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How do words to and for the divine influence our behaviour to each other?  
Can these words be changed to contribute to the flourishing of all humankind?

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University of Winchester.

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ABSTRACT

How do words to and for the divine influence our behaviour to each other?  
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There have been many feminist-liberation critiques of the traditional set of words to and for the divine. These critiques have included a concern about the influence of this set of words on behaviour and have called for change from the traditional words. This thesis presents a theoretically robust exploration of how words to and for the divine influence behaviour, analysing the set of words to and for the divine used in the authorised liturgical texts for Holy Communion in the Church of England. The significance of ideology is highlighted, since ideologies are both expressed and maintained in word use and since they promote social practices. Using a feminist-liberation methodology this thesis employs understandings of language processing taken both from psycholinguistics and from Wittgenstein's philosophy of language to reveal what is present in the case study texts and to indicate how these words influence behaviour. It receives and adopts the contribution of feminist theology in highlighting dualistic structures of language use and the ways in which this enables influence from words to and for the divine to behaviour. Butler's insights into our constitution in language is read through a model of communication, identity and relationships to show that words addressed to others as well as words addressed to oneself have capacity to constitute us into identities and relationships and so affect our behaviour. For Christians, words to and for the divine constitute us into identities and relationships, influencing our behaviour. Despite multiple barriers to change from the traditional set of words, this thesis proposes that change can come about through enabling congregations to understand how words function and through using new words to and for the divine to destabilise dominant and oppressive ideologies through exploiting their structural weaknesses. The hope of this thesis is that words to and for the divine can contribute to the flourishing of all humankind.

[Keywords: words, divine, behaviour, psycholinguistics, ideology, change]

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## Introduction

At a conference for Deaf people, a contributor signed, “Churches say that we are welcome but when we arrive, we have to accept what we are given, and the leaders plan what is appropriate for people who can hear”. In conversation, a woman who uses a wheelchair said, “This church says I’m welcome but I can’t use my gifts to participate in leading a service because I can’t get up the steps to the platform and there is no willingness to put a ramp in place”. A member of the preaching team said, “It’s obvious that women shouldn’t be allowed to preach – just look at this morning. She was wearing tight jeans and long boots”. In a parish church at the celebration service after wedding, the rector said, “The institution of our church does not allow these two women to marry in the sight of God”. A human being undergoing transition was told by their vicar, “It’s not appropriate for you to continue to be on the rotas for the choir, reading the Scriptures or operating the sound desk”. A group of preachers debating which version of the Bible to buy for the church was told, “The New Revised Standard Version of the Bible is the best for academic study but too hard for people in the pews”.

Such conversations and experiences with reflections on them (for example, described in Appendix A) have been part of the motivation for this research which is driven by a longing for the wellbeing of all humankind, a recognition that all is not well and a desire to contribute towards increasing wellbeing. The focus of this research is the behaviour of Christians to others, inside the institutional church as well as beyond it and is particularly inspired by the work of feminist-liberation thea/ologians who have recognised the significance of words used to and for the one we call divine.

Two questions will be asked in this research. The questions will both be stated and then explicated in turn. The questions are: How do words to and for the divine influence our behaviour to each other? Can these words contribute to the flourishing of all humankind? These questions apply to all words to and for the divine in all uses, traditional and words alternative to the traditional words. This thesis seeks an understanding of the principles of how words to and for the divine influence behaviour in order to inform thea/ological reflection and ongoing praxis.

The first question asks how words to and for the divine influence behaviour. The larger question about how words influence behaviour has already been explored, for example, within Speech Act Theory (Austin, 1975; Searle, 1979). Speech Act Theory distinguishes between

words that are themselves behaviours (illocutionary speech acts) and words that influence behaviour (perlocutionary speech acts). In the examination of words to and for the divine this thesis will make use of this understanding that words both are behaviour and influence behaviour.

This research is located within the Christian faith in which words are used to the divine and for the divine.<sup>1</sup> Words are used *to* the divine, indicating a belief in the possibility of relationship with the divine. Within the Christian Church such relationship is both personal and ecclesial. Words are also used *for* the divine, reflecting and shaping beliefs about the divine. Beliefs about the divine influence beliefs about other aspects of faith, including beliefs, attitudes and behaviours to ourselves and others. Words to and for the divine therefore influence behaviour. This research need not ask *whether* words to and for the divine influence behaviour and instead asks *how* these words influence behaviour.

The term 'the divine' has been chosen rather than the word 'God' for two reasons. Firstly, there is widespread recognition both that the word 'God' has many masculine-gendered associations and that it is established as male (for example, Morton, 1985:150; Ramshaw, 1995:24; Shooter, 2014:174; Grenfell-Muir, 2017, [online]). These difficulties have led some writers to use alternatives – God/dess (Ruether, 1983), G\*d (Schüssler Fiorenza, 1994), Goddess/God (Christ, 2003), G-d (Helman, 2016). While these alternatives are useful for written exploration, they are not easily used in spoken conversation. This research seeks to be relevant to and resource spoken conversation as well as written exploration. Secondly, language works with associations (to be explored in chapter one), which means that for any word there will always be a set of associations activated. For Christians who are part of worshipping congregations, if the word 'God' is used, the traditional associations with that word (for example, Lord, Father, Son, King, almighty) are more likely to be activated given the frequency of their ongoing use within the Christian church (to be further discussed). The aim of this research is to keep the associations as broad as possible, hence the phrase 'the divine'.<sup>2</sup>

Given the history of the Christian faith within England, words to and for the divine may be known by an individual whether or not they have any faith affiliation. However, this research is

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<sup>1</sup> The relationship between words to and words for the divine has been explored in examination of the patristic phrase 'Legem credendi lex statuat supplicandi' (the law of what is prayed [is] what is believed [is] the law of what is lived) which interrelates worship and belief, liturgy and theology (Kavanagh, 1992:91).

<sup>2</sup> This judgement may be personal and there may be readers who also have very specific associations with the phrase 'the divine'.

focussed primarily on Christians, particularly those who are part of a worshipping community, relating to and using words to and for the divine.

This research will proceed through close reading of a number of texts across several disciplines (psycholinguistics, philosophy, thea/ology, social theory) seeking principles that enable the influence of words on behaviour and specifically the influence of words to and for the divine on behaviour. The principles being sought are those that apply across all words to and for the divine. The research will investigate a specific set of words as a case study in order to examine their interaction with behaviour, but the way the influence occurs does not differ between these and other words, even if the outcome may be different.

