AN ENQUIRY INTO ADVENT AND LENTEN CYCLES
OF THE ANGLICAN AND ROMAN CATHOLIC
EUCARISTIC COLLECTS

by

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Summary

There is dissatisfaction with the Collects when scholastically (classically) understood. An alternative phenomenological understanding is an engaging and artistic philosophical enquiry. Phenomenological philosophical enquiry engages the individual in meaningful interpretation and construction of the life-world founded on a non-dichotomous ontology. Phenomenological enquiry (existential philosophy) interprets the present and relates to the future such as is not possible in scholastic (classical) philosophy.

The early twentieth century philosophers, Edmund Husserl and Martin Heidegger, conceived a phenomenological method of interpretation which innovatively placed the subject and object in a dialectical union. Understanding the Collects phenomenologically presents new insights susceptible to consensus within a community. At present, the Collects are structured on the principles of classical (dichotomous) ontology. The Collects reflect the collective religious meaning of the life-world and provide a vision upon which a community may build. In phenomenological interpretation an individual and a community, in the presence of that which is divine, participate as co-creators of the life-world. Thus, in contemporary western society phenomenological methodology may be more helpful and therefore more desirable than scholastic methodology for theological interpretation.

The hypothesis that phenomenological philosophy is more helpful, thus more desirable, than scholastic philosophy began as a hunch on my part. From a theological perspective, I examined data obtained from a particular focus group. Intelligent reflection, phenomenologically not classically understood, is a working principle in this thesis.
Taking into account phenomenological methodology and conceptualising the problem as originally and scientifically as circumstances permit, I offer a resolution to the dissatisfaction with the Collects. I suggest replacing scholastic ontological understanding with the more helpful phenomenological ontological understanding in liturgical interpretation.

This replacement-solution hypothesis is evidenced in this study minimally, but sufficiently, to conclude that such replacement is occurring in theological understanding. There are clear existential intimations of a shift from classical understanding to phenomenological understanding. The results of the survey show traditional understanding to be favoured, however. In the concluding remarks, I evaluate my findings and suggest what direction future studies may take.

Key terms:
Qualitative study; Phenomenology; Liturgy; Collects; Eucharistic prayer; Advent and Lent; Anglican/Roman Catholic worship; Existential interpretation; Scholastic understanding; *Sitz-im-Leben*, life-world
PHILOSOPHY IS MORE THAN SCIENCE,
AS WISDOM IS MORE THAN INFORMATION.

D C MacIntosh (1919)
Outside of J A Wolfaardt and A Visscher, it is impossible to acknowledge all those individuals influencing my thinking in this thesis. However, I do acknowledge certain periods in my academic career which have had a lasting influence. As an undergraduate at St Michael's College, University of Toronto, I credit instruction from Leslie Dewart and Gregory Baum with introducing me to innovative ways of thinking. In my later work in theology, in Ottawa, Canada, and in postgraduate studies in London, England and Dublin, Ireland, I have been challenged by insights gained from their thought which encouraged me to continue to scrutinise the conventional manner of western thinking.

This thesis began as an empirical study. During its development it changed to a phenomenological enquiry. For this change I am thankful to Johannes A Van der Ven (Nijmegen University) who suggested that I undertake a hermeneutical approach to the topic rather than an empirical one. This suggestion has proved beneficial for my own academic development and, I believe, assisted me in conducting an enquiry of some merit. For his encouraging support in my theological career, before this thesis began and while it was in progress, I am grateful to Professor Paul Trudinger (University of Winnipeg). Naturally, the opinions expressed and conclusions reached in this thesis are my own and do not necessarily reflect those of anyone else.

Finally, I thank Sister Lucille Geisinger, OSB, (Phoenix, Arizona) for her proof-reading, editing, and many valuable suggestions given in the draft versions of this thesis.
# TABLE OF CONTENTS

## Introduction

0.0 **THE PROBLEM: DISSATISFACTION WITH THE COLLECTS**

0.1 An investigative enquiry ......................... 8

0.2 Regarding a literature review .................... 10

0.3 Which philosophical perspective? ................. 11

0.4 A phenomenological interpretive perspective .......... 15

0.5 A phenomenological interpretive and personal anxiety .... 18

0.6 Rationale for this phenomenological theological enquiry .......... 20

0.7 Toward a phenomenological resolution of the dissatisfaction with the Collects .......... 33

0.8 The purpose ....................................... 37

0.9 Résumé ........................................... 42

## Chapter One

1.0 **SOME PHENOMENOLOGICAL CONTRIBUTIONS TO WESTERN THEOLOGY**

1.1 Introduction ....................................... 43

1.2 The Modernist influence ............................ 46

1.2.1 Existential theology differs from theoretical theology .......... 49

1.3 Phenomenological and poetic contributions .......... 50

1.3.1 Culture and society: An existential union .......... 54

1.3.1.1 Existential perspectives arising within western culture and society .......... 60

1.4 Western phenomenological understanding is proper to scientific enquiry .......... 63

1.5 Résumé ........................................... 68
Chapter Two

2 THREE SHIFTS IN LITURGICAL INTERPRETATION
2.0 Introduction.......................................................72
2.1 First shift: From descriptive language to participatory language....................72
2.1.1 The re-structuring of the Collects discloses a communal and personal constitution......................................................75
2.1.2 The re-structuring of the Collects discloses a theological artistry.................82
2.1.3 A parte hominis - A parte Dei: describes an existential union.....................88
2.2 Second shift: From an epistemology of knowing to an epistemology of being......89
2.2.1 Eidetic ontology and theological concepts............................................98
2.2.2 Error in eidetic ontological.........................................................103
2.3 Third shift: From fixed to continual interpretation.....................................104
2.3.1 Official resistance to existential interpretation......................................114
2.4 Résumé.................................................................115

Chapter Three

3 INTERPRETING THE COLLECTS: PHENOMENOLOGICAL METHOD AND DATA PRESENTATION
3.0 Introduction.........................................................117
3.1 Critically presenting the Collects.............................................117
3.2 Existentially interpreting the Collects.............................................123
3.3 The focus group.........................................................127
3.4 The research report.....................................................128
ENDNOTES.................................................................147
WORKS CONSULTED......................................................187
THE PROBLEM: DISSATISFACTION WITH THE COLLECTS

0.1 An investigative enquiry

The problem investigated here is the dissatisfaction with the eucharistic Collects. I present seven preliminary motifs for consideration before stating the purpose of the thesis. The traditional thinker may be challenged by my non-conventional approach in this thesis. First, I do not provide a literature review but ask the reader to follow the argument by way of the motifs presented in this Introduction. Second, I do not preserve the exclusive distinction between qualitative and quantitative approaches. But rather, I alter slightly the gist of Van Loon’s (1968) argument that quantitative methodology must incorporate qualitative methodology. It appears that Pieterse (1992:16) reaches a similar conclusion. In practice, quantitative and qualitative approaches to a problem are conventionally undertaken in isolation from each other with only their results being compared by a method of triangulation or a similar method (Leedy 1993:145). In this thesis I do not blend quantitative and qualitative methodologies but rather alter a quantitative tool to be used qualitatively. This enables the introduction of a particular genre of investigative tool for interpretation. Introducing a new interpretive genre has been done before according to Graham Stanton. It was done at the time the written gospels were formed to distinguish the gospels from other conventional religious writing. Stanton (1989:30) remarks: ‘It was some time before viewers realized that fictional dramatic reconstructions could in fact provide information or set out a point of view about an aspect
of contemporary society. A new genre may fuse two or more established conventions and at first be rather puzzling....This is in fact what seems to have happened to Mark's gospel.' In western society, since television writers have introduced the "drama documentary" or docu-drama format of programming, another fusion has taken place in which viewers are given accurate information and entertained simultaneously.

The third box in Figure 1, derived from Silverman (1993:9), sets out how I conceive the use of his four conventional methods of interpretation, which I fuse in this thesis.

- method use in quantitative research (Silverman 1993)

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<td>1. Observation</td>
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<td>2. Textual analysis</td>
<td>Content analysis, i.e. counting in terms of researchers’ categories</td>
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<td>3. Interviews</td>
<td>&quot;Survey research&quot;: mainly fixed-choice questions to random samples</td>
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<td>4. Transcripts</td>
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- method use in qualitative research (Silverman 1993)

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<td>3. Interviews</td>
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<td>4. Transcripts</td>
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method use in this thesis

1. Observation
   Philosophical framing of a cultural understanding

2. Textual analysis
   Understanding the fixed-choice categories, common to the researcher and participant, as if, the fixed-choice categories were participant-determined

3. Interviews
   "Open-ended" questions to small samples

4. Transcripts
   Used to demonstrate how participants presented their thoughts

Figure 1

In the above manner I have opted to develop, advance, maintain, and prove my thesis (Pillay 1990a:64).

0.2 Regarding a literature review

In this thesis the literature review is not presented in the traditional manner. I do not begin by compiling and discussing a list of texts or establishing a data base of known works on this subject. Rather, I began this thesis by interpreting my experience of liturgy and assessing information acquired academically through books and articles throughout the development of my theological career as an existential theologian. The specific literature influencing the development of this thesis is acknowledged as it is discussed. Therefore, for background, the traditionally minded reader may find it beneficial at this point to refer to the annotated sources listed in the table of contents.

I undertake an investigative developmental approach and, as such, there is no end to the investigation. Were interpretive certainty to be attained there would
be no need for continual critical enquiry (Vorster 1994:128). Through a process of reflexive interpretation and intellectual reflection I narrowed my hunches concerning the source of the dissatisfaction with the Collects to the philosophical concepts discussed in this thesis. New or additional literature may be introduced at any point into this investigation. Such investigative development is perpetual and is similar to Stephen Hawking’s self-corrective approach to science (Ferguson 1992:122). However, for practical purposes, I impose limitations on the scope of my investigation into the dissatisfaction with the Collects. I limit my discussion and concluding remarks to the data obtained through the survey.

0.3 Which philosophical perspective?
Since some of the dissatisfaction with the Collects is provoked by one’s philosophical perspective, as is discussed below, this study participates in contemporary philosophical thought. I do not undertake an historical study of the development of philosophical concepts. Rather, I set out the philosophical vantage point from which I address the problem in this thesis. Simply put, the problem is that many people are not satisfied with various aspects of contemporary western liturgy. With respect to the liturgies of the Anglican and Roman Catholic traditions there is dissatisfaction with liturgical actions, liturgical dress and liturgical place (Seasoltz 1987:214). In this thesis I am concerned with the dissatisfaction over liturgical prayer, specifically the Collects. I suggest this dissatisfaction arises because of the acceptance of a classical philosophical ontology.1 My interest in studying the Collects arises from a desire to present a
more satisfactory philosophy for the interpretation of the Collects.\(^2\) I am encouraged by the principle presented in Plato's *Apologia*: 'The unexamined life is not worth living' (Pl Ap 38a). I place this thesis in the class of pastoral hermeneutic Capps (1984:67) entitles: *Theological diagnosis as exposing inadequate formulations of the problem.*

Churches with an established liturgical tradition are examining their rituals. In the Roman Catholic tradition the Second Vatican Council recognised liturgical dissatisfaction as one of the '...cogent reasons for undertaking the reform and promotion of the liturgy' (Flannery 1987:1). The Anglican Church in Canada published a report in 1993 on the evaluation of the *Book of Alternative Services* in which it addressed the same question of liturgical dissatisfaction. Milne (1994) suggests the United Church of Canada is opting for alternative liturgical services to fulfil its needs. These reports suggest that the degree of dissatisfaction with liturgical expression is sufficient to warrant further investigation.

This general dissatisfaction, reflecting a type of rootlessness in the religious practice in western society, may be explained to some degree by Tarnas' observation. He cites secular individualism, which is a modern notion with roots in Platonic philosophy, and the decline of traditional religion as the overall problem in the West.\(^3\) Yet, he does admit to a positive aspect arising from the decline of traditional practice.\(^4\) However, I doubt that the general decline of religious beliefs and individualism, in themselves, account for the dissatisfaction experienced by me and
others who are actively involved in a religious tradition. Rather, I suggest that an inadequate philosophical understanding is at the root of this dissatisfaction. I agree with Sherry (1977:89), that secular individualism and the decline in traditional religion are symptoms of the western crisis; they do not explain it.

Traditionally, western liturgy has been predominantly objective and greatly influenced by rubrics. In the past paying attention to rubrics for liturgical interpretation sufficed. Through usage, liturgical texts have formulated and preserved dogma and doctrine (Burbach 1965:429). Classical philosophical expression has became part of western liturgical vocabulary (Bradshaw 1990; Dulles 1992:8). Renaissance interpretation, which marks a transitional period between the medieval and the modern world, has failed to support the world-view presented by the modern way of thinking. Further, the modern way of thinking has rendered many medieval liturgical concepts antiquated and meaningless. Since contemporary philosophy continues to introduce new formats for thinking such as phenomenology into western thinking liturgical concepts and expression must again be reviewed.

That classical philosophy is inadequate for some contemporary theological thinking, I suggest, may be shown through a qualitative philosophical investigation of the Collects. 'The qualitative approaches are those approaches in which the procedures are not strictly formalized, while the scope is more likely to be undefined, and a more philosophical mode of operation is adopted' (Veldsman 1992:19). A qualitative approach
presents new philosophical insights for theological interpretation. I suggest the root of much contemporary dissatisfaction originates in one's philosophical understanding which supports religious belief, not in the text structured to express religious belief. Any experimenting with the form and style of the liturgy, without an examination of its supporting philosophical understanding, provides no long lasting remedy. A philosophical understanding providing fresh insights is needed to achieve a longer lasting remedy to the problem of liturgical dissatisfaction. With respect to the Collects, I suggest a qualitative approach, taking into account contemporary developments in philosophical thinking, provides a greater spiritual satisfaction and personal autonomy than classical understanding.

We, in the West, lack a satisfactory philosophy for contemporary theological interpretation. Specifically, we lack satisfactory philosophical concepts to provide meaningful interpretation of liturgical prayer. In this thesis I adopt a phenomenological approach and suggest some philosophical limitations of classical philosophy which contribute to a lack of meaningful interpretation. Motivated by personal interest I undertake a self-initiated investigation into liturgical prayer. I opt for this personal initiative as an alternative to undertaking a corporate-sponsored research programme (Mouton & Marais 1990:34).

From the outset it is to be borne in mind that a qualitative interpretive enquiry is a work designed to investigate meaning. It is not designed for objective recognition nor intended to define objective reality.
(Darroch & Silvers 1982:17). Changes in philosophical thought are not uniformly presented in western society. There is often a mixture of ancient, modern and contemporary thought requiring some sorting out. This will become increasingly apparent as the investigation proceeds. The phenomenological investigative method I propose and discuss here is intended for a theological interpretation within a liturgical context. Further studies are needed to determine its relevance to other contexts. However, in the Research Report I do make some observations about universalising my findings.

0.4 A phenomenological interpretive perspective

Evidence from popular polls and academic presentation shows that religious interpretation in North America is changing (Ryba 1991:xiv). This change, already begun at the university level, is now taking place at the popular level. In western religious thinking interpretation is moving from a predominantly objective point of view to a predominantly subjective point of view. The Canadian scene, not unique within the western context, is a case in point. Organised religion and spirituality are perceived by many in Canadian society as different: the former as being objective, the latter subjective. A study of Canadian religious attitudes reports:

Canadians are rejecting traditional forms of religious worship, such as church attendance and prayer, in favour of a new definition of spirituality....

(Kapica 1993)

The same phenomenon seems to be occurring in the United States. Fox (1993:22), summarising the results of a recent Gallup Poll, writes:
The nation's Catholics are largely loyal to the faith as they perceive it [italics mine], but increasingly at odds with institutional directives.

The two quotes below frame a continuum of belief currently evident in North American society.

**Poles of belief**

| Nowadays not everyone in our culture is committed to the belief that a Supreme Being actually exists; our typical position is rather some form of agnosticism — which assumes the possibility that God might exist. | It is not that they have forsaken God — many just do not feel compelled to worship in an establishment church any more. Whatever beliefs they hold tend to be private ones — their lives clearly divided between the public, secular world of Caesar, and the personal, reflective realm of God. | (Dewart 1989:314) | (Nemeth, Underwood & Howse 1993:32) |

Figure 2

One may recognise this continuum reflected in a variety of contemporary western liturgies. The present Collects, incorporating neither extreme of agnosticism nor private opinion, still seem limited in their capacity to carry meaning for contemporary individuals. Since the text carries the intended meaning and does not create meaning, the problem is a philosophical one, not a textual one. Palmer believes that literary interpreters can learn from juridical and theological interpretation....In both, the objective is to let the text lead the understanding and open up the subject. The interpreter is not so much applying a method to the text as an observed object, but rather trying to adjust his own thinking to the text.

(Palmer 1969:236)
According to Hodgson (1925:57), philosophical issues precede theological ones, and philosophical difficulties '...face the secular philosopher equally with the Christian believer.' Platt also suggests that philosophical difficulties precede theological ones. Therefore, I suggest a phenomenological perspective be introduced to render interpretation of the Collects credible and acceptable to contemporary believers. This phenomenological interpretive enquiry (thesis) does not presuppose a specific philosophical definition of religious truth but begins with an existential interpretation that discloses aspects of truth (Dean 1982:101).

For western thinkers phenomenological philosophy requires nothing less than a new philosophical mind-set. As what, exactly, and how this new mind-set is disclosed, is somewhat unknown, but it appears to be subjectively orientated. By way of identifying this new mind-set Vorster (1994:127) suggests considering the rhetorical '...matrix from which several theologies or religions could be created and understood.' Such a creation would be a public affair. Vorster (1994:132) writes: 'The creation of religious discourse is not a private matter. It is a cooperative critical enquiry - it is public; it is a social activity.' As religious discourse the Collects present a proper subject for theological enquiry. According to Merrill (1976:18), in religious interpretation the believer has an interpretive advantage over the non-believer by being '...attuned to the functional intention of the [Christian] author.' However, the same may be argued with respect to other faith groups and their texts.
I suggest that replacing the dichotomous classical perspective of the Collects with a phenomenological (existential) perspective permits a structuring of the text which is more satisfactory than the traditional structuring. Revising the Collects from an existential perspective removes some of the limiting aspects of classical philosophy. The real problem of meaningful interpretation, or dissatisfaction with the Collects, is alleviated by changing the philosophical approach to the text, rather than by merely up-dating the language of the text. The way is then open to a new understanding in harmony with contemporary experience.

However, changing the interpretive perspective does give rise to a degree of personal anxiety on the part of some believers. But that is not sufficient reason to avoid seeking new understandings. Rather, the opposite is the case, according to Bosch (1992:15): '[Believers] address humankind on its yearnings, needs, and anxieties, knowing that we are not speaking the last word, but convinced that we do offer something essential.'

With the hope of clarifying something essential, I address the issues of a phenomenological interpretive perspective and personal anxiety next.

0.5 A phenomenological interpretive perspective and personal anxiety

Pastors will recognise that there is a correlation between one's interpretive perspective and personal anxiety. An individual philosophically and culturally alienated from the lived situation experiences a deep sense of personal anxiety. This personal anxiety is
theologically significant.

An experience of alienation, due to the dichotomy between religious belief and experience, gives rise to varying degrees of personal theological anxiety. Murphy (1989:15) suggests:

Maybe Heidegger was expressing profound insight, instead of despair, when he lamented that possibly only a God can save humanity, due to the present level of alienation [italics mine].

Personal anxiety is characterised by the individual's inability to name its source. By personal theological anxiety I do not mean the anxiety that accompanies human finite existence; I mean that anxiety that results in the separation from the '...infinite ground or foundation of our being' (Tillich 1965:3). Classical thinking, being out of place in the modern world, occasions such theological anxiety in the West because it alienates the subject, that is, the believer, from the object, that is, foundational being. Since phenomenological thought actualises its intended object, Guerrière (1974:119) cautions that further specificity is needed before identifying this conceived foundation as that which is divine, or God. However, it appears that anxiety may be overcome to a great degree through a conceived reconciliation between God and ourselves and, indeed, all humanity. I say 'conceived', and suggest that in the ontic relationship as phenomenologically understood, humanity has never been ontologically separated from that which is divine. Rather, the relationship between the two is made apparent (disclosed) in varying degrees of intensity often giving rise to the appearance of separation. At one interpretive extreme is the identification of the person with that which is divine and, at the other is a
total separation of the person from that which is divine. A phenomenological approach discloses the existential relationship as an abiding union between that which is foundational (divine) and humanity.

Lane's (1989:69) observation that outdated philosophical and cultural influences have '...an alienating effect on the present generation of Christian believers' is substantiated by those current liturgical prayers which do not induce feelings of peace, purpose, or union. Those liturgical prayers which evoke a feeling of frustration and discord in turn produce further feelings of anxiety and separation. Since personal theological anxiety is, at base, philosophical, I suggest that such anxiety may be resolved by a phenomenological philosophical perspective, rather than a classical philosophical perspective.

0.6 Rationale for this phenomenological theological enquiry
In this section I present a rationale for a phenomenological enquiry based upon two hypotheses; that phenomenological interpretation is new to contemporary western thinking and, that one's method of understanding determines how we do theology. This thesis is a theological enquiry undertaken within an act of faith, not as a report on religious belief.

This thesis is being researched in the subject of Practical Theology with a view to relevant reform (Pillay 1990b:54). Therefore, I take seriously the role of the practical theologian to generate helpful theories to reform liturgical understanding. The
attempt at evaluating a philosophical understanding in light of contemporary developments is a worthwhile cause. From this research individuals and communities may both benefit. I seek a new approach through a phenomenological methodology and abandon a critical methodology. As the argument proceeds, however, there will be some overlapping of the two methodologies (Mouton & Marais 1990:12), though a phenomenological methodology dominates. The phenomenological approach as a proper scientific procedure is discussed in more detail in Section 1.4. Here, I simply note that Ryba (1991:202) distinguishes Husserlian phenomenology as a science when it addresses '...new propositions about the conscious constitution of the world...', and as a philosophy of science when it addresses '...a style of thought, an intellectual way of being, or a love of wisdom....'

Philosophical phenomenological thinking is being rediscovered in the western world. This rediscovery leads to tension in theological interpretation between empirical thinking, which stresses facts and phenomenological thinking, which stresses values (Lonergan 1971:4). However, Neville (1973:236) makes a strong argument to preserve the 'theological necessity of speculative thought' and 'the religious necessity of empirical theology.' The phenomenological approach is, strictly speaking, neither purely rational nor purely empirical but it is interpretive. The phenomenological approach is similar to but not identical to an earlier method of interpretation: the pre-scientific method. In his 'Vienna Lecture' Husserl (1970:284) describes how humankind left its primal (and phenomenal) state of union which was practical and useful for pre-scientific
understanding. Interpretation in this primal state of union was '...meant to serve man in his human purposes so that he may order his worldly life in the happiest possible way and shield it from disease, from every sort of evil fate, from disaster and death.' Western thinkers have departed from this pre-scientific understanding by becoming philosophers concerned with the pure theoria (theory).

Since the present liturgical prayers in the Anglican and Roman Catholic Churches have been traditionally composed in the classical tradition, they are underdeveloped from a subjective point of view. Although western culture discloses elements of the Hellenist traditions, western culture is no longer Hellenist (Dewart 1966b:801). Therefore, contemporary interpretation cannot rely on traditional methods but must be conceived in light of a phenomenological (non-Hellenist) western culture.

According to Lane (1989:52), theology is developing in western culture such that '...the way in which we understand faith will determine the way we do theology and will also shape the character of Christian consciousness.' Philosophical phenomenology is a philosophy of self-awareness (consciousness). Philosophical phenomenology develops within a particular culture and society, but no one particular expression of culture or a particular form of society is necessarily required to bring about a self-conscious understanding (Buri 1965:9; Verhaar 1967:177). In this sense the phenomenological method of understanding transcends cultural and social expression. Further, according to Wilson (1973:125), it would be difficult
to identify a hermeneutic that would form a single all-inclusive understanding of experience within any culture and society. In short, a phenomenological methodology functions within any cultural context. However, the 'choices we make happen within specific cultures each with its own system of values' (Vorster 1994:125). An Anglican theologian, Avis (1990:53) writes:

Acceptance of the inevitable pluralism of theology today is not a reluctant accommodation to the perversity of theologians but a recognition of the practical basis of belief that all theology emerges from, and that it is a response to a particular cultural, social and political situation, and is conditioned accordingly.

An existential interpretive methodology (phenomenology) may be used satisfactorily in contemporary liturgical interpretation. Until recently, because of a common western ideology, both German (Protestant) and Latin (Catholic) linguistic models sufficed in Christian theological interpretation. This is so, since in their ideological thinking, western Christians of both traditions are rooted in the theories of Aristotle and Descartes (Searle 1984:59). The Roman Catholic acceptance of individual interpretation of religious experience is a relatively new phenomenon compared with such acceptance in the Reformed Christian tradition (Dominion & Collins 1991:39; Nipkow 1993:60). This is so, according to McDermott (1980:42), probably because the traditional Catholic doctrine of original sin has caused many to doubt their own abilities of interpretation, leading '...many Catholics to listen to the hierarchy as authoritative interpreter of their own religious experience....' But this is changing. Many
Roman Catholic Christians have confidence in their personal experience and abilities to interpret religious experience. The pastoral acceptance of individual understanding by the western traditional denominations suggests that a phenomenological approach to interpretation is more appropriate to contemporary context than the less personal, classical approach.

This is a work in interpretive theology (an enquiry), not a presentation of documented religious studies (an accepted set of norms). I am not engaging in empirical theology as presently defined. Rather, I am engaging in phenomenological theology, which is indebted to empirical theology yet, in a sense, is prior to it. Nor is this a work in traditional speculative theology,

...in which the thinker begins with revealed or defined doctrine and arranges his materials in an order of descent from God to creatures and from existence to substances, then to powers and activities.

(Wuellner 1966)

According to Dean (1972:152) interpretive theology '...should aim to present imaginative propositions about the meaning of life, propositions that advance beyond and contrast with common and accepted understandings of the meaning of life.' An advantage of the phenomenological approach, given our contemporary concern with the individual, is its potential for the self-revelation of the interpreter. As we interpret the interpretations of others, according to Marshall (1992:171), '...we find something analogous in our own moment.' Vorster (1994:126) documents the same phenomenon.
It must be borne in mind that the phenomenological philosophical approach used here is to be applied mutatis mutandis in theological thinking. Unlike Hawking, I am not seeking a single theory to explain everything (Ferguson 1992:10). Rather, certain presuppositions and choices are made that frame this enquiry. A contextual awareness of divinity, in some form, is presupposed, that is, atheism is not an option. I presume that the liturgy manifests an understanding of divine presence. However, there are some groups that while admitting to a spiritual presence, do not admit to its ritual liturgical expression, (i.e., Society of Friends, Unitarians).

Bloom (1987:377) notes that classical philosophy once predominantly shaped western culture and society but that is no longer the case.14 This thesis is a theological enquiry into the life-world, the Sitz-im-Leben as a phenomenological notion, not a classical one. Shults (1991:180) understands interpretive theology as having a theological mandate '...based on active participation (praxis) in the mission of the ecclesiological community.' Brümmer (1981:ix) correctly notes that one of the difficulties in doing theology is that the theologian is required to master the basic tools of other disciplines. Philosophical theories and tools of the social sciences are to be mastered within theological enquiry, but they are not to replace theological enquiry. Such replacement impoverishes theology.15 To counter such an impoverishment Bosch (1992:8) suggests integrating the three areas of theoria, poiesis and praxis. Phenomenology, as a tool to be mastered, is a philosophical method of interpretation ecumenically
acceptable to theological enquiry. 16

A phenomenologist's approach to interpretation is not to be accepted dogmatically (Wagner 1983:49). Phenomenological interpretation is an alternative to the classical method of interpretation, but it is not a privileged alternative. A tendency to dogmatic acceptance is in fact one of the limiting factors of classical interpretation. Through Platonic concepts classical understanding significantly influences western thought often to the effective exclusion of other forms of thinking. As a result, an objective understanding of God has developed in the West, whereas a subjective understanding has failed to do so to the same degree. An understanding to counter this classical doctrinaire acceptance has been proposed by Anderson, who suggests that there is no classical scholasticism in the sense that Leslie Dewart criticises.

But there is, unfortunately, an all-too-real kind of doctrinaire Graeco-Christian scholasticism whose proper name is perhaps "formalism." This indeed must and, it is hoped, will "go".

(Anderson 1967:45)

Some of Dewart's criticisms, along with other's, of classical philosophy are given more attention below.

Roman Catholicism's use of phenomenology is a departure from its official dependence on Thomistic philosophy. An example of this departure is the application of the phenomenological method to textual interpretation by Bergant (1989:3) in her 'Introduction to the Bible' in The Collegeville Bible Commentary. The presumption today in progressive Christian seminaries is that an ecumenical theological interpretation is converging
with various denominational interpretations (Dulles 1992:195). The phenomenological approach brings to consciousness an a prior existential union which has been differentiated denominationally. Concerning theological interpretations, Ricoeur speaks of "nonsituational references" opened up for us by a text. Explaining Ricoeur's references Capps (1984:21) writes that 'the world of a text is the meanings it opens up or discloses beyond the limits of its situational meanings.' This is a positive development because denominational interpretation has the disadvantage of realising only part of the truth (Küng 1988:179). Saayman (1992:47) reaches a similar conclusion in his review of Bosch's *Transforming mission*.

To embrace a particular philosophy (including phenomenology) or a particular metaphysics as an exclusive method of theological interpretation is risky and self-limiting. Therefore, a continual self-examination of one's presuppositions is necessary to avoid solipsism (Avis 1990:53; Streng 1991:9). Gibson (1967:30) understands Dewart's attempt at de-hellenisation as an escape from such a self-limiting notion. Given that philosophy is historically conditioned Zaner (1975:135) notes:

*It would...be a serious error to think that any particular historical situation totally defines the prime tasks of philosophy.*

John Macquarrie (1975:96) states that there is no one dominant philosophy today in the West. Phenomenological philosophical thought is itself only one of a number of methods of interpretation. After relating his own efforts at phenomenological thinking, Luijpen (1966:154) writes: 'It should be clear...that we do not
wish to recommend phenomenology as the "ultimate" philosophy.' This reservation is to be expected, because, according to Wilson (1973:125): 'We should not expect a single epistemology that can equally well subsume sense experience and extrasensory experience...mystical experience and practical planning...deterministic systems and normative systems.' According to Spiegelberg (1964:331) 'all that [phenomenology] can attempt is a clarification of the essential structure of experience....Hence phenomenology can supply us with a metaphysical knowledge about this one part of the universe.' Streng (1991:9) concludes that a phenomenological approach to religion should mean '...no religious or philosophical view can serve systematically as the evaluative criterion of authenticity for a specific expression of religion....' Brenneman, Yarian and Olson (1982:28) are of the same opinion. They note as well that the phenomenological approach obtains outside the western tradition. Correctly, Mitroff and Turoff (1975:17) warn that '...there is no one "best" or even "unique" philosophical basis which underlies any scientific procedure or theory.' Further, given phenomenology's immense complexity and possibly inexhaustible range of subject matter, no one group of phenomenologists enjoys a monopoly in phenomenological interpretation (Wagner 1983:49).

S E Stumpf writes (quoted by Osborne 1989:367) 'In sheer scope of its influence, existentialism has achieved a far wider response than any other mode of philosophy in modern times and does not seem to be waning.' The phenomenological method is the one I choose in this thesis because it gives priority to the
person and because it incorporates recent developments in contemporary western philosophical thought. Yet, Kaufman (1967:89) observes that 'the intrinsic anthropomorphism of this [personal] perspective thus makes it at once suspect and seductive.'

To a great degree, the phenomenological approach to interpretation has been initiated into western theology through Modernist thinking. This phenomenon is discussed in greater detail in Section 1.1. For the moment it is sufficient to note the that Modernist influence on phenomenological interpretation is one of an ordered (relational) but not necessarily rational presentation. Phenomenological theological enquiry requires a reflective and ordered analysis of the relational context.

The relational context itself, according to Hodges (1979:105), is understood as a context incorporating 'self-surrender' (i.e., Islam) by Muhammad. This self-surrender '... [Muhammad] makes the foundation of all true religion. The Jew and the Christian and the Hindu bhakta will agree that he is right in this.' Guerriere (1974:118) interprets this self-surrender as suggesting that humans are in need of a religious other, not necessarily classically understood,

...which man petitions or thanks, that to which he sacrifices or surrenders, that which would comfort or condemn him,...that in the face of which I am not fully constituted nor dependent....

A phenomenological approach requires interpreting the Collects with a degree of self-surrender to another presence through another form of understanding. The phenomenological approach interprets the Collects in a
non-conventional form of understanding, that is, not according to an external definitive term which reflects or captures being or essence (Eco 1990:9).

Something greater than mere adaptive change occurs within phenomenological understanding. An essential change occurs. There is a re-structuring of understanding. Innovations are introduced into the way we understand our experiences, altering the subject, as well as in what we understand, altering the object. In phenomenological interpretation the object of consciousness is not the Platonic ideal of classical understanding. Rather, the object of phenomenological interpretation is an eidetic object, or web of meanings (Smith 1993:183). An eidetic object is a consciously formed (abstracted) object with no independent existence of its own. The eidetic object participates in existence as dependent upon the subject's awareness and intent (Ryba 1991:210). In short, the eidetic object is the product of a conscious relationship. 'The eidetic reduction is the method of reducing the factually and concretely given to the universal essence. This essence is not something other [i.e., objective]...but rather the logically indispensable structure for such a phenomenon' (Van Peursen 1972:41). Hence, as the subject's awareness changes, the eidetic object of consciousness changes.

The phenomenological approach places emphasis on dynamic intersubjectivity. A religious phenomenological approach has the potential to bring about a religious self-transformation (King 1978:452). Vorster (1994:125) understands rhetoric to play a role in this personal transformation. The exchange of concepts between or
among persons transforms these same persons. Religious transformation, however, is not identical to the notion of metánoia. Metánoia means a change to another's way of thinking and acting '...an utter interior reorientation...' (Häring 1963:209). This conversion must be wilfully sustained (Häring 1963:409). Religious self-transformation is not an accommodation to the will of another but an adjustment in the relational union with another. Constant adjustment is required in this relational union. This constant adjustment is a new development in contemporary western philosophical thought. The Second Vatican Council noted this shift when it stated in Gaudium et Spes (Art 54):20

Historical studies make a signal contribution to bringing men to see things in their changeable and evolutionary aspects.21

But not all scholars recognise the phenomenological method as something new which clarifies. Rather, some recognise it as a methodological variation which obscures (Struckmeyer 1980:262).22

Not only is self-consciousness an innovative concept, but it is also constitutive of our humanity, according to Gregory Baum and Leslie Dewart.

Conceptualization of experience is not a perfection added to man's being; it is rather constitutive of man as a self-conscious person.

(Baum 1967:105)

And, for his part, Dewart (1989:35&38) writes:

That the essence of our humanity lies in our consciousness should be readily agreed to, since our own consciousness provides us with direct evidence of it;

and
Let us agree, then, that nothing should bar our crediting the observation that consciousness defines the human specificity.\textsuperscript{23}

Misiak and Sexton (1966:406) understand phenomenology as a movement with a common core and a variety of expression. Phenomenological methodology replaces the classical world of objective being (ontological idealism), in which objects exist independently of consciousness, with a contemporary world of subjective construction (the eidos of phenomenology), which depends on consciousness.\textsuperscript{24} This consciousness constitutes the human being and opens up new ontological horizons for interpretation.\textsuperscript{25} In phenomenology, the term 'constitutes' can be used in various senses. I follow Spiegelberg's (1964:328) explanation of Husserl's use of the term meaning that '...each object of experience establishes itself, or "settles" in our experience by taking shape before our eyes, as it were.'

