemplation*' (1975: 288). In fact, those who recite mantras felicitously are those who by their recitation 'have not only assimilated and comprehended Buddhist metaphysics [but who] also *believe* it'. It is not our place to pursue how this metaphysics *itself* differs from Christian dogma, but the essential point needs to be made that repetition in particular, like rituality in general, is misrepresented if it is thought of in Puritan polemical terms as *necessarily* or *exclusively* leading to the erosion of 'intent' and 'cognition'. Certainly, if we are to heed Dell Hymes' insight that communicative competence is acquired through habitual participation in 'organised' discursual behaviours, and if Wittgenstein was right that we learn our language-games by 'watching how others play', there can be little question that repetition could be seen in more positively pedagogic terms. The use of repetition to teach a child to speak is axiomatic; likewise, the ritualization of language in liturgy can be an effective means to inducting the uninitiated into the pragmatics of Christian discourse. Indeed, the child 'growing up' with liturgy and subsequently coming to 'understand' it is a paradigm case of *lex orandi* preceding *lex credendi*.

Of course, the ritual must be 'explained' in more overtly doctrinal terms lest it become an extended occult charm; but even the 'explanation' can rely on repetition

- not only in the obvious case of catechism, but also in 'free' exposition such as that offered in the 'Children's Address' at Wheatley:

(18) MINISTER: And if we look..out beyond ourselves,
 rather than just to ourselves,
 as I think we /often/ do,
 we don't look just in our hearts..for salvation,
 (though indeed...some of that be true because God is in us,
 as well as outside of us),
 but we look out..basically,
 we look out to God,
 who comes to us [...]

(AS 6.181-9)

Admittedly, there is a considerable degree of difference between this sort of 'synchronic' repetition and that full-blown, ongoing '*reprise*' of the Mass which is so fundamental to Ladrière's doxology (1973: 60). Nonetheless, the difference *is* of degree, rather than of kind: some form of prepatterning in worship is, as we have seen, almost inevitable, since repetition is essential to discoursal coherence and social assimilation. Moreover, even when set 'liturgical forms' are rejected in favour of Biblically-based extemporization, the formulae and repetitions of the Bible itself are likely to 'prepattern' the language of worship to a noticeable extent.

8.6.2 Forms of speech: liturgical codes and registers

Sub - divided by Hymes into language/dialect, codes and

registers/varieties, Forms of Speech bear greatly on degrees of rituality in liturgical discourse. We have emphasised several times the significance for the Protestant Reformation of Luther's rendering the Latin Mass into his native German, and of the subsequent translations and adaptations made by Calvin and Knox in French and English respectively. Even so, the changing of a liturgical *language*, or the casting of it in a more familiar regional dialect, cannot in itself guarantee its 'accessibility' to secular or quotidian discourse. Even if rites were once identifiable with 'the vernacular', they can very soon become 'marked' as natural language changes around them. Furthermore, where their discourse is 'frozen' and 'canonized' rather than adapted, they may take on a wholly distinct identity as what Bernstein (1971-5) called *restricted codes* - codes decipherable only by a distinct sub-set of society, ie. those who make a particular effort to 'learn' them. This description would apply very clearly to the BCP as it is still used in Anglican churches at the end of the Twentieth Century but as we have seen, for all its extemporaneousness, modern English Reformed worship also displays an 'in-group' formulaicity borne partly of its need to set itself apart from 'the world', but borne more obviously of its 'echoic' relation to the language of Scripture and doctrine.

For Crystal & Davy (1969: 149), these 'linguistic originals' exert a 'unique range of pressures on the choice of forms to be used' in worship. Because they are definitive and authoritative for the life of the church, 'the requirement of conformity to the sacral character, as well as the sense, of the text in the original

language is a restriction on one's choice of English which does not normally apply to other varieties'. Further still, the formulations of the *lex credendi* will be 'difficult to alter without the accusation of inconsistency or heresy being levelled' (1969: 151). Most obviously, our corpus has illustrated Crystal & Davy's insight that these codificational constraints take the form of 'archaism' and 'theological terms which are the equivalent of the specialist terminology of science' - though as we saw in 6.2, liturgical appropriation of more contemporary and colloquial features can turn them into marks of ecclesial identity. These various features can be seen in clear coalescence in the extemporary intercession from High Heaton, whose Minister was serving at the time on the National Committee of the URC's main Charismatic/Evangelical grouping, GEAR:

- (19) MINISTER: let's just bow our heads now and,
 be still,
 because we are in,
 the presence of God.
 The Almighty one,...[...]
 Father,
 we thank you for the gift of your Son,
 who brought to us the good news of the kingdom,
 the gift of life.
 This morning we have a lot of thankful hearts [...]
- (AS 10.405-19)

Apart from the opening 'just', the combination of the markedly 'devotional' and rather archaic 'be still' with the theological phrase 'presence of God' recalls the normative 'linguistic original' Psalm 46: 10. Although explained by apposition, 'The Almighty One' is a clearly 'coded' proper noun, while 'gift of your Son' ellipticises a

whole doctrine of grace in one nominal group. Both 'goodness' and 'the kingdom' are left unexpounded, except by one another, so one would clearly have to know in advance that the former refers to the salvific content of Christ's message, and the latter to the 'Kingdom of God' which he came to establish. Moreover, 'thankful hearts' would be unlikely to turn up in contemporary conversation.

As a qualification on what we have been saying about the restrictive coding of worship, we should not assume that such coding will always retain the same intensity. Here again, it is useful to think in terms of a scale of magnitude rather than a single pattern. Hence, a little earlier in the High Heaton transcript, this part of the Minister's prayer of confession is much more sparing in its use of specialised vocabulary:

(20) MINISTER: We come talking about..what we've done and what we haven't done,
 we talk about our rights,
 we talk about our church sometimes too,
 and we seem to forget that we're part of a people,
 the covenant people of the new Israel of God.

(AS 10. 194-8)

Only the last line here instantiates a restricted ecclesial code, and its juxtaposition with a core 'conversational' style confirms Ferguson's insight that far from being a one-dimensional 'package', liturgy in fact displays 'a considerable degree of register-variation' (1985: 207). This would seem especially so in English Reformed worship, with its characteristic 'mix' of historic formulae and vernacular language. 'Register' was defined by Dell Hymes in relation to the types of discourse

appropriate to 'specific situations' and in this sense his definition misses the possibility that a 'specific situation' like worship may yet arrogate to itself a number of different 'styles' of speech, even while being associated typically with a 'core' code of archaisms and specialised vocabulary. More recently, sociolinguists have begun on this basis to separate *register*, as associated with the social constraints mediated at the stylistic level of lexis and syntax, from *genre*, as associated with social constraints mediated at the macro-structural level of *whole discourses* (Martin 1985: 250; Couture 1986: 80 ff.). We shall return to the issue of liturgical genre in a moment, but for now it is clear that it is this more recent conception of register which Ferguson had in mind, and which is borne out clearly by the variations in fixity, formality, historicity, linguistic origination and ecclesial authoritativeness which we have been discussing.

8.7 Prepatterned norms of sacral interaction and interpretation

Dell Hymes' 'norms of interaction and interpretation' are the 'rules governing speaking' (1972b: 63). As such, they correlate closely with the 'felicity conditions' of speech act theory, and with Grice's maxims of conversation. In 5.5 and 6.2 we emphasised in respect of Searle's notion of Sincerity and Grice's concept of Quality that ritual genres like liturgy may tolerate 'agnostic' assent to their structural mechanisms or 'validity conditions' without demanding immediate

assent to their ideational 'validity claims'. At the same time, however, we made it plain that in accordance with Ladrière, the repeated *practice* of liturgy would ideally 'induct' a seeker into 'the truths of the faith'. In this sense, we diverge from Tambiah's view that the inevitable consequence of linguistic rituality is that 'meanings retreat further and further away from an "intentional" theory of communication and meaning as developed by philosophers of language'. Likewise, our appreciation of Reformed liturgy leads us to qualify Tambiah's bald declaration that in ritual activity types 'we can keep aside as more or less irrelevant the Gricean theory of intentional meaning, because in conventional ritual like marriage the immediate intentions of the priest or bride do not explain the meaning and efficacy of the rite itself' ((1979: 127).

Though Austin's original distinction between 'misfires' and 'abuses' is still applicable here (1962: 25-52), it should be remembered that for Grice, as for Strawson before him ([1974] 1991: 300-1), the line between 'intention' and 'convention' in speech acts is far from razor-sharp. What is *certainly* unacceptable for Reformed doxology in general and Reformed liturgical pragmatics in particular is Derrida's extreme insistence that the intrinsic 'iterability' of signs entails a fundamental 'absence' of 'actual present intention' and a 'break with the horizon of communication as a communication of consciousness or of presences or semantic transports of desire to mean what one says' (1977: 181). Indeed, if prepatteming, repetition and rituality *were* automatically destined to undermine the conscious 'faith' of worshippers in what they do and say, the very integrity of worship itself

would come under threat since, as we have shown, even an ideological assertion of 'extemporary' prayer over set forms cannot eliminate predetermination and formulaicity from sacral discourse. Indeed, where Ladrière's governing concept of 'presentification' is centred on re-performance of the Canon, Reformed liturgical theology is predicated on a re-performance of the 'Word'. The first may engender faith by a eucharistic repetition of what the Word-made-flesh *did* (1973: 61, 1.375), while the second may more typically engender faith by a pedagogic repetition of what the written Word *says about* what the divine Word did (cf. Barth [1936] 1975: 153); nonetheless, both ultimately rely on an *integration* of faith *with* rituality.

Above and beyond all this, there is a further level of predetermination to be considered - one on which Ladrière comes remarkably close to the Reformed perspective. This derives from the supreme paradox that God's Word is at once the subject, object and substance of liturgical discourse. While worship is oriented eschatologically towards the realisation of faith as a wilful, intentional state of being, that faith is *itself* given and 'rendered unambiguous' by God's Word (Calvin [1559] 1960: I.4.2). For Barth, faith is thus 'the recognition that God's Word was already in effect even before we believed and quite apart from our believing', and consequently 'lives by the power' of this Word ([1936] 1975: 154). Furthermore, within von Allmen's relation of Barth's theology to the liturgical sphere, 'the whole act of worship is sustained by the Word of God: it forms the texture of the liturgy, it is the light which illuminates the eucharist, it assures the faithful that the divine presence is not illusory but real' (1965: 130).

Here, the anthropological linguist Loveday's stress on ritual as the *enactment* of belief goes absolutely to the heart of the matter (1981: 135); in the performance and re-performance of worship-discourse, the worshipper is assumed to become more proximate to, rather than more distanced from, the meaning of worship itself - namely that λόγος which is Jesus Christ the incarnate Son. Neither should this 'enactment' be associated with that 'vain repetition' so feared by the English Puritans in 'liturgical' worship (Davies 1948: 98-114; cf. Matthew 6: 7). Rather, it is to be seen more positively, in Kelleher's terms, as 'manifesting', 'shaping' and sometimes even 'transforming' belief (1993: 317). As Ladrière himself concludes,

Between faith and liturgical language there is a kind of dual assumption. Faith takes up this language and gives to it its own efficacy, inasmuch as faith is a resumption of the mystery of Christ, the acceptance of salvation and hope of benefits yet to come. Language is to faith a kind of structuring field which allows it to express itself in accordance with the exigencies of the reality to which it corresponds. The language is proclamation of the very content in which the faith is truly embodied, and is a sacramental accomplishment of the mystery which is thus announced and witnessed. Its...performativity enables faith to be expressed. This is ultimately due to the nature of faith, which is the hearing of the Word and the effective action of that Word in human life. If faith is the reception of the Word and if liturgical language receives from faith its characteristic performativity, that language is itself an echo of the Word. In the celebration it is the Word to which faith allows access that becomes present and operative in our own words. The Word became flesh and dwelt among us...(1973: 62).

If Reformed practice has too often individualised this reciprocal relationship between 'word' and 'faith' (von Allmen 1965: 124-5), we should not forget Calvin's original stress on corporate worship as the supreme forum for its realisation. However much the Word of God finally transcends the institution of the church, the appropriation of the Word in human worship must archetypally be 'regulated' and

'constrained' by this institution. As Old puts it, from the Reformed point of view, refusing to trade *sola scriptura* for *lex orandi, lex credendi* in our doxology does not mean that we can or should ignore two thousand years of liturgical tradition (1992: 13-14). Ladrière is hardly challenging the Reformed position when he says that the 'rules' of liturgy 'do not depend on the arbitrary impulse of any one speaker' (1973: 59-9, 1.298-300). Indeed, we could well argue that it is precisely the pre patterning of sacral discourse by the ecclesial institution which defines its identity and 'generic' subsistence within the wider context of culture. It is to this point that we now move.

8.8 Generic pre patterning in the church service

We noted above that Hymes' socially-determined understanding of 'register' would now more normally be cast in terms of 'genre'; not surprisingly, the same applies in reverse. 'Genres' for Hymes are primarily defined by the 'formal characteristics' of discourse - albeit as 'traditionally recognized'. Saliently for our purposes, he goes on to declare that 'genres often coincide with speech events, but must be treated as analytically independent of them. They may occur in (or as) different events. The sermon as a genre is typically identical with a certain place in a church service, but its properties may be invoked for serious or humorous effect, in other situations' (1972b: 65). This description certainly echoes that presented by

Crystal & Davy (1969: 148) in relation to formal *styles* of religious discourse.

To be fair, the distinction of 'register' from 'genre' has long been an area of confusion in macro-linguistics (cf. Crystal & Davy 1969: 61). Indeed, John Swales observes that it is only in the last 10 years or so that these two terms have begun to be 'disentangled' (1990: 40). In leading this process of disambiguation, Martin (1985) and Couture (1986) propose that 'genre' should be treated as a discrete semiotic system in its own right. Thus, rather than seeing it as subsumed by 'register', they argue that it actually determines and 'constrains' the very production of registers themselves (Martin, 1985: 250; Couture, 1986: 80; see Figure.8):

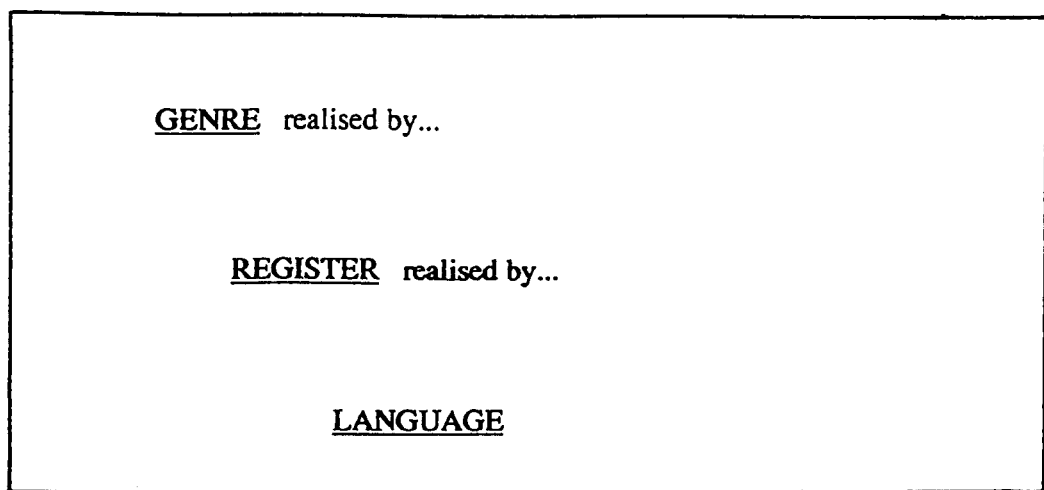


Figure 8. Language in relation to its connotative semiotics (after Martin 1985; Couture 1986).

Couture in fact emphasises this hierarchy by suggesting that while registers impose

restrictions on *lexis* and *syntax*, genres work to constrain the structure of *whole discourses* - that is, of 'completed texts or texts that can be projected as complete' (1986: 82).

Although these particular distinctions of 'genre' from 'register' are helpful, their specific application to liturgy is still somewhat problematic. This can be illustrated by comparing two common elements within modern URC services - the Eucharistic Prayer and the Children's Address.

Now by Martin and Couture's criteria, the Eucharistic Prayer is a quintessential genre. Whether known by this title or by the alternative descriptions 'Great Thanksgiving' or 'Anaphora', its structure has been defined through 18 Centuries of Christian history, the earliest known example dating from 215 AD (Hippolytus' *Apostolic Tradition*). It has clearly ordered sections and is firmly bounded at its beginning and end. Despite accommodating a fair degree of lexical and syntactic variation, it is plainly identifiable as a 'complete text' and consistently functions as such. What is more, it is contextually constrained by its virtually exclusive use in Communion services of the Christian Church: indeed for Reformed ecclesiology, it has true meaning only in this context. Usually following an offertory prayer and preceding the breaking of bread and pouring of wine, a version of it is found in the current URC *Service Book*; although not given in the text itself, I have added classical definitions of each section in order to make the conscious structuring of discourse here explicit:

(21)

*Lift up your hearts**We lift them to the Lord**Let us give thanks to the Lord our God.**It is right to give our thanks and praise.***Sursum Corda**

Derived from
Jewish
Thanksgiving.
A dialogue
establishing
the
authority of
the cele-
brant and
the willing
partici-
pation of
the congre-
gation.

With joy we give you thanks and praise,
almighty God, Source of all life and love,
that we live in your world,
that you are always creating and sustaining it
by your power,
and that you have so made us
that we can know and love you,
trust and serve you.

We give you thanks
that you loved the world so much
that you gave your only Son,
so that everyone who has faith in him
may not die but have eternal life.

Therefore with all your people in heaven
and on earth

*we sing the triumphant hymn of your glory:**Holy, holy, holy Lord,***Preface**

From Latin
'praefatio'-
a 'proclam-
ation of the
key acts and
attributes
of God

Sanctus

Based on
Isaiah 6:3
but not in-
cluded in
very earl-
iest

God of power and might,	Christian rites.
heaven and earth are full of your glory.	Communally spoken and often sung.
<i>Hosanna in the highest.</i>	
Blessed is he who comes in the name of the Lord.	<u>Benedictus</u>
<i>Hosanna in the highest.</i>	Based on Matt 21:9
Holy Lord God,	<u>Anamnesis</u>
by what we do here	Memorial of main sources of euchar- istic
in remembrance of Christ	symbolism - especially in Jesus'
we celebrate	life & work.
his perfect sacrifice on the cross	
and his glorious ascension;	
we declare	
that he is Lord of all;	
and we prepare for	
his coming in his kingdom.	
We pray that	<u>Epiclesis</u>
through your Holy Spirit	Invocation of Spirit
this bread may be for us	to sanctify the bread and wine.
the body of Christ	The 'for us' is crucial
and this wine the blood of Christ.	in Reformed worship, as
Accept our sacrifice of praise;	the trans- formation of
and as we eat and drink at his command	the elements is inextric- ably linked
unite us to Christ	to the faith
as one body in him,	of the comm- unicant.
and give us strength to serve you in the world.	
And to you, one holy and eternal God,	<u>Doxology</u>
Father, Son and Holy Spirit,	Ascription of praise including

we give praise and glory, now and forever.

Amen.

notion of
glory and
Trinitarian
formula

(URC 1989: 13)

Despite the fact that the Reformed tradition has not always perceived liturgy in the way presented here - that is, as a 'scripted' speech-event, and despite the fact that it has thus has often done away with written worship texts altogether, it remains true to say that the Eucharistic Prayer has persisted as a distinct genre even where prayer books have been rejected. An example of this is provided by the *Westminster Directory* (1644), which disavows imposed vocabulary and offers instead general instructions and 'stage directions' to the Minister. Here, the genre 'Eucharistic Prayer' is still clearly identifiable, even despite the absence of precise lexico-grammatical expression and the omission of ancient routine formulae like the *Sursum corda*, *Sanctus* and *Benedictus*.

(22) Let the Prayer, Thanksgiving and Blessing of the Bread and Wine, be to this effect;

With humble and hearty acknowledgement of the greatness of our misery, from which neither man nor angel was able to deliver us, and of our great unworthiness of the least of all God's mercies; To give thanks to God for all his benefits, and especially for that great benefit of our Redemption, the love of God the Father, the sufferings and merits of the Lord Jesus Christ the Son of God, by which we are delivered; and for all means of Grace, the Word and Sacraments, and for this Sacrament in particular, by which Christ and all his benefits are sealed up unto us, which, notwithstanding the denial of them

Preface

Anamnesis

unto other, are in great mercy continued unto us, after so much and long abuse of them all.

To profess that there is no other name under Heaven, by which we can be saved, but the Name of Jesus Christ, by whom alone we receive liberty and life, have access to the throne of grace, are admitted to eat and drink at his own Table, and are sealed up by His Spirit to an assurance of happiness and everlasting life.

Earnestly to pray to God, the Father of all mercies, and God of all consolation, to vouchsafe his gracious presence, and the effectual working of His Spirit in us, and so to sanctify these elements both of bread and wine, and to bless his own Ordinance, that we may receive by faith the Body and Blood of Jesus Christ crucified for us, and so to feed upon him, that he may be one with us, and we with him, that he may live in us, and we in him, and to him, who hath loved us, and given himself to us.

Epiclesis

Doxology

(Westminster Directory, [1645] 1980: 22)

Even starker testimony to the robustness of the Eucharistic Prayer genre is offered on the Advent Sunday tape from Derriford, in Devon. Here, the relevant section of the service is described as 'Extempore' and is thus very different in Channel from one which in which a service book might be used. Despite this, the same basic generic structure is retained, with the core elements of Preface, Anamnesis, Epiclesis and Doxology staying in order:

- (23) Father we are here in thankfulness to you for all your gifts,
 thankyou for the work of your creation,
 thankyou for the beauty of what you have made,
 thankyou for the richness of your love that you have,
shown not only in creation,
 but most especially..in Jesus your Son.
 And thank you that you:
renew that love to us over and again,
 and it's here renewed to us
 as we share in fellowship,
 and as we thank you for the wide fellowship of the church your people,
 as we recognise them..today as we:,
remember them,
 we give thanks.

Preface

For this sign of the bonds of love in Christ,
and we thank you for this table and for all that it means to us,
has meant to us does mean now to us,
and will mean.

And thank you that your grace..and goodness has touched our lives,
some very deeply some not yet so deeply,
but all of us coming in nee:d,
and hungry
and thirsty,
finding here,
refreshment..and fulfilment.
Forgiveness and love.
Mercy and grace.
Bey:ond,
and overwhelming,
anything that we could deserve,
and being,
free,
and full,
and rich.

Gracious Father we thank you for these gifts,
and we thank you for the bread and the wine,
thankyou that the:se..speak to us,
of the suffering.
and the death of our Lord Jesus Christ,
that these speak to us of his victory over sin and over evil and over death.
and that because he is risen,
we know that these are not dead signs but living signs
that speak to us of his living presence here amongst us,
and within us.

Anamnesis

Heavenly Father..so we pray by your Holy Spirit
make these..signs of..of bread and wine to be for us
the body and blood of Christ.
That we may receive the bread and receive the wine.
And as we receive these gifts,
so also we may receive into our hearts,
Christ..Jesus our Lord.

Epiclesis

Receive him afresh and receive him more deeply,
receive him that he may fill our thinking,
our speaking,
and our living.
Come Lord Jesus,
by: these your gifts,
speak not only to our bodies and our minds but,
to our deepest being.
And out of our sharing here in this place,
may all the glory and the honour be: to you our Father,
in our li:ves and in your church and in all the world.
Glory and honour and praise to our God
with thanksgiving
for ever,

Doxology

and ever,
Amen.

(AS.4.729-96)

While the generic structure and identity of the Eucharistic Prayer is fairly firmly defined, the same cannot be said of another element common to my fieldwork discourses - namely that of the 'Children's Address'. This appears under various ethnosemantic headings in our service order questionnaires, including 'Link and Introduction' (AS.5), 'Talk' (6) and 'Story' (8) as well as 'Discussion with Children' (3), 'Children's Talk' (4) and 'Children's Address' *per se* (6). moreover, it appears to conform less well to Couture's criteria than the Eucharistic Prayer. Sure enough, it is often proxemically marked by the Minister's coming down from the pulpit or dais to speak with the congregation (and most especially its younger members) more intimately. Also, it is usually terminated by the introduction of a hymn or reading. But what goes on in between is only loosely grounded in the context of situation 'church service'. Whereas the Eucharistic Prayer displays a consistency of register which may be summed up by the phrase 'thankful address to God', the Children's Address typically deploys a *mixture* of registers, several of which are more readily associated with *non* liturgical contexts. Hence, the Minister at Weoley Castle begins with an exchange-structure which might more readily be associated with the classroom, and which indeed mirrors the Elicitation-Reply-Evaluation sequences identified by Sinclair & Coulthard (1975) as typifying teacher-pupil interactions:

(24) MINISTER: Do people know how many shopping days they've got left,
and are you going to get the right number?...
How many days left?

CHILD: Four

MINISTER: Four..four / / Sundays,
that's right yes,
it's four Sundays,
how many shopping days?

(AS 7.90-7)

Although this recognisably pedagogical register might be linked loosely to the historic genre of 'Catechism' - now largely defunct in English Reformed churches - there is, in fact, a significant difference. Catechism is thoroughly prepatterned: it requires the child to voice rote responses to fixed questions. The strategy of the above discourse is far less predictable and formulaic - much more akin, in fact, to modern educational method. This, indeed, is an example of the way in which theories of contemporary learning have penetrated even into liturgy: English Reformed churches were actually pioneers of the so-called 'Family Church' movement, started in British churches in the 1950's and '60's as an attempt to 'contextualise' Christian worship for children (Barton 1993: 7-8). As Barton confirms, this movement in turn grew out of an earlier 'Sunday School' model of the church for children, and the legacy of this is clearly apparent in the 'short, didactic talk' which is the 'centrepiece' of the 'Family Service' (1993: 13).

Having said all this, it is important to realise that the Children's Talk borrows from many other registers as well - particularly from the language of casual conversation, 'comic asides' and 'moral narratives', none of which have any unique

or immediate affiliation to Christian liturgy (cf. AS.4 139 ff.). Thus also at Weoley Castle, the Minister's teaching strategy is punctuated with a succession of informal comments:

- (25) MINISTER: What have you got to do to get ready for Christmas..eh? [...]
- BARBARA: Mince pies?
- MINISTER: Mince pies yes
 { / /
 { [Laughter from congregation (obscures Minister's reply)]
- I'm looking forward to those Barbara.
- [Laughs]
- (AS 7.121-9)
- (26) MINISTER: If you up the top of the road you will see the lights look nice,
 If we are lucky::,...
 When do we get them up love?
- [Focussing on his wife in the congregation]
- where are you?
- MINISTER'S WIFE: Christmas Eve if we're lucky!
- (AS 7.153-8)
- (27) MINISTER: have you all written your present list?
 we keep getting phone calls..you know.
 DO YOU KNOW WHAT YOU WANT FOR CHRISTMAS DAD?
- (AS 7.180-2)

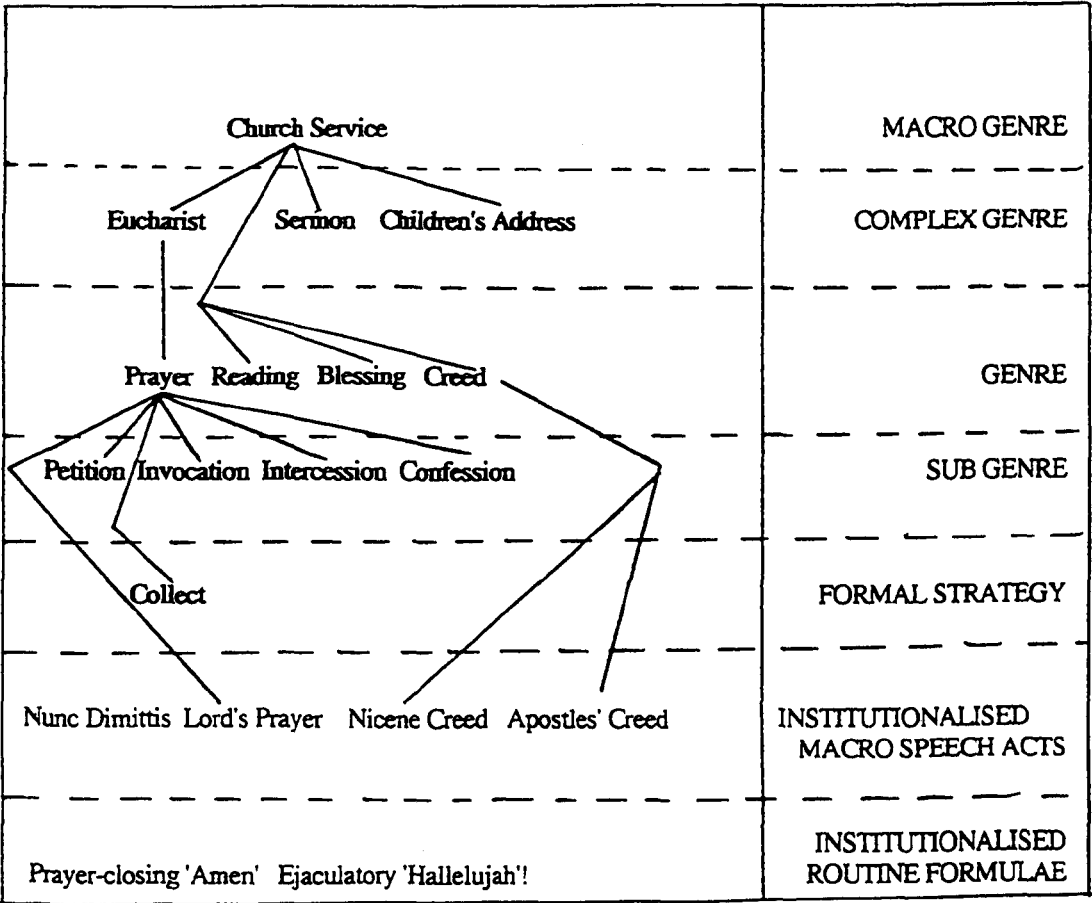
With marked importations of 'discourse stratagems' such as are found in the Children's Address, it would surely be more fitting to talk, with Swales (1990: 39)

and Todorov (1976: 160-161), of 'situationally displaced' genres, rather than merely of 'transferred registers'. Indeed, it seems that though we might identify certain genres as inherently *liturgical*, we must go on to acknowledge that liturgy as a whole exemplifies very well what Mikhail Bakhtin (1952: 61) called the 'heterogeneity of genres'.

What emerges clearly from this analysis is that the institutionalisation of discourse in liturgy is far from monolithic: rather, it takes effect with different degrees of exclusivity and at different linguistic levels. Indeed, we might well propose on this basis that the genres of liturgical discourse are not only often polymorphous, but also *multi-ranked*. This is to say that in typical systemic fashion, they should be depicted with more comprehensive genres being seen to 'house' more specific genres, which in turn are shown to be realised by particular registers. As it happens, both Dell Hymes (1972b: 65) and Richards *et al* (1992: 156) have forseen the need to distinguish between the full 'church service' as a '*complex genre*' and constituent elements like hymns and prayers as '*simple genres*' - and it is pertinent to recall that Bakhtin ([1952] 1986: 63) proposed a similar distinction. Once again, however, it is important to acknowledge that the situation is in fact far more nuanced. Sermons, for instance, may encompass a dauntingly vast range of genres, from 'oracle' to 'story', from 'exposition' to 'appeal'. Prayer, likewise, may be ranked below 'liturgy' in the system, but must then be divided into 'sub-genres' like 'invocation', 'confession', 'supplication' and 'petition'. Further still, a specific prayer *form*, like that of the Collect, might legitimately be cast as one particular

expression of petitionary prayer and so be inserted at yet another level of the network. By this point, of course, we could legitimately question whether we are still justified in talking of genre at all, so tight have the constraints on discourse become. Indeed, it is preferable to adopt Carolyn Miller's (1984:162) proposal of a 'Hierarchy of Meaning' in which genres eventually decompose into 'formal strategies' and then into fully institutionalised 'speech acts' like the Lord's Prayer (Figure. 9).

Figure 9. Generic ranking in church service discourse (adapted from Miller, 1984).



While even a complex genre like 'sermon' can be transferred to a social setting outside the 'church service', members of the lowest ranks in the scale will tend to be even less institutionally constrained and even more 'versatile': preaching can be done in a market place, but the prayer-closing Amen and the ejaculatory 'Hallelujah' are also familiar in domestic and conversational interaction between Christians - especially those of evangelical conviction (cf. Coleman 1980).

As we have shown, a responsible socio-pragmatic exposition of liturgy must not only recognise this scale of generic types; it must also demonstrate that *because* of it, a purely intratextual exposition of 'liturgical language' will be inadequate. Indeed, most definitions of liturgical 'registers' and 'genres' have on this basis failed to recognise that the *de facto* speech event 'church service' will often incorporate a whole range of forms and structures which, while not institutionalised by the text of the 'prayer book', are nonetheless institutionalised by the pragmatic dynamics of Ladrière's liturgical *reprise* (1973: 60). That this phenomenon seems particularly marked where extemporary discourse is privileged - and that our own fieldwork has shown this to apply overtly to the practice of United Reformed Church worship - offers yet further vindication of our claim that corpus-inclusive pragmatics provides the most reliable and comprehensive methodology with which to assess the linguistic functions of sacral discourse.

CONCLUSIONS

9.1 Overall conceptions

Our central purpose in this study has been to explore and demonstrate the contribution which modern linguistic pragmatics can make to liturgical language understanding. We set out to realise this purpose on the basis that it had been largely neglected by theologians and linguists.

In undertaking our task, we have adopted and developed David Crystal's three-fold schema for religious language research: our project has thus integrated *methodological*, *theoretical* and *empirical* analysis to present a 'pragmatics of liturgy' whose findings we believe to be significant for both theology and linguistics.

More specifically, we have chosen to focus on Christian worship in general and the worship of the English Reformed Church in particular. We have done this partly because of our own 'participant-observer' status as an ordained United Reformed Church Minister. In addition, however, we have shown that whereas a small number of theologians and linguists have attempted article-length pragmatic expositions of Roman Catholic and Anglican rites, no-one appears to have addressed English Reformed worship from the same perspective. The value of our having done so stems largely from the fact that the English Reformed church service has historically diverged from its Catholic and Anglican counterparts by

being far less reliant upon a 'canon' or 'prayer book' of predetermined sacral texts. Underlying this has been a theological conviction that the Word of God as given in Scripture must be expressed and expounded afresh for each new context of corporate praise. On this basis, we have hypothesised a rapprochement between Reformed dogmatic emphases on the contingent ecclesial function of the divine λόγος and linguistic pragmatic emphases on 'meaning' as a product of language-use in specific contexts of utterance, situation and culture. In order to test this hypothesis, we have related our tripartite linguistic research model to three corollaries from the field of theology and religious studies. Hence, pragmatic methodology has been brought to bear on more traditional 'liturgic' exegesis; pragmatic theory has been compared and contrasted with liturgical doctrine or what Wainwright calls 'Doxology'; and pragmatically-oriented fieldwork has been carried out on a representative sample of United Reformed Church Services. Although we have claimed that this whole approach is more systematic and comprehensive than prior work on the 'pragmatics of liturgy', it is the third element of 'fresh' data which has most obviously distinguished our work from past attempts to infer liturgical language-functions 'from the page'. Although a handful of more broadly ethnographic approaches to Christian rites have been field-based and corpus-driven, no-one, to our knowledge, has attempted this level of 'spadework' as part of a dedicatedly linguistic-pragmatic study of church worship.

9.2 Methodological points

Methodologically, we have maintained that pragmatics operates on premises which are largely congruent with the phenomenon of 'liturgy'. Although valuable work has been done on the syntactics and semantics of sacral language, we have borne out Kelleher's obvious point that the most appropriate arena in which to study the language of worship is the arena of its *performance*. We have emphasised that pragmatics offers a valid means to doing this, focussing as it does on the relation of linguistic signs to usage and users, and on the operation of words and sentences as *utterances* articulated in wider streams of *discourse*. Early on, we affirmed that liturgical discourse may be fruitfully considered in relation to proto-pragmatic concepts like Saussure's *parole*, Wittgenstein's 'language-game', and Dell Hymes 'Communicative Competence'.

More directly, however, we proceeded to argue that liturgical language exposition stands to gain from engaging with the major sub-branches of pragmatics proper - a subject area whose definition has only reached maturity in the last decade or so, thanks largely to the efforts of Levinson, Leech, Green, Leech & Thomas, Mey and the specialist *Journal of Pragmatics*.

Although contemporary pragmatics can include the relatively 'microlinguistic' investigation of presupposition and deixis, we demonstrated that each in fact stands in a transitional zone between semantics and pragmatics, and on this basis subsumed any relevant issues arising from them into four main headings related

more overtly to the dynamics of liturgical celebration.

First, we expounded liturgical discourse from the standpoint of speech act theory. In so doing, we noted that Austin's seminal definition of 'performative language' in fact drew heavily on the discourse of institutionalised rituals, and that several of his core examples were taken from liturgy itself. Indeed, from Austin's perspicuous distinction between the 'abuse' and 'misfiring' of performatives, we inferred a distinction between 'agnostic' assent to the 'felicity conditions' of liturgical *acts*, and 'faithful' assent to the 'validity claims' of liturgical *propositions*.

As Austin came eventually to regard even 'factual' or 'constative' statements as belonging to a much wider realm of linguistic activity, so we saw how his pupil Searle insisted that the instantiation of propositions is inextricably linked to the production of 'speech acts' uttered with a range of what Austin had called 'illocutionary forces' - that is, the forces of those activities realised *in* the contextual generation of language as discourse. Liturgically, we related this to the fact that linguistic 'types' must be realised as situated sacral 'tokens' if they are to be effective as 'acts' of invocation, epiclesis, blessing etc.. Furthermore, we pointed out that the 'felicity' of these acts was dependent not only on the sincerity or mutual knowledge of those articulating and hearing them, but also on a whole range of other 'rules' pertaining to the correct performance of the ritual. We acknowledged that in some cases, these rules relate to the use of a particular verbal formula, as in baptism, and are thus identifiable in Martinich's terms, as 'Locutionary Act Conditions'. In other cases, we saw that they may have their basis in the authority

and status of the speaker, whether the act has been performed previously, and how it interacts with accompanying kinesic operations. Moreover, we underlined that the *verbal* content of acts like baptism and ordination could not finally be disentangled from accompanying gestures like immersion, sprinkling and the laying on of hands, nor even from the 'total speech situation' of a properly-constituted church service. While we argued against Blakemore's reductive conclusion that ritual language therefore had no pragmatic significance whatsoever and belonged instead to a theory of social institutions, we highlighted an equal and opposite misconception in Leech's paralleling Christian sacramental actions with the casting of spells. On the one hand, we noted that even in classical speech act theory the line between 'institutionalised' and 'spontaneous' communication is far from clear-cut, while on the other it became apparent that words alone cannot 'do' anything, but that only people can 'do things with words'. As a consequence of all this, we refined Habermas and Tilley's separation of 'institutionally bound' and 'institutionally free' sacral speech acts by positing a 'cline' of institutional-boundedness across the various different illocutions found in the discourses of our corpus.

Just as we showed the relation of 'rite' to 'church' to be both complex and subtle, so also we came to see that liturgical speech acts can be both 'indirectly' realised and 'multivalent'. In the first case, we related this to specialised prerogatives of sacral formality and 'politeness' on analogy with the 'secular' work of Brown & Levinson (1987); in the second, we proposed that in many instances

liturgical illocutions are made consciously polysemic in order to accommodate the typically diverse perlocutionary goals, participant motivations and ritual-language competence levels apparent in the speech-event 'church service'.

These acknowledgements of indirectness and ambivalence led us into the second major domain of liturgical pragmatics - the domain of Implicature and Relevance. Here we saw that insofar as liturgy constitutes a form of 'communication', it does so in accordance with various 'principles' and 'maxims' of address and reception - principles and maxims which to some extent overlap with the 'rules' and 'conditions' of speech act theory. We acknowledged that in some cases, these principles and maxims apply straightforwardly to liturgy in the same way that Grice applied them straightforwardly to conversation. Then again, whereas Grice's Co-Operative Principle was predicated on an assumption of shared purposes and goals between participants in discourse, we pointed out that while such an assumption may pertain to a liturgical ideal, it fails to reflect the reality of church services which may include people with a wide range of intents, commitments, aims and competency. Following Holdcroft, we suggested a consequent adaptation of the CP for our purposes.

In addition, where Grice recognised that his maxims of Quantity, Quality, Relation and Manner could be deliberately 'flouted' and consciously inferred as 'rhetorical' implicatures, we saw that liturgy often exhibits circumlocution in deferential address to God and ellipsis as a mark of its ritual codedness; analogical, figurative and hyperbolic language as a means of suggesting the ineffable, and

deliberate ambiguity in order to sustain a sense of 'mystery' and multi-faceted significance. While such implicatures may be 'conversational' in the sense of being logically or cognitively inferable, we suggested that more often than not in liturgy, they will be 'conventional' - that is, inferable only from prior 'habitual' knowledge acquired by 'watching others play' the sacral language-game. Having upheld this basic distinction, we then highlighted Grice's caveat that the line between conversational and conventional implicatures may sometimes be blurred in that once used several times over, what was 'conversational' can *become* 'conventional'. Indeed, though English Reformed worship has typically privileged extemporary prayer on the basis that praise to God must not become too conventionalised, we suggested and demonstrated from our data that 'oral' worship is hardly immune from conventional and 'conventionalised' implicatures. What is more, from Bach & Harnish, we saw that even single speech acts like the policeman's 'You're under arrest' or the Minister's 'Your sins are forgiven' could be interpreted as conveying both conventional *and* conversational implicatures at one and the same time.

In their influential expansion of Grice's Manner maxim 'Be Relevant', we proceeded to consider how Sperber & Wilson have provided an impressive conflation of his distinctions into a grand general model of communication and cognition. In place of speech act theoretical notions of 'indirectness' and Gricean concepts of implicature, we noted that they have proposed a model in which the relevance of all communication is assessed on a scale according to how effectively 'informativeness' is 'traded off' against 'processibility'. In the case of a

characteristically marked and often archaic discourse-type like liturgy, we argued that an objectively difficult and large amount of processing will be offset by the expectation of a high number of 'contextual effects' - that is, of a series of 'rewards' related to the enhancement of personal faith, group identity and so on. Most particularly, we proposed that in liturgy these effects are derived from the strengthening of 'old assumptions' - that is, of doctrinal, ethical and behavioural assumptions held by 'the church' and its members. Though an 'outsider' may initially find these assumptions alien and may thus find processing effort overwhelming informativeness, the hope is that as s/he is gradually inducted into the rite, s/he will reach a point where the two come into 'relevant' equilibrium.

Though Sperber & Wilson's own examples almost exclusively presuppose 'spontaneous' utterances originate to a present speaker, we highlighted their admission that some utterances may be 'echoic' - that is, previously established in their canonical functions by either several speakers or by a tradition whose exact source is uncertain. We underlined that this qualification was crucially important for liturgy, where 'the tradition' and 'the church institution' which embodies it, must themselves be regarded as major discursal 'participants'.

The central place of institutionalisation in liturgical pragmatics was also apparent in our third main strand of methodological analysis. Here, we took account of the fact that speech activity cannot simply be segmented into those unitary utterances which have borne the illustrative burden of classical speech act theory, implicature and relevance theory. Rather, with reference to work by van

Dijk, Hancher, Holdcroft and Fotion, we explored the way in which illocutionary force can extend through 'macro speech acts' which compound several utterances into recognisable 'discourse units'. Despite the fact that most canonical sacral formulae take this form, we remarked that speech act analyses of liturgy have hitherto virtually ignored this extensional development in pragmatics, and suggested that it is a development which could be applied to two main categories of church service discourse: sacral monologues and sacral dialogues.

In both monologues and dialogues alike, we traced the way in which 'previous discourse' or anterior co-text can *itself* endogenously contextualise a liturgical utterance. In Reformed liturgical monologues, we saw how this often takes the form of explicative 'spoken rubrics' and contextualising metadiscourses, or else of pedagogical expositions of what will follow. In some cases, we also observed that subsequent discourse can work 'anaphorically' to expound the meaning of what has gone before.

In dialogue, we saw how in both extemporaneous and formulaic interchanges one utterance can serve to 'cue in' a response, and how this in turn can predispose a subsequent linked contribution. At the same time, we co-opted the work of conversation analysts to confirm that except in Children's Addresses, 'conversational' dialogues were rare in our corpus. Most obviously, we noted that this was due to the fact that the majority of dialogic material in the history of Christian worship has been heavily conventionalised and is therefore thematically, temporally and contributionally fixed in a way which everyday conversation is not.

We added that in this regard it was considerably more contrived than most modern drama discourse, even despite the fact that drama's roots lie in the liturgies of ancient Greece. The presence of unison congregational responses was pinpointed as a distinguishing factor here, but key structural contrasts were also perceived - not least in relation to longer pause-lengths and a greater frequency of inter-turn asyndetons and topic-shifts.

Setting our contemporary corpus in historical perspective, we observed that the English Reformed tradition has strongly favoured monologic, Minister-centred discourse over dialogic, responsive discourses involving the congregation. Although the dialogic forms of the Mass were often in fact confined to the Priest and Deacon, we saw that the Reformation rites of Calvin, Bucer, Knox, Baxter and others either expunged them altogether or transmuted them in an often clumsy fashion into monologic prose. We identified one upshot of this trend as a loss of ritualized elliptical co-operation and a corresponding proliferation of clerical didacticism. Although this was most obviously borne out by Calvin and his successors' emphasis on expository preaching, both historic English Reformed texts and our own transcripts were shown to reveal considerable sermonistic editorialisation of prayers and metadiscourses. Citing Wolterstorff, we suggested a corollary of this over-informativeness in the neglect of the traditionally more symbolic and dialogic eucharist by the Reformed churches.