Speech Act Theory explores linguistic communication as acts that are behaviours (Searle, 1969:17). In this research words are understood to be behaviours in two ways. Firstly, word production is an act, it involves physical activity. Secondly, words are chosen for use and usually they are used with other people (or another person). The choice of words makes the use of them a behaviour. This recognition of the use of words as behaviour will inform the research throughout. Body language, gesture, facial expression, intonation and gross motor movements are also aspects of behaviour and while not specifically discussed, are part of what is indicated by the word behaviour.

This research focusses on the influence of words to and for the divine on behaviour. Behaviour is multiply influenced and words to and for the divine are not the sole factor. This research does not seek to provide a wide-ranging understanding of influences upon the behaviour of people identifying with the Christian faith. The focus is on the influence of words to and for the divine.

The second question asks whether words to and for the divine can contribute to the flourishing of all humankind. This second question is motivated by experiences such as those documented by Daly (1986), Christ (1987) and Hampson (1990) and their subsequent analyses. They say that Christianity cannot move away from the traditional words to and for the divine and maintain that these words do not contribute to human flourishing. This is a significant critique of Christianity and of the traditional words, and so this research will investigate whether words to and for the divine can contribute to the flourishing of all humankind and if they can, how this might occur.<sup>3</sup>

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<sup>3</sup> Flourishing does not depend on words to and for the divine, but they might contribute to it.

The concept of flourishing could be discussed at length in contexts such as spiritual and moral theology (for example, Cook, 2013), ethics across many disciplines and a range of therapeutic approaches (for example, Seligman, 2011). In this research the term flourishing is used, following Aristotle in the *Nicomachean Ethics* (§21; 1095a15–22), to indicate hope for the highest good for humankind, recognising that both 'doing and living well' are part of flourishing. This good is both for the individual and for the community. Following Aquinas, virtue is necessary for this good (S.T. Ia IIae, Q55, A3) and amongst the moral virtues (prudence, temperance and fortitude) is justice (S.T. Ia IIae, Q67, A1). This good is understood as a search for what is whole, healthy and sufficient, enabling freedom, creativity and hope for all, explored by Marais (2015) as reconciliation, liberation and transformation. Marais (2015:321) summarises flourishing as expressing the glory and beauty of the divine 'in its contextuality and concreteness, gracious givenness, relationality and responsiveness, and eccentricity'.<sup>4</sup> This research seeks such flourishing.

This research finds its primary context within thea/ology. The written form 'thea/ology' is used to demonstrate recognition that reference to the divine can appropriately be made with the pronouns she/her/hers or with the pronouns he/him/his. 'Theology' will be used when indicating talk/thought about the divine that would only refer to the divine as 'he'. 'Thealogy' will be used when indicating talk/thought about the divine that would refer to the divine as 'she' or use goddess language. 'Thealogy' is also used as an iconoclastic term of preference. While there are other ways of referring within these three broad areas, this gives an indication as to the uses of the terms in this thesis.

Within thea/ology, the specific context of this research is within feminist-liberation thea/ology. This research also finds its context in an examination and understanding of words. There are a variety of elements of these two contexts for this research: words both are behaviours and exert an influence on behaviour, words are important for thea/ology, inadequate attention to language may be part of idolatry, effects tend to follow from traditional words to and for the divine which contribute to claims of power and acceptance of submission, words to and for the

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<sup>4</sup> The term flourishing has been used in the phrase 'mutual flourishing' within the debate in the Church of England around women bishops but this has instead become a 'wound' (Thomas, 2019). Thomas suggests that 'Aquinas' theology of grace-infused friendship' might promote healing and this research proposes that attention to words to and for the divine and therefore understandings and beliefs about the divine may also have a contribution to make to this conversation.

divine are significant for communities of faith for behaviour and also for belief and the traditional words influence hope and reduce the possibility of flourishing for all people, particularly girls and women. Feminist-liberation thea/ology draws attention to patriarchal influences in traditional words to and for the divine and so to the role of ideology for these words. The interacting elements of these contexts will be discussed in order to locate this research within the already established fields of study.

Words function in ways that can be investigated and understood and since words have significance as and for behaviour and for flourishing, this research seeks to better understand what we do in using words, focussing on the use of words to and for the divine. The research engages with what has been shown to prevent or reduce flourishing in the set of traditional words to better understand why they create negative effects. Through better understanding, it then seeks to promote change so that words used to and for the divine might contribute to flourishing.

A question about words is important because of the importance of words. As Hallett comments, Christian theology is 'ineluctably linguistic' (Hallett, 2011:vii); beliefs can only be discussed using words. Beliefs about the divine from what is expressed in the words is significant. This, in many places, still goes largely unrecognised because as Kerr (1997:136) says, 'our reliance on language is so complete that we become oblivious of it'. This thesis contends that inadequate attention to language adversely affects theology and seeks to correct this imbalance.

Such inadequate attention to language has, arguably, been part of producing idolatry rather than engagement with the divine, as suggested by McFague (1982:4-7), Ramshaw (1995:27) and Grenfell-Muir (2017, [online]). In these examples the term idolatry is used in the sense that words to and for the divine are taken literally. This leads to the words being understood as giving a realistic representation of the divine. These words are then absolutized and seen as expressing the reality of God. To feminist thea/ological concerns come other voices about such misrepresentation of the divine. In Biblical scholarship, D'Angelo's exploration (1992:630) of the use made of the term 'father' for the divine concludes that 'it is important not only to diversify language and imagery for God but also to attend to the patriarchal and imperial horizons within which Christianity was born and has lived, and to continue to ask how they have limited our visions of the divine'. From liberation theology, alongside the link to injustice, Segundo (1974:8) comments on 'our falsification of the idea of God'.

Alongside these concerns, feminist analyses describe effects that tend to follow from the traditional words to and for the divine, documenting experiences of alienation and oppression. Two comments, almost forty years apart, provide an insight into the continuing nature of these experiences. Gross (1979:171) comments on 'all the links between exclusively male God language and the androcentric model of humanity, with its consequent eclipsing of women'. Christ (2018, [online]) claims that 'use of male dominator language for God ... is one of the main justifications for the abuse of women and girls'.<sup>5</sup> Neuffer Emswiler (1984:3-4) writes

[w]hen the worship hour is concluded I leave the church wondering, "Why am I going away feeling less human than when I came?" That which should have created a sense of wholeness in me made me feel dehumanized, less than a full person. What was meant to be a time of worship of the true God was, for me, a worship of the masculine – the masculine experience among humans and the masculine dimension of God.