In western antiquity, three literary interpretive practices are discernable, according to Marshall (1992:177): allegorical interpretation among the Greeks; "midrash" among the Jews; and grammar and rhetoric deriving from Hellenist Alexandria. All three practices have influence within the liturgical traditions of the Anglican and Roman Catholic churches. However, in both the Anglican and Roman Catholic traditions there is increasing evidence that a phenomenological understanding is gaining preference over such forms of understanding.\textsuperscript{26} Paul Ricoeur (1968:248), in an essay entitled 'Tasks of the ecclesial community in the modern world', suggests that
phenomenological interpretation is the new style of criticism undertaken by the church which introduces a new method of interpreting experience. This new style of criticism may be successfully applied to the interpretation of the Collects.

I suggest that there is sufficient dissatisfaction with the classical interpretation of the Collects to warrant a phenomenological theological enquiry into the understanding of the Collects. Since personal interpretation is existential, that is, arising out of one's life-world, the phenomenological method of interpretation based on the rationale presented above commends itself as a helpful alternative to the classical method.

0.7 Toward a phenomenological resolution of the dissatisfaction with the Collects

Because research methodology is perpetually developing, 'the thinkers of today, the pioneers of tomorrow create new methodologies that affect us all' (Leedy 1993:137). I do not suggest a final resolution to the question of this thesis but only point towards its resolution. Edmund Husserl [1859-1938] and Martin Heidegger [1889-1976] suggest a new interpretive perspective which may alleviate personal theological anxiety. Their ways of thinking assist in resolving the problem of dissatisfaction with the Collects. Their ways are non-traditional and depend upon ideas, but they do not rely on an Idealist understanding. Husserl's suggestion is to engage in an eidetic method of interpretation by which he means interpreting ideas as dependent upon consciousness, not as facts presented to the intellect. Husserl's suggestion is that pure phenomenology will
develop into a science that deals not with 'facts' as traditionally understood but with phenomenological essences. Phenomenology will develop, he suggests,

...as a science of essences (as an "eidetic" science)...which exclusively seeks to ascertain "cognitions of essences" and no "matters of fact" whatever [Husserl’s italics].

(Husserl 1982:xx)

Solomon (1988:131) makes this same observation when he writes that Husserl's thinking attempts to determine what supports '...the essences or ideas (eidos) that [present] themselves in experience....' I suggest that these 'cognitions of essences', constituted in the consciousness, may be actualised through the Collects. That is, the Collects have something to say to the reader/believer.

The classical philosophy structuring the Collects conceives the divine as being 'out there', whereas a Heideggerian philosophy conceives that which is divine as a constituting component of experience. Heidegger suggests 'Being' as constitutive, not independent, of all beings (Dewart 1969:328; Power 1992:278). I suggest that, for the believer who understands 'that which supports the eidos' from Heidegger's perspective, understands this support as divine. Both Husserl’s and Heidegger's approaches have been developed by other phenomenological thinkers such as Leslie Dewart and Gregory Baum. Bettis (1969) presents his own list of phenomenological philosophers. ²⁸ Leedy (1993:117) suggests that Husserl’s interpretation of ideas or essences can represent a realm of 'Ultimate Truth.' However, to the contrary, Evans (1973:129) suggests that only elements of the truth are disclosed to an observer through phenomenological interpretation, not
'Ultimate Truth'. This thesis espouses Evans's view.

While Husserl attempts to disclose a conscious self (and a conscious self-understanding) through the eidetic method, Martin Heidegger places emphasis on an interpretation of experience which opens the way to a disclosure of possible transcendent reality. Husserl's 'self' and Heidegger's 'transcendent reality' are to be understood not in the Platonic sense of ideals but as eidetic products dependent upon consciousness. I adopt the philosophical contributions of both Husserl and Heidegger in this thesis. I do this conscious of the fact that Husserl and Heidegger do not always agree in their understanding of the phenomenological method. Noting this disagreement and, rather than view Husserl and Heidegger in contradiction, Hirsch explains that they employ particular models in their existential interpretation. He writes:

I believe that both models can at different times describe different experiences....It is not clear to me why accepting the validity in some experiences of the circular, hermeneutical model, should entail its being valid for all experiences.²⁹

(Hirsch 1976:5)

Because of philosophical developments in Anglican and Roman Catholic theologies, classical interpretation clashes with contemporary interpretation. Certain phenomenological theologians, such as Leslie Dewart [b.1922] and Gregory Baum [b.1923], show that traditional philosophical concepts are incapable of supporting contemporary interpretation (Dewart 1966a; Baum 1967). Since the Collects depend on traditional
philosophical concepts, they, too, are to some degree incapable of supporting contemporary interpretation. Dewart and Baum, who write extensively on the dehellenisation and secularisation of theology, suggest that phenomenology provides a method through which contemporary theology may develop. As a method of enquiry, Scheele (1975:43) endorses the philosophical phenomenology of Husserl and Heidegger in an article entitled, 'Reality construction as a product of Delphi interaction.'

I propose a Delphi-style resolution to the question of this thesis. According to Delbecq, Van de Ven and Gustafson (1975:85) the Delphi method of interpretation is a phenomenological enquiry into the life-world. A phenomenological approach to the Collects makes a contribution in resolving many of the difficulties encountered in the contemporary interpretive perspective and reduces personal theological anxiety. Rollo May, who studied with Paul Tillich, offers useful insights in alleviating anxiety (Young 1988:233). A goal of practical theology, which is to improve the quality of life (Botha 1990:72), can be accomplished through a phenomenological approach to the Collects. As authentic new meaning comes to consciousness within a phenomenological enquiry, anxiety is lessened and the interpretive perspective clarified. This enhances the well-being of the individual and subsequently the community. Morris (1992:58) maintains that religion's function is '...to enable us to act in ways that offer a fuller life.'

In Chapter One I discuss some specific contributions of the phenomenological method to theology in preparation
for Chapter Two's discussion on shifts in liturgical interpretation and Chapter Three's discussion on the Collects.

0.8 The purpose
The introductory motifs having been presented, the purpose of this thesis can now be stated. It is to determine if phenomenological interpretation is replacing classical interpretation in resolving the dissatisfaction with the Collects. (The forgoing motifs suggest this replacement is a possibility.) In aiming at this particular purpose, other valuable insights also may be revealed that are not intentionally sought. This thesis is open to such a possibility. To determine if this replacement is occurring I identify preferences for and levels of satisfaction between the traditional and a revised Collects. I attempt to preserve the mind of the church in the revised texts as I abandon the Collects' classical philosophical structure and substitute a phenomenological philosophical ontological understanding.32 It is the eidetic notion, attributing meaning to the Collects, that I attempt to disclose by way of revising the Collects. This philosophical revision is part of the 'phenomenological reduction' required to conceive the eidetic notion, or the object of consciousness, expressed in the Collects. Of this phenomenological reduction Van de Pitte (1972:539) writes that

...by employing the epoché, by "phenomenologically reducing" the question itself, we come to the philosophic level. Our question is now concerned with the meaning of "cognition" and with what it means to be an object of cognition.

'It appears impossible to disclose the meaning of
phenomenological terms to those who have not carried out the epoche and reduction' (Sokolowski 1974:268). Further, the phenomenological reduction involves a 'bracketing', or the withholding of one's own conceptual scheme so as not to impose an ontological structure but rather to disclose an ontological understanding. Concerning the epoche, Sokolowski (1974:173) raises this question:

How does the epoche differ from the attempt to doubt?
The attempt to doubt is naturally performed in order to change the modality of our belief in a certain object or to reconfirm, with new reasons, what we already believe. The epoche is not performed to adjust our normal convictions this way; it is supposed to make us able to think about our natural beliefs as natural beliefs. The attempt to doubt is always performed in the service of our mundane convictions....

This thesis is primarily exploratory in nature as opposed to descriptive or explanatory (Mouton & Marais 1990:14). Of Husserlian phenomenology Ryba (1991:202) claims: 'In its capacity to advance sciences, exploratory phenomenology - though requiring some grounding in the discipline under whose aegis it is employed - can be employed freely and without theoretical constraints.' Much contemporary writing in liturgical theology is predominately instructional (pastoral) in contrast to interpretive (theological), and involves '...the "liturgy of the word" with dramatic, musical and other non-sacramental ways of telling the Christian story...' (Barton & Halliburton 1981:81). Pastoral interpretation is designed to assist the minister in developing, conducting, and leading liturgies, as well as in enhancing their celebration. However, I am concerned with a theological enquiry into the liturgy and focus on the phenomenological
philosophical understanding for interpretation. A phenomenologically understood liturgical enquiry satisfies ecumenically and '...is adequate to what we aspire to in common' (Burrell 1982:47).

According to Davis (1960:20), 'Liturgy cannot be created; it must be received. It is a traditional datum, which we must accept and make our own.' But there is a danger here that in the reception of tradition one may be blinded to other insights worth pursuing (Burrell 1982:42; Silvers 1982:247). This blindness may be offset by making a text our own in a critical and personal manner. It is for this reason that phenomenologists recognise philosophical insights other than their own. Admitting influence by Ricoeur, Valdès (1982:153) speaks of the 'appropriation' of a text to make it one's own: 'The goal of appropriation is realized only insofar as the meaning of the text is actualized for the present reader.' Capps (1984:19) suggest the same. I approach the Collects as a social artifact, as defined by Mouton and Marais (1990:39), and undertake a non-traditional interpretive enquiry of them. In Husserlian phenomenology functional parts characterise the whole (Ryba 1991:214). The Collects are phenomenologically functional parts of the liturgy which characterise the ontology of the liturgy as a whole. Tracy's (1988:54) interpretation of Eliade's thought, which I accept, provides a description of the Collects as belonging to
...those original religious expressions of the sacred which remain highly particular in both origin and expression but which disclose the universal reality of the religious as the manifestation of the cosmos and, ultimately, of Being itself.

The liturgy, of which the Collects are part of the opening rites, can be understood as a classical piece of art in Mircea Eliade's sense of the term. They are a particular expression that disclose, to some degree, a universal understanding. Further, the Collects disclose an awareness of that which is divine as somehow constituting the cosmos. Therefore, it is helpful for the believer to investigate in a formal manner the content of this awareness, or alternatively expressed, to investigate that which is brought to consciousness within the Collects. That which is brought to consciousness discloses the type of ontological understanding supporting one's understanding of that which is divine. It is that eidetic understanding I seek to disclose in this investigation.

Updating liturgical interpretation ought not merely to continue '...on the basis of a narrow or superficial understanding of what the signs of the times and contemporary [Christians] really need' (Seasoltz 1983:49). Rather, new interpretations and new compositions of liturgical texts need to be understood with contemporary phenomenological insight and not with traditional insight. Bellah (1969) suggests that modern secular ideologies have had to take on a religious character and restructure meaning when traditional religious ideologies could no longer carry theological meaning. Morris (1992:9) adopts the same point of view
and suggests that when old gods die people do not generally turn to atheism. Rather, new gods are created. This attempt has not always proved satisfactory. What may prove satisfactory, however, is a new form of understanding. Dewart (1966b:800) cites this example of a change in theological understanding: 'The Jewish faith had been true: but the true faith no longer required a Jewish form.' Smith (1971:86) agrees and, rather than lament of this passing, suggests that the proper response is '...to focus all available resources on the task of creating new patterns designed to meet the challenge of the present.'

In classical interpretation, one must think in terms of understanding (i.e., standing under) concepts, whereas in phenomenological interpretation one must think in terms of a relational (i.e., dialectical) approach when forming concepts. The classical understanding, upon which the traditional version of the Collects is structured, is predominately objective, and one which believers stand under. The phenomenological approach, from within which I understand the Collects, is predominately subjective, and one within which believers actively relate. Making the Collects one's own through the phenomenological approach does not falsify the classical approach; rather, the phenomenological approach replaces the classical.

It has not been determined to what degree phenomenological interpretive enquiry is replacing scholastic interpretation. Through the project's findings, arising from the investigation of the dissatisfaction of the Collects, I hope to shed some light on this question.
I suggest that some of the dissatisfaction with the traditional Collects arises from an unsatisfactory classical ontology upon which the Collects are structured. To investigate this dissatisfaction I employ a new interpretive genre fusing qualitative and quantitative methods. In the western popular mind there appears to be an interpretive shift to a non-traditional (phenomenological) ontological understanding of experience. In keeping with this shift in understanding, I suggest that replacing classical ontology with phenomenology ontology may resolve the problem of the dissatisfaction with the Collects. However, this shift in understanding, when not successfully integrated into personal consciousness, discloses a deep personal theological anxiety. Properly integrated and understood a phenomenological interpretation need not cause personal anxiety but, in fact, may provide a resolution for the dissatisfaction with the Collects by removing such anxiety.

A secondary but significant purpose in this essay is the attempt to disclose a way of overcoming the dissatisfaction with the Collects which is ecumenically acceptable. For this reason I undertake a phenomenological interpretation of both Anglican and Roman Catholic Collects.
Chapter One

1 SOME PHENOMENOLOGICAL CONTRIBUTIONS TO WESTERN THEOLOGY

1.0 Introduction

Ogden (1972:34) states that 'we have learned that theology as such is correlative in structure because it is reflective understanding of the given correlation of witness and existence.' Streng (1991:4) notes that phenomenological theology has tried '...to avoid any procedures for understanding that derive from "positivist" or "rationalist" presuppositions, on the grounds that [they do] not allow the religious [Streng's italics] meaning of the data to become known.' Phenomenological theological enquiry investigates the meaning given to a religious presence in the world. It does not merely describe a religious presence. The intimations of a religious presence in experience give rise to certain expectations on the part of believers. Some of these expectations are discussed below. A non-rational or poetic style of interpretation presents a more satisfactory genre for interpreting these intimations.

Ideas evolve.

Sometimes we hear someone comment that this or that insight of phenomenology already was known to scholastic philosophers. We do not want to contradict such comments except to say that there is at least as much falsity as there is truth in such statements.

(Luijpen 1966:100)

Laycock (1986:2) holds much the same view and writes: '...we may legitimately agree to deem "phenomenological" even those philosophies that were developed chronologically prior to Husserl's
However, scientific phenomenological interpretation arises out of the western modern age. The modern age provides the context in which the phenomenological hermeneutic is applied to the Collects. Yet, some such as Richard Schlüter (1994:48), would argue that the modern age is yielding a postmodern one. Roux (1991:37) agrees, and states that Postmodernism is the concern of the present time. Jellema (1963:81) writes:

...we in the mid-twentieth century are witnessing a change similar in import to the change around 1650; namely, the emergence of a new "mind", radically different in approach from the "modern mind", and already viewing the "obvious" notion of Reality previously held as something antiquated and alien.

Küng (1988:197) supports this view.

Tarnas identifies three characteristics of the postmodern age with which Lambert (1993:28) appears to agree. Tarnas (1991:395) identifies them as:

...appreciation of the plasticity and constant change of reality and knowledge, a stress on the priority of concrete experience over fixed abstract principles, and a conviction that no single a priori thought system should govern belief or investigation.

Postmodernism notwithstanding, a presumption in this thesis is that the approach to liturgical interpretation within the Anglican and Roman Catholic Churches remains, on the whole, preoccupied with Modernist claims and influence. Certain western academic theologians may think and write within a postmodern context but much western pastoral theology is still interpreted from within a modernist perspective. Pieterse (1994b:261) observes a similar
phenomenon (mind-set) among '...white Dutch Reformed Church members of the higher socio-economic group....'

In practice Anglican and Roman Catholic liturgical interpretation appears to be in a transition phase. There is some institutional tardiness in accommodating the newness of phenomenological thought. To some degree western churches are still being influenced by traditional concepts. Tarnas (1991:403) writes:

Various still-vital forms of the modern sensibility, of the scientific mind, of Romanticism and the Enlightenment, of Renaissance syncretism, of Protestantism, Catholicism, and Judaism — all of these, at various stages of development and ecumenical interpenetration, continue today to be influential factors.

Both within and without these traditions, however, a vanguard is beginning to interpret experience in the light of phenomenological understanding which has evolved beyond Modernist thinking. In short, I suggest that the majority of the faithful have yet to formally enter the postmodern age with respect to liturgical interpretation. But, in the light of the philosophical evolution of ideas, the expectation is that they are about to do so.

According to Dulles (1992:30), the phenomenological method of interpretation relies not on scholastic categories but on 'clues', in Michael Polanyi's sense of the term, capable of new meanings. Phenomenology denotes a general approach to phenomena, whereas an existential interpretation is context-specific. The type of theology crafted by the phenomenological method of interpretation is existential theology. As an example of existential theology, Jordaan and Jordaan
and King (1968:378) cite Søren Kierkegaard's work. I use the term 'existential' more frequently than the term 'phenomenological' throughout the balance of this thesis. The context of existential theology is the Lebenswelt, that is to say, one's conscious life-world. Existential interpretation characterises modern thought.

Because of the significance of the Modernist influence to this thesis, I present it in more thorough detail than the other existential perspectives.

1.1 The Modernist influence

Modernism makes a phenomenological contribution to western theology. Modernism, initially a Roman Catholic movement, took on Protestant expression. It became known as Liberalism or liberal theology within the Reformed tradition. Protestant liberalism applied a critical-historical method to the interpretation of the bible. Catholic liberalism applied the same method to the interpretation of dogma, doctrine, and more recently to liturgical theology. Modernism's influence on liturgy is through the introduction of new conceptions and new understandings to the interpretation of liturgy. Because of Modernism's influence in the western liturgies novel interpretations are replacing the inherited interpretations of classical understanding.

The Modernist perspective influencing this thesis develops from the theological hermeneutic introduced about 1900 in Europe and England which views tradition and dogma as symbolic expressions of religious experience. About a generation later Modernism made
its appearance in the United States. Modernism has its opposite in western Fundamentalism, which arose about 1920. According to Douglas, Elwell and Toon (1989:161), Fundamentalism is intended to protect Protestant doctrines '...from the eroding effects of rationalism and modernism.' Within the Roman Catholic tradition, Dulles (1992:18) observes that the effect of Modernism '...permeates much of the existential phenomenology and theological empiricism that became popular since Vatican II.' Loisy (1857-1940) and Tyrrell (1861-1909), who were Modernism’s main representatives, '...were not organisers of reform movements; they were writers and scholars absorbed in their work', according to Kurtz (1986:109) and their work consisted of evaluating the symbolic expressions of religious interpretation of their day. Kourie (1991:39) identifies Abbé Louis Duchène (1843-1922) as Loisy’s precursor in the historical-critical method. Theologians of the Modernist movement sought to express theological truths in modern images and terms. Like some traditional and classical religious images, terms of the Modernist movement are losing their significance due to a change in the contemporary social and cultural context.

Modernist thought, as viewed by some today, as well as in the past, is more negative than positive in the feeling it evokes.

To this day "Modernism" unfortunately remains a term used for spiteful invective by arrogant people in the Church who have no idea how difficult faith is for men of our time.

(Rahner & Vorgrimler 1973a:290)

However, at least at a grass roots level of theological
thinking, this appears to be changing. Modernism, as a hermeneutical movement, prefigured and provided the context for existential interpretation. Maurer (1967:24) understands Leslie Dewart's efforts at dehellenisation (a Modernist endeavour) as being '...intended to prepare the way for the future of belief in which it will take on the new cultural form of existential phenomenology' [italics mine].

Theological dehellenisation, with roots in the Modernist movement, is an example of the phenomenological method of interpretation replacing the classical method of interpretation. Nipkow (1993:60) notes that, even though not clearly defined, phenomenological interpretation is clearly underway in Catholic and Protestant traditions:

In the Catholic domain, the striving towards a liberation of practical theology from dogmatical tutelage and the turning away from a practical theology as "applied theology" is relatively recent....Protestantism can draw on a longer tradition of the historical application of the social and cultural 'Lebenswelt'.

'This Lebenswelt, discounted as merely subjective and ignored by the dominant traditions of Western philosophy,...is desperately in need of disciplined exploration and clarification' (Wild 1964:13). Lowe (1982:165) observes: 'We are so accustomed to philosophizing from an extrinsic standpoint, whether Cartesian or Platonic, that we can no longer comprehend the phenomenological standpoint within the world.'

In conceiving and phenomenologically revising the Collects of the Anglican and Roman Catholic eucharistic liturgies I dehellenise their composition and introduce a composition compatible with an existential
understanding derived from Modernist influence.

1.2 **Existential theology differs from theoretical theology**

The eidetic object is a phenomenological contribution to theology. Existential theology is essentially different from theoretical theology in that existential theology interprets the eidetic objects of consciousness, whereas theoretical theology interprets the ideological objects of classical theology. Only recently has western theology accepted the intellectual influence of the Tübingen School, which emphasises experiential interpretation over theoretical interpretation. In classical times, theoretical theological questions and answers were governed by a fixed idea of nature. The notion of contingency being anything but accidental was impossible to conceive (Torrance 1969:61). Moreover, truth expressed in theoretical terms became fixed in a particular form of expression that itself was perceived to be as valid as the truth. This 'fixed expression' of truth is still a problem for scholastic theologians, but it is not reserved to them. Pieterse (1994b:263) notes the same phenomenon in traditional Afrikaner society. Ferguson (1992:17) records this same problematic of fixed expression developing in the disciplines of science. As well, Keen (1970:352) cites the same problematic occurring in psychology. In existential theology a relational and dynamic conception of truth replaces a fixed idea of truth. Thus, fixity of expression is not a problem in existential interpretation, since concepts have no independent existence to become fixed. Although existentialist thought is an alternative to classical thought it has not developed *sui generis* (out of itself). Dondeyne (1963:132) notes that philosophical
schools of thought are related and do not come into being independently of each other. 50

Exploring an existential interpretation, Dewart (1989:153) writes:

...it would hardly make sense to say that the relationship of the mind to its objects was irrelevant to the truth of experience, or that experience might be true regardless of whether it took into account what reality was.

In existential interpretation existence is understood as becoming, union is understood as relational and necessity is replaced by option. Hartshorne (1989:187) notes that

for the classical theists, transcendence meant being without becoming, unity without plurality, actuality rather than potentiality, necessity rather than contingency...[Hartshorne's italics].

I undertake this investigation of the Collects not as theoretical theology but as existential theology. The investigative method is not scholastic but phenomenological.

When phenomenologically understood, existence can be philosophically or poetically interpreted. Since existential theology has more in common with poetry (a pre-reflective view) than scholastic theology, I consider below some existential and poetic contributions made to theological interpretation. The poetic contributions are presented for information and corroborative purposes. No attempt at poetic evaluation of the Collects is made.

1.2.1 Phenomenological and poetic contributions

Below I detail some similarities between the
phenomenological contributions of existential philosophy and poetry. Koestenbaum (1967:175) chronicles phenomenology's contribution to theological enquiry since 1807, when '...Hegel wrote his Phenomenology of Mind...' and suggested that there is potential for development of the phenomenological method in theology. Today, phenomenological thinking as a method of interpretation is making a contribution within western interpretation according to Silvers (Darroch and Silvers 1982:242). He writes that phenomenology interprets experience such that the interpretation

...may show a version of the world that is not posited authoritatively nor one that is necessarily in keeping with a public version of normality or a single version of normality.... Bosch (1992:15) appears to agree with this view. Poetic interpretation functions similarly.

Existential theology is original [italics mine] theology, according to Laycock (1986:2). Similarly, poetry is also original. The newness and originality of a phenomenological method for theological enquiry can be demonstrated,

...but whether phenomenologists of religion have accurately grasped what is demanded by these methods is dubitable.

(Ryba 1991:231)

Classical theology is '...a deductive science that uses propositions of revelation as premises' (Dulles 1992:17). This deductive type of science appealed to the western mind which makes classical terms of reference and understanding normative. With classical norms, medieval clerics sought to capture the orthodoxy
of experience within theoretical formulae. Existential interpretation frees the interpreter from the idealism of classical theology. However, idealism does embody orthodoxy, and Dewart (1967:524) suggests that classical theology enabled a believing remnant of Christendom '...to preserve orthodoxy, but only at the cost of severing faith from ordinary, everyday life.' Of this remnant, Seasoltz (1983:57) writes: 'They can live with twentieth-century physics, sociology, economics, and technology, but they want sixteenth or seventeenth-century religion.' To this day many contemporary liturgies appear as sixteenth or seventeenth century religious artifacts, thus revealing a sixteenth or seventeenth century mind-set.

Theologians are continually searching for new and meaningful ways to interpret religious experience (Garbett 1947:24; Bent 1969:6). Some use the new language of existential theology. I agree with Morreall (1983:56) that there are no hidden meanings to be disclosed in existential theological language.51 Rather than disclose hidden meanings, as in an allegorical approach, existential theological enquiry attributes religious meaning to phenomena, thus freeing understanding from allegorical limitations (Capps 1984:17).

Mystics and poets are the exceptions to Dewart's remnant. Mystics and poets are phenomenological thinkers whose ways of thinking are making personal and novel contributions to theological interpretation. Maxwell (1986:17) suggests phenomenological interpretation is an attempt '...to get inside the mind of the believer...', a goal which mystics and poets may
achieve. In western culture, poetic understanding presents a counterbalance to scholastic understanding. Poetic interpretations do not conform to the reasoned order of deductive science. In Mallard’s (1977:34) words ‘...poetry...is just that formal mode of language which recalls "presence"’, which ‘...is in turn the quality of the real.’ Jesus, Paul of Tarsus, Augustine, and Francis of Assisi, according to Mallard (1977:8), are poets in this sense. The poetic interpretation of religious experience is, in fact, similar to a phenomenological interpretation which discloses a new awareness of the self and experience. Koestenbaum (1967:175) reminds us that existential theological enquiry incorporates insights from both rational and poetic thought. In constructing liturgical texts, Puthanangady (1990:337) notes:

...it is very important that the descriptive and poetic style be followed because these texts appeal primarily to emotions.

Poetry, rather than prose, better expresses emotions. In examining the history of the relationship between poetry and theology, Weber (1969:196) suggests that 'not only is medieval theology not opposed to poetry, but it has provided the poets with new ways of formulating reality.' Originality, freedom from allegory, and creativity are contributions of both phenomenology and poetry.

Both existential interpretation and poetry make novel contributions as interpretive tools in theology. Both of them provide insightful theological understanding of the liturgical texts.
1.3 Culture and society: A existential union

Roman and Reformed theologians are existentially united within a western culture and society. This is evident when theologians interpret their experience within a shared ideological hermeneutic. The understanding of culture and society as a dialectical union is a phenomenological contribution to western theology. Culture and society are constitutive of human life, as well as products of it (Kroner 1951:71). They also constitute the life-world of an individual. 'Human groups, from the smallest (personal friendships) to the largest civilizations, are not only an outcome of social "forces;" they are part of a human-created universe called culture' (Shults 1991:157). Kaufman (1967:74) speaks of Martin Heidegger’s sense of being 'thrown' into the life-world of a culture and society. This Lebenswelt may be natural or it may be technological and artificial (Dawson 1961:3; Torrance 1980:24). Shults (1991:163) notes from a systems perspective that wholes are comprised of components and writes: "Wholes" are not the simple sum of their parts as "heaps" are. Natural systems are "wholes" in the sense that they have some formal structure with an interdependence [italics mine] among its parts.' Phenomenologically understood, culture and society do form a union through their interdependence and constitute a 'whole' in Shults’s sense of the term.

About culture and society, Searle (1984:78) writes:

...the concept that names the phenomenon is itself a constituent of the phenomenon...In general [people] have to think that's what it is.

The same may be said about religious perception. In applying the phenomenological method of enquiry within
the western cultural context, a former Director of the Centre for Religious Communication at Westminster College, Oxford, concludes:

It sounds a very sloppy way of deciding this issue, but one must conclude that religion is about whatever people think is religious.

(Morris 1992:34)

One may similarly conclude that a religious culture and society is whatever people say is a religious culture and society. However, what may be religiously appreciated in one culture and society may not be so appreciated in another. The Department of Science of Religion at Unisa is attempting to alter this situation by bringing '...the wisdom of the West into dialogue with Africa and the East' (Botha 1990:80).

Dewart (1989:215) understands culture and society as a union specific to human nature. After detailed analysis of the emergence of human consciousness, he concludes:

...human nature is reproduced socio-culturally....Society and culture are, at bottom, simply what people say, to themselves and to each other, about the world, themselves, and each other.

While Dewart and Shults understand culture and society constituting a dialectical union, Lonergan (1974:102) conceives the 'social' and the 'cultural' differently—as autonomous entities. For Lonergan, society is a means to an end, whereas culture is an expression of that end. 'Social' means the manner in which humans live together, order affairs of politics and pleasure, and arrange the economy. 'Culture', however, is a specific reflection of a particular society. Lonergan's understanding remains within the classical
tradition. In phenomenological understanding culture and society are distinguishable but not separable.

Jürgen Habermas also explores the dialectical relationship between culture and society and comes to his own conclusion. He understands each as an unequal component comprising the whole of possible experience open to interpretation. He conceives society as the narrower component and culture as the broader component. Habermas (1992:343) defines culture as

...the store of knowledge from which those engaged in communicative action draw interpretations susceptible of consensus as they come to an understanding about something in the world;

and he defines society as:

...the legitimate orders from which those engaged in communicative action gather a solidarity, based on belonging to groups, as they enter interpersonal relationships with one another.56

Legitimate ordering of interpretations invites consensus. Here, however, Tarnas (1991:421) cautions that a consensus over any understanding of culture and society does not determine its reality. Thus,

...we cannot be certain that the world is in fact what these explanations suggest. We can be certain only that the world is to an indeterminate extent susceptible [all Tarnas's italics] to this way of interpretation.

In the external forum of political organisation consensus may not be possible. Avis (1990:72) remarks: 'Galloping pluralism in the Church today undermines all realistic hope of an explicit consensus.' Attempting consensus is helpful, however, in identifying that which is common to eidetic notions. Evans (1973:132)
agrees that the public (i.e., being capable of consensus) character of knowledge (i.e., culture) permits it to be ‘...open to some degree to confirmation by other members of the community....’ Evans (1973:48) and Wagner (1983:48) believe that William James subscribed to the same point of view. However, Evans cautions that authentication is not reducible to, nor arise out of, an interpretive consensus of experience. In other words, a consensus may be delusional. Rather than speak of verification in experience, Streng (1991:13) speaks of an ‘adequacy of experience’; a notion which replaces that of verification in any ‘...study which explores human history, language, or cultural products (texts, drama, art, or social institutions)’ and, of course, theological enquiry. As culture and society comprise a dialectical union disclosing the Lebenswelt, liturgy and culture comprise a dialectical union disclosing the life-world of religious belief. This life-world of religious belief is supported by a particular understanding of ontology. This theological enquiry is concerned with the liturgy as disclosing the ontological understanding supporting religious belief.

As western culture continues to evolve, traditional conceptualisation becomes increasingly less helpful. As understood by Habermas, culture is knowledge and knowledge is evolving. Therefore, culture is evolving. Von Bertalanffy (1968:204) believes that an evolution from past understanding to present understanding has occurred, and he writes:
That splendid cultural development which started in the European countries around the year 1000...is accomplished and cannot be revivified by artificial means.

In the dialectical union of culture and society, each component is distinguishable but not separable. This relational union is nothing less than new knowledge (i.e., new culture). As described by Happold (1973:1138), this relational union (the unitary realist epistemology of Torrance) comprises 'polar-opposites'. He explains that a dialectical union suggests a hidden principle of unity, and writes:

This idea of an underlying Unity in everything, concealed in the polar-opposites of human perception, runs through the whole of the speculation of mankind...

Tarnas suggests that this principle of unity may be disclosed in the psychological category of an archetype, as suggested by J Hillman and C Jung. Tarnas (1991:405) writes:

In this conception, archetypes are recognized as enduring patterns or principles...[which] possess a distinct underlying formal coherence and universality.

Young (1988:116) states that '...Jung deduced what he termed "a universal parallelism" in man's unconscious. He called these recurrent themes archetypes, and believed that they have been present in human nature from the beginning.' Smith (1971:90) identifies the dialectical union of culture and society as the '...structure of human existence in the world....' Further, he identifies this union as one of the five historical logoi of theology. That is to say, culture and society form the context in which theological
enquiry takes place. Vanhoozer (1993:3) notes that 'the theologian thinks from a particular point in place and time with a language and set of categories that reflect the time and culture in which he or she lives.' Since this thesis is set in a western cultural and social context, the interpretation of the theological locus is a phenomenological western interpretation.

Seasoltz (1983:57) suggests that 'contemporary liturgical reforms...reflect what has been happening in the lives of modern [italics mine] people.' Modern individuals are slowly on their way to accepting a phenomenological understanding of their experience. That this is so in the Catholic context is demonstrated by the fact that many of the existential perspectives of pastoral theology envisioned by Vatican Council II are yet to be actualised in contemporary western culture and society. In phenomenological understanding, culture and society are crafted upon eidetic meaning. They are not derived from the speculative contemplation of theological ideals. Liturgy pertains to present culture and society, not past culture and society. Interpretation of the present moment is the only interpretation proper to existential philosophy. Or, phrased popularly: That was then, this is now.58

Happold (1973:1128) has investigated eidetic meaning within a global perspective and writes: 'Now in our time, we are certainly living at a crisis point...in which the collective consciousness of mankind is painfully moving into a new dimension of awareness.' In this new dimension of awareness there is an expectation that the existential union of culture and society permits new understanding of the Collects as a
1.3.1 Existential perspectives arising within western culture and society

Western theology is not uniformly presented. Various existential perspectives have made their contributions to western theology. These various perspectives are contributions from a phenomenological understanding. 'The great figures of the nineteenth century, men such as Schleiermacher, Ritschl and Newman, have powerfully shaped our contemporary problematic [of God]', writes Macquarrie (1975:87). Since these authors have helped to introduce a phenomenological way of thinking into modern theology they are pioneers in providing alternative interpretations to the dominant classical interpretive perspective of the West.

The classical interpretive perspective is in essence Hellenist and does not constitute the contemporary context. Thus, the classical perspective is '...decreasingly viable or useful', western culture being no longer Hellenist (Robinson 1967:80). Within contemporary thinking, another potential 'renaissance' is in the making as the phenomenological method reveals new insights of interpretation within western culture. Ryba (1991:xiv) concludes: '...many observers both inside and outside the Roman Catholic Church make the inference that its theology may be on the verge of another grand synthesis...which might...supplant Thomism.' These new interpretations are usually contingent upon the abandonment of traditional theoretical thinking (Tymieniecka 1962:xiv).

Prior to modern times there were alternatives to
classical ontology. Various schools of thought and philosophical expression existed concurrently during the Middle Ages (Thomism, Scotism, Bonaventurism, and western mysticism). These schools provided alternatives to classical ontological interpretation. Macquarrie (1975:147) notes two movements during the Middle Ages which countered Hellenist ontology. One of these, the Scotist movement, following the thinking of Duns Scotus (1264-1308), emphasised knowledge of the revealed will and love of God rather than knowledge of natural law and order. As well, the Ockhamist movement, following William of Ockham (c.1280–c.1349), preferred revelation and faith to natural theology and reason. Generally, these interpretations are contrasted with Thomistic interpretations which are representative of classical theological thinking. Dermot Lane notes that pluralism in theology has always been present in the church to some degree. This pluralism is ‘...more evident today in view of the absence of a universally acceptable philosophy’ (Lane 1989:72). Tarnas (1991:409) is of the same opinion.

Classical theoretical thinking is not erroneous. It is founded on an ontology credible in a former age. Classical thought, Hodgson (1925:82) writes, was ‘...expressed in the philosophical language of the day.’ 'The defects of Scholasticism...were the defects of its time' says Lonergan (1971:32). Neo-Thomism, an updating of scholastic thought, is an attempt to correct these defects based on the work of Etienne Gilson (1884–1978) and Jacques Maritain (1882–1973). Neo-Thomism has enjoyed limited success. However, even were scholasticism’s limitations overcome, I doubt that any variation on scholastic thinking would satisfy
contemporary thinkers. Hinners (1967:208) notes that the

...current method of integrating and developing our Greek conceptual heritage has failed to project a future of belief which is even adequate for the present.