Our fourth and final exploration of liturgical pragmatic method took place in the area of socio-pragmatics and most particularly, at the point where it deals with

predetermined or 'prepatterned' discourses. Here we adapted Dell Hymes' social discourse 'grammar' to show that despite undue stereotyping by pragmaticians, liturgy is in fact 'packaged' and 'ritualized' at different junctures in different levels to different degrees. This ritualization can extend from the utterance of single-word routine formulae ('Amen', 'Hallelujah'), through similar 'sentential' expressions ('Thanks be to God'), dialogic pairs (The Lord be with you / And also with you), and macro-speech acts (*Agnus Dei*, Lord's Prayer), to whole registers or genres (Confession, Blessing, Great Thanksgiving) and right up to the full speech event of the Church Service itself. As a result, we suggested that a 'scale of fixity' should be applied to liturgical discourse as it is actually practised, rather than that it should be confined impressionistically to the maximum end of this scale. In doing this, we emphasised that although its largely extemporary norm of interaction does invite a more graded view of sacral discourse, prepatterned is still apparent in 'oral' worship thanks to the 'constraints' of tradition, 'in-group speech' and, first and foremost, a supremely authoritative and tightly regulative Biblical 'Word of God'.

In its assumption that this properly-translated and felicitously sacralized Bible vitiates the need for set prayer books, the English Reformed tradition has developed a dominant paradigm of the relationship between doctrine and worship which has had a direct effect on its liturgical discourse. It is this effect which has stood at the heart of our theoretical investigations in this study, and it is these investigations which now warrant review.

9.3 Theoretical points

With regard to the interaction of linguistic 'theory' and doctrine, we have maintained that pragmatics offers a generally more promising paradigm for doxology than did the positivistic, logico-semantic approaches to religious language which occupied philosophers and theologians in the 50's and early 60's.

As a prime exemplar of this, we promoted Jean Ladrière's important work on the language of faith and focussed particularly on his 1973 article 'The Performativity of Liturgical Language'. As influenced by Donald Evans' seminal application of Austin's ideas to the language of Christian theology, we saw how Ladrière had reified the main lines of illocutionary force in liturgy into an elegant three-fold model of sacral 'performativity', the components of which were defined respectively as Existential Induction, Institution and Presentification (this last being further sub-divided into Repetition, Proclamation and Sacramentality). Ladrière's hypothesis has proved to be a valuable reference point throughout our study, and despite his Roman Catholic background it has emerged that his insights serve substantially to confirm the convictions of Reformed liturgical doctrine. In particular, we showed that his insistence on the *personal* and *fiduciary* character of sacral knowledge and sacral truth resonates deeply with Reformed liturgologies from Calvin onwards. Indeed, elaborating on suggestions made by Vincent, we confirmed that Calvin's doxology appears to have broken decisively with those 'predicative' and 'onto-theological' paradigms of sacral language meaning which

had dominated Medieval Catholic doctrine, and that he had put in their place an explanatory system whose epistemological, logological and interactive bases bear a striking resemblance to the foundations which underlie much modern pragmatic analysis.

Despite the parallels just mentioned, we have also suggested that Ladrière's appropriation of speech act theory diverges somewhat from the use which Reformed doxology might make, not only of Austin and Searle, but also of later developments in linguistic pragmatics. Most especially, we underlined several points in Ladrière's argument at which he appears to accord liturgical language an intrinsic operativity or 'causality'. In particular, we inferred this from his presentation of the Canon as itself instituting the church community and itself re-effectuating the action of the Last Supper in the contemporary celebration of communion. For all the subtlety of Ladrière's overall argument, we proposed traces of what Calvin and his English Puritan followers had attacked polemically as 'occult' conceptions of the language of the Mass, and that as such Ladrière has failed to grasp Austin's point that language has no inherent power apart from its users and contexts. We then went on to suggest that the persistence of such traces most probably derived from the fact that Roman Catholic liturgy is still strongly tied to set lexical and grammatical realisations, so that it is more tempting there to posit a link between linguistic form and pragmatic function. By contrast, we emphasised that Reformed doxologies have widely repudiated such fixed texts precisely on the grounds that the operativity of worship resides not in specific

words or phrases but in the power of the Holy Spirit to mediate the Scriptural Word of God through the mouth of the preacher in language suited to each particular service of worship.

From another point of view, we related the divergence between Ladrière's 'performative language doxology' and Reformed sacral doctrine to a recent debate initiated by Catholic liturgical theologians like David Power, Aidan Kavanagh and David Fageberg, with Wainwright's avowedly Protestant model of doxology. Developing the ancient nostrum *lex orandi, lex credendi*, we saw Power, Kavanagh and Fageberg suggest that the 'propositional' language of Christian doctrine should be seen to *arise from* the 'performative' language of Christian liturgy, rather than regulating it from 'the academy' in an *a priori* fashion. We saw that Fageberg in particular had seen this polarity epitomised by the work of Ladrière on the one hand and Wainwright on the other, the former advocating a 'faith' substantially 'brought about' by the discourse of worship, the latter advocating a 'faith' substantially 'brought along' to the discourse of worship.

Positively, we bore out Fageberg's claims by affirming from both diachronic analysis and synchronic scrutiny of our corpus that an excessively propositionalistic view of dogmatic and Scriptural truth had diverted English Reformed worship from affective and participative discourse strategies towards too exhaustively pedagogical and 'over-informative' an approach to church service communication. In particular, we saw this manifested as a shift from dialogical and unison speech towards what we dubbed *didactic monologism* and *contextualising metadiscourse*.

In turn, we argued that this shift has gone hand-in-hand with the Reformed preference for extemporisation over written rites and symbolic actions, since the whole burden of 'exposition' and 'instruction' must then be borne by speech alone - something which often leads to prosaic commentaries swamping more 'eventful' kerygmatic and doxological discourses.

On the negative side, however, we echoed the Reformed liturgist H.O. Old's point that if *lex orandi, lex credendi* is allowed too much to replace *sola scriptura* as the supreme criterion of worship, there will be a danger that the Word of God will be too easily undermined by the 'traditions of men' - a danger whose perception was, of course, one of the primary motives of the Protestant Reformation of worship. Noting that he thus 'finds himself in agreement with Professor Wainwright', it is pertinent to recall here that Old goes on to contend that 'liturgical tradition alone can hardly serve as its own norm. There are too many times when liturgical practice goes awry. There are too many times when we have to say, yes, we know what the current practice is, but we would like to know what it *should* be. It is at this point, as Wainwright has pointed out, that we turn to Scripture' (1992:13-14).

Even here, of course, there is a paradox, since we have also made it clear that Scripture is itself often derived from liturgy. Nonetheless, we have maintained that to believe that a linguistic-pragmatic approach to worship can wholly vitiate the need to ask what Jeffner calls the crucial 'reference questions' of Christian theology is to court a crude religious relativism quite incompatible with either Reformed or

Catholic faith. Sure enough, pragmatics enables us to move beyond the atomistic, verificationist definition of linguistic truth, but if it thereby leads us down a post-modern path of voluntaristic anti-metaphysicalism, the 'hope' which Tilley casts as a key sincerity condition of worship is severely compromised. It is for this reason that our study has so firmly condoned what Kelleher (1993:315) calls a 'perspectivist' view of sacral truth as a way through the Scylla of logico-semantic Positivism and the Charibdis of pure pragmatic relativism. Whereas relativists 'no longer hope for truth', perspectivism still does so, but does not expect it to be immediately demonstrable, verifiable or logically inferable in the sense demanded by positivism. As we have seen, the doxological counterpart of this linguistic-philosophical stance is that *eschatological* paradigm of worship which informs both Ladrière's model *and* classical expressions of Reformed liturgical doctrine. Indeed, for both alike, as also for our own argument, liturgical discourse has been seen to operate in a moment between the salvation-historical 'grounding events' which it commemorates and reappropriates, and a future 'horizon of realisation' which it anticipates. "'The time is now, but is yet still to come, when the true worshippers will worship in Spirit and in *truth*'" (John 4: 23)

9.4 Empirical points

Our decision to base the synchronic part of our investigation on a corpus of taped and transcribed sacral data has been justified in general terms by

the fact that 'liturgies' exist most definitively as performed discourses rather than as written texts. Indeed, where most previous applications of pragmatics to liturgy have remained firmly 'book-bound', we would suggest that our work might be taken as a precedent for more suitably experimental approaches. In particular, our adoption of a linguistic-pragmatic methodology committed to the analysis of language use-in-context, and our focus on a Reformed church which has traditionally favoured extemporary services over 'scripted' ones, have demanded that our methodological and theoretical concerns be undergirded by a more inductive, fieldwork oriented survey.

The value of this approach for liturgical pragmatics has been confirmed by the fact that it has revealed far more about actual URC worship language than an 'armchair' study could ever have done. Indeed, it has very clearly emphasised the size of the *gap* between 'printed' and 'spoken' liturgies in the modern English Reformed Church. Not only do most acts of Sunday worship appear to treat the *Service Book* as, at best, a 'menu' to be chosen from sparingly; others espouse an eclectic mix of different sources from both within and beyond the Reformed tradition. Most significant of all, however, is the fact that our tapes and transcripts reveal a considerable number of registers and genres above and beyond those specified in the *Service Book* - from Children's Addresses to lection explications, from 'spoken rubrics' to didactic metadiscourses.

By combining our sound data with a questionnaire and ethnosemantic 'Service Order Chart', we have also been able to gather relevant paralinguistic, proxemic

and kinesic information - information which we have shown in certain cases to be inextricably bound up with our interpretation of sacral discourse meaning. Incidentally, we have also seen that the categories used by our informants to 'segment' the acts of worship in which they took part are rather less specific than those defined either by technical liturgical glossaries or by the *Service Book* itself.

Where pragmaticians like Levinson and Leech have envisaged empirical development of their subject, we have attempted it. Though clearly crucial for our purposes, there can be little doubt that this development could benefit the application of pragmatics to other forms of discourse. Though introspective reconstructions of 'context' have their place, they cannot finally be adequate for a comprehensive pragmatics; ultimately the relation of language to 'users' and 'uses' must study such 'users' and 'uses' *as they appear* in their streams of discourse and contexts of situation, rather than just inferring them from 'general principles'.

9.5 The way ahead - liturgical pragmatics

Though this study has been relatively detailed and lengthy, there are further areas of 'liturgical pragmatics' which space has prevented us from pursuing, and which subsequent work elsewhere might usefully investigate.

We have concentrated on one tradition of Christian worship - the English Reformed tradition - because of our own practical knowledge of it, because it has

hitherto remained unanalysed from a pragmatic point of view, and because its distinctive characteristics reflect a doxology which bears marked parallels to pragmatic theory. Nonetheless, a logical step on from this would be to conduct a *comparative* corpus-driven analysis of sacral language-use in a range of different denominations, the better to assess whether and how their respective theologies of worship are played out in their liturgical discourses. To some extent, we have suggested such a comparison by setting the doctrine and data of Reformed worship against Ladrière's Catholic model of performative worship language and the Canon of the Mass, but larger-scale empirical contrasts await exploration.

Secondly, although pragmatics has rarely embraced the phonological dynamics of language use and although our own transcripts represent it only summarily, Crystal's work (1976) on liturgical intonation suggests that there might be scope for a more detailed research project in this area.

Thirdly, though we have preferred to subsume relevant insights from 'referential pragmatics' under other headings, there is clearly potential in a dedicated deictic exposition of liturgy which can be set alongside the many extant theologies of sacral time and space.

Finally, we should point out that we have avoided discussion of more overtly 'political' issues like inclusive language and the renaming of God in worship - not because we think that pragmatics has nothing to offer such issues, but because there is already a plethora of material available here (eg. McFague 1982; Reuther 1983; Faull & Sinclair 1986; Wren 1989;). Admittedly, little of this engages directly with

pragmatics as it has been formally defined, but there can be little doubt that it belongs to that more general realm of 'linguistic ecology' which for Mey (1989:831) and other Continental pragmaticians constitutes the wider ambit of the subject. If what we have produced here provides the starting-point for a study which makes these political-pragmatic connections more explicit, we should be very interested to see the result.

9.5 The way ahead: United Reformed Church liturgy

The evidence of this study suggests that URC worship 'on the ground' is vastly 'lower' in its general churchmanship than that of the liturgists who compiled the URC *Service Book*. This does not matter greatly so long as the *Service Book* is seen as an optional resource for 'free prayer'; even so, the claim of its Preface to have revived 'customs and precedents long since established' and to have returned in particular to the example of John Calvin (URC 1989: vi-vii), suggests that a more distinctive agenda is in operation.

Certainly, the attention to historic orderings and pattermings of worship - far more apparent than in, say, the *Manual for Ministers* (1936) - bespeaks a desire to introduce something rather more coherent than a 'buffet' of items from which ministers and others leading worship can pick and choose at will.

Given what we have shown to be the often stultifying effects of didactic

monologism and 'over-informativeness' in extemporary Reformed worship, we would in principle support this return to ancient structures and forms. We would do so not least because they offer more opportunity for corporate participation - something which is otherwise very often limited to hymn-singing, the Lord's Prayer, and (more fragmentedly) the Children's Address. The sometimes excessively long Notice-Givings which appear in our transcripts would also seem to bear out Wolterstorff's (1992) insightful hypothesis that Reformed theology has too much deferred 'the work of the people' from the discourse of Sunday morning praise to quotidian 'activities' of the ensuing week.

Having said all this, we suspect that the generally admirable underlying motives of the *Service Book* have been expressed in rather too strident and unrealistic a fashion *vis à vis* the *de facto* state of current URC worship. Certainly, the very scant use of it in our Advent Sunday data suggests either that it is regarded as too daunting a tool for use in regular services, or that it has failed sufficiently to meet the worship of 'normal' congregations half-way. In other words, we wonder whether it has not allowed a worthy enthusiasm for collaborative worship to come over as arcane academic 'ritualism'. After all, liturgists must serve their churches before they placate other liturgists, and the inculcation of litanies, responses and unison passages into URC worship may well have to take a more 'contemporary' form. To our own mind, the best example of this modified approach in our corpus is provided by the tape and transcript from Weoley Castle (AS.7). Here, printed material, dialogic readings, unison responses, kinesic symbolism and ancient

precedents are adapted in a creative way so as to maintain Sperber and Wilson's prerogative of 'processibility'. The result is a service whose discourse is at once relevant, participative and eventful while yet firmly rooted in liturgical tradition. While the more general importance of these virtues might have been apparent at a purely intuitive level, we trust that our study of liturgical pragmatics has significantly underscored and explained them. What is more, our fervent hope is that they will feature ever more prominently in Christian worship - not only in the URC, but in other church traditions as well.

SOLI DEO GLORIA

APPENDICES

APPENDIX 1

CHURCHES PARTICIPATING IN ADVENT SUNDAY SURVEY

1. **Herne Hill United Reformed / Methodist Church, London.**
2. **Emmanuel United Reformed Church, West Wickham, Kent.**
3. **Thatcham United Reformed Church, Berkshire.**
4. **Derriford United Reformed Church, Devon.**
5. **Warsash United Reformed Church, Hampshire.**
6. **Wheatley United Reformed Church, Oxfordshire.**
7. **Weoley Castle Community Church (United Reformed), Birmingham.**
8. **Bulwell United Reformed Church, Nottingham.**
9. **Blackford Bridge United Reformed Church, Bury (Greater Manchester)**
10. **St. George's United Reformed Church, High Heaton, Newcastle-upon-Tyne**

APPENDIX 2

QUESTIONNAIRE FORMAT

ADVENT SERVICES QUESTIONNAIRE. 1991

Please fill in this questionnaire as fully as possible: the more detail, the better.

General

NAME OF CHURCH.....

NAME OF MINISTER/S.....

Setting

DATE OF CHURCH BUILDING.....

Which best describes the ENVIRONMENT of your church (Plese tick):

Inner City..... Market Town.....

City Centre..... Urban Housing Estate.....

Suburban Town Centre..... Outlying Housing Estate.....

Suburban Residential..... Rural Village.....

Other (please specify).....

Worship - General

AVERAGE SUNDAY MORNING ATTENDANCE.....

AVERAGE % OF ATTENDERS UNDER 16 Yrs.....

AVERAGE % OF ATTENDERS 16-39 Yrs.....

AVERAGE % OF ATTENDERS 40-64 Yrs.....

AVERAGE % OF ATTENDERS 65 Yrs and over.....

WHAT HYMNBOOKS ARE REGULARLY USED IN WORSHIP? (Please specify)

.....

.....

.....

DO YOU USE PRINTED ORDERS OF SERVICE (Y/N)?.....

Are these produced REGULARLY or OCCASIONALLY?.....

DO YOU USE AN OVERHEAD PROJECTOR IN WORSHIP (Y/N)?.....

What exactly is this used for?

.....

DOES WORSHIP IN YOUR CHURCH FOLLOW ANY PARTICULAR PROGRAMME (Y/N)?.....

If so, please specify which:

JLG Lectionary.....

Partners in Learning.....

Scripture Union.....

Other (Please give details).....

.....

.....

Worship - 1/12/91

START TIME OF SERVICE.....

FINISH TIME OF SERVICE.....

NAME/TYPE OF SERVICE.....

SERVICE THEME.....

SERMON THEME.....

NAME OF WORSHIP LEADER/S.....

.....

NAME OF PREACHER (if different from above).....

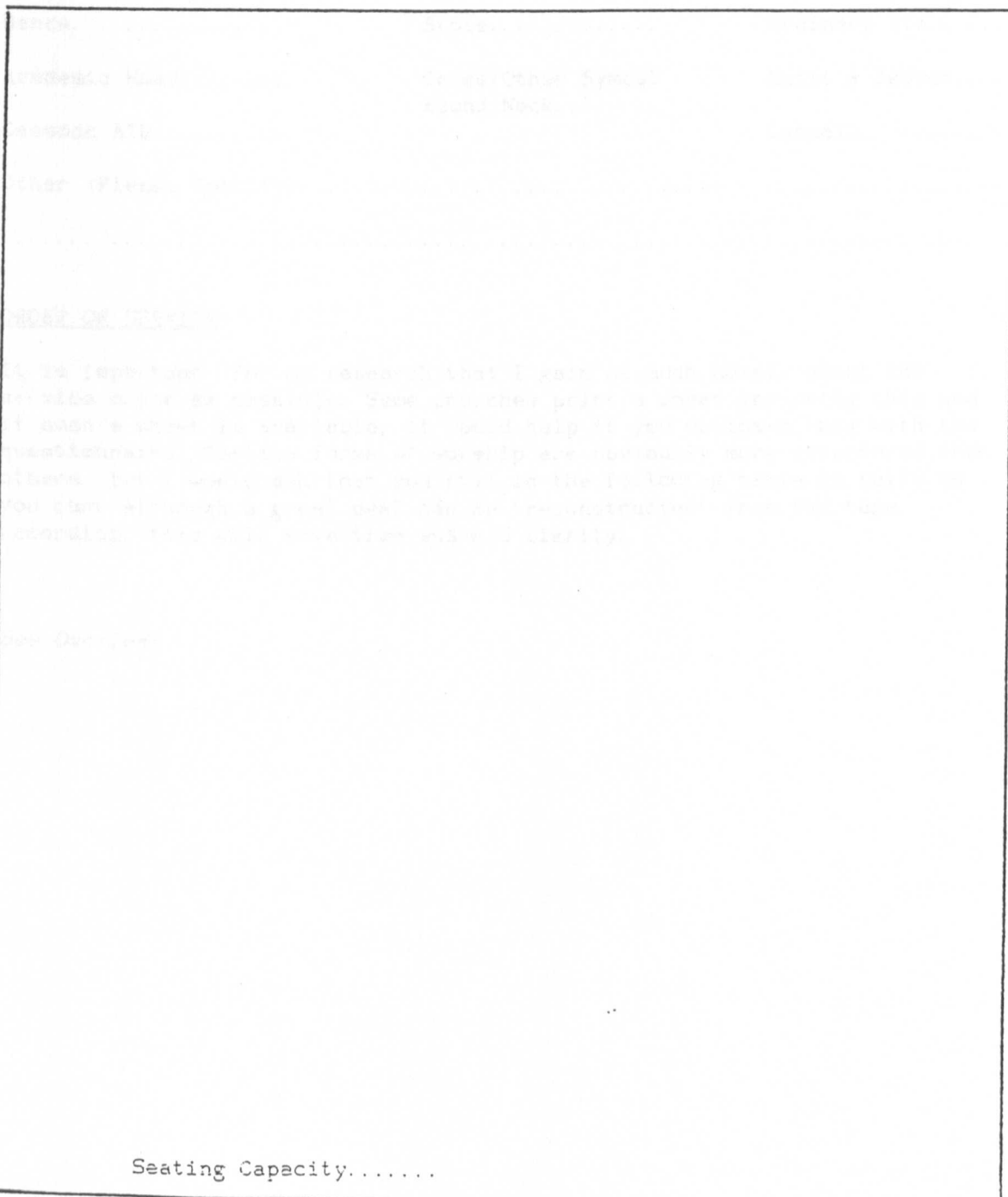
Were the CHILDREN present for any part of the service (Y/N)?.....

Please specify when during the service they were present.....

.....

LAYOUT OF WORSHIP SPACE

Please draw below a simple sketch diagram depicting the layout of the area in which worship took place. It would be helpful if you could indicate the approximate dimensions of this area, stating its seating capacity. Please also show the position of pulpit, choir stalls, organ and any other 'church furniture' which might be relevant. Finally, if particular groups like the Sunday school or music group occupy a specific position, this should be shown:



Seating Capacity.....

Please specify the ATTIRE of the Minister/Worship Leader during the service, by ticking the appropriate categories of dress. If there was more than one main leader, identify each by a number and place the relevant number by the relevant category.

Black Cassock.....	Other Cassock.....	Suit.....
Black Geneva Gown....	Clerical Collar...	White Tie.....
Bands.....	Stole.....	Ordinary Tie.....
Academic Hood.....	Cross/Other Symbol	Skirt & Jacket....
Cassock Alb.....	Round Neck.....	Casual.....
Other (Please Specify).....		
.....		

ORDER OF SERVICE

It is important for my research that I gain as much detail about the service order as possible. Some churches print a sheet including this and if such a sheet is available, it would help if you enclosed this with the questionnaire. Certain forms of worship are obviously more structured than others, but I would ask that you fill in the following table as fully as you can: although a great deal can be 'reconstructed' from the tape recording, this will save time and aid clarity.

See Overleaf

Additional Comments

Please indicate whether there were any SIGNIFICANT DIFFERENCES between this Advent Sunday service and those which normally take place on Sunday mornings at your church

.....

.....

.....

.....

.....

.....

.....

.....

If there is ANYTHING ELSE which might be useful for me to know with regard to the service, please make this clear below

.....

.....

.....

.....

.....

.....

Thankyou very much for your help. Please return this questionnaire, together with the tape, in the envelope provided.

David Hilborn, October 1991

APPENDIX 3

TRANSCRIPTION CONVENTIONS

The transcripts presented here are not full phonetic analyses. As was made clear in Chapter 4, such analyses are not typically associated with pragmatics, and would have been over-complicated for our purposes. Rather, we have adopted a more selective system which closely resembles that used by Tannen (1989). Like Tannen, we follow Chafe (1986), and present transcripts in 'poetic' lines. These correspond with the natural 'chunking' achieved in speaking by a combination of intonation, prosody, pausing and verbal particles such as discursal and hesitation markers. They also reflect the 'lined' layout of most modern service books. With rare exceptions (eg. obvious 'yeahs' instead of 'yesses'), orthography is standard (after Preston 1982), in order to avoid unduly negative social stereotyping. For fuller discussion, see 4.3.3 ff..

Pitch and Tone

Very basic notations as follows:

- . Period indicates stopping fall in tone - not necessarily end of sentence.
- , Comma indicates continuing intonation (more to come) - not necessarily between clauses of sentences.
- ? Question mark indicates a rising inflection - not necessarily a question.
- ! Exclamation point indicates an animated tone.

Pausing

As explained in Chapter 2, significant liturgical pauses tend to be rather longer than those which occur in casual conversation. As a result of this, and because pragmatics has not characteristically relied on it, precise measurement of pausing (e.g. in milliseconds) was not considered necessary for our purposes. Thus shorter pauses are given between whole-second limits, and longer pauses are recorded to the nearest full second:

- .. Two dots indicate a 'intra-chunk' pause of up to 1 second approx.
- ... Three dots indicate a pause of between 2.0 and 4.0 seconds approx.
- ...(6.0)... Indicates pause of 4.0 seconds or more, with actual length in brackets.

Stress, Volume etc.

- God cares Emphasis/stress indicated by underlining (either of syllable or whole word).
- He WILL rise Upper case letters indicate markedly louder speech.
- :
- Colon indicates elongation of vowel sound.
- :::
- Further colons indicate further elongation.

catech- Hyphen indicates glottal stop/ abrupt cut off.

Other Features

' ' Single quotation marks indicate citation of secondary discourse (eg. reading from the Bible).

" " Double quotation marks indicate citation of secondary dialogue (eg. 'Jesus said "Take, eat..."').

/heaven/ Words in slashes show uncertain transcription.

/ / Indicates inaudible utterance.

() Parentheses indicate lowering of amplitude and pitch with flattened intonation contour ('parenthetical speech').

Ye[h]s Indicates laughter within speech.

[] Square brackets indicate relevant non-verbal behaviour.

{ Standard brackets indicate general simultaneous activity.

{

MIN: when I]
BOY: I went]

Long square brackets indicate simultaneously voiced utterances.

MIN: what day is it?
GIRL: | Advent

Long square bracket without top flap indicates lagged or anticipatory overlap.

MIN: why Advent?
BOY: | because Jesus came

Bracket with top flap indicates 'latching' - no clear inter-turn pause

PRAYER (Extemporary)

Boxed sections correspond with specific divisions of service as identified by correspondents in questionnaire (ie. 'ethno-semantic' categorizations).

> Indicates key line of interest in transcription

APPENDIX 4

FIELD DATA: SUMMARISED QUESTIONNAIRE INFORMATION, TRANSCRIPTS AND SERVICE ORDER CHARTS

ADVENT SUNDAY SURVEY: BACKGROUND

CHURCH 1: HERNE HILL UNITED REFORMED/METHODIST CHURCH,
LONDON

URC DISTRICT: Bromley

URC PROVINCE: Southern

CHURCH BUILDING CONSTRUCTED: 1950's

SETTING: Suburban residential

AVERAGE SUNDAY MORNING ATTENDANCE: 50+

AGE DISTRIBUTION (to nearest whole percentage):

Average attenders under 16: 6%

Average attenders 16-39: 14%

Average attenders 40-64: 43%

Average attenders 65+: 36%

HYMNBOOKS USED IN WORSHIP:

Hymns and Psalms. London: Methodist Publishing House, 1983

New Church Praise. Edinburgh: The St. Andrew Press, 1975

USE OF PRINTED SERVICE ORDER: 2-3 times a year only

PROGRAMME(S) USED FOR WORSHIP:

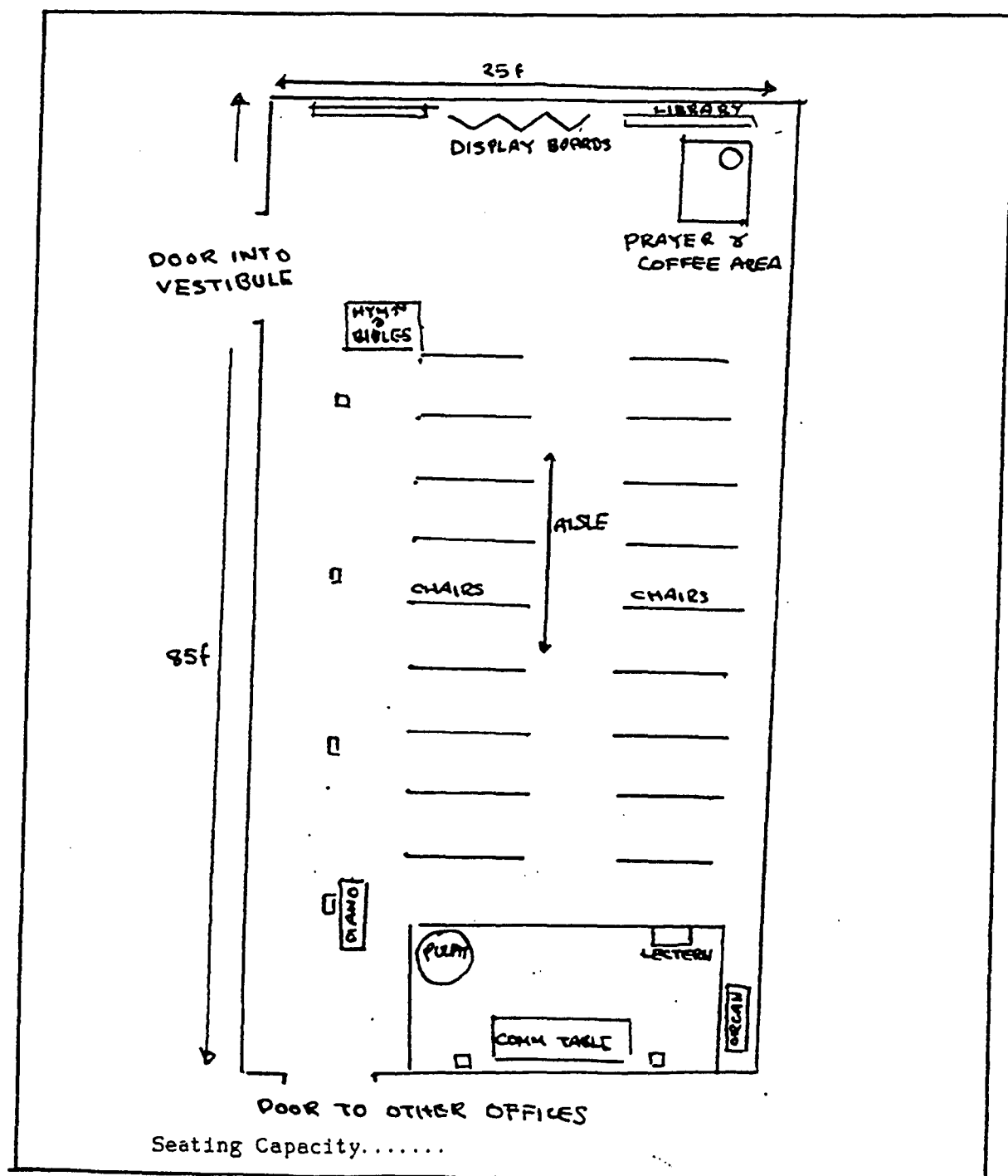
Joint Liturgical Group Lectionary (reproduced in URC 1989: 121-130)

Partners in Learning

MINISTER'S NAME: Revd. Janet Loveitt

TRAINED: Mansfield College, Oxford

YEAR OF ORDINATION: 1990

ADVENT SUNDAY SURVEY: CHURCH LAYOUTCHURCH 1: HERNE HILL UNITED REFORMED/METHODIST CHURCH,
LONDON

ADVENT SUNDAY SURVEY: OFFICIAL ORDER OF SERVICE

CHURCH 1: HERNE HILL UNITED REFORMED/METHODIST CHURCH,
LONDON

HERNE HILL: 1 December 1991
ORDER OF SERVICE: 5th Anniversary.

Call to Worship

Hymn 512 Songs of praise the angels sang

Prayers of Adoration and Confession

Introduction to theme

Isaiah 52: 7-10 & 13-15

Hymn 446 Hast thou not known...'

Offertory and children leave

New Testament: Hebrews 1: 1-4

Hymn 220 'God is love: his the care'

Sermon

Hymn 81 'Come thou long-expected Jesus'

Prayers of Intercession

Hymn 85 'O come, O come, Immanuel'

Benediction

ADVENT SUNDAY SURVEY: SERVICE TRANSCRIPT

CHURCH 1: HERNE HILL UNITED REFORMED/METHODIST CHURCH,
LONDON

MORNING WORSHIP (10.30am): Advent Sunday, 5th Anniversary and Gift Service

Minister & Worship Leader: Rev. Janet Loveitt

Dress: Grey cassock with cross round neck

[Questionnaire indicates that Secretary has read notices before recording begins]

[Minister and Congregation stand]

OPENING WORDS (Isaiah 52:7):

MINISTER: [Standing at lectern]

'How lovely: on the mountain are the FEET of the herald,
who comes to proclaim,
prosperity
and bring the good news
of deliverance'.
Our first hymn is number FIVE HUNDRED and twelve.
'SONGS of PRAISE
the angels..sang.

**HYMN: 'Songs of praise the angels sang' (512 *Hymns and Psalms*
Corporate singing, acc. by organ).**

[Congregation sit]

MINISTER: Now our prayers of adoration,
10 and confession.
Let us pray.

...(4.0)...

PRAYERS OF ADORATION (Part Alan Gaunt, part extemporary):

We thank you God,
 For the nation that you chose,
 so many centuries..ago.
 The nation to be the sign to all other nations.
 Of your presence,
 in the world.
 We thank you for great prophets,
 and teachers,
 20 for those who laboured..and suffered,
 to keep,
 their nation..true.
 We: join with our praise,
 to that of prophet,
 and priest,
 and king.
 And all the congregations,
 of your people,
 throughout..all the ages.
 30 Their praise comes down the years,
 and ours is built on theirs,
voice..is joined to voice,
 and mind to mind.
 Out of your ever increasing joy,
 as the Father with the Son.
 Let your Holy Spirit come,
 to keep..our praise alive.
 until he brings us,
 where you are,
 40 where our praise,
 can never die.
 ...(5.0)...

PRAYERS OF ADORATION (Part set (source unspecified); part extemporary):

Now Lord,
 we bring to you,
 ourselves..as we are,
 with all our faults,
 and shortcomings,
 although we praise you with our tongues,
 so often our li:ves,
 sho:w a different..picture.
 50 Forgive us Lord,
 whe:n we: assert ou:r o:wn righteousness,
 and when we judge others,
 by: ou:r own..narrow..grasp..of..truth.
 Forgive us when we hold on to our possessions,
 and reach out,
 for more and more.
 Making no sacrifice,
 whi:le our neighbours go hungry,

60 and watch..their children die.
 At all times,
 dear God,
 your truth condemns us,
 and we: are accused by,
 your very Bible,
 and by its history.
 But your love,
 pleads with us,
 and it challenges us to stop wasting our strength.
 And to come,
 70 whe:re..real..life..begins.
 And so Lord,
 in penitence,
 we come before you,
 strengthen us,
renew us,
 and accept us again as your children.
 And give us your pardon.
 Jesus said,
 that he came into the world,
 80 to sinners.
 All those who truly repent of their sins,
 a:re forgiven.
 For his sake,
 thanks be to God,
 Amen.

CONG.: Amen.

MINISTER: And let us say together,
 the Lord's prayer.

LORD'S PRAYER (Traditional):

ALL:

MINISTER (Comparison):

<p> 90 Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on earth, as it is in heaven. Give us this day, our daily bread. And forgive us our trespasses, as we forgive those who, trespass against us, and lead us not into temptation, but deliver us from evil, 100 for thine is the kingdom, the power and the glory, for ever and ever, Amen. </p>	<p> Our Father who art in heaven, hallowed be thy name, thy: kingdom come, thy will be done, on earth, as it is in heaven. Give us this day, our daily bread. And forgive us our trespasses, as we forgive those..who trespass against us, and lead us not into temptation, but deliver us from evil, for thine is the kingdom, the power and the glory, for ever and ever, Amen. </p>
--	--

...(5.0)...

LIGHTING OF ADVENT CANDLE (Extemporary):
--

MINISTER: [At front of dais, facing centre aisle]

110 Today,
i:s,
Advent..Sunday.
The da:y when,
we OFFICIALLY,
OFFICIALLY,
start to look forward..to Christmas.
A:nd..we ha:ve ou:r Advent candles,
and their Advent ring.
And very beautiful it looks too.

...(4.0)...

[Minister moves towards Advent candle]

120 And I'm going to light it,
Only one candle today,
Only one candle because each Sunday we will..li:ght a new candle,
and the:n eventually we will have..all four,
candle which..signifies,
the li:ght,
that is comi:ng into the world,
so we will bui:ld up,
if you like our excitement,
a:nd our / / .
The time when we have..our four candles lit,
a:nd our Saviour has come.
A:nd..Vera is..going to light our first candle,
come on out my dear,
And you'll struggle to get up.
130 They have..been lit
so it shouldn't take us
too much time,
but I'll bet it does,

/[Minister gives instructions to Vera]/

[Advent candle is lit]

MINISTER: Thanks very much,
There we are,
Ou:r first..light,
Our first candle,
for Christmas.

...(12.0)...

MINISTER: And we're going to have
a reading
140 f:or...Advent,
a:nd doctor Max Jones
will read it for us.
It's from the prophet Isaiah.

[Reader moves to lectern]

...(6.0)...

READER: The reading is from Isaiah,
chapter fifty two,
verses seven to ten,
a:nd thirteen,
to fifteen.
Isaiah fifty two:,
150 verse seven.

READING: Isaiah 52: 7-10 & 13-25 (Good News Bible).

READER: May God bless..to us
the reading..of his Word.

[Reader returns to Congregation]

...(7.0)...

MINISTER: And our hymn,
is number four FOUR six,
'hast..thou: not known.
Number four..four six.

[Congregation stand]

HYMN: 'Hast thou not known' (446 *Hymns and Psalms*. Corporate
singing acc. by organ.

[Congregation sit]

MINISTER: No:w our offertory will be taken,
this will include ou:r special..gift offering,
because it is..ou:r birthday,
160 our fifth birthday,
here,
so:,
'the gifts,
will also be received this morning.

OFFERTORY. Offerings and gifts collected and brought to front of church. Acc. by organ interlude.

[Minister moves to lectern]

...(14.0)...

OFFERTORY PRAYER (Source unspecified):

MINISTER: Lord God our heavenly Father,
 we give you thanks,
 for a:ll that you have given to us.
 Fo:r our lives,
 170 For the good gifts,
 that surround us day by day.
 And we now come to gi:ve to you,
 ou:r offering,
 for the furtherance of your work.
 We also come,
 wi:th ou:r..gift offerings.
 Lord,
 we ask you to accept,
 our gifts,
 and our lives.
 180 We would pray tha:t,
 your chu:rch will gro:w,
 and that more people will come to hear,
 of your kingdom.
 May our gifts..and our lives,
 be dedicated to this end.
 Amen.

CONG.: Amen.

...(13.0)..

MINISTER: No:w the:..children..will leave us,
 and go to their / / groups.

...(11.0)...

CHILDREN LEAVE (With RESPONSIVE BLESSING):

JUNIOR
 CHURCH
 LEADER:
 190

The Lord be with you,

CONG.: And also with you.

[Children go to Junior Church]

MINISTER: And our second lesson,
i:s..from the book,
of Hebrews,
the letter to the...Hebrews.
And it is chapter one,
verses one to four.

READING: Hebrews 1: 1-4 (New English Bible). Read by Minister.

...(4.0)...

MINISTER: And our hymn,
i:s a good..Advent hymn,
200 and perhaps we will sing it with the gusto that I think it deserves.
'Go:d is love,
his the care,
hymn number two hundred and twenty.

[Congregation stand]

HYMN: 'God is love' (220 *Hymns & Psalms*. Corporate singing acc. by organ

[Minister moves to pulpit during singing of hymn]

...(10.0)...

MINISTER: If..my voice gives out or I start to croak,
Ju:st ignore it I've got a shocking cold.
So: I will struggle and I will do my best.
I've got my / / handy.

...(7.0)...

SERMON. Delivered by Minister, standing in pulpit. On theme 'Hope beyond Hope'. Duration: 21 mins. approx.]

MINISTER: We will now sing,
hymn number eighty one,
210 'come our lo:ng expected Je-

/[Recording broken briefly at this point as tape is turned over]/

[Congregation stand]

HYMN: 'Come, thou long-expected Jesus' (292 *Hymns and Psalms*)
Corporate singing acc. by organ].

...(4.0)...

MINISTER: Now our prayers of..intercession.
our prayers for,
the world in which we live,
and ourselves.
Let us pray.

...(5.0)...

PRAYERS OF INTERCESSION (Part extemporary, part based on material from
Alan Gaunt):

220 Eternal God,
we pray for,
our world.
We pray that,
in our troubled world,
your Word will come.
we would ask Lord,
that wherever there is strife,
and war,
and want and hunger,
your word will be heard,
that men and women,
will take up
the Word of God,
230 and go: into those dark places.
That they may be reconcilers,
That they may do:,
work...with the people,
who hate each other,
that they may,
come into situations,
where there is fear,
and injustice.
And that they may proclaim,
240 that God is:
a God of justice,
and righteousness.
And that people: will listen.

...(4.0)...

Today we remember that:
 it is national aids day,
 and we would think of this,
growing scourge,
 that is sweeping across our world.
 Men and women / /,
 250 and CHILDREN,...
 who have..aids.
 We would pray Lord for all those,...
 who help,
 to give succour,
 and relief,
 those who..befriend those with aids,...
 an we pray that understanding,
 and compassion.
 Will be shown... .
 260 Lord,
 we would ask,
 your prayers,
 for all those who suffer,
 for those in pain.
 for those who have,
 no hope..of recovery.

 ...(5.0)...

 Lord,
 with you there is always hope... .
 With you:,
 270 science and technology...,
 will be shown,
 the way to heal...,
 the way to,
comfort,
 and to bring succour... .
 Throu:gh your:..word and through your actions,
 men and women,...
 will show compassion and love... .
 And Lord,
 280 we would ask,
 that whether...,
 we are confronted...,
 by someone who,
 is known to us to be ill,
 or whether it is the thought of people,
 in other la:nds who have illnesses,
 and diseases,
 that can be cured,
 and yet are not because of lack of money,
 290 we would pray that,
 our hearts be moved.
 That ways be found.
 For healing,
 and wholeness.

Which is your will for each one of us.
Your children.

...(5.0)...

300 We pray now Lord,
for all those,
as they come to Christmas,
who have their presents,...
for those who:,...
will be relying on shelters,
soup kitchens...,
on the charity: of others.

...(4.0)...

310 We would pray that
everyone...
may be...shown the way to achieve personal dignity... .
That they may,
again feel..that they are a person,
loved of God,
and able to relate..to..fellow..men and women.
And may we too,
be compassionate,
and give help,
where it is needed... .
Our prayers now are for,
this community our church.
For the men and women,
for the boys and girls,
320 who come onto these premises.
Those who: are part of..our..church fellowship,
and for those..who use the premises... .
Lord,
ma:y your light of truth and love,
shi:ne fro:m..our church.
May those..who do not know of your love,
Be dra:wn..to:,...
the true and living God.
May we all,
330 take our part,
in proclaiming,
the message,
of truth,
and reconciliation.
And love.

...(5.0)...

And now we will pray for ourselves... .
For our own problems and situations.
For those known to us who need praise,
And we will bring,

340 all our prayers,
before God.
Let us pray: in silence.

[Silent prayer]

...(35.0)...

MINISTER: Lord,
in your mercy,

CONG.: hear our prayer.

MINISTER: Amen.

...(5.0)...

MINISTER: 'O come,
o come immanuel'...
Hymn number..eighty five.

HYMN: 'O come, O come Immanuel' (85 *Hymns and Psalms*. Corporate singing acc. by organ

MINISTER:
350 Co:me into our hearts..immanuel,
and dwell with us.
And may the blessings of God the Father,
Son and Holy Spirit,
rest and abi:de with each one of you,
no:w and for ever.
Amen.

CONG.: Amen.