This 'masculine dimension of God' is given further specificity in the word 'Father' and Grenfell-Muir (2018) grieves her inability to relate to the divine in this way, saying

[t]he moment I tried to engage with the symbol, the moment I reached out in my heart toward the lovely idea of the divine as a kind, wise heavenly Father ... all the poison of 2000 years of patriarchal lies crashed in and swept away the tentative symbolic connection that had tried to bless me with divine healing paternal wisdom.

Messina (2019, [online]) similarly states that '[g]rowing up with patriarchal imagery of God continues to influence my perceptions about the divine and I have not yet found a way to develop a sacred relationship with a being I have struggled to view as anything other than oppressive'.

The alienation and oppression that can follow from the traditional words to and for the divine affect women but also other non-dominant human beings. This includes people who are disabled (Eisland, 1994, Stanley, 2019) and people who do not identify as heterosexual (Heyward, 1982). This may be true of people who are members of church communities but also of those who would seek to belong with a church community. For many people then, the traditional words to and for the divine do not contribute to their flourishing.

Use of the traditional words are said to have contributed to claims of power and/or acceptance of submission. Brock (1993:50) points to theorists 'who have attacked the negative impact of denying persons their full humanity through authoritarian and punitive images of divine power'. For Goldenberg (1979a:126) '[i]mages of God dictate who will feel worthy in

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<sup>5</sup> Similar experiences are documented by Goldenberg (1979a:15), Daly (1986:18-19), Proctor-Smith (1990:62), Johnson (1999:18), Walton (2000:29) and Shooter (2014:175).

society and who will feel inferior, who will be respected and who will be despised'. These claims are given detail by Proctor-Smith (1990:85-86) who says that

exclusively or dominantly male language about God grants authority to men in a patriarchal culture and religion. This is particularly true when titles ascribed to God duplicate those also given exclusively to men such as father, king or master. Such titles operate in a dual manner. That is, they suggest not only that God is like a father, or king, or master but also that fathers, kings, and masters are somehow like God.

Schüssler Fiorenza (1979:139) comments that 'masculinised God language has communicated for centuries to women that they are nonentities, subspecies of men, subordinated and inferior to men not only on a cultural but also on a religious plane'. Daly (1986:16) widens this concern about the behaviour of those inspired by the traditional images of the divine in pointing out that

[t]he image of the divine Father in heaven has not always been conducive to humane behaviour, as any perceptive reader of history knows. The often cruel behaviour of Christians toward unbelievers and toward dissenters among themselves suggests a great deal not only about the values of the society dominated by that image, but also about how that image itself functions in relation to behaviour.

When Brock and Parker (2001:31) reflect on the murder of a church member they wonder whether different words and therefore a different image of the divine would have prevented systematic violence from a husband and submission to it from his wife. A recurring argument is that '[t]hrough the repeated invocation of patriarchal male/masculine images of God, the practice of Christian worship has strengthened male Christians' power over female Christians' (Kim, 2014:7). These effects give indications of ways in which the traditional words to and for the divine are understood as reducing flourishing and will be explored in chapter three.

Words to and for the divine, traditional or alternative, are significant within communities of faith. Johnson (1999:4) says that in the speech of a community of faith, words to and for the divine are 'the ultimate point of reference for understanding experience, life, and the world' providing a framework for life and a sense of aspiration for the community. The words used demonstrate the concerns of the community and hopes for the future. Ramshaw's comment (1995:2) is similarly pertinent, that 'who the church's God is, how that God is described, and what believers become in relation to that God are the origin, the substance, and the goal of the faith'. The words used to relate to and describe the divine will be significant in determining how the community functions and how believers behave in relation to each other and others.

This research focusses on the ways in which words to and for the divine influence behaviour and seeks to understand how they can contribute to flourishing but thought and belief influenced by words to and for the divine are also significant. Since thought and belief also

influence behaviour, while not the focus of this research it is appropriate to acknowledge the way that words to and for the divine and theological explorations interact. Such an acknowledgement could take a variety of forms. Here, two significant structures for theological thought will be indicated, the transcendentals and the theological virtues which should point towards aspects of flourishing.

The transcendentals (being, unity, goodness, truth and often beauty), are a way of talking about what is common to all things. These were particularly richly explored by the mediaevals among philosophers and theologians (Goris *et al.*, 2019). In the twentieth century Von Balthazar provided a major reworking of the transcendentals in his three-part systematic, (*The Glory of the Lord, Theo-Drama* and *Theo-Logic*, with the fourth, unity, being the summation in the *Epilogue*), and the transcendentals continue to inspire theological and philosophical reflection, such as *Love and the Postmodern Predicament: Rediscovering the Real in Beauty, Goodness and Truth* (Schindler, 2018). The transcendentals, as applied to the divine, are said to 'reflect the infinite perfection of God' (*Catechism of the Catholic Church* 1994:41). Examining the transcendentals, particularly as they speak of the divine, points us towards aspects of the flourishing we seek. However, examining the transcendentals critiques the traditional words to and for the divine and shows that these words do not promote flourishing, as explored in Appendix B.

Faith, hope and love are named theological virtues by Aquinas (S.T. IIa IIae: Q4, A5; Q17, A1; Q23, A3).<sup>6</sup> Significant within systematic theology they have particular application within moral theology (for example, Mattison III, 2017). These virtues are understood as drawing us to God, having first been 'directly implanted in the soul by Almighty God' (Delaney, 1910). They are also understood as promoting morally good behaviour for 'it is by human virtue that human acts are rendered good' (S.T. IIa IIae: Q4, A5). They can therefore be expected to promote flourishing but continuing use of the traditional words to and for the divine compromise and limit the theological virtues, reducing flourishing (Appendix B).

Christianity calls people to a hope of becoming like the divine, of 'theosis'. Theosis, or divinisation, is a work of grace; found in the Fathers, including Athanasius' explorations and classic statement (*On the Incarnation* 13:7,9; 14:2; 54:3), it continues to inspire reflection in the Orthodox Church (for example, Ware, 1979:109). Within Protestant traditions this hope can arguably be read in Wesley (1738). However, as Kerr (1997:185-6) comments, the

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<sup>6</sup> First listed in 1 Corinthians 13 v13.

traditionally used words, literally understood, place the divine and human in opposition within a dualistic universe. This can mean that 'the energies of religious people come to be focused on aspiring to become nonhuman' (Kerr, 1997:206). Also, there are different dynamics for women than for men (to be discussed in chapter four). The traditional words, understood in a dualistic universe, erode hope and therefore erode flourishing. This thesis aims to offer a hope that counters both of these effects of the dualistic understanding, by raising awareness and understandings of words and language.

