

CROSS
Purposes

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Issue 5
Bumper Assembly Issue

In Service

*Through a
Glass Darkly*

*Modernity,
Doctrine &
the Church*

*Specified
Ministries*

CROSS
Purposes

Issue 4
February 2006

A forum for theological dialogue

How are Christians to be faithful disciples of Jesus Christ in contemporary Australia? This fourth edition of *Cross Purposes* is brimming full with fruitful suggestions.

Does Anglo-Celtic history and culture have some kind of divine right to control and direct our imagination of either the present or the future? The Howard government appears to be saying "yes". The Christian faith, according to Paul Blacker, would say "no". In his article on "Being Multicultural", Paul claims that the church both is, and ought to be, multicultural to its very core. In the cross of Christ the church learns that its essential nature is divine hospitality, which encourages the church to practice an ethic of *power-with* rather than *power-over*.

In her sermon on the *Magnificat* in Luke's gospel, Robyn French asks why it is that so many Christians go all rationalistic when it comes to the virgin birth of Christ. If faith is to be controlled by rea-

son, in the Enlightenment sense, then surely we must put aside many of the other claims of the gospel birth narra-

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tives as well: that God is able to bring down the rulers from their thrones and exalt the cause of the poor and oppressed; that even the most hopeless of situations, in God's grace, can be pregnant with possibility.

In a response to Mark Zirnsak's article in *CP* 3, Wes Campbell cautions the church about getting too cosy with a secular human rights agenda that has its origins in the Enlightenment. The difficulty with that, according to Wes, is that the universal claims of secularity very easily turn into very brutal forms of totalitarianism. A Christian human rights agenda, on the other hand, could never legitimate such brutality because it is seeded in the history of a victim who, even in vindication and resurrection, does not seek revenge but reconciliation.

In twin articles about the Christian

practise of eucharist, Sharon Hollis and Robert Gribben each argue, in their own way, that the (Uniting) church must give serious attention to the centrality of the ritual meal to its life and work. Without such attention, we shall become forgetful about our identity as baptised people, died and risen with Christ, who are commissioned to share in God's mission of love in the world. Without such attention, we shall forget that Christ is present to guide and direct our prayer and mission. Without such attention, we shall cease to recognise where the Spirit of Christ is really at work in the world.

These articles are best read slowly, in a spirit of prayer and contemplation. I trust that you will find this current edition of *CP* as stimulating for a renewed Christian discipleship as we have.

from the liturgical, musical and educational gifts of D'Arcy Wood, who visited a remarkable number of presbyteries and congregations: but, no criticism of D'Arcy, we need much, much more if our worship is not to continue to impede our mission.) The Uniting Church has allowed itself to marginalize liturgical study and reflection. Our unexamined and faithfully handed-on prejudices and partialities have largely excluded it from our church agenda and from our conversation. We have certainly excluded it from any serious consideration in our theological curricula. And since the 1960s, we have totally forgotten our history, the *why* of who we are. We have fatally underestimated the effect of this neglect on every aspect of the church's life.

I'm not sure we will recover from this. Unless there is a change of heart, I'm not sure there is much of a future for this catholic, reformed and evangelical uniting church. The future of the one, holy, catholic and apostolic Church and the future forms it takes is, I believe, firmly assured by God. I am equally sure it will celebrate Word and sacrament on Sundays for eternity. When the Lord returns, that's how he'll recognize us. How will we recognize him in the meantime?

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Notes

¹Eamon Duffy, "A Multitude of Meanings", *The Tablet*, 12 February 2005: 6.

Books for interest

Ian Breward, Ed. *The Westminster Directory*. Grove Liturgical Study No. 21. Bramcote: Grove Books, 1980.

Lukas Fischer. *Christian Worship in Reformed Churches Past and Present*. Grand Rapids: Eerdmans, 2003.

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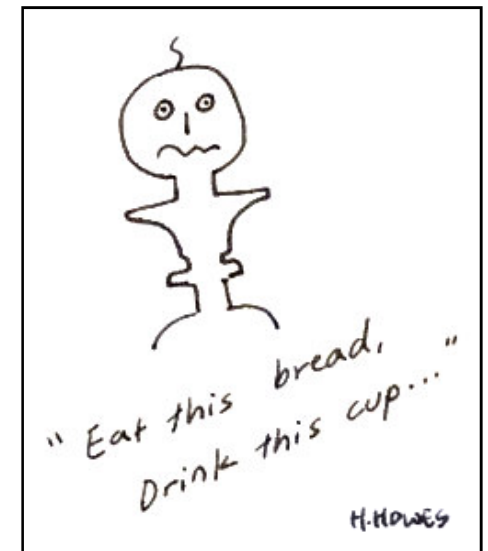
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the utter familiarity opens the heavens, and they know him. How can we as composers of liturgy so break bread that the presence of Jesus among us is recognized, and we worship? How can we link eating and drinking with the living Body and Blood of Christ? (How, by the way, might we marry people in such a way that they know that God blesses, guards and guides them, or bury people in such a way that those present know that they already have eternal life in Jesus?)

I have learned over a blessedly varied life and ministry that these mysterious things happen in many different ways—so I am no friend of uniformity. Neither do I think that it's all “back to basics” in the sense of Puritan austerity of sign and act (such people rarely think of austerity of words). The greatest Christian youth movement of the 20th century – the little evangelical and reformed monastic community of Taizé – regularly drew thousands to a grey concrete-brick hall with no seats and no organ, filled with warm-coloured icons and flickering candles and long periods of silent meditation, the whole week of retreat leading towards the Eucharist on Sunday. One of the fastest growing Christian churches in the USA is the Antiochian Orthodox Church, celebrating a thoroughly Byzantine eucharistic rite—the growth is chiefly from disenchanting Evangelical Protestants.

And to take a leaf from the children of darkness: the crowds of devotees of the New Age movement do not seem to be seeking simplicity, but rather everything you can sing, touch, smell, ponder and buy (as long as it's not Christian). Are we selling our Christian faith too cheaply? Have we reduced human beings to eviscerated i-Pods? The Scottish Communion seasons were not simple events! We need to be bold and imaginative—but not for the sake of being bold and imaginative. Here the mission of the Gospel controls us. Our work in worship must be evangelical, it must proclaim God in truth, it must be, as Kosuke Koyama used to say, cruciform. So mindless parties will not do—because our joy arises from a bloody Cross. Nor will funeral wakes do—because the Lord is risen, and we in him.