[Organ postlude]

SECTION OF SERVICE Eg. Confession, Hymn, Sermon, Blessing etc.	SPEAKER/S SINGER/S Eg. Minister, Choir, Whole Cong. etc.	PROVENANCE Does this part of the service derive from a particular 'set text'? If so, please specify. If not, write 'extemporary'	POSITION OF SPEAKER* Eg. Pulpit, Table, Among Congregat'n	STANCE OF CONGREG'TN Eg. Sitting, Standing
NOTICES - OPENING WORDS	CHURCH SEC. MINISTER	ISAIAH 52:7	LECTERN	SITTING STANDING
ORGAN HYMN 512 Songs of Praise 16 hymns	Whole Cong	HYMNS & PSALMS 512	—	STANDING
PRAYERS OF ADORATION	MINISTER	ALAN GAWNT SET & EXTEMPORARY	LECTERN	SITTING
" CONFESION	"	SET & EXTEMPORARY	"	"
LORDS PRAYER	"	TRAD	"	"
READING ISAIAH 52: 7-10 & 13-15 DR MAX JONES	MEMBER	GOOD NEWS BIBLE	"	"
LIGHTING OF ADVENT CANDLE	MINISTER	EXTEMP.	AT FRONT	SITTING
HYMN ORGAN HAST THOU NOT KNOWN	WHOLE CONG.	446 HAST HYMNS & PSALMS	—	STANDING
OFFERTORY	—	—	—	SITTING

* PLEASE ALSO INCLUDE GESTURE HERE, IF RELEVANT

SECTION OF SERVICE Eg. Confession, Hymn, Sermon, Blessing etc.	SPEAKER/S SINGER/S Eg. Minister, Choir, Whole Cong. etc.	PROVENANCE Does this part of the service derive from a particular 'set text'? If so, please specify. If not write 'extemporary'.	POSITION OF SPEAKER* Eg. Pulpit, Table, Among Congregat'n	STANCE OF CONGREG'TN Eg. Sitting, Standing
OFFERTORY PRAYER	MINISTER	—	LECTERN	STANDING
CHILDREN LEAVE	RESPONSIVE BLESSING CHILDREN CONG.			
READING NT HEBREWS 1: 1-4	MINISTER	New English Bible	LECTERN	SITTING.
^{ORGAN} HYMN GOD IS LOVE :	whole cong	220 HYMNS & PSALMS		STANDING
SERMON	MINISTER		PULPIT	SITTING
^{ORGAN} HYMN COME THOU LONG EXPECTED JESUS	whole cong	292 HYMNS & PSALMS	—	STANDING.
PRAYERS OF INTERCESSION	MINISTER	EXTEMP & ALAN GAVUT	LECTERN	SITTING
^{ORGAN} HYMN 'O COME O COME Immanuel	whole cong	85 HYMNS & PSALMS		STANDING
BENEDICTION	MINISTER	THREE-FOLD BLESSING (ARMS RAISED SLIGHTLY)	FRONT	STANDING

ADVENT SUNDAY SURVEY: BACKGROUND

CHURCH 2: EMMANUEL UNITED REFORMED CHURCH, WEST WICKHAM,
KENT

URC DISTRICT: Bromley

URC PROVINCE: Southern

CHURCH BUILDING CONSTRUCTED: 1929

SETTING: Suburban town centre /suburban residential

AVERAGE SUNDAY MORNING ATTENDANCE: 210

AGE DISTRIBUTION (to nearest whole percentage):

Average attenders under 16: 38%

Average attenders 16-39: 17%

Average attenders 40-64: 17%

Average attenders 65+: 29%

HYMNBOOKS USED IN WORSHIP:

Congregational Praise London: Independent Press, 1951

New Church Praise Edinburgh: The St. Andrew Press

USE OF PRINTED SERVICE ORDER: Occasional

PROGRAMME(S) USED FOR WORSHIP:

Joint Liturgical Group Lectionary (Reproduced in URC 1989: 121-130)

Partners in Learning

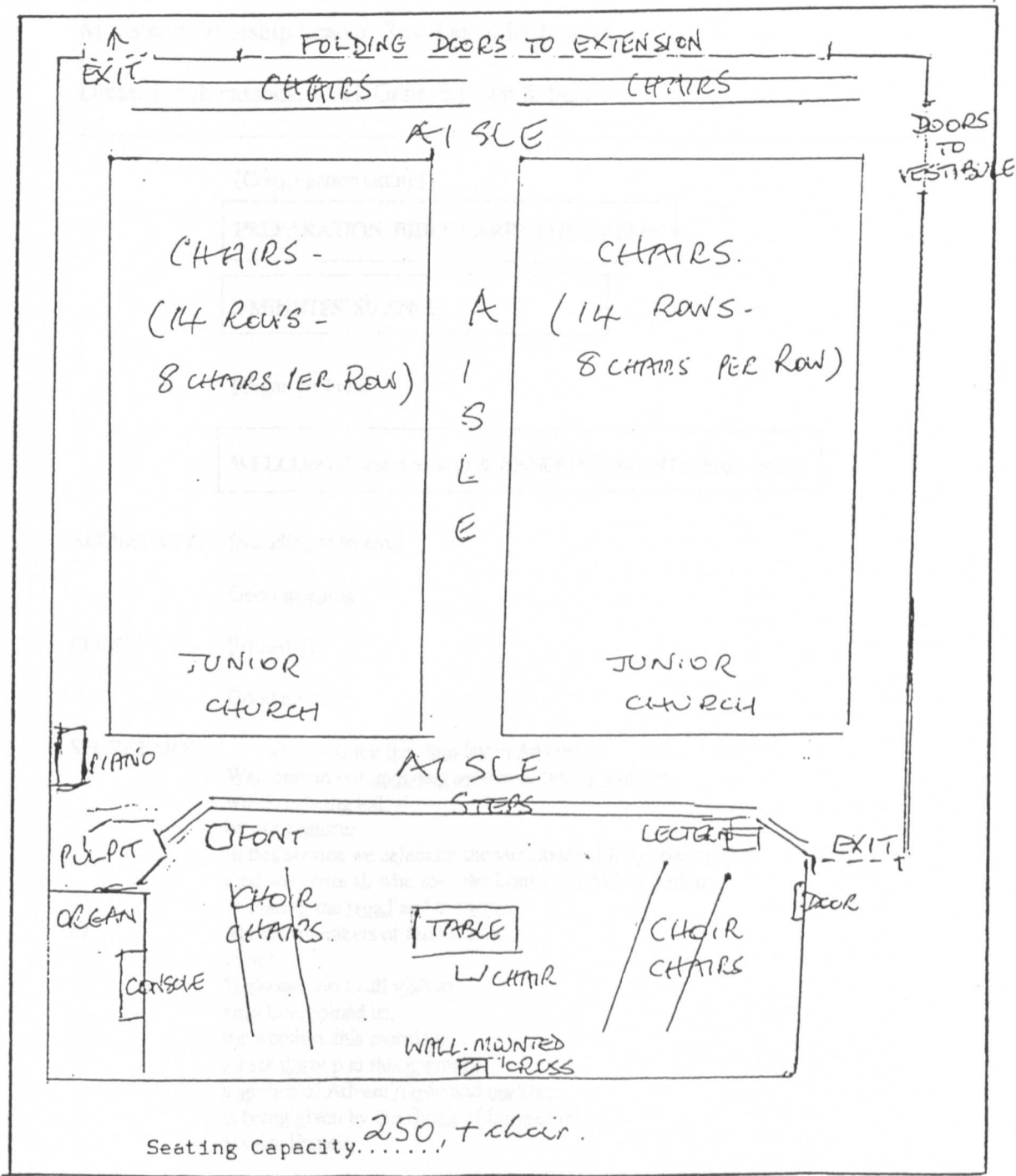
MINISTER'S NAME: Revd. Derek Richmond

TRAINED: New College, London

YEAR OF ORDINATION: 1953

ADVENT SUNDAY SURVEY: CHURCH LAYOUT

CHURCH 2: EMMANUEL UNITED REFORMED CHURCH, WEST WICKHAM, KENT



ADVENT SUNDAY SURVEY

CHURCH 2: EMMANUEL UNITED REFORMED CHURCH, WEST WICKHAM, KENT

MORNING COMMUNION (10.30am). Advent

Minister & Worship Leader: Rev. Derek Richmond

Dress: Black cassock, black Geneva gown & bands

[Congregation sitting]

PREPARATION: BIBLE CARRIED IN By Elder

2 MINUTES' SILENCE

[Organ prelude]

WELCOME (Extemporary) & ANNOUNCEMENTS (From notes)

SECRETARY: [Standing at lectern]

Good morning

CONG.: [Mutedly]

Good morning.

SECRETARY: Today is the first Sunday in Advent.
Welcome to our..morning service of family worship,
 which is being led,
 by our minister.
 In this service we celebrate the sacrament of holy communion.
 And we invite all who love the Lord Jesus to join with us,
 in sharing the bread and the wine,
 whether members of this church,
 or not.
Welcome too to all visitors,
 who have joined us,
 for worship..this morning... .
 At six thirty p m this evening,
 a service of Advent music and readings,
 is being given by the choirs of Emmanuel,
 at saint Francis,

- 20 led by mister Ian Verran,
and mrs Hilary Bodger.
And coffee will be served after.
Would you note this morning the:,
new arrangement of
fronts and chairs.
I mention this for two reasons,
firstly because,
it's..so arranged to give more space,
for the chairs in front,
for the younger members of the congregation,
30 (some of which have turned them already),
- [Laughter from congregation]
- and also:,
we felt..to give better grouping
by this angling to concentrate,
people's feeling upon..the group of us here,
and upon the centrality of the communion table,
and the cross over it.
So we will ask you,
subsequently to tell us what you think about it.
There is one particular snag at the moment,
40 the fronts are unsecured,
so please be careful when you go by,
that er..you don't try and er..rest on them or give yourself a..a push off
because they are,
slightly out of balance,
not being.. locked to the floor.
So please be careful.
It will be the same,
this evening... .
Notices for this week,
50 all I think in Emmanuel..Life so:
reminders.
The Emmanuel women's fellowship,
have their end of session meeting on Tuesday the- December the third,
at two fifteen pm.
At this..end of session meeting vistors are welcomed,
and mrs Janet Hotton is giving,
a patchwork of Christmas pieces.
Also on Tuesday at eight p m the
church annual meeting takes place,
60 the annual meeting of church members,
takes place at eight p m,
and the agenda is posted in both vestibules.
At this meeting of course,
we will..have the election of new elders,
and the..names of elders,
er nominated..have been..listed in the old vestibule now,
for some er..ten days or so.
As..five nominations have been made for five..vacancies,
there will be no

70

postal vote.
Indeed nobody's asked for it.

[Laughter from congregation]

80

Between eight and nine p m on Wednesday the- December the fourth,
our minister will be,
in talking shop?..talking shop,
to any:..who care to come.
I think you all know,
what this is about..by now.
The drop in coffee morning,
maybe a few of you don't know what that's about yet,
it welcomes all on Friday mornings,
between ten and twelve.
Also on Friday December the sixth
at ten thirty a m,
the women's world day of prayer meeting takes place.
Next Sunday December the eighth is Bible Sunday,
at ten thirty a m family worship will include the junior church,
giving..a production a performance,
an offering to God..of..Ruth.
(A choral version not any individual).

90

So we look forward to that.
Also Bible boxes and donations will be received please,
at morning service.
At twelve thirty p m next..Sunday,
Christmas lunch for those who live alone,
if you book your place..as usual,
with mrs- mrs Janet Thomas.
And at six thirty p m next Sunday,
we have a united churches' service
as always on Bible Sunday,
which is being held on this occasion,
at the the Hawes Dane..Hawes Lane Methodist Church.
Six thirty p m..next Sunday evening,
Hawes..Lane..Methodist Church,
united service.

100

The ladies of..the: women's fellowship are glad to announce that yesterday's
Christmas coffee morning,
raised..just over a thousand pounds,
and they ask me to..thank those who..helped organise,
and all those of you who came,
and er..spent generously.

110

Thanks to everyone involved.
A few general notices still I'm afraid I must add,
mister Richard Kemp our freewill offerings scheme secretary,
asks me to remind you that the nineteen..ninety two envelopes
are now available,
members of the scheme are asked to collect their supply of envelopes,
from the new vestibule,
where they're arranged on a table,
most carefully as always,
ehm..please collect those after the service.

120

And as always er..Dick will be..pleased to supply sets of envelopes to any new subscribers,

he: has suggested you'll remember,
that with the new year,
those of you who have not yet joined the f w o scheme,
might see this a good time to change your minds,
and to join.

Also may I remind you that Emmanuel Life is published today,
so don't forget your copy,
and to make use of it whn you have it,
130 remind you that Reform has already..been available for a week,
so if you've not collected your copy,
then you'll have a second chance today,
and lastly a very personal..thing to:
mention which I don't normally include..with the notices becuase it's not strictly
part of our church life,
but an engagement ring was found in the church last week,
and as this is probably valuable in..the world's terms and undoubtedly in personal
terms,

I thought I should announce it
an engagement ring found last week,
so if any lady,
140 presumably..it's a lady's engagement ring,
ehm..if any lady has lost an engagement ring,
would she please see me... .
Thank you.

INTRODUCTION TO ADVENT (Extemporary)

MINISTER. [Standing in front of communion table]

Today is the first Sunday in Advent
it's the church's new year's day.
But we can't just sit back,
the four Sundays of Advent are,
150 getting ready days,
ready: for somebody coming.
Advent means..coming.
But who is coming?
Jesus is coming.
Ans so:..we all stand together to begin our service of worship,
as I invite you to worship,
with the words,
'Hark the glad sound,
the saviour comes,
the saviour promised long.
Let every heart prepare a throne,
160 and every voice a song'.
So we sing from congregational praise,
the hymn number ninety two,
'thou didst leave thy throne and thy kingly crown when thou
camest to earth for me,

o come to my heart Lord Jesus,
 there is room in my heart
 for thee',
ninety two.

[Congregation stand]

HYMN: 'Thou didst leave thy throne' (*Congregational Praise* 92. Corporate singing,
 acc. by organ.

[Congregation sit]

...(11.0)...

INTRODUCTION TO CANDLE LIGHTING (Extemporary)

MINISTER:
 170

There's been a tradition for,
 very many centuries in some parts of the Christian church of
 lighting a candle on an Advent ring,
 on each Sunday in Advent.
 And you know that in recent years we have
 adopted..that custom here,..in England and
here in Emmanuel.
 Why do we do it?
 Well it's not just to add to our own excitement
 by counting the weeks to Christmas as each Sunday comes.
 The tradition is that we,
 180 should through this..candle lighting,
 remember all the people,
long ago,
 who prepared the way.
 Prepared the world
 for the coming of Jesus.
 God inspired them to speak and to work to get..the world ready receive Jesus.
 So each week,
 we: remember someone like this and thank God..for what they did.
 And we ask God
 190 to help us,
 to make ready a place for Jesus in our hearts as we have just sung.
 Now this week,
 we light a candle to remember great speakers for God,
 the great prophets of the Old Testament times.
 And each week,
 our church family,
 comes together here,
 o- every Sunday,
 but we come from..a wide area..around,
 200 not only in West Wickham
 but around as well.
 And each week,

- we're going to have..some members of the church family,
 who..live in the different..major areas around,
 who come..and who form part of this..family of Emmanuel.
 Well of course,
 well of course,
 we're going to start in West Wickham,
 I mean this is the centre,
 210 this is the place to start it,
 and so we're going to have people who represent,
 th- church family living in West Wickham..today.
 And we're going to have two families we're going to have,
 the Wallins or the Vollins?
 (I don't even know which th- isn't that terrible? because don't use surnames you call
 everybody by their Christian name and you don't know what surnames are),
 but whichever you are,
 and you'll tell me when you come up,
 erm..we going to have..them..Harry and Eve,
 and..Hardy and Carly,
 220 and Ally.
 A.nd.along with them,
 we're going to have,
 hah bah..the church family,
 erm..Claire and Sarah Church,
 erm and..Heather here is is here too so Heather can come,
 er and join..erm the girls,
 er..and they're just..neighbours,
 of the: er..of the Wallins they live just up The Grove,
 230 so they're really in the heart of West Wickham,
 just up The Grove from the church.
 So let's have everybody,
 I mean everybody I've mentioned,
- [Laughter from congregation]
- erm..out here,
 (I can see..Claire here right in the front),
 come on then Claire lead the way,
 somebody's go- Heather,
 o Ally,
 jolly good,
 and here we are a- Sarah and,
 240 Carly and Hardy and,
Harry and,
 (are we short of st- ah no no there's),
Ally there,
 jolly good,
 come along.
 Step in,
 that's right... .
 But before we do the actual candle lighting,
 listen to how,
 250 the great prophet Isaiah called to his people,
 about the coming..of God's wonderful messenger.

READING: Isaiah 52:7-10 (Dramatized Bible). Read by two readers standing in lectern area.

LIGHTING OF ADVENT CANDLE. Coordinated by Minister and carried out by a group of various ages, representing one district of the church's pastoral area:

MINISTER: [Standing with chosen group in chancel area]

So to remember Isaiah and all the other great prophets,
we'll light..the first candle.
Now..we haven't..organised this have we?
So we'll have to think..how we're going to do this,
come on..Sarah,
now who's- c- come on..you light it for her,

[Failed attempt to by one child to light taper held by another]

CHILD: /I can't/

MINISTER: Don't worry,
260 try again let me /take/ that,
it happens..to the best of us,

[Laughter from congregation]

[Taper now lit]

we:ll done.
Now then,
you're going to light it,
jolly good.

[Taper handed to third child for lighting of Advent candle]

[Advent candle lit]

Fi:ne,
lovely.
Right..thank you all very much indeed.
West Wickham in person,
270 in persons.

...(14.0)...

And now we're all going to pray the prayer that you have,
on the smaller sheet of paper.

...(8.0)...

And when we've,
prayed this together,
then we will pray,

the church's..family prayer..the Lord's prayer all together.

So:,

let us all pray,

as we say together,

PRAYER OF APPROACH & CONFESSION (From *Partners in Learning* material for the day):

ALL:

280

God,

coming to be with us in Jesus,

we greet you with repentance.

We have been more or less satisfied with ourselves,

but your coming shows up our sin and failure.

We have been self confident,

but your coming shows us that we cannot rely on ourselves.

We have been proud of our knowledge and understanding,

but your coming shows up our ignorance.

God,

290

coming to be with us in Jesus,

we greet your coming with joy.

We have no true idea of what you are like,

but you show us what you are like in Jesus.

We felt our human life could not matter to you,

but you appear among us as one of us.

We are aware of the gulf between us and you,

but you bridge that gulf with love.

God,

300

we greet your coming,

in Jesus Christ our Lord,

Amen.

MINISTER

ONLY:

[Same prayer, for comparison]

God,

coming to be with us in Jesus,

we greet you with repentance.

We have been more or less satisfied with ourselves.

But your coming shows up our sin and failure.

We have been self confident,

but your coming shows us that we cannot rely on ourselves.

We have been proud of our knowledge and understanding,

310

but your coming shows up our ignorance.

God,

coming to be with us,

in Jesus,

we greet your coming with joy.

We have no true idea of what you are like.

But you show us what you are like,

in Jesus.

We felt our human life,

could not matter to you,

320 but you appear among us,
as one of us.
We are aware of the gulf between us and you,
but you bridge that gulf with love.
God,
we greet your coming,
in Jesus Christ our Lord,
amen.

MINISTER: And the Lord's prayer,

LORD'S PRAYER (Traditional)

ALL:

MINISTER (Comparison)

330 Our Father,
who art in heaven,
hallowed be thy name.
Thy kingdom come,
thy will be done,
on earth,
as it is in heaven.
Give us this day our daily bread,

and forgive us our trespasses,
as we forgive those
who trespass against us,
and lead us not into temptation,

340 but deliver us from evil,
for thine is the kingdom,
the power and the glory,
for ever and ever,
amen.

...(13.0)..

Our Father,
who art in heaven,
hallowed be thy name
thy kingdom come,
thy will be done,
on earth,
as it is in heaven.
Give us this day our daily
bread,
and forgive us our trespass
as we forgive those
who trespass against us
and lead us not into
temptation,
evil,
kingdom,
glory,
amen.

MINISTER: Well I forgot to say just now and it's important to say,
is that Harry and Eve and the children of course not only come from The Grove,
and from West Wickham,
they also come from Canada,
erm...they're staying over here in England for some while,
350 and it's lovely to have them as part of the..church family..from,
right across the Atantic.
So it,
helps us to think this morning,
(at least helped me brecause I hadn't told you),
erm...about the world church..at this Advent season.
Now we're going to sing the hymn,..on the sheet,
'Lord Jesus Christ,
you have come to us,
you are one with us,
360 Mary's son,
and that's what our prayer was saying just now and so we're
saying it again now..in this.. hymn.

Let's sing..together,
'Living Lord'.

[Congregtaion stand]

HYMN: 'Lord Jesus Christ' (*Rejoice & Sing* 373. Corporate singing, acc. by organ.

[Congregation sit]

PRAYER OF DISMISSAL (Extemporary)

MINISTER: [Standing in front of communion table]

God our Father,
continue to bless us in all that we do and say,
here this morning,
for Jesus sake,

ALL: Amen.

CHILDREN LEAVE For Junior Church. Acc. by organ interlude

...(36.0)...

READER: [From lectern]

370 Both the readings this morning are taken from the New Testament.
And I'm reading from the Revised English Bible.
The first is from the gospel,
according to- Matthew,
chapter one,
verses eighteen to twenty five,
and then,
from the second letter to-..Paul to the Corinthians,
chapter five,
verses sixteen to twenty one.

READINGS: Matthew 1:18-25 & 2 Corinthians 5:16-21 (Revised English Bible).
Read by Reader.

READER:
380

Thanks be to God
for his word.

...(18.0)...

SERMON. Preached by Minister, from pulpit. Theme: The Advent Call to Reconciliation. Duration: 16 mins. approx.

..(11.0)...

MINSTER:

One way in which we can express
our love and respond to God's love reaching out to us is to,
give him a bit of ourselves,
some of our money,
which..we use..in his name
and in his service in the world to bring in his kingdom.
We do that now and dedicate it,
and then we continue our preparation for the sacrament as we sing,
the carol seven hundred..and seventeen.

OFFERTORY. Taken up by Stewards. Congregation sitting. Organ interlude. Once collected, offertory brought by Stewards to front of church. Congregation stand as this is done. Offertory then received by Minister, who stands in front of communion table.

PRAYER OF DEDICATION (Extemporary):

MINISTER:

God our Father you have given us,
many rich gifts to enjoy.
But above all,
you have made the great..gift of yourself,
in Jesus Christ.
Accept..our gifts,
as a sign of the joy we receive from you,
through Jesus Christ our Lord.

ALL:

[Sung]

Amen.

[Congregation stand]

HYMN: 'Love came down at Christmas' (*Congregational Praise* 77. Corporate singing, acc. by organ.

LIGHTING OF PEACE CANDLE By Minister. Candle stands in front of pulpit.

[Minister moves into position behind communion table]

[Congregation sit]

APPROACH TO COMMUNION (Extemporary)

MINISTER:

400

We are here in the name of Jesus Christ.
 We are here because we are men and women,
 but we...deny our humanity.
 We do not love each other.
 we war,
 against life.
 We hurt each other.
 We are sorry for it,
 and we know we are sick from it... .
 We seek
 new life,...
 And here we find it.
 Let us pray.

410

...(6.0)...

Lord,
giver of life,
heal us,
 and free us to be truly your people.
 Holy Spirit speak to us,
 help us to listen.
 for we are very deaf.
 Come,
fill this moment.
 We ask it in your name,
amen... .

420

THANKSGIVING (Including NARRATIVE OF INSTITUTION) (Extemporary
& 1 Corinthians 11:23-26 (Revised English Bible))

And we give thanks to God in prayer,...
all glory be to you Father,
 who sent you only Son into the world,
 to be a man,
born of a woman,
 to die for us,
 on a cross that was made by us,
 he came for us.
 Help us to accept his coming,
 he walked among us,
 a man on our earth in our world of conflict,
 and commanded us to remember his death.
 His death which gives us...life.
 And to wait for him,
 until he comes in glory.
 We remember...his death.
 We live by his presence.

430

440

We wait..for his coming.
 On the night he was betrayed,
 the Lord Jesus..took bread.
 He gave thanks he broke it and gave it to his disciples saying,
take..eat,
 this is my body,
 it is for you,
do this in remembrance of me.
 He also took the cup,
 450 he gave thanks,
 and he gave it to them saying,
drink of it all of you,
this is my blood of the covenant which is poured out for many,
 for the forgiveness of sins.
 Therefore,
remembering his death,
believing in his rising from the grave,
 460 longing to recognise his presence,
now in this place we obey his command,
 we offer bread and wine,
 we offer ourselves,
 to be used.
Everything is yours Lord,
 we return..the gift which first you gave us.
Accept it Father,
 send down the Spirit of life and power,
glory and love upon us all,
 upon this bread and wine,
 that to us,
 470 they may be his body,
 and his blood.
Come,
risen Lord,
live in us,
 that we may live in you... .
 Holy,
 holy holy Lord Go:d Almighty,
 all space,
 and all time,
 480 show..forth your glory,
 now,
 and always.
 Amen.

...(12.0)...

THE INVITATION (A Manual for Ministers (Congregational Union 1936: 54-55):
--

You,
 who do..truly..and earnestly repent..of you sins,
 and are in love and charity with your neighbours,
 and intend to lead a new life,

490 following the commandments of God,
and walking from..henceforth in his holy ways,
draw near,
with faith,
and take this holy sacrament,
for you comfort...

THE BREAKING OF THE BREAD AND RAISING OF THE CUP (Said in questionnaire to be from 'URC Service Book', but wording slightly differs from both URC 1980 and URC 1989):

500 The bread which we break,
is it not the communion,
of the body of Christ?... .
This..cup,
is the new covenant,
sealed..by the blood of Christ.
Let us pray.

...(5.0)...

PRAYER OF ACCESS (Extemporary)

510 We realise our unworthiness to approach you O God,
in our own strength,
but we come..trusting in your strength,
love,
and forgiveness.
We ask,
that through the body and blood of your Son Jesus Christ,
we may..be renewed,
and that we may live in him,
and he in us,
for ever.
Amen.

...(7.0)...

The broken bread,
the broken Christ.
For you.

DISTRIBUTION OF BREAD. Bread handed by Minister to Elders, who then distribute it to members of the congregation as they sit in the pews (chairs). Organ interlude

...(9.0)...

MINISTER: Eat this bread and have fellowship with Christ in his suffering,
and death.

[Eating of the bread]

MINISTER: The poured out wine,
the blood of Christ,
520 given for us.

DISTRIBUTION OF WINE. Wine handed by Minister to Elders, who then distribute it to members of the congregation as they sit in the pews (chairs). Organ interlude]

...(14.0)...

MINISTER: Let the blood of Christ flow in your veins,
live his life..with him,
resurrection life,
beyond the power of death.

[Drinking of the wine]

PRAYER OF INTERCESSION. (Extemporaneous, with cued responses)

MINISTER: And now we pray together.
At this table where,
supremely,
we remember and experience the love and compassion of Christ,
his forgiveness and acceptance.
530 We pray for the world,
and its people.
In love,
and compassion.
We pray for acceptance and forgiveness,
will you help me to pray?
as after each part of the prayer,
as I say,
bless us..O Lord,
the response is,
540 for your mercy's..sake.
For you mercy's sake... .
We pray..for many things,
an many things are on our hearts and minds.
We pray especially today about,
aids,
about..all who suffer,
with aids,
directly or indirectly,
for all whose..work,
550 is..research into,

a cure,
 and greater knowledge,
 of this disease.
 And we pray especially,
here for,
Martin Hazell,
 the minister set aside by the y- URC,
 for a ministry,
 in aids,
 560 and we pray too,
 for Phyllis Mortimer,
 whose work is particularly,
 in that sphere.
 We pray,
 about,
 our world,
terrorism,
 local and international.
 570 Violence,
 in all its forms... .
 we pray for,
 the continued negotiations,
 in the release of hostages.
 We pray for continuing success and hope in the Middle East process,
peace process... .
 For the salvation of mankind,
 and the peace..of the whole world,
 let us pray to the Lord... .
 ... (5.0) ...
 580 Bless us,
 O Lord,
 ALL: for your mercy's sake.
 MINISTER: For the whole church,
 for its faith and unity,
 and for its constant renewal by the Holy Spirit,
 let us pray to the Lord... .
Bless us O Lord,
 ALL: for your mercy's sake.
 MINISTER: For this church,
 for its minister elders.. leaders and members,
 590 that they may wisely and courageously handle God's truth and share it faithfully,
 for its committees and groups its.. workers among children and young people,
 that they may honour their privilege,
 and use it to bring glory to God's name,
 let us pray to the Lord,
 ... (4.0) ...

bless us O Lord,

ALL: for your mercy's sake.

MINISTER: For all nations and governments,
that they may impartially seek justice and freedom for all people,
let us pray to the Lord,

...(5.0)...

600 bless us O Lord,

ALL: for your mercy's sake.

MINISTER: For our country,
for our parliament and ministers of state,
for our queen and for all her subjects that they may,
diligently and faithfully seek the common good,
let us pray to the Lord,

...(6.0)...

bless us O Lord,

ALL: for your mercy's sake.

MINISTER: For this..modern age,
610 that people may rejoice in the gifts of creation,
and in the work of their hands,
using them with..reverence,
and for good ends,
let us pray to the Lord,

...(7.0)...

bless us O Lord,

ALL: for your mercy's sake.

MINISTER: For all in need,
sorrow,
and sickness,
620 all who suffer from the..cruelty,
violence or neglect of others,
especially the very young,
and the very old,
let us pray to the Lord,

...(7.0)...

bless us O Lord,

ALL: for your mercy's sake.

MINISTER: For we pray,
all these things and the unspoken prayers of our hearts and minds,
in the name of Jesus Christ our Lord and Saviour,

ALL: Amen.

...(8.0)...

MINISTER: We sing from New Church Praise the hymn number fifty six.
Lord Christ,
we praise your sacrifice,
your..life..in love so freely given'.

[Recording ends here. Questionnaire indicates that after standing and singing the above hymn, the congregation remain standing for an extemporary Benediction, pronounced by the Minister. This marks the conclusion of the service]

SECTION OF SERVICE Eg. Confession, Hymn, Sermon, Blessing etc.	SPEAKER/S SINGER/S Eg. Minister, Choir, Whole Cong. etc.	PROVENANCE Does this part of the service derive from a particular 'set text'? If so, please specify. If not, write 'extemporary'.	POSITION OF SPEAKER* Eg. Pulpit, Table, Among Congregation	STANCE OF CONGREGATION Eg. Sitting, Standing
PREPARATION - BIBLE CARRIED IN 2-MINUTES SILENCE	AN ELDER	—	—	SITTING.
WELCOME AND ANNOUNCEMENTS	CHURCH SECRETARY	EXTEMPORARY FROM NOTES	LECTERN	SITTING.
INTRODUCTION TO ADVENT	MINISTER	EXTEMPORARY	CENTRE, IN FRONT OF TABLE	SITTING.
CALL TO WORSHIP	MINISTER	VERSE 1 of HYMN "Hark! the glad sound"	"	STANDING.
ORGAN HYMN "Thou didst leave thy throne"	WHOLE CONG.	G2 - C.P.	—	STANDING.
INTRODUCTION TO CANDLE LIGHTING	MINISTER	EXTEMPORARY	"	SITTING.
READING	TWO MEMBERS.	ISAIAH 52:7-10 from "THE DRAMATIZED BIBLE"	LECTERN AREA	SITTING.
LIGHTING OF ADVENT CANDLE	GROUP OF VARIOUS AGES, REPRESENTING ONE DISTRICT COVERED BY CHURCH FAMILY	—	CHANCEL AREA	SITTING.
PRAYER OF APPROACH & CONFESSION - LORD'S PRAYER	WHOLE CONGREGATION CONGREGATION	'PARTNERS IN LEARNING'	—	SITTING.

* PLEASE ALSO INCLUDE GESTURE HERE, IF RELEVANT

SECTION OF SERVICE Eg. Confession, Hymn, Sermon, Blessing etc.	SPEAKER/S SINGER/S Eg. Minister, Choir, Whole Cong. etc.	PROVENANCE Does this part of the service derive from a particular set text? If so, please specify. If not, write 'extemporary'	POSITION OF SPEAKER* Eg. Pulpit, Table, Among Congregation	STANCE OF CONGREGATION Eg. Sitting, Standing
HYMN ^{ORGAN} "LORD JESUS CHRIST"	WHOLE CONG.	'REJOICE AND SING' - 373	-	STANDING.
PRAYER OF EXMISSAL	MINISTER	EXTEMPORARY	CENTRE, IN FRONT OF TABLE	STANDING
CHILDREN LEAVE	WHOLE CONG.			SITTING.
READINGS MATT. 1: 18-25 2 COR. 5: 16-21	MEMBER	REVISED ENGLISH BIBLE	LECTERN	SITTING.
SERMON	MINISTER	-	PULPIT	SITTING.
OFFERING, TAKEN UP BY 4 MEMBERS	-	-	-	SITTING - STANDING AS BROUGHT UP
PRAYER OF DEDICATION	MINISTER	EXTEMPORARY	CENTRE, IN FRONT OF TABLE	STANDING
HYMN ^{ORGAN} "HOPE CAME DOWN AT CHRISTMAS"	WHOLE CONG.	717 - C.P.	-	STANDING.
LIGHTING OF PEACE CANDLE	MINISTER	-	ON FRONT OF PULPIT.	SITTING.

SECTION OF SERVICE Eg. Confession, Hymn, Sermon, Blessing etc.	SPEAKER/S SINGER/S Eg. Minister, Choir, Whole Cong. etc.	PROVENANCE Does this part of the service derive from a particular 'set text'? If so, please specify. If not, write 'extemporary'	POSITION OF SPEAKER* Eg. Pulpit, Table, Among Congregat'n	STANCE OF CONGREG'T'N Eg. Sitting, Standing
APPROACH TO COMMUNION	MINISTER	EXTEMPORARY	COMMUNION TABLE	SITTING.
THANKSGIVING (INCLUDING NARRATIVE OF INSTITUTION &	MINISTER	EXTEMPORARY & 1 COR. 11:23-6 (LEB)	"	SITTING
1 SURSUM CORDA	WHOLE CONG.	-	+	SITTING.
THE INVITATION	MINISTER	A MANUAL FOR MINISTERS (1936)	"	SITTING
BREAKING OF BREAD & RAISING OF CUP	MINISTER	URC SERVICE BOOK	"	"
PRAYER OF ACCESS	MINISTER	EXTEMPORARY	"	"
DISTRIBUTION OF BREAD.	-	-	"	4 ELDER'S SERVE - CONG. IN SEATS.
DISTRIBUTION OF WINE.	-	-	"	"
PRAYER OF INTERCESSION (RESPONSIVE)	MINISTER WHOLE CONG.	EXTEMPORARY	"	SITTING.

ANNOUNCE COMMUNION OFFERING FOR CHURCH BENEVOLENT FUND (RETIRING)	MINISTER	//	SITTING.
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ORGAN HYMN "LORD CHRIST, WE PRAISE YOUR SACRIFICE"	WHOLE CONG.	N.C.P. 56	-	STANDING.
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BENEDICTION	MINISTER	EXTEMPORARY	"	STANDING.
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ADVENT SUNDAY SURVEY: BACKGROUND

CHURCH 3: THATCHAM UNITED REFORMED CHURCH, BERKSHIRE

URC DISTRICT: Reading and Oxford

URC PROVINCE: Wessex

CHURCH BUILDING CONSTRUCTED: 1804

SETTING: Expanded village

AVERAGE SUNDAY MORNING ATTENDANCE: 100

AGE DISTRIBUTION (to nearest whole percentage):

Average attenders under 16: 30%

Average attenders 16-39: 20%

Average attenders 40-64: 25%

Average attenders 65+: 25%

HYMNBOOKS USED IN WORSHIP:

Congregational Praise. London: Independent Press, 1951

New Church Praise. Edinburgh: St. Andrew Press, 1975

Thatcham URC Songs of Praise (Own Supplement)

USE OF PRINTED SERVICE ORDER: Occasional

PROGRAMME(S) USED FOR WORSHIP:

Partners in Learning

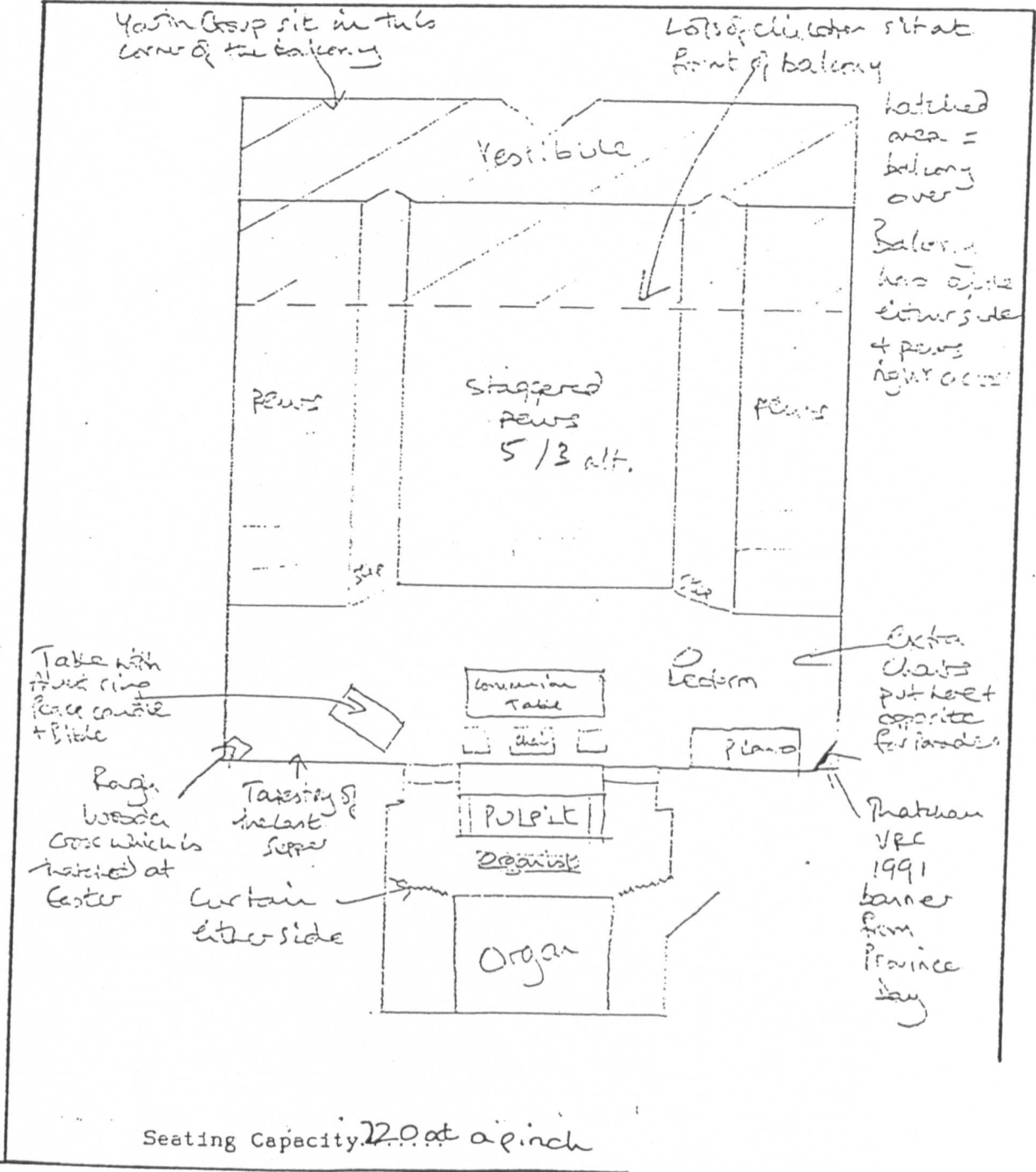
MINISTER'S NAME: Revd. Daphne Williams

TRAINED: Mansfield College, Oxford

YEAR OF ORDINATION: 1989

ADVENT SUNDAY SURVEY: CHURCH LAYOUT

CHURCH 3: THATCHAM UNITED REFORMED CHURCH, BERKSHIRE



ADVENT SUNDAY SURVEY

CHURCH 3: THATCHAM UNITED REFORMED CHURCH, BERKSHIRE

MORNING COMMUNION (10.30am) - ADVENT

Minister & Worship Leader: Rev. Daphne Williams

Dress: Cassock alb with cross round neck

[Congregation standing]

OPENING SENTENCES (Matthew 24:42 (New International Version):

MINISTER: [Standing in pulpit]

Therefore keep watch,
because you do not know on what day your Lord,
will come.

...(5.0)...

[Tape recorder makes loud noise]

You may find / /
yes in which case I will have to turn the tape recorder off
we're recording this morning's service for,
a colleague of mine who is..doing research into language and liturgy,
ask me no more because I know no more!

[Laughter from congregation]

10 But..we open our worship with
hymn number one hundred and seventy nine,
'Love divine',
number one seven nine.

HYMN 'Love Divine, all loves excelling' (*Congregational Praise* 179. Corporate singing acc. by organ.

[Congregation sit]

...(9.0)...

PRAYERS OF ADORATION (Extemporary)

MINISTER: Let us pray.

...(6.0)...

Great and glorious God,
we come again to worship you,
and as so often,
we find that we stop in our tracks,
awestruck,
amazed,
wondering... .
Father,
you love us beyond our deserving,...

20

<p>PRAYERS OF CONFESSION (Extemporary, except final section - from <i>Church Family Worship</i> No.582)</p>

Jesus, you give in a way we can never repay... .
Spirit,
you inspire beyond our thinking,...
great and glorious God,
we praise and worship you... .
Yet as we do so,
we are aware all the more..of our own failings... .
we have squandered this earth,
forgive us.
We have ignored our neighbour,
forgive us... .
We have wasted your gifts,...
forgive us.

30

...(4.0)...

We have not lived out your words,
forgive us... .
We have become unprepared for you,
forgive us.

...(10.0)...

40

Great and glorious God,
renew our vision,
restore our watchfulness,
make us faithful as you are faithful,
that when you come in glory,
we may hear you say,
enter..into the joy of your Lord,...
Amen.

CONG.:

Amen.

LORD'S PRAYER (Traditional)

MINISTER: Let us say together the Lord's prayer,

ALL:

MINISTER (Comparison):

50

Our Father,
who art in heaven,
hallowed be thy name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.

Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those

60

who trespass against us,
and lead us not into temptation,
but deliver us from evil,
for thine is the kingdom,
the power and the glory,
for ever and ever,
amen.

...(8.0)...

Our Father,
who art in heaven,
hallowed be thy name,
thy kingdom come,
thy will be done,
on earth,
as it is is heaven,
give us this day our daily bread,
and forgive us our trespasses,
as we forgive those
who trespass against us,
and lead us not into temptation,
but deliver us from evil,
for thine is the kingdom,
the power and the glory,
for ever and ever,
amen.

DISCUSSION WITH CHILDREN & CONGREGATION (Extemporary)

MINISTER: [Standing near lectern, with various papers on floor]

I need about three helpers this morning.

There's one hand up come on then!...

More hands?

All right the three along there because that makes four / / five / / come on

then,

[Children volunteers come to front of church]

QUICK!...

70

You have to run.

[Minister gives printed advertisements to the 5 children who have come up]

...(7.0)...

Right.

Spread them out on the floor for me,
that way up..you got the right way up?..just spread them out on the floor,
(/that's alright turn them over again..that's fine/)... .

Spread them out so you can all see them,

right.

The first question is what are they?

CHILD 1:

Pictures.

MINISTER: Pictures,...

CHILD 2:

80

/Advertisements/

MINISTER: Advertisements.

Right?

What do we normally call advertisements?...

That's the proper word but there's another word we tend to use instead what is it?...

Ah well you can think about that well it's alright (don't matter asking them you were
one's who gave me help!)

[Laughter from congregation]

Right.

Now then.

Have a look at all those advertisements,

you can tell me,

90

what you think,

is..the connecting link between them all?

because there's one thing that they've all got in common.

They're all advertisements for all sorts of different things,

there's one there for a car park

there's one for a piano,

there's one for,

what's that on for?

erm..Black and Deckery thing,

a Bang and Olufsen one,

100

erm..there's a couple from Smith's,

there's one for some flowers,

what have they got in common?

CHILD 3: There all for Christmas.

MINISTER: There all for Christmas.

There all..special advertisements,

can you tell everybody what that one is just for a minute?

CHILD 4: That's er snowing,

with six reindeers.

MINISTER: Did you all hear that?

VARIOUS { No

MEMBERS OF { No

CONG. { No

MINISTER: SHOUT!..again.

CHILD 4: Santa,

erm..one sleigh,

with parcels on its back..his back,

and six reindeer.

MINISTER: Very good.
Right
 And how do we know that that one's for Christmas?
 Apart from the words?

CHILD 5:
 120 Shopping?

MINISTER: They're for..shopping.
 (/ / fine if we could just /look at/ it).
 Most of the others,
 we know are for Christmas,
 not because there's a Christmas tree on or anything,
 / /

Most of the others we know are special for Christmas because they say Christmas on them.

130 What are the people,
 (this is a very difficult question,
 we might need their help for this one),
what are the people,
 who have paid to put these advertisements in the Radio Times and the local paper
 and various other places,
 what are they trying to do,
why have they put those advertisements in?...
 What's the whole point?
 Of putting the advertisements in in the first place?
 Yes?

CHILD 6: To er..persuade people to..buy things?

MINISTER: Very good.
 140 To get the people to buy things.
 And..to get the people to buy things especially for what?

CHILD 7: Christmas.

MINISTER: For Christmas.
 Right..have you thought what that word is yet?
 What do we usually call advertisements?...
 What would you call them if they were on television?

CHILD 8: Adverts.

MINISTER: Adverts.
Right!
 It's only an abbreviation!
 150 And somebody said to me the other day,
 Oh of course Sunday is advert Sunday!

[Laughter from congregation]

We've got some adverts,
 but is it really?

CHILD 9: It's Advent

MINISTER:

Really..it's Advent.

Sunday.

One letter different.

But actually,

there all-

160

those adverts trying to get us to buy things for Christmas,

in a sense

Advent,

is a sort of,

advert for Christmas..isn't it?

Because it's when we start thinking about Christmas,

and preparing for Christmas.

(Could one of you pile those up for me please so we're not walking all over them / /)

Right.

OK,

170

fine.

Thank you for your help,

PRESENTATION OF FIRST ADVENT PICTURE (Extemporary)
--

MINISTER

[From right hand side of dais]

I've got some..other people coming out now,

(I suppose you might be the same ones I'm not sure),

but if you'd like to go back to where you were sitting,

the Junior Church have already started,

preparing for Christmas,

and they have,

produced,

the fi:rst stage,

180

are you ready come on because we're ready for you!

[Laughter from congregation]

They have produced the fi:rst,

pa:rt,

of a very..special,

Advent calendar.

No:w,

if you've got an Advent calendar on your wall or whatever at home,

how many doors has it got?

CHILD 10:

Twenty four usually so that the last..one is Christmas Eve,

and the next day it's Christmas Day.

190

If you watch Blue Peter,

they light..a candle for each..programme before Christmas..don't they?

And we're going to have..a picture,

for each,

Sunday before Christmas

so here is the first part,
would somebody like to..describe it? one of you?

[Laughter from congregation - no children volunteer]

- 200 They made it,
they made it but now they've lost their voices
no..all right,
ok,
will somebody in the congregation,
what's on the side nearest me?
Christmas tree,
and the other side?,
has a nice..log..fire,
and there are some [stage whisper] presents!
Aren't there?,
and there's lots of tinsel.
So that's,
210 that's one picture..of Christmas and that's one aspect of Christmas,
and that's..the sort of picture of Christmas with all those presents under the tree all
wrapped up ready,
that's the sort of picture of Christmas that the people who create the adverts,
want us to have because they want us to take what they've got in their advert,
and buy it,
and put it under the tree.
(I'm not sure we all will but that's what they want us to do.)
Thank you.
[To child] (Would you like to take that one..get that one put up?)
220 So that's the beginning of the special Advent calendar,
for the four Sundays.

LIGHTING OF ADVENT CANDLE (Extemporary)

MINISTER: [Standing by Advent ring]

There is something else we do..in churches,
for..the four Sundays before Christmas,
and..what's that?

CHILD 11: We light a candle.

MINISTER: We light a candle.

Now,
we've got a candle here already this year because we've had our peace candle for
some months now,

230 bu- means we can light our Advent candle,
from..our peace candle,
which is rather nice because
Jesus came,

to bring..peace to everybody.

Now somebody is going to come and help light the candle who is it?

(Come on then. Laura...
Shall I light the taper up?)

[First Advent candle lit by Laura (aged 3)]

/ /

[Laughter from congregation]

/ /

[Laughter from congregation]

[To Laura]

All right?

Thank you very much.

240

Look /it's / the light / of our own candle can you see?

There's the candle you lit.

And that's the first candle,

/ /

We're on the first Sunday in Advent,

and we've got three more to go,

and then,

it will be Christmas.

We're going to sing

250

one of the really famous Advent carols now,

number seventy two,

'O come o come,

Immanuel'.