While the traditional words to and for the divine are said to reduce the possibility of flourishing for all people, attention to these words increases awareness of the wellbeing of girls and women within church communities. This is given focus in the use of the word 'Father' for the divine. Daly (1985:140) and Johnson (1999:27) have drawn attention to the situation of girls and women who seek and develop a relationship with a heavenly Father. They say that girls and women have little option but, to a greater or lesser extent, to sublimate their identities and accept submission and subordination. There is engagement of girls and women in believing in, and even longing for, this wonderful relationship of trust, obedience and love, hoping to become good children. Daly (1986:140) comments that '[t]he alleged "voluntariness" of the imposed submission in Christian patriarchy has turned women against ourselves more deeply than ever, disguising and reinforcing the internalisation process.' This highlights a sense that girls and women accept, hope for and work towards a relationship of infantilization and loss of the self through rejecting their own wellbeing, thus reducing the possibility of flourishing.

An implication of engaging girls and women in their own alienation is that the process of acknowledging that words to and for the divine are not uniformly positive involves the deeply challenging recognition of the participation of the self in accepting submission and subordination (to be discussed in chapter five). For girls and women who are part of church communities using the traditional words to and for the divine, these words are part of 'gender oppression as a form of structural injustice because it constrains and shapes individual choices and circumstances, not through the intentional conscious actions but rather through largely unconscious and implicit norms, habits and institutions' (Parekh, 2017:622). Such gender oppression reduces the possibility of flourishing.

It is worth noting that in work in systematic theology exploring words to and for the divine to date there is a lack of examination of what actually happens in church communities in public

worship. There is discussion and criticism of traditionally used words to and for the divine and thea/ologians have offered their thoughts on alternatives (for example, Tillich, 1988; McFague, 1982, 1987; Johnson, 1999) but work has not been carried out through a detailed examination of the words used within public worship. This is interesting given the acknowledgement of liturgy as ‘that most foundational of theological dialogues’ (Proctor-Smith 1990:14). Even Ramshaw’s (1995:1) exploration of ‘the stated speech of the praying Christian community’ does not embed the exploration in a liturgical text. Wainwright (1980) creates a systematic theology around the practice of worship but despite a sense that liturgy is central to faith, there is a lack of detailed examination of the words used in public worship. Macquarrie (1967:214) says that alongside scripture, the language of the liturgy ‘is at the heart of the practice of the Christian religion’ but does not examine public worship. The language used in current public worship is extolled but not examined. Day (2014:iv) characterises it thus:

It is as if the liturgical texts are the “elephant in the church” – we rely on them for the conduct of our worship, for the language of our prayers, as the means of sacramental encounter with God, even for what we should do, where, when and how in the service, but are reluctant to “see” them when engaged in the worship of God.

This odd lacuna will begin to be addressed in this research.

Within the context of feminist-liberation thea/ology, this research is particularly concerned with the discussion of effects that tend to follow from the traditional words to and for the divine. Among the many feminist thea/ological examinations of words to and for the divine the most extensive are: *Beyond God the Father* (Daly, 1986), *Metaphorical Theology* (McFague, 1982) and *She Who Is* (Johnson, 1999). Work has also been done by Ruether (1983), Hampson (1990), Ramshaw (1995), and many others in which there is consideration of these words.<sup>7</sup> These writers argue that the words to and for the divine that have been traditionally used and defended are words that are oppressive and damaging for all people. A regular theme is that ‘[p]atriarchal relationships of dominance and submission are reinforced by such forms of address’ (Proctor-Smith, 1990:89). The highlighting of patriarchy (the rule of the father) is significant for the traditional words to and for the divine, particularly given the prominence of the word ‘Father’ for the divine.

Patriarchy has long been identified as a sustaining ideology within Christianity (for example, Carlson Brown and Bohn, 1989:xiii; Hampson, 1990:11) and Lerner (1986:9) has highlighted the significance of the ‘dominant male god’ for sustaining patriarchy. Lerner (1986:212) also

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<sup>7</sup> Included in the list will be at least: Collins (1979), Gross (1979), Morton (1985), Russell (1987), Heyward (1989), Brock (1993), Gebara (1993), (1999), Brock and Parker (2001), Christ (2003), Raphael (2003), Shooter (2014), Grenfell-Muir (2017), Messina (2018).

argues that patriarchy is an historical reality which therefore can be investigated, understood and changed. The reasons for highlighting patriarchy are the effects documented as arising from it.

Stone (1976), Daly (1986), Lerner (1986), and Christ (2003) argue that a dynamic exists between the powerful members of a culture and the religion that arises within it. When women have reflected on the being of the divine in ways that have challenged the given understandings of the dominant religion, there has been 'silencing and exclusion of writings by women and other marginalized people' (Schüssler Fiorenza, 1993:x). This silencing is a function of patriarchy as a dominant ideology. Particularly in the past, this has meant that successive generations have had reduced access to previous work (Spender, 1983, 1985; Proctor-Smith, 1990). The impact of living within patriarchal societies has been discussed in the effects upon women and also men, for example, Reuther (1983) Lerner (1986).<sup>8</sup>

The focus on patriarchy as a dominant ideology within the traditionally used words to and for the divine highlights the significance of ideology in examining these words. Ideologies can be seen in all words to and for the divine, traditional or alternative. Given the range of ways in which the term 'ideology' has been used,<sup>9</sup> and since, as Eagleton (1991:16) points out, '[n]obody has yet come up with a single adequate definition of ideology', a description of the use of that term through this thesis is offered here.

At least for Western Christianity and probably Western culture, this research will work with the idea that ideology is 'a necessary and inevitable feature' (Crossley, 2006:153). Ideology is taken to be a system of ideas having sufficient coherence to be maintained within a community at a given time (Eagleton, 1991:141). The presence of an ideology does not determine what sort of values will be held by that ideology. An ideology is seen as a system of ideas rather than being assumed to have negative or positive values. A system of ideas indicates a cognitive element and ideologies affect the beliefs and attitudes of adherents. However, ideologies are not only 'systems of ideas ... but also ... *social practices*' (van Dijk, 2000:8). They are maintained because they have sufficient internal coherence to enable an

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<sup>8</sup> See also, Carlson Brown and Bohn (1989), Chopp (1990), Brock and Parker (2001), Gebara (2002), Coleman (2008).