Existential thinking, which accommodates contemporary experience, continues to develop. The Middle Ages embodied an ecclesiastical culture embracing all strata of European society. Science, philosophy and theology were experienced as one summa. However, during the Renaissance, science and technology, and to some degree philosophy, began to develop autonomously and free from the tutelage of the church. Thus modern thinking developed independently and in opposition to classical philosophy and theology (Kroner 1951:74). Continual development is taking place, and the western hermeneutic is seeking to end its "cultural provincialism" (Tracy 1988:56). In the contemporary western context existential interpretation competes with classical interpretation for acceptance.

However, a clear sign that classic theoretical thinking remains the official thinking of the Roman Catholic Church is the publication of the new Catechism of the Catholic Church. Hebblethwaite (1993:8) notes that in the catechism's teachings 'there is the same emphasis on "timeless or immutable truths", which are incapable of development', that one would find in Thomism. Modern developments in philosophy and science were reactions to classical thinking; contemporary reactions to the content of the Catechism may provoke new ways of thinking among the sensus fidelium, (community of the faithful). Through Ackermann I have been introduced to
the concept 'commonwealth of God' which may be understood as being in accord with the *sensus fidelium*. This is so since the term's '...very literal meaning, that is, "the common weal", is considered to be inclusive and freeing', a status intended to be enjoyed by the faithful (Ackermann 1990:95). The common weal provides the locus in which existential perspectives continue to develop.

1.4 Western phenomenological understanding is proper to scientific enquiry

The scientific way of knowing is the present fashionable way of knowing (Veldsman 1992:22). 'The model of science is the only defense a qualitative researcher needs' (Kirk & Miller 1986:73). Western phenomenological methodology is a new type of scientific enquiry incorporating analytical thinking. Like classical interpretation, existential interpretation, is open to an understanding of being that transcends the physical. However, the phenomenological thinking of Husserl does not construct a metaphysics but rather eidetic objects which have no extra-mental existence (Ryba 1991:182). Vorster (1994:121) writes: 'The so-called "laws of nature" should not be seen as ontological entities, but are ways of representing the observed – they are not nature as such.' In phenomenology this fiction is recognised as data which '...refer to phenomena of and in consciousness...' (Wagner 1983:46). As data these existential fictions, or eidetic notions, are capable of study through a particular method of interpretation, the Delphi method (Scheele 1975:37). The Delphi method interprets existentially derived data; it does not merely present an objective report. Thus, I use the
Delphi method for inquiring into the Collects. Within the Delphi approach precise or exact interpretation is achieved through a process of '...what could be called deferred considerations' [Dalkey's italics] (Dalkey 1972:13). In the Delphi method interpreted results are deferred only to be reconsidered. That is to say, the worth or value of a report is decided by one continually involved in the decision-making process, that is, the participant. Since there is no worth or value to a Delphi investigation independent of participant involvement the deferment of considerations becomes a perpetual process.

An analytical way of thinking has not occurred in oriental phenomenology. The analytical approach in thinking is unique to scientific and industrial cultures. Max Weber (1958:25) asks of oriental philosophy:

Why did not the scientific, the artistic, the political, or the economic development there enter upon that path of rationalization which is peculiar to the Occident?

Mei (1959:267) writes of Mu Tsung-san's book, Philosophy of Chinese history, that the

...work is an analysis of Chinese civilization; one important conclusion is that Chinese culture has failed to establish the authority of reason [italics mine] and thereby has failed to develop science or democratic government.

Wenfeng and Shaojie (1991:152), in an essay on Chinese intuitive thinking, write that oriental philosophers

...were unable to put forth a systematic theory of knowledge, logic and aesthetics because of their failure to establish pure rationalism.

Abe (1990:viii) maintains that a similar understanding
exists with respect to Japanese thinking:

If philosophy implies a purely rational and theoretical system based on logical thinking, as in the case of Descartes, Kant, and Hegel, then there has been no philosophy in Japan. — Waardenburg (1973:111) argues that the distinction between 'fact' and 'interpretation' which occurred in western culture was a consequence of '...the development of scholarly research and of technology.' Judging by these authors, scientific analytical interpretation appears to be a particularly western phenomenon.

Traditional western analytical interpretation maintains that there must be some cause existing independently behind all effects. It follows, that were the cause to be known the effects would be predictable. Discussing modern developments in the cognitive sciences, Searle (1984:45) points out an assumption within rationalist thinking which many find no longer tests as true. This assumption

...goes as far back as Leibnitz and probably as far as Plato. It is the assumption that a mental achievement must have theoretical causes.

Bloom (1987:360) notes:

Prediction is the hallmark of modern natural science, and practically every social scientist would like to be able to make reliable predictions, although practically none have.61

However, prediction is not part of the phenomenological scientific method. Scientific mathematical prediction is not possible since phenomenological interpretation does not take the form of statistical or mathematical analysis. Rather than predicting, phenomenological interpretation suggests a direction in which
development may occur, this direction being suggested by an arithmetical code. 'This coding is used as a convenience, but it should be remembered that the result is not an arithmetic variable in the sense that 1+2=3 or 2x3=6' (Steffens 1992:62).

Often, over time, collective subjective interpretation becomes distilled into theoretical formulae and accepted as fact. Thus, in scientific interpretation, theoretical formulae often become accepted as the causal explanations of effects in a manner similar to the theological process noted earlier. This is a problem inherited from classical thought. I suggest that Freud (1976) questions such classical assumptions in his brief but significant theological work, Future of an illusion. I consider this work theological because Freud undertakes a religious enquiry into the existential relationship between human beings and that which is perceived as divine.62 He is not concerned with mere religious description of that relationship without subsequent interpretation.

Phenomenological scientific interpretation, on the other hand, arises out of immediate reflection on experience, not theoretical formulae. Phenomenological interpretation is not determined by pre-existing theoretical causes. Further, in phenomenological methodology there is no past or future that concretely exists; there is only the perpetual present moment of existence which is susceptible to interpretation. Past events (i.e., memories) are recalled to the present moment, and hypothetical conceptions of the future (i.e., models) are yet to be actualised.63 Since phenomenological methodology remains open to future
alternative interpretations, Feuerbach (1972:146) believes:

The only true and necessary change in philosophy can be one that harks to the need of the age as well as that of mankind...The need to preserve the old is only an artificially produced reaction. 64

According to Peters (1971:84), one '...need not hang on to old ideas out of fear that they are irreplaceable but instead [one] seeks to improve them or replace them with better ideas.'

Phenomenological methods disclose new scientific understanding without prejudice to scholastic understanding. This is to say that earlier forms of thought had influence in the development of phenomenological enquiry. Phenomenological enquiry evolves out of traditional investigative methodology. The present is not divorced from the past but rather has evolved from it (Sokolowski 1974:167). Bloom (1987:42) cites, as an example, the evolutionary development of Cartesian thought:

Descartes had a whole wonderful world of old beliefs, of prescientific experience and articulations of the order of things, beliefs firmly and evenly fanatically held, before [italics mine] he even began his systematic and radical doubt. 65

Stephen Hawking is in a similar position with respect to his thinking.

[Stephen Hawking] doesn't hesitate to admit that an earlier conclusion was incorrect or incomplete. That's the way his science — and perhaps all good science — advances, and one of the reasons why physics seems so full of paradoxes.

(Ferguson 1992:122)
Dewart (1989:31) notes a similar evolutionary development occurring in epistemological thinking. He writes: 'The phenomenological method...is not the diametric opposite [italics mine] of the ontological; it is a more comprehensive one than the latter, whose merits it preserves and whose inadequacies it tries to remedy.'

This evolutionary pattern, from old to new, continues as existential thinkers incorporate analytic components into their phenomenological thought systems. This blending of the analytical and the intuitive the phenomenological approach is constituted as a proper to scientific method of enquiry. Geffré (1972:34) states the issue plainly:

Today some people no longer want to call theology a science. But following the lead of the hermeneutic sciences it can legitimately aspire to a scientific status [all Geffré's italics] to the extent that it proceeds in a methodical and critical fashion to an ordered knowledge of its object.

1.5 Résumé
Interpretive perspectives influence the development and understanding of liturgies. The classical interpretive perspective, though the dominant one, is not the only perspective available to western thinkers. Existential interpretation, like poetic interpretation, is a fresh understanding for many western theologians. Phenomenological theological enquiry forms its norms and principles out of the present existential context. Many individuals interpret liturgy as a set of intersubjective spiritual values (Wild 1964:13), often expressed poetically. But such values are not
empirically verifiable. This lack of objective verification permits varying theological interpretations even within a common culture (Peters 1971:120). However, these existential interpretations may be authenticated by principles of phenomenological understanding.

There is evidence to suggest that in formal investigative theology and popular devotional theology, traditional interpretations are changing (Dillenberger 1969:28; Lonergan 1969:172). This has an affect on liturgical understanding. Religious institutions and customs are no longer perceived as given from 'on high', as once was the case. Historical, geographical and human agencies all play a role in shaping the cultural, social and intellectual environment of the life-world. Also, the number of theologians accepting that there is no 'someone' external to experience determining affairs in this life is increasing. The contemporary perception is that many factors are at work in conjunction with our own efforts. Some of these factors, such as differences between existential and theoretical theology, the union of culture and society, and the various interpretations constituting western thought, have been discussed in the preceding sections.

In the West, philosophy traditionally assists theological interpretation. This is not the case in the East. 'In India, China, and Japan...philosophy and religion are originally undifferentiated and inseparable. Truth in knowledge is none other than truth in practice and vice versa' (Abe 1990:viii). In both modern and postmodern thought, no one philosophy is privileged in resolving the questions arising from
an interpretive enquiry. Any culturally appropriate philosophy is suitable for facilitating religious enquiry. However, a preference for resolving theological questions phenomenologically is gaining strength among western ecumenically minded theologians.

Since Vatican Council II, the phenomenological method has been clearly competing with the scholastic method of interpretation within the Roman Catholic tradition and, as well, in other Christian traditions. Vatican II attempted to disengage theological thinking from a culture that, in effect, no longer exists. This Council recognised that an existential interpretation has merit. Since the time of Merleau-Ponty's suggestion that the dichotomous structure, in the way of knowing and in the way of being, is false (Cunningham 1976:95), Anglican and Roman Catholic authors have been seeking ways to avoid a dichotomous understanding. In his attempt at avoiding a dichotomy, Seidel warns of a 'reification' of concepts by the researcher when this classical dichotomy is preserved. Seidel rejects the epistemological assumptions of many researchers in identifying and naming things that they find in their data as being existing out there. Rather, what is found he calls 'mockups', and they

...are artifacts of a strange and peculiar relationship that I am currently having with my data. They derive in part from conceptual and intellectual baggage that I have been carrying around for many years, and from practical contingencies I have to resolve in dealing with data - the most important contingency being that I must start making some kind sense of the data.

(Seidel 1991:112)

Making sense of this data requires a scientific method, but at the same time it must be recognised that '...the
same goal [making sense of data] may be attained through different methods' (Veldsman 1992:22). Some of those methods may not be scientifically formulated, such as, oriental phenomenology.

New developments (mockups) are disclosed in theological enquiry as interpretation evolves from a theoretical method of interpretation to a phenomenological method of interpretation. These new developments, three of which I discuss in Chapter Two with the intention of contributing to the resolution of the dissatisfaction with the Collects, are called 'shifts'.
Chapter Two

THREE SHIFTS IN LITURGICAL INTERPRETATION

2.0 Introduction

Chapter One examined some aspects of phenomenological theology that distinguishes it from theoretical theology. Some contributions from phenomenological theology were also presented, and the chapter investigated and concluded that the phenomenological method of enquiry is a proper scientific method. Chapter Two examines three specific shifts in perspective each of which are a sine qua non (indispensable condition) for an existential interpretation of the Collects.

2.1 First shift: From descriptive language to participatory language

I revise the Collects from a participatory, not from a descriptive, point of view. This revision contrasts with the classical theological descriptions of the Middle Ages which developed as '...an exclusively clerical exercise more and more out of touch with the world around' (White 1963:28). During the Renaissance, theological thinking was dominated by intellectually minded clerics who thought in theoretical terms. Martin (1973:24) suggests that monasteries were the loci for such theoretical thinking and that monks who were 'careful scholars' attracted many people who believed that '...knowledge was to be sought after in monasteries....' Knott (1963:11), however, understands development of theological thought to have taken place within all sectors of society during the Renaissance:
At this time there was a revival of the devotional spirit not only in the monasteries, but among those members of the Church who spent their lives in the world, among clergy and lay-people, among educated and uneducated.

In a section entitled 'The academy', Keane (1993:10) makes a similar point. But, ultimately, the clericalisation of theology dominated with an over-emphasis on classical thought. Thus, liturgical interpretation focused on abstract and descriptive concepts rather than on an interpretation the life-world. In short, theology succumbed to the danger of clericalism to which it was exposed (Bosch 1992:12). This clericalisation of theology had negative effects within Christendom in both the local and missionary churches.  

Existential theologians pay attention to language as a personal participatory meaning system without prejudice to language as a sign system. Fontinell (1967:113) states that our linguistic '...concepts are participational rather than representational.' In addition, Wagner (1983:47) suggests that phenomenological psychology '...is based on data that are not reproducible' but arise out of a personal participatory context. I follow Zuurdeeg's (1960:2) interpretation that 'theological [Zuurdeeg's italics] language is convictional language of a special type', but not necessarily confessional (Botha 1990:14). I further suggest that religious convictional language is unique due to its participatory, not merely descriptive character. Paul Tillich (1965:2) is of the same opinion. Further, religious language defies conventional semantics, according to Raschke (1979:57), and is '...self-consciously revelatory.' MacKinnon
(1967:555), who understands theological language to function as explanatory, writes that, since theology is a technical discipline, its

...technical language,...an outgrowth of ordinary language,...must be accepted...in an explanatory context...to achieve a more developed understanding of reality.

By 'explanatory', MacKinnon does not mean 'representational' in the sense of duplicating reality, but rather, means 'representational' as actualised in a personal context. In short, he speaks of a conscious personal participation in the interpretation of the life-world. In discussing literary God-talk, Merrill (1976:15) states that 'God-talk is nothing without audience participation, and to assure participation it leaves its canvases incomplete.' The canvas of the Collects is left incomplete to assure our participation. Iser (1989:249) speaks of the 'author-text-reader relationship' not as representational but '...as material from which something new is fashioned.' To fashion something new requires the active participation of a subject (person) in a dialectical relationship with an object (another person or a thing). A personal conscious structuring of the life-world ought to be accomplished through the liturgy, not inherited from the liturgy.

In identifying the field of participational theology, Künig (1988:116) writes:

What is at stake here is our everyday, common, human, ambiguous experiences [Künig's italics]: not, as in earlier theology, the elitist experiences of intellectual clerics....

Baum (1967:7) says,
Many Christians of our day desire to speak about the reality in which they believe in a language and in terms that are in continuity with ordinary experiences of life.

Yet, according to Hay (quoted by Coxhead 1985:26), most people do not use religious a language which reflects contemporary life experience. Hay writes: 'If they do not use traditional religious language, most people are struck dumb when they try to describe the meaning of their experience.' As well, Van Arkel maintains that the old models are still used in religious understanding.

The Collects are statements of individual and collective faith about the life-world; thus as an existential theologian, I re-structure them (phenomenologically as opposed to classically) from an individual and collective participatory interpretation of the life-world.

2.1.1 The re-structuring of the Collects discloses a communal and personal constitution

The Constitution on the Sacred Liturgy (Art 26) states: 'Liturgical services are not private functions but are celebrations of the Church....' Recognising this communal dimension, Lane (1989:63) writes: 'Liturgy...entails change and conversion not only in the subject but also, properly speaking, in the social and political realms.' Regarding the privatisation of religion, Marty (1980:50) observes that in North America, as in other post-industrial societies, religion is '...more individualistic and becomes more of a "private affair"'. In existential interpretation that which is personal is not confused with that which is private. That which is personal pertains to an
individual but does not necessarily exclude others, whereas that which is private excludes others. Since the Reformation there has been a tendency in theological thinking to confuse the personal with the private. Maas (1989:30), in discussing the effect this has had on theological language, concludes that the Reformed mainline religions suffer from a privatistic attitude. This privatistic attitude can be overcome, he suggests, by a personal attitude in which individual understanding is not divorced from communal understanding. In short, theology undertaken within a community protects from privatisation (Bosch 1992:12). But the community need not necessarily be denominationally formed. It may take the form of like-minded individuals who are intentionally united. In a Jungian sense one would speak of being intuitively united. Young (1988:128) suggests: 'It is not reason as much as intuition that most effectively unites the various religious consciousness of West and East – Catholic Christianity with both Buddhism and Hinduism.' King (1968:151) suggests the same.

Hofmeyr (1979:102) writes of changing religious traditions: 'Newly developing alternatives...can become the focal point for the adaptive evolution of the religious tradition.' The revised liturgical texts of the Anglican and Roman Catholic Churches suggest that these churches are reflecting upon themselves and their doctrines. The Anglican Book of Alternative Services was introduced in 1985, providing an option to the texts in the Book of Common Prayer of 1959. The Roman Catholic Sunday Mass Book was introduced in 1976, replacing the 1959 Roman Missal, which evolved from the Tridentine Mass of 1570. In a communal world
individual personal interpretation must be made available to others. To be shared in this manner individual interpretation must be capable of consensus. Earle (1967:76) in discussing existential sharing writes: 'What I then elucidate is my life with others and not [Earle's italics] "human being as such"'.

Giving an example of Husserlian phenomenological consensus, Ryba (1991:183) writes:

...whether one is sceptical, subservient or defiant with respect to God, these intentional acts are responsible for the altered presentation of the object (God) intended, but behind all the various conscious presentations of the object is the self-same object, whether it exists or not. It is this objectifying feature of intentionality which makes communication between subjects possible.

The Collects present to consciousness an expressed and specific interpretation shared by like-minded individuals of a community. Certain studies in liturgical theology have sought to address communal and personal interpretation to some degree.74

Religious texts differ from other works in that they are works of '...human expression or achievement' of a theological understanding (Seasoltz 1983:58). I re-structure the Collects for public use with communal and personal understanding in mind. Existentially interpreted, religious texts disclose conscious theological conceptions, not perceptions, of the life-world.75 Since the Collects are written with a personal and communal understanding in mind, they disclose something of a community's, as well as a person's, understanding of religious experience. Klauser (1969:37) writes:
True liturgy should not be the expression in words of the individual's subjective thoughts and feelings, nor of the devotional temperature of his soul; since it is the worship of a community, it should on every occasion consist only of that which the community can make its own.

Stanton (1989:4) makes a similar observation about scriptural interpretation and warns of '...pat answers based on one's own religious convictions....' Seasoltz (1983:61) adds that, in addition to disclosing new potential for human life, the relation between text and interpreter is shaped by the '...changing circumstances of life', which demonstrate life's dialectical character. Drawing upon Stanley Fish, Segers (1982:202) writes that textual interpretations are necessarily communal and do not proceed from

...the reader in a sense that would make him an independent agent. They proceed...from the so-called interpretive community [Seger's italics] of which he is a member.

Phenomenologically understood, the Collects can accommodate various interpretations, including a divine interpretation, which need not necessarily be personal. Van den Heever (1993:43) suggests:

"God" is the name given to the attempt to guarantee truth by anchoring it outside the flow of discourse in a transcendental signifier.

However, MacGregor (1959:243) opposes a non-personal interpretation. He argues that Kierkegaard's understanding of God as 'pure subjectivity' is a personal understanding since only persons can be subjective. Further, he suggests that the 'psychological resistance' offered to God is unlikely to be offered to a mere idea about God. I follow
McMurrin's (1982:161) understanding on the personhood of God:

That the philosopher's God, who is the explanation of the world, need not be a person; and the sanction of moral virtue need not be a personal God; but that the God of religion is a person; that, if there is a personal God, religion as it has been known to us in Western culture is true.

Most texts in western liturgical theology are written by individuals subscribing to a personal understanding of the divine. I, too, re-structure the Collects presuming a personal understanding.

Bultmann's method of interpreting of scriptural texts is applicable to the Collects. Bultmann (1958:49) writes: 'We cannot know in advance what the text will say; on the contrary, we must learn from it.' Similarly, we must learn from the Collects. The Collects are deliberate conceptualisations structured from within the community to reflect the communal and personal existential condition. Since the Collects are deliberate conceptualisations of the community's life-world, they are liturgically presented with the intention of being re-interpreted by the believing community (Seasoltz 1983:61). In this thesis the believing community selected for interpretation of the revised Collects is a focus group not identified with a particular religious tradition. However, it is a community composed of like-minded individuals whose raison d'être is intentional. This is done deliberately to free responses from habitual and uncritical influences and denominational shelter (Botha 1990:27&63). With respect to interpretation, Richard Palmer observes:
Juridical and theological hermeneutics both tend to reject the idea that one "understands" a text because of some intrinsic congeniality with its author; one can interpret a biblical or legal text and even personally disapprove of its author. A text is understood not on the basis of congeniality but because the subject-matter of the text is something shared.

(Palmer 1969:236)

The denomination context notwithstanding, the accommodation of theology to personal interpretation made great strides during the Second Vatican Council of the Roman Catholic Church. Flannery (1987:903) notes in *Vatican Council II* that the Council's purpose was intentionally practical and pastoral. This Council did not emphasise theoretical theology as did the Council of Trent (1545-1563) and the First Vatican Council (1869-1870). Tillich (1965:93) holds this view and credits Pope John XXIII with recognising that the Roman church's narrow dogmatic development must change.

The traditional Collects reflect a standardised (scholastic) relationship among three poles, the community, the individual, and that which is perceived as divine. I revise the Collects taking into account the existential relationship among these three poles. In this revision that which is divine is not to be understood in an objective ideal sense but rather in Paul Tillich's (1965:2) sense of 'Ultimate Concern'. The presence of another, or that which is divine, needs consciously to be acknowledged, otherwise the community, when praying, may discover that it is merely praying to itself. The psalmist put it well: 'The fool says in his heart, "There is no God"' (Psalm 14:1 RSV). However, of the 'other', Vorster (1994:126)
notes: 'The complexity of the "other" problematises the notion of shared interests, identification, consubstantiality.' These three problematic issues are present in any interpretation of the Collects.

Individuals are personally involved in life-systems (denominations) and do not exist as mere passive participants. Life is act, not theory. According to Edie (1976:180), Husserl understands consciousness as an activity directed towards the world, not as passive state of speculative thought. He distinguishes between the 'naive consciousness' which accepts the Lebenswelt as presented, and the 'intentional consciousness' which constructs reality (Ryba 1991:178). Von Bertalanffy (1968:194) believes that an individual '...is not as a passive receiver of stimuli coming from an external world, but in a very concrete sense creates [Von Bertalanffy's italics] his universe.' In existential interpretation there cannot be any sort of detached existence in which a subject exists independently of its context. According to Spiegelberg (1975:69), phenomenological understanding brings to consciousness new understandings which '...could clearly change not only our outlook upon life but our actual living.' Smith (1993:194) makes the same point. Two existential authors, Keen and Westphal, personally admit to a change occurring in their life-world. As well, Windquist (1975:105) suggests that interpreting existence through the word of God changes our situation. Finally, Dewart (1989:315) notes that the Berkeleyan view esse est percipi (being is perception) would be better rendered had Berkeley written esse est referri (being is relational). Esse est referri is preferred since existential interpretation involves a
communal relationship.

According to Bettis (1969:141), Friedrich Schleiermacher holds that: 'Our relation to our environment, to our world, and to everything in it is one of reciprocity' [Bettis's italics]. Such personal reciprocity is reflected in the revised Collects. According to Macquarrie (1975:91), our life-style (which includes liturgical expression) discloses our understanding of that which is divine. Thus, appropriate changes reflecting this reciprocity in our philosophical and theological interpretation of the Collects are for the good for the church at large (the community) and for the person.

2.1.2 The re-structuring of the Collects discloses a theological artistry

Theological artistic interpretation is a derived form of interpretation. It is a form of interpretation influenced by the arts. Murray (1975:80) articulates an existential interpretation of art this way:

Receiving the truth as an event that casts me in a new situation is the work of interpretation. In interpretation we attempt to articulate this experience with its source in the work of art; to place the self in a position to be claimed by the work, to hear what it says, to enter the realm of its sway.82

Theological interpretation is an artistic work which, in Kaufman's (1990:33) words,

...is to be lived in [Kaufman's italics]: it is the very form and meaning of human life which is here being constructed and reconstructed.

Theological existential interpretation is '...akin to that of the artist...' and is not to be understood merely scientifically (Peters 1971:47). Since texts, as
art forms, are susceptible to artistic interpretation, religious texts are susceptible to an artistic theological interpretation.

Bultmann's demythologisation of scripture presents a new anthropological understanding through his theological artistry. Gerhard van den Heever (1993:40) suggests that, of all the New Testament scholars of this century, Bultmann was probably unique in conceiving '...explicitly of an anthropology as the very basis of his theology.' Cahill (1965:239) supports Van den Heever's view of Bultmann:

'It is reasonably accurate to say that for Bultmann the object of theology is man; and the theme of theology is the man of faith.

Similarly, within current Roman Catholic thought, Ladislas Örsy suggests a theological interpretation based on a renewed anthropology. His investigations, however, are not into Scripture but are into the canon law of the Roman Catholic Church. According to Örsy (1992:11),

the precise object of renewal is the living mind itself [italics mine]...not what is contained in the mind, be it ideas or propositions.'

Örsy's is clearly not a theoretical point of view.

Earlier, Hodgson (1925:69) has asked concerning the mind:

'Have we not learned since the time of Kant that the way in which we experience anything depends upon not merely the nature of the thing itself, but the mind [italics mine] with which we apprehend it?'

The human mind understands personally, not in any other way. Expressed theologically, angelic and divine
understanding, as well as brute understanding, are not proper to persons and are not the subject matter of this thesis. However, persons may share aspects of such understandings. Authentic personal understanding occurs...

...where philosophical analysis and scientific inquiry meet in an "anthropological" investigation of man regarded both as emerging from nature and as transforming nature into his world [Tymieniecka's italics].

(Tymieniecka 1962:133)

I attempt to reflect this new anthropology in a re-structured and theologically artistic presentation of the Collects so as to suggest a relationship of co-creativity.

Theological artistry is not to be understood as re-producing or re-presenting something. Rather, it is to be understood as expressive of an original encounter. This encounter is often expressed poetically although not necessarily so. In the western tradition of interpretation, poetry and philosophy are held to be mutually exclusive. Yet, Husserl (1982:8) conceives the phenomenological method as a type of 'seeing' which is similar to poetic insight and writes:

This seeing which is presentive of the essence and, perhaps, presentive of it originarily, can be an adequate one....[all Husserl's italics].

Puthanangady (1990:329) writes that, in liturgical theology,

...original experience is given a new expression in such a way that the people will not only know the content of the original experience, but will be able to have their own experience of it.

According to Edie (1976:174), Bruno Snell writes in 'seeing' or optic terms such as: reflect, focus, view,
insight, and perspective, to express essence in phenomenological understanding. Understood in this manner, a phenomenological (philosophical) approach to interpretation and a poetic (artistic) approach to interpretation are not mutually exclusive.

Liturgy is constructed through an act of personal theological artistry. A liturgical world-view, phenomenologically or poetically conceived, is a personal and collective construction. Tillich (1965:39) suggests that the phenomenological interpretation of the life-world occurs '...probably more by poetry, drama, and literature than through the visual arts.' 85 However, the visual arts, being components of liturgy, have their own contributions to make. Traditionally theologians speak of liturgical theology rather than liturgical philosophy. Without prejudice to either understanding, I speak of liturgical artistry and suggest an artistic theological interpretation has pastoral advantages over a theoretical theological interpretation.

Since liturgical concepts are presented in structures peculiar to a given culture, the liturgy is capable of communal acceptance within that culture. However, no artistic conception originating in a given culture seems capable of translation to other cultures without serious adaptation by, or alteration to, the receiving culture. In short, no universal conception exists, only particular conceptualisations. 86 Contemporary thinkers, however, are divided on this. Wheatley (1973:240) suggests that phenomenological (artistic) universals do exist and do transcend cultural contexts. He writes:
The existence of works of literature which can cross cultures is evidence that there are such universals, but it is hardly conclusive.

Capps (1984:18) and Bosch (1992:18) seem to agree with this view and suggest that there is a theological theoria presenting questions which are 'context-transcending.'

Story-telling is an art form. Story and theology are intertwined (Stanton 1989:29). Regarding personal and communal interpretation, Shea (1980:7) tells us:

We go through the stories [interpreted experiences] into our relationship with divine reality and so meet the same God our ancestors encountered.

Stanton (1989:6) speaks of the 'past story' informing the 'present significance' of an encounter with God. Only persons can tell stories or interpret experience; thus, only persons can be theological artisans.

The artistic language of story-telling, that is, liturgical language, can become popular and generalised to the point that it is no longer helpful but becomes 'pop-theology'. Bloom (1987:342) understands that 'pop-theology' arises when culture presents an ambiguous religious context. Liturgical artistry is not to be confused with, or equated to, 'pop-theology'. A challenge for existential artistic theology is to bring to consciousness a personal interpretation which is not 'pop-theology'. Nor is 'pop-theology' to be classed with what Jordaan and Jordaan (1989) discuss as folk religion. The former is in fact unhelpful to society, whereas the latter '...functions in accordance with strict and traditional tribal custom' (Jordaan & Jordaan 1989:832). Torrance (1971:46) chastises the
'pop-theologians' for contributing to theological confusion. He writes:

This is one of the most insidious problems we have to face in modern theology, where "pop-theologians" compete with one another in the clamour for demotic adulation and notoriety.

Also, Ebeling (1979:123) observes:

Today practical theology is faced particularly with the danger of becoming a playground for theological fashion designers and their experiments.

Artistic theological interpretation discloses a personal understanding of religious experience. This personal interpretation, (an eidetic notion) discloses what could, though not necessarily, be revealed as objective reality itself. I suggest that on this point of objective reality, strictly speaking, one must remain agnostic in the literal sense of the term. In scholastic interpretation an act of faith is required to demonstrate theoretical understanding as conforming to objective reality. An act of faith is also required in phenomenological interpretation. An act of faith, not an act of knowing, is required to accept eidetic notions as actualising reality. An act of faith requires a context. This is the thinking in the Letter of James. "You have faith and I have works." Show me your faith apart from your works, and I by my works will show you my faith' (Ja 2:18 RSV). In phenomenological understanding reality is not theoretical but it is actualised through an operation which '...should lead to a basic reevaluation of problems...' of the life-world (Von Bertalanffy 1968:194).99 This reevaluation consists of an act of giving value or meaning. Streng (1991:8) states:
The act of giving value is perceived as an ontological act because it determines the manner in which one recognizes and thereby "actualizes" one's existence.90

Scientists, like theologians, make acts of faith in solving existential problems. Ferguson (1992:121) writes:

In *A Brief History of Time* Hawking himself suggests that there may still be a role for a creator: "Is the unified theory so compelling that it brings about its own existence?" If not, "What is it that breathes fire into the equations and makes a universe for them to describe?"

The language of the Collects, re-structured phenomenologically through a form of theological artistry, may alleviate some of the dissatisfaction with the Collects.

2.1.3 *A parte hominis — A parte Dei*: describes an existential union

In this section, I show that *A parte hominis — A parte Dei* describes a dialectical union. Catholic theologians have conducted arguments from the human point of view and from God's point of view. Knitter (1980:14) writes:

*A parte hominis*, Catholic theologians argue from an ontology of freedom and from a phenomenology of contemporary needs... *A parte Dei*, [they argue for] a God who not only pervades history but who has done something unique and absolute within it.

Bosch (1992:18) states:

Theology takes into account both the human, historical, this worldly form in which revelation is given and [all Bosch's italics] the transcendent, eschatological perspective.

A dialectical union is disclosed through the relationship between God and persons and is expressed
in the formula a parte hominis, a parte Dei. Further, the a parte hominis (human point of view) and a parte Dei (God's point of view) relationship constitutes the Lebenswelt. In this relationship the human point of view is presented through ordered thought (expressed phenomenologically), and God's point of view is presented through revelation (expressed in tradition and in Scripture). This phenomenological approach is clearly set out in the dogmatic constitution Dei Verbum (Art 6), and describes the theological bipolar existential union structuring the life-world.

Further, it is to be noted that an existential union does not imply uniformity of existence. Uniformity is often an externally imposed condition which is not acceptable in an ecumenical theological dialogue. Discussing ecumenical cooperation as understood in the Decree on Ecumenism, Hurley (1969:63) writes that ecumenical co-operation enables the churches to '...develop their existing [italics mine] unity, which otherwise must remain unreal for them....' To speak of 'developing an existing unity' only makes sense to the contemporary western mind if the notion of existence is understood phenomenologically. Avis (1990) provides examples here.

I revise the Collects in a manner that presents the a parte hominis and a parte Dei relationship of an existential union, suggesting a partnership of co-creativity between humans and God.

2.2 Second shift: From an epistemology of knowing to an epistemology of being
I show in this section a shift in epistemological
thinking from a classical to a phenomenological understanding. I follow Sontag, in that philosophy, properly understood, is supportive of theology. Philosophy, which formulates doctrine, is a natural human activity and is not to be confused with revelation (Prentice 1971:28; Avis 1990:35). Sontag (1969:28) states:

For all too long theologians, while realizing their kinship to philosophy, have acted like men determined to think that some particular philosophy was required of them.

As the scholastic theologian needs a secure grasp of Aristotelian thought and presumptions, so the existential theologian needs a secure grasp of phenomenological thought and presumptions. Two phenomenological philosophical presumptions contributing to this thesis are that:
- knowing is actualised in existential consciousness. It is not an act of intellectual apprehension of theoretical structures.
- union is actualised in a conscious admission of dialectical relationships rather than through the intellectual comprehension of categories.

Understood in this manner, both knowing and union are intentional activities. According to the scholastics, knowledge is the deliberate act through which a human subject unites itself to an object — an act, expressed otherwise, through which the intellect unites itself to being (Wilhelmsen 1967:55). This definition of knowing presumes a dichotomy between the knower and the known. Merleau-Ponty suggests that in phenomenology the relationship between the knower and the known is of
being, not of theoretical knowing. Ackermann (1990:63) writes of linguistic understanding that 'the link between consciousness and language is based on the belief that there is a unity between res and verba in our expression of reality'. In existential epistemology no dichotomy is constituted in the life-world of a conscious being. Van Peursen (1972:21) writes: 'Modern thought has rediscovered the interconnection of man and reality in many ways.' In the life-world there is differentiation and distinction of being but not separation of being (Koestenbaum 1967:177).

Classical knowledge is structured upon theoretical concepts which themselves are structured upon previous concepts (Hodges 1979:111; Watts & Williams 1988:51). Classical knowledge consists of theoretical interpretations which are theoretical interpretations of interpretations ad infinitum. Phenomenological knowledge differs from classical knowledge in that conscious (intended) understanding is constituted out of the present moment of being (existence). Noetic concepts are not revisions or refinements of ideal concepts but are actualisations of the present moment of being. The old schema of theoretical knowledge is not perpetuated nor preserved in a phenomenological interpretation of being.