Uniting in Worship, in both editions, attempts to set a standard which keeps us close to the faith once received. On the whole it does this well, but it is only a book (and a CD-ROM gives it no more authority). I believe that *UIW* contains all that we need for the liturgical revolution: the problem is that our celebrants don't know how to use it. What we need, and will probably not get, is a bold and imaginative expression of how worship for today's church is to be ministered. (After *UIW* 1988, we benefited for a time

Being Multicultural

Paul Blacker

At the beginning of a placement, as part of introducing myself to this purportedly anglo congregation, I invited them to sing the chorus “God is so good” and then taught them to sing the chorus in a couple of the languages colleagues from the cross-cultural network had given me. I invited the congregation to introduce over the next few weeks some of the languages that they spoke. I was astounded to find that I didn't need to teach any more languages, as over a number of weeks members of the congregation rolled out languages from their backgrounds. How is it that a purportedly mono-cultural “anglo” congregation has a linguistic background that includes German, Dutch, Indonesian, Korean, Japanese, and Thai?

When I visit a suburban shopping centre my ears take in a chorus of Aussie accents, yet my eyes see a diversity of, and surprisingly Asian, Australian faces. How is it that we claim the meat pie as quintessentially Australian?

I have been invited to reflect on my practice of Ministry, and write “something about the struggles involved in ministering within a culture that is not your own, or not your ‘first’ culture; What assumptions do

you come up against; What sustains you when the way gets tough?” This invitation came because of comments I made in a discussion at a Ministry Conference. Those comments were in reaction to some statements that had me feeling extremely uncomfortable—to not speak would have been in denial of who I am and my right to be there. The exclusivity of the comments was unconscious, and it was not polite to name the underlying racism, so I spoke from who I am. That what I spurted out was meaningful to some is a source of amazement to me. So I write, wondering what people heard at that time, and what you will hear in the story that I tell.

In a nutshell, what I think I said at the conference was “multicultural is who we are as Christian community, it is not just a matter of what we do”. I also pointed out that we live in multicultural society and asked how the liturgies, proclamations, and pastoral practice freed people to live in that



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diversity and called out discipleship in Christ?

I write from within the experience, and share with you how I understand who I am, and about some of my experiences, as invitation to ponder and wonder. The style will be more questioning than definitive.

I was baptised in the Methodist Church in Kandy, Sri Lanka. I am told that my family refused to go through the hoops of the White Australia Policy, yet somehow, in coming here from Africa, we did not have to pretend we were of European background.

Yet, we were expected to become Australian, and we worked so hard at it that I did not notice my main accent change, nor did my parents notice that they taught me to speak only in English. Of course I grew up on rice and curry, but we kept that hidden from our neighbours (and Mum failed in her efforts to un-teach us how to eat with our fingers).

I see myself at the edges of two cultures, looking in. Visiting Sri Lanka for the first time as an adult, I found how Australian I had become; marrying an Australian, I find how Sri Lankan are my expectations, outlooks, and ways of knowing (can't do that Aussie-male barbecue thing).

Assumptions I come up against? Numerous times when I have introduced myself within a church group as a coloured person I have received

the shocked response: "Oh no you're not. You're one of us."

(Although this sort of acceptance leaves me scratching my head, figuratively speaking, it has not saved me from the gut-tearing experiences of vilification on account of my skin-colour.)

I was told of a number of Sri Lankan burgher families in a particular congregation, yet at a later occasion heard the same people declare that their church was mono-cultural anglo and they didn't have to worry about cross-culturalism.

There was a time when I was Manager of a community service program that had as one of its contracted goals to increase access for people of particular cultural and linguistic diverse (CALD) backgrounds. Early on, when I first met with the staff, all multilingual, who had responsibility for building this access, I heard them say: "Oh, this is so good, we don't have to explain it all to you. You understand."

In the recent experience of providing chaplaincy where there are a number of Sri Lankans I am often finding that I am known by my family ("Blacker—aren't you so-and-so's cousin/brother/son?") Once a woman younger than me greeted me with the words "I know who your mum is!")

Things that sustain me when the way gets tough? There is something integral in the knowing/unknowing of the cross-cultural experience to my experience of God's grace, and under-

"man's chief end" is so laughable. It is ritual *naïveté*. Rather, we need to recover and work with the full richness of human communication through ritual, symbol, colour, movement, art, music and all the rest which make up what it is to be human beings-in-societies. A fundamental question, of course, is what it means to do all this in an Australian context.

We cannot be free of our past, because our faith comes from our past, so we rightly begin with the records of God's revelation to humankind down the ages, the Scriptures of the Old and New Testaments. They are already a record of humankind's misreading of that revelation, and their occasionally getting it gloriously right. Later human beings can learn from this extraordinary literature: the church is that body of human beings who wish to pursue that enterprise. That is one of the main and perennial purposes of gathering for worship: to listen to the Scriptures and to hear them for our own times. This is no frivolous procedure; it is not light entertainment. It will vary according to the capacity of the learners (the *disciples*).

But there has always been another defining aspect: the word of God is enacted ritually, in ways that involve more than the listening ear or the rational brain. For the Jews, it is the remembrance at Passover of the liberation from Egypt and the crossing

into the Promised Land. For Christians, their children through Jesus and the apostles, it is this, but also the crossing from death to life in Christ at Easter. The meeting point (in both cases) is a meal. It is a meal, but it is a sacred meal, a meal with an absolutely precise purpose: to connect us with God's story. It is not mere eating and drinking. The clue for us is in the New Testament: at his baptism in a perfectly ordinary river (though it was the Jordan) Jesus stepped into the water because he identified in love with unwashed humanity – so we might play with fonts where water is seen, felt and heard in generous and grace-revealing quantities – but read on: when Jesus came up out of the water, the heavens were opened, and God's voice was heard. Only Jesus saw this in the synoptic record; St. John declares it to all through the Baptist. The heavens opened and the Spirit descended! How do we so prepare our space and time and community of disciples that such a thing might happen?

And at the supper, the same thing occurs—at the end of Easter Day. On the road to Emmaus, the disciples hear the word of God expounded by the master preacher on the road; they invite him to an ordinary place for taking food: a roadside inn. They invite the unrecognized Jesus to say the usual (ritual!) blessing, and in that act, to do with real bread, human hands, a man's voice and raised eyes,

ings than communion with God (it is the ecclesiastical equivalent of the barbecue). We thus begin with “Hi!” or “Welcome!” rather than “Let us worship God”. We “naturally” accentuate the meal aspect of the eucharist. But secular culture is a strong influence in this: our egalitarianism and hedonism lead us to think of eucharist as a festival, by contrast with our ancestors who treated it more as a funeral. We kneel to no-one in our society: why kneel to God? Where is the crucified and risen Lord in all this? A distant memory? The excuse for a party? We seem to have lost any culturally appropriate way of relating to a holy God (a “not-us”) who has promised to be present when we gather.