While the traditional gender binary is being used here, particularly evident among younger people, this distinction is becoming more fluid. This fluidity is already bringing, and will increasingly bring, new challenges to be embraced but at this point, given the historic construction and currently prevailing terms, the distinction is maintained in this research.

<sup>9</sup> For brief overviews of the ways in which the term ideology has been used see Kennedy (1979:353) or van Dijk (1998:8); for more extensive accounts Hawkes (2003) or Eagleton (1991).

individual 'to become a practical social agent' (Eagleton, 1991:141), to take on the practices or behaviours of the ideology. Ideologies provide ways of seeing and understanding the world and we cannot 'try to get outside ideology' (Culler, 1973:482), although we can seek to recognise ideological influences. Ideologies have the power to legitimate ideas 'often by naturalising them and thus making them seem inevitable' (Crossley, 2006:148).

Berger and Luckmann (1971:141) argue that '[w]hen a particular definition of reality comes to be attached to a concrete power interest, it may be called an ideology' and this is relevant to dominant ideologies, such as patriarchy. However, van Dijk (2013:175) shows that possession of power is not required for an ideology to exist. There can be an ideology without power and an ideology can eschew the possession of power.

Significantly for this research, van Dijk (1998, 2000, 2013) explores ways in which ideology and discourse are interrelated, maintaining that language use and discourse, as social practices, are profoundly influenced by ideology (van Dijk, 2000:35). He shows that '[i]deologies are largely acquired, spread, and reproduced by text and talk' (van Dijk, 2013:175).

There is no simple relationship of an individual to an ideology because individuals are influenced by multiple ideologies. 'We may identify with several social groups or formations at the same time, and these may lead to different ideological positions' (van Dijk, 2000:23).

Using the work of van Dijk (1998, 2000, 2013), a significant way of examining the value content of ideologies is to look carefully at language and word use. Through studying language and particularly what is taken to be 'obvious' or 'common sense' within language use, ideological influences can be recognised. The words that are chosen to express perspectives demonstrate the values held (consciously or not) by the language users.

The significance of language use and word choice as revelatory of ideological influences applies to words to and for the divine. This is widely commented on in terms of the patriarchal influences seen in the uses of the traditional set of words, as noted above. The interactions of ideological inflection in words to and for the divine, with the elements exposed in the rest of the thesis, will be further explored in chapter four but also recognised where relevant throughout the thesis.

This research follows Hampson (1990:11) in recognising that for the traditional set of words to and for the divine, the term patriarchy remains significant. However, the term patriarchy is inadequate for describing multiple oppressions. Strictly speaking, patriarchy only accounts for oppressions arising from 'the rule of the father' and not for oppressions arising from other dominant power structures. Dawthorne (2019) acknowledges this in his discussion of the nuances of power relationships in which he explores the value of Schüssler Fiorenza's term kyriarchy ('rule of the master or lord' Schüssler Fiorenza, 1992:117). Schüssler Fiorenza (2011:102) recognised the need for both forms of insight and this dual sensitivity gives rise to the term patrikyriarchy. This term will be used in this thesis to indicate the set of dominant, oppressive ideologies at work particularly in uses of the traditional set of words to and for the divine.

The two questions underpinning this research explore ways in which words to and for the divine influence behaviour. In order to carry out this exploration, a cohort of words to and for the divine must be identified for examination. Since the research explores how words influence behaviour, the words examined must be words that are used. A list of words used in the Hebrew Scriptures and Christian Testament or explored by thea/ologians would not provide the relevant aspect of regular use in lived experience. It is to public worship that this thesis turns. Words to and for the divine used by congregations in public worships will be words that influence behaviour.

Since this thesis arises within church communities in England, this is the national context for an examination of public worship. The established church is the Church of England and this is the denominational context for an examination of public worship. Public worship and the liturgical texts resourcing public worship are held in high regard within the Church of England, recognised in the Preface to the ordination of Priests and Deacons as containing 'Christian truth' (<https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/common-worship/ministry/common-worship-ordination-services#block-cofe-content>). Hughes (2003:14) characterises public worship as 'people ... attempting to offer a meaningful account of the world, of God, of our human condition'. Kavanagh (1984:7-8) describes public worship as 'the dynamic condition in which theological reflection is done, within which the Word of God is appropriately understood'. Finally, the liturgical texts for public worship help direct theology, spirituality and morality (Kavanagh, 1984:177-9).

The history of the liturgical texts in English is long and complex and while expressing profound religious change is also inevitably tied into the political structures since church and state were so intertwined. The texts in English were first written during the English Reformation which was, 'in its beginnings a political rather than a religious reformation' (Sykes and Booty 1988:273). While the historical complexities of the reformation cannot be explored here, the 1662 Preface to the *Book of Common Prayer* provides an insight into the political as well as the theological influences at work in the construction of the text. The Preface decrees that rather than the multiple Uses that were in existence for public worship, 'now from henceforth all the whole Realm shall have but one Use' (*Book of Common Prayer*, 1969:6). The Preface reveals an authoritarian thread which is royalist, English, and aimed at preventing 'cavil or quarrel' (1969:5). The differences of opinion that existed were acknowledged but characterised as coming from 'men of factious, peevish and perverse spirits' (1969:5). These 'differences of opinion' can be seen in the difference between the initial publication and the revisions of *Book of Common Prayer*. Cranmer's first construction, ready for use in 1549, was revised in 1552 and subsequently subject to many requests for revision, related to the power struggles in the country. Falling out of use in the period of the Commonwealth the text was restored in 1662. This is the version that remains in use, often in the modified form with the 1928 Prayer Book amendments (Bradshaw 2001:9-13).