[Congregation stand]

HYMN: 'O come, o come Immanuel' (*Congregational Praise* 72. Corporate singing
acc. by organ)

...(9.0)...

[Congregation sit]

NOTICES (from church's Notices Book)

SECRETARY: [Standing at lectern]

Good morning.

And a warm welcome to you all,

especially to friends and visitors,

who are joining our service today.

Morning worship today is with our own Minister,
the Reverend Daphne Williams,

260 and we thank Daphne,
for leading our service today.
As you can see the table is prepared for the sacrament of Holy Communion,
and all are welcome to join us.
There will be a retiring collection today,
in aid of the the benevolent fund,
at the close of today's service.
And also coffee will be served in the British school.
I've been asked to remind people,
of a notice on the...notices,
that on Friday evening at eight o' clock,
270 Gill and Marion would like..assistance in setting up..the bazaar table,
so: if you are in a position where you can help,
please will you give your names,
to either Gill or Marion today.
The offertory last Sunday amounted to ninety three pounds eighty one,
the envelopes being forty two pounds seventy five,
and the loose cash,
fifty one pounds and sixpence.
Your offering for God's work in this church,
will now be received.

OFFERTORY. Collected by three church members as congregation sit. Organ interlude. Once collected, offertory brought forward down aisles to front of church. Congregation stand as this commences.

DEDICATION PRAYER (Extemporary)

MINISTER: [Standing in front of communion table]

280 O God we have so much for which to say thank you,
we thank you that we do have money that we can give to you,
and we ask that..you will take it and our lives,
and use them for your purpose and your glory,
through Christ Jesus,
our Lord.
Amen.

CONG.: Amen.

CHILDREN LEAVE. Depart for Junior Church. Organ interlude.

READER: The: reading this morning,
is taken from Matthew's gospel,
290 chapter twenty five,
and verses one to thirteen.
And I'm reading from the..Jerusalem Bible.

READING: Matthew 25:1-13 (Jerusalem Bible)

SERMON. Preached by Minister from pulpit. Theme: 'Be Prepared'. Based on above text. Duration: 24 mins approx]

PRAYERS (Extemporary)

MINISTER

Let us pray.

...(10.0)...

Great and wonderful God,
we thank you for your messages,
to your people,
right through the ages... .
We thank you especially,
for your greatest revelation to us in Jesus Christ... .
We thank you for the knowledge that he is,
and is to come.

300

...(5.0)...

We thank you,
for those many people,
who have heard you and your message,
and through whom directly or indirectly,
our lives have been influenced.

...(11.0)...

We pray for the continuing work of your church throughout the world.
And especially for those places,
where it is working amidst,
poverty and deprivation,
amidst hunger,
and drought... .
And the threat of persecution,
or war.

310

...(7.0)...

We continue to hold to you,
the whole situation of the countries of the Middle East.
Particularly those who are still held hostage,

...(7.0)...

And we remember also,
the peoples of Serbia and Croatia,

...(7.0)...

320 of South Africa,
Zaire,
 and Northern Ireland.

...(11.0)...

We give you thanks for those,
 who devote their lives,
 to the benefit of serving others,

...(4.0)...

and those who spend their time,
caring for our community.
 we ask that your blessing will be on each one,

...(9.0)...

330 We pray for those whom we know,
 who are sick or suffering,
lonely or bereaved,...
 out of work,
confused.

...(8.0)...

We ask that your healing hand may touch each one,
 that they may know your peace.

...(25.0)...

And we pray for this our church,...
 we pray that you will continue to bless it,...
 especially today we pray for John and for Sandra,...

...(8.0)...

340 we pray that you will,
 open our eyes and our hearts to hear you,
 that we may continue to be,
your servants,
 and may do your will,
 for your glory,
 in this place... .
 We ask these our prayers,
 through Jesus Christ our Lord and Saviour,
 Amen.

...(8.0)...

350 We sing,
 hymn number three hundred and five,
 'By Christ redeemed,

in Christ restored.
Number three o five.

HYMN: 'By Christ redeemed' (*Congregational Praise* 305. Corporate singing acc, by organ

[During singing of hymn, Minister and Serving Elders move towards communion table]

[Minister moves into position by lectern]

INTRODUCTION TO ORDINATION OF ELDER (Extemporary)

MINISTER: Please be seated.

[Congregation sit]

It is a very great joy..this morning,
to...be able to share in this service,
in which we are ordaining and inducting John,
to: be an Elder..in this church,
and..directly to the office of Church Secretary.
Those of you who know him know that he brings,
considerable gifts,
and..we feel that he will be: a great blessing,
and it is..very wonderful,
that he is,
prepared to take this on..now.

360

ORDINATION TO ELDERSHIP of John Barren continues from this point, in accordance with the order set out in the URC *Service Book* (1989: 97-100). Includes a monological recitation, by the Minister, of the **STATEMENT OF THE NATURE, FAITH AND ORDER** of the *United Reformed Church*, as given in responsive form in the *Service Book*, 1989: 117-119.

[Recording stops at this point. Questionnaire indicates that remainder of service incorporated the following, mostly 'service book' elements:

HOLY COMMUNION - According to order for 'The Sacrament of the Lord's Supper' given in URC *Service Book* 1989: 9ff (with Thanksgiving I (pp. 11-13), and one of the optional 'Prayers after Communion' (p.20, which not specified). Led by Minister, standing behind communion table. Congregation sitting - served with elements by elders]

HYMN - 'O Jesus I have promised' (*Congregational Praise* 447. Corporate singing, acc. by organ. Congregation standing)

BLESSING - Extemporary. Pronounced by Minister from behind communion table.]

SECTION OF SERVICE Eg. Confession, Hymn, Sermon, Blessing etc.	SPEAKER/S SINGER/S Eg. Minister, Choir, Whole Cong. etc.	PROVENANCE Does this part of the service derive from a particular 'set text'? If so, please specify. If not, write 'extemporary'.	POSITION OF SPEAKER* Eg. Pulpit, Table, Among Congregation	STANCE OF CONGREGATION Eg. Sitting, Standing
Opening Serbs.	DCW	Matt 24:42 NIV	Pulpit	Standing
Hymn	All	CP 179 Love Divine	(Pulpit)	Standing
Prayers of Adoration	DCW	Extemporary	Pulpit	Sitting
Prayers of Confession	DCW	Extemporary + ending from Church Family Worship No 582	Pulpit	Sitting
Lord's Prayer	All		(Pulpit)	Sitting
Discussion with children + Cong on Advents	DCW + 5 children who volunteered + Cong	Extemporary	Near lectern - papers on floor.	Sitting
Presentation of 1st Advent picture	DCW & children + Cong	Extemporary	Other side of dais	Sitting
Lighting of Advent candle	DCW + 3 year old child	Extemporary	by advent ring	Sitting
Hymn	All	CP 72 O Come O Come (repeated)	(Pulpit)	standing

* PLEASE ALSO INCLUDE GESTURE HERE, IF RELEVANT.

SECTION OF SERVICE Eg. Confession, Hymn, Sermon, Blessing etc.	SPEAKER/S SINGER/S Eg. Minister, Choir, Whole Cong. etc.	PROVENANCE Does this part of the service derive from a particular set text? If so, please specify. If not, write 'extemporary'	POSITION OF SPEAKER* Eg. Pulpit, Table, Among Congregat'n	STANCE OF CONGREG'TN Eg. Sitting, Standing
Notices	Church Secretary	from Church notices book	Lectern	sitting
Offertory	Taken by 3 members	—	(pulpit)	sitting stand as brought forward
Dedication Prayer	DW	extemporary	In front of Communion Table	standing
Children leave				sitting
Reading	Church member	Matthew 25:1-13 Jerusalem	Lectern	sitting
Sermon	DW		Pulpit	sitting
Prayers	DW	extemporary	Pulpit	sitting
Hymn	All	CP 305 By Christ redeemed	DW + Elders move to Table during this hymn	standing
Intro to Ordination of Elder	DW	URC Service book	by lectern	sitting

SECTION OF SERVICE Eg. Confession, Hymn, Sermon, Blessing etc.	SPEAKER/S SINGER/S Eg. Minister, Choir, Whole Cong. etc.	PROVENANCE Does this part of the service derive from a particular 'set text'? If so, please specify. If not, write 'extemporary'	POSITION OF SPEAKER* Eg. Pulpit, Table, Among Congregation	STANCE OF CONGREGATION Eg. Sitting, Standing
Nature of Faith + Order of URC	DW	URC Service book	by lecture	Sitting
Ordination + Induction	DW + new elder	URC Service book	by lecture with 3 other elders to lay hands + give R.H. & F.	standing
Communion	DW	URC Service book Order I Prayer of T. I	Behind Communion Table - displayed bread + wine	Sitting Served by 2 elders DW served new class
Prayer	DW	URC Service book P20	Behind Communion table (seated)	sitting
Hymn	All	CP 447 O Jesus I have promised	Elders still at Table	standing
Blessing	DW	Extemporary	behind C. Table	standing.

ADVENT SUNDAY SURVEY: BACKGROUND

CHURCH 4: DERRIFORD UNITED REFORMED CHURCH, DEVON

URC DISTRICT: Cornwall and Plymouth

URC PROVINCE: South West

CHURCH BUILDING CONSTRUCTED: 1966

SETTING: Urban / outlying housing estate

AVERAGE SUNDAY MORNING ATTENDANCE: 90

AGE DISTRIBUTION (to nearest whole percentage):

Average attenders under 16: 30%

Average attenders 16-39: 20%

Average attenders 40-64: 30%

Average attenders 65+: 20%

HYMNBOOKS USED IN WORSHIP:

Mission Praise. London: Marshall Pickering, 1990

Congregational Praise. London: Independent Press, 1951.

USE OF PRINTED SERVICE ORDER: Occasional (though hymns and readings given on weekly news sheet)

PROGRAMME(S) USED FOR WORSHIP:

None

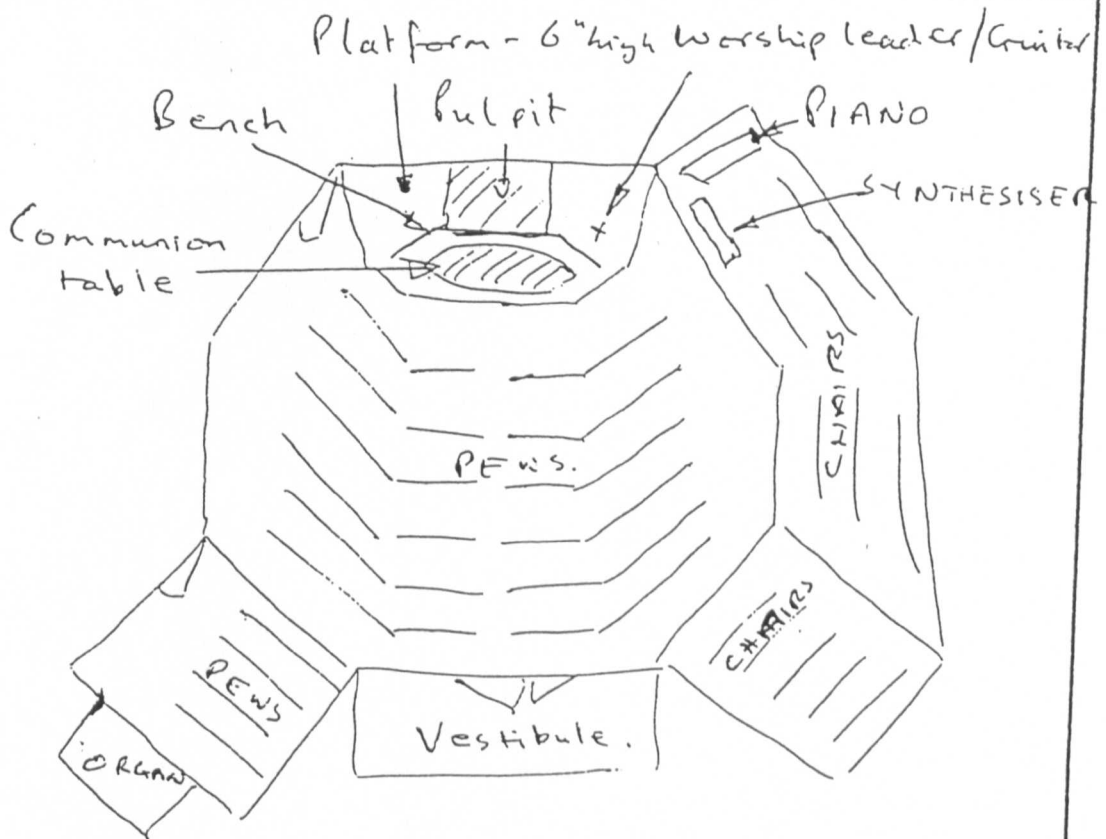
MINISTER'S NAME: Revd. Paul Snell

TRAINED: Northern College, Manchester

YEAR OF ORDINATION: 1981

ADVENT SUNDAY SURVEY: CHURCH LAYOUT

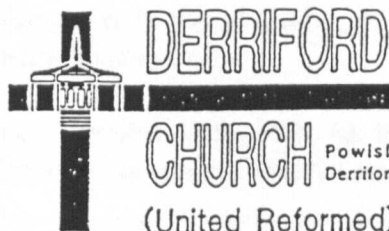
CHURCH 4: DERRIFORD UNITED REFORMED CHURCH, DEVON



Seating Capacity. 150.

ADVENT SUNDAY SURVEY: OFFICIAL NOTICE SHEET (With basic information about service)

CHURCH 4: DERRIFORD UNITED REFORMED CHURCH, DEVON



Powisland Drive,
Derriford, Plymouth

Minister: Rev. Paul C. Snell

5 Caradon Close, Derriford. Tel. 771724

Secretary: Miss Betty Saunders

117 Southway Drive, Southway. Tel. 704531

Treasurer: Mr. Vernon Lewis

57 Powisland Drive, Derriford. Tel. 772401

**NEWS-SHEET for Advent
Sunday 1st December 1991**

We give you a warm welcome in the name of the Lord Jesus Christ to our worship today which is led by the minister, Rev. Paul Snell and includes Holy Communion. We give a special welcome to our guest preacher today, Rt. Rev. Malcolm Hanson, Moderator or General Assembly 1991-2, and to Brenda, his wife.

TODAY is also our 25th Anniversary Celebration Day which marks the opening of the church building, and is a Gift Day to enable us to thank the Lord for the last 25 years. Please keep your special Gift Day envelopes to offer later in the service.

If you are new to the church, please make yourself known to the minister and others in the fellowship, and sign the visitors book in the porch.

CHILDREN AND YOUNG PEOPLE share in the first part of worship and then join their own groups. **THE CRECHE** is available in the Manse next door to the church from the beginning of worship if you need it.

**PLEASE TAKE THIS SHEET HOME
WITH YOU**

Please stand as the Bible is brought in. Remain in quiet prayer after the initial welcome as we prepare to worship together.

Hymns this morning are
MP418(introit) MP210 MP8 MP170
MP271 MP579 MP424

Readings from scripture come from:
Isaiah 52:7-10
Matthew 24:36-44

THEME: "End in sight"

TODAY AT 6pm

We are invited to share in a joint URC Service at Trinity URC, Tor Lane, Hartley at which Malcolm Hanson will be preaching. **DO JOIN US.**

OFFERINGS

Last Month's average £289 Last week £327
Target = £275/week

CHRISTMAS SOCIAL

This is next Friday 6th December at 7.30pm. There will be carols, mince pies, Christmas song, and dancing to Christmas music. Come along and enjoy company and the start of our Christmas festivities. Tickets are free - donations will be welcome on the night itself in aid of local charities. Tickets available today from Muriel Newman or Margaret Palmer.

NEXT SUNDAY

is our Christmas Gift and Tree Sunday. You are invited to bring gifts for those in need, including toys in good condition for distribution through Social Services. Also toiletries please for those we will visit at The Manor House residential home for the elderly - these include some men so please bear this in mind.

PASTORAL ASSISTANT

At last Mondays Church Meeting, the proposal was brought from the elders that Miss Muriel Newman be appointed officially as a pastoral assistant to the minister. Whilst the original intention was to make a final decision about this in the new year, it was proposed and unanimously agreed that she be appointed immediately. We will commission her to this new post at a suitable point in the new year. In the meantime, please pray for her and welcome her should she call on you.

ADVENT SUNDAY SURVEY

CHURCH 4: DERRIFORD URC, DEVON

MORNING WORSHIP (10.30am): Advent Sunday, Church Anniversary & Communion

Minister & Worship Leader: Rev. Paul Snell
Dress: Suit and tie

Guest Preacher: Rev. Malcolm Hanson
Dress: Black cassock, black Geneva gown, academic hood, clerical collar, stole.

[Notice sheet indicates that congregation stand while Bible is brought in, and then sit and remain in quiet prayer until secretary gives welcome]

[Secretary at main lectern. Congregation sitting]

SECRETARY: / /and I'm sure that not only those of us who were here yesterday,
but everyone,
will look forward with keen anticipation,
to hearing the message that Malcolm will bring us
later this morning.
And we do pray God's blessing on their work
as they travel round the country,
as he ge- visits all the churches as Moderator
and..um..especially as he's with us
10 in the Plymouth and the Cornwall District this weekend.
So, welcome Malcolm,
and we look forward to hearing from you later in the service.
Now should we just have a few moments quiet.
as we prepare for worship
before we sing the introit,
remaining seated...
Thank you.

...(40.0)...[Secretary steps down and musicians prepare]

SUNG INTROIT: 'Lift up your heads' (418 *Mission Praise*. Corporate singing acc. by piano, synth & recorder. x2.. Congregation remain seated.

OPENING WORDS: Isaiah 40:3 (New International Version) & Extemporary:

MINISTER: [Standing by communion table]

20 "There is the voice of one calling in the desert,
 "Prepa:re the wa:y for the Lord.
 Make straight in the wilderness a highway for our God.
 Every valley shall be raised up,
 every mountain and hill laid low.
 The rough ground shall beco:me level,
 the rugged places a plain.
 And the glory..of the Lord..will be revealed...
 and all mankind will see it..."
 We come to praise God on this Advent Sunday
 when we decla:re that Jesus..is coming.
 30 And so let's sing together
 two hundred and ten,
 "Hark the glad so:und the Saviour comes,
 the Saviour..promised long.
 Two:...one o..in Mision Praise.

[Congregataion stand]

HYMN: 'Hark the glad sound' (210 *Mission Praise*). Corporate singing
 acc. by organ & synth.

[Congregation sit]

...(9.0)...

PRAYER OF PRAISE AND INVOCATION (Extemporary):

So let us..come before God in pra:yer let us pray together.

...(5.0)...

MINISTER: Father as we come to you on this da:y we co:me to praise and to worship,
 to glorify your name,
 for you: are the one who has sent Jesus,
 and will /save the earth/...
 40 Thankyou: that he has come once..as a baby.
 The one who was able to step into history to declare your love,
 to identify wi:th our human lives
 in their frailty and sin...,
 to come amongst us
 and to share all that you have in store for us.
 To decla:re your kingdom...
 and to bring..forgiveness,
 and new life
 through his death on the cross...
 50 And thankyou Father that Jesus is coming again,
 that we can look fo:rward to that time when he: will declare himself
 as King of Kings and Lord of Lords and will return to this earth
 to gather in his people,

and to br- to bring about that fulfilment
 which you have planned
 for this world...
 So Lord we give you praise and glory on this day
 for you: are the King of Kings and Lord of Lords now...
 because you reign in our hearts,
 and you seek to reign..in this world... .
 60 Lord as we worship you we ask
 that you: would give your Holy Spirit to us that he would co:me and touch us,
 and fill us afresh,
 that we would kno:w that presence that can meet us at our
deepest point of need... .
 So Lord be with us in our worship,
 for we offer you..everything that we have today,
 we give it to you,
 for you alone are worthy
 of all that we can give... .
 70 We offer our praise and worship in Jesus' name and
 we pray now together in his words..as we say together,

ALL:

MINISTER (Comparison):

Our Father
 who art in heaven
 hallowed be thy name.
 Thy kingdom come
 thy will be done
 on earth as it is in heaven.
 Give us this day our daily bread
 and forgive us our trespasses,
 80 as we forgive those
 who trespass against us,
 and lead us not into temptation,
 but deliver us from evil,
 for thine is the kingdom,
 the power and the glory,
 for ever and ever,
 Amen.

Our Father,
 who art in heaven,
 hallowed be thy name.
 Thy kingdom come
 thy will be done
 on earth as it is in heaven.
 Give us this day our daily bread
 and forgive us our trespasses
 as we forgive those
 who trespass against us,
 and lead us not into temptation,
 but deliver us from evil,
 for thine is the kingdom,
 the power and the glory,
 for ever and ever,
 Amen.

...(12.0)...

NOTICES (Extemporary, based on printed notice sheet)

MINISTER:

Can I remind you of the: er usual notices this morning,
 which you'll find on the: er..news sheet which you would've picked up
 a:s you came in.
 90 Particularly to remind you that tonight we share in a united service at
 e:r..Trinity URC in Hartley,
 er- at six o'clock (please note the time of that),
 a:nd er..Malcolm will be leading worship there this evening,
 e:r..i:n a united..e:r..district service so do come..and share with us..in that.
 Er also take note of the Christmas Social next Friday, there,
 are tickets available this morning there free but we
 hope that you'll be able to contribute..er- a donation..er on the night
 so that we can raise money for local charities which

- 100 is part of our purpose of meeting here / / as well as fellowship,
and a time of enjoyment..together.
You'll notice that on the back there are a number of things about Christmas arrangements
just to remind of what's going on if you haven't really
already discovered that..a:nd
next Sunday we'll be having some leaflets available for distribution round the area.
So,
please come ready next week to..take those away..a:nd er
get them distributed round the various streets so that we can advertise
our Christmas activities...
Today is a gift day and er most of you..er if not all of you will have received a letter
about that
- 110 if you haven't the:n there are one or two spares at the back
erm..and e:r..please um..bring your special offerings later in the service
as we'll be having a separate offering for that,
so: that we can..just give our thanks to God for his blessings
to us over this la:st
twenty five years.
But let's now bring our ordinary offerings..to the Lord as we
thank him and praise him
for his love towards us.

OFFERING. Piano & synth instrumental. Once collected, offering brought to Minister, now standing in front of communion table.

OFFERTORY PRAYER (Extemporary):

MINISTER: Heavenly Father as we bring these offerings of money to you we bring them
120 with the offering of our whole lives to you,
Lord..everything we have is yours.
And so: these gifts are simply a token
of everything else.
Lord receive these gifts and receive us,
so that these might be used to your glory,
the furtherance of your Kingdom on earth.
In Jesus name.
Amen.

ALL: [Fragmentedly] Amen.

...(11.0)...

MINISTER:
130 It's a great joy to: er..have Malcom and Brenda with us this weekend
a:nd er..'ve known Malcolm for quite a few years now..through our
joint involvement..in..GEAR
(Group for Evangelism and Renewal within the URC),
e:r but this last year he's been a bit out of action in that area
because he's had quite a lot of travelling to do
erm..but er its lovely to be able to..er meet with him again this weekend

because he's had quite a lot of travelling to do
erm..but er its lovely to be able to..er meet with him again this weekend
and er..Malcolm's now going to share with us
for a little while...

CHILDREN'S TALK. By guest preacher. (Extemporary):

G.PRCHR.: [Standing in front of communion table, 'among the congregation']

140 Thank you very much Paul.
We- g- morning to you all

ALL: [Fragmentedly] Good morning

G.PRCHR.: You've heard already that today's a special Sunday,
ah for several reasons,
such as?...
(this is really for the younger people I think those over..fifty or so:
better not answer).

[General laughter from congregation]

any- any ideas why its a special Sunday today?...

[Some children raise hands to answer]

[Pointing to girl in congregation] oh..we:ll..alright yes

CHILD 1: The first day of Advent

G.PRCHR.: Y- first day of Advent..right
150 What else?
(That's one reason)
The sun's shining..for another

[Laughter from congregation]

Glorious day is it always like this in Plymouth?

[Laughter and various comments from congregation]

/[Nominates another girl]/

CHILD 2: /[answers]/

G.PRCHR.: I:t's coming near to Christmas
160 right,
that's special,
any other reasons?...

ADULT: /Church anniversary?/

G.PRCHR.: Ye- it's the church's birthday actually isn't it?
 twenty five years you're celebrating today (perhaps you'd forgotten that)...
 Weh...we've said it's Advent Sunday what's er what's Advent about?
 what what does Advent mean
 do you know?

CHILD 3: Countdown to / /

G.PRCHR.: It's countdown to Christmas..that's right
 you[h]'ve [h]obviously been..been told very well.
 So: those candles over the:re...
 are our countdown Christmas
 170 that's right?...
 four..three..two..one,
 Christmas.

[Laughter from children and Preacher]

LIGHTING OF ADVENT CANDLE (Extemporary):
--

G.PRCHR.: [Now standing to one side of communion table]

So who's going to light the first of the candles / /
 Ah n- I'll tell you what,
 who's got a birthday in January?...

[Some members of congregation raise their hands. Laughter from
 congregation and preacher.]

Ahhh!

[Continued laughter]

Who's got a birthday in January: who..is..er..reasonably young?

[More laughter from congregation]

Reasonably.

[To child in congregation] Have you?

CHILD 4: / /

[Preacher and some members of congregation laugh at response]

PRCHR.:

180 Obviously young..no..erm..well
 no birthdays in January? / /
 No.
 February.
 February.
 Right..

[Picks out child to light Advent candle. Candle lit to organ accompaniment]

CHILDREN'S TALK (RESUMED) (Extemporary)

G.PRCHR: Thank you very much,
great
So,
over the next three: weeks four weeks the rest of the candles going to be...lit.
190 Just hang on a moment while I wander round here

[Goes to collect a bag]

...(4.0)...

Because,
in here I've got another candle.
A:nd that rather strange looking candle is ran-
if I were to give you that you might say
[imitating distaste] don't think much to that candle...
it's already been used
and it's a bit crummy looking...
I might just throw it away!...
200 But actually..that candle..is a very special and a very precious candle to us,
I'm going to light it actually in a few minutes
and I can tell you I..don't..light it..very..often
because it is very special.
I'll tell you why it's special...
because two years ago:,
a very..old..man
in Romania
gave it to us...
and two ago just over two years ago:
in Romania
210 Ceaucescu..was still..in charge
o:f the country
he was..eh prime minister
and it was a very..frightening country
and a frightened country.
A:nd we were able to visit there
and it wasn't a very easy or a very happy experience,
we were..quite frightened when we went there.
But this wonderful..old man gave us this candle,
to remember him
220 and to remember the people of Romania.
Well now since then there's been a revolution there and everything's changed
and the place is open
or more open than it was.
But we still remember that man and what he did
let me tell you something that he did.
And the best way I can tell you is to show you some things...

We went with him
(/and I'll try to open it/ just here)

[Opens bag]

230 we went with him...
into a church...
er...one...day we weren't with him for very long but
we went into this church and we looked around the church
and then we went int- into a back room at the back of the church...
and he said
"hang on now,
I'm going to:,
take some things out..."
and he got a bag
(and it was a bag like this)
240 and out of it he took
or into it he put I should say
(out of another bag into this bag) he put
a bag of flour..like that...

[Shows flour to congregation].

and he put that in the bottom..of the bag
and then he took a bag of..sugar
like that
(alright?)
and he put that in there.
And then he took so:me..soap
250 and there was just one bar of soap
wrapped up
(we- I hope this isn't going to make these things smell too much)
but that was put in there,
i:n with the other things
and then he took some clothes
(I've got some tea towels here but they were just like this it was)
just a few baby clothes at..erm
actually things we'-d taken from England
and he put those in the top of the bag
260 and / / by now it was quite full.
and he picked up the bag
and as he picked it up it broke
the handle tore.
So: he ha:d somehow to pick it up underneath b- s- c-
it was quite heavy
and he tucked it under his arm like this
and then he looked rou:nd..for his raincoat
and there was his raincoat..
and he picked it up and he tried it
[demonstrating] he tried it over he:re
and then he tried it round here
and eventually he got it-
270 I think he got it somehow like this...
to hide..the things that he was carrying.

Because he was going to go out on the street
 there in Romania
 and in the town there there were policemen
 and there were soldiers
 and there were people who would give him away,
 280 people who might arrest him,
 and take him into the police station and say
 "Where did you get those things from?...
Soap?..and flour? and sugar?
 we don't have those things in the shops!"
 and they didn't have them in the shops,
 they were precious things,
 "where did you get them from?"...
 and er..he didn't want to be arrested
 he didn't want to be in trouble.
 290 So he went out like this with these things hidden.
 An- just di- we- he was only a little man
 and a very old man as he: crept out of the church and along the street
 and he came back to us,
 a few minutes later..we saw him
 just with his raincoat,
 the things had gone... .
 And he'd given those things
 to...a family who had nothing
 and no flour..can you imagine that?,
 300 no flour in the pantry,
 and no sugar,
 and no soap,
 and no clothes for their babies.
 And he'd given them those things... .
 And it was after that..he gave us..this candle,
 and I want to..light it
 (we're going to light it now)
 light it from this other candle here I think... .
 Because that's a sign of someone...
 310 who said...
 even if the government says
 I..must..not..do good,
 to people around me,
 I must not take food to other people who are in need,
 even if I'm to:ld
 it's dangerous,
 I'm sti:ll going to do it,
 I'm going to do good,
 and I'm going to do what is right... .
 320 I don't know if you remember when Terry Waite was made a hostage
 he said much the same kind of thing
 even if it was dangerous to go to the Lebanon,
 he would still go... ,
 he would still do what was right,
 he would still do what God wanted him to do... .
 And other people many people have lit candles..over the years for Terry Waite
 and we rejoice now he's free.
 Don't we?

330 But we ligh- when we light candles like this
 and I think these candles too might be a reminder
 there are some people,
 who are doing good who are lighting..lights..in the world,
 in the midst of darkness,
 because they believe God wants them to do good,
 and to do what is right,
 even though it is dangerous
 a:nd costly.

...(11.0)...

MINISTER: [Standing by communion table]

Thank you Malcom.
 We can all be..lights..to the world
 340 so let's sing about that shall we,
 and it's number eight in Mission Praise,
 'All earth was dark
 until you spoke
 then all was light
 and all was peace'... .
 And the chorus reminds us,
 'lights to the world o light of man,
 kindle in us
 a mighty flame
 350 that every heart
consumed by love,
 shall rise
 to praise your name'.

HYMN: 'All earth was dark" (8 *Mission Praise*) Corporate singing acc. by piano & synth.

MINISTER: Now the children go off to their own groups.

[Children leave. Synth interlude]

MINISTER: One thing I forgot to mention earlier on
 befo:re we: come to: listen to God's Word in a moment
 erm and that is next Sunday i:s our Christmas gift and tree service
 (er I should've mentioned this while the children were still in but never mind,
 they'll get the message).
 360 erm..a:nd er you're invited to bring gifts er
 ready for distribution
 through social services.
 Now those gifts can be: er toys in good condition,
 erm or games that kind of thing for children
 and er..if you do wrap them up then
 can you please make sure that they're wrapped nicely and

370 that they're marked in some way for..er boy or girl
and roughly the age that they'd be suited for.
Erm also gifts of food so that we can make up some food parcels,
and also gifts of toiletries
a:nd again if you wrap those can you make sure that you mark on the outside
whether they're for a man or a woman
because there are quite a number of men at Manor House,
residential home where we're going to take these gifts
a.nd er so we would like to be able to..distribute..some stuff..to them so,
please bring back next week
and er we'll have that..presented in church so that we can make use of them
over the Christmas period...
Now let's listen to God's Word together
380 our first reading comes from Isaiah chapter fifty two,
and Pat Caulfield's going to read for us today.

...(15.0)...

READER: Our reading can be found on page seven hundred and thirty nine
in the pew Bibles.
Isaiah fifty two:,
verses seven to ten...
(Sorry..seven hundred and thirty nine did I say that?)

MEMBER
OF CONG.: Yes /that's it/

READING: Isaiah 52: 7-10 (New International Version). By reader.

390 READER: The second reading..is..from Matthew,
twenty four,
verses thirty six to forty four,
and is on page nine nine four
in the pew Bibles.

...(6.0)...

READING: Matthew 24: 36-44 (New International Version). By reader

READER: May the Lord
add his blessing
to the reading
of his holy Word,
Amen.

MINISTER: Amen.

...(19.0)...

MINISTER: We've heard how God reigns
in the earth,
400 a:nd over this last twenty five years
we've bee:n particularly conscious
of how God has reigned..perhaps
we've not always been here
bu:t we can look back,
some of us
er who have been here over that time and
thank God..for the way in which he's reigned in our midst,
as that reading reminds us
of Go:d's reigning power.
410 And so we want to give thanks to God for that
a:nd today is a special day for us to be able to do that.
We've already: had our celebration in the..earlier in the year in a sense because we
were able to
celebrate back in June
e:rm at a sort of convenient time
and a time which was close to the laying of the foundation stone,
anniversary.
Bu:t..erm..er..we come in December to:
the twenty fifth anniversary of the: opening of the church proper
a:nd er..so today is a good day to be able to celebrate that.
420 And as we do that we can come and bring gifts of money
so we're going to take up that special..gift day offering now
and as we do so perhaps you'd like to turn to one hundred and seventy..
'Give thanks with a grateful heart give thanks,
to the Holy One
give thanks
because he's given
Jesus Christ
his Son'
let's sing this..as we give
430 so that our offering will be truly
a thank offering to the Lord.
If you've come unprepared this morning that's fine
e:rm..don't worry about it because
if you've a..an envelope given you the:n
er you can pass it in over the following weeks,
or..er..alternatively you can put it a different envelope,
but..erm..er..if you've come ready then come..ready to give..
and give thanks..to God.

[Congregation stand]

HYMN: 'Give thanks' (170 *Mission Praise*. Unison singing acc. by piano & synth)]

GIFT OFFERING. Collected during singing of hymn.

GIFT OFFERING PRAYER (Extemporary):

MINISTER: [Standing in front of communion table]

440 Father we: are poor but you have made us rich in the riches of heaven...
 we are weak
 but you have made us stro:ng,
 in the power of the Holy Spirit... .
 And Lord we give you thanks for you have done so much for us,
 by giving us the Lord Jesus Christ... .
 Father as we offer these gifts of money we offer them
 with a depth of /thankfulness/...
 so that Lo:rd these gifts might be used to your glory,
 so that Father we: mi:ght give you thanks for all that you have done..for us over this
last twenty five years.
 Father some of us have been here for that time and we can look back with
thankfulness.

450 Others of us didn't know you twenty five years ago,
 and ye:t in that time we have come to know you... .
 Lord thank you for all that you have done in that time... .
 Lord bless these gifts
 and bless us so that as we go forward,
 we might go forward in strength
 in the power of your Spirit,
 and in the name of Jesus.
 In whose name we pray together,
 Amen.

CONG.:
 460

Amen.

...(15.0)...

MINISTER:

Before Malcolm comes to:...share the Word of God with us let's
 sing together two hundred and seventy one 'I give you all the honour,
 and praise that's due your name,
 for you a:re the King of glory,
 the creator..of all things'
 its a worship song to the Lord,
 it offe:rs..our heartfelt worship
 to God
 who:
 470 is our Saviour,
 and our Lord.
 Two seven one.

HYMN: 'I give you all the honour' (271 *Mission Praise*) Unison singing
 acc. by piano & synth.

MINISTER:

(Let's pray for a moment shall we)
 FATHER we..worship you we give..our lives to you this morning... .

We offer you our very selves... .

FATHER as we give our selves to you we pray that you would speak to us... .

Lo:rd our hearts are open to hear you... .

Lo:rd give your Wo:rd so that we might hear him clearly

bless Malcolm as..he brings that Word to us,

that he might be full of your Spirit as he shares with us,

and we might full of your Spirit as we receive.

In Jesus' name,

Amen.

CONG.: [Mutedly] /Amen/

...(17.0)...

G.PRCHR:

Thank you: again Paul for your welcome,

Thank you all for your welcome here its lovely to be here,

to be here on such a lovely day,

A:nd to be here which is so near to:...a place that I've,

held..dear fo:r,

nearly all my life

as I was saying to people yesterday afternoon I spent two:...years o:f my: early life,

the HAPPIEST years of my life,

until I got married

[Laughter from congregation]

a:nd

[More laughter]

in Cornwall,

i:n a little village

or just outside a little village halfway between / / and / / ,

a:nd er..everything there was perfect and idyllic and if I want to

have..happy..dreams,

er..then I remember how brightly the sun shone,

and how wonderfully the primroses..bloomed in..in the hedges

and so on and so on.

So its lovely to be so: near to that and also,

its lovely to meet..you as a congregation this is a church I've known about for many

years and

obviously I've known for many years,

it's lovely to be able to COME,

a:s we travel around this year

to see churches like this

that we've known in name but never..visited before (never been able to),

so: it's good for us to come.

Good for us.

And we bring you..greetings,

greetings from the General Assembly of our United Reformed Church,

so that's greetings from the REST OF THE FELLOWSHIP,

of the URC.

A:nd its particular greetings also fro:m Jesmond,

which is whe:re we:..live and work when we're there (which is not nowadays very often),
 e:r that's in Newcastle Upon Tyne where we've been for nearly..twenty years now.
 And also congratulations to you.
 Eh..some of you have deserved that more than others,
 520 but congratulations anyway in your / / as a congregation here..in this building.
 And it is a lovely building,
 it's lovely to come into it and to:
feel the closeness and the:
warmth in..both senses,
 that there is here.

SERMON. Delivered by Guest Preacher (Rt. Rev. Malcolm Hanson), standing in pulpit. Prefaced by an appeal on Sunday trading, urging support for 'Keep Sunday Special' campaign and for those who refuse to work on Sunday. Main sermon follows on the theme 'End in Sight'. Length: 18 mins (approx.)]

PRCHR.: Let us pray.

...(14.0)...

Lord we find it hard sometimes to get hold of your promises and to make them,
 promises that a:re written into: our own lives very deeply.
 And so we pray now,
 530 th:at the assurance that you are alive,
 the assurance tha:t you are coming,
 may give us..hope,
 and conviction and joy,
 but also help to shape our lives that we: don't live,
 in the routine of each day but we live in the expectancy of each day,
 and in the expectancy of Advent,
 and in the expectancy
 of your return.
 But Lord help us meanwhile,
 540 as we look forward to live,
 looking out for you every day,
 and to see your coming here at this table as you come to us afresh,
 as you feed us here.
 That we may go out to meet you again outside these walls and in our homes,
 a:nd in this land.
 And in this world.
 And to tell others,
 There is a King,
 There is a Lord,
 550 Whom they too may welcome,
 Who is King of Kings and Lord of Lords,
 Jesus Christ.
 Thankyou Lord,
 So teach us so help us
 for your name's sake,
 Amen.

CONG.: Amen.

...(6.0)...

PRCHR.: We're going to sing,
Hymn five hundred and seventy nine,
560 'restore O Lord the honour of your name,
in works of sovereign power come shake
the earth
again.
Five seven nine.

[Congregation stand]

HYMN: 'Restore, O Lord' (579 *Mission Praise*) Unison singing acc. by synth & guitar.

[Congregation sit]

...(30.0)...

[Minister moves into position behind communion table]

INVITATION TO COMMUNION (Extemporary & Matthew 11:28 (New International Version))

MINISTER: Come to this table because
Jesus has INVITED us to come and share
in bread and wine.
In this special meal that
570 helps us to look back,
and also look forward.
To recall all that he has done for us on the cross,
and to be reminded of all that he is going to do for us,
and the fact that is..coming again.
Jesus said "'Come to me: all you: who labour,
and are heavy laden.
And I will give you rest".
He said "' I am the bread of life..whoever comes to me: shall not go hungry,
whoever believes in me: shall not thirst.
Whosoever comes to me: says Jesus,
580 I will not..cast out".

...(5.0)...

We come to the table to share,
as family together.
We co:me to:
bring our THANKFULNESS TO THE LORD,
We come to be pa:rt..of the body of Christ

590 to express,
 the fact,
 that we are bound together,
 as one body,
 in Jesus,
 whose body was given for us.
 Let's express that for a moment shall we as we: turn to those about us and
 share the same words that Jesus himself
 shared with his disciples at that last supper.

<p>THE PEACE. (Based on John 20:21):</p>
--

And when he met with them
 In resurrection glory,
 the peace of the Lord,
 be with you.

[Minister descends from behind table, arms outstretched. Congregation stand to share the Peace, variously embracing, kissing etc.. Duration: 43.0 secs]

[Tape picks up various exchanges between members of congregation],
 eg:

MEMBER OF
 CONG. 1: Peace of the Lord be with you.

MEMBER OF
 CONG. 2:
 600 Peace be with you.

MEMBER OF
 CONG. 3: Peace of the Lord.

MEMBER OF
 CONG. 4: Peace.]

[Minister and Preacher return to position behind communion table, and are joined there by serving elders]

MINISTER: And let's as we: have
 made ourselves aware of one another
 let's..just..be aware of our world about us,
 And let's be aware of those who aren't yet here today,
 but who are in need of our prayers.
 So let us pray.

...(10.0)...

610 Heavenly Father as we: draw
near to this table we draw near to you,
 the o:ne

who is Lord of all,
and the one who loves us deeply,
and the one who wants to meet each of us,
at our point of need.

...(4.0)

620 Father we bring,
this world before you today
in its need,
in the midst of its sin,
in the midst of its rebellion against you.
Father as we think of the wider world
we firstly think of,
the eastern bloc and particularly of Yugoslavia at this time,
a nation which continues to:
go through trauma and bloodshed,
and yet Lord a place..where..people are seeking to bring..peace and understanding.

...(4.0)...

630 Father grant your blessing,
on that land and on the leaders of the various different groupings and,
national backgrounds that are there.
That Lord they would meet,
that there would be peace.
And there would be an end to the hostility,
that we see:
week by week.
And which disturbs us so.

...(12.0)...

640 And Father we think,
of the eastern bloc and Romania as
Malcolm has already shared with us today.
Lord we ask for your blessing on that land,
Lord there have been so many changes over this last couple of years and yet there is
still.
a need for further peace.
Father be with those,
Christian fellowships there that
Malcolm particularly made contact with.
That they might know your richest blessing.

...(8.0)...

650 And Father we pray also,
again for peace in the Middle East,
Lord as we: move towards,
in these next days,
an opportunity for,
Arab and Israeli to meet again around the peace table.
That Father in that meeting there will be understanding and wisdom

that you would guide those that are there.

Father we pray particularly for those who are involved in that conference,
and particularly for those who are Christians who are involved as there are some

there,

that Lord they would receive,

your wisdom and your guidance.

That their influence for peace will be strong.

...(11.0)...

660 And Father we pray for our own nation,
Lord in this time as we: look towards Christmas we are disturbed to see the,
hustle and bustle and busyness,
and the taking away of that,
deepest heart of Christmas
which is about your coming to us.
And Lord we are disturbed to see: particularly
the nature of Sunday destroyed over this time as shops seek to
make their extra profit.

...(4.0)...

670 And Lord as people..who are sucked in to that rat race,
go into debt
over this time.
Father we pray that,
we might be faithful in our witness that we might be able to:,
bring our protest,
and that Lord it would be a positive thing that
points people to Jesus,
and to his coming.
Father we pray that you would
stir people's hearts,
that they will understand what they are doing.
680 That they will see the greed and the selfishness that is behind it,
And that they will seek to turn to you.

...(9.0)...

690 Father as we pray we pray for those who are known to us now,
those who have particular needs this day,
those who are sick,
those who are being cared for in hospital or homes,
we think particular of Dennis /Cullen/ who:
is in /Ravenscroft/ at the moment,
Father grant him your blessing and be with Ursula his wife..that she:,
will know your peace in her heart about the situation.
We pray for Pauline /Membury/,
that Lord you would grant her you blessing and strength,
/and/ that she would progress in her recovery.

...(5.0)...

And for others that are on our hearts,
 Lord we bring them to you,
 in the quietness of this moment
 and we: name them before you.

...(15.0)...

700 Thankyou Father that you mee:t
 all of these situations with your,
 power,
 and your love.
 Lord touch each heart for which we have prayed today.
 Touch every situation,
 so that you: might truly be
 Lord of all.
 In Jesus name we pray,
 Amen.

ALL: [Mutedly] Amen.

...(12.0)...

INSTITUTION. (1 Corinthians 11:23-26):

MINISTER: [Behind communion table]

710 Paul reminds us of the way in which the LORD'S SUPPER came into being,
 and he writes,
 'For I received from the Lord what I also passed on to you,
 the Lord Jesus on the night he was betrayed,
 took bread,
 and when he'd given thanks he broke it and said "this..is my body which is for you,
 do this in remembrance of me".
 In the same way after supper he took the cup saying,
 "this cup is the new covenant in my blood.
 Do this whenever you drink it in remembrance of me.
 For whenever you eat this bread,
 and drink this cup,
 720 you proclaim the Lord's death
 until he comes".
 So we take this bread,
 and we take this wine
 and we set it aside for that special purpose which God
 has given it
 to us for.

...(12.0)...

And we give thanks to God.
 Let us pray.

EUCCHARISTIC PRAYER (Extemporary):

PRCHR.:

730

Father we are here in thankfulness to you for all your gifts,

Thank you for the work of your creation,
 thank you for the beauty of what you have made,
 thank you for the richness of your love that you have,
shown not only in creation,
 but most especially in..Jesus your Son.

And thank you that you:

renew that love to us over and again,

and it's here renewed to us,

as we share in fellowship,

740

and as we thank you for the wide fellowship of your church your people,

as we recognise them..today as we:,

remember them,

we give thanks.

For this sign of the bonds of love in Christ,

and we thank you for this table and for all that it means to us,

has meant to us does mean now to us,

and will mean.

And thank you that your grace..and your goodness had touched our lives,

some very deeply some not yet so deeply,

750

but all of us coming in need,

and hungry,

and thirsty,

finding here,

refreshment..and fulfilment.

Forgiveness and love.

Mercy and grace.

Beyond,

and overwhelming,

anything that we could deserve,

and being,

760

free,

and full,

and rich.

Gracious Father we thank you for these gifts,

and we thank you for the bread and the wine,

thankyou that the:sc..speak to us,

of the suffering,

and the death of our Lord Jesus Christ,

that these speak to us of his victory over sin and over..evil and over death.