The Uniting Church is caught betwixt and between, and times of change are always uncomfortable. People are thus tempted to stick to familiar ways, even when those ways don’t mean what they once did, and are completely opaque to outsiders. We are encumbered even with an architecture which served the symbolic purposes of bygone quarrels: the size, shape and position of a pulpit, an altar-table, a font; the arrangements for and of seating. Our churches look like 19th century drawing rooms with an audience. Outsiders feel uncomfortable in them because they no longer represent either a recognizable environment where people ordinarily meet, or what the

distinctive purposes of Christian assembly might require. They not only hinder our worship, they positively oppose it. But this is true: changing our buildings is traumatic because it involves changing symbols and rituals.

The Cambridge Roman Catholic historian Eamon Duffy has written (of the Reformation):

Change the rituals and you change the beliefs, or at any rate, radically refocus them. Any social anthropologist will tell you that in fact the reality can’t be the same: meaning is not some immutable substance floating above and beyond the forms in which it is expressed. Change the rituals and you change the beliefs, or at any rate, radically refocus them.¹

So liturgical renewal is a complex and even dangerous business (and it involves evangelism). We need to be very careful about our defining beliefs and how it is that we express them. These are no longer denominational. Protestants are no longer protesting against mediaeval Catholic superstition. Our own Enlightenment, modern and postmodern blind spots are just as obvious. It is high time we gave up the idea that all we need to do is to return to the simplicities of the gospel, an apostolic golden age, Puritan straightforwardness or contemporary minimalism. That’s why the auld Scots insistence on sitting on

standing of the cross. Often, I find, I am the recipient of gift.

A speaker at a Family Therapy conference, in addressing therapy with clients from CALD backgrounds, assured the audience that they did not need to know everything about a person’s culture before they could be therapeutic. He suggested that they could enquire of the client what the meaning of the particular behaviour, attitude or experience would be in their culture. Then they could also enquire about that meaning for them in the Australia they now lived in.

If the Counsellor took up this practice, there would be a subtle shifting or taking up of power—it would be not so much what the Counsellor knows, as how honestly reflective the interaction becomes; not so much what the Counsellor knows, as the unknowing which then leads to new knowledge.

This interaction between knowing and unknowing speaks to me of the power/impotence of the cross, where the unknowing is generative of the power to live.

For example, when Stella would access me as a mentor. She was a teenager from overseas, far from parents and the structures of society and learning that had supported her. She was studying in English, a language that she only learnt at school. Yet she found ways to communicate with me the feelings, doubts and vulnerabili-

ties, and I witnessed her becoming adult in a new land, amongst a people of a new language.

Or sitting in the Uni Caf with two enquirers of Christian faith when the realisation struck that here we were; a Sri Lankan, born and raised in the 20th century, conversing in English with two mainland Chinese, in Australia, about things of two thousand years ago in Palestine that happened within the framework of Hebraic culture, expressed in the Greek language of the time. We were speaking because of their decision to follow Christ in the 21st century, and I was preparing them for baptism.

Power is an illusory experience. The cross confronts us about our behaviour, attitude and belief in the face of power and weakness. The cross also confronts the captivity to mono-cultural perspective that threatens to dominate the Uniting Church. I wonder if the mono-cultural perspective is another form of colonialism—a structure of society where power is understood to rightly belong only to a particular people? In this paradigm, power is understood to be finite and must not be wasted, meaning (knowing) is assumed and the most effective use of power is to include or exclude.

I am happy to belong to a multi-cultural society, where inclusion is assumed and difference is gift—a gift which invites seeking, exploring and new ways of knowing. I am con-

fronted in my reading of the New Testament by how culturally diverse the Christian community is. My imagination sees images of feast. There is something about the power of the cross which is generative and expansive, like my experience in cross-cultural relationships. This is

some of the background which leads me to claim that multicultural is who we are; and to hope that it is heard as invitation.

PAUL BLACKER is the minister of Lilydale Uniting Church, and a chaplain at the Monash Medical Centre in Clayton.

Double Take

by Hilary Howes



(the later Methodists did much the same).

When James I in 1603 united the kingdoms of England and Scotland in himself, he also tried to unite their churches. The Scots and the English Puritans would have none of it. They deeply resisted and resented James' ecclesiastical legislation, but it was his son Charles I who went too far. Civil War broke out. When the Parliamentarians gained power in 1642, an "assembly of divines" was called at Westminster to reform church governance. There were four commissioners from Scotland. There was also a small group of Independents (Congregationalists) who had great influence because of Cromwell's favour. The rest were Episcopalians and Presbyterians. One of their many heated arguments was over the correct posture to receive holy communion. The Independents preferred to remain where they were in the pews, and have communion brought to them by deacons. The Scots (and, by the way, the Dutch) preferred to move successively to tables and take their place in the apostolic manner. This action, over which by now there were martyrs, actually defined Presbyterians *against* Episcopalians and Congregationalists. The result of all this, the *Directory of Public Worship* (1644) was, unsurprisingly, a compromise. It directed that "the Table being decently covered, and so conveniently placed, that the Communi-

cants may orderly sit *about it, or at it*, the Minister is to begin the action with sanctifying and blessing the elements of Bread and Wine..." (my italics). The Scots went home and largely ignored it; it was yet another imposition by civil authority on the church's practice.

I need to explain to ex-Presbyterians who are wondering how they became Congregationalists by remaining in their pews for communion, that this was the bright new liturgical idea of Dr Thomas Chalmers in Glasgow about 1825. No self-respecting Presbyterian would have tolerated such a practice, but convenience and perhaps a happy forgetting of old arguments allowed it to become popular.