The requests for revision have not ceased but have become less associated with political power and more with theological understandings. This is, at least to some extent, represented in the 1927 parliamentary refusal to replace the 1662 prayer book with the Deposited Book; thus, the 1662 prayer book retains authoritative force in the Church of England. Nonetheless, diocesan bishops were permitted to authorise use of the new prayer book within their diocese and its usage became common in the Church of England.<sup>10</sup>

More recently were the publications of Alternative Services Series 1, 2 and 3, then gathered together in the *Alternative Service Book* (1980). Following these and in accordance with the episcopal ministry and authority structure of the Anglican Church, the House of Bishops instructed the Liturgical Commission to create a major revision of liturgical texts. *Common Worship* was approved by the House of Bishops and General Synod and published in 2000.<sup>11</sup>

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<sup>10</sup> The Deposited Book is *Book of Common Prayer with the Additions and Deviations proposed in 1928*.

<sup>11</sup> *Common Worship* is a series of books providing structures for services, within which various prayers, readings and other resources can be used.

Within public worship, the Church of England has a rich theology of eucharistic celebration. It is a 'real partaking in the body and blood of Christ' (Sykes and Booty, 1988:274), important both as 'a sign of love that Christians ought to have among themselves' and 'a Sacrament of our Redemption' (*Book of Common Prayer Catechism*, 1969:705). This celebration represents the whole world, proclaims God's work and promises, calls the church to reconciliation and a search for justice, is an example of mission and a foretaste of the heavenly kingdom (World Council of Churches, 1982:9). Since the eucharistic texts are involved in the direction of theology, it is worth examining what they say about God in the words they use.

While the Church of England has other liturgical texts for public worship (such as Morning Prayer), the eucharistic texts are key to the understanding of what it is to be church. This is recognised in canon law and the preface to *Common Worship* (2000: ix) states '[c]entral to our worship is the proclamation of the one, perfect self-offering of the Son to the Father'. This research will examine liturgical texts for Holy Communion from *Book of Common Prayer* and *Common Worship* as case study texts.<sup>12</sup>

These texts provide examples of traditionally used words to and for the divine. They are traditionally used both in the sense that there is significant continuity between the words to and for the divine used in the two resources and also that they are words of male hierarchy. The words to and for the divine in these liturgical texts are not the only possible words but they are significant examples of the traditionally used words.

The existence of written texts makes examination of the words in them accessible, however, it is the words as they are used (including but not only in public worship) that are of interest in this research. The texts and the corpus of words drawn from them act as a case study within which understandings of the influence of the use of words to and for the divine more broadly can be discerned. The findings and consequent conclusions about the words to and for the divine drawn from the texts relate to uses of that set of words rather than to uses of the texts.

This research focuses on words to and for the divine. Other words will be examined as appropriate, but the focus will remain with those words. There is great thea/ological richness to be found within the four-fold structure of gathering, the liturgy of the word, the liturgy of

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<sup>12</sup> This does not include the church in Wales, Scotland or Ireland. The texts can be found at: <https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/book-common-prayer/lords-supper-or-holy-communion>; and at <https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/common-worship/holy-communion#na>.

the sacrament and the dismissal, in eucharistic worship. Alongside the words there are many aspects of worship. Day refers to these as 'physical movement and gesture, the space, music etc' (Day, 2014:146). Hughes (2003) explores meaning in worship, emphasising the creation of meaning as co-constructed by those who lead and those who attend. McCall (2007) and Day, (2014:6) explore liturgy as performance. There are theological implications of worship using liturgical texts, as explored by Jones *et al.*, (1978:3-29). These other aspects will not be examined because this thesis focuses on the words to and for the divine and the ways they are used rather than on liturgical theology.

The liturgical texts examined and the words to and for the divine within them are treated as a case study, albeit an authoritative and influential example of congregational uses of words to and for the divine. The full range of words used within the case study texts will not occur at every service of public worship, even within the Church of England.

In and beyond the Church of England, work on alternative liturgies and other resources for public worship has been ongoing for many years. In reviewing resources there are a number of different approaches to speaking to and of the divine and great diversity is present, as would be expected from the analyses of feminist approaches carried out, for example, by Neuffer Emswiler (1986), Proctor-Smith (1990) and Heppenstall (2015). The variety in approach includes not addressing or referring to the divine, use of words that do not imply gender and use of words used for women. A summary and examples of approaches can be found in Appendix C.

Since patriarchal influences are actively reduced or even not present in the alternative texts, the work on the effects from words to and for the divine would need to be repeated once the frequent use of these alternative texts is established. The methodology developed in this research could contribute to such an examination.

None of these texts, even those written within the Anglican community and culture (for example, St Hilda Community, 1991 and Morley, 2006) have become mainstream in Church of England parochial life. The words to and for the divine used within them are therefore currently neither frequent nor familiar to most congregations. Since they are not yet in widespread regular use, they are less likely to influence the behaviour of Christians and so are not for consideration in this research.

Within the case study texts from which the set of words to and for the divine are to be examined, this research will study these words using a novel multi-disciplinary approach. This will draw resources from linguistics and particularly psycholinguistics, philosophy, political thea/ology, social theory and the clinical profession of speech and language therapy. This indication of how the research will be carried out is to be expanded in the methodology.

In chapter one, research findings and models from psycholinguistics will be applied to the corpus of words to and for the divine that have been identified. Since this thesis undertakes a study of words (albeit a specific set of words) it is appropriate to use resources from linguistics, the 'scientific study of language' (Crystal, 2008:273). More specifically, the concern is what happens as language is processed, as it is heard or read for understanding and production; therefore, the appropriate branch of linguistics is psycholinguistics. While drawing on work within the broader discipline, psycholinguistics particularly 'investigates the mental processes underlying language processing' (McGregor, 2015:5). Psycholinguistic resources have not previously been applied within thea/ology.

In chapter two, insights from Ludwig Wittgenstein's *Philosophical Investigations* will be used. A concern of this thesis is words as they are used and attention to words as they are used is a concern of Wittgenstein in his examination of the way that words gain meaning. He states that the meaning of words is largely to be found in their use in the language (*PI* #43). His work in *Philosophical Investigations* will be applied to words to and for the divine from the identified texts to examine what is revealed in the ways in which they are used in those texts.

There are overlaps between the explorations in these first two chapters. Firstly, one of the injunctions in the *Investigations* is that we look carefully at what happens in language use (*PI* #66). This method – looking carefully, is one of the ways in which the discipline of psycholinguistics makes progress – through constructing experiments and considering their results. Secondly, alongside the examination of experimental findings, psycholinguistics considers language use as it happens between people (see Van Lanker Sidtis, 2004:1; Kloumann *et al.*, 2012:e29484). Wittgenstein (*PI* #66) reminds readers to consider language as it is actually used, rather than as they think it is used. Thirdly, Wittgenstein says that philosophy makes problems disappear by describing what is seen. One use of psycholinguistics is to give tools that describe what is seen. Finally, there are parallels in highlighting the relevance of community, significant both as a formative influence for language and as the place in which language is used.