770

And that because he is risen,

we know these are not dead signs but living signs,

that speak to us of his living presence here amongst us,

and within us.

Heavenly Father..so we pray by your Holy Spirit,

make these..signs of..of bread and wine to be for us

the body and blood of Christ.

That we may receive the bread and receive the wine.

And as we receive these gifts,

so also we may receive into our hearts,

Christ..Jesus our Lord.

780 Receive him afresh and receive him more deeply,
 receive him that he may fill our thinking,
 our speaking,
 and our living.
 Come Lord Jesus,
 by: these your gifts,
 speak not only to our bodies and to our minds but,
 to our deepest being.
 790 And out of our sharing here in this place,
 may all the glory and the honour be: to you our Father,
 in our li:ves and in all your church and in all the world.
 Glory and honour and praise to our God,
 with thanksgiving,
 for ever,
 and ever,
 Amen.

CONG.: Amen.

...(10.0)...

MINISTER: [Taking and breaking bread]

800 The Lord Jesus on the night that he was betrayed took bread,
 and when he'd given thanks he broke it,
 he said "this,
 is my body which is broken for you,
 do this,
 in remembrance of me.
 And after supper he took the cup
 and he said "this,
 is my blood,
 which is poured out for your forgiveness.
 Drink this,
 in remembrance of me.
 810 We take the bread,
 and we EAT it as we receive it.
 So: that as individuals we can give thanks,
 that each one of us,
 has known forgiveness,
 of our Lord Jesus Christ.

...(4.0)...

The body of Christ given for you.
Eat,
 and be thankful.

DISTRIBUTION OF BREAD. By elders, to congregation as they remain in their seats. Communicants eat as they receive. Synth interude.]

...(24.0)...

G.PRCHR.:

820 In the same way after supper he took the cup saying
 "this is God's NEW COVENANT..SEALED with my blood,
 do this
remembering..me.
 Receive
 the wine..and retain it that we may drink,
together
 as a sign of our being part,
 of the one body,
 of Christ.

DISTRIBUTION OF WINE. Same procedure as with bread, except here
 communicants wait to consume together. Synth instrumental]

...(25.0)...

PRCHR.:
 830

The blood of Christ which was shed for you,
 drink of it
 all of you.

[Drinking of wine]

ASCRPTION OF GLORY. (ASB 1980: 132; URC 1989: 13; 16):

MINISTER: We affirm together,

ALL:

MINISTER (Comparison):

840 Christ has died
 Christ is risen
 Christ shall come again
 Blessing and honour,
 and glory and power,
be to our God
 for ever and ever,
 Amen.

Christ has died,
 Christ is risen!,
 Christ shall come again!
 Blessing and honour
 and glory and power
be to our God,
 for ever and ever,
 Amen.

PRAYER AFTER COMMUNION (Extemporary):

MINISTER: Father as we have come to this table we: have met with you,
 Lord thank you for being here.
 Thank you for your presence amongst us,
 thank you for the moving of your Spirit in our hearts.
 Lord as we go from this place,
 we will meet with you.
 Day by day.
 Thank you for being there.

850 As we meet with you,
 Enable us to serve you and give ourselves to you.
 And Lord keep us ready
 for that time when we will meet with you face to face,
 when you come again.
 In your name we pray,
 Amen.

ALL: Amen.

...(8.0)...

MINISTER: We sing a- a hymn together,
 an Advent hymn,
 which reminds us that Jesus will,
 860 come again.
 Four hundred and twenty four,
 'Lo he comes with clouds descending,
 once for favoured sinners slain'.
 Four two four.

HYMN: 'Lo he comes with clouds descending' (424 <i>Mission Praise</i>) Corporate singing, acc. by synth.
--

[Recording ends during singing of hymn. Questionnaire indicates hymn followed by saying of the GRACE, said by the whole congregation with eyes open, looking at one another].

SECTION OF SERVICE Eg. Confession, Hymn, Sermon, Blessing etc.	SPEAKER/S SINGER/S Eg. Minister, Choir, Whole Cong. etc.	PROVENANCE Does this part of the service derive from a particular 'set text'? If so, please specify. If not, write 'extemporary'	POSITION OF SPEAKER* Eg. Pulpit, Table, Among Congregation	STANCE OF CONGREGATION Eg. Sitting, Standing
READING ISA. 52:7-10	MEMBER OF CONG.	N.I.V.	STANDING BY COMMUNION TABLE	SEATED.
GIFT DAY OFFERING + PRAYER	LEADER - MINISTER	EXTEMP	STANDING IN FRONT OF TABLE	STANDING
PIANO + SYNTH SONG + GUITAR G. WE THANKS	LEADER - TR WHOLE CONG.	MP 170	STANDING BY TABLE	STANDING
PIANO + SYNTH + SONG + GUITAR I GIVE YOU ALL THE HONOUR	WHOLE CONG.	MP 271	STANDING BY TABLE	SEATED.
READING MATT 24:36-44	MEMBER OF CONG.	N.I.V.	STANDING BY TABLE	SEATED.
SERMON.	PREACHER	EXTEMP + FROM NOTES.	STANDING PULPIT	SEATED.
PIANO + SYNTH HYMN RESTORED LORD	WHOLE CONG.	MP 579	STANDING BY TABLE	STANDING.
INVITATION TO COMMUNION	LEADER MINISTER	MATT 11:28 N.I.V.	TABLE	SEATED.
THE PEACE	LEADER + WHOLE CONG.	JOHN 20:121	TABLE - ARMS OUTSTRETCHED OUTSTRETCHED	STANDING + EMBRACING + GREETING ETC.

* PLEASE ALSO INCLUDE GESTURE HERE, IF RELEVANT

SECTION OF SERVICE Eg. Confession, Hymn, Sermon, Blessing etc.	SPEAKER/S SINGER/S Eg. Minister, Choir, Whole Cong. etc.	PROVENANCE Does this part of the service derive from a particular 'set text'? If so, please specify. If not, write 'extemporary'.	POSITION OF SPEAKER* Eg. Pulpit, Table, Among Congregation	STANCE OF CONGREGATION Eg. Sitting, Standing
PIANO + SYNTH INTROIT - SONG PIANO LIFT UP YOUR HEADS	WHOLE CONG.	MP 418 PIANO —	SEATED	SEATED
OPENING WORDS.	LEADER - MINISTER	EXTEMP.	BY COMMUNION TABLE STANDING	SEATED
ORGAN + SYNTH HYMN. PIANO Hark the glad Sound.	WHOLE CONG.	MP 210 —	STANDING BY TABLE	STANDING
PRAYER - Praise + invocation	LEADER - MINISTER.	EXTEMP.	STANDING BY TABLE	SEATED
NOTICES	LEADER MINISTER	EXTEMP	STANDING BY TABLE	SEATED
OFFERING + OFFERTORY PRAYER	LEADER - MINISTER	EXTEMP	STANDING IN FRONT OF TABLE	STANDING
CHILDRENS TALK.	PREACHER	EXTEMP	AMONG CONG.	SEATED
LIGHTING ADVENT CANDLE	LEADER - MINISTER + CHILD	EXTEMP.	TO SIDE OF TABLE	SEATED
PIANO, SYNTH + GUITAR. SONG PIANO - All earth was dark	WHOLE CONG.	MP 8 —	STANDING 200 BY BY TABLE	STANDING

SECTION OF SERVICE Eg. Confession, Hymn, Sermon, Blessing etc.	SPEAKER/S SINGER/S Eg. Minister, Choir, Whole Cong. etc.	PROVENANCE Does this part of the service derive from a particular text? If so, please specify. If not, write 'extemporary'	POSITION OF SPEAKER* Eg. Pulpit, Table, Among Congregat'n	STANCE OF CONGREG'TN Eg. Sitting, Standing
INSTITUTION	LEADER - MINISTER	1 COR 11: 23-26	TABLE	SEATED
EUC ^A HRISTIC PRAYER	PREACHER	EXTEMP.	TABLE	SEATED
DISTRIBUTION OF BREAD - SLICED BREAD + ROLLS.	LEADER MINISTER	EXTEMP	TABLE	SEATED - YELDERS DISTRIBUTING
DISTRIBUTION OF WINE	PREACHER	EXTEMP	TABLE	—
ADORATION OF CRUCY + CHRIST HAS RISEN etc.	LEADER MINISTER + WHOLE CONG.	A.S.B + URC Service book.	TABLE	SEATED
PRAYER AFTER COMMUNION	LEADER - MINISTER	EXTEMP	TABLE	SEATED:
ORGAN + SYNTH HYMNS LO HE COMES	WHOLE CONG.	MP 424	TABLE	STANDING
BLESSING - THE GRACE	WHOLE CONG.	2 Cor 13:14	TABLE	STANDING - EYES OPEN + LOOKING AT EACH OTHER.

ADVENT SUNDAY SURVEY: BACKGROUND

CHURCH 5: WARSASH UNITED REFORMED CHURCH, HAMPSHIRE

URC DISTRICT: Portsmouth

URC PROVINCE: Wessex

CHURCH BUILDING CONSTRUCTED: 1889

SETTING: Suburban residential

AVERAGE SUNDAY MORNING ATTENDANCE: 67

AGE DISTRIBUTION (to nearest whole percentage):

Average attenders under 16: 25%

Average attenders 16-39: 20%

Average attenders 40-64: 40%

Average attenders 65+: 15%

HYMNBOOKS USED IN WORSHIP:

Songs and Hymns of Fellowship. Eastbourne: Kingsway Music, 1985

World Changers

Songs of Fellowship 4

Mission Praise. Basingstoke: Marshall, Morgan & Scott, 1983

Congregational Praise. London: Independent Press, 1951.

USE OF PRINTED SERVICE ORDER: Weekly news sheet only, but this does contain certain song lyrics.

PROGRAMME(S) USED FOR WORSHIP:

Scripture Union - Junior Church material. Minister takes account of this while children are in worship

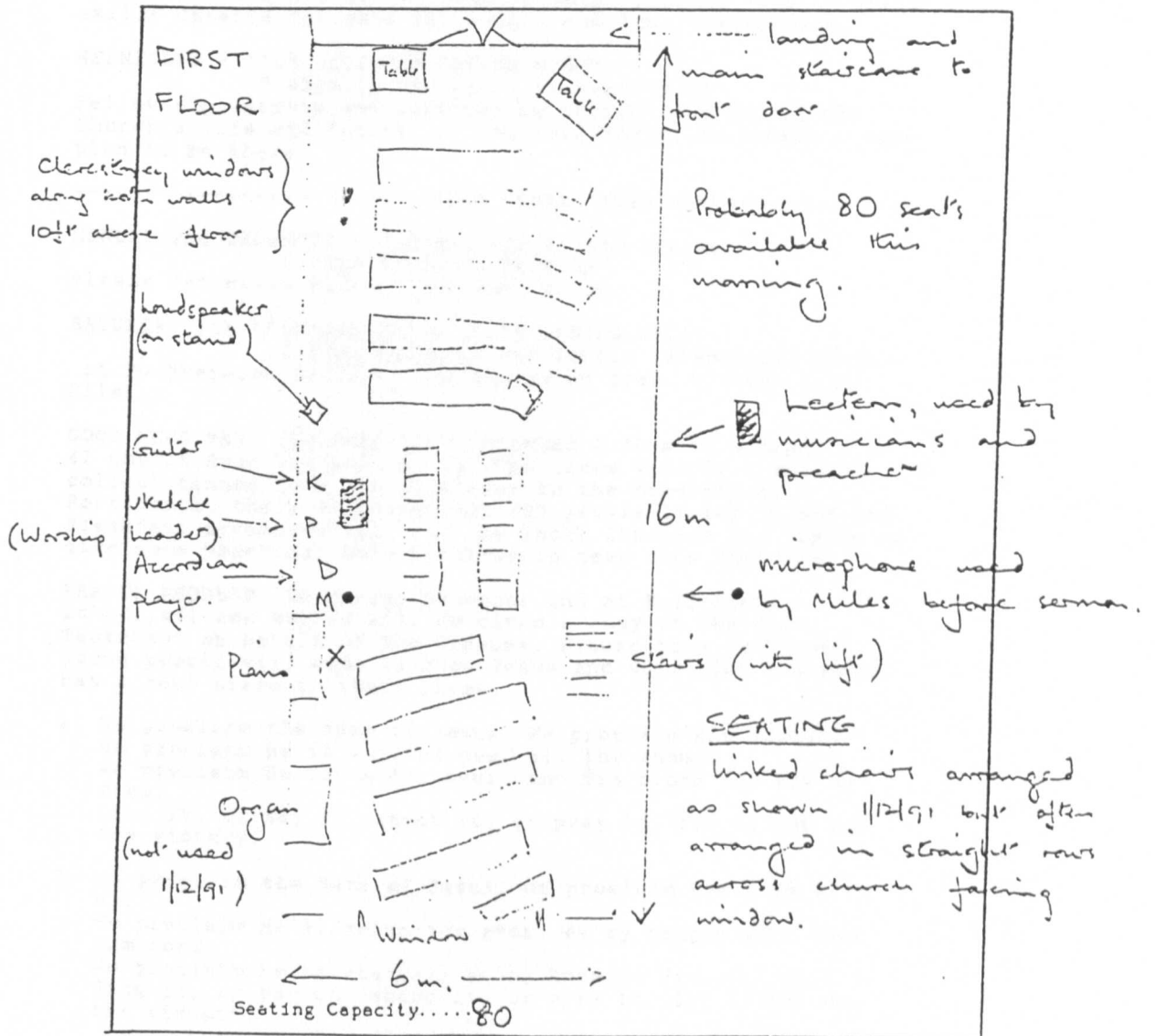
MINISTER'S NAME: Revd. Miles Parkinson

TRAINED: New College, London.

YEAR OF ORDINATION: 1965

ADVENT SUNDAY SURVEY: CHURCH LAYOUT

CHURCH 5: WARSASH UNITED REFORMED CHURCH, HAMPSHIRE



ADVENT SUNDAY SURVEY: OFFICIAL NOTICE SHEET (With song lyrics)CHURCH 5: WARSASH UNITED REFORMED CHURCH, HAMPSHIRE

-----COMING CHURCH EVENTS-----

SATURDAY 7th DECEMBER

9.30am Church Work Day, Everyone welcome,
anyone welcome, all are welcome to help, lots of jobs to do, all
skills catered for, good fellowship and fun, please come.

WEDNESDAY - 11th DECEMBER CHURCH NIGHT

7.45pm in the Hall. An evening of
Fellowship, worship and considering various aspects of the
Church's life and future. If you care about the Church please
plan to be there.

-----OTHER COMING EVENTS-----

MONDAY 2nd DECEMBER - 'Advent Prayer and Praise'

7.30pm Bitterne Park URC
please let Miles know if you want to go.

SATURDAY 7th DECEMBER LOCKS HEATH LADIES CHOIR

7.30pm Readings and Carols Celebrating Advent
at 20 Sherwood Gardens, S.G. Admission free. Tickets from
Miles.

GOOD NEWS VAN THURSDAY 12th DECEMBER 2.30pm to 4.30pm.
47 Church Road Warsash. On the Van there will be a box to
collect tinned food, to give away to the homeless of
Portsmouth, there are more than 400 people living in Bed and
Breakfast accommodation, and the local Churches are hoping to
give some practical help to those in need this Christmas.

PRAYER REQUEST On Monday December 2nd at Brookfield
School, all new pupils will be given a copy of the New
Testament on behalf of The Gideons. Please pray that many
young people will come to know Jesus and will find his word
has a real place in their lives.

1. We proclaim the Name of Jesus. We proclaim His Victory
We proclaim He is exalted over all the enemy.
We proclaim He lives for ever, and His blood has set us
free.
Sing it, or say it, shout it, or pray it, for He has won
the victory.
2. We proclaim the Name of Jesus; we proclaim Him Lord of
all.
We proclaim He'll reign for ever, ev'ry tongue will call
Him Lord.
We proclaim He is eternal; ev'ry knee to Him will fall.
Sing it, or say it, shout it, or pray it, for He has won
the victory.

Jehovah Jireh, my provider, His grace is sufficient for me,
for me, for me.
Jehovah Jireh, my provider, His grace is sufficient for me
My God shall supply all my needs, according to His riches in
glory, He will give His angels charge over me. Jehovah Jireh
cares for me, for me, for me,
Jehovah Jireh cares for me.

I will worship You Lord with all of my might,
I will praise You with a psalm.
I will worship You Lord with all of my might, I will praise
You all day long.
For Thou O Lord art glorious and Thy Name is greatly to be
praised.
May my heart be pure and holy in Thy sight, as I worship You
with all of my might.

ADVENT SUNDAY SURVEYCHURCH 5: WARSASH, HAMPSHIRE

FAMILY SERVICE (10.00am)

Minister: Rev. Miles Parkinson

Worship Leaders: 1. Rev. Miles Parkinson & 2. Peter Storey

Dress: 1. Suit and tie; 2. Casual.

[Congregation sitting, talking with one another. Music group leading 'preliminary' songs prior to worship 'proper']

[Congregation stand (except a few elderly)]

SONG: 'We proclaim' (Unpublished - words printed on service sheet. Corporate singing acc. by guitar, tambourine and accordion.

[Congregation sit and resume talking]

W.LEADER 2 Still on the back of your song sheets,...
'Jehova Jireh'.

...(6.0)...

(I will worship the / / .
/No we'll start with Jehova Jireh/ / /)

...(9.0)...

WELCOME & INVITATION TO GREET OTHERS (Extemporary):

W.LEADER 2: [Standing at lectern]

Good morning everyone while we're just getting the music ready would you like to
stand and greet one another in the Lord,
and get your,
selves ready to sing,
on the back of the sheet,
'Jehova Jireh'.

[Congregation stand and exchange greetings while music group prepare to play]

...(40.0)...

SONG: 'Jehova Jireh' (*World Changers* 30. Corporate singing, acc. by piano, guitar, tambourine, accordion

MINISTER: [Standing at microphone]

10 Please will you sit down.

[Congregation sit]

...(9.0)...

NOTICES (Extemporary):

It's good to welcome you this morning,
and I see some visitors with us,
it's..very good to see you,
we hope you'll er..enjoy,
God with us,
ah- and er..we'll..learn from him too.
And do please..sign the visitors' book,
er..which is in the: er..on the landing,
before you go,
20 and join us for a cup of tea and coffee afterwards in the hall.
Just one or two odd things to add..to the notice sheet.
The: er there's a: service this evening,
Er of er / / praise and prayer together,
at half past six.
And tomorrow evening,
the leaders of the children's groups,
are getting together,
for a planning session at eight o' clock,
in the manse this time please,
30 rather than er..yes..in the manse please,

[laughs]

because er..er..heat ing the kitchen is er a..r- ridiculous to heat the whole place
and it's not that comfortable
so let's be comfortable.

[Laughter from congregation]

Erm,
Tomorrow evening at eight...
If any of you haven't brought your missionary boxes,
Er..would you please let Dorothy have them as soon as possible.
Erm..if any of you haven't got a missionary box and you would like one,
er a box to collect for the work of the council for world mission,
then please..see Dorothy and she'll arrange it.
40 She doesn't know how yet but

[Laughter from congregation]

but she will arrange it
er Frances will no doubt,
have some extras...

If there are any more people who are willing to distribute the church's Christmas

card,

will you please tell me without fail this morn ing?

If you don't live in Warsash,
er- and you would like a copy,

there's a small heap on the table at the back.

50 If you live in Warsash you'll get one through your letterbox please wait for it.

But if you would like- like one,

ye- alright..apart from Brian and Mill- Milly who live out at the back of beyond,
/ /.

[Laughter from congregation]

You can't have it both ways,
you can't do without the freebies
and not..and get Christmas cards!...

[Laughter from congregation]

Glad to say that er Frances our secretary,

er is back from hospital,
she came home on Friday,

60 ahm still..er fairly mobile

she's getting around er on ground floor only,
with a: frame.

Er..she would be: very happy for visitors I'm sure,

if you go and sort of wave at her through the front room window,

so she knows who it is if they can let themselves in the back door,

erm..she's not really able to...get to the door and answer it very quickly.

So that er..I /can announce/ that she would be very glad to see you... .

Will..er those of you,

70 (and it should be all of you of course but ahm..that's hoping for too much),
those of you who are going to..help us next..Saturday with the work day,

er..would you remeber to bring some tools with you

either gardening tools or er..ah er

screwdrivers hammers and that sort of thing

and various odd jobs to be done about the place,

it will be useful to have er,

have the tools to do them.

And then one final..er

thing to draw your notice to the last of the: notices above the songs there,

80 erm..the Gideons are distributing Bibles tomorrow

in Brookfield School,

and they send a particular request to us because,

the- a number of folk here do..support the Gideons,

they've sent us a particular request that we should pray for them,

at that time...

The:: er grown ups among you should have received an envelope with a little pink

slip on the way in

MINISTER: Church will be / /,
 the reason we come to church on Sunday,
 is that Sunday was the day that Jesus rose from the dead.
 Because the Jews used to go church on Saturday,
 but after Jesus rose from the dead,
 120 on Sunday,
 the Christians began to get..together on that day,
 because they realised that that was actually something much more important that
 God had done for us.

Yes he looks after us every day,
 provides for us,
 but..in Jesus,
 he's forgiven us,
 and he's called us to be his children,
 and he's..put us on the road..to heaven.
 And do we're going to sing together,
 130 a hymn..in praise of Jesus Christ,
 our Lord.
 Number sixty four.
 'Come let us join our cheerful song,
 The angels round the throne'.

[Congregation stand]

HYMN: 'Come let us join'. (*Songs and Hymns of Fellowship* 64. Corporate singing
 acc. by piano and accordion.

W.LEADER 2: Come let us join our cheerful songs
 we're going to sing,
 number two four eight,
 I was once in darkness,
 we've..all got hold of the time now,
 140 so what we're going to do today is make it even more cheerful,
 by singing it,
 as it was written,
 as a round.
 And /Doona/ and I are going to lead..this half..of the congregation,
first,
 Len and Millie are leading,
 the rest of you...
 OK.

[To minister]:

You're coming on our side are you?

MINISTER:
 150

No I'm / /

W.LEADER 2:

└ Oh you're alright you're going over there.
 Introduction...from Doonie,

SONG: 'I was once in darkness' (*Songs and Hymns of Fellowship* 248. Sung by whole congregation as a round. acc by accordion and tambourine).

W.LEADER 2: Give the Lord / /

[Members of congregation clap to God]

MEMBER OF CONG. Thank you Lord!
Praise your name!

LINK & INTRODUCTION (Extemporary):

W.LEADER 2: [Standing at lectern]

When we were praying downstairs this morning,
we_ we had a great,
impression that the Lord just wants to..praise him this this morning,
not ask him for things,
160 and..if you were here early you would noticed us singing a new song,
it's number,

MUSIC GROUP (Six one four)
MEMBER

W.LEADER 2: Six

MUSIC GROUP (One four)
MEMBER

W.LEADER 2: One four.
So let's just turn to that,
a:nd..get hold of it,
and praise the Lord with it,
number six..one..four.
170 'With all my heart I will say to the Lord,
with all my heart I will say to the Lord,
with all my heart I will say to the Lord,
there is no one,
like you'.

SONG: 'With all my heart' (*Songs and Hymns of Fellowship* 614. Corporate singing, acc. by piano, guitar, accordion and tambourine. (One verse instrumental)).

W.LEADER 2: We're going to sing it once more a bit slower
and let's really worship the Lord as we sing this song,
He LOVES us to sing new songs,
throughout the psalms it's saying,
SING a new song unto the Lord,

180 be prepared to sing..new songs this morning,
 'with all my heart'.

SONG: 'With all my heart' (as above, but slower tempo)]

[Various members of congregation whispering words of praise and using glossalalia]

W.LEADER 2: Hallelujah.
 Thank you Lord for protection,
 that when we are weak,
 you make us strong.
 We may think that we are poor Lord but spiritually,
 we are the richest people on earth!

MEMBERS OF { Amen
CONG. { L Thank you Lord
190 { L Hallelujah

W.LEADER 2: Hallelujah.

MEMBERS OF { L Hallelujah.
CONG { L Hallelujah..thank you Jesus.

[Various members of congregation offering whispered words of praise]

...(11.0)...

W.LEADER 2: Let's continue to bless the Lord,
 Number one..eight four.
 one..eight..four.

SONG: 'I bless you Lord' (*Songs an Hymns of Fellowship* 184. Corporate singing,
acc. by piano, guitar, accordion and tambourine).

W.LEADER 2: O Lord..Hallelujah

MEMBERS OF { Praise-
CONG: { L Thank you Lord

W.LEADER 2: [Whispering]

200 Thank you Jesus
 All glory be to your name.

[Normal volume]

PRAYER (Extemporary):

Lord we just pray for our children,
O bless them Lord as they learn more and more about,
one of your saints Moses,
hallelujah.

MEMBER OF CONG: Hallelujah.

W.LEADER 2: And help us who are remaining up here..Lord to realise that we are your saints,
too.
Saint Vera and saint Caroline and saint Rita...
210 And Karen,
and saint Margaret,
saint Martha.
Just thank you Lord for your robe of righteousness that makes us,
righteous in your sight.
thank you in Jesus name,

MEMBER OF CONG: Thank you Lord

W.LEADER 2: Amen.

CONG.: Amen.

[Various members of congregation offer low-volume words of praise]

MEMBERS OF CONG: { Thank you Lord
{ Mighty is thy name

MINISTER: 220 Please sit down.

[Congregation sit]

CHILDREN LEAVE. Depart for Junior Church groups in Church Hall.

MINISTER: [Standing at microphone]

And while the children are making their way out,
ah..our tithes and offerings will be collected,
and if any of you have brought ah..a missionary box
and haven't er,
er given- handed it in
perhaps you'd come and put it on the top of the..loud speaker there.

COLLECTION OF TITHES & OFFERINGS. Music group reprise 'I bless you Lord' (previous song above); congregation join in. Money brought to front of church to be dedicated

PRAYER TO DEDICATE OFFERINGS (Extemporary):

MINISTER: Let's dedicate our gifts to God,
let's..stand together to do that.

[Congregation stand]

230 Father we acknowledge that,
everything we have received,
you have given us.

MEMBER OF CONG: Thank you Lord

MINISTER: Right down to the air we breathe.
The food we eat,
Life itself is your gift to us.
And so,
in one sense we cannot give you anything,
yet you have made us
stewards,
240 of creation,
and you treat us as though,
it beongs to us.
Father we hand it back to you now,
we bring these gifts,
particularly for the work..of your kingdom.
For the work of the church here,
and throughout the world.
And we pray that all who are responsible for the use of those gifts,
who make the decisions,
250 or who are actually spending and,
receiving..that money..to be used,
that they may be guided by your Spirit,
so that your work and your will on earth will be done... .
And as we stand we,
hand back to you,
the rest of what you have given us in trust,
pray that you will give us..grace,
wisely to use,
what we have kept,
260 so that in our own lives too your kingdom may be built,
and what we spend the rest of our money on,
may not betray..the purpose for which we give these gifts.
We ask this,
in the name of Jesus your greatest gift to us,
Amen.

CONG: Amen.

SONG: 'Be still and know'. Single member of congregation begins singing 'Be still and know' (*Songs and Hymns of Fellowship* 37). Music group find key and begin

accompaniment (guitar, accordion, tambourine). Congregation also join in and sing together.

MEMBERS OF { Hallelujah
CONG. { L Hallelujah

MEMBER OF Praise his lovely name,
CONG.:

[Glossolalia]

270 Hallelujah!

MEMBERS OF { Thank you Jesus,
CONG. { L Thank you.

[Other members of congregation whisper words of praise]

PRAYER FOR PREACHER (Extemporary):

W.LEADER 2: [Standing at lectern]

Lord we acknowledge your presence here,
in the power of your Holy Spirit...
we recognise your power to heal Lord this morning,

MEMBER OF: [Whispering] Thank you Lord Jesus.
CONG:

W.LEADER 2: And we thank you Lord that you keep,
telling us to trust you.

MEMBER OF: [Whispering] Thankyou.
CONG.

280 Hallelujah

W.LEADER 2: L That nothing,
evil,
or frightening would come from you,
there's only goodness and joy and peace,
comes from you...
And we just want to bathe in that,
aura of your holiness this morning,

MEMBER OF: L Hallelujah.
CONG. Praise his lovely name.

W.LEADER: We think back Lord to last week when,
290 the underlying..word that you were telling us was to be holy as you are holy...
Just pray Lord that you will,
move amongst us,

in the power of your Spirit,...
in Jesus' name.

MEMBERS OF { Praise his lovely name
CONG: { Jesus

[Other members of congregation continue to offer low-volume words of praise]

...(16.0)...

W.LEADER 2 Lord we pray that you will prepare our hearts now,
for your word to us,
through your servant Miles.
300 We pray for Miles Lord,
we pray for his lips,
and his spirit and his imagination Lord,
that everything that comes from him to us this morning,
will have the anointing of your holiness upon it,
in Jesus' name,
Amen.

...(22.0)...

INVITATION TO READER (Extemporary):

MINISTER: [From microphone]

Before I say what I believe God has laid on my heart,
er I want to invite Pete to share the scripture which er..has been given to him this morning
because it seems to me to be a very good foundation on- upon which..to..base erm,
310 or with which to follow as it were what I have to say.
So Pete will you read to us,
and then I'll come and er,
er..speak from the Word of God.

READER: [Standing at microphone]

Praise God.
There's so much confusion out- out there in the world,
and..I heard on the radio this morning,
that even the House of Lords don't know what to do about the Sabbath Day,
and I said what is it Lord?
and the Lord gave me,
320 a word,
in fact,
he gave me the ten commandments this morning,
that I could share it with you.
And it comes from Exodus,
chapter twenty.
I'm going to read from the /King James/ / /
The word is of..the Lord's

READING: Exodus 20:1-21 (Authorised (King James) Version).

Amen.

CONG: *Amen.*

MINISTER: [Standing at lectern]

330 Thank you Pete... .

[Coughs]

One may think o- on this..Sunday where er,
there is so much flouting of the law going on and so much er..desecrating..ah of the
Lord's Day,
it would be good to pray together,
let's pray.

...(6.0)...

PRAYER (Before Sermon) (Extemporary):

MINISTER: Father it would be easy to enter into judgement,
and condemn,
shopkeepers and shoppers alike,
for ignoring,
the Lord's Day.
340 It would be easy to condemn,
the houses of parliament,
for..not putting their foot down,
and for th- and to condemn the local authorities for not..enforcing the law.
But Father we have to recognise that it is your church that is under judgement.
It is our fault,
that..things have come to this pass.
For we and our fathers,
have not honoured you,
a:s..you deserve.
350 We have not..proclaimed the gospel,
faithfully,
so that this land,
is a Christian land... .
Father,
forgive us,...
and we pra:y,
turn this land around.
send your Spirit on this people,
to recall,
360 to yourself,
to build your kingdom,
in our midst,

so that,
everyone,
 whether they be government,
 or governed...,
 may look to you,
 and honour you.
 370 Father revive your church,
 that we may proclaim the gospel,
 and declare your truth.
 We ask it in Jesus' name,
Amen.

CONG: Amen.

SERMON. Preached by Minister from lectern. On Malachi. Last of series on the prophets. Duration: 42 mins. approx

MINISTER: And we'll close,
 er since we don't know the song from which that came,
 we'll close number..three hundred and eighty eight. please,
three hundred and eighty eight.
 'O breath of life,
 380 come sweeping through us.

HYMN: 'O breath of life, come sweeping through us'. Corporate singing, acc. by piano.

[Recording ends here. Questionnaire indicates above hymn followed by a CLOSING PRAYER (Extemporary), led by Minister from lectern].

SECTION OF SERVICE Eg. Confession, Hymn, Sermon, Blessing etc.	SPEAKER/S SINGER/S Eg. Minister, Choir, Whole Cong. etc.	PROVENANCE Does this part of the service derive from a particular 'set text'? If so, please specify. If not, write 'caterpillar'	POSITION OF SPEAKER* Eg. Pulpit, Table, Among Congregation	STANCE OF CONGREGATION Eg. Sitting, Standing
Song. We proclaim	whole cong.	copy attached; permission granted for use by writer husband at conference I attended		standing, except for some elderly
St. John's Jireh Worship	---	World Changers 30 On "News"		---
I will worship you Lord	---	WC 28 On "News"		---
Welcome and invitation to great others.	Peter	Ext.	lectern	moving around.
Notices	Miles	Ext	Microphone M.	sitting
Introduction to hymn	---	---	---	---
Hymn. Consider us join.	Whole Cong.	SHF 64		standing
Song: I was once in darkness	Whole cong. (in two halves as round)	SHF 248		---
Link and introduction	Peter	Ext.	lectern	standing

* PLEASE ALSO INCLUDE GESTURE HERE, IF RELEVANT.

SECTION OF SERVICE Eg. Confession, Hymn, Sermon, Blessing etc.	SPEAKER/S SINGER/S Eg. Minister, Choir, Whole Cong. etc.	PROVENANCE Does this part of the service derive from a particular set text? If so, please specify. If not, write 'extemporary'.	POSITION OF SPEAKER* Eg. Pulpit, Table, Among Congregation	STANCE OF CONGREGATION Eg. Sitting, Standing
Song: With all my heart.	Whole Cong. (one voice, instrumental)	SHF 614		standing or sitting
Song: I bless you Lord	Whole Cong.	SHF 184		standing or sitting
Prayer Children left for our groups in hall	Peter	Ext.	lectern below.	sitting standing
Collection of tithes & offerings	Wiles	Ext.	Microphone	sitting.
Prayer to dedicate offerings	— — —	— — —	— — —	standing
Song: Be still & know	Whole Cong.	SHF 37		standing
Prayer (somewhat "horizontal" !)	Peter	Ext.	Lectern	standing
Prayer for preacher	Peter	Ext	Lectern	— — —
Invitation to reader. &	Wiles	Ext	Microphone	sitting

SECTION OF SERVICE Eg. Confession, Hymn, Sermon, Blessing etc.	SPEAKER/S SINGER/S Eg. Minister, Choir, Whole Cong. etc.	PROVENANCE Does this part of the service derive from a particular 'set text'? If so, please specify. If not, write 'extemporary'	POSITION OF SPEAKER* Eg. Pulpit, Table, Among Congregat'n	STANCE OF CONGREG'TN Eg. Sitting, Standing
Reading: Ex 20:1-21 (prompted by Holy Spirit)	Pete Jacobs (member of congregation)	AV! (prompted by Holy Spirit)	Microphone	sitting
Sermon: (last in series on Prophets)	Miles	Exr.	lectern	— — —
Prayer	Miles	Exr	— — —	— — —
Hymn: O Forerunner of God	Whole Cong.	SHF 388		standing
Closing prayer	Miles	Exr	lectern	standing

ADVENT SUNDAY SURVEY: BACKGROUND

CHURCH 6: WHEATLEY UNITED REFORMED CHURCH, OXFORDSHIRE

URC DISTRICT: Reading & Oxford

URC PROVINCE: Wessex

CHURCH BUILDING CONSTRUCTED: 1797

SETTING: Rural village / suburban residential

AVERAGE SUNDAY MORNING ATTENDANCE: 50-60

AGE DISTRIBUTION (to nearest whole percentage):

Average attenders under 16: 15%

Average attenders 16-39: 15%

Average attenders 40-64: 40%

Average attenders 65+: 20%

HYMNBOOKS USED IN WORSHIP:

Rejoice and Sing. Oxford: Oxford University Press, 1991.

USE OF PRINTED SERVICE ORDER: No

PROGRAMME(S) USED FOR WORSHIP:

Partners in Learning

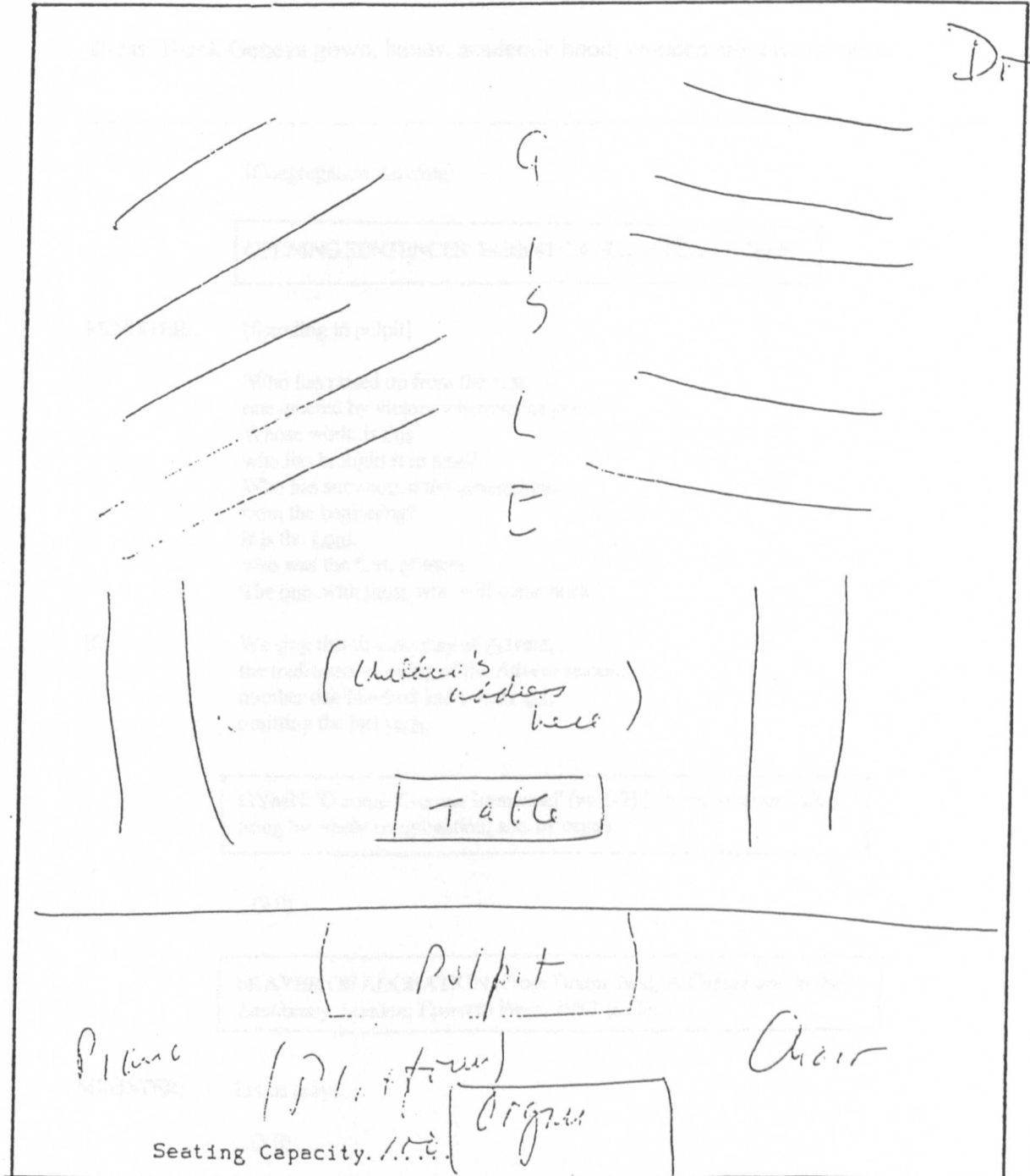
MINISTER'S NAME: Revd. Charles Brock

TRAINED: Harvard Seminary & Mansfield College, Oxford

YEAR OF ORDINATION: 1963

ADVENT SUNDAY SURVEY: CHURCH LAYOUT

CHURCH 6: WHEATLEY UNITED REFORMED CHURCH, OXFORDSHIRE



ADVENT SUNDAY SURVEY

CHURCH 6: WHEATLEY UNITED REFORMED CHURCH, OXFORDSHIRE

MORNING WORSHIP (10.00am) Advent Sunday (Communion): 'People Look East'

Minister & Worship Leader: Rev. Charles Brock

Dress: Black Geneva gown, bands, academic hood, wooden cross round neck.

[Congregation standing]

OPENING SENTENCES: Isaiah 41:2,4 (Revised English Bible)

MINISTER: [Standing in pulpit]

'Who has raised up from the east
one greeted by victory wherever he goes?
Whose work..is this
who has brought it to pass?
Who has summoned the generations,
from the beginning?
It is the Lord,
who was the first..of them.
The one..with those who will come back.'

10 We sing this first Sunday of Advent,
the traditional opening of the Advent season,
number one hundred and twenty six,
omitting the last verse.

HYMN: 'O come, O come Immanuel' (vv.1-7) (126 *Rejoice and Sing*).
Sung by whole congregation, acc. by organ.

...(9.0)...

PRAYER OF ADORATION (From Dixon, Neil, *A Companion to the Lectionary*. London: Epworth Press, 1983. p.12):

MINISTER: Let us pray...

...(5.0)...

20
 Glory to you: Lord God King of the universe,
 Glory to you Lord God..dwelling in light and majesty,
 Glory to you: Lord God,
 beyond our highest thoughts,
 glory to you Lord God,
 giver of light,
 and life...
Glory to you
 from your people on earth,
 who have seen your salvation,
 glory to you,
 Lord God,
 throu:gh Jesus Christ,
 our Lord,

ALL: Amen.

PRAYER OF CONFESSION (From Dixon, Neil *A Companion to the Lectionary*. London: Epworth Press, 1983. pp.12-13):

MINISTER:
 30

Almighty God,
 in Jesus you have called us to walk as children of the light,
 but we have preferred our own way: the way of darkness,
 we have not been willing,
 the let the light of Christ into every...part of our lives.
 We have not been willing
 to respond with wholehearted obedience and total dedication.
 Lord,
 have mercy upon us,

ALL:
 40 Christ have mercy upon us,
 Lord have mercy upon us.

MINISTER:
 By: your renewing love,
Grant us the the assurance of pardon that you have promised to give us,
 if we confess our sin,
 and promise to lead a new life.
 And give us strength
 to live up to our calling,
 as people who follow..your kingdom,
 as people,
 who follow your Son.
 50 Even Jesus Christ,
 our Lord,

ALL: Amen.

...(5.0)...

MINISTER: Well welcome to our service this morning,
 the first Sunday in Advent..when,

60 we: li:ke to..make a lot of..Advent,
 i:n..our church and to: remember,
 the various..levels of meaning
 that it gives to us.
 A:nd we will be lighting the Advent candles..through..the:,
 four: Sundays of Advent,
 (that will be coming up a little later),
 and ALSO..this morning,
 traditionally we concentrate o:n the message of the prophets,
 a:nd the:
coming of the Saviour as see:n through the prophets.
 This..morning we have..as..often on the first Sunday of Advent a reading from the
 prophet Isaiah,
 which Richard will read in a moment,
 which will speak..of the coming of Cyrus who was going to:..be..from outside of
 Israel,
 to try: to..help a:nd..save Israel from its troubles.
 70 Its unusual that the Old Testament..has a look..a:t someone from outside of Israel
 (Usually they're not /looked at/ at all usually they're just a problem..just a burden).
This time Cyrus becomes..one who comes from the east,
 and who who is later picked up (i:n ma:ny way:s and..symbolisms)
 as looking to the east in order to fi:nd
 various ways of salvation.
 (And Richard will read that..for us now).

LAY

PREACHER: [Standing before congregation on floor in front of communion table]

80 The passage comes from Isaiah chapter forty one,
 and verses two to four
 (its on page..seven hundred and ten in your bibles)... .
 From the depths of..the exile,
 Isaiah writes about
 God's /plan/.

READING: Isaiah 41:2-4 (New International Version). Read by Lay Preacher from floor in front of communion table

...(4.0)...

MINISTER: [From floor in fron of communion table]

90 Cyrus coming from the east
 to save Israel.
 And indeed
later on
 we: have the notion that the..wise men coming from the east,
 the star comes from the east,
 and if you think about it
 a lot of..churches..face east
 in order to:..as it were symbolically
 face the coming of Christ

who comes..from the east.
 A:nd the choir is going to sing,
 'People from the east',
 which is a /gesalt/ song..carol.

CAROL: 'People from the east'. Choir only, standing on platform behind pulpit.
 Unaccompanied.

...(16.0)...

CHILDREN'S ADDRESS (Extemporary):

MINISTER: [from floor area in fron of communion table]

So: we have the notion o:f of the east.
 Does anybody think of othe:r..ways that one..might express
 the coming of..salvation..from the east?

MEMBER OF
 CONG.:
 100

Sunrise.

MINISTER:

Su- Sunrise.
 Yeah that's right eh
 a:nd it's re:igiously significant,
 often Jesus is de- pictured as the Sun of Righteousness spelt s..u..n,
 rather than s..g..n.
 And I suppose that the..the idea of..facing..churches that way
 (I..love the / / churches I don't follow that sort of thing)
 but the..mainline churches
 h:ave..put themselves
 110 facing east so:..that..the: congregation faces east
 then when they face the:..altar a:nd the window behind the altar,
 and..look toward..the east as it were,
 a:nd..church service will often start early in the morning,
 and when I:'ve travelled around..the east myself
 they start at four in the morning,
 in order to catch the sun
 that's coming out
 /it's really/..part of an eastern idea
 /talking about/ the sun of righteousness
 120 as you end,
 you see that sun rising
 through the through three hour services it's a long / /

[Minister and congregation laugh]

Any other things apart from facing east you can think of?
 does anybody know of any customs
 of facing east

tha:t well might..even be even carried out..in this culture?...
 (It's a tricky one).
 Do you know which way,
 (and this may sound a little bit ghoulish),
 130 but do you know which way a body i:s..placed in the:...graveyard?

MEMBER OF: With the /feet/ to the east
 CONG.

MINISTER: That's right!
 So: that when..the...day of resurrection comes
 (if you take that absolutely literally),
 the:n.ZOOM! off you come!,
 and you can see:...the Christ coming from the east as it were.
 Do you know which way they place Ministers?

[Increasing laughter from congregation]

Upside down!

[Loud laughter from congregation]

140 (That's how they get / / and turn over in their graves)...
 They face Ministers the other way,
 why?

MEMBERS OF: {[Various answers overlap]
 CONG. {

MINISTER: {[Responding to answers]

So they can see the congregation.
 A:nd..count them?