My point in all this is to observe the power of symbol and ritual, not least amongst Protestants, who have as much as anyone else. The difficulty is both that symbols are multi-layered in meaning, and also that they can shift, or even reverse, meanings over time. Customs are handed down from generation to generation, and across the world by immigration (and these days by television and the internet), and they are accepted frequently for reasons quite irrelevant to their origin. Modern Christians, for instance, do not apparently think of worship as being in the presence of an awesome God. The Lord's Supper today is, I suspect, more about communion between fellow-human be-

“things indifferent”? Or should Christians restrict what they do in church to precisely what the Scriptures explicitly *commend*? The former would allow the devotional sign of the cross, for instance, but the latter would exclude it. When disputes rage, people tend to dig their toes in. Many Reformed Christians (taking

“ Modern Christians do not apparently think of worship as being in the presence of an awesome God. The Lord’s Supper today is the ecclesiastical equivalent of the barbecue. ”

Calvin to an extreme) took a more and more literalist position. But the Scots, for instance, were reacting against the English connection in general, and the newly reformed (or half-reformed, in their view) prayer book of Cranmer, which King James I tried to impose on them along with bishops and other paraphernalia.

Since one of the clearest commands of the Bible was “Do this for the remembrance of me”, there was never any doubt about the centrality of the eucharist – remembering that that title always includes both word and sacrament. If the lack of clergy meant that the Scots could never follow Calvin’s desire to see it as the biblically commanded weekly pattern of worship, there was no observable

diminution of the Scots’ devotion to the Holy Supper. The pattern grew, from the late 16th century, of gathering several villages together for a “communion season”, thus increasing the frequency of the celebration. People would walk miles to be there. The Saturday would be devoted to preaching and preparation—the ministers taking turns in preaching from temporary pulpits, out of earshot of each other, to the hundreds and sometimes thousands who came (and not only from the actual villages involved). On the Lord’s Day (or as they confusingly called it, the Sabbath), there was more preaching, and then the Communion began. The Minister read the warrant and expounded it (1 Corinthians 11); he took the bread and broke it, and the cup and blessed it, and passed them along the long trestle tables which extended from the central table over which he presided. All this in the open fields beside a village church or hidden (in times when they feared the troops might arrive – they were, of course, accused of sedition) in the forests. One group sat at table and passed bread and wine to each other (because that’s what they did at the Last Supper, and the Minister was not Jesus); they arose and returned to the fields, and another group took their place. Communion took from early morning to dusk. So much for the suggestion that proper Presbyterians don’t care much for sacraments

“Let it be”

a sermon on Luke 1:26-38, 47-55

Robyn French

A few decades ago, the Beatles sang the famous song “Let it be”.

*When you find yourself in times of
trouble, mother Mary comes to me,
Whisper words of wisdom, let it be.
And in my hour of darkness,
she is standing right in front of me,
Speaking words of wisdom, let it be.
Let it be, let it be, let it be, let it be,
Whisper words of wisdom, let it be.*

When Mary was visited by the angel Gabriel, her reaction to him was “let it be”. *Let it be with me, according to your word* (1:38). Is this a resignation to fate, or a positive and liberating openness to the new? That is the huge choice before us today.

Luke’s Gospel contains two miraculous birth stories (John and Jesus) that his Hellenistic readers would have appreciated. For them it was natural that extraordinary people had extraordinary births. In Greek legend there were many stories of god-like half-man, half-human, virgin birth creatures.



*through
a glass
darkly*

The births of John the Baptist and Jesus share the same elements of an angelic visitor, the proclamation, the overcoming of human deficiency (in this case age and virginity respectively) and a prophetic sign. But the contrast is significant: John will be great before the Lord (1:15), *but Jesus will be great and son of the Most High* (1:32). John will be filled with the Holy Spirit as a prophet (1:15), *but overshadowing of the Holy Spirit will make Jesus the Holy One* (1:35).

We regularly ask the wrong question of this story. Is the story true, people ask? Was Mary really a virgin? I have even met people who claim this irrational “absurdity” for the reason they cannot believe in Christianity. Our culture presumes truth to be scientifically measurable and rational. Yet we make decisions every day based on emotions, intuition, beliefs and prejudices, but cannot accept a little mystery! I don’t believe we are as consistent in our rationalism as we claim. I personally have no problem accepting the virgin birth. Yes it defies a little logic, but then so does the resurrection.

For the early readers of Luke’s gospel the question of Mary’s virginity was irrelevant. For the Biblical writers it not so much an assertion about Mary’s values, but about who Jesus was—a divine being, an extraordinary child. The virgin birth reminds us that Jesus is the One who is to be birthed by the Holy Spirit—human and divine.

In the book *My Grandfather's Wisdom*, Rachel Remen writes about Father Tony O'Shea. As a newly appointed chaplain Tony encountered his first patient, a depressed patient awaiting a serious operation. Her opening response to Tony was, "I am going to die". To this he had no answer. None of his training had prepared him for this. All he could do was reach out his hand and take hers. What followed was the patient telling him about her fears and anxieties. He struggled to respond. Finally he left embarrassed and with a sense of failure. He couldn't go back to see her. Two weeks later he received a letter from the woman who mentioned how much he had helped her and thanked him for his help. She had treasured his wisdom and wrote some things he had said that meant so much to her. Fr. Tony read in disbelief and then dawning realisation that he had said some of these things.

He goes on to say to Rachel, that years later he has come to realise that God sometimes says "yes" or "no" to his prayer for him to be of service to others. But there are times when God also says; "Get out of my way, Tony. I will do this!"

I think the virgin birth is a bit like this—that God's wisdom defies our human experience or frailty. Let us put aside such questions, for they arise strongly out of our western culture, and hear the story afresh. Let us see some of the indispensable truths the story uncovers. Let us hear the Gospel of

Christ through this story, and dare to be like Mary and say, *Let it be*.

We can firstly clarify some of the issues and images of the story. It reveals some very precious understandings of how God deals with us. The story contrasts the power of the world and the power of God in three ways.

a) In the world, pregnancy can only be achieved through sexual intercourse—or today by the use of the reproductive elements of a male and female.

But in Luke, both pregnancies demonstrate the power of God to bring about the humanly impossible. The fact that God could make a difference is not outside human experience. In this story divine power is contrasted with human power. Godly intervention makes the impossible possible.

b) The story contrasts who God chooses. In the world we would choose a famous, rich or highly successful person to bear Jesus. But God chose a woman who represents the socially weak. She represents some of the most powerless in her society: she is young in a world that values age; female in a world ruled by men; poor in a world that values wealth. Furthermore she has neither husband nor child to validate her existence. Yet she is the chosen one of God to bear the incarnate God.

c) The story contrasts political power. Mary is referred to as "favoured one" by the angel. (Think of the hymn—"Most highly favoured lady".)

Cross Purposes in the Eucharist

Robert Gribben

One of the more curious disputes within our historic denominations is over the issue of the right posture to receive communion: sitting, standing or kneeling? It is amazing to think that sensible people could get as worked up as our ancestors did over such a matter, and yet—has your congregation done better than a tolerated compromise?