In chapter three, resources from feminist-liberation thea/ologians will be used. These are relevant since one of the factors compelling this research is the exclusion and alienation seen operating in church communities. Often, these thea/ologians either identify as being other than heterosexual or overtly seek inclusion for people who are not heterosexual, although other intersectionalities must also inform thought and reflection. In explorations of words to and for the divine three classic works remain unequalled. These three also offer understandings of language and alternatives to as well as critiques of the traditional set of words. They are *Metaphorical Theology* (McFague, 1982), *Beyond God the Father* (Daly, 1986), and *She Who Is* (Johnson, 1999). While they are all more than twenty years old, they are the most significant explorations of words to and for the divine to date and remain influential, as demonstrated in the continuing citations.<sup>13</sup> In chapter three, their understandings into how words gain meaning and how words to and for the divine function will be examined using findings within psycholinguistics and insights from Wittgenstein. The contributions they make to answering the questions of this research will be discussed.

In chapter four the relationship between words and behaviour will be explored. Very often the things we say will be followed by someone else doing something – or not, and we will do something – or not, following someone else speaking: 'Come to a party', 'Send me the details in an e-mail', 'Do come in'. Within the context of public worship this is also the case: 'Please stand for the first hymn', 'We share a sign of peace. Peace be with you', 'Let us pray'. There are complex dynamics of speakers and hearers; relationships, context and previous experience; mental acts, linguistics acts and physical acts; perception, understanding, thought, decision and action. In the first three chapters the focus is on how the words are processed and used with attention to the effects of the traditional words to and for the divine. This focus provides indications as to how words influence behaviour. In this chapter, theoretical insights into the relationship of words and acts as explored by Judith Butler in *Excitable Speech* (1997) will be investigated. Her claim that we are constituted in language will be read through a model from speech and language therapy in which communication, identity and relationships are inter-related.

Finally, in chapter five the insights from across the thesis will be synthesised in a discussion of whether, and if so, how, words to and for the divine can contribute to the flourishing of all

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<sup>13</sup> For example: Daly in Donaldson (2017) and Baker and Whitehead (2019); McFague in Muis (2011); McFague and Johnson in Shooter (2014) and Tobin (2019).

humankind. Published attempts to change the traditionally used words to and for the divine will be reviewed. These attempts and the theory that has been created in the thesis, will be used to identify the barriers to change and to identify how these barriers can be approached. Recommendations for such change, arising from the research, will be offered.

The questions explored in this research are significant for three reasons. Firstly, they seek an understanding of how words to and for the divine influence our behaviour to each other. Secondly, they have broader significance for thea/ology because words to and for the divine have implications for beliefs and understandings about the divine and systematic implications for other aspects of thea/ology. Finally, these questions seek to resource ongoing work around words to and for the divine that promote the flourishing of all humankind.

Despite the access of Christian churches to multiple critiques of patriarchy uses of words to and for the divine with constructive alternatives offered, there has not been widespread change in the words used to and for the divine in the weekly public worship within local churches.<sup>14</sup> Within the Church of England, the group Women and the Church 'has issued a public call to bishops to encourage more "expansive language and imagery about God"' (Khomami, 2015, [online]). At the Westminster Faith Debate in May 2015, Hilary Cotton said that one of the three conditions under which having women as bishops will make a difference is 'if God is she as often as she is he – because this is such a formative aspect of our church life, and a real bastion of sexism' (Cotton, 2015). 'Metanoia is not easy, because the powers and principalities of alienated existence socialize us into false consciousness' (Ruether, 1988:86) and change to words to and for the divine in the authorised texts of the Church of England has not yet occurred. While any change in these texts would have to be proposed by the Liturgical Commission and approved by General Synod, this research contributes to the ongoing work towards transformation.

The assumptions within this research are that subordination, oppression and exclusion are negative, that the divine is not the source of these processes and that hope is found in seeking ways of living that foster interdependent, sustainable flourishing for all humankind.

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<sup>14</sup> Although Daly (1986:xiii) and Hampson (1990:1) present a serious challenge when they maintain that change is not possible in the Christian church, this research seeks to support ongoing hope.

While the research will examine authorised liturgical texts for Holy Communion in the Church of England as a case study, and public worship is a significant site of the use of words to and for the divine, the liturgical texts are being used solely and particularly as the case study in this research. Witnessing injustice in the forms of exclusion and alienation motivated this work and it is the part played in creating injustice by the use of words to and for the divine in all contexts, including worship, prayer, conversation and mission that are of concern. This research will provide a methodology for examining words to and for the divine to contribute to the conscientization of Christians of the need for change, as well as a methodology for enabling communities to work towards change that will promote the flourishing of all humankind.

## **Methodology**

Situated within feminist-liberation thea/ology, this research seeks to understand the influence of words to and for the divine on behaviour. The multi-disciplinary nature of the research will be discussed, and the linguistic methodologies described before locating the research within feminist-liberation thea/ology.

### **Multidisciplinary work**

Given the use of psycholinguistics and philosophy alongside thea/ology this research can be called multidisciplinary.<sup>15</sup> There are challenges alongside the benefits to this way of working: the appropriate use of technical vocabulary; use of the same words in different ways given that different disciplines have both different aims and different methodologies, and knowledge being brought inappropriately from one discipline into another. Following Wittgenstein's discussion of forms of life (*PI* #241) this thesis argues that disciplines have fluid boundaries and can inform each other. A professional background giving knowledge of the technical vocabulary of psycholinguistics enables appropriate use of this discipline. Learning the uses of particular words within the writings of Wittgenstein (for example, 'picture' *PI* #115, 'therapy', *PI* #133, 'grammar', *PI* #496) allows sensitivity to his uses of these words. The learning of technical vocabulary and attention to word use also enable both reading of feminist thea/ologians and employment of Butler's (1997) analysis. Overt recognition of the different aims and methodologies of the different disciplines avoids the temptation to draw conclusions that cannot be sustained. Thus, it remains appropriate to draw from other disciplines to resource this study.

### **Linguistic analyses**

Cameron (1992:194) states that language is only 'one influence among (and interacting with) others' but the significance of this human facility is difficult to over-estimate and is worth exploring from as many perspectives and understandings as possible.