Traditional epistemological theory presents itself primarily, but not exclusively, as objective. Objective interpretation can be understood independently of the spectator's point of view. Objectivism is the speculative philosophical term whereas objectivity is the phenomenological term. These terms are not to be confused. Heelan (1977:8) offers a criticism of
objectivism in keeping with the thought of this thesis. Phenomenological epistemological understanding presents itself primarily, but not exclusively, as subjective." Similarly, subjectivity is not to be confused with subjectivism. Subjectivism and objectivism denote a specific doctrine or system of knowledge, whereas subjectivity and objectivity are notions connoting a phenomenological and personal view of the life-world. The phenomenological view is not necessarily in conformity with any given system of knowledge. Rather, it relates to a manner of being and may give rise to Hawking's scientific theory. Of Hawking’s theory, Ferguson (1992:120) explains:

He thinks "that it really underlies science because it is really the statement that the laws of science hold everywhere."...This kind of universe is self-contained. Do we have to explain how it was created? Would it have to be created at all? "It would just BE," (Hawking's emphasis) writes Hawking.

In an epistemology of being the boundaries of a relational state are not fixed as in an epistemology of knowing. In an epistemology of being one must think in terms of subjectivity and objectivity rather than in terms of subjectivism and objectivism. On account of this subjective interpretation, Darroch and Silvers (1982:3) suggest that an author's biography be incorporated into any interpretation of experience. Stanton (1989:5) notes what is omitted in a biography may tell as much as what is included. The context in which interpreters interpret ought to be known to the evaluators of those interpretations. Smith (1993:197) requires the philosopher to justify the choices of methods and techniques. In a sense, this suggestion of
biographical data is taken into account in this thesis. The focus group has admittedly a particular and specialised interest in religious experience and interpretation. In short, the focus group has a degree of familiarity with the subject at hand.

Theologians interpret the experience of the life-world according to the epistemological norms of their period. Thomas Aquinas, whose interpretation was greatly influenced by Aristotle, teaches that human knowledge comes through one's native capacity to know and through one's experience (Lane 1989:15). Phenomenological knowledge, on the other hand, occurs through differentiation within the existential life-world of knower and known (MacCormac 1976:145). The phenomenological union of the life-world precedes interpretation or differentiation. Today, the experience of many westerners is that theology suffers from a reliance on scholastic epistemology in interpreting religious experience. They believe theology ought to undertake an existential approach and subscribe to an epistemology of conscious differentiation of being.

Philosophy, as a human fabrication, is capable of various expressions. Interestingly, Watts and Williams (1988:57) note that Thomas Aquinas conceives of an act of knowing which is not in conformity with classical expression. In discussing the psychology of religious knowing, they write:
Among theologians, Aquinas described "knowledge by connaturality", a knowledge of acquaintance, corresponding to that of the lover and the loved. This kind of contemplative knowledge of God suggests the possibility of direct religious knowing.  

Direct religious knowing is knowing phenomenologically in which a dichotomy between knower and known is not constructed. This direct religious knowing is an exception in Thomas Aquinas’s thinking. This understanding illustrates the point made earlier that philosophical thinking develops and is not sui generis (out of itself). Luijpen states that religious knowing belongs to the existential category of ‘love’. An existential categorisation is a non-theoretical way of conceiving being. Luijpen (1966:143) writes that love is the only category which can be thought to affect beings in such a way that freedom ensues.... Tillich (1965:3) expresses much the same notion this way: ‘Love is the drive to bring together that which has been separated.’ In Tillich’s thought ‘separated’ does not mean ‘divided’; it is closer in meaning to ‘distinguished’. Though the lover and the loved are distinguished, a bond remains. In short, the lover and the loved are dialectically united (Guerrière 1974:125).  

In classical epistemology, knowledge results in the identification of the quiddity of essences. In phenomenology, however, knowledge, or one’s coming consciously to be, is actualised through self-differentiation of the self from the non-self. Van Peursen (1972:17) suggests this differentiation constitutes the human subject and it is ‘...characteristic of man that he distances himself in
his culture and his history from the natural world and that he even increasingly conquers this world.' He goes on to explain that differentiation occurs in a dialectical relationship between two poles (self and non-self) yet these poles are not to be understood as unrelated. They are related in a dialectical unity. A subject which lacks a self-reflexive consciousness, that is to say, a self not conscious of itself, or a knower not knowing that he or she knows, or a lover not loving of himself or herself, cannot be aware of this relationship. Nor can such a subject be a subject in the personal sense of the term. The knower is aware of this process of differentiation, or, put alternatively, the knower is aware of knowing, the human being is aware of being human, and the lover is aware of loving. This self-reflexive understanding is part of the qualitative research method (Smith 1993:184).

In the classical Greek context, dynamic activity, movement, growth, development and meaning all occur in a closed system (Torrance 1969:61). But in phenomenology the interpretive context is the open system of one's existence in the world. Of this openness Spiegelberg (1964:329) writes: 'Now openness... is to a considerable extent a matter of active control: we can open (or close) our mind and we can get set for an experience (and just as well guard ourselves against an experience).'</p>

In the contemporary context existing-in-the-world is not a primal existence (i.e., uninterpreted existence) but it is existence presented as previously constructed by the norms of one's cultural and social environment.' Much contemporary western thinking
originates within an artificially schematised context. Torrance (1980:24) writes that, in western development,

...human experience was torn away from its ontological roots and schematised to the artificially contrived patterns of a mechanically conceived universe.

Kockelmans (1984:436) makes the same point. In this artificial context the natural relationships of the pre-scientific world have been replaced by artificial ones. Such artificial relationships are experienced because technology has caused an alteration in the constitution of our original life-world. In the words of Berger and Luckman (1966:21), life is experienced as

...an order of objects that have been designated as [Berger's and Luckman's italics] objects before my appearance on the scene.

A new systemic order of relations within being arises in phenomenological understanding when '...the universe is no longer viewed in a closed deterministic way but is viewed as having an open-structured nature, which discloses itself to rational enquiry as it really is in its systemic relations' (Shults 1991:47). In an epistemology of being the subjective element is, of necessity, combined with the objective element in the process of understanding. To exclude subjective interpretation would be a phenomenological philosophical error according to Searle (1984:25). This is not necessarily so in classical epistemology. In scholasticism objective reality exists independently of subjective considerations.

As a general rule religious researchers are satisfied with social explanations or knowledge. Phenomenological
theologians, however, seek to actualise being through a conscious encounter with an other. A religious encounter involves creative and innovative interchange, either reflectively with oneself or with another subject (a person) or object (a text). In the phenomenological approach, an encounter with the other brings to consciousness an interpretation which may or may not take cognizance of the divine. 'That of God' may or may not be brought to consciousness (actualised) in the knower. For Christians, however, the liturgy is an action in which divine 'otherness' is, in faith, existentially actualised. In Shea's (1980:8) insightful words a meaningful faithful encounter '...is the recognition of an Otherness which includes us....'

In phenomenology, interpretation is not approached objectively as in Cartesian dualism or as in a scientific a-personal sense. Rather, an existential self-conscious approach actualises the life-world

...as one indivisible, or rather inseparable, structure, thus overcoming the classical, Cartesian separation between res cogitans [the thing known] and res extensa [the thing itself] [Tymieniecka's italics].

(Tymieniecka 1962:124)

According to Tymieniecka (1962:120), the task of all science (scholastic philosophy included) is classically orientated. Its purpose is

...to seek for what there is as an object of investigation, intending to present it in its quiddity [Tymieniecka's italics] and its particular modality.

This description of investigation does not apply to phenomenology. In phenomenology differentiation occurs as the knower becomes consciously aware of the
non-self, which may be another knowing subject or an object. Wilhelmsen (1967:56) tells us that:

According to Dewart, we can now understand that knowledge is a process through which an initially undifferentiated experience is penetrated and illuminated by the human consciousness.

This process of penetration and illumination by human consciousness is the phenomenological approach I use in re-structuring the Collects. In re-structuring the Collects I draw inspiration from Iser (1989:250), who defines a text as an outcome of an intentional act through which '...an author refers to and intervenes in an existing world...[aiming] at something that is not as yet accessible to consciousness.' The re-structured Collects are composed, not from within a theoretical perspective, but from within a phenomenological understanding of the life-world of which the traditional Collects form a part.

2.2.1 Eidetic ontology and theological concepts

In this section I indicate the importance of an eidetic understanding for the formation of theological concepts by contrasting classical and phenomenological notions. Theological concepts, of course, are disclosed in the liturgy. A phenomenological epistemology of being presents an eidetic ontology which is unlike a classical ontology. Classical ontology differs from eidetic ontology in kind, not in degree. Classical categories derive from Platonic understanding. Phenomenological thinking replaces Platonic ideals with eidetic notions. Finbarr Connolly (1991) sets out, in tabular form, certain religious concepts which illustrate this difference. In Figure 3 phrases listed
under 'contemporary understanding' reflect a phenomenological epistemology of being.

Contrasted understanding

<table>
<thead>
<tr>
<th>TRADITIONAL UNDERSTANDING</th>
<th>CONCEPT</th>
<th>CONTEMPORARY UNDERSTANDING</th>
</tr>
</thead>
<tbody>
<tr>
<td>Once long ago</td>
<td>Creator</td>
<td>Even now</td>
</tr>
<tr>
<td>A fact</td>
<td>Incarnation</td>
<td>A principle</td>
</tr>
<tr>
<td>A price paid</td>
<td>Redemption</td>
<td>A way travelled</td>
</tr>
<tr>
<td>Gift of grace</td>
<td>New Creation</td>
<td>Indwelling person</td>
</tr>
<tr>
<td>Guaranteed Teacher</td>
<td>Church</td>
<td>Spirit-filled people</td>
</tr>
<tr>
<td>Heaven achieved</td>
<td>Salvation</td>
<td>Communion with God and all men [sic]</td>
</tr>
<tr>
<td>Source of grace</td>
<td>Sacraments</td>
<td>Moment of worship</td>
</tr>
<tr>
<td>Legal norms</td>
<td>Morality</td>
<td>Personal values</td>
</tr>
</tbody>
</table>

Figure 3

Dewart (1966a:174), in *Future of belief*, concludes that in classical understanding 'to be' means to be intelligible, and he interprets Parmenides as believing that intelligibility (or understanding) is dependent upon objective being (*ens*). Of classical ontology Mascall (1971:130) observes:

> It was the great fault of Hellenism...that it adopted a Parmenidean doctrine of the identity of being and intelligibility.

This identity of being and intelligibility implies that whatever is unintelligible cannot be, such as, a square circle; the part being greater than the whole.
A phenomenological ontology is conceived differently.

In phenomenology, that which is intelligible is understood not theoretically, as in Parmenidean thought, but relationally. Being is understood as initially undifferentiated and not as determined or categorised a priori. Being, as presented, is relationally understood without depending on fixed and determined categories. I suggest Hawking attempts to develop the notion of no-fixed-categories in his science of the universe.

There would be no "boundary conditions" — the way things were at the exact point of beginning — because there would be no point of beginning, no boundary, there....Hawking suggests we state it exactly like that: the boundary conditions of the universe are that there are no boundaries. There would be no beginning and no end of the universe — anywhere (Ferguson's italics).

(Ferguson 1992:119)

In scholastic theology, characteristics modeled on anthropomorphic thinking are often theologically predicated of that which is divine. Further; these predicates are often understood as real in the public mind, thus constituting God in se (in himself). That the understanding of the divine is believed to be 'other', or is interpreted as 'other', does not reveal anything of a divine nature — or even whether God, or gods, exist. Phenomenological thought does not present objective divinity and Platt (1989:106) notes:

Whether there is in fact [Platt's italics] a divine component or whether such experiences are simply a projection from human consciousness does not affect the phenomenological description.

Classical ontology posits that a true, absolute being, one who is all-powerful, all-knowing and transcendent, personally exists over and above the temporal world,
imparting knowledge to the knower. In classical ontology absolute being lacks the potential for any development. This contrasts with phenomenological ontology, in which being is open to interpretation, not development, and to the recognition of relationships, not theoretical categories. In the West, phenomenological ontology has been gaining credibility since the beginning of the Reformation.

An eidetic epistemology (relational epistemology) discloses a phenomenological interpretation of social and cultural symbols provided they have not lost their power to convince (Tillich 1965:88). Since existential interpretation is symbolically (conceptually) constructed, Kaufman (1990:38) writes that ‘...we must seek to see human existence in terms of these symbolical constructions.’ Our symbols need interpretation, otherwise they have no meaning, that is, they need a context or they cannot be reflective of the human condition (Searle 1984:31). Concerning Christian symbols, Tillich (1965:97) writes: ‘...no symbol should be removed. It should be reinterpreted.’ Signs, unlike symbols, are not open to interpretation. Signs admit no contextual nuance. By virtue of its purpose a 'stop' sign or a 'no entry' sign signifies that agreed-upon significance regardless of location or context.

Von Bertalanffy (1968:197) reminds us that 'the cultural universe is essentially a symbolic universe', and that the symbolic context is capable of original interpretation. Interpretation is a conscious act of the person, a type of personal epiclesis, as it were, signifying a change in relationship in which the symbol
and its context and its interpreter are all dialectically engaged. Tymieniecka (1962:28) writes that a phenomenological approach appeals to the interpreter '...who assimilates its...content and experiences the...events represented "as if they were real."' Existential interpretation of symbols does not admit of some 'thing' to be captured, but rather, it admits of a relationship to be actualised. In the phenomenological method, symbolic meaning is actualised, or intentionally constituted, by self-conscious subjects. Krolick (1987:xiii) writes that a phenomenologist's task is '...to disclose the intentional relations that are given with the very structure of experience and that precede [Krolick's italics] any viewing of such phenomena as independently existing facts.' Vorster (1994:118) examines the role of language from this philosophical viewpoint in the actualisation of concepts. Evolutionary developments in philosophical and scientific understanding continue to provide new ways of interpreting symbols. This evolving understanding permits generation-specific interpretation of experience for each generation.

A phenomenological approach solves some, but not all, of the epistemological problems associated with traditional theism. The phenomenological approach permits one to consciously actualise eidetic meaning from lived experience. Such problems as the static concept of 'being' (ens) and a fixed cosmology can be philosophically resolved through phenomenological interpretation (Macquarrie 1966:48). However, even though an eidetic ontology brings to consciousness new theological concepts, ambiguities and deficiencies remain, making religious or theological interpretation
provisional (Smith 1993:184). Morris (1992:33) observes that an existential religious interpretation offers a '...roughly satisfying way of explaining the otherwise inexplicable....' An eidetic theological understanding is significant for liturgical interpretation since liturgical symbols (texts) do not re-present things, but present presence, that is, actualise that of God existentially at this moment. In contemporary understanding the awareness of a divine presence, actualised within the relationships of the believing individual and of the believing community in each generation, is more satisfactorily disclosed through an eidetic ontology rather than through a classical ontology.

2.2.2 Error in eidetic ontology

Bertocci (1951:93) notes:

If there is no mediation between the knower and the object of his knowledge, there remains no opportunity for error.

To classical thinkers it seems that, if the dichotomy between knower and known is removed, and with it, the possibility of error, then all knowing is 'correct.' Experience shows, however, that this understanding is not viable. There is opportunity for error. Smith (1993:186) suggests that persons in error are '...victims of ideological distortion and false consciousness.' Without a serious critique, problems of philosophical meaning are surreptitiously assumed into theological understanding and become compounded. This incorporation may lead to a chaotic situation in which non-critical thinking dominates and all opinion passes as legitimate knowledge. Existential decisions require critical philosophical judgments. Sokolowski (1974:249)
writes that 'philosophy brightens natural language and mundane experience, but dissolves sophistry and confused pseudophilosophical formulation.'

The relationships within an eidetic ontology do not admit of a dichotomy between the knower and the known. The knower is always in relation to, but differentiated from, the life-world. To speak of error does not belong to phenomenological language. Misinterpretation by the knower and misconstruction of the eidos (object of consciousness) are possible, but these misunderstandings are not identical to error in the classical sense. Classically understood, error is the misapprehension of essences or the confusion of essences. In eidetic ontology error is not misapprehension of objective essences. Rather, it is the mis-construction of the eidos or an incomplete understanding of relationships. In phenomenological thinking there is no objective truth from which one can err; there is only the possibility of mis-construction, misconception, or incomplete understanding of the life-world. Smith (1993:186) offers the above as one of three possible explanations for error. Phenomenological error is compensated through adjustment. This understanding has significant implications for the Christian understanding of sin but I do not enter that discussion here. However, what I do suggest is that any properly conceived eidetic notion is a 'correct' notion disclosing the life-world.

2.3 Third shift: From fixed to continual interpretation

Here, I explore the shift from fixed (classical) to continual (phenomenological) interpretation and
investigate the implications for the Collects. Within phenomenology an evolution from 'classical' to 'new style' interpretation continues to take place.专卖店 Waardenburg (1973:117) writes:

The "new style" phenomenological research in religion interprets "meaning"...in terms of connections existing between concrete people and those data which have a religious significance for them.

I adopt this 'new style' methodology in revising the Collects. In existential theology one must consider a multitude of concepts, subjectively formed, that are extremely diverse in their meaning '...so that the questions of agreement, disagreement, and truth can be formulated' (Neville 1991:9). To engage in existential interpretation is a challenging task.专卖店 The present movement from fixed to continual interpretation within western theological methodology arises partly from the attempts at reconciling contemporary interpretation and traditional understanding. Pieterse (1994a:78) notes this as well.

Phenomenological thinking is influencing Anglican and Roman Catholic theological interpretation. Shea's (1980:18) observation about the phenomenological approach to theological interpretation is significant:

The thrust in [phenomenological] understanding that may be new for Catholics is that dogmas are an extremely important moment of the faith and the theologizing process but they are not the only [my italics] moment.

Existential interpretation in theology is a methodological enquiry which discloses spiritual values arising from a moment of faith.专卖店 Pieterse (1994a:80) notes that faith has an objective focus and I suggest
that the Collects reveal such a moment of faith open to continual interpretation.\textsuperscript{106}

An evolutionary shift occurred when the interpretation of the universe, based on the thought of Ptolemy (367-285 BCE), changed to an interpretation based on the thought of Copernicus (1473-1543), and Newton (1642-1727). According to David Carr, Husserl notes a similar evolutionary shift occurring when Greek thinking developed from a natural attitude, that is, prior to critical reflection, to a theoretical attitude introduced about the time of Socrates (469-399 BCE) (Husserl 1970:xxxi). In the Hellenistic perspective of interpretation the gods were ultimately responsible for everything. Van Arkel (1987:66) makes a significant observation about the divine in a world determined by Newtonian principles: 'Even God's position was influenced by this philosophy: He was not responsible for everything anymore' [italics mine]. That God is not responsible for everything anymore is an innovation in western theological thought. This is a significant notion because persons may now recognise themselves as co-responsible agents being co-creators of their life-world. In a classical approach this understanding is not possible.\textsuperscript{107} Co-responsibility and co-creativity are disclosed in an existential interpretation of the life-world. The apostle Paul's insight is an example of such an existential interpretation. In his speech at the Areopagus, Paul hints at a divine presence immanently constituting our being.
Yet [God] is not far from each one of us, for 'In him we live and move and have our being'; as even some of your poets have said, 'For we are indeed his offspring.'

(Ac 17:28 RSV)

That existential interpretation is continual is noted by Dalkey (1972:1). Continual interpretation is discernible in the historical evolutionary phases of '...the Renaissance, the early industrial revolution, or the present postindustrial revolution.' Tarnas (1991:410) suggests that an additional evolutionary phase of understanding is

...bringing a new form of civilization and a new world view with principles and ideals fundamentally different from those that have impelled the modern world through its dramatic trajectory.

Tarnas is referring to postmodern development. Without prejudice to the postmodern view, postmodernism is not the major concern of this thesis. However, postmodernism will have an effect on the future interpretation of the Collects.

Darwin introduces evolutionary ideas and Kant introduces new philosophical ideas into western thought.108 Both depart from the conventional and previously accepted understanding of their world. Darwin's evolutionary thought introduced 'change' as natural and part of the developmental process, and 'becoming' as intrinsic to human evolutionary development.105 About such creative thinking Tarnas (1991:438) writes:
we see why such geniuses regularly experience their intellectual breakthrough as a profound illumination, a revelation of the divine creative principle itself, as with Newton's exclamation to God, "I think Thy thoughts after Thee!" For the human mind is following the numinous archetypal path that is unfolding from within it.

Darwinian and Kantian thought structures, I suggest, form part of the archetypal path and in Jung's sense '...are transmitted as possibilities, determining our behaviour...' but not decidedly so (Young 1988:119). Kant's creative thinking introduced a new philosophical understanding about intelligible categories. They exist but are not perceptible. However, neither a Cartesian, nor a Newtonian, nor a Kantian understanding of the universe brings western interpretation nearer to certitude. None of these understandings provides a final resolution to existential theological problems. Therefore, theologians continue to look for new interpretations in seeking answers to their questions. This thesis is part of that quest.

Along with a philosophical understanding, theological interpretation is undergoing an aggiornamento and becoming disengaged from a culture that no longer exists.\(^{110}\) To be effective, aggiornamento requires a new, distinct understanding which replaces the classical one. This replacement involves understanding individual persons as participants, co-creators within and of their Lebenswelt.\(^{111}\) Our human nature demands that we respond; we cannot not act. Tymieniecka (1962:181) writes:

Man's freedom is basically responsibility [Tymieniecka's italics] for his realization; this responsibility is, however, not only to himself for his own strict individuality but to all men.
Liturgically, some would extend this responsibility to all creatures in the context of ecological thinking. As an example of this I cite the Eucharistic Prayers of the Methodist tradition which, since 1972, has attended to '...environmentalism and feminism' (White 1987b:89).

Continual interpretation, or evolution in methodology, does not occur simply for novelty's sake, as if contemporary thought were merely tired of classical expression. Rather, contemporary theological thought seeks new meaning out of spiritual necessity. Contemporary evolutionary interpretation occurs with

...a sense of the holy or sacred as the prior condition for the meaningfulness of any [Gilkey's italics] form of theology.

(Gilkey 1975:210)

Garbett (1947:304) remarks: 'The Church will not be able to meet the great claims of tomorrow unless in its own life there is holiness.' Further, Kaufman (1990:61) writes:

Theological reconstruction is not undertaken simply to satisfy some mere intellectual or speculative impulse; it is a demand of the life of faith itself.

(Kaufman 1990:61)

Contemporary western individuals understand themselves as co-responsible agents and are seeking a method of liturgical interpretation which will express their participatory role in the religious interpretation of the life-world. Our previous theological methodology is not false, rather, it is inadequate for the contemporary context. In western theological thinking, debate has moved from the question of the structure of religious language (a scholastic issue) to
'...the more radical question of its possibility as a mode of meaningful discourse' (an existential issue) in which the interpreter is part of the interpretation (Gilkey 1969:13). The interpreter being part of the interpretation changes the meaning of the Collects.

In an article entitled 'Renewal of the doctrine of man,' Charles Möeller (1968:435) writes of existential theological interpretive structures:

...it is not by escaping from the real weight of these structures that we will be saved, but through them, by accepting our condition; not by trying to outstrip time but by living the theologia crucis [theological crux].

In existential interpretation the Christian's life-world is the theologia crucis in which religious matters must be engaged. Living within the theologia crucis can provide an ontological growing edge. For most western Christians, modernity is the context of the theologia crucis, and

modernity can and will no longer borrow the criteria...from the models supplied by another epoch; it has to create its normativity out of itself [Habermas's italics].

(Habermas 1992:7)

In an existential interpretation of the theologia crucis, theology becomes

...fundamentally an activity of construction [Kaufman's italics] (and reconstruction) not description or exposition, as it has ordinarily been understood in the past.

(Kaufman 1990:x)

This understanding of theological construction is similar to Lonergan's (1972:xii) notion of a theological model.
A phenomenological methodology does disclose something new; it does not simply present variations of previous interpretation. What is new is the interpretation of relationships. New interpretations raise new questions requiring further innovative resolutions. According to Madison (1988:188):

New [Madison’s italics] meanings are simply new ways of relating to things by means of new or unusual usages of words (or their semiotic equivalent in other expressive media).

Interpretation of relationships is a continual action of the self-conscious subject, that is, the person capable of consciously effecting future interpretation. Meaning is actualised in the present moment through eidetic ontological understanding. This is the reverse of classical understanding, in which the subject defines itself according to the mind of another from outside of the self. In western theology this definition originates in the mind of God from within the being of God. In phenomenological understanding the subject is to actualise meaning from the existential union of the self with another, that is, in a relationship with no dichotomy between itself and the other.

We seek to interpret ourselves in a language adapted to the world we experience, and, indeed, ‘we cannot legitimately and meaningfully conceive except in terms of the world we [Gilkey’s italics] inhabit’ (Gilkey 1975:102). Specific cultures provide the context in which existential interpretation is continually formulated and reformulated. History shows that those methodologies or interpretations that die out have not exhausted their meaning. Rather, other methodologies
which are more suitably adapted to a specific cultural interpretation have become accepted. Young (1988) shows how unsuitable psychotherapeutic methodologies have been replaced by culturally appropriate ones. Yet in theology, there is still no hermeneutic, no clear method, no set of rules to secure a definite interpretation of religious experience. However, Berger (1980:ix) suggests:

...theological thought should follow an inductive approach...that begins with ordinary human experience...and moves on from there to religious affirmations about the nature of reality.

A cyclic, or better, a spiral, manner of thinking obtains in phenomenological methodology. This activity is the hermeneutical circle (Smith 1993:187). That which is new is brought to consciousness not from elsewhere, that is, theoretically, but from the immediate context, the life-world. In designing a methodology for existential research, Leedy (1993:9) notes that interpretation is context-specific. Modern research procedure '...arrives at a conclusion on the basis of what the data, and only [Leedy’s italics] the data, dictate.' Influenced by Hans Frei, Dulles (1992:82) writes of narrative interpretation:

Interpretation must appropriate the narrative in its own right and not pose questions that arise out of a different horizon.

This also applies in the interpretation of the Collects. Failing to understand this principle, some early Christian missionaries saw nothing but ignorant superstition in the religious activity of indigenous peoples (Graham 1990:26).¹¹⁵ The practice of restricting interpretation to the data present applies
when interpreting the Collects.

Theological interpretation must arise from within a religious context. I do not say that an institution is to be understood as exclusive of, or as exhaustive of, or co-extensive with, a religious context. The institution does present a religious context but it is not the only context. J A Wolfaardt, (quoted by Ackermann 1990:21), maintains that "...communicative actions which mediate the Christian faith outside the traditional church framework can also become objects of study." In effect, a context must be recognised as religious for its interpretation to be theological.\(^{116}\) Paul Ricoeur (1968:254) confesses: 'In brief, the church is, for me, the place where I can most authentically live the dialectic between conviction and responsibility....' For Ricoeur the believing community is necessary but its social form does not appear to be determined. Within phenomenological theological understanding the concept of the church is subject to continual interpretation. However, regardless of how the church is presented both, scholastic and phenomenological models, '...structure human experience and give that experience coherence, meaning and healing (Gilkey 1975:11).

But existential and innovative interpretation does not occur without resistance. Waardenburg (1973:131) notes that there are certain

...mechanisms of repression at play within each society with regard to deviant or at least diverging intentions wanting to express themselves, against those intentions which are generally admitted.

Two of those types of mechanisms are noted next.
2.3.1 Official resistance to existential interpretation

Within the Anglican Communion there is no centralised authority to determine interpretive policy (Thomas 1987:119; White 1987a:202). However, a report for the Anglican Church of Canada on the acceptability of the Book of Alternative Services does not suggest serious resistance from the Canadian Anglican leadership to the phenomenological method of interpretation. While the report does not specify a particular philosophical school, the questions posed and their interpretation reflect an existential understanding. But there is, however, noticeable resistance by the centralised Roman Catholic magisterium to existential interpretation. Resistance originates in the official policy of the Roman Church. Dulles (1992:121) notes that prior to Vatican II the phenomenological understanding known in France as the nouvelle théologie was criticised by Pius XII in 1950 in his encyclical Humani Generis (Art 56) '...as leading to relativism and modernism.' Both these concepts arise from a liberal (Protestant) attitude and are foreign to Roman Catholic thought. Seasoltz (1979:3) notes that Vatican II '...took modernity seriously only when it did not threaten traditional Christian beliefs and practices.' Despite this resistance, however, the Second Vatican Council did tolerate a phenomenological understanding. In giving a qualified approval, the Council's pastoral constitution, Gaudium et Spes, (Art 62) admits:

...recent studies and findings of science, history, and philosophy raise new questions which influence life and demand new theological investigations.\(^1\)

Dulles (1992:121) maintains that, in the end, Vatican
II did subscribe to phenomenology as its dominant method of interpretation. Ryba (1991:iv) makes a stronger statement: "...the council itself was self-consciously [Ryba's italics] an exercise in the application of the phenomenological method to church doctrine.' However, in a reactionary move, Veritatis Splendor (Art 4) reads:

In particular, note should be taken on the lack of harmony between the traditional response of the Church and certain theological positions [John Paul's italics] ....these being left to the judgment of the individual subjective conscience or to the diversity of social and cultural contexts.

(John Paul II 1993:9)

John Paul's encyclical opposes a phenomenological method of interpretation. But in spite of Veritatis Splendor, existential interpretation continues to commend itself within theological understanding because it is more helpful in interpreting modern experience than the classical approach.

2.4 Résumé

Classical theology in its contemporary form, labelled Neo-Thomism, often fails to satisfy. A new renaissance can be discerned in western theological thinking in which existential theology is beginning to replace classical theology. A unique insight, peculiar to the phenomenological method, is the conception of knowledge as personal consciousness. Moreover, personal consciousness participates in the constitution of knowledge. In phenomenology, to know is to be. This conscious knowing may be particularly actualised (made to be) theologically through the liturgy. We pray what we believe to be. However, Vorster (1994:127) remarks
on the uncertainty that may accompany this activity.

Religious texts (the Collects) are a theological art form constructed personally and communally. Specifically, the Collects are artifacts of faith that disclose something of the understanding of divinity. One's attitudes and beliefs about existence, or the life-world, are disclosed through reactions to the Collects. This is so, since existential interpretation discloses one's being-in-the-world, not one's theoretical knowing. There are as many interpretations of being-in-the-world as there are persons. A community is made up of persons, and the western tradition of theological interpretation conceives that which is divine as being personal and involved in the community, although other views are possible. A consensus is required to reveal what might be, or might be disclosed, in a life-world common to all. The Collects are a means of such theological consensus and revelation.

This chapter discussed participatory language as a communal and personal phenomenon. With knowledge conceived as a conscious activity, as opposed to intellectual apprehension, continual interpretation of the life-world is possible. I suggest continual interpretation be undertaken through the philosophical approach discussed in this chapter.

Chapter Three is a phenomenological exploration of participant data based on the principles discussed above.
Chapter Three

3 INTERPRETING THE COLLECTS: PHENOMENOLOGICAL METHOD AND DATA PRESENTATION

3.0 Introduction
Chapter One examined some of the contributions phenomenological thinking makes to theology. It noted that existential and poetical thought are similar to each other. They both contrast to rational thought. However, only existential thought is investigated since it has its own proper method of scientific enquiry. Chapter Two examined some shifts in liturgical interpretation that occur when the phenomenological interpretive method is applied. The phenomenological method allows for a continual openness to new meanings and interpretations of the life-world. Chapter Three examines phenomenologically certain reactions to the Collects to discover what meanings and interpretations are disclosed by participants. I chose to work with the Collects because they present a 'clear ideational content' capable of interpretation in a western religious system (Waardenburg 1973:136). They are the 'unit of analysis' capable of disclosing an ontological understanding.

3.1 Critically presenting the Collects
The discussion above of the philosophical principles underlying composition of texts and the method used to investigate reactions to the Collects needed to be undertaken for this investigation to be credible (Mouton & Marais 1990:78). A specific phenomenological method of textual criticism and theological enquiry is undertaken below based on principles discussed in the previous chapters. I investigate the Collects through a
Delphi-style interpretive method which, '...is more of an art than a science' (Linstone, H & Turoff, M 1975:3). Bosch (1992:15) agrees with this understanding.

I accept the four prerequisite conditions that Ijsseling lists as necessary before phenomenological research begins. The first prerequisite is that the '...problematic is always presented to us from the midst of a tradition...necessarily "mediated" by a canon of actually present works...’ (Ijsseling 1981:177). The liturgy qualifies in this respect. The second prerequisite is that literary texts are a given and that we are to interpret them dialectically. 'We are able to speak about them, and they, too, have something to say to us' (Ijsseling 1981:179). The liturgy again qualifies. The third prerequisite, I accept, but I suspect it belongs more properly to a theoretical interpretation than to a phenomenological interpretation. It is that texts are revelatory of a certain being-in-their-own-right. I question to what degree liturgical texts may operate independently of their origin. In this aspect of Ijsseling's understanding, to my mind, the texts function more like signs than symbols. Ijsseling (1981:180) writes:

...they have a certain aseitas; they lead a life of their own, independent of their origin, and they have their own effectivity or operativity.

The fourth prerequisite concerns the notion of authorship. The texts that I investigate along with their revised versions do not have a single author. They have many authors (Ijsseling 1981:182). This is easily demonstrated within the liturgical tradition.
The approved Collects had their origin in ‘...the improvisation of prayers by each celebrant’ (Willis 1968:93). Again, Ijsseling (1981:180) reminds us that ‘...a text never has a single father or a single origin....The genealogy of a text is an extremely complex affair....’ It was not until the Council of Hippo in 393 and the Council of Milevis in 416 that texts in liturgical use required approval from legitimate authorities.

The above understandings, however, would not seem to be shared by Bloom who sees phenomenological interpretation as belonging to the Deconstructionist school which suppresses reason and denies the possibility of objective truth. Bloom (1987:379) writes:

The interpreter’s creative activity is more important than the text; there is no text, only interpretation...[by] the subjective, creative selves of these interpreters, who say that there is both no text and no reality to which the texts refer.

Fizer (1979:358:), as well as Bloom, disagrees with Ijsseling. A literary work, he states, ‘...differs from the absolute and ideal object by its modus existentiae, i.e. heteronomy, derivation and contingency. It does not possess an essence of its own.’ Linestone’s and Turoff’s understanding of method and Ijsseling’s understanding of context present guideposts for the practical investigation undertaken in this thesis.

Another phenomenological researcher, Ackermann (1990:40) identifies her first stage of critical social theory as ‘explanatory – diagnostic’ and her second stage as ‘anticipatory – utopian’. The ‘Delphi-style’
method of interpretation belongs to her second stage of investigation which anticipates '...a better future [and]...which encourages future transformation.' This thesis encourages the same future transformation.

Regarding the Collects, Willis (1968:118) notes that they are structured in a classical pattern. The pattern is:

(i) an address to God;
(ii) a relative or participle clause referring to some attribute of God, or to one of his saving acts;
(iii) the petition;
(iv) the reason for which we ask;
(v) the conclusion.

He suggests that numbers (ii) and (iv) may be omitted, thus reducing the prayer to its simplest form.

1. an address to God
2. the petition
3. the conclusion

Emminghaus (1978:128) notes some drawbacks to prayers conceived in this manner. They are composed with

...an excessive emotional reserve, a relatively difficult conceptual content, a poverty of scriptural and imagined expression, and, as a result, a number of intellectual difficulties for simple believers and the ordinary Christians of the community....The language is quite different from everyday speech and has been purified of all that is flat and crude. It supposes in many cases a congregation that has a biblical and theological formation, and frequently too a congregation of ascetics and monks.

Yet, the Collects, being the opening prayers of the liturgy, embody the collective mind of a worshipping community.
Liturgical prayers are not speeches about God but manifestations of the outpouring of the hearts of the devotees and of the people gathered for celebration.

(Puthanangady 1990:131)

Puthanangady (1990:329) also writes:

the composers of the liturgical prayers tried to express the Christian content through formulations that reflected the cultural peculiarities of Rome.