The background is this. Thomas Cranmer was charged with moving the church in England (governed, as all European Christianity was at the time, from Rome) from its elaborated mediaeval practice to reformed ways of worship. Few people understood the rituals of the Table—in any case, they were the business of the priesthood; all the people needed to do was to drop to their knees when the bells rang, and gaze upon the consecrated host when it was lifted up, and for the rest of the time they got on with their own prayers in corners of the church, beads in hand, near friendly statues of saints. To get these people to listen, follow, understand, and receive more than once a year already demanded a major revolution. Some of the Reformers thought that kneeling – the usual posture for communion – was more about adoring the

white circle of the wafer than worshipping the Lord, so kneeling was abolished. They consulted the Scriptures, the Reformation rule in these things. The Last Supper, they noted, was clearly taken sitting. In 1498, Leonardo da Vinci painted the Last Supper on the wall of a church in Milan—and he painted the scene as people of the time might have imagined it: the disciples all sitting at a trestle table, the Beloved Disciple (whatever the *Da Vinci Code* says) somewhat uncomfortably leaning on Jesus' breast. That is a hint, of course, that the Scripture does not say "sitting", but "reclining", so that lying half on your neighbour was par for the course. That is how Greco-Roman society took its meals, and there are Christian paintings in 3rd century catacombs and 6th century mosaics from Ravenna which show this. Sixteenth century Scots could not have imagined such indecency: Jesus sat up at table, and so would they.

This had a remarkable outcome. The Reformation debated a great deal more than theology: what actually was done in church on Sunday was vital. There was dispute over the rule of the Scriptures *where they were silent*—as they are on many details of worship. If something was not actually condemned, was it a matter of personal preference whether you observed certain practices or not? Were many pious habits – as Luther said –

that we think we can do without the presence of Christ most weeks? Why do we deny the people of God this meal where Christ comes to us and feeds our whole being with his presence? The eucharist is not an occasional meal of celebration like a birthday party. Rather is more akin to a family meal. It is the meal where the whole community gathers in joy and fellowship, to celebrate and recall the family story and to be nourished for life and hope.

Celebrating the eucharist weekly is a difficult change for many Uniting Church congregations. It requires leadership committed to the change and a program of education about the eucharist that encourages people to reflect on the liturgy and their experiences of the eucharist, that they too might come to desire weekly feeding at the table of Jesus Christ. It also requires excellence from those presiding at the eucharist so that the celebration of the sacrament is joyful and life-giving. Presiders may need to undertake some continuing education of their own to improve their theological and practical skills.

If regular celebration of the eucharist is seen as important for the life of a congregation, we need to seriously wrestle with who may preside at the eucharist. Many country towns no longer have an ordained minister to lead worship and preside at the sacraments. If they are not to be left without spiritual food we need a way to

authorise lay people to preside at the sacraments.

The current policy of the Uniting Church seems to me to be a good provision. It provides for the selection, training and supervision of those who will preside at the sacraments as necessary. It recognises that the task of presiding normally belongs to the ordained ministry, but that we need provision for those situations where that is not possible. It is true that such a situation creates ecumenical tension with some other churches, but we have to learn to live with that for the sake of the spiritual nourishment of those without ordained ministry.

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Notes

¹*Baptism, Eucharist and Ministry*, Faith and Order Paper No. 111 (Geneva: World Council of Churches, 1982) II.2.

²These reflections on the meal were stimulated by Gail Ramshaw's article on food in her book *Treasures Old and New: Images in the Lectionary* (Minneapolis: Fortress, 2002).

³Gail Ramshaw, *Words Around the Table* (Chicago: Liturgy Training Publications, 1991) 74.

⁴Ramshaw, *Words*, 75.

⁵Michael Welker, *What Happens in Holy Communion*, trans. J. F. Hoffmeyer; (Michigan: Eerdmans, 2000) 115.

⁶Welker, 104-5.

It is an extraordinary title to be given. In ancient Mediterranean culture, people became patrons because they could bestow riches, blessings and favours on their clients. They were the nobles in society who were in the position to give to those worse off than themselves. Mary is surprised at being addressed as "favoured" because in worldly terms she was not. But the angel announces she has found favour with God.

The Magnificat shows that Mary is aware of her new status before God and what this signifies for the world (1:46f): *He has brought down the powerful from their thrones... lifted up lowly... filled the hungry with good things... sent the rich away empty.*

In this story we encounter the precious truths that God reverses the social and political order of power, that God empowers the weak and pours out his grace and favour on them, and that God can act outside the practical.

Mary asks one question of the angel. She does not demand to know exactly what God hopes to achieve; she does not ask what it will cost; she does not ask why her! All she asks is, "Am I not a bit of a problem? Are you sure I fulfil your requirements?" And when the angel replies, "It's all taken care of," then Mary says, "Fine".

It is a natural human response to put practical limits on God's actions. Mary's most natural response was the practical—but I'm a virgin! How will that work? Just like us who ask, How will we pay for it? How do we get

people to do it? We don't have the resources! We don't have the...

This story of Mary reminds us of God's ability to do the astonishing and the powerful. God's power is not limited by our quality of response. Yet, what a privilege it is to be part of God's work, how wonderful to know we can serve God's purposes. How possible it is when we can joyfully say, *Let it be according to your word.*

What if Mary had said, "No, but thanks for asking. It doesn't really fit my life goals right now!" There would have been no baby, no manger scene, we wouldn't have Christmas. No carols, no teachings of Jesus, no parables, no Easter resurrection. Now some people might argue saying, "God had a plan. She couldn't have refused." But we do it all the time; don't we?

What are the ways we refuse God? Can you think of the times when we say—but what about this? It won't work. Meister Eckhart (13th cent.) asked (paraphrase) "What good is it that Mary gave birth to Jesus if I don't do the same?"

Mary has no extraordinary virtue except that she is trusting and faithful. She has the ability to say, *Let it be.*

Are we able to say to God, *Let it be* – change my life, shake it up, threaten my comfort, shock me, do everything to me that you did to Mary – so that I too may bear Christ today?