[Laughs]

150 Not..count them so much..as preach the gospel,
 so the Minister comes up that way,
 a:nd the congregation comes up that way,
 and BOOM!..they meet each other,
 on the day of resurrection.
 Now that's taking it very literally,
 very literally indeed.
 But that's what we do in the graveyard up here,
 a:nd if I:...get buried in the graveyard,
 I'll be:,
 turned around,
 the other way.

MEMBER OF
 CONG.1:

160 Why isn't Yvonne buried there? ————— ...

MEMBER OF
CONG.2:

Yes why isn't she / /?

MINISTER:

I think she is...

She is.

MEMBER OF
CONG.1:

Do you mean her head is / /?

MINISTER:

Mmm..yeah...

Mmm..find that/ out but that must have been the way we did it..yeah...

So,

ANYway,

CUSTOMS are

interesting.

And it gives you some idea

of some of the customs that seep down through the ages that / /

but the reason of course that we look east is because

170

the star came from the east.

Christ came from the east,

and Cyrus came from the east

and they../went back../ /,

And so: that's why we look that way

though we're of course..east of east and we have to

look the other way

but..nobody in those days was..east of east

or I suppose you could..look around the world but I'm not sure..how long it /works/.

[Laughter from congregation]

180

TAKING it literally is is a problem

but symbolically it is very interesting.

And if we look..out beyond ourselves,

rather than just to ourselves,

as I think we /often/ do,

we don't look just in our hearts..for salvation,

(though indeed..some of that be true because God is in us,

as well as outside of us),

but we look out..basically,

we look out to God,

190

who comes to us,

and brings us,

his salvation this Advent,

and every other time.

LIGHTING OF ADVENT CANDLE (Extemporary):

MINISTER:

So let's light a candle..the first..candle of Advent,

for..the prophets.

Erm..who can play with matches?

[Sees child with hand raised]

You can play with matches?

OK.

Will you light one red candle?

200

And then we're going to light the white candle too
because the white candle,

er..well that's Christmas Day we light that..properly,
(it- it's over here)

er..Christmas Day we light that properly,
but..this is a candle we picked up yesterday,
fro:m..the British Heart Foundation at our bazaar,
so I thought.. it'd be nice to light that
it gives the twenty..five days of Advent.

If you're / /

210

/the:n it's a way to:/

and that works out at twenty five days so
if you..if you / / to see you:..get that right...

I suppose you've noticed that we've put up the,
some of the..some of the banners from yesterday's..bazaar,
it was our first time as you kno:w..that we:..actually..opened our bazaar to

other..charities

(and..I was very pleased about that)

so we had the British Heart Foundation,

we had Christian Aid,

we had the Royal..National..Lifeboat,

MEMBER OF
CONG.1:

RNLI

MINISTER:

220

Institution

MEMBER OF
CONG.2:

/ /

MINISTER:

And we had Oxfam,
a:nd we had er (thanks / /)

Save the Children
and Traidcraft.

As well as our own stalls,

a:nd..that was good and nice to have those people there,

and we:..opened..the:..opened the bazaar out..as it were to..the world,

we wanted to keep..these very important charities that we had with us so,

230

I'd like to say a prayer to / /

and to think about..our..coming..Advent season as well.

So let us pray....

Father we thank you for

all the many things that you've given us this Advent,

and will continue to do so,

we thank you for our bazaar and fo:r..charities that participated with us.

And together we look,

toward the east,

outside of ourselves

240 toward your coming,
that it may be:,
involving us,
in your..life,
and in your kingdom,
through Jesus Christ our Lord,
that you promise
of the prayer of the kingdom,
we say together,

ALL:

MINISTER (Comparison):

250 Our Father,
who art in heaven,
hallowed be thy name,
thy kingdom come,
thy will be done,
on earth
as it is in heaven.
Give us this day
our daily bread
and forgive us our trespasses,
as we forgive those
260 who trespass against us
and lead us not into temptation,
but deliver us from evil,
for thine is the kingdom,
the power,
and the glory,
for ever and ever.
Amen.

Our Father,
who art in heaven,
hallowed be thy name,
thy kingdom come,
thy will be done,
on earth...as it is in heaven,

give us this day
our daily bread,
and forgive us our trespasses
as we forgive those
who trespass against us,
and lead us not into temptation
but deliver from evil,
for thine is the kingdom,
the power,
and the glory,
for ever and ever,
Amen.

...(15.0)...

NOTICES (Read from notes):

CHURCH
SECRETARY:

[Standing in front of communion table]

270 /Hello/ everyone /welcome/ to our morning worship,
it's lovely to have the choir with us,
/ / and I'm sure /they're expecting you to come / / over coffee.
We will continue our..worship during the week,
with our activities,
o:n the eighth er Wednesday,
at eight fifteen,
at Mansfield College,
there'll be music for Advent,
by the Mansfield Singers.
On Thursday at..seven thirty a.m.,
prayers and breakfast,
280 and at seven forty five p.m.,
our monthly elders meeting.
The minutes and agendas for this a:re in the /small/ room,
and if anyone has any:...matter they would like the:..elders to discuss,
there's a place on the agenda which says 'other concerns',

so..please..if you have any other concern
 you would like the elders to consider,
 put it there...
 I'm sorry / / just jump ahead here,
 on Friday the thirteenth,
 290 (/ /)
 the: house group at the /Baileys/
 will be /dealt with/ again,
 that- we've probably had..a bit of a lapse over..different things,
 but that will be on Friday the thirteenth at the /Baileys/.
 The newsletters and Reform..magazine are at the back of the church,
 also the:..freewill offering..envelopes for next year,
 a:nd..a box for donations towards..Christian flowers.
 In the /school/ room the:re's a letter from Fred Anderson,
 300 thanking us for our good wishes,
 and,
 some..messages after the bazaar.
 The amount raised was..six hundred and thirty pounds..seventy one,
 and there is still money..to come..fro:m / / charities
 for their donations..
 a brown wallet was found..in the /marywell/ after the bazaar,
 if anyone has lost one,
 please will you then..contact Hazel on /seven/ two three six one.
 If fruit and vegetables..weren't sold..yesterday,
 are in the schoolroom,
 310 there..i- a / / at the back and
 /to the/ side...
 And there were..three raffle prizes,
 not claimed.
 So: if..any of you
 know whose these tickets are,
 and whose these phone numbers are / / ,
 would you please Sue know.
 The phone numbers are
 320 three one four seven,
two seven six o,
 and three nine..five..seven...
 There'll be a lunch today,
 in the schoolroom at one o' clock,
 this evening,
 Colin Thompson is leading worship with holy communion,
 because Charles is leading the:
Advent service at Mansfield.
Next Sunday,
 330 prayers with breakfast at eight a.m.,
 at ten a.m....David Coleman..from Mansfield..will lead our worship,
 and at six p.m.,
 /Jean Fox/.
 ...(5.0)...

MINISTER: I was hoping one or two of the American students from the Poly might have been
 here this morning,
 because this..next hymn 'Joy to the world',

is er by Isaac Watts so it has its er British credentials,
but the melody..even though..I don't think it comes from the United States is one
that's sung there,

at er every first Sunday of Advent
then..all the way..through Advent usually..as well.
You may not know it
but the choir will will lead out well,
and we'll pick it up at a:t the second verse.
'Joy to the world',
one hundred and thirty five.

340

HYMN: 'Joy to the world' (135 *Rejoice and Sing* 1st verse - choir (and several members of congregation) acc. by organ. Subsequent verses - whole congregation acc. by organ.

CHILDREN LEAVE Depart for Junior Church.

LAY
PREACHER:

[Standing in front of communion table]

We've already been reminded of one of the many themes in Advent,
since the beginning of time.
But we now come to some of the words of Jesus himself,
concerning the end of the age.
In Matthew chapter twenty four,
verses fifteen to twenty eight.
On page nine hundred and..ninety three.

350

READING: Matthew 24: 15-28 (New International Version)

This is the word of the Lord

ALL:

Thanks be to God.

...(12.0)...

SERMON. Preached by MINISTER from pulpit. Text: Matthew 24: 27.
Theme: 'People Look East'. Length: approx. 17 mins.]

PRAYER AFTER SERMON (Based on the verses of the earlier hymn, 'O come, O come, Immanuel)

MINISTER:

Let's pray.

...(9.0)...

- This prayer is based on the hymn that we had,
to / /,
which ~~ah..~~is used the: first Sunday of Advent,
the response..after the words Lord Jesus,
i:s for you to say,
come..soon.
- 360 After the the words Lord Jesus,
you say,
come soon... .
O wisdom from the mouth of the most high,
you reign over all things to the ends of the earth,
come and teach us the way of wisdom.
Lord Jesus,
- CONG.: Come soon.
- MINISTER: O Lord of heaven and house of Israel,
who appeared to Moses in the fire of the burning bush,
370 and gave him the law on Sinai,
come with outstretched arm and ransom us.
Lord Jesus,
- CONG.: Come soon.
- MINISTER: O branch of Jesse,
standing as a sign among the nations,
before you kings will keep silence,
and peoples will summon you to their aid,
come..set us free,
and delay no more.
380 Lord Jesus,
- CONG.: Come soon.
- MINISTER: Key of David and sceptre of the house of Israel,
you open and none can shut,
you shut and none can open,
come and free the captive of prison,
Lord Jesus,
- CONG.: Come soon.
- MINISTER: O morning star,
splendour..of the light eternal and bright sunlit places,
390 come and enlighten all who live in darkness,
and the shadow of death.
Lord Jesus,
- CONG.: Come soon.
- MINISTER: O King of the nations you alone have fulfilled their desires,
cornerstone..who made opposing nations one,
co:me and save us,

who formed us all from the clay,
Lord Jesus,

CONG: Come soon.

MINISTER:
400 The Spirit and the bride say.. 'come',
Ame:n,
Lord Jesus,
come soon,
in this,
and for this,
we pray.
Amen.

CONG.: Amen.

...(7.0)...

OFFERING (URC, *Service Book. Oxford: Oxford University Press, 1989. p.9*)

with

DOXOLOGY (URC, *Rejoice and Sing. Oxford: Oxford University Press, 1991. No. 21, p.20.*)

MINISTER:
410 Shall we...further worship God,
with our offerings.

[Offering collected. Organ interlude]

[Once collected, offering brought to front of church while congregation stand to sing Doxology]

MINISTER: Almighty and most merciful God,
out of the fulness of your gifts,
we bring before you this bread,...and wine,
our money,...and our lives.
Blessed be your holy name for ever,
through Jesus Christ our Lord.
Amen.

CONG.: Amen.

MINISTER:
420 We sing the first two verses,
o:f hymn one hundred,
and thirty two.

HYMN: 'Wake! o wake, the tidings thrilling' (*Rejoice and Sing* 132. Corporate singing with organ accompaniment)

INVITATION TO COMMUNION (URC <i>Service Book</i> 1989. p.9)

MINISTER: [Now standing behind communion table]

Let us celebrate this joyful feast,
 people will come from east and west and north and south,
 and sit at table within the kingdom,
 of God.
 Jesus said,
 "I am the bread of life,
 whoever comes to me will never be hungry,
 whoever believes in me will never be thirsty,
 anyone who comes to me,
 I will never,
 turn away... .

430

THANKSGIVING PRAYER (<i>A Book of Experimental Liturgy</i>)

In your hymnbooks,
 number twelve,
 is the thanksgiving,
 and at number thirteen,
 is the sanctus,
 which /the choir // /this morning,
 I thought it would be nice..if we could sing,
 that sanctus,
 and it is..an historic part of the..service.
 The prayer that I will be using,
 is..the liberation..theology prayer,
 taken from..Latin America,
 from the / / countries,
 where the..oppression has been very..manifest... .
Lift up your hearts,

440

CONG.: We lift them up to the Lord.

MINISTER: Let us give thanks to the Lord our God,

CONG.:
 450 It is right to give our thanks and praise.

MINISTER: Truly holy are you,
 truly blessed,
Father of life,
 for you have rescued your people and have gathered together,
 the scattered remnant of your flock.
 Pillar of fire,
 you have led us from the place of bondage,
 through the valley of darkness,
 from the farthest horizons,
 you have gathered together to rejoice,

460

and to find the temple of your presence.
 Nothing is impossible for you..O God,
 and yet in your compassion,
 you have concluded with us an everlasting covenant,
 of love and hope.
 Holy and blessed are you and your Son,
 Jesus Christ our Lord,
 who is risen in glory above the world of sadness and shadows.
 He: is our everlasting..covenant of grace,
 470 the true light,
 who enlightens every person who comes in to the world...
 For you so loved the world,
 that you have given us your only Son
 in order that everyone who believes in him
 may never perish,
 but have life,
 everlasting.
 You did not send him to condemn the world,
 but in order that the world might be enlightened and saved through him,
 480 so that everyone who believes,
 is not condemned.
 Therefore with angels and archangels,
 and with all the company of heaven,
 we laud and magnify your glorious..name.
 Evermore praising you,
 and singing,

SANCTUS (Sung, as <i>Rejoice and Sing</i> . No. 13)

CONG.: Holy, holy, holy Lord,
 God of power and might,
 heaven and earth are full of your glory.
 490 Hosanna in the highest.
 Blessed is he who comes in the name of the Lord.
 Hosanna in the highest.

MINISTER: Enlightened then,
 and comforted by your gracious kindness God our Father,
 we call to mind
 that on the evening of his final passover,
 in order to make of his disciples..a new Israel,
 he took the bread,
 which lay before them,
 500 and praised you Father in heaven for their faithfulness,
 and he broke the bread and gave it to them with the words,
 "take,
 eat,
 this is my body,
 given for you.
 Do this..in memory,
 of me"...
 In the same way he took the cup,

510 and gave it to them with the words
take this,
share it among you,
for this is the cup of my blood,
the blood of the new and the everlasting covenant,
for this y- I have poured out for you,
which will be shed for you and for all,
for the forgiveness of sins,
it is also
in memory,
of me.

520 Let us proclaim
the mystery
of faith.

ALL: Christ has died,
Christ is risen,
Christ will come again.

MINISTER: Conscious then of the life you will bring we offer you in communion with your
Son,
these consecrated signs of his death,
and exaltation of his saving presence in our midst.
Accept them we pray as a pledge,
530 of our /finality/,
and of our unshaken hope,
in the glory of his second coming,
for we believe that he shall appear again,
like the brightness of the sun,
that shall stand forever in the clouds and the darkness,
and the glory of his / /,
shall light up,
all creation.

540 For this..we give you our thanks,
and our praise.
In Christ's name.
Amen.

CONG.: Amen.

MINISTER: Jesus gave the peace to his disciples by saying,
"peace be with you",
let us share the peace,
with each other.

[Members of congregation exchange the Peace with one another]

550 The bread which we break is the communion of the body of Christ... .
The cup of blessing which we bless is the communion,
of the blood of Christ... .
Behold the Lamb of God,
Who takes away the sin of the world.
Blessed are those.

who are called to the wedding..feast of the Lamb.
Alleluia.

DISTRIBUTION OF BREAD AND WINE. Bread and wine are handed to elders,
acc. by organ interlude.

MINISTER: The bread of heaven,
in Christ Jesus.

[Bread is shown to congregation]

The cup of salvation,
in Christ Jesus.

[Wine is shown to congregation]

[Bread and wine given by elders to communicants sitting in pews, acc. by organ
interlude]

...(8.0)...

PRAYER AFTER COMMUNION (*A Book of Experimental Liturgy*)

MINISTER:
560

Let us pray.

...(8.0)...

Until the dawning of that day,
you will come from the east,
to save us all.
Strengthen and enlighten us now,
we beseech you O God.
By the abundant wisdom of your Holy Spirit,
guide us along the paths we must follow,
and so: strengthen and unite us all,
that we: by the power of your grace,
may truly be a light among the nations,
and thus..truly,
become your people,
and the church of Jesus Christ,
through whom and with whom,
and in whom,
you: are blessed and praised God our Father,
in the unity of the Holy Spirit,
today: and all days,
until,
eternity.
Amen.

570

580

CONG.: Amen.

...(6.0)...

MINISTER: Closing hymn one hundred and twenty seven.

HYMN: 'Hail to the Lord's Anointed' (127 *Rejoice and Sing*. Corporate singing acc. by organ

BLESSING (URC *Service Book*, 1989, p.22)

MINISTER: Go: in peace to love and serve the Lord,
the blessing of God Almighty,
the Father..the Son and the Holy Spirit,
be with you now,
and always.
Amen.

CONG.:
590

Amen.

[Organ postlude]

SECTION OF SERVICE Eg. Confession, Hymn, Sermon, Blessing etc.	SPEAKER/S SINGER/S Eg. Minister, Choir, Whole Cong. etc.	PROVENANCE Does this part of the service derive from a particular 'set text'? If so, please specify. If not, write 'extemporary'	POSITION OF SPEAKER* Eg. Pulpit, Table, Among Congregation	STANCE OF CONGREGATION Eg. Sitting, Standing
opens Sentences	Minister	Isa 41. 2, 4	Pulpit	Standing
Hymn	Whole Cong	126 1-7 R&R		"
Adoration	Minister	Dixon advent I	Pulpit	Sitting
Confession	"	Dixon advent II	"	"
Collect for advent I	"	forgot to include		"
Reading Isa 41:2-4	lay preacher	NIV (impews)	floor	"
Choir	Choir	" People's Book Eust	platform	"
Children's address	Minister	Extemporary	floor	"
Lighting of advent candles	Child Volunteer	"	"	"

* PLEASE ALSO INCLUDE GESTURE HERE, IF RELEVANT

SECTION OF SERVICE Eg. Confession, Hymn, Sermon, Blessing etc.	SPEAKER/S SINGER/S Eg. Minister, Choir, Whole Cong. etc.	PROVENANCE Does this part of the service derive from a particular 'set text'? If so, please specify. If not, write 'extemporary'	POSITION OF SPEAKER* Eg. Pulpit, Table, Among Congregation	STANCE OF CONGREG'TN Eg. Sitting, Standing
NOTICES	Ch Sec.	notes	floor	Sitting
Hymn	Whole Cong	135 R & S		Standing
Children's Le ave				Sitting
Reading Matt 24: 15-28	Lay Preacher	NIV	floor	"
Sermon	Minister	Text Matt 24:27	pulpit	"
Prayer	Minister	Goat O's	"	"
Offering w/ Doxology	all Sung Dox	URC Service Book Pg	floor	Sitting for Collection Stand for offer/prayer
Hymn	Whole Cong	132 vs 1, 2	floor Minister at Table	Standing
Invitation To Communion	Minister	URC Service Book Pg	"	"

SECTION OF SERVICE Eg. Confession, Hymn, Sermon, Blessing etc.	SPEAKER/S SINGER/S Eg. Minister, Choir, Whole Cong. etc.	PROVENANCE Does this part of the service derive from a particular set text? If so, please specify. If not, write 'extemporary'	POSITION OF SPEAKER* Eg. Pulpit, Table, Among Congregat'n	STANCE OF CONGREGT'N Eg. Sitting, Standing
Thanksgiving Prayer	Minister SUNG Sanctus - all	A Book of Extemporal Liturgy	Table	Standing
Distribution of Bread & Wine	Elders	2 plates 3 cups	"	Sitting
Prayer after Communion	Minister	Book of Extemporal Liturgy	"	"
Hymn	all	127 R & S		Standing
Blessing	Minister	Service Book p 22	"	Standing
Coffee	all	Hall		"
Food Share Lunch	all invited 12 came	"		Sitting
Snooze	Minister	Home (chance)	Prone	dispersed

ADVENT SUNDAY SURVEY: BACKGROUND

CHURCH 7: WEOLEY CASTLE COMMUNITY CHURCH,
(United Reformed), BIRMINGHAM

URC DISTRICT: Birmingham

URC PROVINCE: West Midlands

CHURCH BUILDING CONSTRUCTED: 1970

SETTING: Urban housing estate

AVERAGE SUNDAY MORNING ATTENDANCE: 100

AGE DISTRIBUTION (to nearest whole percentage):

Average attenders under 16: 30%

Average attenders 16-39: 20%

Average attenders 40-64: 25%

Average attenders 65+: 25%

HYMNBOOKS USED IN WORSHIP:

Congregational Praise. London: Independent Press, 1951.

New Church Praise. Edinburgh: The St. Andrew Press, 1975.

100 Folk Favourites. Bury St. Edmunds: Kevin Mayhew, 1982.

USE OF PRINTED SERVICE ORDER: Regular

PROGRAMME(S) USED FOR WORSHIP:

Partners in Learning

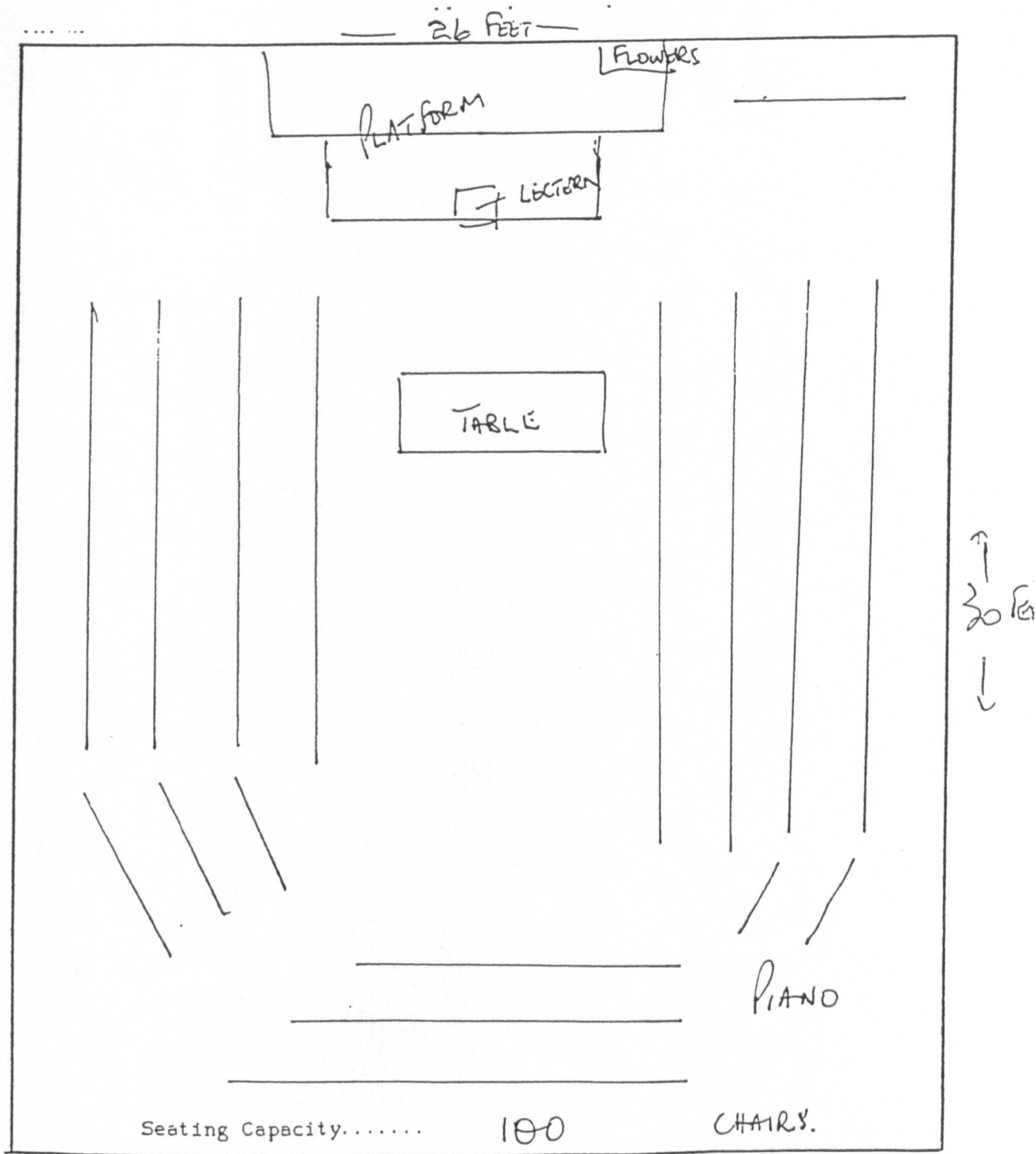
MINISTER'S NAME: Revd. Ernest Cruchley

TRAINED: New College, London

YEAR OF ORDINATION: 1955

ADVENT SUNDAY SURVEY: CHURCH LAYOUT

CHURCH 7: WEOLEY CASTLE COMMUNITY CHURCH.
(United Reformed), BIRMINGHAM



ADVENT SUNDAY SURVEY: OFFICIAL SERVICE SHEET

CHURCH 7: WEOLEY CASTLE COMMUNITY CHURCH (United Reformed), BIRMINGHAM

WEOLEY CASTLE COMMUNITY CHURCH

SUNDAY 1st DECEMBER

1st SUNDAY IN ADVENT

MINISTERS: JANET HARGIS and ERNEST CRUCHLEY

PIANIST: PAUL COSNETT

THEME: JUDGEMENT

ORDER OF SERVICE

Welcome and Introduction

Lighting of the 1st Advent Candle

Song: Will you come and see the light

RESPONSIVE READING: Psalm 96

Getting ready.....

Hymn: Make way....

Announcements, Offering, Prayer

Younger members of congregation go to their own groups

We reflect on the Advent theme of 'judgement'

by looking at a familiar story MATTHEW 25: 31 - 46

are 'judgement' and 'love' incompatible?

by listening to JOHN 3: 16 - 21 - noting that the bedrock of our faith is
GOD SO LOVED....

JESUS CAME TO BE OUR SAVIOUR - NOT OUR JUDGE -

YET.....

Hymn No 97 N.C.P. The voice of God....

Our prayers arising from the exploration of this theme
in our Monday Bible Study Group

We sit quietly waiting to welcome younger members of the congregation
back to share in Holy Communion with us

INVITATION followed by Prayers of Confession

Hymn No 7, F.F. Vaster far than any ocean

We listen to the words of Jesus.....

We say 'THANK YOU' to God.....

We share the Bread and the Wine (everyone is free to refuse
or to take the bread and wine)

Prayer, Lord's Prayer

Hymn No 70 N.C.P. Now let us from this table rise..

THE GRACE (together)

We are delighted to welcome students from Westhill today - we will meet together
over lunch after the service.

4.30pm Wallace Lawler - Service 7.30pm F.U.R.Y. followed by coffee at Mary &
John's home with Barnabus & Nathanael

Retiring Offering today is for work amongst those suffering from the Aids Virus

Monday: Visit of Penitry's Uniting Church - anyone is welcome between 2.00pm and 3.00pm
7.00pm District Council

Tuesday: Preparation for Christmas - everyone welcome to join in discussions

ADVENT SUNDAY SURVEY

CHURCH 7: WEOLEY CASTLE COMMUNITY CHURCH,
(United Reformed), BIRMINGHAM

MORNING WORSHIP (11.00am): Advent Service with Family Communion

Minister & Worship Leader: Rev. Ernest Cruchley

Dress: Suit, clerical shirt & collar.

[Piano instrumental as congregation gathers and sits]

INTRODUCTION & WELCOME (Extemporary):

MINISTER: [Standing centre front of church]
Good morning and welcome to worship.

CONG.: Good morning.

MINISTER: We come to the...season of Advent,
and our tradition is that we have our Advent candle,
and it is lit.each Sunday,
by a different person,
and through a particular ceremony,
and will observe that now,
as Barbara and Karen,
10 with little David,
will be dealing with it.
Please.

LIGHTING OF ADVENT CANDLE Child, mother and grandmother light Advent candle, positioned at front left of church.

READER 1: I was hungry,
and you gave me food,
I was thirsty,
and you gave me drink,
I was a stranger,
and you welcomed me,
I was naked,
20 and you clothed me,
I was a prisoner,
and you came to me.

READER 2: Today..is Advent Sunday,
when we remember the promise of God's coming,
God comes to us,
hidden in the faces of the poor.
Will our response today,
depend on /whether/ the church has received grace,
or judgement?

...(13.0)...

READER 3:
30 We light the candle for ourelves,
for the poor,
and for everyone who longs for God to come... .

READER 4: God of the poor,
we long to meet you,
yet always miss you,
we strive to help you,
yet only to discover our need.
Interrupt our comfort with your nakedness,
touch our possessiveness with your poverty,
40 and surprise our guilt with the grace of your welcome,
in Jesus Christ,
Amen.

...(5.0)...

MINISTER: On the reverse side of your service sheet,
you will see two verses of the song,
Will you come,
and see the light.

SONG: 'Will you come and see the light? (Brian Wren, for Christian Aid). Words available to congregation on service sheet. Corporate singing, acc. by piano.

RESPONSIVE PSALM (96):

MINISTER: And if you keep that page,
(or that side of the page),
in front of you,
50 we will share together
in psalm ninety six,
the people on my left,
making the border..here
will take the first..stanza,
and the people on my right,
from there..take..the second stanza.
Psalm...ninety six.

1st HALF of
CONG.: Sing a new song to the Lord.
Sing to the Lord,
60 all the world.

2nd HALF of
CONG.: Sing to the Lord,
and praise him.
Proclaim every day,
the good news,
that he has saved us.

1st HALF of
CONG.: Praise the Lord,
all people on earth,
praise his glory and might.

2nd HALF of
CONG.: Praise the Lord's glorious name,
70 bring an offering,
and come into his temple.

1st HALF of
CONG.: Bow down before the Holy One,
when he appears.
Tremble before him,
all the earth.

2nd HALF of
CONG.: Say to all the nations,
The Lord is king,
he will judge the peoples..with justice.

1st HALF of
CONG.: BE GLAD earth and sky,

2nd HALF of
CONG.:
80 Roar,
sea..and everything in it.

1st HALF of
CONG.: BE GLAD..fields and everything in you.

2nd HALF of
CONG.: The trees of the wood will shout for joy,
when the Lord comes to rule the earth.

1st HALF of
CONG.: He will rule the peoples of the world,
with justice,
and fairness.

...(6.0)...

TALK (Extemporary)

MINISTER: How many days left?

VARIOUS MEMBERS of CONG.: { Twenty four
{ Twenty four
{ Twenty four

MINISTER:
90

Do people know how many shopping days they've got left,
and are you going to get the right number?...
How many days left?

CHILD

Four

MINISTER: Four..four / / Sundays,
that's right yes,
it's four Sundays,
how many shopping days?

/[Various tentative comments within congregation]/

...(7.0)...

100

How many shopping days?
Are you ready for Christmas?

CHILD: Yes.
I am.

MINISTER: You are?

CHILD: Mm.

MINISTER: Have you written any letters?

/[Child nods/]

MINISTER: Who to?...
Have you written a special letter?
Who to?
Father Christmas yes.
110 Have you Christopher?

CHRISTOPHER /Not yet..no./

MINISTER: Not yet.
Right..so you're not ready to come out
you haven't got many days left you know,...
Are you ready?
You're ready bu- you're not ready,
/ /
Are you ready David?

DAVID: Probably not.

MINISTER: {Probably not
120 { [Laughter from congregation]

What have you got to do to get ready for Christmas..eh?
what sort are..you all going to do?

CHILD: / /

MINISTER: Prepare you're / / fair!...

BARBARA: Mince pies?

MINISTER: Mince pies yes
{ / /
{ [Laughter from congregation (obscures Minister's reply)]

I'm looking forward to those Barbara.

[Laughs]

130 Yes what else have we got to prepare?

CHILD Jam tarts.

MINISTER: Jam tarts yes,
you like jam tarts..yes?
Becky?

BECKY: /Christmas tree/

MINISTER: Christmas tree..yes,
we shall have to prepare that in a fortnight's time from here won't we?
Anybody else got anything else to prepare,
/Phyllis/?

PHYLLIS:
140 Wrap up presents.

MINISTER: Wrap up presents ye:s,

CHILD: /The/ house

MINISTER: You've got to prepare your house have you?
What are you going to do in there?
Are you going to put up a box of..decorations?
Lots of colourful decorations.
Yes.
ANYBODY GOT THEIR DECORATIONS UP YET?

VARIOUS {No
MEMBERS { LNo

OF CONG. {
150 { No

MINISTER: WHAT?
Not YET?

[Laughter from congregation]

If you up the top of the road you will see the lights look nice,
If we are lucky::,...
When do we get them up love?

[Focussing on his wife in the congregation]

where are you?

MINISTER'S
WIFE: Christmas Eve if we're lucky!

[Laughter from congregation]

160 / /
They're up by Christmas Day,
It may still be one o'clock..you know but er,
yeah.
What else have you got to do?... .
On the setee in our house there's a long list of names.
Which I worked on a couple of days ago.
What's that about?

WOMAN: Christmas cards.

MINISTER: All the Christmas cards
you've got to write,
ye:s.

170 / /
Eh?

BOY: You've got to spend / /

MINISTER: You've got to spend- yes..now,

[Laughter from congregation]

Here's- I don't know whether he's a capitalist or not,
But he says we've got to spend money,
Yes,
And you've got to work out what you can spend.

GIRL: /You've got to write out a present list/

MINISTER: Ye:s..you've got to write a Christmas..list..ye:s i-
180 have you all written your present list?

We keep getting phone calls..you know,
DO YOU KNOW WHAT YOU WANT FOR CHRISTMAS DAD?

[Laughing]

CAN YOU TELL ME WHAT GRANDMA WANTS FOR
CHRISTMAS?

And we don't know.
A lot of things are going on,
and of course we've begun our preparation with the lighting of our first candle,

and so..it's not only the butcher's shop at /Poulton's/ on the square
which says how many days there are left,
every Sunday when you come in here you will be reminded,
that there is a- two weeks,

three weeks,

one week,

to get..everything..finally ready,

What sort of things then,

do we have to get ready for Christmas?

One part that we have to get ready for Christmas,

is our own hearts,

that's / /.

Because amongst a:ll the presents,

amongst a:ll the greetings,

that Christmas brings,

is the one that is most important to us,

and that is the greeting that God gives,

saying..I love you'.

And the gift that he gives,

Jesus his Son.

And we have to prepare ourselves,

to welcome,

and to receive..him.

So:let us pray together.

Let us pray.

...(7.0)...

PRAYER (Extemporary)

MINISTER: [From centre front of church]

Gracious God,

loving each and every one of us,

as though there were..only one to love.

In all our busyness,

in all the feverish activity of preparing for Christmas,

help us to prepare ourselves.

That we may see you more clearly,

in Jesus you Son,

and that we may welcome him,

into our hearts,
and into our lives.
In his name we ask it,
Amen.

[Single child pronounces responsive 'Amen' - rest of congregation silent]

Our next song is one which talks about preparing or getting ready,
'Make Way'.

It's...a song by Graham Kendrick,
the: chorus has a sort of response within it,
let's make sure we can sing the response if some of you will pick
up the second bit.

230

I'll ask Paul before we sing the whole song,
to take us through the chorus.
It's one that...quite a number of you know.

<p>SONG: 'Make Way' (Words printed on Service Sheet). Corporate singing acc. by piano.</p>
--

MINISTER: Roy is going to give us our notices please.,

...(9.0)...

CHURCH

SECRETARY:

Morning and welcome to everyone today,
I'd particularly like to welcome the students from the colleges,
I wonder if you could...stand up
we won't ask you your names or where you're from at this stage we'll be
a bit different but
we thought we could do that...before the Advent meal,
during the meal and after
so could all the...students stand up so that we can
see /how many/ we've got here today,

240

[Students stand]

/ /

Thank you very much.

[Congregation clap]

So...er that fills in the next notice
we are having lunch...after the service today,
at er- would you wait,
and not start /the lunch/ until everyone is present.
Er there is a rejoicing offering,
and the: er...er...all the...work amongst those suffering
from aids and h.i.v.
We've had a letter from the church and society indeed,

250

and they suggested we had an offering,
 today.
 Er..the new hymnbook,
Rejoice and Sing,
 has been ordered for the congregation,
 if anyone wants to have their own copy,
 there is ah..a list in the vestibule,
 because then we can get a ten per cent discount,
 so..if you want to have your own copy of the new hymnbook,
 260 put your name..on the list,
 in the vestibule.
This service is being recorded for David Hilborn,
 who's probably known as David,
Mia's husband,
 erm..this is for a particular project of research,
 that he is working on at the moment.
 In a fortnight's time it will be the toy and..gift service,
 so if you could bring any toys
 / /
 270 if you could give some on Friday
 and whether it's a boy or a girl,
 and their..approximate age,
 / /.
 Erm..cards / /
 I think Jenny is looking after..that matter so / /.
 after the service.
 Er the prayer handbook for,
 nineteen ninety two note is 'Read Mark and Pray',
 and Janet is..looking after the sales side,
 280 /so go and have a word/
 / /
 the price is one pound twenty.
 Er senior group will be meeting this Thursday at..six forty five.
 Er..today we celebrate the Lord's supper,
 and all who love our Lord,
 are welcome..to participate..in the sacrament...
 Your offerings for the work of of the Lord in church,
 will now be received.

[Offering taken. Piano interlude]

[Offering brought to front of church for dedication]

MINISTER:
290

Gracious and loving God,
 you are so generous..to us,
 you give us more than we..have,
 and enable us to be all we are.
 We bring you these tokens of our love and our gratitude,
 In the desire and the prayer
 that you will bless them and use them,
 so that people in this community and across the world,
 may join us,
 in rejoicing in your love.
 Be with us as we continue our worship in our groups,

300 and bind us together as one family in Christ,
in his name we pray,
Amen.

CONG.: Amen.

[Children leave for Junior Church]

SERMON: IMPROMPTU DRAMATISATION (Questionnaire indicates that this forms part of a complex, compound section designated 'Sermon') (Extemporary):

MINISTER: Right..I'm looking for six volunteers.

...(6.0)...

I want six people to come and stand at the front / /... .

we're going to do a..little story,

and I want you in this little story,

to react...

and watch others react.

310 I've got two,

four..five,

ri:ght.

What I want do,

if you go onto the stage,

if you get up on the platform so you may be..better observed...

We really ought to have another man with these..ladies,

whose arm am I going to twist?,

(that's why I say:...let's have another man up

there.)

[Laughs]

WOMAN: /([Suggests ?'David']/

[Minister laughs]

MINISTER:

320

Should we /say 'up'/?

[?'David' volunteers]

Hooray!

[Congregation clap]

MINISTER:

This is a..story: which you:...all know,

probably: by heart,

though I know it's a risk,

this end of the twentieth century in England to say that people will

know a story in the Bible,

330

but I think it's more than likely that all of you know it.
You will find it if you want to follow it in Matthew chapter twenty five,
and from verse thirty one.
And I want to do it this way just in order to:,
make the story come across,
a bit more.

SERMON: DRAMATISED READING - Matthew 25: 31-46. Volunteers on platform 'act out' Eschatological Discourse, with instructions from Minister as he reads each section. The intention is a direct 'visual' representation of the text. The Minister's reading is extremely dramatic - especially in the final phrases about the damnation of the 'goats' and the salvation of the 'sheep'.

MINISTER:

I still don't like it.

[Laughter from congregation]

[General comments from members of congregation]

[More laughter from congregation]

/ /.

SERMON: MAIN EXPOSITION Of the above text. It should be noted that this is an unusual 'dialogical' sermon, with the Minister inviting feedback and responses from the congregation to his teaching, mainly through the asking of questions. In addition, rather than remaining behind the lectern, the Minister moves among the congregation while he delivers his message and elicits replies. Theme of Sermon: Jesus comes not to judge, but to save - but his presence judges. This is related to the proper Christian approach to AIDS, since the service is taking place on World AIDS Day. Towards the end of the sermon, the Minister incorporates a second **READING**, which he introduces thus:

340

I'm going to ask Melvin,
if he would now read for us,
from John chapter three,
verses sixteen to twenty one,
if you want to follow it,
he will tell you what page it is,
in the Bible.

SERMON: READING & FINAL PART: John 3: 16-21 [read by member], and concluding exposition.

Sermon duration: 26 mins approx.

MINISTER: Now we will sing,
our next hymn,
ninety seven,
in new church praise.

HYMN: The voice of God goes out to all the world' (97 *New Church Praise*. Corporate singing acc. by piano.

...(7.0)...

MINISTER: Now let us pray together,
Roy and Fred
are going to lead us
in our prayers.

PRAYERS OF INTERCESSION (Responsive, obviously scripted, but Questionnaire does not give provenance - possibly because these prayers are written by either the Minister or pray-ers themselves). The two pray-ers, Roy and Fred, deliver prayers standing among the congregation

PRAY-ER 1:
(Roy)
350

There will be a response,
and after Fred and I say,
'loving Lord',
will you please say,
'give us peace,
in our hearts.

...(4.0)...

360

Let us pray....
At a time..when justice
and the legal system
in our country
is /arousing/ a lot of concern,
let us pray..for the police,
as they combat crime,
an seek to maintain law..and order...
And for judges,
and magistrates,
barristers,
and all in the legal profession,
as they seek..to administer justice.
We thank you Lord that vast majority
of /cases/ in the legal system
try to uphold..your high standards,
we pray for those,
who from various motives,
have / /.
And all / /

370

- who sometimes appear
to value property,
above people.
For prison officers,
who ill treat
and abuse prisoners.
For police officers,
who have tampered with evidence,
and all who have been economical with the truth,
and caused the innocent
to suffer.
May they turn..from their foolish ways,
and come to know the Lord,
from whom truth..and fair justice flows.
Loving Lord,
- 380
- ALL:
390 Give us peace..in our hearts.
- PRAY-ER 2
(Fred)
- Let us pray too,
for those in positions of power,
authority,
and influence.
With the inevitable risks of being corrupted,
and manipulating and abusing their power and position.
in national and local government,
in industry and commerce,
in multinational companies,
and international banking,
we pray for those who exercise leadership,
in our schools..colleges..and universities,
and for all those who feed our minds.
Let us also pray for the vic tims of corruption and greed.
The people of Ethiopia,
Sudan,
Angola,
South America,
South Africa,
400 and anywhere...where bigotry..and suppression exist.
May they see and receive your love.
Loving Lord,
- 410
- ALL: Give us peace..in our hearts.
- PRAYER-1
(Roy)
- Let us pray..for those who Joos- Jesus describes in his story..as goats
for those who are harsh..and callous,
/indifferent that/ / / ,
thoughtless..and careless,
who ignore..or turn their backs,
on the plight of others.
420 We thank you Lord,
that without your love..and attention,
we could all be like /modern/ goats in your story.
We rejoice,

that even goats,
can be re-born..as sheep.
May your Spirit..continue..to guide your sheep,
towards the one..true shepherd.
Loving Lord,

ALL: Give us peace..in our hearts.

PRAY-ER 2

(Fred)

430

Let us pray for ourselves,
and for all God's people,
that our words..attitudes and actions,
may commend the gospel.

Let us ask forgiveness of God,
and of those we may have failed.

We pray for the outcasts of society,
the homeless and the loveless,
and those rejected by their families....

440 We pray for the developing world,
that they will draw courage and strength from your love.

You provided food for all the earth,
yet you went hungry,
you are the judge of all the earth,
yet you were the victim of its injustice.

You gave life to the world,
yet you allowed the world to murder your Son,
Jesus Christ.

Loving Lord,

ALL: Give us peace..in our hearts.

PRAY-ER 2

(Fred):

450

Amen

[Piano interlude]

[Children return from Junior Church for Communion]

INVITATION TO COMMUNION (Extemporary)

MINISTER: [At communion table]

Boys and girls..those working amongst our young people,
welcome back.

So that we can gather,
on this particular Sunday,
as one family,
around the table of our Lord,
where Jesus..welcomes us....

As we read..the gospels,

we find Jesus is one who encouraged children,
 to come near to him.
 When his friends felt that
 Jesus had more important things to do.
 He also said that he had come to call the ordinary,
 that is the...difficult,
 the awkward..people.
 People who make mistakes,
 and make a mess of their lives,
 just like you and me.
 He had come..before them.
 But he was not,
 in one sense..interested,
 in those who thought that they were all right..thanks,
 he longed too,
 that they should see,
 their need of him.
 So Jesus says to us,...
 I have come,
 that you may all
 have life.
 Let us then bow our heads in prayer for a moment,
 that we seek God's forgiveness,
 for those things in our lives,
 of which we may be ashamed.
 Let us pray.
 ... (9.0) ...

PRAYER OF PENTENCE (Extemporary):

MINISTER: Gracious God,
 you see us and know us,
totally.
 You know how..mixed up we are,
 doing good things,
 and then faltering and doing things of which we are ashamed...
Caring for some,
 neglecting others.
Welcoming some,
 ignoring others...
 Lord,
 we need your forgiveness.
 REPENT,
 and come to this table,
 in humility..penitence..and confidence.
 Because your love,
 will cover for all our sin.
 We confess,
 we open our hearts,
 and our lives,
 to receive the forgiveness you /offer/,

and to you be glory..for ever.
 Amen.
 Let us sing together the:
 510 song number seven i:n Folk Favourites,
 'Love..vaster than any ocean'.

HYMN: 'Vaster than any ocean'. *Folk Favourites* 7. Corporate singing
 acc. by piano.

...(6.0)...

WORDS OF INSTITUTION (Extemporary & 1 Corinthians 11:23-26):

MINISTER: Presents boys and girls.
 There.
 We spent a few weeks just recently,
 looking at a whole lot of questions.
 And I said to you then,
 that the Jews,
 were interested in questions,
 and encouraged their children to always ask,
 520 WHY do we DO this?
 And it was always the task,
 in the family,
 to give the answer.
 Why do we do this?...
 Let me tell you.
 On a particular night,
 a night when...Jesus..was betrayed,...
 he was with his friends,
 in an upper room,
 530 sharing a meal... .
 And during the meal,
 he took..bread,
 and he broke it,
 and he gave it to his friends and and said to them,
 "this bread is..my body,
broken for you.
Do this he said,
 to remember me..." .
 And when they eaten it,
 540 he took a cup,
 and he said to them then,
 "this cup,
 is the new covenant,
 in my blood,...
shed for you,
 for forgiveness... .
 DRINK he said,...
 to remember me".

...(5.0)...

550

That's why we do it.
And in that room,
at that time,
before they ate
and before they drank,
Jesus,
led a prayer of thanksgiving.
Let us give thanks to God,
let us pray.

...(7.0)...