Among these 'cultural peculiarities' is a dependence on scholastic interpretation, which has been retained in the liturgy of the Anglican and Roman Catholic Churches. The form of the Collect reveals a scholastic structure of composition presuming a dichotomy between the knower and the known. Since I revise the Collects from a phenomenological point of view, I presume an existential union between the knower and the known (Jeanrond 1988:97), and I contend that structured in this manner, the Collects reflect a true and authentic expression of that which is understood by a believer living within a community of faith (commonwealth of God). In the revising, I purposely preserved the intention of the churches' officially approved texts and do not attempt to recast the meaning of the Collects in an updated form. Rather, I change the philosophical composition of the Collects and leave the potential changes suggested by Emminghaus's remarks for another study.

Valdés (1987:67) suggests four possible questions to investigate in phenomenological literary (textual) criticism:

- How does the text operate?
- What does the text speak about?
The second and third questions, 'What does the text speak about?' and, 'What does the text say to me?' are the ones which orientate this study. Of phenomenological literary criticism, Valdés (1987:66) writes: 'This level of inquiry is one of semiotic analysis of the linguistic and structural features that every text has as composition.' The structural features of a classical interpretation are not the same as the structural features of an existential interpretation. This difference in structural features is due to an alternative ontological understanding. Classically structured texts presume a classical ontology, whereas existentially understood texts presume an existential ontology. Whether the Collects refer to something real is not the issue. The issue is to interpret what is believed as expressed in the Collects or, in terms of Valdés question: 'What does the text speak about?' The 'closed' pairs of options are designed to solicit a response to Valdés's second question. These pairs are formulated bearing in mind Crosby's norms of interpretive theories, (quoted by Maxwell 1986:23), as containing no '...norms of religious judgment...', but providing illuminating categories building on previous theories and '...give equal stress to the personal and cosmic sides of religion.' An answer to Valdés's third question: What does the text say to me? is disclosed through the comment section of the questionnaire designed to solicit 'open' responses.

Two purposes may be assigned to the Collects. One purpose is that they are to be spoken by an individual on behalf of others and self. Thus, the Collects
reflect an author-text relationship which reveals something of the actors/components involved. The other purpose is that the Collects are provided so as to become the hearer's own prayers. According to Thomas Aquinas's reasoning, prayers themselves are to act as an interpreter of our desires before God: 'interpres nostri desiderii apud Deum' (Seidel 1988:189).

A phenomenological approach to the Collects discloses the convictions of individuals within a believing community and the convictions of the community itself. The traditional formula, lex orandi, lex credendi (the law of prayer is the law of belief), may be existentially rendered as: What is believed is what is prayed. Beliefs are proper to a existential investigation as behaviour is proper to empirical investigation (Mouton & Marais 1990:70).

3.2 Existentially interpreting the Collects

Ihde's (1977:26) description of a phenomenological analysis is helpful for an existential theological interpretation of the Collects. He writes:

A phenomenological analysis is more than mere analysis. It is a probing for what is genuinely discoverable and potentially there, but not often seen.

According to Fagerberg (1991:16), interpretation depends on cognitive and affective powers exercised within the '...liturgical community and not in private isolation....' Shea (1980:12) writes:

Through the image we know something about the relationship to God, but we also have "some feel" [all Shea's italics] for what it is like to live in that relationship.

In the phenomenological revision of the Collects, I
place emphasis on a theological existential interpretation (a sense of feeling) which

...is a matter of relationships, especially relationship to the context, [Wilson’s italics] arrived at through considerations of the whole.

(Wilson 1973:124)

That is to say, the Collects reflect, through a limited and partial expression, the relationships within the whole of understanding, that is, within the life-world of an individual and a community. This sense of the part reflecting the relationships within whole Eco (1990:19) understands as the 'refusal of agnosticism.' These new meanings, each disclosing a relationship to the whole, may be interpreted with the aid of phenomenological ontology and re-expressed in the Collects.

I follow Bruyn's (1970:185) suggestion to investigate the symbols of consciousness (eidetic notions) concealed in the Collects and which may be disclosed through existential interpretation. These symbols of consciousness disclose the essential relations within the individual's and community's life-world. According to Marshall (1992:159) the purpose of interpretation is to make the text speak again. Evidence of the Collects 'speaking again' is presented in the participants' comments to the questionnaire.

In this thesis I am attempting to clarify understanding. Therefore, there is no attempt at polemical understanding in order to justify a particular reading of a text. Polemics impede rather than assist understanding. As well, no understanding is accepted as complete or as definitive. Meaning is
contingently assigned to and affected by the context. I interpret the responses from a random sample of members of the Alister Hardy Research Centre. I do not intend a sociological understanding of ritual, but, rather, I intend a theological study of the Collects in Bradshaw's (1990:483) sense of interpretation. He speaks of a two-way process characteristic of a dialectical relationship. In interpreting the Collects, I employ a practical epoché patterned on Husserl's notion of 'bracketing of experience' and restrict my study to the participant's reactions as given.

To investigate the Collects I devise a 'Policy Delphi', an abbreviated form of the proper Delphi method, as my investigative tool. My three reasons for devising a Delphi-style method are based on Turoff's understanding:

1) The issue to be investigated '...is one for which there are no experts, only informed advocates and referees' (Turoff 1975:84). In this theological investigation the people of faith (commonwealth of God) are considered as informed referees. The focus group generates an amount of material small enough to be included without editing.

2) 'The Policy Delphi is...a tool for the analysis of policy issues and not a mechanism for making a decision' (Turoff 1975:84). In this theological investigation the phenomenological method provides a means of qualitatively analysing the philosophical presumptions underlying the composition of liturgical prayer.
3) '...[A] Policy Delphi deals largely with statements, arguments, comments, and discussion' (Turoff 1975:89). Theologically, the Collects are statements of faith which may give rise to argument, comment, and discussion.

Further, Ijsseling in his method of existential textual criticism distinguishes between a hermeneutical reading of a text and a rhetorical reading. In a hermeneutical reading one attends to the meaning of a text with its '...expressed and unexpressed, conscious and unconscious intentions of the so-called author'; whereas, in a rhetorical reading one attends to the argumentative structure of the text (Ijsseling 1981:184). Ijsseling's hermeneutical reading describes the phenomenological approach I take in this thesis. The provided terms (pairs of words) are a method of hermeneutical reading. The pairs of words in the survey are provided in order to determine to what degree this alternative ontology is perceived in the Collects. The ontological understanding preferred to support the term (i.e., power vs empowerment) is reflected on the scale provided. The number (1) indicates a strong preference for an understanding supported by classical ontology. The number (5) indicates a strong preference for an understanding supported by phenomenological ontology. In this exercise the provided term is the participant's term. The six terms, each composed of opposites, are derived from historical and traditional western theological usage. These terms encompass personal theological understanding which is open to an existential interpretation.
3.3 The focus group

The focus group is composed of eighty-seven individuals randomly selected from the 1992 membership list, numbering 404, of the Alister Hardy Research Centre, Westminster College, Oxford, U.K. I consider this to be an avant-garde group, in Bloom's (1987:331) sense, whose thought will eventually become part of the public forum. Interpreting clues from an avant-guard group is one way in which experience investigated in a report may be universalised. This focus group's thought pattern suggests a direction in which public thought is developing or may develop. Silverman (1993:ix) writes: 'Contrary to the assumption of many social scientists...generalisability need not be a problem in qualitative research' as people's options for understanding are increased by putting a phenomenological method at their disposal. I suggest that the four reasons cited by Delbecq, Van de Ven and Gustafson (1975:87) for group motivation are evident within this particular group. These reasons are that the group:

- is personally interested in the matter at hand
- has information to share
- is motivated to complete the questionnaire
- is interested in the results of the survey.

Since the Research Centre is dedicated to exploring issues of religious experience, members are likely to have an above average interest in a research project on a theological subject. Further, subjects are likely to possess the ability to articulate their understanding, given their degree of familiarity with religious expression. Given a professional interest, they are unlikely to lie about their feelings and attitudes.
According to Henerson, Morris and Fitz-Gibbon (1987:20), the above are the essential aspects establishing credibility in a self-reporting survey. In their chapter, ‘Research Design: Data Collection’, Mouton and Marais (1990:75) affirm the same points. Further, it is presumed that the focus group, being familiar with western theological language, will be able to register their responses on an appropriate scale, as well as to nuance their written responses.

3.4 The research report
I present the investigative component of this thesis in the following research format. A discussion follows below at Part V of this report. This report is not an exhaustive interpretation of the data presented (Patton 1980:342). However, the report does attempt to adhere to Sokolowski’s (1974:250) understanding in forming a conclusion (phenomenological judgment) on the eidetic notions arising from ‘...society, art, sport, and so on...’ which includes, of course, theology.

I THE RESEARCH REPORT
A. Goals of the Evaluation

1. The report presents a qualitative evaluation of the evoked attitudes of the participants solicited through a mailed questionnaire comprised of ‘closed’ and ‘open’ statements. The ‘closed’ statements are evaluated numerically and indicate a preference for classical or phenomenological ontology. The ‘open’ statements are existentially interpreted and presented in terms of helpful, unhelpful and textual criticism.
2. The findings of the report are intended for those interested in religious understanding within the context of western culture. The results of this investigation should be of particular interest to contemporary liturgists. As well, the report's findings are intended for those who compose liturgical prayers within a specific context as a possible aid to greater authenticity Mouton & Marais (1990:71). This is another means of universalising the results of this thesis.

3. The project is dependent upon private funding and is being undertaken out of personal interest by the researcher.

II DECISIONS ON METHODOLOGY
A. Appropriateness of Methods

1. Without prejudice to the quantitative method and its contribution in this thesis, on the whole, empirical methods are not suitable to measure attitudes and beliefs (Taylor & Bogdan 1984; Mouton & Marais 1990:155). Keen (1970:338) cites the exclusion of consciousness as a weakness of the empirical method of enquiry. Therefore, a variation of a qualitative method (the Delphi method) is used to assess the attitudes and responses of the respondents. According to Delbecq, Van de Ven and Gustafson (1975:11), a '...specific form of a Delphi is generally determined by the nature of the problem being investigated and constrained by the amount of human and physical resources available.' A specific form of the Delphi method was determined
for this thesis.

2. Four advantages of the qualitative approach used in this thesis are:

a) A particular group, geographically dispersed, is able to be questioned.

b) Anonymous individuals, with a presumed and informed interest in this type of study, are consulted on a complex issue (Moore 1987:67).

c) The issue for investigation was not theoretically determined. The issue investigated was determined from other than the Policy Delphi participants, that is, no group was formed to determine the issue to be investigated. Rather, the issue to be investigated evolved over time within the experience of the researcher. The issue presented itself to the researcher in the course of a long period of exposure to the Collects.

d) 'Delphi can provide a more updated exchange of scientific or technical information than a literature search by drawing upon the current [author's italics] knowledge of experts' (Delbecq, Van de Ven & Gustafson 1975:84). However, in this thesis the current knowledge is not obtained from 'experts', but from 'informed referees'.

3. Two limitations of the qualitative approach are:

a) The procedure lacks the face to face communication which normally permits nuanced communication.
b) A Policy Delphi is not an end in itself: it often '...must be interpreted or used as input into another process...' (Moore 1987:68). Jellema (1963:83) in a questionnaire about the 'postmodern mind' acknowledges that small group samples give evidence for more extensive testing. The same suggestion arises from this thesis.

4. No sampling was conducted to determine the formal questionnaire presented to the participants.\(^{123}\) The questionnaire is philosophically formulated and its use philosophically justified. It is not justified through a series of field tests (the empirical method). The lack of a field test is a limitation by the standards of an empiricist methodology, but not by the criteria of phenomenological methodology.

III PRESENTATION OF DATA
A. I present an interpretation of the responses that both the traditional and revised prayers evoke on the part of the participants. An arithmetical evaluation indicates the degree of subjective preference for the ontology of the 'closed' responses. In evaluating the 'open question' responses, I identify two poles of satisfaction, either helpful or unhelpful. Textual criticism is a phenomenologically derived category to classify comments made about the text as opposed to comments made about the feelings of the participants. The responses to both sets of questions, 'open' and 'closed', represent the participants' beliefs (what we believe is what we pray).
B. The highlights of the 'closed' responses are presented on page 137. Copies of the request letters, the Collects, and the completed questionnaire are given in the Appendices.

IV AUTHENTICATION AND VERIFICATION

A. Authenticity, (a phenomenological notion) not verification, (an empirical notion), is a goal of this thesis. Authenticity relies on intersubjective availability of the noetic object. That is, the noetic object must be capable of consensus. I use the term 'authenticity' to mean what Mouton and Marais (1990:71) speak of as 'connotative validity'. Peters (1971:43) notes that 'denotive meaning...expresses sense experience...connotive meaning expresses felt experience....' Evans (1973:127) restricts verification to deciding the truth or falsity of a subjective/intersubjective judgment. According to Evans (1973:129), 'authentication' is not an empirical term, but it is one which pertains to '...claims of truth which extend beyond the empirical criterion.' For Evans 'received knowledge' is authenticated; 'controlled knowledge' is verified. The Collects may be classified as 'received knowledge' for investigative purposes. Further, rather than speaking of verification of experience, Streng (1991:13) speaks of an 'adequacy of experience', which replaces verification in any '...study which explores human history, language, or cultural products (texts, drama, art, or social institutions)' and, of course, theology. Thus, confirmation in this thesis is a question of
'authenticity' as opposed to 'validity' or 'verification'.
V REPORT DISCUSSION

Preliminary data

Statistical information (all forms were not fully completed)

The following information was provided by the participants.

Age: 21 - 30 (0)  Sex: Male (8)  Female (21)
   31 - 40 (1)
   41 - 50 (4)
   51 - 60 (7)  Cleric (5)  Lay (22)
   61 + (16)

Education: Secondary (3)  Postsecondary (0)
   Technical College (3)  University (20)

Other: nursing college (1)
   theological college (1)
   teacher training (2)
   naval college (1)
   postgraduate research (3)
   church conferences & workshops (1)
   grammar school (1)
   private education (1)

117 requests were randomly sent to members of the focus group, over a one-year period, asking for their participation.

54 declined to participate, returning the questionnaire and citing such reasons as: not fully understanding, or misunderstanding, the initial request; feeling incompetent to answer by virtue of adhering to no established religious or liturgical tradition; by virtue of being spiritually minded but non-Christian, etc.

45 replied positively and were sent questionnaires.

9 questionnaires were returned for reasons; address unknown, death, or illness.

9 questionnaires are outstanding

36 questionnaires are scored
Discussion

In this thesis I suggest that the dissatisfaction with the Collects originates with the philosophical understanding of theological interpretation. I present my findings as part of a general on-going contribution to philosophical hermeneutics (Smith 1993:199). As a remedy I suggest a phenomenological philosophical understanding for interpreting the Collects as an alternative to classical philosophical structure. The tables below present a synopsis of the three 'open' interpretive categories, helpful, unhelpful, and textual criticism. See Appendix 5.

Tables

ADVENT

<table>
<thead>
<tr>
<th>Helpful</th>
<th>Unhelpful</th>
<th>Textual criticism</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd Advent</td>
<td>I ADVENT</td>
<td>The majority of the Collects received critical comment</td>
</tr>
<tr>
<td>3rd Advent</td>
<td>1st Advent</td>
<td>from participants, thus suggesting that the problematic was perceived as being with the text itself.</td>
</tr>
<tr>
<td>IV ADVENT</td>
<td>II ADVENT</td>
<td></td>
</tr>
<tr>
<td>4th Advent</td>
<td>III ADVENT</td>
<td></td>
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</tbody>
</table>

Finding: The participants preferred the phenomenologically re-structured Advent Collects to the traditional version, suggesting a phenomenological ontology may account for their preference.
### Table

<table>
<thead>
<tr>
<th>Helpful</th>
<th>Unhelpful</th>
<th>Textual Criticism</th>
</tr>
</thead>
<tbody>
<tr>
<td>I LENT</td>
<td>1st Lent</td>
<td>The majority of the Collects received critical comment from the participants, thus suggesting that the problematic was perceived as being with the text itself.</td>
</tr>
<tr>
<td>II LENT</td>
<td>2nd Lent</td>
<td></td>
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<tr>
<td>III LENT</td>
<td>4th Lent</td>
<td></td>
</tr>
<tr>
<td>3rd Lent</td>
<td>5th Lent</td>
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<tr>
<td>IV LENT</td>
<td>Palm Sunday</td>
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<td>V LENT</td>
<td></td>
<td></td>
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<tr>
<td>PALM SUNDAY</td>
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</tbody>
</table>

**Figure 5**

Finding: The participants preferred the traditional structure of the Lenten Collects to the phenomenologically re-structured ones suggesting a preference for a traditional ontology.

The group's ontological preferences notwithstanding, the amount of textual criticism given by the participants suggests that the group perceived the problem to be with the text, not with their ontological understanding. This is evident upon a reading of the responses as provided.
Highlights from the Sundays of Advent (Appendix 4)

**FIRST SUNDAY**

divine glory vs human well-being

1 (8)[7] 2 (3)[4] 3 (13)[8] 4 (0)[8] 5 (0)[0]

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<tr>
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<td>(0)</td>
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revelation vs concealment

1 (7)[4] 2 (9)[4] 3 (3)[10] 4 (1)[2] 5 (2)[3]

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**SECOND SUNDAY**

divine glory vs human well-being


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<td>4</td>
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**THIRD SUNDAY**

divine glory vs human well-being


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<tr>
<td>4</td>
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<td>-[9]</td>
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being among vs being above


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<tr>
<td>2</td>
<td>(1)</td>
<td>-[7]</td>
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</table>
FOURTH SUNDAY

power vs empowerment


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divine glory vs human well-being


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<td>[4]</td>
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<td>2</td>
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<td>[3]</td>
</tr>
<tr>
<td>3</td>
<td>(5)</td>
<td>-</td>
<td>[11]</td>
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</tbody>
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person vs principle

1 (10)[8] 2 (6)[3] 3 (4)[10] 4 (3)[3] 5(2)[0]

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<td>[10]</td>
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Observation: On the whole the re-structured versions of the Advent Collects are preferred to the traditional versions. This suggests that a phenomenological ontology is preferred.
Highlights from the Sundays of Lent

FIRST SUNDAY

divine glory vs human well-being

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shared experience vs sacrificial experience

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revelation vs concealment

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<td>[6]</td>
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SECOND SUNDAY

power vs empowerment

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divine glory vs human well-being

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**revelation vs concealment**

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**THIRD SUNDAY**

**being among vs being above**

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**FOURTH SUNDAY**

**person vs principle**

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<td>= +9</td>
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**revelation vs concealment**

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**FIFTH SUNDAY**

**shared experience vs sacrificial experience**

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<td>5</td>
<td>(9)</td>
<td>[2]</td>
<td>= +7</td>
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</table>
Observation: The traditional versions of the Lenten Collects are preferred to the re-structured versions. This suggests that a classical ontology is preferred.
Table
CLOSED RESPONSES (Appendix 4) OPEN RESPONSES (Appendix 5)

| First Sundays of Advent: re-structuring preferred * | ADVENT I: unhelpful  
| Advent 1: unhelpful |
| Second Sundays of Advent: re-structuring preferred * | ADVENT II: unhelpful  
| Advent 2: helpful * |
| Third Sundays of Advent: re-structuring preferred * | ADVENT III: unhelpful  
| Advent 3: helpful * |
| Fourth Sundays of Advent: traditional preferred | ADVENT IV: helpful  
| Advent 4: helpful * |
| First Sundays of Lent: traditional preferred | LENT I: helpful  
| Lent 1: unhelpful |
| Second Sundays of Lent: traditional preferred | LENT II: helpful  
| Lent 2: unhelpful |
| Third Sundays of Lent: traditional preferred | LENT III: helpful  
| Lent 2: helpful * |
| Fourth Sundays of Lent: traditional preferred | LENT IV: helpful  
| Lent 4: unhelpful |
| Fifth Sundays of Lent: traditional preferred | LENT V: helpful  
| Lent 5: unhelpful |
| Palm Sundays of Lent: traditional preferred | PALM SUNDAY: helpful  
| Palm Sunday: helpful * |

Figure 6

* indicates a preference for a phenomenological ontological interpretation
Two expectations arising from the phenomenological considerations in Chapter One

1. The expectation that there would be evidence suggesting a change in participants' thinking from modern to postmodern arose in this thesis. This expectation arose in Chapters One and Two, the philosophical components of the thesis, which suggest a move to phenomenological interpretation.

The finding: The evidence obtained from the focus group is slight. Only in a few replies are there indications that the thinking of the participants suggests a postmodern view. It is not sufficient to identify a trend.

2. Another expectation arose that since philosophical thinking is moving from a classical to phenomenological understanding, affecting cultural and social change, there would be evidence of this new cultural and social appreciation disclosed in participant reactions to the Collects.

The finding: From the participants' reactions the evidence is not strong enough to convince that an awareness of cultural and social change is in fact taking place, at least with respect to the focus group. This group remains rooted in traditional cultural and social thinking. Further, based on the data submitted by the participants it is a familiar traditional interpretation of the Collects that is preferred. New interpretations arising from the Collects have not proven to be the case.

The degree to which classical philosophical
understanding appeals to the participants is not what was expected by this researcher. What appeared to be a common sense hypothesis based on philosophical evolution that a new interpretive perspective is arising is only minimally supported by the data. Phenomenological enquiry is meant to challenge and clarify 'common sense' assumptions (Earle 1967:68). My findings do confirm the classical philosophical 'common sense' understanding in theological interpretation (Silverman 1993:182). The focus group does not seem to be, to any great extent, an avant-garde group favouring an existential philosophical understanding. From the data presented I am not able to account for their preference for the classical understanding in the contemporary western context. This would require further study.

Three additional questions

Three additional questions arose in the mind of the researcher during the interpretation of the data. These could provide a focus for further study. I provide a provisional answer to these questions based on the available research data.

Q. 1. Is there a suggestion of existential anxiety in the written responses?

It appears not. On the whole the responses disclose a sense of security and well-being.

Q. 2. Are concerns arising from the self's (subjective) interpretive point of view evident in the responses?
The self's (subjective) interpretive point of view does not appear to be the source for concern. Rather, from the written replies, it appears that the problem of dissatisfaction with the Collects is seen to arise from the form and composition of the prayer (text), not from the participants' philosophical convictions or understanding.

Q. 3. Does evidence of individuals acting as, or understanding themselves as, 'co-creators' appear in the responses?

None is evident. There is no reason to draw this conclusion from the data submitted.

Offering a new perspective, according to Silverman (1993:186), would fulfil the requirement of generalising the findings of this thesis. Offering a new perspective to those who write liturgical prayers was a motivating factor in this research. A discussion on the disclosed insights from participants was intended. However, there is insufficient data available to make useful observation. This again could be given over to another study.

CONCLUSION

A practical-theological reflection

Having identified philosophy as the problem area, I attempted to investigate to what degree phenomenological understanding may be replacing classical understanding in western liturgical interpretation. For investigative purposes I choose a group not identified with any traditional religious denomination, but do field work with a 'limbo group' or
'marginal group' (Manning 1987:16). This was done to avoid a denominational bias in the investigation. I sought a transcendent spiritual (metaphysical) understanding as apposed to a particular devotional understanding. I understand, and accept, the readers' role in this investigation in Erwin Wolff's sense of being '...independent from any one text...', rather than in Wolfgang Iser's sense of the '...reader who is competent to interact successfully with a specific text' (Holub 1984:152). Hence, I chose a non-denominational focus group.

After critical examination of the data obtained in this thesis, it appears that the main problem with dissatisfaction of the Collects arising within the focus group resides with the texts. However, I suggest that there are intimations in the participants' responses that the problem is, at base, philosophical. In short, there is reason for further study with this or another focus group.

That classical philosophical thought does not satisfy pastorally in the contemporary western context began as a hunch on my part. In academic circles it is evident that phenomenology is gaining acceptability but it appears less evident in a pastoral context.

This group's responses do not qualify it as an avant-garde group which may suggest a way for future interpretation. The group, being a small sample, of a greater whole, suggests the status quo remains in the larger segment of society.
ENDNOTES

1. [pg 11] Peter Hammond has written a book, *Liturgy and architecture*, and according to him (quoted by Brown 1964:205): 'Theology has begun to shake off the influence of scholasticism and is rediscovering its biblical, patristic and liturgical roots.' A phenomenological hermeneutic, not a scholastic one, is disclosed in biblical, patristic, and liturgical theology.


   The historical situation within which one does philosophy is another parameter for philosophy. At certain times certain ingredients may predominate — in our time, the presence of techné is more dominant than in other ages — and human customs change, so certain parts of philosophy may more easily come into prominence while others fall into confusion; but the theme of philosophy, being and being truthful and man having a world, does not change.

3. [pg 12] According to Brunner (1942:296),

   ...in Plato we have already seen the development of two different ideals of life, an individualistic and a collectivistic, alongside of one another, even though in a clear gradation. There is an Idealism of freedom, in which the independence of the individual as the bearer of spirit is the higher end. Its conception of personality, gained from the moral law, is sufficient to serve as a basis for and to postulate a claim of this kind for the individual personality. Thus there arises the view of life of idealistic individualism. The individual as the bearer of reason contains within himself all that is essential for a human existence.
4. Tarnas (1991:403) writes:

Although the ascendence of secular individualism and the decline of traditional religious belief may have precipitated widespread spiritual anomie, it is evident that, for many, these same developments ultimately encouraged new forms of religious orientation and a greater spiritual autonomy.

A similar conclusion is also reached by Schlüter (1994:51) who writes:

The churches should also advance the liberation of the individual from the heteronomous paternalism in favour of an autonomous self-determination, which modern society has made structurally possible.

5. In private correspondence with Mary Schaefer, in the closing stages of this thesis, she introduced me to a section of an article unintentionally omitted from her 'Trinitarian dimension of liturgy', appearing in the National bulletin on the liturgy, 27,131-176. She raises the question of the structure belief and suggests an answer that transcends the limitations of language and culture. The omitted section, to be included in a forthcoming volume, reads:

Why should we be concerned to know the classical structure of the collect as used in liturgical prayer? Why should we consider shaping many of our prayers according to this particular structure, or use a simplified version of it? The collect allows us to pray as members of the corporate body of believers. We are guided by the "rule" of prayer so as to express the integral faith of the church throughout the ages and despite differences of language and culture.

6. Meynell (1981:272), commenting on the purposes of philosophy and theology, writes:

Philosophers of religion and theologians are not just in the business of saying clearly and distinctly what religious persons mean and drawing out its implications; they must also show its relevance or otherwise to human living, and, quite apart from this, what reasons there are for
believing it to be true or false.

With respect to liturgical interpretation this task has not been carried out all that successfully in the contemporary western context. From his point of view, Sontag (1969:57) writes:

As long as a variety of philosophies are available, the theologian is a free agent. Perhaps he is not completely to reject all philosophy, but at least he is free to test and select a view that seems compatible with and conducive to his goal....The theologian must justify his choice in the process of working out his detailed theories, but at least now he knows that he need not be the victim of some single philosophical view.

7. Bloom (1987:369) cites this trend to change in popular culture.

Gone is the cosmic intention of placing man in the universe. In the direction of the humanities, it is again only anthropology that has maintained a certain opening, particularly to the merchandise being hawked in comparative literature, but also to serious studies, e.g., Greek religion. No other social scientists expect to get much from nineteenth- and twentieth-century art and literature, which fascinated many significant social scientists a generation ago, and there are fewer and fewer social scientists who have much familiarity with that sort of thing in a personal way....Notably, the social science intellectual in the German or French mold, looked upon as a kind of sage or wise man who could tell all about life, has all but disappeared.

See also Botha (1990:24), concerning Professor Lombard's tenure as dean of the Faculty of Theology at Unisa in which Professor Lombard appears to have acted in this role. I suggest that today there is a reawakening through a phenomenological understanding to what is disclosed through art and literature.

8. Platt (1989:209) writes:

Once these [philosophical] difficulties are accepted and faced (and they are real difficulties for faith as well as for philosophy) we can go on
to talk about various concepts of God.

9. [pg 17] Dean (1972:153) further writes that 'theology should not be concerned primarily with truth. When it is, theology presents propositions about the meaning of life that correspond with the common and accepted heritage about the meaning of life.' He goes on to argue that an aesthetic (or phenomenological) interpretation is preferable to classical interpretation.

10. [pg 18] It must be noted that existential anxiety is probably common to all belief systems but present to varying degrees. Paul Brunton (1970), in writing *The spiritual crisis of man: An examination of the concept and the experience of God*, develops an integrated Christian and non-Christian understanding for modern times to counteract existential anxiety. He suggests that humanity must work to restore the relationship with God, or human beings shall terminate through self-destruction brought on by severe alienation from each other and the human soul.

11. [pg 23] In western theological interpretation, 'the most influential North American Protestant thinkers have characteristically turned to German models; Catholics have commonly turned to Latin models (Dewart, too, turns to Europe)' (Novak 1967:487). Dulles (1992:123) suggests that German Protestant thought was united by '...philosophical positions that depended on Kant, Hegel, and their successors.'

12. [pg 24] Peters (1971:6) notes that '[theology] is often confused with the term "religion" but should not be, for theology is not a type of valuing but a type of inquiry.' This is my position in this thesis.

   From Galloway's (1975:162) point of view we are stuck with the distinction between theology and religious studies which may remain for some time. He writes:

   The older schools, which came into being before the modern encounter of world religions, had already stamped the word "theology" with a Judeo-Christian stamp...Thus, "theology" has been equated with committed Christian studies. "Religion" has been equated with uncommitted [my
study of any and every religion.

With respect to religious studies in the western context Morris (1992:viii) writes: 'The religions of the Jordan are part of [western] heritage whereas those of the Ganges are not'.

However, in one theological context Galloway's understanding may be changing. I refer to the editorial by Maimela (1994:2), in which he states that the Faculty of Theology and Religious Studies at UNISA '...is not here to serve the needs of only one religious community, namely Christians, but is committed [my italics] to catering for the needs of all religious communities in South Africa.'


Philosophy once proclaimed that it was the best way of life, and it dared to survey the whole, to seek the first causes of all things, and not only dictated its rules to the special sciences but constituted and ordered them. The classic philosophic books are philosophy in action, doing precisely these things.

However, I suggest that the classic philosophical books are inadequate to lay a foundation for contemporary interpretation.

15. [pg 25] Sanks (1984:498) notes that theological studies in North American seminaries have been '...replaced by training in a series of particular skills needed for the tasks to be performed by the leaders in Christian communities....' Earlier, Marty (1980:50) had observed the same tendency to move away from theological inquiry and writes: 'Meanwhile, the theologians have moved increasingly into the secular academy, where they cannot use a church or even the church as an automatic reference group.' From Marshall's (1992:161) point of view, the question of interpretation raises the question of which community is addressed by literary texts. This applies both to legal texts (law and community) and religious texts (faith and community).
The move to the university setting for theological interpretation seems to be occurring on the Canadian scene as well. However, an apparent difference between American and Canadian universities is that the latter are not exclusively secular institutions. Visscher (1990:9) writes in *Les études pastorales à l'université*:

Ce volume rassemble la majorité des communications présentées au Colloque international d'études pastorales qui s'est déroulé à l'Université Saint-Paul, Ottawa, Canada, du 20 au 23 juin 1988. Ce colloque fut parrainé par les facultés de théologie et d'études pastorales de quatre universités canadiennes: l'Université Laval à Québec, l'Université de Montréal, the University of Saint Michael's College à Toronto et l'Université Saint-Paul à Ottawa.

16. [pg 26] Ecumenical is to be understood here in its literal meaning 'of the inhabited earth' (*oikoumenikos*).

17. [pg 29] I follow Wilson's (1987:10) distinction between modernism and modernity. Modernism is '...an explicit and self-conscious commitment to the modern in intellectual and cultural matters...[and] we are more likely to speak of "modernism" in nineteenth-century Roman Catholicism or in twentieth century American Protestantism...'. Modernity, however, '...implies a statement of commitment to the new as opposed to the old', in either a religious or secular context.

18. [pg 28] Streng (1991:5) writes:

While using the data and insights provided by the physical, historical and social sciences, phenomenologists of religion engage in a reflective and comparative analysis that assumes the existential reality of human experience regarding religious meaning, truth, wisdom and freedom.

A phenomenological understanding of truth, wisdom and freedom cannot be objectively verified in the rational sense, rather they are 'authenticated'.
19. [pg 30] The eidetic object is not the preserve of phenomenology. Earle (1967:71) explains that 'the bracketing of the accidental Husserl formulated as the "eidetic reduction"; this was so to speak the most elementary reduction, not really distinctive of phenomenology but shared by it with other disciplines like mathematics.'


21. [pg 31] Commenting in a footnote on the chapter entitled 'The circumstances of culture in the world today,' Abbott (1966:260) writes: 'Here the Council takes account of the influence on the contemporary intellectual climate of Marx, Darwin, Freud, and the broad movements attaching to their names.' I would not overlook the influence of Pierre Teilhard de Chardin. For a clear discussion on Teilhard's attempts to move away from classical thought to a phenomenological approach, see Baltazar (1965:134), Teilhard de Chardin: A philosophy of procession.

22. [pg 31] Discussing Van der Leeuw's interpretive position, Struckmeyer (1980:262) writes:

I merely wish he had been more forthright in recognizing that, in terms of the phenomenological method, straightforward questions of evidence and truth are partially submerged, to be replaced rather dubiously by "structures", essences, and "pure objectivity"....To substitute one epistemological method for another does not change that [Struckmeyer's italics] fact at all.

23. [pg 32] Making the same point of human specificity, Merleau-Ponty (1964:84), commenting on a work by Wolfgang Koehler, Intelligenzenprüfungen an Menschenaffen, writes:

If Intelligence des singes supérieurs proves anything, it is that one cannot attach the same meaning to intelligence when referring to animals
as when referring to people.

Shults (1991:163) remarks that 'the difference between the human being and the lower primates is not primarily a difference in substance but in the relational structuring of the substance.'

24. [pg 32] Misiak and Sexton (1966:409) explain that 'the word *eidetic* comes from *eidos*, meaning essence, borrowed by Husserl from Plato...This procedure of getting to the essences themselves, Husserl called *eidetic reduction*.'

25. [pg 32] Distinguishing classical ontological understanding from phenomenological ontological understanding Heritage (1984:42) writes:

...the phenomenologist makes a strong distinction between, on the one hand, a sensory presentation and, on the other, an intended object constituted of the sensory presentation. From a phenomenological perspective, all objects of consciousness whether referred to the real world...or to one or another ideal world...exist as the products of constitutive acts of consciousness. As such they stand as unities of meaning which are established in their moments of recognition.

Explaining Husserl, Magliola (1989:103) writes:

'Consciousness is wrongly considered a faculty for being conscious instead of an act [all Magliola’s italics] of being conscious.'

26. [pg 32] In 1932 the Société Thomiste met in Juvisy, France, to discuss the question of whether or not Catholics could adopt the phenomenological approach as presented by Husserl and Heidegger. Dulles (1992:120) records this meeting as favouring an affirmative answer to the question. This would seem to counter the Roman Catholic Church's negative reaction to existential thinking by using its official Thomistic philosophy articulated in Aeterni Patris in 1897 by Leo XIII.

27. [pg 33] Husserl (1970:178) proposes a philosophical method which rejects traditional thinking and suggests a method through which
...universal transcendental subjectivity can nevertheless be scientifically grasped in another [italics mine] good sense, precisely because, truly through an eidetic method, the great task can and must be undertaken of investigating the essential form of the transcendental accomplishments in all their types of individual and intersubjective accomplishments.

Husserl's philosophical thinking provides an interpretive foundation for a phenomenological theology.

To support my choice of Heidegger I cite John Macquarrie (1966:47):

The alternative [to thinking of God as the supreme being] is to think of God as Being itself — Being which emerges and manifests itself in and with and through every particular being, but which is not itself another such being....To think of God in this way demands, of course, something like a revolution in theology....[F]or the clearest understanding of what is happening we have to go to the philosopher Martin Heidegger.