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Being human in times of terror

Wes Campbell

Mark Zirnsak's piece, *Human Rights versus Christian Values*, is timely. In the name of "terror", Australian governments, supported by opposition parties but opposed by the legal community, are enacting laws which remove long-held protections, prompting renewed debate about the need for a bill of rights in this country. That debate is taking place as young men are being detained in Victoria as "terror suspects" in solitary confinement—their capture was videoed and telecast along with press conferences fronted by politicians and senior police who renounced any adherence to the notion of innocent until proven guilty, as lawyers and family members were denied any rights of access to them. The discussion is pressing. I am therefore appreciative of efforts by both UCA Synod and Assembly justice agencies to address human rights.¹ All this takes place in the context, as Mark has reminded us, where theological language is coopted by the powerful for their own imperialistic aims. My response to Mark is not so

op. cit.

much an analysis of his paper as a response prompted by his discussion.

I take the main point of Mark's paper to be a challenge to the (Uniting) church to take up human rights as a helpful (if inadequate) tool by which the church may engage in dialogue with people of other persuasions, faithful to its own calling. I confess that I belong in one of the four groups Mark has identified in the Uniting Church: as an active advocate of the church's "social justice mission", I harbour a degree of ambivalence concerning the concept of human rights. That ambivalence does not spring from an absolute separation of rights from Christian faith but from the complex nature of that relationship. However, I do note with Mark that the Uniting Church has been reluctant to adopt the language of human rights. I am prompted to wonder whether many of us have been caught on an either/or in relation to faith/rights, fearing that the language of "rights" contradicts the notion of "grace". I suspect that in this discussion the Reformed tradition is likely to be of more help than the Lutheran.

Why the ambivalence?

What is the source of the ambivalence? Rather than coming from a form of separatism, it is born of a refusal to separate rights from faith, resisting the way in which the language of rights is too easily separated

this even as he institutes this meal. Jesus offers the bread of life and wine of forgiveness to Judas who will betray him, to Peter who will deny him and to all the disciples who will turn from him in the face of his suffering and death. In offering the disciples the bread and wine in the context of betrayal, denial and death Jesus, in mercy, is anticipating what the disciples will need to be reconciled with God and each other after the events of the supper and the death of Jesus. In our recollection we know that even in times of greatest distress we can renew communion with God and each other.⁵

In the eucharist we proclaim Christ's suffering and death, his self-giving abandonment to the powers of this world and to God-forsakenness. We celebrated the liberation of humankind from these powers through Christ's suffering and victimization. The remembrance of Christ's self-giving recalls our sinful nature, but also shows the unmasking and overcoming of sin through his willing entry into victimization.⁶ So the heart of our remembering is our joyous liberation from guilt and sin.

We also remember the risen Christ, in which the whole fullness of Christ's and death is present with the creative power to make all things new. In the eucharist, the risen Christ and exalted Christ is made present. In the elements and form of the Supper we are enabled to perceive and receive the risen and exalted Christ with all our senses.

Our remembrance is a gift of the Holy Spirit whose presence we pray for. We ask the Holy Spirit to bless the bread and wine that they might become the presence of Christ for us to take into ourselves, and we ask the Spirit to bless our gathering that we too might become the body of Christ, able to bear witness to the reconciliation and peace which Christ brings. In this way the church is surrounded by the real presence of Christ, which enables us to give thanks, to remember and to be made whole.

The presence of the Spirit is the foretaste, pledge and first fruit of

"The eucharist is not an occasional meal of celebration like a birthday party. Rather is more akin to a family meal."

God's coming kingdom. At every eucharist the Church looks forward to the consummation of that reign.

The eucharist means so much more than this brief piece can convey. Even if all it means is that we learn to live thankfully, remember the living presence of the crucified Christ and are sustained by the presence of Christ with us in the meal through the power of the Holy Spirit, then the weekly celebration of the eucharist seems essential. We need this type of training and nourishing week after week if we are to be sustained to live for the kingdom of God. How is it

grace all are offered the possibility and promise of salvation and reconciliation.¹

The celebration of the meal of Holy Communion, because it is a symbolic meal and because it is an act of worship, has a particular shape, which is observed across time and traditions. Thanksgiving, remembering and praying for the presence of the Spirit form the basic structure of the Great Prayer of Thanksgiving.² This structure is a good guide for those wishing to write new Great Prayers of Thanksgiving.

The eucharist begins in thanksgiving. We are invited to lift our voice in praise of God and are led in thanksgiving to God for the good gift of creation and re-creation. We then give thanks for all God's saving action in the world. We give thanks for God's choosing of the Jewish people who reveal God's faithfulness and who proclaim God's mercy and justice, and the gift of Jesus Christ for the saving and the renewing of the world.

To lift our voice in praise admits our dependence on God.³ In giving thanks to God we are acknowledging that all we rejoice in – creation and its goodness, our salvation and sanctification – come from God. They are signs of God's desire to love and redeem us. We also give thanks for God's promise of the coming kingdom.

By beginning Holy Communion in thanksgiving we are training ourselves to live our daily lives in thanks

to God. People will come to worship in many different frames of mind, some of them far from a spirit of thanks. By participating in the eucharist we are drawn into thanksgiving and invited to live our whole lives thankful for God's goodness to us. Thanksgiving is not dependant on our life circumstances or frame of mind. Thanksgiving should not lead us to ignore the injustice and suffering of the world. Rather thanksgiving is grounded in the goodness and providence of God. By meeting on the first day of the week to give thanks we are reminded that this is the way to live as a Christian.⁴

Having lifted our voices in praise we are now called into remembrance of the life, death and resurrection of Jesus Christ. In our thankful remembering we re-tell the events of Jesus' living, dying and rising, not just as past events, but as events which continue to be manifest in the world today. We recall Jesus' life, his teaching and preaching, his healing and restoring, his hospitality and his table fellowship. All these events reveal the kingdom of God made known in Jesus.

We remember the last meal Jesus shared with his friends. On this night of threat and betrayal Jesus offers his followers a meal of forgiveness and life. From the outside Jesus is threatened by the religious and secular authorities. From the inside Jesus is threatened by the betrayal and denial of those close to him. He is aware of

from its theological roots and then functions independently, requiring the church to adopt its assumptions. Seeking a simple connection between human rights and the teaching of Jesus or "the Gospels" does not seem to me to be sufficiently nuanced. I will take this up in more detail below.

First I will explore the hermeneutics (interpretative context) of the relationship of human rights to Christian faith. Then I will observe the way human rights operates in our present time, yet faces a fundamental challenge. I will conclude by attempting to speak of the church's unique contribution to understanding, and therefore honouring the human.

Interpreting the relationship of human rights to Christian faith

The reader may notice I have altered here Mark's "Christian values" to "Christian faith". The language of rights and values makes clear what Mark has shown in his historical account of the emergence of human rights—modernity has framed this discussion. That modernist character is apparent in the extreme positions described: a theological separatism which seeks to preserve faith's uniqueness by breaking any relationship at one end; at the other end, an accommodation which accepts the superiority of human rights (and other modern categories) over faith. We will only gain clarity in this particular

discussion of human rights and the church if we see it as part of a larger discussion concerning the church's relationship to the culture of modernity.