THANKSGIVING (Part scripted. part extemporary)
--

560

Let us thank God,
for many of the gifts...that he gives us,
let us say thank you to God,
for the many simple and everyday blessings,
that it's so easy to take for granted,...
for our homes,
warm,
comfortable,
safe... .

570

For our families...around us,
loving us,
guiding us,...
sometimes arguing with us,
sometimes falling out.
And then being friends again.
Let us thank God for our schools,
and all who teach us,
for toys and games,
things to do,
places to go.

580

Lord for the things we take for granted,...and are there every day.
we say,
thank you.

...(4.0)...

We say thank you too Lord,
for special times of the year,
times of celebration,
birthdays,
parties,
and for Christmas.
For all the excitement and anticipation for this time of preparation.
We thank you too,
that we are able to think of ways of..helping,
of giving to other people... .

590

For all that makes this season special,...
 we say,
thank you Lord...
 And we thank you Lord for our church,
 for our place..amongst this fellowship,
 where all can be at home.
 We thank you for the ways you speak to us here and bless us... .
 We thank you for all that you enable us to do,
 in service to the people around us... .
 600 We thank you for all that encourages us,
 to follow Jesus.
 And it is for him we thank you most Lord,
 for his birth,
 coming..to be one of us.
 For his life,
 for his death..and resurrection,
 and for these..symbols of his body and blood,
 the bread and the wine that we share.
 610 Accept our thankfulness..O God,
 and bless us as we share with one another.
 In the name..of Jesus.
 Amen.

...(8.0)...

It is our practice,
 to...include everyone,
 in this act,
 if..for your own peace,
 you do not wish to take the bread or the wine,
 please do not be embarrassed,
 you are part of this family in any case.
 620 So as the elders come to you,
 you make your own decision,
 to take,
 or to refuse.
 Jesus took bread,
 and he broke it,
 and gave it to his disciples.

DISTRIBUTION OF BREAD By minister to elders, who in turn distribute it to the congregation. Piano interlude.
--

MINISTER: Let us eat together,
 and be thankful.

[Eating of the bread]

630 MINISTER: When they had eaten he took the cup saying,
 "this cup is the new covenant in my blood,

shed for you and for many,
for forgiveness of sins.

DISTRIBUTION OF WINE By Minister to elders, who in turn distribute it to the congregation. Piano interlude.]

MINISTER: Let us drink,
and be thankful.

[Drinking of wine]

PRAYER AFTER COMMUNION (Extemporary)

MINISTER: [Still at communion table]

Lord you loved us,
and gave your self for us.
Help us to accept your love,
and to give ourselves to you... .
Make your Spirit so: fill us with your love,
640 that we may reach out to others,
so that they may know your love too.

...(6.0)...

Let us pray that for a few moments,
for particular people,...
last Sunday morning Esmerelda Davenport,
was found collapsed at home,
taken to hospital and not..expected to last the night.
She is now sitting,
talking,

650 and responding.
Let us think of her... .
Let us think too,
of Paul and Melanie,...
Paul's tests being completed,
drug treatment being attempted,
the possibility of the need of a pacemaker,...
And Melanie,
this week had her third miscarriage,
and the: baby was removed..in hospital.

...(6.0)..

660 Reach out loving Father to these our friends,
and all who are in special need at this time,
encircle them with your love.
Come close,
and strengthen and comfort them... .

In the name of Jesus we pray,
and in his words we say together,

ALL:

MINISTER (Comparison)

670 Our Father,
who art in heaven,
hallowed be thy name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.

710 Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those
who trespass against us,
and lead us not into temptation,
but deliver us from evil,
for thine is the kingdom,
the power and the glory,
for ever and ever.
680 Amen.

Our Father,
who art in heaven,
hallowed be thy name,
thy kingdom come,
thy will be done,
on earth.
as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those
who trespass against us,
and lead us not into temptation,
but deliver us from evil,
for thine is the kingdom,
the power and the glory,
for ever and ever,
Amen.

MINISTER:

In a moment we will sing our closing hymn,
and then share in the grace together,
just a word about what's going to happen afterwards.
We don't want anyone to rush away from us,
but tea and coffee will in fact not be served,
in the usual way because we're going to have lunch together.
If you'd normally stay and want to chat but are not staying for lunch,
690 please do so.
But..we have no doubt that there is enough /on/ for everybody,
thanks to all you.. who bring..something to eat.
So..when we have finished,
I will go to the door,
and let people just..wander in,
and once we're all ready,
then we will say grace,
and share..our food.
Now let's sing our closing hymn number seventy,
in New Church Praise,
700 in the red hymnbook,
'Now let us from this table rise'.

HYMN: 'Now let us from this table rise'. *New Church Praise* 70. Corporate singing,
acc. by piano]

...(15.0)...

MINISTER:

Go forth into the world,
with the love of Christ in your heart,
to share it with those whom you meet.
And the

GRACE (2 Corinthians 13:14 / Traditional) Said by all congregation with eyes open, looking at one another:

ALL:

grace of our Lord Jesus Christ,
the love of God,
and the fellowship of the Holy Spirit,

be with us all,
evermore,
Amen.

710

[Piano postlude].

MINISTER (Comparison)

grace of our Lord
Jesus Christ,
the love of God,
and the fellowship
of the Holy Spirit,
be with us all,
evermore,
Amen.

ACTION OF SERVICE Eg. Confession, Hymn, Sermon, Blessing etc.	SPEAKER/S SINGER/S Eg. Minister, Choir, Whole Cong. etc.	PROVENANCE Does this part of the service derive from a particular 'set text'? If so, please specify. If not, write 'extemporary'	POSITION OF SPEAKER* Eg. Pulpit, Table, Among Congregat'n	STANCE OF CONGREG'T'N Eg. Sitting, Standing
INTRO/WELCOME	MINISTER	GIBBS	CENTRE FRONT	SITTING
LIGHTING OF CANDLE	CHILD MOTHER GRANDMOTHER	CHRISTIAN AID MATERIAL	FRONT LEFT	SITTING
PSALM	RESPONSIVE WHOLE CONG			SITTING
TALK	MINISTER	—	AMONG CONGREGATION	SITTING
PRAYER	"		CENTRE FRONT	"
SERMON	MINISTER Read w/ impromptu dramatisation by	MATTHEW 25:31-46 6 VOLUNTEERS on the spot - moving enough	AMONG CONG.	"
" Developing Theme	"	"	" moving amongst	"
FINAL BAPT	"	JOHN 3:16-21 READ BY MEMBER	CENTRE FRONT — AMONG	"
PRAYERS INTERCESSION	TWO ELDERS		AMONG CONG	"

* PLEASE ALSO INCLUDE GESTURE HERE, IF RELEVANT

ACTION OF SERVICE Eg. Confession, Hymn, Sermon, Blessing etc.	SPEAKER/S SINGER/S Eg. Minister, Choir, Whole Cong. etc.	PROVENANCE Does this part of the service derive from a particular 'set text'? If so, please specify. If not, write 'extemporary'	POSITION OF SPEAKER* Eg. Pulpit, Table, Among Congregat'n	STANCE OF CONGREG'TN Eg. Sitting, Standing
INVITATION TO COMMUNION	MINISTOR		AT TABLE	Sitting
PENTECOST	"	EXTEMPORARY	AT TABLE	Sitting
WORDS OF INSTITUTION	"	PART TEXT - EXTEMPORARY	"	"
Thanksgiving	"	"	"	"
Bread & Wine	Distributed by Elders		Is Congregation	"
Prayer	Minister		AT TABLE.	"
THE GRACE	SAY TOGETHER EYES OPEN TOWARDS ONE ANOTHER	PART.		STANDING

ADVENT SUNDAY SURVEY: BACKGROUND

CHURCH 8: BULWELL UNITED REFORMED CHURCH, NOTTINGHAM

URC DISTRICT: Nottinghamshire

URC PROVINCE: East Midlands

CHURCH BUILDING CONSTRUCTED: 1970

SETTING: Inner city

AVERAGE SUNDAY MORNING ATTENDANCE:

AGE DISTRIBUTION (to nearest whole percentage): 100

Average attenders under 16: 30%

Average attenders 16-39: 25%

Average attenders 40-64: 15%

Average attenders 65+: 30%

HYMNBOOKS USED IN WORSHIP:

Christian Hymnary

Songs and Hymns of Fellowship. Eastbourne: Kingsway, 1985.

USE OF PRINTED SERVICE ORDER: No

PROGRAMME(S) USED FOR WORSHIP:

Joint Liturgical Group Lectionary (Reproduced in URC 1989: 121-30)

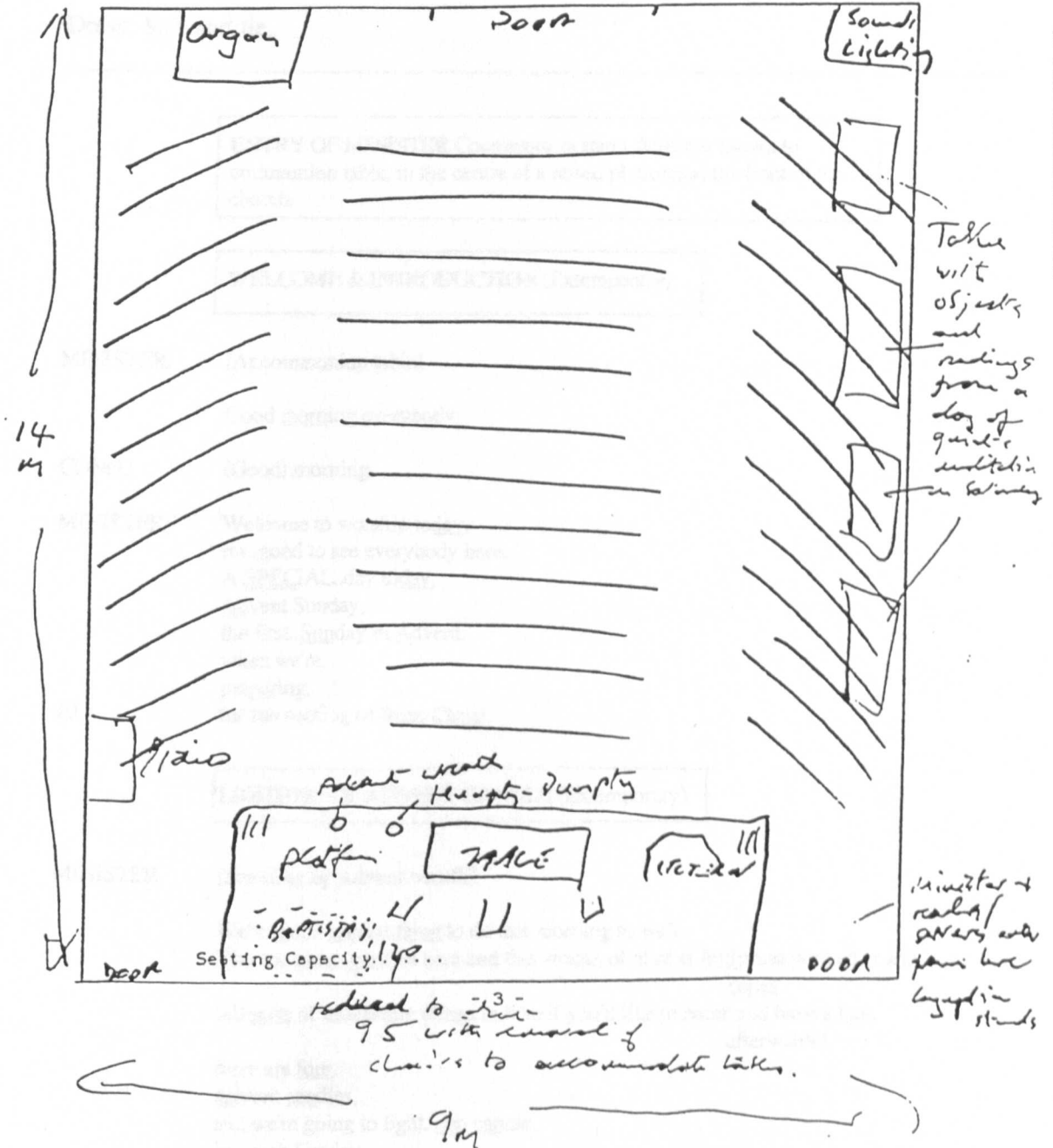
MINISTER'S NAME: Revd. John Filsak

TRAINED: Northern College, Manchester

YEAR OF ORDINATION: 1980

ADVENT SUNDAY SURVEY: CHURCH LAYOUT

CHURCH 8: BULWELL UNITED REFORMED CHURCH, NOTTINGHAM



ADVENT SUNDAY SURVEY

CHURCH 8: BULWELL UNITED REFORMED CHURCH, NOTTINGHAM

MORNING COMMUNION SERVICE (10.30am) - ADVENT

Minister & Worship Leader: Rev. John Filsak

Dress: Suit and tie.

ENTRY OF MINISTER Congregation stand. Minister moves to communion table, in the centre of a raised platform at the front of the church.

WELCOME & INTRODUCTION (Extemporary)

MINISTER: [At communion table]

Good morning everybody.

CONG.: (Good) morning.

MINISTER: Welcome to worship today,
it's..good to see everybody here.
A SPECIAL..day today,
Advent Sunday,
the first..Sunday in Advent,
when we're,
preparing,
10 for the coming of Jesus Christ.

LIGHTING OF ADVENT CANDLE (Extemporary)

MINISTER [Standing by Advent wreath]

We've got a special thing to do this morning as well.
You see these..candles here and this wreath of of of er holly and ivy and er and
cones
(all sorts of interesting things in here if you'd like to come and have a look
afterwards),
there are four,
Advent candles,
and we're going to light..one candle,
i:n..each Sunday,
leading up to: Advent,
er leading up to Christmas.

20

Erm..the candles,
 represent..different kinds of,
light,
 that points..light the way to Jesus Christ,
 and the first Advent candle today,
 represents..people of God.
 Er the people of God in the Old Testament,
 the..Jewish people whom God called to be his,
 out of whom,

30

er Jesus Christ was born,
 Jesus was born as a Jew of course.
 A:nd,
we..a:s..church,
 in whom,
through whom,
 the light of Jesus Christ..
 So I wonder..if there is..volunteer..who's going to light our candle
 as soon as I said the word volunteer
Sally's arm went up,
come on then Sally.

40

Tell you what y- ca- can you come up here then?
 And I'll,
light..arm's length and won't get burnt
up,

right,
 so.

You hold that,
 and I'll light that
 and then you can light..one of the candles,
 right.

[Minister lights taper and gives it to Sally, who then lights one of the candles on the
 Advent wreath]

Ok?

...(4.0)...

50

See the /catches/,
 don't blow it out yet.
 Make sure it's going.
 / /
 Thanks Sally.

[Minister returns to communion table]

...(15.0)...

The first candle,
 the people of God.
God..with us,
 his light,
shines in us.
 Let's pray.

60

...(8.0)...

PRAYER OF ADORATION (Dixon, Neil *A Companion to the Lectionary* Vol. 3 London: Epworth Press, 1983, p.12.)

70 Glory be to you,
 Lord God King of the universe.
 Glory be to you Lord God,
 dwelling in light and majesty,
 glory be to you,
 Lord God beyond our highest thoughts.
 Glory be to you Lord God,
 giver of light and life.
 Glory be to you,
 from the company of heaven who see you face to face.
 Glory from your people on earth,
 who have seen,
 your love and your salvation.
 Glory be to you Lord God,
 through Jesus Christ our Lord,
 Amen.

CONG.: Amen.

...(8.0)...

MINISTER: Thank- that's a lovely amen!
 I wish everybody had er..had joined in with the amens with such enthusiasm.
 80 We're going to sing our first hymn,
 er a traditional hymn for Advent,
 and er,
 a hymn which,
 e.r..takes some of the the names of Jesus from the Bible,
 some of the titles of Jesus,
 erm..and..puts them in prayers,
 which if you don't understand all the words don't worry,
 they're basically er..prayers based on the Bible,
 erm..that..God will come..and help people's lives,
 90 to get better and the chorus is REJOICE!, Immanuel,
 GOD WITH US is going to come and these things..will happen.
 A hundred and eighty eight in Christian Hymnary,
 'O come O come Immanuel and ransom,
 captive Israel'.

[Congregation stand]

HYMN: 'O come, O come Immanuel' (*Christian Hymnary* 188. corporate singing acc. by organ.)

MINISTER: Please sit down... .

[Congregation sit]

Now I've already heard that hymn on the radio this morning,
so I guess it's being sung,
in quite a few churches today.
Erm..we're recording our service today,
(or at least I'm recording our service today),
er because David Hilborn the Minister at Keyworth,
is doing some,
er research..into..er the kind of language,
er that's used in..the church's worship,
and he's wanting some...real examples from real churches,
he's sent er..er a tape,
and a huge great questionnaire to about er ten unfortunate ministers,
erm..and I guess he's probably going to have to listen to to ten versions of 'O come
O come Immanuel',

er..as well as some other interesting things.

So everything we do and say,
is being..recorded.
He's even interested to know,
the kind of postures,
that that we're going through in worship!
(silly posture there David..erm)

[Laughter from congregation]

[Minister moves over to Humpty Dumpty collection box to left of communion table]

CHRISTMAS APPEAL (Extemporary):

Right,
we have a visitor this morning among us,
we have,
Humpty Dumpty,

[Laughter from children in congregation; 'Ahhs' from adults]

I guess you've all seen Humpty Dumpty.
Have you seen what's written on Humpty Dumpty?...
Humpty Dumpty..is asking for money,
for..the Nottinghamshire,
e::rm..Royal Society for the Blind
(I'll get it right I..I never think of the the proper title),
and today,
we're launching our Christmas appeal,
to raise money,
erm..for..this- this society.

Humpty Dumpty is here I think in case you've got any..Christmas card money,
erm that you'd like to put into him,
i- there's already..give him a shake,

[Shakes Humpty Dumpty collection box]

oh yes there's already,
some in there,
 (I don't think it's all stuff that we've put in I think,
 think he already had some money..er in him when he was delivered.)
 If people have got any,
 any Christmas card money that instead of..erm,
sending Christmas cards to everybody in the church they'd like to..contribute to the
 140 appeal,
 then,
 my friend Humpty,
 will be glad to receive your money...
 And a couple of deliveries from..the er Royal Soc- the the the Royal Notts er
 Society for the Blind this week,
 and a very coup- couple of very interesting conversations with with Linda Hymes,
 who's er..been doing a lot towards helping us to..get this appeal going.
 And er..on one of those..telephone calls,
 (when the phone went I picked it up and Linda said 'it's Linda),
 the LIGHT has come!'.
 [Laughter from congregation}

The light has come,
 150 now that's a very,
 er..good sentence for Advent isn't it?
 and because what we're doing,
 part of our appeal is to raise money for,
 a fibre optic LIGHT,
 for..er children,
 in a playgroup,
 that the Society runs.
 Now I'm not quite sure..how..this light works or how they..use the light,
 er but there's..somebody coming,
 160 this afternoon to our service at four o' clock who's going to,
explain very briefly,
 how they use these things with children.
 But this thing obviously makes light,
 and then,
 the[h]re's all this stuff here,
 it's quite long it goes rou(h)nd and rou[h]nd and rou[h]nd,
 e:r which,
 wh- which plugs in,
 and..i- if you look in there there's something,
 170 that makes pretty coloured lights in there (/what is it/ perhaps it) turns round or
 something),
 and er..the light..obviously goes down these er..these cables,
 and er,
 erm..children who..can't see very well,
 erm..can find some,
 enjoyment and some..some fun and some..stimulation by by looking at,
 and er..playing with this.
 So,
 if you wa[h]nt to find out exactly how they intend to use this gift,
 erm..you'd better come along at four o'clock this afternoon when somebody who
knows,

180 will be able to explain it to you.
 So our..Christmas appeal,
 is going to buy..this light.
 I think we'd like to er..give to the Society this afternoon when they come so they
 can start using it,
 but at least...you've seen it.
 Now that's going to cost something in excess of er,
 (what's it? three hundred and fifty quid or something like that they er),
 er..is the..costs.
 So..that's..the kind of target..that we're aiming for.
 And this afternoon we shall be,
 190 launching the appeal..properly,
 and giving out the..er..collecting boxes,
 that we're going to be using.
 So that's..a very..valuable gift,
 and,
 is another one of those er,
lights..that point to Jesus Christ,
 in this..Advent period.

...(6.0)...

NOTICES (Extemporary):

MINISTER: [Standing at communion table]
 I don't kno- don't need to remind you really that this afternoon as well as launching
 that appeal..there'll be the toy service,
 when we're hoping that everybody's going to come along,
 200 and er..bring..some toys,
 or gifts,
 to put into the er Chairman of the County Council's..Christmas appeal.
 [Coughs]
 Excuse me.
 And those toys and gifts will be given,
 er to,
 er children who might not otherwise,
 get..presents at Christmas.
 And the Chairman of the Council's coming along,
 to receive those gifts,
 210 for his appeal.

[Further notices follow]

MINISTER: Anybody got anything else to share with us this morning?...
 Any news,
 any notices?...
 OK,

right.
We will,
move on in our service a little bit then,
and hear,
our first reading,
220 reading from the gospel,
from Matthew chapter..twenty five.

JUNIOR:
CHURCH
LEADER [From lectern]
Today's gospel reading,
is taken from Matthew twenty five,
/ / reading from verse thirty one,
to forty six.
The final judgement.

READING: Matthew 25: 31-46 (Good News Bible.)

MINSTER:
Thanks very much.
I've pinched off the tables this story,...
called..Papa Panov's Special Christmas.
230 It's a lovely story,
and it helps us,
I think to understand,
something of what..was in that er..those words that Nigel,
just read to us.

STORY: Minister here sits down behind communion
table and paraphrases Tolstoy's 'Papa Panov's Special Christmas'.

240 That's a nice story,
and I hope it helps you,
to understand a little bit,
about that..difficult reading,
that Nigel brought to us just now.
Let's sing,
er the hymn together,...
from Songs of Fellowship,
a hundred and seventy six,...
'How lovely on the mountains,
are the feet of him who brings,
good news'.

[Congregation stand]

HYMN: 'How lovely on the mountains' (*Songs of Fellowship* 176. Corporate
singing, acc. by organ.

[Congregation sit]

CHILDREN LEAVE. Depart for Junior church. Organ interlude]

READER 1: [Standing at lectern]

The Old Testament reading this morning is taken from Isaiah,
chapter fifty one,
beginning to read at verse four

READING: Isaiah 51: 4-11 (Good News Bible).

...(21.0)...

READER 2: [Standing at lectern]

250 This morning's epistle reading is taken from,
Romans thirteen,
verses eight to fourteen.

READING: Romans 13: 8-14 (Good News Bible)

Amen.

SERMON. Preached by Minister. On theme of Advent, particularly in relation to judgement. Duration: 16 mins. approx..

MINISTER: We sing from the Christain Hymnary a hundred and eighty five,
hundred and eighty five,
'Hark the glad sound,
the Saviour comes'.

[Congregation stand]

HYMN: 'Hark the glad sound' (*Christian Hymnary* 185. Corporate singing, acc. by organ.

MINISTER: Please sit down.

[Congregation sit]

260 Let's join together in the prayers of the church,
and perhaps somebody,
will lead us.

...(33.0)...

PRAYERS OF THE CHURCH (Extemporary). Led by various members of the congregation.

MEMBER OF We will rejoice and sing our song of victory,
CONG.1: God is restoring his people,
gathering in love the oppressed the poor and lame,
giving them praise and renown in the earth,
your kingdom come... .

A God of faithfulness,
without injustice,
your kingdom..come?
270 Do we keep faith dear Father?...
Are we..impartial?
Do we welcome those like ourselves,
and look after those..like ourselves?...

The story Jesus told reminds us,
that our..faithfulness,
will be found in our,
impartiality,
in our being gracious,
as you are gracious.

280 We know we depend upon,
your grace,

...(6.0)...

help us to put aside those things that we,
build up for our own sakes,
to become,
your people.
To love with the love that you showed to us in Jesus,
that we may indeed play our part,
in the preparation,
of the day,
290 when your kingdom,
will come,
and your justice,
and your love
is seen.

So help us we pray in our weakness,
in Jesus' name we ask it,
Amen.

CONG.: [Muted] Amen.

...(66.0)...

MEMBER OF

CONG. 2:

300

We thank you Lord
 for the /words we've heard/
 we thank you most of all for the light of the world,
 your Son,
Jesus Christ our Lord and Saviour.
 We do pray Lord,
 that you will be with us in all that we do,
 and teach us all,
 to love our neighbours,
 / /.

310

And our dear Father,
 I bring to you all the people who are in need in our prayer diary at this time,
 and ask,
 the outpouring of your..healing Spirit upon each one of them,
 and that they will /comforted/.
 We thank you Lord,
 that the hostages have been released,
 and we continue to pray for those who are still held hostage,
 that they will all be released Lord,...
 Father,

320

we pray for peace in your world,
 / /
 we ask this in Jesus' name,
 Amen.

...(13.0)...

MINISTER:

We offer the prayers of our hearts,
 and the prayers of our lips,
 through Christ Jesus our Saviour,
Amen.

CONG.:

Amen.

MINISTER:

Our worship continues as we take up,
 our morning offering.

OFFERTORY. Servers go to communion table to collect offertory bags from Minister, and then pass these along pews. When finished, they return to the communion table and wait there for the offertory prayer.

OFFERTORY PRAYER (Extemporary)

MINISTER:

330

Let us pray.

...(10.0)...

340 Thank you God our Father,
 for all the gifts you have given us in Jesus Christ.
 Lord we cannot hope to repay you,
 for all your blessings to us,
 but we return
 these tokens of our love and commitment,
 and pray that you will,
bless and guide us,
 as we use them in your work through this church,
 Amen.

...(17.0)...

INTRODUCTION TO COMMUNION (Extemporary):
--

MINISTER: [At communion table]

So the Lord has come,
 the Lord,
is among us.
 and,
 as we,
break bread..as we eat bread,
 a:nd..drink wine together,
 we may know,
 350 that he is our- our Lord,
 and we..are his people.
 Sing from the Christian Hymnary,
 number,
 two hundred and ninety,
 two hundred and ninety 'My Lord,
 and is thy table spread'.

[Congregation stand]

HYMN: 'My Lord, and is thy table spread?' (<i>Christian Hymnary</i> 290. Corporate singing acc. by organ.
--

[Congregation remain standing]

THANKSGIVING (Dixon, Neil <i>Companion to the Lectionary Vol. 3</i> . London: Epworth Press, p.13).

MINISTER: And let us pray.
 Heavenly Father,
we your people give you thanks and praise,
 360 we thank you that through long years
 you've prepared a people to be your own.

We praise you for the patriarchs the prophets and the lawgivers,
who brought us your words.

We rejoice in the constancy of your love,
that rebellion and indifference could not prevent you from loving those whom you'd
chosen and called.

We thank you most of all,
for the coming of Jesus Christ your Son,
in whom your love has reached its climax and its goal.
We thank you that he is the perfect copy of your nature,
that in him we see what you're truly like.

370 We thank you for his birth and his ministry,
his death and his resurrection,
his glorious revelation of your boundless love.
We thank you for all the hope and strength and courage he gives,
that we may live as you intend... .

Lord,
help us to find,
strength and courage,...
as today,
we: eat and drink this bread and this wine,
380 in remembrance of Jesus... .

May we know that he:
is Immanuel,
the God who is with us,
in this act of worship,
in..our lives day by day,
and in the poor,
and the needy,
the sick,
and those in prison.

...(6.0)...

390 So Lord equip us in this fellowship meal,
that we:,
may truly be,
your people,
going from here,
in the service of Jesus Christ... .

And Lord,
thank you that in this meal,
we are united with all your people in heaven,
and on earth,
400 and are sharing in that..great..hymn of praise... .
To you Father,
through the Lord Jesus Christ,
in the Holy Spirit,
be all praise and honour,
glory,
and power,
now and for ever,
Amen.
The Lord's prayer.

ALL:

MINISTER (Comparison)

410

Our Father,
 who art in heaven,
 hallowed be thy name,
 thy kingdom come,
 thy will be done,
 on earth as it is in heaven.
 Give us this day our daily bread,
 and forgive us our trespasses,
 as we forgive those
 who trespass against us.

420

And lead us not into temptation,
 but deliver us from evil,
 for thine is the kingdom,
 the power and the glory,
 for ever and ever,
 Amen.

Our Father,
 who art in heaven,
hallowed be thy name,
 thy kingdom come,
 thy will be done,
 on earth as it is in heaven.
 Give us this day our daily bread,
 and forgive us trespasses
 as we forgive those
 who trespass against us,
 and lead us not into temptation
 but deliver us from evil,
 for thine is the kingdom,
 the power and the glory,
 for ever and ever,
 Amen.

BREAKING OF BREAD (Traditional, cf. ASB 1980: 195):
--

MINISTER: [While breaking the communion loaf]

430

We break this bread
 to share in the body of Christ.
 Though we are many,
 we are all one body,
 because we all share in the one bread.
 Please sit down.

[Congregation sit]

Take,
 and eat,
 in fellowship with Christ and with one another.

DISTRIBUTION OF BREAD. Servers come in front of table. Each takes a quarter of the loaf on a plate and distributes bread to the congregation, starting from the back of the church. As members of congregation are handed the bread they remove a piece of it and eat as they receive. Organ interlude during distribution.
--

POURING OF WINE (Traditional, cf. URC 1989: 19):

MINISTER: [Pours communion wine from flagon into communion cups]

The wine in which we share,
 represents the blood of Christ,

[Continues pouring of wine]

poured out for us,
for forgi- for forgiveness of sins.

[Concludes pouring]

...(19.0)...

440

We drink,
praying that his life,
may be in us.

DISTRIBUTION OF WINE. Servers given wine by Minister. They distribute it to the congregation in the same order as with the bread. Members drink as they receive. Organ interlude during distribution]

POST-COMMUNION PRAYER (Dixon, Neil, *Companion to the Lectionary* Vol. 3 London: Epworth Press, p.13):

MINISTER: Let us pray.

...(5.0)...

Heavenly Father you have called us to cast off the works of darkness
and to walk as children of the light.

We give ourselves to this work,
in the confidence that you will strengthen us in time of need.

Recreate us in the image of Jesus we pray,
and renew us by your Holy Spirit,
that our lives may reflect the salvation Christ has brought.

450

We ask this heavenly Father,
in the name of Jesus Christ our Lord,
Amen.

CONG.: Amen.

MINISTER: 'Sing with a with a King
who is coming to reign'.
From Christian Hymnary a hundred and eighty nine,
one eight nine.

[Congregation stand]

HYMN: 'Sing with a King' (*Christian Hymnary* 189. Corporate singing, acc. by organ.

[Congregation remain standing]

BLESSING (URC 1989: 22, but not read)

MINISTER: Go in peace to serve the Lord,
and the blessing of God Almighty,
the Father the Son and the Holy Spirit,
460 be among you,
and remain with you always.
Amen.

CONG: Amen.

CLEARING OF TABLE. Servers return to front of church and collect offertory bags, plates, cups and flagon from the table.


DEPARTURE OF MINISTER and SERVERS

[Organ postlude]

SECTION OF SERVICE Eg. Confession, Hymn, Sermon, Blessing etc.	SPEAKER/S SINGER/S Eg. Minister, Choir, Whole Cong. etc.	PROVENANCE Does this part of the service derive from a particular set text? If so, please specify. If not, write 'extemporary'	POSITION OF SPEAKER* Eg. Pulpit, Table, Among Congregation	STANCE OF CONGREGATION Eg. Sitting, Standing
Entry of ministers	Minister readers carols			standing
Welcome intro	minister	Extemporary	Table	sitting
Lighting Advent candles	minister + Sally	Extemporary	Advent wreath	sitting
Prayer of Absolution	Minister	Companion to the Lectionary vol 3 N. Dittmer p 12	Table	sitting
Hymn O come O come	Everyone	Collegium 188	—	standing
Christmas appeal	Minister	Extemporary	Almshouse - Dunsby	sitting
Notices etc	Minister	Extemporary	Table	sitting
Bible story Luke 25:31-46	Junior Church person	Good News Bible	Lectern	sitting
Story Pope Paul's Special Christmas	Minister	Told by	Table	sitting

* PLEASE ALSO INCLUDE GESTURE HERE, IF RELEVANT

SECTION OF SERVICE Eg. Confession, Hymn, Sermon, Blessing etc.	SPEAKER/S SINGER/S Eg. Minister, Choir, Whole Cong. etc.	PROVENANCE Does this part of the service derive from a particular 'set text'? If so, please specify. If not, write 'extemporary'.	POSITION OF SPEAKER* Eg. Pulpit, Table, Among Congregation	STANCE OF CONGREGATION Eg. Sitting, Standing
Hymn How living is the word	Everyone	Sgt of F 176		standing
Children leave				standing
Reading Is 57:4-11	Reader 1	GNB	Lectern	sitting
Reading Rom 13:8-14	Reader 2	GNB	Lectern	sitting
Sermon	minister		Lectern	sitting
Hymn Hear the good sound	Everyone	Collegium 185		standing
Prayer of denial	Members of Cong.	extemporary		sitting
Offering	Readers/ servers (4 of them)	187	They come to front of table to receive bags from ministers, then return bags to choir	sitting
Offering Prayer	Minister	extemporary	Table	sitting

SECTION OF SERVICE Eg. Confession, Hymn, Sermon, Blessing etc.	SPEAKER/S SINGER/S Eg. Minister, Choir, Whole Cong. etc.	PROVENANCE Does this part of the service derive from a particular set text? If so, please specify. If not, write 'extemporary'.	POSITION OF SPEAKER* Eg. Pulpit, Table, Among Congregation	STANCE OF CONGREGATION Eg. Sitting, Standing
Intro to communion	Minister	Ex-temporary	Table	sitting
Hymn any time and is the table spread	Every body	Chyany 290		standing
Thursdays	Minister	Communion to celebrating v. 3. N. Dixon 1, 13	Table	standing
Breading bread (single loaf)	Min.	Table & Table	Table	standing
Distribution of bread	Minister serves		Away from	sitting
4 servers come to front of table, receive bread on plate, then carry, standing at table. People eat at the table. Servers eat at table. Minister acts last.	Minister	Table	Table	sitting
Prayer wine	Minister	Table	Table	sitting
Distribution of wine	As for bread			
Post-communion	Minister	N. Dixon P 13	Table	sitting
Hymn Sing we are singing	Everybody	CH 189 we serve God (but not man)		standing
Blessing	Minister	Thursdays	Table	standing
Cleaning of table. Departure of ministers	Ministers servers/ singers	Ministers/servers come to front. Receive offering cups, cups from min. Min takes plates, flagon.		standing

ADVENT SUNDAY SURVEY: BACKGROUND

CHURCH 9: BLACKFORD BRIDGE UNITED REFORMED CHURCH, BURY
(Greater Manchester)

URC DISTRICT: North East Manchester

URC PROVINCE: North West

CHURCH BUILDING CONSTRUCTED: 1874/1878

SETTING: Urban village

AVERAGE SUNDAY MORNING ATTENDANCE: 30

AGE DISTRIBUTION (to nearest whole percentage):

Average attenders under 16: 10%

Average attenders 16-39: 6%

Average attenders 40-64: 20%

Average attenders 65+: 64%

HYMNBOOKS USED IN WORSHIP:

Congregational Praise London: Independent Press, 1951.
Various other material duplicated on loose sheets.

USE OF PRINTED SERVICE ORDER: Very occasional.

PROGRAMME(S) USED FOR WORSHIP:

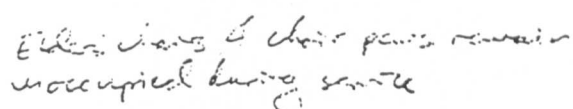
URC *Prayer Handbook* (Annual Publication)

MINISTER'S NAME: Revd. Bill Thomas

TRAINED: Mansfield College, Oxford

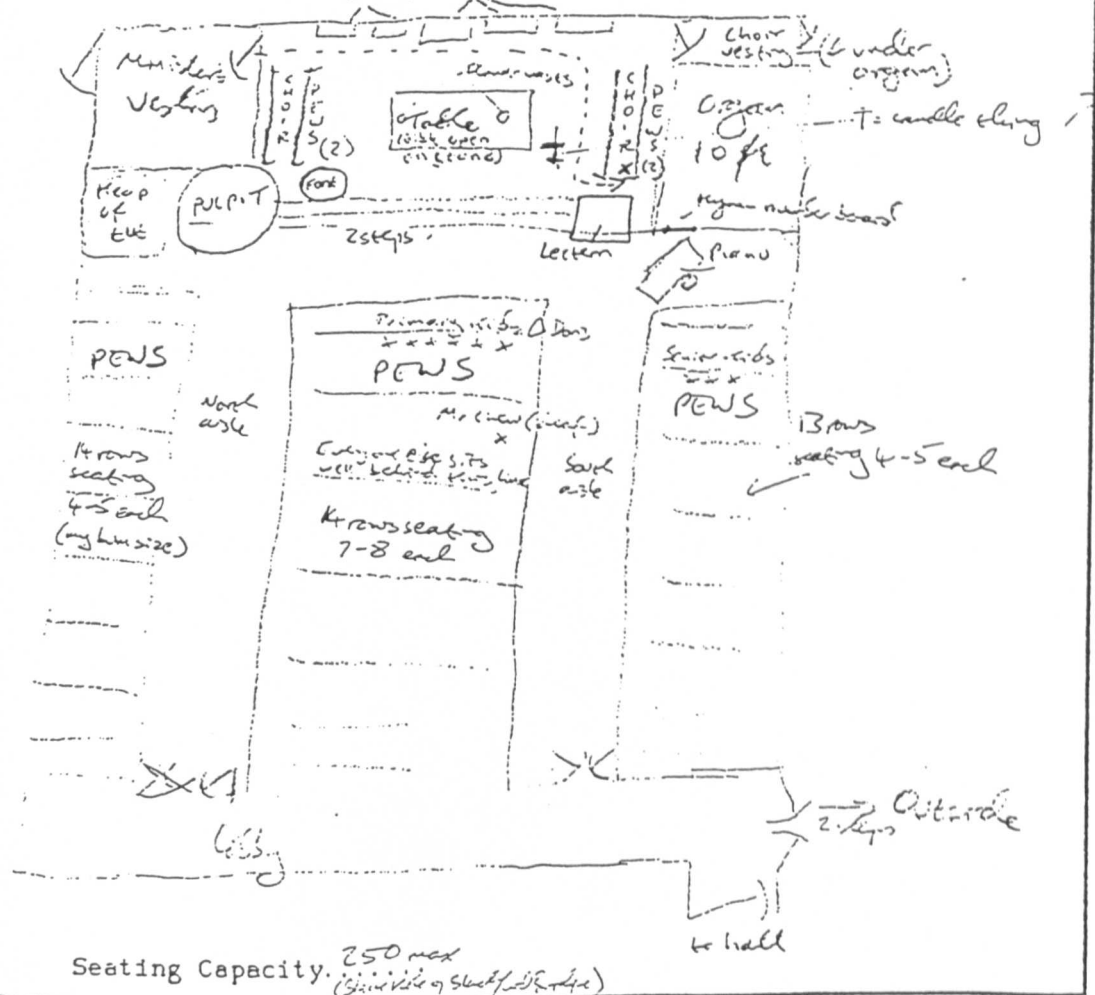
YEAR OF ORDINATION: 1989

CHURCH 9: BLACKFORD BRIDGE UNITED REFORMED CHURCH, BURY
(Greater Manchester)



--- $\rightarrow x$ entry of minister

12/12/2023



ADVENT SUNDAY SURVEYCHURCH 9: BLACKFORD BRIDGE UNITED REFORMED CHURCH, BURY
(Greater Manchester)

MORNING WORSHIP (10.45am). Advent 1

Minister & Worship Leader: Rev. Bill Thomas

Dress: Cassock alb, clerical collar, cross round neck.

[Organ prelude. Congregation sitting as Minister enters and sits in choir stall]

[Organ prelude ends. Minister rises and moves into position behind lectern]

CALL TO WORSHIP (Isaiah 51:4-5 (Good News Bible) & WELCOME:

MINISTER: [At lectern]

The Lord says "I give my teaching to the nations,
 my laws will bring them light".
 Welcome to worship this morning,
 on Advent Sunday,
 when we start our preparations for the coming of Jesus at Christmas.
 We start our service with an Advent hymn,
 number seventy two..from the books.
 A traditional hymn which / / a prayer
 asking for Jesus to come quickly,
 and save his people.
 Number seventy two.

10

[Congregation stand]

HYMN: 'O come, O come, Immanuel'. *Congregational Praise* 72. Corporate singing
acc. by organ.

MINISTER: So let's sit to pray.

[Congregation sit]

...(7.0)...

PRAYER OF ADORATION (Dixon, Neil *Companion to the Lectionary* Vol. 3.
London: Epworth Press, p.17, slightly adapted):

20 Loving God it is beyond our power,
 to put into words the wonder of your coming.
 We praise you for the light that came to the world,
 at the birth of Jesus,
 and because that light is still shining,
 and showing your glory to us...
 No longer need we desperately hope for the best,
 for we have the assurance of your love,
 and the assurance of your grace..and power.
 Accept our praise,
 that comes from hearts full of wonder,
 a wonder that words can not express... .

PRAYER OF CONFESSION (Dixon, Neil. *A Companion to the Lectionary Vol. 3*
 London: Epworth Press, 1983, p.12, slightly adapted)

30 And as we praise,
 Accept also...our confession,
 in Jesus you have called us to walk,
 as children of the light,
 but we have preferred..our own way,
 the way of darkness.
 We've not been willing to let the light of Christ,
shine into every part of our lives,...
 forgive us.
 Because we find it easy,
 to profess our faith,
 so hard..to put it into action.
 Because we say so much,
 and do so little... .
 40 Forgive us and renew us,
 for the sake of Jesus,
 who died for the sins of us and for all creation.
 Amen.

...(4.0)...

Scripture says Christ is the one through whom we have forgiveness,
 accept it,
 believe it,
 we are free.
 Thanks be to God.

...(7.0)...

[Minister moves over to cross-shaped candle holder]

LIGHTING OF ADVENT CANDLE (Extemporary):

50 I said at the beginning it's Advent where we celebrate,
 the process leading up to the coming of Jesus the light of the world at Christmas.
 You see in front we have..a candle,
 stuck in a candle holder,
 and at this year we- we light candles to remind us,
 of the countdown to the coming of this light.
 I believe we have a volunteer,
 with a box of matches.
Natalie,
 would you like to come forward and light the first candle for us please?

[Natalie lights Advent candle]

60 The light shines in the darkness,
 and the darkness
 has never put it out.

...(11.0)...

BAPTISM (Infant). (URC 1989: 31ff., locally adapted). Minister and baptismal party standing by font.

MINISTER: So we now come to celebrate the sacrament of baptism.
 This is not a Christening.
 We do not believe that you can make anybody a Christian by doing something to
 them.

It's not a naming ceremony,
 we believe that God knows your name before you were even born or thought of.
 When people first became Christians,
 they were baptised.
 / / were dipped under water,
 as a sign that they had drowned,
 70 died to the old way of life,
 and risen with Jesus to be born
 into a new life.
Filled with his Holy Spirit.
 They made promises that they would follow this life of Jesus..to the end.
 In the URC we still use this moment of baptism,
 for those who've become Christians,
 for Christian parents / / their children to be called,
 to share in this new covenant,
 this new agreement with God.
 80 And so have made these promises,
 on behalf of their children.
 In the faith and hope,
 that in the fulness of time,
 they too will be led,
 to faith in Jesus,
 and seek the gift of the Holy Spirit
 in confirmation.
 In this faith,
 and in this hope,

90

we meet today
to baptise
Lucy..Emily..Routledge.
So therefore I ask Susan and Steve to come forward wi- with Lucy,
together with those who have promised to support her and share in Christian love,
that's Sally and Gloria and Margaret and Brian.

[Parents, baby and Godparents move into position around font]

(/ / stand this side please.)

...(12.0)...

100

So firstly the promises.
Steve..Susan,
you've come for the baptism of Lucy,
in response to the call of Christ,
and the leading of the Holy Spirit.
Let us hear then,
in the presence of God,
and before us as witnesses,
that you confess your faith in Christ,
and promise to follow him.
And then as the congregation,
we will also make..our promises.

...(5.0)...

110

Do you believe and trust in one God,
Father Son and Holy Spirit,
maker of heaven and earth,
redeemer of the world,
and giver of life.

PARENTS:

I do.

MINISTER:

Do you promise,
trusting in God's grace,
that by prayer and example,
you will teach Lucy the faith of the gospel,
and bring her up in the worship,
and life of the church.

120

PARENTS:

I do.

MINISTER:

(Two questions to the Godpeople,
to which the answer is..I do).
Do you believe and trust in one God,
Father Son and Holy Spirit,
maker of heaven and earth,
redeemer of the world,
and giver of life.

GODPARENTS: I do.

MINISTER:

130

And do you promise,
trusting in God's grace,
 to pray and care for Lucy,
 and to support her family,
 as best as you are able.

GODPARENTS: I do.

MINISTER:

140

Congregation,
 do you as members of Christ's body,
 and trusting in God's grace,
 promise to pray for Lucy,
 provide for the teaching of the gospel,
 and live a Christian life in the family of God?
 If so please say we do.

CONG.:

We do.

MINISTER:

(Thank you.)
 And as a sign of our acceptance of these promises,
 will all who are able please stand.
 And let us pray.

[Congregation stand]

...(7.0)...

150

Almighty and everliving God,
 we give you thanks..for the gift of Lucy,
 for the love that prepared for her coming,
 and brought her into the world.

We give you thanks
 for our life and salvation in Jesus,
 who became one with us.

Who died,
 and who rose again,
 that we might have life in him.

Be made members of your church,
 and heirs of your kingdom.

160

Be with us in the power of your Spirit,
 and so use this water,
 and our obedience to Christ,
 that Lucy,
 whom we baptise in your name,
 may receive the fulness of your grace,
 and in time come to claim the promises made today as her own,
 through Jesus,
our Lord,
 Amen.

...(15.0)...

170

So Lucy..Emily Routledge,
 I baptise you in the name of the Father and of the Son and of the Holy Spirit,
 may the Lord bless you and keep you,
 may the Lord make his face to shine upon you and be gracious to you,
 may the Lord lift up the light of his countenance upon you,
 and give you his peace now,
 and forevermore.
 Amen.