Ott (1967:144) also endorses Heidegger's thought as helpful to modern theology.


29. [pg 35] There was tension between Husserl and Heidegger over their respective philosophical positions.

In particular, Husserl's phenomenology was being eclipsed in both academic circles and the public mind by the increasingly popular Existenzphilosophie of Jaspers and Heidegger. Husserl had no kind words for this philosophy itself....[However], Husserl's bitterness, especially against his former protégé Heidegger (who, like many others, appropriated the term "phenomenology"), did not prevent him from seeing
that existentialism had given needed expression to something real.

(Husserl 1970:xxv)

30. [pg 35] Hirsch (1976) understands 'model' similarly to the way in which Paul Leedy understands 'an assumption' in practical research. Leedy (1993:15) writes:

Assumptions provide the foundation upon which the entire research structure rests [Leedy's italics]...the knowledge of what you assume as basic to the very existence of your study is vitally important.

Models are assumptions made in order to discuss a question.

31. [pg 36] Commenting on phenomenological development, Krolick (1987:xv) writes:

...a genuine phenomenon of religion, one constituted by [an] initial ontological motivation, does not work on the empirical level as a comparative science of facts...but rather seeks to disclose those underlying "intentional" relations in view of which religious or mythic existence occurs as one possible [Krolick's italics] mode of man's being in the world.

32. [pg 37] Avis (1990:72) observes:

If there is a "mind of the Church", it exists, as Polanyi would say, in the tacit dimension: it is intuitively known and implicitly expressed.

33. [pg 38] The notion of 'bracketing' has evolved within phenomenological thought. In outlining this evolution, Van Peursen (1972:29) writes:

Suffice it to say here that at first this reduction did not yet have the radical scope of bracketing the whole of reality but rather that of abstracting from the concrete and individual character of a phenomenon in order to discover thereby more essential, more general characteristics; for instance, abstracting from "a red flower" to discover "being red" or "being an
object". This is the so-called eidetic reduction — 
eidos means essence....

34. [pg 39] Sokolowski (1974:99) speaks of a 'cultural 
object' which satisfies the definition of a social 
artifact. He writes:

Every "cultural object" which requires a 
performance to be actualized — a musical 
composition, a play, dance, or poem — appears 
through a manifold of interpretations. All of them 
present the object itself, and the object is the 
identity within the interpretations. A Chopin 
nocturne is the same even though Moravec and 
Rubinstein play it differently. Some 
 interpretations may conflict with others, but this 
is tolerable because they are profiles and not the 
thing itself....

This way of thinking accounts for the many and various 
interpretations of that which is divine.

For a treatment of music from a phenomenological 
perspective see Pike (1966:248), who observes: 'the 
application of this method has liberated music from its 
traditional subjective fetters, and set it on a new, 
productive course.'

35. [pg 43] Concerning the purpose of a phenomenological 
theological inquiry, Laycock (1986:5) writes:

...it is clear that a distinctively 
phenomenological [Laycock's italics] theology — in 
contradistinction to either a "positive" theology, 
with its assumption of textual or traditional 
authoritarianism, or a speculative-natural 
theology, with its procedures of deductive and 
inductive derivation — seeks to discover its 
Subject Matter, the Divine (theos), in that web of 
intuitively articulable necessities in which 
phenomena are caught and seeks to do so by means 
of the reductive-eidetic-reconstructive techniques 
characteristic of phenomenology. Phenomenological 
theology, in Husserl's exquisite phrase, seeks to 
reach "God without God."
36. [pg 43] 'Poetic' is used here in the sense of the fine arts. It refers to that quality which powerfully stirs the imagination. According to Brunner (1942:46):

Before and behind all scientific, philosophical and theological anthropology there lies this ordinary, universally human, naïve, pre-reflective understanding of man, very variously interwoven, concealed, enriched and distorted by those other views, and yet independent of them. All that the poets and artists tell us about man usually comes from this source.

Sokolowski (1974:99) writes:

Husserl does not talk specifically about poems, but it is clear that the identity of a poem is not the same as that of a judgment... The poem thrives on repetition, but cannot withstand paraphrase and barely survives translation, where it is a ghost of its former self... New and different presentations would be original readings that stress certain rhythms or patterns not previously noticed.

And, according to Power (1992:278):

The process of naming things has to be recaptured, for it is in this way that it is discovered what the name calls into communion and how things are related to a greater horizon. To discover this power of naming and gathering together Heidegger pursued thought about poetic language.

37. [pg 44] For a treatment of the postmodern theme see the SUNY Series in Constructive Postmodern Thought, edited by David Ray Griffin, which offers titles in spirituality and theology. Among them are: God and religion in the postmodern world: Essays in postmodern theology, Varieties in postmodern theology, and Postmodern theology. In addition there are works by Murphy, John W (1989), Postmodern social analysis and criticism and Hoesterey, Ingeborg (1991), Zeitgeist in Babel: The postmodernist controversy.

According to Madison (1988:x), postmodern hermeneutics... means the end of what modernism understood by "the subject", and it means as well the end of the "objective world" (a world which is fully what it
is in itself and which simply waits around for a cognizing subject to come along and form a "mental representation" of it).

38. [pg 45] Best (1988:88), in discussing the crisis of hermeneutics in Marxist political terms, concludes:

...we are in a transitional [Best's italics] stage, a passage from an old industrial modernity into some new type of society, indeed, but where the familiar demons of class and capital continue to haunt us.

I suggest that liturgical interpretation is in a similar stage of transition but haunted by the old demon of scholasticism.

39. [pg 45] Tarnas (1991:403) further states:

Even elements of the Western cultural tradition going back to the Hellenistic era and classical Greece - Platonic and Presocratic philosophy, Hermeticism, mythology, the mystery religions - have been reemerging to play new roles in the current intellectual scene.

40. [pg 45] Möeller (1968:424) distinguishes between the terms 'existential' and 'existentialist.' He writes:

The primary cultural datum with which to begin reflection on Christian anthropology is that of the existential approach [Möeller's emphasis]. We do not say "existentialist," for this term denotes a region of philosophical systematization, whereas what we are here concerned with is a global approach to reality'.

He suggests that the phenomenological approach transcends traditional philosophical theory. As a methodology, phenomenological interpretation is capable of transcending cultures, since it is not bound to the categories of a specific cultural understanding.

41. [pg 46] Brunner (1942:546) explains that 'it was as a Christian philosopher that Kierkegaard created the "Existential" philosophy, it was as a Christian thinker that Ebner discovered the theme of "I-Thou" - no Greek,
however great a genius, would have ever understood such a theme—it was as a Biblical thinker that Martin Buber recognized the significance of the contrasts between "I" and "It," "I" and "Thou".

42. [pg 46] Edwards (1977a:347) observes:

Before 1914, particularly in the "Liberal Protestantism" of Adolf von Harnack (1851-1930) and others, such an approach was often associated with an over-optimistic attitude to human progress and rationality.

43. [pg 46] Within the Anglican tradition the liberal Modernist theologians were known as 'modern churchmen', and the most influential were perhaps H D A Major and W R Inge (Edwards 1977b:395).

44. [pg 47] Dean (1972:154) is critical of the American modernist trend stating that it contributed nothing new to theology. He writes:

During the early decades of the twentieth century in the United States, the movement in Protestant theology called liberalism or modernism proposed theological notions that suffered from vagueness. Liberalism was preoccupied with certain truths of secular culture. But liberalism's theological propositions were so similar to these optimistic and pseudoscientific popular views of life that there was not sufficient contrast between liberalism's theological propositions and those views of life to cause significant aesthetic reaction. Theology suffering from vagueness in its relation to secular interpretations of meaning is burdened with the question: "What makes your proposal distinctly theological? Secular culture has said this many times before. So what else is new?"

45. [pg 47] Tillich (1965:93) makes a point of not taking Fundamentalism seriously. But he writes:

...what one must take seriously in terms of the whole development of church history is what happened to the Roman church in the Reformation, when it was put on the defense.
46. [pg 47] Hofmeyr (1979:121) tells us that there are unique symbols precious to the Judeo-Christian traditions. But he notes:

In our time, however, in which kings and shepherds are disappearing and in which the role of fatherhood is becoming increasingly less well-defined, they are no longer so effective....The so-called 'meaninglessness' of religious discourse is not due therefore to the fact that religious symbols for context cannot be about anything. Their contemporary vagueness is due to the fact that under modern conditions they no longer satisfy the criteria which are satisfied by well-chosen symbols.

Garbett (1947:272) writes: 'Large numbers regard the claims of Christianity as inconsistent with modern ways of thought. Phrases like the "Fatherhood of God," "Salvation through Christ," "Life after death" seem to them meaningless platitudes.'

This also applies to the scholastic philosophical tradition in which the Collects are formally written. Scholastic philosophy is not an appropriate philosophy since it may seem to offer meaningless platitudes.

47. [pg 47] Anthony Meredith (1971:56), in critiquing the Modernist thought of Edwin Hatch, claims that Hatch's thought introduces a wedge between Christianity and the forms in which it exists. He writes of Hatch's perspective:

It is the central commitment of the heart that is all-important in religion, the psychological conviction of salvation, or what Schleiermacher at the close of the eighteenth century was to call the religious feeling. The Modernists at the opening of this century were infected with much the same idea.

48. [pg 49] The Tübingen School has been distinguished as to its Protestant and Catholic components. Historical criticism emanating from the Protestant component influenced Catholic thinking with '...the intellectual tools of German Idealism...' in the context of the historical method of interpretation (Rahner &
49. [pg 49] Researchers, not aware of this aberration in which the means becomes equivalent to the ends, make interpretive mistakes. Thus, for such researchers, Seidel (1991:114) believes that their data become reified '...as objects and then [we] base our understandings of the phenomena on these reified objects and, in the process, lose the phenomena.'

50. [pg 50] Dondeyne (1963:132) writes:

But let us not forget that this way of looking at man [Thomism] and his links with the world is the legacy of medieval humanism, which was born from the union of Greco-Roman thought with Christian theism and personalism. It is historically unforgivable to make European thought begin with Descartes.

51. [pg 52] Morreall (1983:56) writes:

My conclusions regarding various appeals to hidden meaning for theological language, then, are negative....Our words are based on our intentions, and so if theological language is possible then theological intentions must be possible....We should not spend our time trying to appeal to hidden meanings for theological language.

52. [pg 53] Romanticism and poetry (a pre-reflective view, the theological equivalent being piety) have traditionally provided an alternative to the classical dichotomous understanding. Haroutunian (1969:322) writes that in theology '...the language of piety is emotive rather than cognitive...' and that this provides an alternative non-literal understanding within our culture. Poets are attuned to a non-literal, ordered and personal meaning. Dilthey (1919:52) states that the creative work of the poet

...offers its reader or beholder a new freedom in that it transports him into a world that lies beyond the necessities of his actual existence.

According to Dilthey (1919:53), poetry discloses a view of life not previously envisaged. He lists poetic
activity as disclosing:

- personal experience
- insight into the experiences of others
- a widening and deepening of experience through ideas.

53. [pg 53] Each person engaged in imaginative thinking and Mallard (1977:8) writes of Jesus that he '...taught in parables...'; of Paul that life was interpreted by him '...through a cluster of images, metaphors, and symbols...'; of Augustine that 'certainly no one accuses Augustine of Hippo, despite his neoplatonist and dialectic refinements, of being closed to sensuous, poetic language'; and of Francis that he possessed a '...child-like vision....'

54. [pg 54] Ebeling (1964:78&79) writes:

...the Catholic view of tradition was in point of fact an answer to the hermeneutical problem — holding as it does that the revelation testified in Scripture cannot be correctly understood without the tradition presented in the church,

and

...although the exclusive particle sola scriptura was directed against this Catholic view of tradition...the sola scriptura...was itself already a hermeneutical thesis.

55. [pg 54] Veldsman (1992:17) understands that looking into a specific part of experience to gain insight into a the whole of experience is proper to the self-correcting way of science. In this theological inquiry I attempt much the same. I examine specific reaction to the Collects (a part) hoping to gain insight into a greater religious experience (the whole).

56. [pg 56] Brunner (1942:221) writes: 'To be person is to be in relation to someone,...man's being is a relation to himself based on his relation to God. This concept of personality can only be gained from love, and not from the subject of the processes of knowledge.'
57. [pg 58] Skolimowski (1973:105), after an exposé of the limitations of conventional descriptions, offers his understanding of this new knowledge (culture).

Thus, new knowledge based on different kinds of descriptions is not only an epistemological imperative, it is also a social imperative: it is an imperative for our survival. What we are seeking, without perhaps being fully aware of it, is not so much improved science, or more science, but a different idiom for living, a different idiom for our interaction with nature and cosmos. We must liberate ourselves from the pernicious assumption that present Western rationality and present Western science are the alpha and omega of all knowledge.

In applying the same type of thinking Shults (1991:11) believes that Torrance uses a '...unitary realist epistemology in his fight against "Modern" dualist thought (Descartes, Newton, Kant).'

58. [pg 59] Sokolowski (1974:16) explains: 'A phenomenological analysis is concerned with eidetic necessities, and so deals in the currency of moments, not pieces. The actual and regular combinations of pieces in our experience are the concern of empirical sciences. Phenomenological science...[describes] the formal structure of parts and wholes that is realized in such moments and combinations, and it must account for the consciousness that can carry out such a narration and analysis.'

59. [pg 62] Hebblethwaite (1993:8) points out a subtle change in the teaching roles of the church with the publication of the Catechism. He writes:

We need to stand back a little from the detailed exegesis of the text and ask what is going on here. There are two basic forms of teaching in the church. There is the pastoral magisterium, which belongs to the bishops and the pope. It is concerned with the practical application of Christian truth to everyday life. It answers questions and doubts thrown up by life. The theological magisterium is the systematic and scholarly working out of the articulation of Christian truths and their relations between each other.
What happens in *Veritatis Splendor* is that the pastoral magisterium has usurped the function of the theological magisterium. It does precisely what it says it is not doing: "Certainly the church's magisterium does not intend to impose upon the faithful any particular theological system, still less a philosophical one".

So in *Veritatis Splendor*, we have a reversion to the timeless Thomism of the 1940s. It is indeed a document so timeless as to be almost out of this world.

60. [pg 63] Theoretical scientific understanding originated with the Socratic thinkers but was not confined to Hellenist culture. Husserl (1970:280) acknowledges that other civilisations, such as Egypt, Babylon, China, and India, have *their respective versions* [italics mine] of scientific philosophical thinking. However, what is unique about the Greeks is that

...only in the Greeks do we have a universal ("cosmological") life-interest in the essentially new form of a purely "theoretical" attitude, and this as a communal form in which this interest works itself out for internal reasons, being the corresponding, essentially new [community] of philosophers, of scientists (mathematicians, astronomers, etc).

61. [pg 65] Bloom (1987:360) in the same passage continues:

Prediction appears to have been made possible in natural science by reducing phenomena in such a way as to be amenable to expression in mathematical formulas, and most social scientists want the same thing to happen in their discipline. The issue is whether various efforts in that direction cause distortion of the social phenomena, or lead to the neglect of some that are not easily mathematized and the preference for others that are; or whether they encourage the construction of mathematical models that are figments of the imagination and having nothing to do with the real world.
62. [pg 66] Sigmund Freud is often perceived to be atheistic in his thinking and his psycho-analytic thought as anti-religious (Young 1988:98). This understanding led the Holy Office in 1961 to issue a caution against psycho-analytic theory being used in seminaries (Bier 1965:192). However, Capps (1984:31) writes that the hermeneutics of Freud, along with those of Marx and Nietzsche, were to show that texts '...had their origin in a 'false consciousness.' That is, the texts originated from an illusory view of reality' and not in anti-religious temperament.

63. [pg 66] Sokolowski (1974:148) suggests:

The re-presenting and reliving of a past act should not be confused with reflection on the act. In a reflection we thematize an act that we are still living through; remembering does not thematize a past act, but revivifies it and goes through it again – at a distance, with a sense of its otherness to the present process of remembering.

64. [pg 67] Being open to the future is not being free from direction. Here I follow Fowler's understanding of openness.

Often we speak of openness as though it were a primary virtue like faith, hope, love, prudence, or courage. But it is not; it is a derivative... Openness is an attribute of a system or organism that has significant structure and integrity in itself. Openness is possible for persons or communities who know who they are. When the spine of identity is well established, it is possible to risk relating in depth to those who are different from the self.

(Fowler 1991:156)

In Husserl's (1970:160) words: 'Perception is related only to the present. But this present is always meant as having an endless past behind it and an open future before it' [Husserl's italics]. Poetry, it seems, presents similarly. Drawing on Heidegger's thought, Murray (1975:171) writes: 'The individual poem or work of art opens up a past, a present, and a future in terms which grant a new experience of ourselves and the real – if the poetry is original' [Murray's italics].
Further, Bloom (1987:310) notes that Heidegger returned to pre-existing thought forms in developing his ideas.

But it was Heidegger, practically alone, for whom the study of Greek philosophy became truly central, a pressing concern for his meditation on being. A new beginning was imperative, and he turned with open mind to the ancients. But he did not focus on Plato or Aristotle. Heidegger was drawn instead to the pre-Socratic philosophers, from whom he hoped to discover another understanding of being to help him replace the exhausted one inherited from Plato and Aristotle, which he and Nietzsche thought to be at the root of both Christianity and modern science.

Particularly through its missionary activity, western Christendom imposed a foreign view on many cultures in spreading the gospel. Often indigenous cultures received the western gospel as a legacy of colonialism. The Institute of Contextual Theology (1991:22) notes that European theology was developed in foreign settings...such as the monastery or the world of academics in seminaries or universities or in ecclesiastical and clerical circles or in the context of Western culture and liberal capitalism and almost always in the context of middle class comfort and complacency.

I am told of a popular saying in the Province of Kerala, India: 'When the British came to India, we had our wealth and they had their gospel. When the British left India, they had our wealth and we had their gospel.' The question of identifying western culture with Christianity is also being raised in Asia. See Veitch, James A (1978), *Is an Asian theology possible?* On the Canadian scene, Solomon (1993:51) writes her 'Report on Native ministry' from within the perspective of a contextual theology. She observes that: 'The Natives have become aware of their gifts as people and have begun to see that there is a direction toward which they are moving....They have rediscovered the way to healing through traditional sacred circles and in the Church.' Further, commenting on the Ontario Conference of Catholic Bishop's statement, 'Rediscovery and Re-evangelization', she notes: 'One of the things that was evoked directly in response to the statement
was a powerful recognition and reiteration that the Natives already had the knowledge that "God is in our midst" long before contact with Europe.'

67. [pg 73] Tarnas (1991:433) traces this participatory dimension as beginning with Kant and developed in Goethe, Schiller, Schelling, Hegel, Coleridge, Emerson, and Steiner. He notes:

Each of these thinkers gave his own distinct emphasis to the developing perspective, but common to all was a fundamental conviction that the relation of the human mind to the world was ultimately not dualistic but participatory.

68. [pg 75] Van Arkel (1987:86) writes:

Before reacting too vigorously, we ought to consider the possible influence of old conceptualisation on our present theology which we take as normative [all my italics].

69. [pg 75] I use the adjective 'personal' in the anthropomorphic sense of 'having characteristics like a person' and also in the anthropological sense of 'according to the mode of person.'

70. [pg 76] Within the Roman tradition a thorough history of liturgical reform was written by Annibale Bugnini (1990), whose various official positions gave him particular insight into this movement. He wrote The reform of the liturgy 1948-1975 after holding the offices of: secretary of the commission for liturgical reform under Pius XII; secretary for the preparatory commission on the liturgy (1960-1962); peritus of the Second Vatican Council and of its commission on the liturgy; secretary of the Consilium for the implementation of the Constitution on the Liturgy (1964-1969), and secretary of the Congregation for Divine Worship (1969-1975). He died in 1982.

71. [pg 76] Liturgical self-reflection is not peculiar to the Anglican and Roman Catholic Churches. Of the liturgy in the United Church of Canada, Milne (1994:12) writes:
Although many churches already dabble with different forms of worship, others have found it difficult to break with traditions that imbue their "regular" worship and easier to start up entirely different worship services.

Interestingly, Seasoltz (1983:51), in commenting on the liturgical directives of Vatican II, notes: 'Experience...has shown that it is easier to do things differently than it is to think of them in different terms.' This is an existential way of thinking.

72. [pg 76] Graham (1990:226) explains that in 1985 The Book of Alternative Services (BAS) was presented as an option to the traditional Book of Common Prayer (usually referred to as the Prayer Book), produced in England in 1662 and last revised in Canada in 1959. Both or either could be used, according to the preferences of the parishes.

73. [pg 76] Some significant differences between the earlier and later editions of these books are that the Anglican Book of Common Prayer (1959) contains only the Collect, whereas the Anglican Book of Alternative Services (1985) contains a Collect, Prayer Over the Gifts, and a Prayer after Communion. The Roman Catholic Sunday Mass Book (1976) has retained the structure of the Roman Missal (1959), but the terms identifying the prayers have changed. In the Sunday Mass Book, the 'Collect' becomes the 'Opening Prayer', the 'Secret' becomes the 'Prayer Over The Gifts', the 'Postcommunion Prayer' becomes the 'Prayer After Communion.'

75. [pg 77] In an eighteenth century work on literary criticism, Kames [1762] (1967:379), a lawyer by profession, distinguishes between 'conception' and 'perception'. He writes:

Conception ought to be distinguished from perception. External things and their attributes are objects of perception; relations among things are objects of conception. I see two men, James and John: the consciousness I have of them is a perception; but the consciousness I have of their relation as father and son, is termed a conception. Again, perception relates to objects really existing: conception to fictitious objects, or those framed by the imagination' [all Kames's italics].

This distinction is a proper phenomenological understanding.

In private correspondence with me in 1994, a researcher in mystics, Tore Høisæther, Ole Irgens vei 41, 5019 Bergan, Norway, states 'a conception is interpreted as the intuitable, in contrast to the non-intuitable ideas and judgments.'

76. [pg 78] Peters (1971:30) suggests that a problem with personal theological understanding lies in its scientific/empirical presentation.

The mistake is to assert that theology can only understand God as a personal being who plans, creates and loves, while at the same time claiming that one should evaluate statements about God coming out of such an understanding by using a method that is not compatible with this view of God, namely the empirical method based on sense experience.

77. [pg 79] On Catholic theologians incorporating Bultmann's methodology into their work, Osborne (1989:368) writes:

Since existentialism is not a philosophy per se, Catholic scholars have been able to incorporate many principles of Bultmann's thought and not have to claim an espousal of a philosophical system.
78. [pg 79] Some reviewers suggested I study a focus group clearly identified with a liturgical tradition and one which actively participates in liturgical worship, that is, selected members of Anglican or Roman Catholic parishes who regularly attend the eucharistic liturgy. I decided against this suggestion. (At the time I made this decision, I had not read Botha's (1990), *The cave of Adullam or Achor, a door of hope?* This history of the Faculty of Theology at Unisa is an invitation to consider doing theology free from the impediment of a doctrinal tutelage.) I selected a focus group which I believed to have a minimal denominational bias. The presumption was that those individuals would be less likely to react to the Collects with a denominational bias influencing their feelings and preferences about the prayers. I am not looking for denominational intensity but rather for clues to a philosophical change in theological thought which may subsequently affect change in denominational practice. To my mind the members of the focus group appeared more likely to be philosophically inclined than denominationally inclined. By undertaking this approach, I place myself in that category of theologian, which, in Bosch’s (1992:16) words, displays ‘...a willingness to adopt practices that are more just than what may be found at home....’

79. [pg 80] Interestingly, even though there are no 'official' English translations of the Latin texts, in the list of the sixteen English titles that Abbott provides, only one contains the adjective 'pastoral' (Abbott 1966:ix). Other titles are worded as dogmatic constitutions, decrees or declarations, which suggest a legal tone rather than a pastoral one.

80. [pg 80] Schaefer (1994), in private correspondence to the researcher, writes:

> ...Christian prayer can rapidly degenerate into Christians conversing with one another about (Schaefer's italics) God, using prayer as an excuse to make ourselves feel good. Well-intentioned prayer may feed narcissism; or we may speak solely in the "gimme" mode.

While reading the proofs for this book, I have had a very sudden and powerful realization that once you take existentialism seriously, once you accept face-on the idea that human beings are being, living proactively and intentionally into the future, the whole business of reading books and of writing them becomes transformed. One is no longer comfortable with writing or thinking about the state of things, of life, or meaning, but one is thrown, bodily hurtled into the task of saying how he should, can, ought to become.

Since writing the book I have also been studying Heidegger more carefully and more thoroughly. In this marvellous expanse and thoroughness of perspective, he takes it upon himself to write about how it is, against the backdrop of how one wants or hopes it to be. Or rather he fills in the backdrop of how it is so that one’s visions and hopes can be ontologically grounded. The situation is, I now think, more complex and simpler than I had thought. It is a simple matter, in one sense, to take existentialism seriously. But it is frightfully complex in its implications as soon as one begins to do so.

Westphal (1984:13) relates:

My own experience has been that the religious life provides a thoroughly convincing example of this wisdom. Surely a major reason why I’ve spent more time in philosophy of religion than in philosophy of science or art is that I came to philosophy more familiar with religion than with science or art. But stopping to ask the simple question about something so familiar, What does it mean to be religious? has initiated a process of relearning to look at the world of religion. I haven’t ceased to be religious nor changed my religion; and yet the process has been anything but conservative. For I see so many things differently. At times the discovery has been exhilarating; at other times personally painful. At the same time I’ve been able to see students of every conceivable religious and non-religious attitude discover how such a simple question can open up avenues of understanding previously shut off by the familiarity of the subject matter.

A life-style change is not reserved for phenomenologists. A third author, Peters (1971:iii),
admittingly working within an empirical theology, relates that

in exploring the nature of this process and how ideas about it might be developed and tested with the method of science, I have gradually become aware that I have not only been studying something from outside but that I myself have been caught up in creative interchange, more or less, depending on my openness to the challenging ideas of others.

82. [pg 82] Concerning the appropriateness of the use of art forms in phenomenological investigation, Mouton and Marais (1990:176) state that '...art forms are frequently employed in investigations such as these as part of the data that is used.'

83. [pg 83] Unwittingly perhaps, with respect to canon law, Ott (1967:145) writes:

We theologians must stay conscious of the fact that the problem of hermeneutics and language also has significance outside theology: in philosophy, history, philology, literary criticism, psychology, and presumably [my italics] in legal theory as well.

Palmer (1969:236) suggests that '...both juridical and theological hermeneutics are...to bridge the distance between the text and the present situation.'

84. [pg 83] In an address delivered before the Pontifical Oriental Institute in Rome, Örsy (1993:552) says about his method of canonical interpretation:

The distinctive character of the theory I have proposed consists in its epistemological approach to the problem. It is not built on the conceptual content of theology and canon law, as virtually all other theories are. It turns to the operating subject that is the church, watches its operation, and there it finds one process with two stages, each producing its own specific fruit.

This is clearly a phenomenological approach to experience.
85. [pg 85] Commenting on Heidegger's understanding of the life-world as 'glorified', Martland (1980:423) notes:

Heidegger says it is poetry that does this. We have seen that it is religion that does it: I suggest it is art of all kinds that does it. They all make appear. None simply uncover a world ready made.

86. [pg 85] The Institute for Contextual Theology (1991:25) seems to subscribe to this view and, concerning irrelevant theologies imported from the West, suggests:

Today more and more Christians are beginning to feel the need to be liberated from a theology or theologies that are determined and thought out by an academic and ecclesiastical elite. Today they are discovering that theology, like so many other things, can be done, and very effectively done, by themselves.

Earlier, Malcolm McVeigh (1980:57) wrote:

The African Church and African theology are increasingly aware of their identity. They are no longer dependent on missionary tutors and Western evangelistic outreach.

He makes reference to the Pan-African Conference of Third World Theologians who met in Accra in December 1977.

87. [pg 86] Bloom (1987:342) provides this example resulting from cultural ambiguity.

Nobody is quite certain of what the religious institutions are supposed to do anymore, but they do have some kind of role either responding to a real human need or as the vestige of what was once a need, and they invite the exploitation of quacks, adventurers, cranks and fanatics. But they also solicit the warmest and most valiant efforts of persons of peculiar gravity and depth.

88. [pg 86] Thinking along lines similar to Jordaan and Jordaan (1989), Segundo (1973:130&144) writes:

...it is "popular religion" that fulfils the
social functions....And these functions take on a visceral force when truly profound and rapid cultural changes (e.g. urbanization) leave people without the security of an ancestral tradition.

and

"Popular religion" is not "popular religiosity" which deforms Christianity.

89. [pg 87] In discussing a re-orientation to systems thought, Von Bertalanffy's (1968:194) full paragraph reads:

Such a new "image of man", replacing the robot concept by that of system, emphasizing immanent activity instead of outer-directed activity, and recognizing the specificity of human culture compared to animal behaviour, should lead to a basic reevaluation of problems of education, training, psychotherapy and human attitudes in general.

I would add theological problems to Von Bertalanffy's list of problems to be reevaluated.

Lonergan (1974:236) writes the following in an article entitled 'Revolution in Catholic theology':

Neither the scientist nor the philosopher has at his disposal a set of necessary and self-evident truths. He has to observe external nature. He has to attend to his own internal operations and their relations to one another. Neither the observing nor the attending reveals necessity. They merely provide the data in which insight may discern possible relationships, and which further experience may confirm as de facto valid.


We must never ignore the fact that modern philosophy, with its objective sciences, is guided by a constructive concept of a world which is true in itself, one substructured in mathematical form, at least in respect to nature. Modern philosophy's concept of an a priori science...cannot therefore
have the dignity of an actual self-evidence...much as it would like to claim this for itself.

91. [pg 89] Hart (1986:135), in developing this formula (a parte hominis - a parte Dei) as a Husserlian correlative, writes:

...the effect here is transcendental subjectivity and intersubjectivity in their primal and developed stages. We are not beginning and concluding with a consideration that is what it is regardless and independent of transcendental subjectivity. The divine principle is thus relative to the life of the mind both quoad nos and quoad se. This latter claim must remain a promise.

92. [pg 89] Though written in noun form in the document, 'co-operation' is an operative word, meaning that an action or dynamic exchange is at play.

93. [pg 89] Avis (1990:10) provides two examples of 'developing an existing unity' within the Christian koinonia:

The eucharist was conceived predominantly as the sign of a communion already achieved [italics mine] rather than as a means to creating that communion. Ministry and oversight (episcope) was basically understood as serving a communion that existed along side it [italics mine], rather than as an expression of that communion and created by it.

94. [pg 90] Sontag (1969:24) suggests:

When philosophy regains its rightful place, asking questions that no science can determine for it, it becomes less certain but also more flexible so that theology can once again utilize its support.

95. [pg 90] Merleau-Ponty (1964:72) writes:

The relationship between the subject and object is no longer that relationship of knowing postulated by classical idealism, wherein the object always
seems the construction of the subject, but a relationship of being in which paradoxically, the subject is [all Merleau-Ponty's italics] his body, his world, and his situation, by a sort of exchange.

96. [pg 92] Torrance (1969:81), writing of the subjective in the Christian legacy, states: 'This subjective aspect, more evident in the Lutheran than in the Calvinist Reformation, was fostered everywhere by the spirit of the Renaissance in its humanism and individualism.' He says that, prior to the Reformation subjectivism is disclosed through '...the Augustinian stress upon religious self-consciousness, inward conviction, and the passion of the soul.'

97. [pg 93] It would seem that this conclusion can be drawn from the Summa Theologica I-II, Question 112, Article 5 & S.T. II-II, Question 180.

98. [pg 94] That love brings freedom is not only a philosophical concept. In his book, The art of loving, written from a psychoanalytic perspective, Fromm (1963:99) concludes that the practice of love results in '...the overcoming of one's narcissism' [Fromm's italics], permitting true freedom for the individual.

99. [pg 95] Tarnas (1991:397) sees our conscious awareness of this previous construction as a positive opportunity for creativity in the postmodern context. He writes:

This awareness has not only affected the postmodern approach to past cultural world views and the history of changing scientific theories, but has also influenced the postmodern self-understanding itself, encouraging a more sympathetic attitude toward repressed or unorthodox perspectives and a more self-critical view of currently established ones.

100. [pg 96] An 'encounter' need not be with a known entity. Kaufman (1967:82) writes: 'It is the awareness of my being limited that we are here dealing with and thus in some sense an actual "encounter" with that which limits me' [all Kaufman's italics].
101. [pg 97] Tymieniecka (1962:57) understands the development of Cartesian dualism as a reaction to the categorical monism of the pre-Socratics who attempted '...to discover a single material underlying the variety of the world's components.' Could Stephen Hawking's quest for unifying theory be but a contemporary continuation of the pre-Socratic quest? Ferguson (1992:10) writes about Hawking's 1980 lecture:

The title of the lecture was a question: 'Is the End in Sight for Theoretical Physics?' and Hawking startled his listeners by announcing that he thought it was. He invited them to join him in a sensational escape through time and space to find the Holy Grail of science: the theory that explains the universe and everything that happens in it.

102. [pg 102] Merleau-Ponty (1964:86), in discussing phenomenological construction, writes:

...by revealing 'structure' or 'form' as irreducible elements of being, [Phenomenological philosophy] has again put into question the classical alternative between 'existence as thing' and 'existence as consciousness,' has established a communication between and a mixture of, objective and subjective, and has conceived of psychological knowledge in a new way, no longer as an attempt to break down these typical ensembles but rather an effort to embrace them and to understand them by *re*living [italics mine] them.

103. [pg 105] In discussing this change from a speculative interpretation of theory to a phenomenological approach to the life-world, Husserl (1970:148) writes:

Clearly, only through a total change [Husserl's italics] of the natural attitude, such that we no longer live, as heretofore, as human beings within natural existence, constantly effecting the validity of the pregiven world; rather, we must constantly deny ourselves this.

104. [pg 105] Don Ihde (1977:19) offers this advice:

When one first learns a discipline, one must also learn a "tribal language." In philosophy, those
who read Kant for the first time, or Leibniz, or even Nietzsche, may find words being used in a different and often technical way... But if a discipline is to be mastered, the technical language simply must be learned. That is as true of sciences, logic, alternate styles of philosophy as it is of phenomenology.

105. [pg 105] Heinrich Ott (1967:134), from the perspective of ecumenical inquiry into the disclosure of spiritual values, writes:

Again, although the Roman Catholic Church cannot alter the dogmas which it has defined in virtue of its teaching office, yet it in no way knows what future formulations will appear as a result of the process of understanding and interpretation. That someday a future pope will authoritatively interpret or reformulate one or another of the doctrinal teachings that have divided the churches, e.g., the doctrine of papal infallibility, in such a way that it could be acceptable to us Protestants, upon that rests a genuine ecumenical hope.

For doctrinal teaching to be reformulated, a pope would need to abandon the scholastic tradition in favour of a phenomenological understanding. The present pope (John Paul 1994:35) seems to approve the phenomenological approach within contemporary thought when he writes:

In gaining some distance from positivistic convictions, contemporary thought has made notable advances toward the ever more complete discovery of man, recognizing among other things the value of metaphorical and symbolic language. Contemporary hermeneutics - examples of which are found in the work of Paul Ricoeur or, from a different perspective, in the work of Emmanuel Lévinas - presents the truth about man and the world from new angles.

Inasmuch as positivism distances us - and, in a certain sense, excludes us - from a more global understanding, hermeneutics, which explores the meaning of symbolic language, permits us to rediscover that more global understanding, and even, in some sense, to deepen it.
106. [pg 105] Pieterse (1994a:80) writes:

God is the direct object of faith, and faith is the direct object of theology. Faith as the object of theology may be studied from the sources (texts) and the contemporary experience of faith.