Mark Zirnsak's piece shows very nicely how language of rights emerged from a variety of impulses, including both the European Enlightenment (modernity) and ecclesial sources. As Peter Matheson demonstrates the mix of allied interests and movements which made up the Reformation, so historically the Enlightenment may be described as a similar mix.² A quick survey of the 18th century in Britain and in the rest of Europe demonstrates varying emphases and theological/philosophical interests in their "Enlightenment(s)".

The main challenge to the church arises from this mixed situation. The modern search for the independent role of human reason reaches back to the incorporation of Aristotle into theology, permitting access to a natural law apart from "revealed" reason. Even if a theological claim underlies or precedes the concept of universal human rights, modernity – the stepchild of Christianity – presented a crisis for Christian faith itself (Ernst Troeltsch) and undermines the right of the church to make any universal claim. So, whatever its roots, the modern Enlightenment rejected the church's claim to "revealed knowledge", seeking instead a foundation for certain knowledge in human rea-

son. Descartes is the typological modern figure, seeking enlightenment by the way of doubt. In the exercise of political power, stripped of honour and ethics, Machiavelli represents a second such figure.

We would do well to take up the theological challenge in Mark's observation that that human rights provides the means for challenging an imperialistic Christianity which has turned from the Gospel. This would open up an affirmation that God is not controlled by the church and may choose instruments to further God's reign beyond the church (cf. Cyrus the Persian who liberates the exiles.) Yet, if human rights provides the non-

“ It will be tempting in a time of uncertainty to join those who argue for the superiority of human rights over the church. Such a strategy is not dissimilar to imperial Christianity that seeks to evangelise with the sword and bombs. ”

theological basis for a shared human standard that breaches all cultural and political boundaries, we also face the conundrum that the very impulse to universal rights has been accompanied by the impulse to totalitarianism of both the right (fascism) and of the left (communism). Indeed, the French Revolution that both initiated the

European language of rights and descended into the Terror is a precursor to modern warfare which employs the rhetoric of freedom and democracy as it uses weapons of mass destruction and disregards human casualties and ecological destruction. Therein lies my ambivalence about “human rights”. Can such human rights provide the lever for challenging all totalitarian claims, particularly as the United Nations declarations of 1948 and 1966 demonstrate how little force under international law these declarations have?³ The seriousness of this question is prompted by the fact that modernity itself is in crisis. A post-modern critique denies that any universal claim may be made at all. The crisis once experienced by the church is now shared by the whole culture as a crisis of both knowledge and life. Can humanity that now shares an awareness of living on one globe find a common future or will its shared home lead to destructive family quarrels?

The postmodern crisis and cultural fragmentation sharpens the current theological debate about the foundation of faith and life. In modernity, it seemed possible to find an accommodation of theology with a universal claim made by the culture, but when that claim fragments, what is left? Where some will argue that it is time to follow the path of relativising, there is a “non-foundational” approach being advocated. That is,

fed. On the night of his betrayal he gathers with his friends around a meal. Post-resurrection, Jesus breaks bread with two disciples and they recognise him as the Lord. He feeds Peter breakfast and calls him to discipleship. These meals all help to create community. They draw us into the life of God, and into each other's life and the life of the world.

The eucharist shares in all these meals and the way we celebrate the symbolic meal of the Supper should reflect that we are eating a meal that Jesus invites us to. The table should be large enough to suggest a meal and not an afternoon tea party for two. The provision of bread and wine should be generous. It should reflect that Jesus was accused of being a glutton and that the provision of food reflects God's goodness and grace to us. Loaves should be large enough to feed the congregation (but not so large that it looks as if we don't care about human hunger). We need to serve wine in a way that reflects Jesus' inclusion and welcome of all. I find it hard to see how our tiny little glasses reflect anything of the communal nature of the meal, of Jesus' generosity or of his lack of regard for the commensality of his day.

Opportunities should be taken within the life of the gathered community to reinforce the idea that the eucharist is a meal. Occasionally the eucharist could be celebrated within the context of a meal. Maundy Thurs-

day can provide an annual opportunity to do this (although this meal shouldn't be a Seder). Those communities that have meals after the celebration of the eucharist could consider how they make the like between the table of the eucharist and the meal stronger. One way could be to have the blessing at the end of the meal.

The meal of the Christian community includes all members of the community, not just those able to gather on any particular Sunday. One way to make this clearer would be through making use of “Communion Beyond the Gathered Congregation” (*Uniting in Worship 2*, 225-231) more regularly. The notes for this service outline the preparation necessary for those who will conduct it and those who will receive this ministry. When the elements are taken from the table and those who will receive communion are named, we are enacting the truth that members absent from the gathered community are nonetheless members of the community of faith.

The provision of food for the hungry, through the collection of food items or money also conveys the truth that this meal points to God's desire that all the hungry would be fed. Our practice of collecting the offering at eucharistic gatherings needs to make this point strongly.

The communal meal, in which all receive bread and wine, points us to the universal justice and welcome of the kingdom, where through God's

For this issue's "Areopagus", we have asked two contributors to address the question of the eucharist in the life of the Uniting Church.

Practising Communion

Sharon Hollis

This article was meant to address practical questions like how often to have the eucharist and who should preside at the eucharist but I find myself unable to address such topics apart from an understanding of what the eucharist symbolises for me. It seems to me that the answer to how often we should have the eucharist will be guided strongly by what you think the eucharist is and what you understand happens at the eucharist. Therefore, this article outlines my basic understanding of the eucharist and makes some practical observations along the way.

On Areopagus Hill



The provision of food, the sharing of meals and hospitality are central images in the biblical story. In creation God makes provision for animals and humans to eat of the plants of the earth. In Abraham's meal at Mamre a covenant is initiated. The flight from Egypt and the saving of the people by God is remembered each year in a meal. In the exodus, God provides manna to feed the people on their journey through the desert. Boaz makes provision for the poor to collect from his fields and Ruth, a stranger in the land, makes use of this provision and the house of David is founded. The prophets demand that the people of Israel share the goodness of God through the provision of food for the poor the widow and the orphan. Throughout the Hebrew Scriptures the word of God is compared to food, it is sweeter than honey.