...(6.0)...

[Minister carries baby down South aisle, across back of church and up North aisle,
 showing her to members of the congregation. As he does so, he speaks the following
 words]

180

You all are witnesses,
 that Lucy..has been received
 into the family and household of God.
 So I call upon you to pray for her,
 and care for her,
 that in time she may come to claim the promises made today,
 as her own.
 And come to faith in Jesus,
 as her Lord and saviour.

...(7.0)...

190

/ / you promise to pray for and care for,
 may the Lord make you faithful in this calling,

...(24.0)...

[Minister now back by font with baby. Lights and hands a candle to the parents]

May you receive this candle as a symbol of the light of Christ.
 may Lucy always shine as a light in the world,
 to the glory of God the Trinity.
 (Amen.)

...(5.0)...

We have a certificate,
 to prove that what happened has happened,
 and a presentation from the Junior Church,
 to say welcome,
 to the cradle roll,
 to Lucy.

[Certificate and Junior Church gift presented to parents]

200

Will you all please sit.
 (Thank you).

[Congregation sit]

...(11.0)...

We promise to pray and care for Lucy,
let us start as we mean to go on,
let us pray.

...(5.0)...

210

Loving God we give you thanks for receiving Lucy,
by baptism into the life of your church,
keep her always in your love.
Grant that she may grow strong in body and and in mind.
Protect her in all dangers and temptations.
And bring her to faith in Jesus.
As her Saviour and Lord... .
We ask your blessing on Susan and Steve,
and the wider family and friends of Lucy,...
help them to surround her with love and security.
Give them grace and wisdom to teach your truth and your way.
And through their love for Lucy,
with Adie and Natalie and Hayley,
may they learn to love you more... .
We commend to you their home,
and the homes of all the families of this congregation.
Grant that in our homes we may honour you,
and love and serve each other.
Help us to care for all who are one with you,
in the life of this church,
and your world church,
through Jesus,
our Saviour,
Amen.

220

...(9.0)...

And now we have our notices,
after which we will further worship God with our offerings.

...(13.0)...

NOTICES

SECRETARY: [Standing at lectern]

230

The preacher next Sunday will be the reverend A Batterbridge.
On Sunday next,
December eighth,
our choir,
together with the choir of /Radcliffe/ URC,
will present the Christmas cantata,
Night of the /Merry Boys/,
at three p m,

240 in this church,
and the following week,
December fifteenth,
at Radcliffe URC,
there will be no admission charge,
but a collection
will be taken.
There will be an ecumenical service,
at St. Peter's church,
this afternoon,
at two thirty...
250 Besses United Reformed Church
Christmas Fair,
and this is on Saturday next,
December seventh,
at two p m,
admission,
adults twenty pence,
children. ten pence.

...(5.0)...

260 A Christmas Fair,
which was held yesterday,
the amount raised to date,
is..five hundred..and ninety one pounds,
fifty five pence.
The Bible group
will meet on Wednesday,
at seven thirty.
The / / and / / Christmas party,
is on Saturday night,
December seventh.
Anyone wishing to contribute to the cost,
please place it in the box
270 in the church porch.
Will the elders
please stay behind,
after the service.
Tea will be served after the service,
the offertory
will now be received.

OFFERTORY. Taken up by two children, moving down centre aisle and passing collection bags along pews. Organ interlude. Children return with collection bags to front of church and hand bags to Minister:

MINISTER: [On steps in front of communion table]

Let us pray.

Loving God in Jesus you give us your very self,
so we give you back these tokens of our love for you.

280 And with them with give you our lives,
to be used in his service,
and for his sake,
Amen.

[Organ interlude]

MINISTER: It is normally our custom when there is a baptism or a dedication,
for the family to choose the next hymn.
It's a perfect choice today,
'Make me a channel of your peace',
you'll find that hymn on the sheet of paper that you had,
as you came in.
290 After the hymn,
the Junior Church will leave for their own departments.
And..all young people are welcome to join them.
'Make me a channel of your peace'.
We're gon- we'll be singing,
three verses..and the chorus,
and ending up with the first verse again,
otherwise the tune leaves us hanging on the end.
'Make me a channel..of your peace'.

HYMN: 'Make me a channel of your peace'. Words given on service sheet.
Corporate singing acc. by organ]

[Congregation sit]

CHILDREN LEAVE Depart for Junior Church. Organ voluntary.

MINISTER: [Standing at lectern]

300 So we turn to our readings for this morning from the scriptures.
The first one is from the fifty first chapter of Isaiah.
Isaiah the prophet,
writing to the Israelites.
The country has been overrun,
The people have been deported,
taken into exile.
Yet in their despair,
Isaiah gives them this word from God,
Isaiah fifty one and verse four.

READING Isaiah 51:4-8 (Good News Bible). By Minister

...(11.0)...

310 The second of our readings..set for today
comes from the twenty fifth chapter of Matthew's gospel,
Matthew twenty five at verse..thirty one.

...(5.0)...

Jesus tells his diciples this.

READING Matthew 25:31-45 (Good News Bible). By Minister.

Thanks be to God for his word,
Amen.

...(7.0)...

MINISTER: In the words of our next hymn
we ask God to unpack those readings to us,
the Spirit come to us through the word.
The hymn's number three hundred and ninety,
a version of one of the psalms.
320 'As pants the heart for cooling streams,
so longs my soul O God for thee.'
Number three hundred..and ninety.

HYMN: 'As pants the heart' (*Congrgational Praise* 390. Corporate singing, acc. by organ. Minister moves to pulpit during this hymn.

MINISTER: [In pulpit]

Let us sit.

[Congregation sit]

And let us pray...
Lo:rd may the words of my lips
and the meditations of all our hearts,
be acceptable to you,
our rock and our redeemer,

ALL: Amen.

SERMON. Preached by Minister from pulpit. Theme 'Invite the Light' - the significance of Advent. Duration: 15 mins. approx..

MINISTER:
330

Hymn number three hundred and twenty eight,

'Let there be light'.

Number three two eight.

[Congregation stand]

HYMN 328: Thou, whose almighty word. Corporate singing, acc. by organ.
Minister moves to lectern during singing.

[Congregation sit]

INTERCESSORY PRAYERS (Mostly *Methodist Service Book*, Peterborough: Methodist Publishing House, 1975, p.B28-29. Final section from United Church of Canada, *Service Book*, No.409. Some extemporary)

MINISTER: Part of our calling to be light is to lift up..our world to God in prayer,
so we move to our time of prayer
for the world,
and for ourelves and for other people.
I'll be leaving large chunks of..silence in which you are free to
contribute your own prayers along the guidelines given.
Our / / ,
340 with the phrase,
'the Lord hears our prayer',
would like e- to reply please,
'thanks be to God'.
The lord hears our prayer,

ALL: Thanks be to God.

MINISTER: Let's pray.

...(9.0)....

I ask your prayers for God's family throughout the world.
For all who bear responsibility amongst God's people,...
for ministers elders..teachers and members.
350 For all who gather in God's name,
here in the south of Bury.

...(9.0)...

For us here in Blackford Bridge.

...(24.0)...

The Lord hears our prayer,
Thanks be to God.

I ask your prayers for the peace of the world.

For the rulers of all the nations,

for government in accordance with God's holy will,

360 for justice,
and peace,
for all creation.

...(33.0)...

The Lord hears our prayer,

ALL: Thanks be to God.

MINISTER: I ask your prayers for our planet... .
Forgive us for our part in its abuse.
For the grace to look after it,
as the Lord would have us do.
For a just and proper use
of its natural resources.

...(33.0)...

The Lord hears our prayer,

ALL:
370 Thanks be to God.

MINISTER: I ask your prayers for all in sorrow,
and need,
anxiety or sickness,
for the neglected,
the persecuted,
the lonely,...
for the bereaved,...
for those in any other need or trouble,
known to us or known / /.

...(29.0)...

380 The Lord hears our prayer,

ALL: Thanks be to God.

MINISTER: I ask your prayers for the concerns and activities,
of this pastorate,
/ /.
And for ourselves and our families,
friends and neighbours.

...(37.0)...

The Lord hears our prayer,

ALL: Thanks be to God.

MINISTER: Take a few moments..to pray for the person next to you or for the pe- people either
side of you in the pews,

390 if you're sitting on your own..just pray for Peter in the organ loft,
if you move down here,
and we can pray for you.

...(19.0)...

Loving God,
grant us all your light,
to show up our shortcomings,
and to lead us into your truth,
the truth of receiving Jesus... .

Loving God in Jesus you take on the burdens of the world upon yourself,
and transform them.

400 Help us to / / prayers,
to risk taking the burdens of others upon ourselves,
and so by your grace,
become the agents of your transforming and liberating life,
for the sake of Jesus,
in whose words we sum up all our prayers,
in the traditional form,

LORD'S PRAYER (Traditional):

ALL

Our Father,
who art in heaven,
hallowed be thy name.

410 Thy kingdom come,
thy will be done,
on earth,
as it is in heaven.
Give us this day our daily bread,

and forgive us our trespasses,

as we forgive them that trespass,
against us,
and lead us not into temptation,

420 but deliver us from evil,
for thine is the kingdom,
the power and the glory,
for ever and ever,
Amen.

...(9.0)...

MINISTER:

Isaiah's vision ended with
the whole creation praising God,
our final hymn...anticipates that
number seven hundred and forty six
in Congregational Praise.

MINISTER (Comparison)

Our Father,
who art in heaven,
hallowed be thy
name.

Thy kingdom come,
thy will be done,
on earth,
as it is in heaven.
Give us this day
our daily bread,
and forgive us our
trespasses,

as we forgive them that
trespass against us,
and lead us not into
temptation,
but deliver us from evil
for thine is the kingdom
the power...and the glory
for ever and ever,
Amen.

430

From all that dwell below the skies,
let the creator's..praise arise,
alleluia.
Seven hundred and..forty six.

[Congregation stand]

HYMN: 'From all that dwell below the skies' (*Congregational Praise* 746.
Corporate singing, acc. by organ]

[Congregation remain standing]

BENEDICTION (Extemporary & 2 Corinthians 13:14 (The Grace)):

MINISTER:

[Standing at lectern]

Go then children of God,
go to shine as LIGHTS in the world,
to the glory of God.
And as you go know that the grace of our Lord Jesus Christ,
the love of God,
and the fellowship of the Holy Spirit,
are with us all..now,
and forevermore.
Amen.

440

[Organ postlude]

[Minister moves down south aisle to lobby at back of church].

SECTION OF SERVICE Eg. Confession, Hymn, Sermon, Blessing etc.	SPEAKER/S SINGER/S Eg. Minister, Choir, Whole Cong. etc.	PROVENANCE Does this part of the service derive from a particular 'set text'? If so, please specify. If not, write 'extemporary'	POSITION OF SPEAKER* Eg. Pulpit, Table, Among Congregation	STANCE OF CONGREG'TN Eg. Sitting, Standing
At start	All cong. talking except for chn, who sit on his own. Organ prelude	—	Minister comes in & sits in chair (X) until organ stops playing	Sitting
Call to worship Welcome	Min	Bible verse taken from reading Is. 51/5 (GWB)	lectern	Sitting
Hymn (organ accompanying as well as subsequent)	All cong	CP 72 JEM. INMAN Congregational Praise (only those who have)	n/a	Attable, standing
Prayer of adoration, singing etc.	Min	Dixon (long to lectern, vol 3) adoration for Advent 3 (fitted better than Advent 1)	lectern	Sitting
Prayer of confession	Min	Dixon Advent 1 both prayers slightly adapted	—	—
Advent candle	Min introduces one of four ch. lights candle	extemporary	Min & lighter by cross - candle holder	Sitting
Baptism (infants)	Min / parents/ godpeople (all cong, variously)	New UK service book (but adapted by DWT, prev. first page & post- baptism)	CONG. Pulpit Steps Dad Min Godpeople	Sitting part way till narrated, then attable (so hand), then all sit before baptismal intercession.
Notes	secretary	n/a	lectern	Long sitting, min back in chair pen marked X on floor.
Offertory	Two children walk from front to back, one down each aisle, then return to front & hand boxes to min.	n/a	Min on steps & front of table	Sitting

* PLEASE ALSO INCLUDE GESTURE HERE, IF RELEVANT.

eg. In bag - saying words which are for health of baby minister

4(i)

After bap, min walks down south aisle,
across back, deep North aisle with baby.
While saying the 4 words which are for health of baby

SECTION OF SERVICE Eg. Confession, Hymn, Sermon, Blessing etc.	SPEAKER/S SINGER/S Eg. Minister, Choir, Whole Cong. etc.	PROVENANCE Does this part of the service derive from a particular 'set text'? If so, please specify. If not, write 'extemporary'	POSITION OF SPEAKER* Eg. Pulpit, Table, Among Congregation	STANCE OF CONGREGATION Eg. Sitting, Standing
Hymn	All cong	off sheets - "Make me a channel of your peace"	n/a	All able, standing
Organ voluntary as children leave	n/a	n/a	(Min at lectern holding place in bible)	Sitting (children leaving)
Reading	Min ("what's the minister's job", they reckon up 'ere)	Is 51/4-8 Mt 25(31-45) } GNB	Lectern	Sitting
Hymn	All cong	CP 390 MTRCY RDGM	(Min moves to pulpit during hymn)	All able, standing
Sermon	Min	(Song about the ref 12 to your shoes - not scholastic! Have 'you' for your wife!) Crappell song based on "Dear", by James H. W. Jones	Pulpit	Sitting
Hymn	All cong	CP 328 MOSCOW	(Min moves to lectern during hymn)	All able, standing
Intercessory prayers	Min	Mosely: Mechanic Service Book p. 829 option C. End bit - United Church Canada S. 8, #409 (poor)	Lectern	Sitting
Lord's Prayer	All cong	Trad. form (the / responses)	n/a	Sitting
Hymn	All cong	CP 746 ASSISTING ORATION	n/a	All able, standing

[illegible]

ADVENT SUNDAY SURVEY: BACKGROUND

CHURCH 10: St. GEORGE'S UNITED REFORMED CHURCH, HIGH HEATON,
NEWCASTLE-UPON-TYNE

URC DISTRICT: Newcastle

URC PROVINCE: Northern

CHURCH BUILDING CONSTRUCTED: 1938

SETTING: Suburban residential

AVERAGE SUNDAY MORNING ATTENDANCE: 180

AGE DISTRIBUTION (to nearest whole percentage):

Average attenders under 16: 33%

Average attenders 16-39: 25%

Average attenders 40-64: 14%

Average attenders 65+: 28%

HYMNBOOKS USED IN WORSHIP:

Church Hymnary III

Songs and Hymns of Fellowship Eastbourne: Kingsway, 1985

Other material on loose leaf sheets and transparencies.

USE OF PRINTED SERVICE ORDER: Occasional

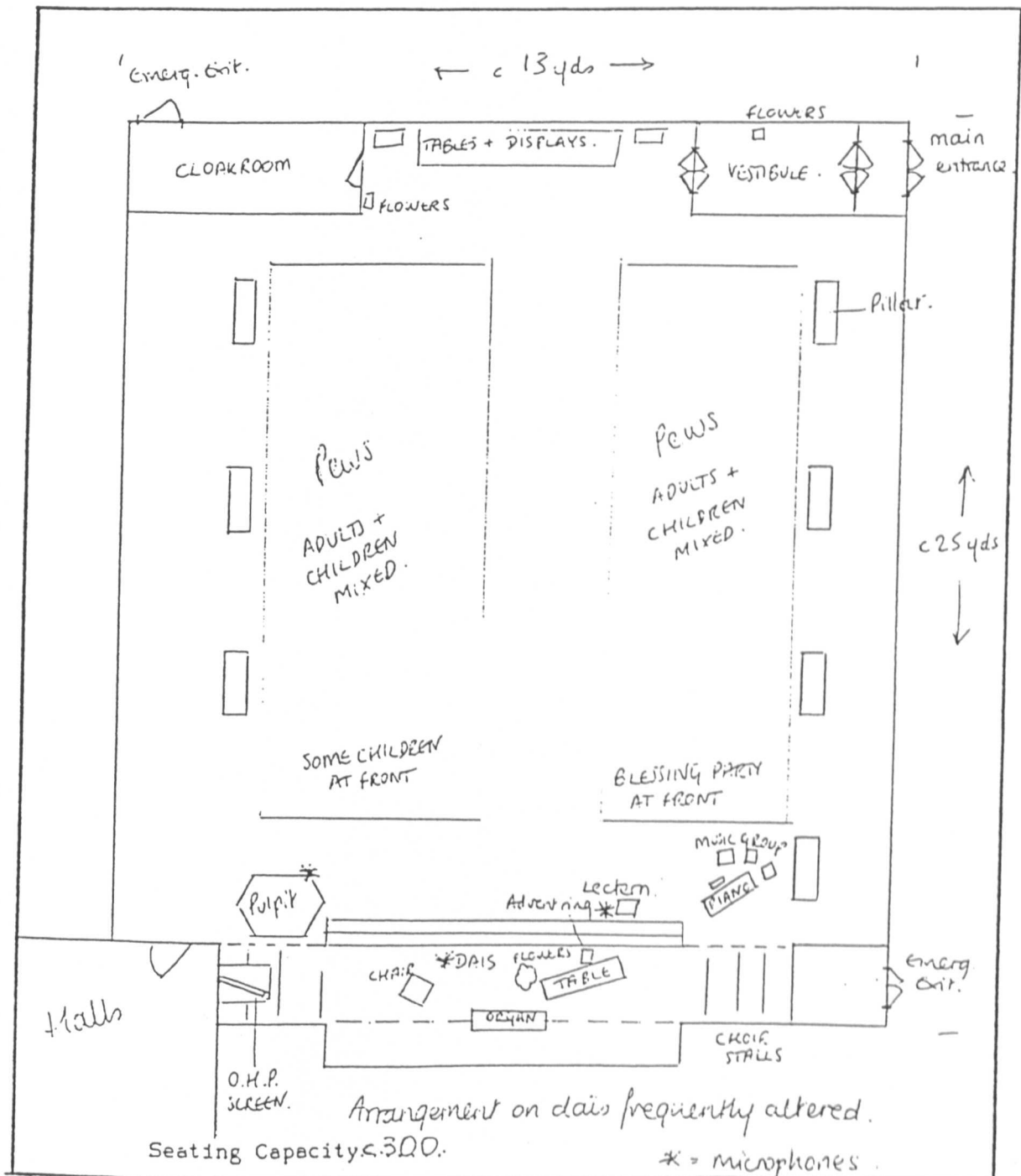
PROGRAMME(S) USED FOR WORSHIP:

Self-devised teaching programmes exploring themes from Bible etc..

MINISTER'S NAME: Revd. Alan Trafford

TRAINED: Westminster College, Cambridge

YEAR OF ORDINATION: 1983

ADVENT SUNDAY SURVEY: CHURCH LAYOUTCHURCH 10: St. GEORGE'S UNITED REFORMED CHURCH, HIGH HEATON, NEWCASTLE-UPON-TYNE

ADVENT SUNDAY SURVEYCHURCH 10: St. GEORGE'S UNITED REFORMED CHURCH, HIGH HEATON, NEWCASTLE-UPON-TYNE

MORNING WORSHIP (10.45am) - Bible Sunday: 'God Can Minister to us through the Scriptures'*

Minister and Worship Leader: Rev. Alan Trafford

Dress: Black cassock, Geneva gown, bands, clerical collar, stole.

* Questionnaire notes that Bible Sunday was officially the following week, but was 'brought forward' because Minister was away the next Sunday, and was keen to preach on this topic as the culmination of a three-month series on the theme 'Gos is able...'. Hence, preaching on Advent was due to begin the next Sunday with a visiting preacher, although the lighting of the Advent candle and opening of the Advent calendar begin in this service.

[Bible brought into church. Congregation stand]

WELCOME (Extemporary)

MINISTER: Good morning.

CONG.: Good morning.

SCRIPTURE SENTENCE: Isaiah 60:1 (New International Version):

MINISTER: [On dais, at microphone]

'Arise,
shine,
your light has come,
and the glory of the Lord arises upon you'.

INTRODUCTION (Extemporary):

Greetings to you all this Advent Sunday,
we're going to praise God together and begin with Church Hymnary,
number one hundred and thirty four,
Heavenly Father,
may thy blessings rest upon thy children now'.
One three four.

[Congregation stand]

[First few bars of hymn are played on organ, but playing then ceases]

MINISTER: [To children at front of church?]

/ / waiting because /you won't stop/ messing about./

Do you remember all those years ago when we had somebody coming to open our
fair and they went to St. George's Jesmond instead St. George's High Heaton?

CONG.: Yes

MINISTER: Well that's what our organist has done this morning.

So /Lance Race/,

/has kindly been reined in/,

and very nice to have him.

20 Let's give him a round of applause to say,
GREAT!...WELL DONE!

[Applause from congregation]

MINISTER: And he / / as well but we'll survive.

[Laughter from congregation]

HYMN: 'Heavenly Father, may thy blessings' (*Church Hymnary* 134 (Tune: Abbot's Leigh (*Church Hymnary* 334). Corporate singing, acc. by organ).

[Congregation sit]

MINISTER: / /
and er..we should have had,
a replacement organist,
coming from Jesmond this morning,
but apparently the lure of St. George's Jesmond is greater than the lure of St.
George's High Heaton.
but we know where we are don't we?

CONG.:
30 Yes.

MINISTER: The lesser.
But I do hope we're / /
Who's helping?
come on then,
/come up here/.

[Child joins Minister from congregation]

...(4.0)...

LIGHTING OF ADVENT CANDLE (Extemporary):
--

MINISTER: [On dais]

Today,
is the first Sunday in Advent.
And like at every Advent we're going to light the candle,
every Sunday,
40 till then (we're going to have a central one on Christmas Day itself),
to move us closer and closer to that day,
when we'll celebrate the coming of our Lord.
One candle,
for each Sunday.

[To child at front]

Are you ready for this?
Right.

[Minister helps child to light first candle on Advent ring]

Right we haven't finished yet.

[Laughter from congregation]

READING AT LIGHTING OF CANDLE (1st verse of hymn 'O come, O come Immanuel')

/ /
50 First Sunday in Advent.
Here is the / /.
'O come, O come Immanuel,
and ransom captive Israel,
that mourns in lonely exile here,
until the Son of God appear.
Rejoice, rejoice,
Immanuel shall come to you,
O Israel'.

ADVENT CALENDAR (Extemporary)

Now you see we've done something else this morning,
I'll bet some of you've forgotten,
60 but some of you may have in your house,
something that you would own the first thing of this morning,
is that a clue for you or what?
Yeah..what is it?

CHILD: /Advent calendar/

MINISTER: Advent calendar!
 Who's got one?...
 No:body who likes one yes you've got- yes YES!..I'VE GOT ONE,
great!
 Who forgot to open the first door this morning?

[Laughter from congregation]

70

Ye:s,
 This is / / here.
 Well,
 we have just a little one here,

...(7.0)...

And we'll open these...these windows,
 in the weeks..leading up to Christmas.
 All right?

...(5.0)...

[Child opens first door of a special 'five door' Advent calendar, to reveal the word 'Bible'. Subsequent doors relate to remaining Sundays in Advent, and open to reveal themes for those Sundays]

/ /.

...(10.0)...

80

Good lad.
 The Bible.
 And today in our celebrations of er- of Advent,
 we're going to remember,
 God's gift of the Bible,
 and how mi- God can minister to us through the Bible.
 We've already sung a hymn about it,
 and we're going to be hearing lots of other things too.
 'God ministers to us',
 first theme / / of Advent,
 this year.

90

God ministers to us,
 God helps us to understand
 and helps us to grow,
 By giving us the Bible.

...(4.0)...

This morning though we've got something else to do as well.
 We're not just going to be: looking forward to remembering,
 the shepherds,
 a:nd the angels,
 and the wise men,
 and everything else,
 er everything else that leads up to that still still night,

100 we're going to celebrate a blessing today as well,
 / /.
 Before we do that,
 we're going to / /,
 because / /
 a:nd he's got a little sheep / /.
 No:w / / still still night,
 but for us too,
 we're going to..ask for the presence of the Lord /by dealing with us/ in power.
 So we're going to sing the hymn /written/ on the sheets that you should have,
 110 'Be still,
 for the presence of the Lord'.
 Let's sing this.

[Piano and guitar introduction]

Let's stand together shall we?

[Congregation stand]

SONG: 'Be still, for the presence of the Lord' (Words reproduced on song sheet (published in eg. *Mission Praise* London: Marshall Pickering, 1990: No.50). Corporate singing acc. by piano and guitar).

...(12.0)...

[Parents of baby due to be blessed move into position before steps at front of church]

BLESSING OF BABY 1: INTRODUCTION (Extemporary / Loosely based on URC 1989: 37ff.)

MINISTER: [Standing at lectern]

Well we've had / /,
 to celebrate.
 Some days we celebrate one thing and some days another,
 but we always gather to celebrate as the family of God,
 that's what we're doing together today.
 Today we welcome..Alan and Gill,
 120 Richard and Andrew,
 and also Heather,
 who's well known amongst us already,
 and who's usually good as gold,
 (can't think how she's /managed to do it/),
 but she usually is.
 Today we're going to,
 /with them/ give thanks for her safe delivery,
 we're going to,
seek God's blessing for her,

130 for today and for the rest of her life,
 and we're going to dedicate,
 well Gill,
 and Alan,
 and the boys,
 for that tremendously difficult task,
 of living as part of a Christian family,
 in today's world.
 Firstly I've got some questions for them,
 a:s before I've got a question for all of us,
 140 we'll pray,
 and then later on we're going to sing again,
 er probably just the first verse of that chorus that we've just sung together,
 'Be still'.

[Minister moves down below steps at centre front of church]

[To parents]

(Would you two like to stand /over here/)

...(4.0)...

BLESSING OF BABY 2: QUESTIONS TO PARENTS (Based on URC 1989: 38-9)

Alan and Gill do you give,
 thanks to God for the gift of this child?
 commit yourselves to God,
 in fulfilling the responsibilities of parenthood?
 And do you promise by God's grace,
 150 to provide a Christian home for this child?
 and to bring her up in the faith of the gospel,
 and the fellowship of the church?

PARENTS: We do

BLESSING OF BABY 3: QUESTION TO CONGREGATION (Based on URC 1989: 39)

MINISTER: Well then the question for you too,
 for if Heather is to be brought up in the community of the faithful,
 under the covenant of God,
 then we're going to have to..provide that strong support that prayer that love,
 and all those other things that she's going to need,
 as she grows to be nearer to Jesus.
 160 And I'm going to ask you to stand,
 and then if it's your will to answer,
 'we do'
 to this one question.
 Let's stand please.

[Congregation stand]

170 Do you as the congregation of..God's people,
and on behalf of the whole church of Jesus Christ,
promise to undertake to provide,
for the instruction of this child,
in the gospel of God's love,
the example of Christian faith and character,
and the strong support of the family of God,
in prayer,
in friendship,
and in service?

CONG.: We do.

MINISTER: Sit down just for a moment please.

[Congregation sit]

180 This is not a baptism,
but it is the looking forward to baptism,
it's a looking forward the day when Heather,
will decide for herself,
as we pray that she will,
that one day she will take Jesus as her Saviour and Lord,
and be baptised of her own volition.
Nevertheless it's a marvellous opportunity for us all,
to praise God for what he's done in her,
and what we..hope that he will do in her,
in the years that lie ahead.
Let us just bow our heads for a moment,
and let us join in prayer.
190 Let's pray... .

<p>BLESSING OF BABY 4: PRAYER (Extemporary):</p>

MINISTER: [Below steps, facing centre aisle]

200 Lord God we want to ask for your forgiveness as we come today,
for we: often think that we come simply as individuals.
We come talking about..what we've done and what we haven't done,
we talk about our rights,
we talk about our church sometimes too,
and we seem to forget that we're part of a people,
the covenant people of the new Israel of God.
And so,
confessing that that's often been the case for us,
and seeking your forgiveness,
we ask that you change us,
we ask that you'd remind us,
that we are what we are simply because of grace.

210 And because of that grace,
we feel able to come before you today,
to bring Heather,
and to ask that you would bless her,
out of the riches of that same grace,
Lord for just one moment,
will your eye be upon her,
to love her,
to bless her,
and to keep her within your people,
through the length of her life.
We claim your promises now for us as your people and for her,
as the smallest amongst us,
and we do so,
in the name of the covenant God,
and in Jesus Christ our Lord,
220 Amen.

CONG.: Amen.

...(20.0)...

BLESSING OF BABY 5: AARONIC BLESSING (Numbers 6:24-27)

MINISTER: [Just in front of family]

Heather...Sian,
may the Lord bless you and keep you,
may the Lord make his face to shine upon you and be gracious unto you,
may the Lord lift up his countenance upon you,
and give you peace... .
Let's sing together those words we've sung once already,
'Be still'.

SONG: 'Be still'. As above, but first two verses only. Congregation remain seated during singing

BLESSING OF BABY 6: INTRODUCTION TO CHURCH FAMILY. As congregation sing, Minister walks down centre aisle showing baby to the congregation.

MINISTER: [Now back in position below steps in centre front of church]

[To congregation]

BLESSING OF BABY 7: DECLARATION (Extemporaneous):

230

/ / Heather,
because you haven't neglected your mum and dad,
by going to sleep,
but you're asleep now... .
May you learn to rest,
in arms of Jesus... .

BLESSING OF BABY 8: BLESSING OF MOTHER (URC 1980)

May the Lord bless you,
and I and all who are here will be wishing this for you,
that for you the word of scripture will be fi- will be fulfilled,
that 'whoever receives one such child in my name'.

...(9.0)...

**BLESSING OF BABY 9: PRESENTATION OF BIBLE TO CHILD'S FATHER
(Pre-scripted words)**

David.

[David, a child from the Junior Church, comes to front of church to present a Bible to Heather's parents]

DAVID

[While presenting Bible]

240

This is for Heather,
may she grow to love the..stories of Jesus,
e- all e- all her life.

MINISTER:

Thank you.
That's a gift of a,
children's Bible for Heather... .
Well done David.
Let's pray together.
Let us pray.

...(10.0)...

BLESSING OF BABY 9: PRAYER (Extemporary):

250

Lord Jesus you call us to an obedience,
which is beyond us,
an obedience which we can only achieve by grace,
and so,
in faith,
by that same grace we come to you now,
and ask you're richest blessings upon Heather,

260 we thank you for the gift of a safe delivery,
 we thank you too for a loving and a caring home
 may it always be thus.
 And we pray for Gill and for Alan,
 for Richard and for Andrew,
 that they may be given those gifts of patience and wisdom,
 which come by belonging to the people of God.
 And we pray for her for the years which lie ahead,
 that she may grow ever closer,
 to the one whom one day,
 we hope she will claim as Saviour and Lord,
Jesus Christ.
 In his name we ask all this,
 Amen.

...(21.0)...

NOTICES (Extemporary, from notes)

SECRETARY: [At lectern]

270 May I extend a very warm welcome to our friends,
 and visitors who are worshipping with us today,
 we're very pleased to have you with us,
 and if this is your first visit to us,
 please make yourself known to the Minister afterwards,
 and we also invite you to sign our visitors' book,
 which is in the church entrance hall,
 we also have one in the large hall,
 Max /Memento/ first..gave us it.
 Please come through to the large hall just through the..small door there after the
 service,
 280 for a cup of tea,
 and see the bookstall.

[NOTICES continue from here, read by Secretary standing at lectern]

MINISTER: / /
 Let's take the song as a hint,
 number five hundred and thirty four,
 'there is a redeemer,
Jesus,
God's own Son,
precious Lamb of God,
Messiah,
 290 holy one.
Thank you',
 number five three four.

[Congregation stand]

SONG: 'There is a Redeemer'. (*Songs and Hymns of Fellowship* 534 (Corporate singing acc. by piano and guitars).

MINISTER: / /

[Adults in congregation sit.]

{ CHILDREN LEAVE for Junior Church.

{ CERTIFICATE OF BLESSING PRESENTED.

{ COLLECTION. Acc. by piano interlude

[Elders who have taken collection bring in to front and stand at foot of steps to dais]

DEDICATION OF COLLECTION (Extemporary)

MINISTER: [Above steps, in centre of dais. Faced by Elders]

Let us pray together shall we?

Let us pray... .

God we are /coming/ to that season again

when we are remembering the greatest gift the world has ever known.

We're remembering that he..came once,

that he comes again in us,

and that he's going to come again in glory.

300

And we praise you for that.

And we ask that in meantime you might use what gifts and what talents,

whatever goods we have,

and use ourselves,

that your kingdom may grow,

in us,

in your church,

and in this land.

310

So use these gifts,

in the name of Jesus Christ our Lord,

Amen.

...(21.0)...

INTRODUCTION TO THEME (Extemporary)

MINISTER: [Standing at microphone on dais]

You're probably very pleased to hear today being here,
nearing Christmas at least,
 we're coming to the end of the series that perhaps seems to have been running

for,

(I don't know) about..five years,
 called 'God is able'.

When I started I thought well,
 there can't be so many,
 'God is able' phrases in the scriptures,
 but er..as you have already discovered,
 there are quite a lot.

320

In fact we've found about twice as many so we may do the same thing again
next year.

But for today,

I thought that it was right that we should..conclude,

(it's Bible Sunday next week but),

this week we'll conclude..with looking at how God..is able to minister to us
 through the scriptures.

We've seen lots of different aspects of,

the: abilities of God,

the way that God is able to do all these wonderful things.

330

God's able to give us grace,

God's able to open our eyes,

God's able to humble the proud,

even to raise the dead those,

who are spiritually dead in one way,

those who are..really dead.

God's able to comfort us in time of trial,

he's able to answer our prayers,

he's able to condemn us,

he's also wonderfully able to save us.

340

Gill is going to read for us today the last of those.. 'God is able' passages,

and if you want to follow it,

it's in the New Testament on page one seven five,

and it comes from Acts,

chapter twenty,

and from verse seventeen.

READING: Acts 20:17-32 (Good News Bible). By mother of the baby blessed earlier.

MINISTER: [Standing in pulpit]

Thank you Gill.

I commend you',

says Paul,

to the care of God,

350

and to message of his grace,

which is able to build you up,

and give you the blessings God has for all of his people.'

Grace,

blessings,

360 gifts,
things in our next hymn,
let's..before we turn to the..word properly,
sing together from Church Hymnary,
'For thy gift of God the Spirit',
it's in Church Hymnary,
number three..three..seven.

[Congregation stand]

HYMN: 'For Thy gift of God the Spirit' (*Church Hymnary* 337. Corporate singing, acc. by organ.)

[Minister moves to pulpit during singing]

[Congregation sit]

PRAYER BEFORE SERMON (Extemporary):

MINISTER: [In pulpit, hands opened]

Let's pray...
O Holy Spirit
we bow before you now,
we know you are the author,
the living author,
and we do know that you can waken to life the sacred page that we have before us.
We thank you that you've done this repeatedly,
and we praise you that you can do it for us today.
Help us Lord as we read those pages,
and help each page to reveal our risen Lord.
Bless you then Holy Spirit,
come and work amongst us,
be present here,
in the stillness and the expectancy of our hearts,
in the name of Jesus,
Amen.

SERMON. Preached by Minister standing in pulpit. Theme: 'God is able to open the Bible'. Duration: 21 mins. approx..

Thanks be to God for his word,
Amen... .

380 I wonder if you'd turn just for a moment to Songs and Hymns,
and number one hundred and forty seven,
and what I'm going to ask is that we should er...just be silent,

for a m- a moment or two,
 and to ask God,
 by his scriptures,
 to help us to- to grow,
 and to dwelt in him.
 And then we're going to sing,
 (stay in your seats please do but we'll..we'll sing through very gently and perhaps
 just once..if we may),
 390 'Hallelujah,
 for the Lord our God,
 the Almighty reigns'.
 It's number one hundred and forty seven,
 and let's just be quiet for a moment before we sing it.
 ...(19.0)...

SONG: 'Hallelujah, my Father' (*Songs and Hymns of Fellowship* 147. Corporate
 singing, acc. by piano and guitars. Congregation remain seated.

MINISTER: Reign in us,
sovereign Lord,
reign in us... .
 Now Florence is going to lead us in prayer,
 400 grandma Florence perhaps I should say,
 and then we'll close with our final hymn.
Thankyou.
 ...(10.0)...

PRAYERS OF INTERCESSION (Extemporary and from notes)

FLORENCE: [From lectern]
 Let's remember that,
lovely hymn we sang,
 let's just bow our heads now and,
be still,
 because we are in,
 the presence of God.
 The Almighty one,...
 410 as we remember,
in God's word,
 in St. John's gospel,
 'the word became flesh,
 and dwelt among us'.
 Father,
 we thank you for the gift of your Son,
 who brought to us the good news of the kingdom,
 the gift of life.

420 This morning we have a lot of thankful hearts,
 as we remember this past week,
 and all the good gifts that God gives to us.
 So Lord we thank you for our freedom and life,
 for the joy of..prisoners being released,
 we thank you that we have..food to eat and shelves of food,
 we thank you that we have your word to guide and strengthen us,
thank you that we can open that book,
 and be filled with the knowledge of your truth.
 So Lord,
 in our thankfulness,
 430 let us remember those throughout the world who are less,
 less gifted and have less than we have.
 We think of those now who go hungry,
 without shelter.
 We think of the little ones,
 without food.
 We think of the people who are at war,
 who are frightened as we sit here secure,
 in our knowledge of love,
 they are frightened,
 440 at this very moment.
 We think of Yugoslavia,
 and we think of all the other countries.
 Lord we ask that you will come into the hearts of all men,
 bring to them your peace,
 make them thankful for the gifts of this good earth.
 Lord help our /brothers/
 who remember the children /in pain / Lord,
 as we celebrate..our thanksgiving this day,
 we just..remember that each and every living one,
 450 for all those who aren't as fortunate as our children,
 and as..as Advent ceremonies start at the beginning at Advent,
 when we celebrate the coming of our Lord to earth,
 as a little child,
 we think of his innocence,
 of his vulnerability,
 of all those things that,
children are born in this world with,
 but we thank you God,
 that he brought to us the gift of life,
 460 the gift of joy,
 the gift of peace,
 our Lord,
 Amen.

LORD'S PRAYER (Traditional):

MINISTER: Let's say the Lord's prayer together.

ALL:

MINISTER (Comparison)

470

Our Father,
which art in heaven,
hallowed be thy name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.

Our Father,
which art in heaven,
hallowed be thy name,
thy kingdom come,
thy will be done,
on earth,
as it is in heaven.

Give us this day our daily bread, Give us this day our daily bread,
and forgive us our trespasses, and forgive us our trespasses,
as we forgive those as we forgive those

who trespass against us.

who trespass agaist us,

And lead us not into temptation,
but deliver us from evil,
for thine is the kingdom,
the power and the glory,
for ever and ever,
Amen.

and lead us not into temptation,
but deliver from evil,
for thine is the kingdom,
the power and the glory,
for ever and ever,
Amen.

MINISTER:

480

Our final hymn is er..from Church Hymnary again,
it's number four hundred and five,
'All my hope,
on God is founded,
he doth still my trust renew',
four..o..five.

HYMN: 'All my hope on God is founded'. (*Church Hymnary III* 405). Corporate singing acc. by organ.

[Congregation remain standing]

[During singing Minister descends from pulpit and moves onto dais]

FINAL WORDS & BENEDICTION (Extemporary & Traditional)

MINISTER:

[Standing at top of steps in centre of dais, and raising both hands]

490

Go then in the strength which God alone can provide by his Holy Spirit,
ministering to us,
through the scriptures,
the word of grace.
And the blessing of God Almighty,
Father..Son and Holy Spirit,
be with us all,
this day and for evermore.

ALL:

[Sung, with organ accompaniment, to setting in [*Church Hymnary III*]]

Amen.
Amen.
Amen.

SECTION OF SERVICE Eg. Confession, Hymn, Sermon, Blessing etc.	SPEAKER/S SINGER/S Eg. Minister, Choir, Whole Cong. etc.	PROVENANCE Does this part of the service derive from a particular 'set text'? If so, please specify. If not, write 'extemporary'	POSITION OF SPEAKER* Eg. Pulpit, Table, Among Congregation	STANCE OF CONGREGATION Eg. Sitting, Standing
WELCOME, SCRIPTURE SENTENCE BRIEF INTRO.	ALL MINISTER "	INFORMAL GREETINGS. EXTEMPORE ISA 60:1 (NIV). EXTEMPORE APPLAUSE FOR STAND IN ORGANIST!	DAIS MICROPHONE.	STANDING (Cong. stands as Bible is brought in).
ORGAN HYMN Heavenly Father,	ALL	Church Hymnary 134 (tune CH 334 - Abbot's Leigh).	-	STANDING.
LIGHTING OF ADVENT CANDLE	MINISTER, WITH CHILD FROM CONG.	EXTEMPORE	DAIS	SITTING.
READING AT LIGHTING OF CANDLE	MINISTER	Verse One of 'O come, O come Immanuel'.	DAIS	SITTING.
ADVENT CALENDAR	MINISTER, WITH SAME CHILD.	Home made, large calendar, with five doors. First opens to reveal 'Bible'. EXTEMPORE	DAIS	SITTING.
HYMN ^{PIANO GUITARS.} Reproduced Sheet.	ALL	Be still, for the presence of the Lord.	-	STANDING.
BLESSING OF BABY. ① Intro & welcome.	MINISTER	EXTEMPORE, loosely based on new URC Handbook.	LECTERN MICROPHONE	SITTING.
" ②	MINISTER & PARENTS	Questions, based on URC Handbook. Adapted.	BELOW STEPS. NEAR FAMILY.	SITTING, EXCEPT PARENTS.
" ③	MINISTER & WHOLE CONG.	Question to congregation, URC Handbook.	BELOW STEPS, FRONT OF CENTRE AISLE	STANDING.

* PLEASE ALSO INCLUDE GESTURE HERE, IF RELEVANT

SECTION OF SERVICE Eg. Confession, Hymn, Sermon, Blessing etc.	SPEAKER/S SINGER/S Eg. Minister, Choir, Whole Cong. etc.	PROVENANCE Does this part of the service derive from a particular 'set text'? If so, please specify. If not, write 'extemporary'	POSITION OF SPEAKER* Eg. Pulpit, Table, Among Congregation	STANCE OF CONGREGATION Eg. Sitting, Standing
" PRAYER ④	MINISTER	EXTEMPORE	BELOW STEPS, FRONT OF CENTRE AISLE.	ALL SITTING.
" BLESSING ⑤	MINISTER	Aaron's Blessing.	JUST IN FRONT OF FAMILY.	ALL SITTING.
HMN " INTRODUCTION TO FAMILY OF CHURCH ⑥	MINISTER + BABY	Cong. repeats 2 verses of 'Be Still' as Minister walks down aisle with baby.	MOVING, DOWN + UP AISLE.	SITTING.
* " DECLARATION & RETURN. ⑦	MINISTER.	EXTEMPORE WORDS TO CONG. BABY RETURNED, MOTHER BLESSED - Old URC Service book.	FRONT OF CENTRE AISLE, THEN IN FRONT OF FAMILY.	SITTING.
" PRESENTATION OF BIBLE (CHILD). Child, to father. ⑧	CHILD.	READS PRE-ARRANGED WORDS.	IN FRONT OF FAMILY, MICROPHONE MOVED	SITTING.
" PRAYER ⑨	MINISTER	EXTEMPORE.	FRONT OF CENTRE AISLE.	SITTING.
NOTICES	CHURCH SECRETARY	EXTEMPORE, FROM NOTES.	LECTERN MICROPHONE	SITTING.
PIANO GUITARS HMN There is a Redeemer.	ALL.	Songs + Hymns of Fellowship no 534	—	STANDING.
* CHILDREN LEAVE, DURING WHICH TIME, BLESSING CERT. GIVEN; COLLECTION TAKEN	MINISTER ALL	EXTEMPORE, THEN MUSIC.	DAYS MICROPHONE —	MOVING OUT OR SITTING.

SECTION OF SERVICE Eg. Confession, Hymn, Sermon, Blessing etc.	SPEAKER/S SINGER/S Eg. Minister, Choir, Whole Cong. etc.	PROVENANCE Does this part of the service derive from a particular 'set text'? If so, please specify. If not, write 'extemporary'.	POSITION OF SPEAKER* Eg. Pulpit, Table, Among Congregation	STANCE OF CONGREGATION Eg. Sitting, Standing
DEDICATION OF COLLECTION	MINISTER	EXTEMPORE	MIDDLE, TOP OF STEPS. ELDERS IN FRONT.	SITTING. EXCEPT ELDERS TAKING COLLECTION
INTRODUCTION TO THEME	MINISTER	EXTEMPORE	DAYS MICROPHONE	SITTING. - <i>Remain from taken children on</i>
READING. ACTS 20: 17-32	MOTHER OF BABY BLESSED (who is an elder).	GNB.	LECTERN MICROPHONE	SITTING. <i>few READING Bkds.</i>
<i>ORGAN</i> HYMN For my Gift of God the Spirit.	ALL	Church Hymnary 337	—	STANDING.
PRAYER SERMON	MINISTER. MINISTER	EXTEMPORE EXTEMPORE, FROM BRIEF NOTES. ★ Headings on OHP.	PULPIT Raised, open hands. PULPIT No set gestures, but movement as preaching	SITTING.
<i>PIANO + GUITARS</i> HYMN Hallelujah for the Lord our God.	ALL	Songs + Hymns 147.	—	SITTING.
PRAYERS OF INTERCESSION.	MEMBER	EXTEMPORE, FROM NOTES.	LECTERN MICROPHONE.	SITTING.
LORD'S PRAYER (TRAD. FORM)	ALL PROMPTED BY MINISTER	MEMORY!	— - PULPIT.	SITTING.
<i>ORGAN</i> HYMN 'All my hope on God'	ALL	Church Hymnary 405 (Tune - Michael)	—	STANDING.
FINAL WORDS + BENEDICTION. SUNG 'AMEN'	MINISTER : ALL	EXTEMPORE. REVISED CHURCH HYMNARY	TOP OF STEPS. CENTRE. Both hands raised in blessing.	STANDING.

APPENDIX 5

AUDIO RECORDINGS

Tape recordings from our Advent Sunday Survey have been submitted with the text of this study.

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