107. [pg 106] Merleau-Ponty (1964:75) observes:

The Catholic critics wish for things to reveal a God-directed orientation of the world and wish for man – like things – to be nothing but a nature heading toward its perfection.


It was not the origin of the species as a scientific theory of the genesis of the forms of life, but the inclusion of man in the biological process of evolution, and the explanation of human forms of life in terms of biological laws of growth, which made Darwin’s theory a force in the life of our day.

Steyn (1994:284) identifies evolution as part of the New Age consciousness. However, this understanding is not to be understood in a Darwinian sense,

...but it should be noted that in contrast to Darwinian theory, New Age evolutionists commonly introduce some integrating and teleological force of "Mind" or "Intention".

109. [pg 107] Husserl (1970:156) identifies this phenomenon of change as the 'Heraclitean flux', and he says:

We wish, then, to consider the surrounding life-world concretely, in its neglected relativity and according to all the manners of relativity belonging essentially to it...as [Husserl’s italics] they give themselves to us at first in straightforward experience....Our exclusive task shall be to comprehend precisely this style, precisely this whole merely subjective and apparently incomprehensible "Heraclitean flux".
110. [pg 108] It is generally understood, particularly among Roman Catholics, that aggiornamento began with Pope John XXIII. However, as Hurley (1969:68) says:

It is no belittlement of Pope John to suggest that he was not the creator of this renewal movement, which already existed before his pontificate; that what he did was to welcome and give its name (aggiornamento) and aim to the whole movement, to extend to it the full sympathy and encouragement of his person and of his office and to emphasize its implications for Christian unity.

111. [pg 108] Interestingly, Tillich (1965:184) does not seem to limit this co-creativity to human beings but, by a different term, predicates it of non-human beings:

I mean that, despite human weaknesses, there is something in man that God did not want to destroy....God took a risk, and we must take a risk. He took a risk in permitting man to reach his full humanity....I use the word spontaneity here for animals and plants, and probably even molecules,...but I cannot describe this process fully. I learned the fact from biologists and neurologists.

The co-participation in divine creativity by all creatures [italics mine] is the 'risk' God took, which 'anticipates' possible failure.

Further, Steyn (1994:285) identifies the understanding of 'co-creator' as being characteristic of the New Age consciousness.

112. [pg 109] Reinforcing the idea that Greek understanding is not error, Husserl (1970:272) writes:

To express it more fully: the historical surrounding world of the Greeks is not the objective world in our sense but rather their "world-representation", i.e., their own subjective validity with all the actualities which are valid for them within it, including, for example, gods, demons, etc.
113. [pg 110] Lonergan (1972:xii) writes:

By a model is not meant something to be copied or imitated. By a model is not meant a description of reality or a hypothesis about reality. It is simply an intelligible, interlocking set of terms and relations that it may be well to have about when it comes to describing reality or to forming hypotheses.

114. [pg 111] On future understanding there seems to be an area common to the classical philosophical tradition and phenomenological understanding. Baltazar (1965:145) writes: 'In the whole Greek tradition of philosophy, the present is the region of being; the future is non-being.'

115. [pg 112] According to Graham (1990:26), the Counter-Reformation in Europe has repercussions in Canada. The thirst to evangelize, to suffer martyrdom, and to found new religious orders was evidence of new enthusiasms for religious life. Graham writes:

Nothing could have been more illustrative of these enthusiasms — or more consequential to Canadian Indians — than the formation in 1534 of the Society of Jesus (the Jesuits) and in 1535 of the Company of St Ursula (the Ursulines). Those were the years of Jacques Cartier's first two voyages to the place he named Canada; that was the context within which he planted a cross at Gaspé to claim the land for his King and God — to the bewilderment and consternation of the Iroquois who had stumbled upon him during a seal hunt.

Though furs and fish accounted for most of the interest, the harvesting of heathen souls was not a negligible concern. The King made that a condition for the fur monopoly; and Samuel de Champlain made it his business to bring those "living without God and without religion like brute beasts" to a knowledge of Christ. Like Champlain the missionaries did not credit as true religion the beliefs and rituals they found among the Indians. The native cosmology was "fable", the native holy men were "sorcerers", and the native ceremonies were "superstitions". Nor did the missionaries appreciate why their own cosmology, holy men, and ceremonies might have struck many
116. [pg 113] The religious aspect of secular experience is the thrust of Gilkey's Chapter Three: 'The dimension of ultimacy in secular experience: I' (Gilkey 1969:305). Similarly, Shaull does not conceive a sharp distinction between a believing community and the public forum. Although admitting that God may be encountered outside the visible boundaries of the church, he goes on to write:

I have a certain suspicion that this conception [as public forum] of the Church, with all its richness and power, does not do justice to the New Testament witness regarding the nature of the Church.

(Shaull 1965:284)

117. [pg 114] The report of the Book of Alternative Services Commission (Toronto 1993:3) on the use of alternative services surveyed the following groups:

- members of all diocesan executive committees or councils
- all members of general synod
- all lay officiants
- the blessing network
- presidents of diocesan ACWS and Mothers Unions and Women on National Church Committees
- members of partners in World Mission National Committee and Diocesan Representatives; members of PWRDF National Committee and Diocesan Education Coordinators or Refugee Network Representatives
- youth network members

118. [pg 114] Abbott (1966:268), in a footnote to Article 26 remarks that the Council had the intention of '...more than a rephrasing of conventional theological teaching in contemporary terminology.' I interpret 'more than a rephrasing' to mean that a phenomenological interpretation is implicitly approved by the Council for Catholic theologians. Ryba (1991:xiv) holds the same view.
119. [pg 119] Earlier I noted that the Anglican Communion has no central authority for doctrinal policy. Rather, the Communion depends upon its theologians for guidance. The Reverend Robert Lumley writes a critical reply to the Reverend Dr Peake, who supports the Deconstructionist school in an article, 'The new liberalism' which appeared in the January 1995 edition of the Algoma Anglican newspaper. Lumley (1995:9) concludes:

With all due respect to the reverend Dr. Peake and his years as Provost at Thorneloe College, "Deconstruction" is on the way out. A writer in a recent issue of the New York Times calls it, "Jargon filled, self indulgent and sometimes meaningless noodlings of the superannuated '60s radicals."

120. [pg 125] Bradshaw (1990:483) suggests that

...liturgical theology must of necessity be a two-way process. A theology arising from liturgy needs to be complemented with a theology directed towards [all Bradshaw's italics] liturgy, involving the critical evaluation — and if necessary correction — of liturgical texts and actions in the light of the conclusions reached through the processes of systematic theology.

121. [pg 125] A review: Husserl (1982:61) describes the phenomenological epoché as an act in which:

I inhibit precisely the being—accepted—beforehand of "this" world or its antecedent being—for-me which, as a being posited both actually and habitually, carries me continuously in my entire natural living and is thus the foundation of all my practical and theoretical living; I take from it the force that, up to now, gave me the world of experience as my basis. And yet the old course of my experience goes on as it always has, except that this experience, modified by the new attitude, no longer supplies the "basis" on which I was standing up to now. In this manner I exercise the phenomenological epoché, which also shuts me off, eo ipso, from effecting any judgment, from taking any position predicatively.
toward being and being–thus and all the modalities of being which pertain to the spatiotemporal factual being of anything "real".

Maxwell (1986:17) identifies 'bracketing' as an essential ingredient within the phenomenological approach. With respect to the activity of the components involved, it means 'the suspension of verdicts concerning the truth, value or validity of religious and metaphysical issues claims and entities [sic].'

Discussing 'the first necessary epoche', Husserl (1970:135) writes:

But an explicit, universal formulation is needed....What is meant is...an epoche of all participation in the cognitions of the objective sciences....In short, we carry out an epoche in regard to all objective theoretical interests, all aims and activities belonging to us as objective scientists or even simply as people desirous of knowledge.

The Collects are artifacts within the life-world of whoever reads them. Thus, the reactions they evoke can be studied independently of the truth-content of the Collect. In short, an epoche replaces the traditional understanding of epistemological knowledge (dichotomous) with a new approach and a new understanding (dialectical), dependent on the conscious moment and lacking the traditional standard of comparison. Interpretive consensus must fulfil the role traditionally given to certainty.

122. [pg 127] Bloom (1987:331) writes:

...the avant-garde (usually used in relation to art) and the vanguard (usually used in relation to politics) are democratic modes of distinguishing oneself, of being ahead, of leading, without denying the democratic principle. The members of the vanguard [avant-garde] have just a small evanescent advantage. They now know what everyone else will soon know. This posture conciliates instinct with principle.
123. [pg 131] I am not trying to capture the past but disclose something new. Therefore, I formulated the questionnaire for hermeneutic recollection. I offer a phenomenological rationale for dispensing with a sample testing of the questionnaire based on Risser (1986:50):

Recollection is never making-present-again of a past actuality, but a gathering-together-again. Hermeneutic recollection is not the recovering of something lost (prior presence) but discovery.

124. [pg 132] Preston and Viney, (1986:320) writing from within the discipline of psychology, maintain: 'Personal construct psychology also assumes that people remain committed to constructs about God because these concepts are being validated in daily living [italics mine]'. A phenomenological theologian would be inclined to write that personal constructs are 'authenticated in daily living.'

125. [pg 146] By denominational bias I do not mean an undesirable point of view. Denominational language is often devotional language. Since 'the language of devotion opens the door to mysteries which remain locked to clear-cut definition' (Garbett 1947:33), devotion is as appropriate to pastoral theology as is scientific theological inquiry.
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ANOTATED SOURCES


In Part One issues of theological language are discussed from the point of view of analytical philosophy. The essays concern objective, predicative God-talk except the last, 'Referring to God', which discusses the issue from a subjective point of view.


Written specifically with the university context in mind, this book treats of modern themes in education and culture in the contemporary American context. The influence of the Continental philosophers, particular the German thinkers, is examined by the author. The book's usefulness to this thesis is that it presents a critique of this Continental legacy, which has gained a strong hold in American popular education, thus spilling into the rest of society. The author concludes with a suggestion that this philosophical influence will wane and there will be a return to the study of the classics.


This text applies the philosophical principles explored in this thesis in a pastoral context. It draws heavily on the philosophical thought of Paul Ricoeur which is compatible with that of Husserl and Heidegger. Capps presumes that methods developed for textual interpretation may be used for the interpretation of human actions.


The text addresses the questions of what is meant by God and how we come to understand. It provides answers from ancient and modern writers. This is a survey book. The chapter on the psychology of religious experience includes commentary on mystic experience. The book concludes with the notion that, based on experience, God is the end of man.

This is a useful book for this research project. A variety of authors discuss the problems of theological conception from a perspective of language. The division of the book into descriptive and non-descriptive language sections helps to distinguish the strengths and weaknesses of both understandings. This book acts as a transition text, as traditional epistemological categories are abandoned in favour of postmodern phenomenological thought.


This enquiry addresses religious experience systematically, paying attention to philosophical interpretation, to the function of models and metaphors in language and to the ways perceptual experience are used as evidence. It argues in a cumulative style and concludes with a chapter in favour of theistic belief.


This book presents a concise theological background to the modern period. It is an updated collection of separately composed essays arranged according to method, norms and cognition in theology. Of the twelve chapters, only six actually pertain to this thesis. There are excellent insights and criticisms in the text, but overall, the essays seem to assume that alternative philosophical and theological views are in some sense to be subject to the Roman theological position. The book bears a Nihil Obstat.


This is a study of various dimensions of religious experience in the modern world under headings such as: Religious experience past and present, Of holy signs, The symbolism of words, The name of God, and Religious alienation. Dupré examines religious experience outside of the traditional criteria and 'attempts to establish what is permanent and what is transitory in the religious phenomenon.'

This book is specific to the Canadian context. It is a journalist's account of his experience in living with various religious groups and interviewing members regarding their personalities. He notes that Canadians prefer religious activity to contemplation and concludes: 'As I moved across the country, I was struck by how much more all the activists had in common with each other than with the devotees of their own denominations, and vice versa' (p389).


This is an historical addressing of the question of God from the point of view of process theology, which the author calls 'neoclassical theism'. In treating the classical Greek influence on the concept of God and showing its shortcomings, he offers a revised idea of God, which includes perspectives on the bias within theology and the issue of nuclear arms.


The text is a discussion of contemporary religious experiences in the face of a loss of confidence in the institutional expression of faith. It examines religious expression without relying on traditional formulations.


Part One provides a good overview of the issue of intentionality in meaning and purpose within the theological context. This survey work provides valuable background and helps set this thesis in context. Chapters Two and Three examine the mutual influence of the sacred and the secular and note how religion has incorporated human intentionality. The text provides an alternative to conceptualising God without relying on traditional classical vocabulary.

This is a survey book written within an interdisciplinary perspective. It is concise and focuses on the relationship between phenomenology and theology, thus providing an excellent orientation within theological phenomenology. The author is conscious that Christian interpretation takes place within a pluralistic context.


This is not a survey book. It is a study of the causes of Modernism and the conflict between science and religion, church and state, Christianity and modern culture. The author, an active United Methodist Church adherent, admits that 'biases of which I am not aware may linger in the text' (px). The text's relation to this thesis is to provide succinct expositions of the critical issues which have effects to the present day.


Chapter One of this work, which directly concerns this thesis, is a good discussion on the subjects of experience, God and theology. Some suggestions for evaluating religious experience are provided. The two remaining chapters on revelation and faith present a contemporary understanding of both topics. However, the interweaving of classical and phenomenological approaches leads, at times, to contradictions within the text itself.


This is a contemporary assessment of the metaphors of God as mother, lover, and friend of the world. This work is not an effort in feminist theology, but is an attempt to present images acceptable to modern men and women. Part One of the book is of limited application to this thesis.

This is a comprehensive survey book which deals with religious experience, theism, human knowledge of God, and understanding of values. A sub-section in Part Eight called theological language is useful in providing background information to this thesis. The entire text is written from within an ontological context. MacGregor’s position as a theologian is not in accord with the one I propose in this thesis. For him, a theologian is ‘committed [italics mine] to the acceptance of certain postulates which may even be set forth in propositional form’ (p316).


This collection of Cardinal Bea Lectures presented during 1966-68 assembles an ecumenical perspective on the question of the God-experience. The collection is an attempt at understanding God within the sixties decade of sensitivity to secular influences in theology and the tendency to unbelief.


This is an edited work on recent philosophical theology which, according to the editor, ‘has shed a great deal of light on both the nature and implications of a good many traditional theistic affirmations’. The writers attempt to conceive God in non-classical categories which reflect diversity and commonalities within the modern experience.


This is a study attempting to formulate a coherent concept of God that is adequate to the holiness and ultimacy of the divine as well as significant for human thought and practice, as the author indicates in the introduction. Process thought is the underlying philosophical basis of the study, and it provides supportive background material to this thesis.

A useful book concerning itself with the phenomenological understanding of God. Writing in an informal manner, the author discusses issues of ontology, empirical study, person, evil, and 'divinity' and 'God' as philosophical categories. He concludes that intimations of divinity are empirically useful.


The author argues that logical empiricism provides a tool that can be of great use to theology to determine what language is appropriate for religious situations. He abandons the notion of philosophical theology and asks in a post-liberal and post-idealist age: 'Are our traditional problems the real ones?' A useful book. Reference is made to Kant, but the book does not address the issue of imaginative construction in theology as understood in this thesis.


This book assesses the influence of Greek thought on theological concepts from pre-Socratic times through classical and medieval periods to the twentieth century. The arrangement of the subject matter assists with clarifying possible ideological confusion.


'In search of a God-concept,' by Axel Steuer, Gordon Kaufman and William Alston, discusses conceptualising God in contemporary times, not relying on classical categories. A related chapter, 'The availability of God,' by Charles Davis and Paul van Buren, discusses the experience of God and speaking about God.


The title reflects the content of the book. Chapter Two, which discusses the relationship between Protestant theology and the new physics of the seventeenth and eighteenth centuries, is particularly useful as background for this thesis.

This text treats of epistemological and methodological questions in theology. Chapters Two and Three account for a change in the doctrine of God from the Latin view of *deus sive natura* to a biblical view of God.


The author suggests increased use of insights from the cognitive sciences within the discipline of theology. He uses an historical approach that demonstrates that the language of God has become detached from the reality of God. The postscript ‘Theological persuasion’ discusses the difficulties theological thought is up against in a new and contemporary way of thinking.


A ‘bridge text’ of sorts, which argues to retain the most suitable notions of the past theological thinking about God while allowing for experiential components to be introduced into our thought of God as a personal being.


This is a composite work consisting of essays on moral, psychological, historical and intellectual issues. To some degree the chapter on psychological objections contributes to this thesis, but the chapter by Bezzant on intellectual objections is more directly related. Bezzant’s main point is that ‘the universe, as modern astronomy reveals it, reveals no sign of personal activity’ (p104) [Bezzant’s italics].


This text is written from within a phenomenological approach to understanding. The conceptualisation of God, world and self are treated from the point of view of cognitive psychology. According to the authors the process of arriving at personal insight is parallel in many ways to arriving at religious insight. This text is positively written, and an anti-religious bias is not part of the authors’ mind-set.
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GLOSSARY OF TERMS

aggiornamento: This Italian word became popular during the papacy of John XXIII and meant a 'bringing up to date' of Roman Catholic issues without depriving them of their essential character.

agnosticism: This term, coined by T H Huxley (1825-1895), denies the possibility of any certain knowledge beyond human experience and science. Religious agnosticism does not deny God but states that God cannot be known through human knowledge. Theologically, its opposite is fideism.

atheism: A rejection of belief in God or the existence of God. It can be absolute or relative, that is, rejection of a particular concept of God.

Delphi Technique: A phenomenological investigative method designed to solicit judgments or beliefs on a particular topic. The complete process requires information and feedback from earlier responses. A simpler version of the technique is used in this thesis.

eidetic: This philosophical term pertains to the intuitive production or formation of a concept in one's consciousness. It is an ordering of the accidental aspects of perception.

eidos: An object of cognition conceived within a subject's awareness and with no independent existence.

epiclesis: A Greek word meaning 'prayer'. In a liturgical context it has the technical meaning of asking God to send the Spirit upon the bread and wine which are offered.

epistemology: Denotes a theory of knowledge. The position adopted, empirical or phenomenological, determines the way in which theology is interpreted.
epoche:
This term, translated literally from the Greek, means 'stoppage' or 'point of time'. Philosophically, it needs to be contextually understood. As used in this work, epoche means a conscious and deliberate suspension of any pre-judgment on the validity of one's life-world. It is an act of undetermined openness to the present phenomena of the life-world.

existentialism:
This term has undergone development in philosophical meaning. In scholasticism it emphasises the concrete situation of an individual rather than the ideal situation. In recent thinking a variety of existential positions have come about, influenced by psychological thought, from the atheistic to the agnostic. The subjective element in philosophical existential thought is emphasised in the thought of Søren Kierkegaard (1813-1855) and Martin Heidegger (1889-1976). Existentialism is a branch of phenomenology.

ideology: A way of thinking about ideas that is culturally specific, and shapes political and social procedure. There are many different ideologies; Marxist, capitalist, Christian (western and eastern), Oriental, secular, etc.

loci theologici:
A theological term used by Protestants to mean principle truths in, or the major headings of a system of, theology; by Catholics to mean sources of knowledge designed to reveal the truths of faith.

Neo-Thomism:
A modern movement in Roman Catholic philosophy designed to up-date the teaching of Thomas Aquinas. Two exponents were Etienne Gilson, and Jacques Maritain.

noumena:
A Kantian term referring to things-in-themselves independently conceived of human cognition. Although similar to Platonic ideals, the noumena cannot be completely presented by the limited human intellect. The opposite is phenomena or things perceptible by the senses.
ontology:
The philosophical term introduced by Jean-Baptiste Duhamel (1624-1706) which has come to mean the science of being. It is not always understood as synonymous with metaphysics. In existential theology, ontological interpretation is made of religious experience and knowledge of ourselves.

phenomenology:
The branch of philosophy that deals with observation and interpretation of phenomena presented to consciousness as opposed to theoretical interpretation of phenomena being presented to the intellect.

Platonic:
Pertaining to the teachings of the Greek philosopher Plato (427-347 BCE). Re-worked by Plotinus (c. 205-270), Platonism, as a philosophical system, was attractive to many Christian thinkers because of its rational presentation of the faith.

Sitz-im-Leben:
In philosophical and theological use the term means the original circumstances or context in which a text or understanding originated or was translated.

Society of Friends/Quakers:
A Christian body formed in mid-17th-century England by George Fox. They reject clergy and sacraments and attend to the Spirit of God identified as 'Inner Light'.

Tübingen School:
This group of mainly Protestant German scholars was influenced by the historical criticism of the German philosopher Georg Hegel (1770-1831). A later Catholic group of scholars of the same school applied the German historical method within dogmatic and doctrinal theology.

Unitarians:
A term predicated of those who reject the doctrine of the Trinity and Jesus's deity. As a movement Unitarianism was not tolerated in England until 1813 and in the United States until 1818.
APPENDIX 1

Dear.........

Having obtained your name and address from the 1992 list of members of the Alister Hardy Research Centre, Westminster College, Oxford, I write to inquire if I might interest you in a research project I am conducting for my DTh degree.

My original interest was in empirical theology, which led to my membership in the Centre for 1993. However, now I am conducting research within existential theology and I am presently investigating liturgical prayer through a phenomenological methodology.

The title of my thesis is:

A Qualitative Inquiry into the Contemporary Anglican and Roman Catholic Eucharistic Collects through a Phenomenological Understanding (Advent and Lenten Cycles)

As part of my research I am investigating attitudes and affective reactions of theologians or individuals particularly interested in religious experience. These attitudes are evoked upon comparison of the traditional expression of the Collects with a contemporary phenomenological expression. The research is being conducted through an evaluative questionnaire. Should you be interested in participating I would be pleased to provide more information concerning the project, such as the university granting the degree, names of promoters, project description, time-lines, confidentiality, etc.

I have included a first-class airmail international reply coupon, and a reply may be sent to me at the address below.

Sincerely,

(Rev) Allan Savage, DipPTh, MTh,
Box 756,
Thunder Bay, Ontario
Canada P7C 4W6
NOTE:

1. In the September 1994 draft of the thesis the title was changed to read:

   A Qualitative Approach to the Anglican and Roman Catholic Eucharistic Collects Through a Phenomenological Understanding (Advent and Lenten Cycles)

2. In the December 1994 draft of the thesis the title was changed to read:

   A Qualitative Inquiry into the Anglican and Roman Catholic Eucharistic Collects Through a Phenomenological Method (Advent and Lenten Cycles)

3. In the February 1995 draft of the thesis the title was changed to read:

   A Qualitative Enquiry into the Dissatisfaction With the Anglican and Roman Catholic Eucharistic Collects Through a Phenomenological Method (Advent and Lenten Cycles)

4. As of 18 May 1995, the Registrar (Academic) approved the title of this thesis as follows:

   An Enquiry into the Advent and Lenten Cycles of the Anglican and Roman Catholic Eucharistic Collects

......appendix 1
APPENDIX 2

Dear ..........,

Thank you for your recent reply regarding my DTh research.

Enclosed is a questionnaire with accompanying directions and a self-addressed airmail envelope. The £5.00 is to provide for return postage (surplus at your discretion). If the completed questionnaire is posted to me by the end of November 1994, it will arrive within my study time-line.

No identification of the focus group will be made in the thesis beyond that participants were randomly selected from the 1992 membership list of the Alister Hardy Research Centre.

Upon completion of the survey I would be pleased to send you a copy of the report of the project’s findings - unless you indicate otherwise.

I am seeking the degree, solely through research, within the Faculty of Theology at the University of South Africa. My UNISA promoter is J A Wolfaardt and my promoter in Canada is (Rev) A Visscher, Institute of Pastoral Studies, Saint Paul University, Ottawa. My research began in 1991 and if all goes according to schedule I am to defend the thesis in the fall of 1995.

Again, thank you for taking an interest in my work. I look forward to your reply.

Sincerely,

(Rev) Allan Savage, DipPTh, MTh
APPENDIX 3

QUESTIONNAIRE COVER SHEET

1. Each prayer is presented twice: once in the liturgical form and again in a re-written form.

Example:    a) I ADVENT Book of Alternative Service
            b) 1st Advent Re-written Prayer

2. The same six pairs of words are presented as options in evaluating each prayer.

3. Circle the number which most accurately reflects your response.

Example: Circle number 1 if the text evokes a strong sense of power for you; circle number 5 if the text evokes a strong sense of empowerment for you. The number 3 is intended to indicate a shared sense of both 'power' and 'empowerment'. Numbers 2 and 4 provide additional ranges of choice.

4. Comments may be made in the space provided. The back of the page may be used if needed.

5. Please provide the following information:

    Age: 21 - 30    Sex: Male    Female
           31 - 40
           41 - 50
           51 - 60    Cleric    Lay

    Education: Secondary    Postsecondary
              Technical College    University

    Other
The results of the questionnaire have been scored and displayed numerically for easy reference.

(N-response) indicates the number of participants choosing that preference range for the traditional Collect.

[N-response] indicates the number of participants choosing that preference range for the re-structured Collect.

From the pairs of words provided, I present for interpretation only those numbers that show the highest difference in response between the traditional and revised Collects, as indicated in bold face type. The numerical spread indicates the greatest contrast among the participant choices.

EXAMPLE:

For me this text evokes:

power vs empowerment
divine glory vs human well-being
1 (5)[6] 2 (3)[3] 3 (12)[7] 4 (0)[7] 5 (0)[0]
person vs principle*
being among vs being above
shared experience vs sacrificial experience
revelation vs concealment
1 (5)[4] 2 (9)[3] 3 (9)[2] 4 (1)[2] 5 (1)[2]

* See note overleaf.
* NOTE: Pieterse’s (1994:264) comments under ‘personal versus a-personal’, which came to my attention only after the survey was completed, have convinced me that ‘a-personal’ would have been a better choice than principle.

Calculation of numerical difference

A positive number +N indicates a preference for the traditional version of the Collect.

A negative number -N indicates a preference for the re-structured version of the Collect.

EXAMPLE:

divine glory vs human well-being

1 (5)[6] 2 (3)[3] 3 (12)[7] 4 (0) [7] 5 (0)[0]

<table>
<thead>
<tr>
<th># range</th>
<th>N</th>
<th>N</th>
<th>spread</th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>(0)</td>
<td>-[7]</td>
<td>-7</td>
</tr>
</tbody>
</table>

revelation vs concealment


<table>
<thead>
<tr>
<th># range</th>
<th>N</th>
<th>N</th>
<th>spread</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>(9)</td>
<td>-[2]</td>
<td>+7</td>
</tr>
</tbody>
</table>
Almighty God, give us grace to cast away the works of darkness and put on the armour of light, now in the time of this mortal life in which your Son Jesus Christ came to us in great humility, that on the last day, when he shall come again in his glorious majesty to judge both the living and the dead, we may rise to the life immortal; through him who lives and reigns with you and the Holy Spirit, one God, now and for ever.

Almighty God, given your grace we cast away the works of darkness and put upon us the armour of light, now in the same time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and the dead, we may rise to the life immortal; through him who lives and reigns with you and the Holy Spirit, now and for ever.

For me this text evokes:

power vs empowerment
divine glory vs human well-being
1 (8)[7] 2 (3)[4] 3 (13)[8] 4 (0)[8] 5 (0)[0]
person vs principle
being among vs being above
shared experience vs sacrificial experience
1 (5)[5] 2 (6)[3] 3 (8)[8] 4 (5)[7] 5 (1)[0]
revelation vs concealment
1 (7)[4] 2 (9)[4] 3 (3)[10] 4 (1)[2] 5 (2)[3]

......appendix 4
Almighty God, who sent your servant John the Baptist to prepare your people to welcome the Messiah, inspire us, the ministers and stewards of your truth, to turn our disobedient hearts to you, that when the Christ shall come again to be our judge, we may stand with confidence before his glory; who is alive and reigns with you and the Holy Spirit, one God, now and for ever.

Almighty God, you sent your servant John the Baptist to prepare your people to welcome the Messiah. We, the ministers and stewards of your truth, turn our disobedient hearts to you, that when the Christ shall come again to be our judge, we may stand with confidence before his glory; who is alive and reigns with you and the Holy Spirit, one God, now and for ever.

For me this text evokes:

power vs empowerment
divine glory vs human well-being
person vs principle
1 (8)[2] 2 (4)[9] 3 (10)[11] 4 (2)[0] 5 (0)[2]
being among vs being above
shared experience vs sacrificial experience
revelation vs concealment
1 (7)[6] 2 (7)[10] 3 (8)[7] 4 (2)[2] 5 (1)[0]
BAS III ADVENT COLLECT (Traditional)

God of power and mercy, you call us once again to celebrate the coming of your Son. Remove those things which hinder love of you, that when he comes, he may find us waiting in awe and wonder for him who lives and reigns with you and the Holy Spirit, one God, now and for ever.

BAS 3rd Advent Collect [Re-written]

God of power and mercy, we are called once again to celebrate the coming of your Son. We remove those things which hinder love of you, that when he comes, he may find us waiting in awe and wonder for him who lives and reigns with you and the Holy Spirit, one God, now and for ever.

For me this text evokes:

power vs empowerment

divine glory vs human well-being

person vs principle

being among vs being above

shared experience vs sacrificial experience

revelation vs concealment
BAS - IV ADVENT COLLECT (Traditional)

Heavenly Father, who chose the Virgin Mary, full of grace, to be the mother of our Lord and Saviour, now fill us with your grace, that we in all things may embrace your will and with her rejoice in your salvation; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

BAS - 4th Advent Collect [Re-written]

Heavenly Father, you chose the Virgin Mary, full of grace, to be the mother of our Lord and Saviour. Now, filled with your grace, we in all things embrace your will and with her rejoice in your salvation; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

For me this text evokes:

power vs empowerment
divine glory vs human well-being
person vs principle
1 (10)[8] 2 (6)[3] 3 (4)[10] 4 (3)[3] 5 (2)[0]
being among vs being above
1 (3)[1] 2 (9)[10] 3 (6)[7] 4 (4)[5] 5 (2)[2]
shared experience vs sacrificial experience
1 (6)[3] 2 (7)[6] 3 (7)[8] 4 (4)[1] 5 (1)[1]
revelation vs concealment
SUNDAY MASS I LENT Opening Prayer (Traditional)

Father, through our observance of Lent, help us to understand the meaning of your Son's death and resurrection, and teach us to reflect it in our lives.

Sunday Mass 1st Lent Opening Prayer [Re-written]

Father, through our observance of Lent, we understand the meaning of your Son's death and resurrection, and learn to reflect it in our lives.

For me this text evokes:

power vs empowerment
divine glory vs human well-being
person vs principle
being among vs being above
shared experience vs sacrificial experience
revelation vs concealment
SUNDAY MASS II LENT Opening Prayer (Traditional)

God our Father, help us to hear your Son. Enlighten us with your word, that we may find the way to your glory.

Sunday Mass 2nd Lent Opening Prayer [Re-written]

God our Father, we hear your Son. We are enlightened with your word, and find our way to your glory.

For me this text evokes:

power vs empowerment

divine glory vs human well-being

person vs principle
1 (9)[7] 2 (4)[2] 3 (5)[8] 4 (4)[2] 5 (3)[1]

being among vs being above

shared experience vs sacrificial experience
1 (4)[1] 2 (4)[9] 3 (9)[5] 4 (6)[4] 5 (3)[0]

revelation vs concealment
1 (9)[9] 2 (3)[5] 3 (12)[4] 4 (2)[2] 5 (1)[0]
SUNDAY MASS BOOK III LENT Opening Prayer (Traditional)

Father, you have taught us to overcome our sins by prayer, fasting and works of mercy. When we are discouraged by our weakness, give us confidence in your love.

Sunday Mass Book 3rd Lent Opening Prayer [Re-written]

Father, we are taught to overcome our sins by prayer, fasting and works of mercy. When we are discouraged by our weakness, we are given confidence in your love.

For me this text evokes:

power vs empowerment
divine glory vs human well-being
person vs principle
being among vs being above
shared experience vs sacrificial experience
revelation vs concealment
SUNDAY MASS BOOK IV LENT Opening Prayer (Traditional)

Father of peace, we are joyful in your Word, your Son Jesus Christ, who reconciles us to you. Let us hasten toward Easter with the eagerness of faith and love.

Sunday Mass Book 4th Lent Opening Prayer [Re-written]

Father of peace, we are joyful in your Word, your Son Jesus Christ, being reconciled to you. We hasten toward Easter with the eagerness of faith and love.

For me this text evokes:

power vs empowerment
divine glory vs human well-being
person vs principle
1 (12)[3] 2 (3)[4] 3 (7)[7] 4 (3)[4] 5 (0)[1]
being among vs being above
1 (5)[3] 2 (5)[5] 3 (11)[5] 4 (4)[8] 5 (1)[0]
shared experience vs sacrificial experience
revelation vs concealment
1 (6)[7] 2 (4)[6] 3 (12)[5] 4 (4)[2] 5 (0)[0]

...... appendix 4
SUNDAY MASS BOOK V LENT Opening Prayer (Traditional)

Father, help us to be like Christ your Son, who loved the world and died for our salvation. Inspire us by his love, guide us by his example, for he lives and reigns with you and the Holy Spirit, one God, for ever and ever.

Sunday Mass Book 5th Lent Opening Prayer [Re-written]

Father, with your help we are like Christ your Son, who loved the world and died for our salvation. We are inspired by his love and guided by his example, for he lives and reigns with you and the Holy Spirit, one God, for ever and ever.

For me this text evokes:

- **power vs empowerment**

- **divine glory vs human well-being**

- **person vs principle**
  1 (8)[3] 2 (2)[5] 3 (9)[9] 4 (5)[1] 5 (1)[1]

- **being among vs being above**

- **shared experience vs sacrificial experience**

- **revelation vs concealment**
  1 (6)[8] 2 (9)[6] 3 (6)[3] 4 (1)[1] 5 (5)[2]

......appendix 4
PALM SUNDAY Opening prayer (Traditional)

Almighty, ever-living God, you have given the human race Jesus Christ our Saviour as a model of humility. He fulfilled your will by becoming man and giving his life on the cross. Help us to bear witness to you by following his example of suffering and make us worthy to share in his resurrection.

Palm Sunday Opening Prayer [Re-written]

Almighty, ever-living God, Jesus Christ our Saviour is given to the human race as a model of humility. He fulfilled your will by becoming man and giving his life on the cross. Following his example of suffering helps us to bear witness to you and makes us worthy to share in his resurrection.

For me this text evokes:

power vs empowerment

divine glory vs human well-being

person vs principle

being among vs being above

shared experience vs sacrificial experience

revelation vs concealment
NOTE: i) The participants' comments are typed as seen.
   ii) Not all participants offered written comments.

The descriptive terms, helpful and unhelpful, and the phenomenological category, theological criticism, were determined by the researcher after a reading of the responses as a whole. These terms serve as the evaluative criteria for interpretation.

The term helpful indicates a preference or affinity for a given text on the part of the participants.

The term unhelpful indicates a dislike for or an aversion to a given text on the part of the participants.

The category theological criticism indicates that a revision of the text was undertaken by the participants, or that a technical theological term was used to evaluate the text, or that a question about the text was raised.

Helpful and unhelpful pertain to participant issues, theological criticism pertains textual issues.
I ADVENT Collect

Almighty God, give us grace to cast away the works of darkness and put on the armour of light, now in the time of this mortal life in which your Son Jesus Christ came to us in great humility, that on the last day, when he shall come again in his glorious majesty to judge both the living and the dead, we may rise to the life immortal; through him who lives and reigns with you and the Holy Spirit, one God, now and for ever.

Comments

Reply 1 I am more inspired and helped by the more traditional forms of all these prayers.