Much of Jesus' ministry is focused on eating and drinking and how he eats and drinks. He has a reputation as a glutton and a drunkard. He breaks the rules of commensality for Jewish men of his day, eating and drinking with women, with tax collectors, with lepers, with the poor and with sinners as if they were his equals. He feeds crowds and invites them to feed on him, the living bread. He tells a story of a prodigal son forgiven, which ends with a great feast. He invites us to imagine the kingdom of God as a great feast, a banquet where all are

Christian theology will not try to find its foundation in an independently secured human reason, whether universal or local, but will take as its only foundation the triune God revealed in Jesus Christ. This will challenge and qualify any "Christian imperialism", although it will not give up the specifically Christian universal claim. It will be tempting in a time of uncertainty to seek accommodation with a form of the demonstrable universal and to join those who argue for the superiority of human rights over the church. Such a strategy is not dissimilar to imperial Christianity that seeks to evangelise with the sword and bombs. Those who seek to separate rights (and justice) from the Christian faith have not appreciated that the figure of Jesus is a Jew "descended from David", inheritor of Moses and the prophets.

What, then, is the relationship of human rights to this figure?

The present context for human rights

If the Uniting Church attitude to human rights is uncertain, we would do well to dig at the roots of that uncertainty. Does it come from an accommodation to a modern view of Christian faith which separates personal faith from involvement in society? Or, if we are more tutored by the twentieth century, has Reinhold Niebuhr's distinction of love and justice

in ethical practice dominated? Or does it reflect an "existentialist" approach to faith which sits uneasily with political action? Or perhaps an "eschatological stance" that waits on God? We have to ask whether these unintentionally separate the church from political life. The church, which believes that God redeems the world in Jesus Christ, knows that theology has the task of "mediating" Christian faith in a given socio-cultural context.⁴

In 1997 Moltmann observed that though human rights have specific western origins in the notion of "humanity", they have now

cut adrift from their specifically European origins and development and make a directly convincing appeal to all people...[who accept] they are first and foremost human beings. So there are no copyright claims to human rights.⁵

Moltmann argues that human rights must be expanded in two directions—to the fundamental rights of human beings, and the incorporating of human rights with the earth and the rights of other creatures, sustainable only when allied with the "dignity of all natural life": "in Christian terms, the dignity of each of God's creatures" (118-9).

Unless human rights come to be integrated in the fundamental rights of nature, these human rights will be unable to claim universality. Instead

they will become factors in the destruction of nature, and will thereby ultimately lead to the self-destruction of humanity (120).

Moltmann points to theological statements which may assist our own work: 1976 “The Theological Basis of Human Rights” (World Alliance of Reformed Churches); 1977 “Theological Perspectives on Human Rights” (Lutheran World Federation); and 1974 “The Church and Human Rights” (Papal commission *Justitia et Pax*)—noting that there has been no joint Christian declaration (121). That poses the challenge whether there might be the development of a joint statement of the church and human rights by and for the Australian church. Perhaps this could revive the practice of the 1980s when joint social justice statements were produced by agencies of the Anglican, Uniting Catholic and Australian Council of Churches.

The point of this part of my response is this: if we are unclear about the role of human rights and the church, we must do serious theological analysis to begin to address that lack of clarity. If we are ambivalent about the place of human rights for faith, we will only have a contribution to make if we do our theological work, taking seriously the role human rights has assumed our contemporary world as a means of protecting human life and dignity often against citizens’ own government.

The human

In this discussion, rights, values and dignity are words that qualify the human. For Christian faith, the human takes its bearings in an unexpected way, beginning with a victim who through betrayal, torture and brutal state murder was stripped of humanity. In order to discover our humanity, Christian faith begins at the place of the inhuman—the one rendered inhuman by calculated violence and public spectacle.

Reading Mark’s piece I was moved to look again at the picture of “The Tortured Christ”, a sculpture by the Brazilian artist Guido Rocha (1975), his response to his own torture.⁶ Here the inhuman one hangs before us.

Christian understanding of the human, then, starts at the Roman execution of a Palestinian Jewish man by the public torture of crucifixion. At this cross Christian faith begins to learn what it is to be human. Christian tradition says of him – precisely in the light of his death – that he is truly human. To speak of being human here begins with someone who is emptied of any sign of humanity or beauty. He is the “other”, the “alien” who is present in his inhumanity. This is the strangest place to begin to speak of what it is to be human: with a victim. And what is more startling, he is described as the image of God, who bears the glory of God.

Beginning here, faith arrives at the understanding that being human means being different from one another, and not killing one another. That implies the church. In other words, beginning here takes us along the path of love for the enemy, forgiveness of those who do violence against us, doing good to those who hurt and abuse you, and speak lies against you. This will also lead us, as Moltmann proposes, to recover an understanding of being human in relationship to all other life. The contribution of the church will be to articulate the God who, in the Son of God, has become the Victim and sides with every victim. Moreover, it will lead the church to seek solidarity with those who are victimised and denied their rights and dignity of human beings, as daughters and sons of God. To those who take this path to human rights, the promise and warning is they will suffer.

Conclusion

My thanks to Mark Zirnsak for a stimulating and provoking piece, which places firmly before us God’s calling to the church to be the church of Jesus Christ that has in clear mind the blessings of God announced by Jesus, given to us not as our “right” but by sheer grace.

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Notes

¹The UCA national Assembly agency UnitingJustice Australia has prepared a draft statement on human rights to be considered by the Eleventh Assembly in July 2006. In a related debate, the Synod unit on Justice and International Mission has addressed anti-discrimination.

²Peter Matheson, *The Imaginative World of the Reformation* (Edinburgh: T&T Clark, 2000) esp. ch. 3.

³Jürgen Moltmann, *God for a Secular Society: The Public Relevance of Theology* (London: SCM Press, 1999; German, 1997) 118. Moltmann does observe that these declarations have provided “astonishing force in the civil rights movements in many countries”.

⁴Jürgen Moltmann, *Theology Today: Mediating Theology Today* (London: SCM Press) 53-94. Moltmann argues that Christian theology has a mediating task of articulating the Christian proclamation within a given context.

⁵Moltmann, *God for a Secular Society*, ch. 3, “Human Rights—Rights of Humanity—Rights of the Earth”.

⁶Hans Rudi Weber (ed.), *On a Friday Noon: Meditation under the Cross* (Geneva: World Council of Churches, 1979) plate XX.

A related paper by Wes Campbell, *Anti-Terror Legislation: A Response from Within the Church*, can be accessed online at http://cp.unitingchurch.org.au/campbell_terror_paper.pdf.