Reply 5 Having tried this prayer silently and out loud I find myself unmoved by anything except frustration. Finding the principle clause was the result of several readings. Who can prove that Jesus 'came to us in great humility'? I enjoy the resounding 'Almighty God'! I would love silence after that.

Reply 6 An excellent prayer that has stood the test of time well.

Reply 11 Do not understand what is meant by person vs principle. This applies on every page.

Reply 12 It is too difficult for me to work out differences between Power & Empowerment -- so have resorted to 'shared' except for a very few places. I question the theology that our rising to life immortal depends on Christ's judgement on the last day. I think we are already living in immortal life. There is "that of God" in every living being & creature & nature. Of course many are unaware of this & live only for to-day as in Christ's time. In fact the prayer says "through him who lives and reigns with you," which is a longer way of saying as the Quakers do "that of God."! I do find this whole sentence too long, but don't know how to divide it!

......appendix 5
Reply 13 I find the first 2 statements difficult because I feel much safer in the hands of God than in the hands of my fellow human beings! His glory gives me a great sense of well-being and power and exultation. To quote Austin Farrar: "It is God Himself who rises in our hearts ---- the God within lifts us to the God above."

Reply 16 I find that this version provides more strength and hope. The request for grace is made in the certainty of receiving a positive response. The more modern forms of the words is also helpful, making the prayer more immediate.

Reply 17 Not being Catholic I am unsure of the significance of the words 'revelation' 'concealment'. I take power to mean grace from God empowerment to mean human spiritual endeavour

Reply 19 General comment on the whole task.

I have done this to the best of my ability, but I find the phrasing of the task confusing in some respects (particulary the 3rd & last items): I would also liked to have had a 'neither of these' category, & in the end I provided my own. In general I dislike the revised, which in some cases I find distinctly theologically unacceptable. I also dislike 'prayers' which inform God: seems both patronising & pointless. (Praises, e.g. 'Thou art the king of glory, O Christ', etc, are a different matter). Telling God 'we feel this', 'we are doing that' seems purposeless.

Comments: I much prefer the 'thou' language -- more euphonious, & to me it comes more naturally. The length of this prayer makes me lose track of the fact that it is actually a statement.

Reply 25 The whole sentence is extremely awkward, both to read and listen to; different punctuation may help. The mixture of tenses -- now, this mortal life, came -- is confusing. Is this a translation?

Reply 26 This is a beautiful prayer! I am not sure that I can believe in a final judgment day. Such a possibility remains a mystery to me.
Reply 28 I am drawn to a fundamental source of love and quality of truth – a moral guide to action through penitence and propitiation of sins and I will try to be motivated by moral and ethical principles.

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The above responses suggest that the traditional I ADVENT Collect is more *unhelpful* than helpful.
Revised BAS (1985) Advent Text

1st Advent Collect

Almighty God, given your grace, we cast away the works of darkness and put upon us the armour of light, now in the same time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty, to judge both the quick* and the dead, we may rise to the life immortal; through him who lives and reigns with you and the Holy Spirit, now and forever.

[* An oversight. I intended to write 'living' as opposed the 'quick'.]

Comments

Reply 5 'grace', 'works of darkness', 'armour of light'. Who can explain 'grace' to the ordinary person? How many wait for darkness? Good people killed, wounded all the time [therefore] 'armour of light' useless. Was there a competition for the prayer of the most words? I cannot figure out ...... life, in which ......

Reply 6 A less satisfactory alternative reducing element of reliance on God and his active [...] in the process of 'divinisation'.

Reply 10 This re-drafting is awkward in that it changes the beginning to be more 'man' centred and therefore become more 'modern' yet uses old language to the end.

Reply 12 I prefer this version because we can only start on the journey by being "given your grace". I am sorry to read here "the quick", instead of the "living" as in the first version. No one knows what "the quick" includes.

Reply 13 In spite of the word "grace", it has a rather Pelagian feel to it.

Reply 16 I find the tone of this prayer less certain. 'Given your grace we cast away etc...'-- but

......appendix 5
if grace is not given? Archaic words (thy, livith etc.) reduce immediacy & make for obscurity except for those people (very many) unused to them. 'Quick' invariably means 'speedy, fast' these days, for instance.

Reply 17 Am not sure of the meaning for you of 'person' ('principle' less difficult) For me it is virtually the same as 'human well-being'

Reply 25 'now in the same time of this mortal life', does not of itself make any sense. 'to put on the armour of light' is much simpler and straightforward. 'to put upon us' has different meanings. 'quick' is used by non-catholics.

Reply 26 The slight alterations in the first three lines of this passage flatten the whole of what follows, which becomes more words. It is like removing the cork from a bottle of champagne, and not offering the contents till the following day, when the spirit has vanished.

Reply 27 Both prayers give me a great sense of a personal Christ who is with us.

Reply 28 Grace is a pleasing quality. A becomingness with which something is done — a manifestation on the part of God enabling us to enjoy his favour and unconstrained good — with an inspiring & strengthening influence divinely given. Divine love & protection bestowed freely on mankind.
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The above responses suggest that the re-written 1st Advent Collect is more **unhelpful** than helpful.
II ADVENT Collect

Almighty God, who sent your servant John the Baptist to prepare your people to welcome the Messiah, inspire us, the ministers and stewards of your truth, to turn our disobedient hearts to you, that when the Christ shall come again to be our judge, we may stand with confidence before his glory; who is alive and reigns with you and the Holy Spirit, one God, now and for ever.

Comments

Reply 5 'Your servant John' God = Master = Master/Servant Relationship. Is that the relationship that God wants?' Your people' = Jews; 'Us' = Ministers and Stewards of your truth = excluding me & all ordinary folk like me! Praying for an elite who see Christ = Judge; Minister ... = complacent defendants as a result of their prayer!! Well now!

Reply 6 A less satisfactory prayer than Advent I than in the current [illegible] theological climate.

Reply 11 This wording shows even more empowerment than does the BAS texts.

Reply 12 Again such a long sentence. So much material involved. I know Advent is a time of preparation for spiritual re-birth, but I jib at the "disobedient hearts". Like naughty children -- in a sense we are. But an awful lot of church and outside people sincerely try to know & do what they believe is the will of God for them -- 12 months of the year.

Reply 16 I find the concept that everyone is disobedient unless God inspires us, unhelpful. (though I appreciate it forms a strong past of Christian tradition, not, perhaps, found -- Jewish interpretation) The assumption that we are at most completely wicked. at best indifferent, seems based on an erroneous story (Adam & Eve & apple) which we now know to be a myth about the beginning

......appendix 5
of life on earth, Death & wrongdoing did not arrive here 6000 years ago. 'Sin' is a necessary part of our evolution, without which humans (& all other life) would have failed to develop. (e.g. a creature must be 'selfish' & struggle to develop itself against the competition of others)

Reply 17 The expression is only slightly changed but I find the meaning clearer in the following version.

Reply 28 Turning our disobedient hearts to you. God for cleansing. Stir up our hearts we beseech Thee. O Lord, and make us worthy to serve Thee with pure minds, joy & peace.

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The above responses suggest that the traditional II ADVENT Collect is more unhelpful than helpful.
Revised BAS Advent Text

2nd Advent Collect

Almighty God, you sent your servant John the Baptist to prepare your people to welcome the Messiah. We, the ministers and stewards of your truth, turn our disobedient hearts to you, that when the Christ shall come again to be our judge, we may stand with confidence before his glory; who is alive and reigns with you and the Holy Spirit, one God, now and for ever.

Comments

Reply 5 Seems to be a fixation on the Court Scene 'disobedient hearts' How can a 'heart' pumping away ceaselessly until death, be 'disobedient'

Reply 6 Re write makes it even less credible than the older version & too human centred

Reply 10 This is expressed as an action done on our own strength, there is no idea of God's grace.

Reply 12 I much prefer this version. I like its positivity. I find the reference to Christ in the future difficult. Since his resurrection, I understand him to be a living, loving Saviour, assisting us now -- not just waiting to sort the sheep from the goats some day.

Reply 16 A more positive approach -- we do the turning. We are not so depraved that we cannot turn to God without his power assisting us.

Reply 17 I find I have to ignore the words from 'who is alive'... onwards in order to exclude the power/glory of the trinity from consideration of the prayer itself -- specially otherwise the gloria has to be dominant throughout.

Reply 26 I find this passage uninspiring (as also 1st Advent). It seems that the re-writing loses the original inspiration embodied in the earlier text.

......appendix 5
Reply 27 Both prayers seem to me to emphasise God-with-us, John as his servant. The second seems to more about our effort & the first God's power.

Reply 28 We cannot stand with confidence before the Lord if we know ourselves to be disobedient and so we ask our hearts to be stirred up and roused from indifference in order to purify our minds and serve the Lord with gladness.

Reply 29 Found this much better - although the 'disobedient hearts' is still evocative of God the disciplinarian school-master.

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The above responses suggest that the re-written 2nd Advent Collect more helpful than unhelpful.
III ADVENT Collect

God of power and mercy, you call us once again to celebrate the coming of your Son. Remove those things which hinder love of you, that when he comes, he may find us waiting in awe and wonder for him who lives and reigns with you and the Holy Spirit, one God, now and for ever.

Comments

Reply 5 For me this evokes a feeling of relief that I almost got the idea in the first reading. But again who can prove that God called us 'Once......Son'? Isn’t it a strange thing to pray to be found 'waiting......wonder' Is that why the angel said (?) : Why stand you looking up......?

Reply 6 An inadequate prayer which expresses unrealistic sentiments.

Reply 11 Neither revelation nor concealment.

Reply 12 I prefer this version to 3rd Ad. because we ask God to remove those things --- we have not the power ourselves. Relief not to have Christ as judge. He can come anytime. He instructed us to be ever watchful. And he does come to individuals & brings love & healing now.

Reply 26 No life. What is the point of telling God that He calls on us? "Remove those things" is peremptory, and unfitting. (I am sorry I cannot evaluate in the way you ask.)

Reply 28 Remove those things which hinder love of you. Too much involvement in daily mundane things and not spacing out time spent in just loving God and being with Him.
The above comments suggest that the traditional III ADVENT is more unhelpful than helpful.
Revised BAS Advent Text

3rd Advent Collect

God of power and mercy, we are called once again to celebrate the coming of your Son. We remove those things which hinder love of you, that when he comes, he may find us waiting in awe and wonder for him who lives and reigns with you and the Holy Spirit, one God, now and forever.

Comments

Reply 5  More sensible: 'we are called' -- parish announces celebration 'We remove' I would prefer 'We try to'... but then it is like using a stain remover concentrating on personal perfection instead of on the God of love & compassion.

Reply 6  Impractical and unrealistic

Reply 10  Same comment as previous. I would say this cannot be a Christian collect

Reply 11  Neither revelation nor concealment.

Reply 12  I like the prayer. But would prefer "Enable us to remove--- And refreshing in both versions to have LOVE mentioned. Our aim is to love God and serve him for ever.

Reply 16  See 2nd Advent Collect

Reply 25  The first sentence is preferable to the previous one. The use of 'we' is rather strong; we cannot remove hindrances, we can only try or wish to. The change from the passive to active tense seems to shift the burden of responsibility in too dogmatic a way. 'So' in front of 'that when he comes' is smoother.

Reply 26  I feel this re-written text an improvement on preceding III Advent. This is the first re-written text that has struck me as more inspirational than the predecessor.

......appendix 5
Reply 27  This pair seems at the extremes of God doing something to us vs the empowerment of us to do something ourselves. In a way I prefer the second because of this, but feel a great sense of loss when the prayer isn’t as direct - e.g. you call us, and this is a dilemma I found with most of the pairs.

Reply 28  I think that this collect is really lovely in its simplicity. 'The waiting in awe and wonder for Him' is a beautiful thought. In the 1st reading for the 3rd Advent there is a feeling joy.

Reply 29  Prefer change to 'we' from 'you' - alters view of God to a closeness rather than separateness.

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The above responses suggest that the re-written 3rd Advent is more helpful than unhelpful.
BOOK OF ALTERNATIVE SERVICES (Canada 1985) Advent Text

IV ADVENT Collect

Heavenly Father, who chose the Virgin Mary, full of grace, to be the mother of our Lord and Saviour, now fill us with your grace, that we in all things may embrace your will and with her rejoice in your salvation; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

Comments

Reply 4  I would prefer to leave out 'full of grace' & 'fill us with your grace' as I cannot relate to the word 'grace'. At a 'dinner' in [location deleted] a flurried host said to the Archbishop at the Confirmation celebration: 'More grace, Your Gravy?' I do not like 'embrace your will' e.g. a bereaved husband being told it was 'God's Will' that his wife had been killed in an accident! Drunken driving = God’s Will? The embrace = hug?

Reply 6  Satisfactory

Reply 12  It is beautiful to have our Lady acknowledged. Her absence in the mainstream Anglican Church is a great loss. It is good that we ask for grace which we need to fulfil God’s will. At 19 I went to the Christian Science Church and there all prayer was made to "Our Father-Mother God" which warmed me & has remained with me. Much later, when married to an RC, I appreciated enormously the reverence for "Holy Mary". Now that Anglicans in England are accepting women priests, a warmth will return to this church. I am delighted, as I still feel a part of the Anglican Church.

Reply 16  While I believe we are not born depraved, I prefer this version which opens the heart to receive more love & grace.

Reply 25  The use of the word 'now' seems rather peremptory, demanding rather than petitioning, if placed after 'fills us' it is less obtrusive. The remainder is more gentle.

......appendix 5
Reply 26  Beautifully written! I am inspired even though I don't quite share the theology.

Reply 28  In the Anglican Service Book of 1980 after "fill us with your grace" there comes "that in all things we may accept your holy will and with her rejoice in your salvation." Embrace - take in with eye or mind accept eagerly a sign of affection - enclose. I find this more meaningful.

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The above responses suggest that the traditional IV ADVENT Collect is more helpful than unhelpful.
Revised BAS Advent Text

4th Advent Collect

Heavenly Father, you chose the Virgin Mary, full of grace, to be the mother of our Lord and Saviour. Now, filled with your grace, we in all things embrace your will and with her rejoice in your salvation; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever.

Comments

Reply 5 Well for them to be filled with whatever it is that makes them oblivious to all disaster. Because in my experience people used 'God's Will' only in times of disaster and never when they won £1,000,000 in the Lotto. What does it mean when it says '...rejoice in your salvation'? 'Your' seems to me to refer to 'Heavenly Father'. When was he saved?

Reply 6 A little less satisfactory unclear how we are 'now filled with your grace'

Reply 10 Awful! What idea of grace is this?

Reply 11 The word 'concealment' does not seem to apply to any of these texts.

Reply 12 I think I prefer this version because it is an affirmation that God's grace is with us. Both are beautiful.

Reply 16 There is an assumption here that we are full of grace. Perhaps this is rather arrogant. Those outside the church would see it so & it would cause them to question what 'grace' can really mean, since Christians are not noticeably more honest, wise or thoughtful than other good people.

Reply 25 Too dogmatic a tone; too assertive. Again there is statement of fact which isn't correct. The emphasis is on US, almost equating ourselves with Our Lady. There is demand rather than petition.

......appendix 5
Reply 26 Once again I feel the re-written text loses the inspiration of the previous one. (I am sorry I feel quite unable to evaluate this one.)

Reply 28 Now "filled with your grace" is quite different from "Fill us with your grace." Heavenly Father that in all things we may accept your holy will. The spirit of the Lord shall rest upon us.

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The above responses suggest that the re-written 4th Advent Collect is more helpful than unhelpful.
SUNDAY MASS BOOK (Canada 1976) Lenten Text

I LENT Opening Prayer

Father, through our observance of Lent, help us to understand the meaning of your Son's death and resurrection, and teach us to reflect it in our lives.

Comments

Reply 5 I feel at ease with this prayer

Reply 6 Reasonable -- but can you 'teach to reflect' -- is it not function that is exercised -- which may lead to insight through inspiration?

Reply 12 I like this very much. We are depending on God.

Reply 25 A much quieter tone; simple, straight forward and full of meaning.

Reply 26 I do not think we can understand the mystery of anyone's death until we have gone through the experience of dying ourselves. (It would be wrong for me to try to evaluate these words.)

Reply 28 "Observance of Lent" Man does not live on bread alone but on every word that comes from the mouth of God. "Help us to live by your word Lord" To seek Christ, our bread of life.

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The above comments suggest that the traditional I LENT Collect is more helpful than unhelpful.

......appendix 5
1st Lent Opening Prayer

Father, through our observance of Lent, we understand the meaning of your Son’s death and resurrection, and learn to reflect it in our lives.

Comments

Reply 5 I do not think I could ever understand the meaning of the death and resurrection of Jesus.

Reply 6 'observation' does not necessarily lead to insight.

Reply 12 No -- we cannot "understand" the meaning unless guided by the Holy Spirit and shewn how to reflect it in our lives. There were so many reasons for Jesus' death; only as we grow spiritually can we get some understanding of this ghastly yet amazing event.

Reply 16 A bit confusing. Who is doing the teaching? The priest? other Christians? God?

Reply 19 What an arrogant claim!

Reply 25 A dogmatic statement, which does not apply to all. We hope for these things, we have not yet acquired them.

Reply 26 I could never make such a claim. (Once again it would be wrong for me to try to evaluate the text.)

Reply 28 Since Jesus has himself passed through the test of suffering, He is able to help those who are meeting their test now -- Hebrews 2. How comforting these words are to countless people who are suffering hardship and trauma.

Reply 29 Change from 'teach' to 'learn' helps modify picture of God.
The above comments suggest that the re-written 1st Advent Collect is more helpful than helpful.
II LENT  Opening Prayer

God our Father, help us to hear your Son. Enlighten us with your word, that we may find the way to your glory.

Comments

Reply 5  I feel at ease with this prayer.

Reply 6  banal, illogical

Reply 11  Much prefer these words to the words overleaf. It is a request for help rather than an imperative statement.

Reply 12  This is a humble petition. I like it, it is only through Christ’s life & teaching that we know something of the finite mercy of God.

Reply 25  This approach is one of Child to Father; Creature to Creator; Servant to Lord, as it should be.

Reply 26  What is meant by "glory"? I think it may well be too much for the human beast, and we should not hanker over it. In his mercy God vests himself in a cloud.

Reply 28  Very comforting. "Man does not live by bread alone but on every word that comes from the mouth of God.'
The above comments suggest that the traditional II LENT Collect is more helpful than unhelpful.
Revised Sunday Mass Book Lenten Text

2nd Lent  Opening Prayer

God our Father, we hear your Son. We are enlightened with your word, and find our way to your glory.

Comments

Reply 5  Is this more a statement than a prayer?

Reply 6  Worse!

Reply 10  Once more graceless.

Reply 11  Personally I would not want to say these words in Church. Too negative. Who is to know that we do hear 'your Son'? (see "Sunday Mass Book")

Reply 12  I prefer the previous version, but this is an appreciation of God expressing himself through his Son. Not sure that we should always be looking to sharing his glory! Must we always bring in something we want?

Reply 16  More positive than II Lent. But find our (own) way? A good idea if it means that there are many ways to God, none to be despised. Not clear.

Reply 19  Another arrogant claim! 'We find our way' is not even, I think, correct English for what is required. I presume the sense required is 'We are finding' -- an ongoing process. 'We find' implies a completed action which happens on a number of occasions: this makes no sense (if we found it once, why do we keep losing it so that we have to keep finding it 'again'?)

Reply 25  There is almost an arrogance in this version, as in the others of the re-written text. There is a ring of self-satisfaction in it.

Reply 26  The first two affirmations carry conviction, and I can join in - I am not sure about the third: i.e. finding our way to the glory of God - this seems to be presumptuous.
Reply 28  Enlightened — shed light on person — give light to a person — free from prejudice or superstition. Reminds me of a hymn — when I was very little — "Jesus bids us shine with a pure clear light, Like a little candle burning in the night. In this world of darkness so we must shine, You in your small corner and I in mine."

Reply 29  I find the style of this rather abrupt, even though I can see that, again, it emphasises closeness. To me it verges on the peremptory, almost throwing out the balance between God & human.

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The above comments suggest that the re-written 2nd Lent Collect is more unhelpful than helpful.
III LENT Opening Prayer

Father, you have taught us to overcome our sins by prayer, fasting and works of mercy. When we are discouraged by our weakness, give us confidence in your love.

Comments

Reply 4 I am at ease with this prayer.

Reply 6 Acceptable

Reply 12 Yes, we need to grow in confidence of God’s love. This is more important than thinking about sharing his glory! "For the love of God is broader than the measures of man’s mind, And the heart of the eternal is most wonderfully kind." says an old hymn. There is not enough of this in many of our prayers.

Reply 13 [Comment refers to shared experience vs sacrificial experience (4)] i.e. sacrificial on our part. Not much sense of community here; there is a sense of battling more or less alone.

Reply 25 Emphasis is on God. A petition to God; a prayer of confidence.

Reply 26 "Ask and you shall receive" — Good seems to answer a simple prayer of faith, indeed may even call for it.

Reply 28 How very lovely and how simple — 'Let us pray for confidence in the love of God and the strength to overcome our weakness. Romans 5, 1-2, 5-8 The love of God has been POURED into our hearts by the Holy Spirit which has been given us.
The above comments suggest that the traditional III LENT Collect is more helpful than unhelpful.
Revised Sunday Mass Book Lenten Text

3rd Lent Opening Prayer

Father, we are taught to overcome our sins by prayer, fasting and works of mercy. When we are discouraged by our weakness, we are given confidence in your love.

Comments

Reply 5 Statement rather than prayer?

Reply 6 non sequitur

Reply 12 This is an affirmation of fact. If the intention is insincere, then we are helped along. Fasting from ugly thoughts from others is more important than fasting from physical food for the majority! And attempting works of mercy -- real caring for others -- does show up our own lack of love. As Agnes Sandford said years ago: 'There is need for one prayer only: "Fill us with love O Lord."

Reply 13 [Comment refers to shared experience vs sacrificial experience (l)] ie our sharing with each other. There is also a sense of God sharing with us, unlike III Lent.

Reply 16 Who is doing the teaching? (See 1st Lent)

Reply 19 Why tell God all of this? Who teaches, who gives? God seems virtually incidental to this.

Reply 25 Emphasis is on us, the individual. Statement of fact not a petition.

Reply 26 Confidence in the love of God comes by Grace and does not necessarily follow discouragement. Certainly, discouragement will afflict most of us at times, hence I ring [circle] "shared experience".

Reply 28 When we realize that we are miserable sinners and keep sinning we know that God is an all-loving God and watching over us and "pulling us up by our shoe strings" "What gain is it for a

......appendix 5
man to have won the whole world and to have lost or ruined his very self?"

Reply 29 The change in grammatical construction does produced a shift in response – from request to belief.

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The above comments suggest that the re-written 3rd Lent Collect is more helpful than unhelpful.
IV LENT Opening Prayer

Father of peace, we are joyful in your Word, your Son Jesus Christ, who reconciles us to you. Let us hasten toward Easter with the eagerness of faith and love.

Comments

Reply 5  Is the 'Let us' = Let's = A suggestion or = Allow us. I would be happy with 'Allow us'. Is 'your Word' too difficult a concept for us ordinary folk?

Reply 6  Acceptable

Reply 12 I recoil at the word "reconciles--" It suggests God is the awful judge & tyrant, difficult to please. I should prefer "who has made your love known to us" or "leads us to you". There is a nice happy note in this prayer.

Reply 19 'We are joyful in' is surely not something that one can say. The meaning is presumably 'we joy in'. The 2nd point also needs rewording -- unless we are exhorting God to hasten to Easter with us. I find this prayer so badly expressed that I cannot say it evokes anything at all. Surely it needs to read 'Help us to hasten'.

Reply 26 I find this very beautiful and meaningful — I can join in.

Reply 28 Let us hasten toward Easter with the eagerness of faith and love. "Hasten toward" sounds like a pilgrimage.. eagerness of faith and love helps one on the journey.. but "if anyone wants to be a follower of mine, let him renounce himself and take up his cross and follow me. (Renounce — surrender)
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The above comments suggest that the traditional IV LENT Collect is more helpful than unhelpful.
Revised Sunday Mass Book Lenten Texts

4th Lent Opening Prayer

Father of peace, we are joyful in your Word, your Son Jesus Christ, being reconciled to you. We hasten toward Easter with the eagerness of faith and love.

Comments

Reply 5 Could the (prayer) statement suit a group of monks in a monastery rather than the ordinary.

Reply 6 less acceptable

Reply 12 As with previous second versions, this is an affirmation of truth, of knowing that Easter means life is not confined to the flesh, and therefore reason to rejoice.

Reply 19 2 statements. Where is the prayer?

Reply 25 The use of 'your Word' does not go with 'reconciling us to you'. We associate the 'Word' with the message of God; reconciliation with Redemption.

Reply 26 This does not carry conviction in the same way as IV Lent.

Reply 28 What a lovely feeling it is to have this caring Father of peace and the help of his Son Jesus Christ, so friendly, healing us, & bring harmony in our day to day actions - one with another.

Reply 29 I am not sure what is achieved by altering 'who reconciles' to 'reconciling' - the joy that now reconciles as opposed to the Son? 'We' are now being moved by a more abstract concept/feeling than the Son of God?
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The above comments suggest that the re-written 4th Lent Collect is more unhelpful than helpful.
SUNDAY MASS BOOK (Canada 1976) Lenten Text

V LENT Opening Prayer

Father, help us to be like Christ your Son, who loved the world and died for our salvation. Inspire us by his love, guide us by his example, for he lives and reigns with you and the Holy Spirit, one God, for ever and ever.

Comments

Reply 5  I feel at ease with this prayer.

Reply 6  Good

Reply 12  A lovely prayer -- preferable to 2nd version. Did Christ only die to save us? Was it not also for Truth that he died? The truth that the spirit in the flesh cannot die -- only the flesh dies -- "except the wheat dies in the ground, the corn will not rise?" We are mesmerised by caring for the flesh from the cradle to the grave, without any awareness of the growing of the spirit in the human garment.

Reply 13  [Comment refers to shared experience vs sacrificial experience (5)] ie Christ's sacrifice

Reply 19  I like this one.

Reply 25  Why change from the universal 'world' to the particular 'our'?

Reply 26  I feel he lived for our salvation. He died because the priestly hierarchy rejected him and sought to destroy him. They failed because he was raised to new life. I am not sure if this is what you mean by "power?".

Reply 28  "Jesus died for all: so that living men should live men should no longer live for themselves, but for Him who died and was raised up to life for them" 2 Corinthians 5.15. Relationships are our most valuable asset -- in schools, hospitals and prisons, particularly in schools -- but what about trying to

......appendix 5
live in harmony with our immediate neighbourhood. I am fortunate enough to have a fairly large garden adjoining a public footpath leading down to two schools - (a) Infants & Juniors. (b) Secondary. I am sort of a Granny-figure and all the children and mothers speak to me. It is lovely to have such an extended family.

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The above comments suggest that the traditional V LENT Collect is more **helpful** than unhelpful.
5th Lent Opening Prayer

Father, with your help we are like Christ your Son, who loved the world and died for our salvation. We are inspired by his love and guided by his example, for he lives and reigns with you and the Holy Spirit, one God, for ever and ever.

Comments

Reply 5 'We are like Christ your Son who loved the world': I do wish we were! What makes Christians shoot one another to-day?

Reply 6 'We are' unrealistic 'We seem to become like' better

Reply 12 We may become like Christ through God's help -- but we cannot say we are like Christ "with your help." I prefer the 1st version.

Reply 16 How many Christians does one know who have died (or are prepared to die) for the salvation of others? We generally prefer to live for others rather than die for them. Again, a rather confusing prayer.

Reply 19 'We are like Christ' -- that's a big claim! 'We are like Christ who died for our salvation' -- not only a big claim but a patently false one. Personally, I have not died for anybody's salvation.

Reply 25 To say 'we are like Christ your [Son]' seems arrogant. we will 'be' or 'we can be' is more accurate. The second sentence is more helpful.

Reply 26 These affirmations do not carry conviction for me. Auto-suggestion does not reach to the spiritual level of living necessarily, if indeed it ever does.

......appendix 5
Reply 28  How wonderful God's planning is. I feel shame at the number of time I "up-turn" things. Colossians 2  
Be on your guard; do not let your minds be captured by hollow and delusive speculations, based on traditions of man-made teaching and centred on the universe & NOT on Christ..... Every power and authority in the universe is subject to Him as Head. I must stop and ask God if it is alright if I do this — or that. (I feel like writing to our politicians.)

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The above comments suggest that the re-written 5th Lent Collect is more unhelpful than helpful.
SUNDAY MASS BOOK (Canada 1976) Lenten Text

PALM SUNDAY Opening Prayer

Almighty, ever-living God, you have given the human race Jesus Christ our Saviour as a model of humility. He fulfilled your will by becoming man and giving his life on the cross. Help us to bear witness to you by following his example of suffering and make us worthy to share in his resurrection.

Comments

Reply 3 This prayer is extremely distasteful to me -- regarding suffering! I don’t think any Jewish person could request this -- in view of our history of persecution!

Reply 5 I do not fancy the ‘Model of humility’. If the ‘humility’ means ‘Truth’ I would rather the word Truth. I guess it is the memory of Uriah Heep that destroys the word ‘humility’ for me: "Urey, be humble".

Reply 6 Acceptable -- but better without ‘of suffering’. No need to qualify the word ‘example’.

Reply 11 This is not concealment in any sense but am not convinced that it is revelation.

Reply 12 Jesus was certainly a model of humility in riding on a donkey on Palm Sunday. But he came to give us so much more -- the demonstration of what God’s power can do in human lives. He was in fact a model of the Godhead. I question whether it was God’s will that he should die on a cross. Though in doing God’s will, it was an inevitable outcome -- I know the prophets foresaw this, but it was because of man’s evil ways & rejection of the truth of a loving God, rather than that God should have willed it.

Reply 19 Deliberately no answer to final set: [of pair ‘revelation vs concealment’] I do not find either alternative evoked.

......appendix 5
Reply 26 I do not think it was the will of God that he should die on the cross. It was the will of his enemies — but he forgave them. His forgiveness is our inspiration; and liberates us if we can forgive too.

Reply 28 We honour a triumphal, loving Jesus Christ in all humility & we are asked to follow Him. I am reminded of the Stations of the Cross at Lourdes — a very hot day "in the nineties" — climbing rigorously up the incline towards the crucifixion. A priest had half-joined our little group. He did not wish to intrude — afterwards, on the way down he came up to me and said "Take care of yourself "LASS" in a lovely north-country accent. It was as if Christ himself had said that. I was reduced to tears.

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The above comments suggests that the traditional PALM SUNDAY Collect is more helpful than unhelpful.
Palm Sunday Opening Prayer

Almighty, ever-living God, Jesus Christ our Saviour is given to the human race as a model of humility. He fulfilled your will by becoming man and giving his life on the cross. Following his example of suffering helps us to bear witness to you and makes us worthy to share in his resurrection.

Comments

Reply 3 See previous comments.

Reply 5 I cannot picture God saying 'Go, be a model of ....... ' His works are too varied -- 'behold the flowers of the field' to take but a tiny example -- to leave me under the impression that He prefers the close (exaggeration) to the individual.

Reply 6 Acceptable -- but last sentence clumsy. Better 'We now witness to you by following his example and are made worthy to share in his resurrection'.

Reply 10 This seems to be a lecture to God.


Reply 12 Again this is an affirmation of fact, indirectly giving thanks to God that it is so. There is a tendency among some people to court suffering in order to share Jesus' suffering and feel worthy for doing so! He showed at Easter that resurrection is a fact -- we do not earn it. It is part of God's design.

Reply 17 On the whole project, I struggled with the concepts and source of the language. I feel very aware of that of God within myself from whence I can reach out to that in others and the wider spirit. Afraid I may not have been too helpful -- but I tried to understand & answer.

......appendix 5
Reply 19  I dislike this: it is three statements -- where is the prayer? And I find 'we are...made worthy' overly complacent, indeed arrogant. On last set, see preceding.

Reply 25  Last sentence is awkward. If 'we' were inserted between 'and' 'made worthy' it would flow more masterly.

Reply 26  He overcame evil with love. Perhaps this was the mystery of resurrection. Can we do the same?

Reply 28  (On hearing the latest news about the spacecraft.) The Lord's is the earth and its fullness, the world and its peoples It is He who set it on the seas; on the waters he made it firm. At the name of Jesus every knee should bow -- in heaven, on earth and in the depths and every tongue confess, Jesus Christ is Lord To the glory of God the Father.

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The above comments suggest that the re-written Palm Sunday Collect is more helpful than unhelpful.
Throughout the writing of this thesis, independent reviewers provided a critique of the work as it progressed.

In chronological order, I address some of their more significant observations which may not have received a direct response in this thesis.

Reviewer: An area that I have found helpful and which might have a bearing on your thesis, is the Mystical Writers such as Meister Eckhart and those who are currently writing in this vein like Bede Griffiths, Johnstone S.J. The mystical life and union seems essentially about experience and meaning and it is precisely because the Church has moved away from such spirituality that we have the canon/coding of behaviour, texts, structures and authoritarianism.

Reply: In the earlier drafts of the work the mystical approach was treated but subsequently deleted in drafts of the work which came to focus on the Collects.

Reviewer: You have chosen just 2 liturgical traditions to investigate. They are the two (in my judgement) which bear the closest relationship to one another. Therefore, if your thesis is to hold a great deal of interest at its core, I feel you must do more to highlight the divergence in the two traditions -- not just in written liturgies but in theological perspectives. In particular, I feel you could try to develop more the notions of what characterises Roman Catholicism today.

Reply: Because of their similarity, I suggest, what is discovered in each tradition will have an applicability to the other. I investigate the Collects as a 'given' phenomena. In a phenomenological approach their historical development is to be suspended from consideration in immediate interpretation. An historical understanding is not what I investigate. My intent is similar to that of Avis (1990:vii), to not draw
exclusively on the Roman Catholic tradition, but on both ‘...in order to establish...conclusions on as broad a base as possible.’

Reviewer: Your rewritten Collects are highly problematic because they are more Pelagian than the initial ICEL ones (which you quote from the Sunday Mass Book but which properly should be cited from the Sacramentary, giving edition for clarity.) These are all being/or all have been/rewritten.

Reply: ‘Pelagian’ is a theoretical label appropriate to the scholastic tradition of philosophy. In this phenomenological approach I investigate the Collects as a social artifact in a particular form: that is, the form in which they are presented to the faithful in pew-edition prayer books. In an existential investigation of meaning their Pelagian flavour is not problematic. Investigating the rewritten ICEL texts would require another study.

Reviewer: I find no flaws in the logic or content of this draft – knowledge of phenomenology. Your argument thus far sounds convincing to me. Perhaps too convincing (1), since, when I came to the re-written texts in the Appendices, I was a little disappointed by the limited changes in wording. The prayers might be more appealing if they could be completely re-worded, changing not only the scholastic understandings but also their other outdated and undesirable characteristics. However, I realize that anything more than changing the scholastic language is clearly beyond the intent and scope of this inquiry project. At least this is a beginning.

Reply: Another reviewer made a similar remark to me in conversation. There was even an offer of assistance in composing a poetic version of the texts. However, I chose to change only the scholastic understanding, leaving all other factors as they were, thus isolating philosophical
understanding as the variable studied.

Reviewer: It seems to me that phenomenological method would call for a definition and presentation of the collect structure before [reviewer's emphasis] you get into phenomenology. Wouldn't that be an existential approach consistent with your theory?

Reply: I wonder if this particular reviewer has, at the time this was written at least, a correct understanding of phenomenological methodology. The point I emphasise throughout this thesis is that given or pre-existing structures often prevent an authentic understanding. In short, phenomenological methodology creates its own structures for understanding. This reviewer appears to think in the conventional manner.