The first linguistic analysis uses findings from psycholinguistics (a discipline not previously applied within thea/ology) in order to understand the effects of language processing.

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<sup>15</sup>Resources within and beyond theology have been explored (Canale, 2001; Greaves, 2010; Miller, 2011) and the definitions and methods of Robertson *et al.* (2003) have been adopted in calling this work multidisciplinary.

Psycholinguistics develops models of language processing and often uses experimental methodologies within an empirical framework. It advances understandings of language processing through applying models and results of experimentation to new circumstances. In this thesis, models and findings of published studies have been applied to the case study set of words to and for the divine to examine what happens as the words are processed.

As a discipline, psycholinguistics has not so far directly addressed words to and for the divine or words in liturgical texts, although one study researching emotional valence has included words used within religion (Warriner *et al.*, 2013). Drawing on the work within psycholinguistics concerning the significance of frequency (Knobel, 2008:256-7) and associations (Houwer *et al.*, 2002:644) the number of times each word to and for the divine appears in the case study of texts will be counted using WordSmith Tools and tools in Microsoft Word. Both the words to and for the divine and the words associated with them will be counted, including words that modify the initial set and words that are associated by location or by grammatical inference. Findings will be presented in tables and in informal scattergrams. Scattergrams have been developed for this research, in which font size indicates frequency, to offer visual representations of the information. Visual representations can often illuminate the content of written descriptions by offering a different way of processing and therefore of understanding the same information.<sup>16</sup>

These methods of data analysis contribute towards the demonstration and therefore exploration of what is present in the case study set of words to and for the divine, thus enabling examination of words to and for the divine as they are used within worshipping communities. They particularly draw attention to the nature of language processing in the moment of use, to how words gain meaning and to how words are used in ways that form and constrain those who use and hear them. The principles of language processing illuminate what happens in all words and therefore in all words to and for the divine.

Given his insight that '[f]or a *large* class of cases ... the meaning of a word is its use in the language' (PI #43), a Wittgensteinian analysis, resourced particularly by *Philosophical Investigations* (2009), will be the next methodological resource. Initially Wittgenstein had chosen to pursue an ideal unified theory of how language can be understood, located within

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<sup>16</sup> The value of visual presentations of information is discussed in marketing, for example, Sibley (2017) and Fast (2006, [online]) because for many people the processing of visual information is faster than the processing of textual information.

an earlier form of analysis, as seen in the *Tractatus Logico-Philosophicus* (2001), but later he rejected such a search and sought to understand the questions of philosophy by examining language in use. He created a method which he encouraged his readers to use and he referred to this as 'look and see' (*PI* #66, *PI* #340), looking at language as it is used so that readers work at the questions themselves (Wittgenstein, 2009:4). The words to and for the divine will be examined in the case study texts using Wittgenstein's approaches. He employed, within his own use of this term, a grammatical methodology, taking specific circumstances in which language is used and examining the ways in which words function within those circumstances. This enabled him to raise questions about how his discipline of philosophy makes progress and to demonstrate what is happening beyond what is usually noticed. He hoped to provoke change and he did this by making readers stop and think, providing engaging scenarios in which attention could be directed to the ways in which language is used. His purpose was to change the nature of philosophy and to motivate that change, creating pictures of releasing the fly from the fly bottle (*PI* #309), stopping people getting stuck in a picture (*PI* #115). While personally interested in what might be called the phenomenon of religion (for example, *Lectures and Conversations on Aesthetics, Psychology and Religious Belief* 1970) Wittgenstein did not make religion the purpose of his work on language and he had no overt political agenda or interest in linking language with gender, ethnicity, sexuality, privilege or oppression. However, his methods can be applied to texts as well as to language used in other circumstances and will provide insights and raise questions into how words to and for the divine are used in the case study texts.

The final linguistic approach, chosen for its exploration of the relationship between words and acts, is the application of Butler's method as developed in *Excitable Speech* (1997) with reference to her use of Althusser's (1971) analysis. Following Marx, Althusser hoped to provoke change by demonstrating how an ideology maintains itself. To do this he describes interpellation, the 'hailing' of individuals within the socio-political context. Butler also hopes to provoke change by taking examples of the ways in which law courts have determined whether discourse is or is not to be understood as 'act'. She works with interpellation to explore the constitution of subjects in language. Her methodology provides a way of proceeding for the key thea/ological question of how words to and for the divine are related to actions or behaviour. Butler's writing in *Gender Trouble* (2007) has been critiqued for saying that language takes precedence over lived reality (Bordo, 2003:38 and 291) but this is not evident in *Excitable Speech* (1997) in which she also deals with the place of legislation within society and with political transformation (Butler, 1997:20-24 and 39-41).

The implications of Butler's methodology for words to and for the divine are read through a model from speech and language therapy, interlinking communication, identity and relationships. This reading of Butler, making use of the linguistic analyses, is then put alongside feminist-liberation analyses and critiques of words to and for the divine.

### **Feminist-liberation analysis**

This research began with experiences of recognising, within church communities, attitudes and behaviours that exclude those deemed not to belong, of noticing the male hegemony in the traditional words to and for the divine and of desiring transformation. Within feminist-liberation thea/ology, experience has been given prominence as a resource for thea/ological reflection, for example, Osiek (1997:956), Schaab (2001:341) and Dreyer (2011[online]).<sup>17</sup> There have been criticisms of this use of experience (as discussed in Schaab, 2001:346 and exemplified in Martin, 1994:168-198) and its use as a starting point does not determine an outcome.<sup>18</sup> However, it is a significant and valid point of departure for reflection on words to and for the divine.<sup>19</sup>

While there are multiple feminist-liberation methodologies, three common elements are appropriate to this research: demonstrating what is present, critiquing what is present and proposing transformation. The demonstration and critique of what is present include a concern for uncovering what is hidden, particularly via use of a 'hermeneutic of suspicion'.<sup>20</sup>

A demonstration of what is present in words to and for the divine (as exemplified in the case study texts) will be achieved through the linguistic analyses adopted. This will have within it an implicit critique which will be developed by working with feminist thea/ologians who particularly examine language.

McFague (1982) takes a revisionist position on the Christian faith in her analysis of religious and theological language. She develops an understanding of metaphorical language in her

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<sup>17</sup> See also Ackermann (1988:2), Schüssler Fiorenza, (1992:37), Say (1998:1).

<sup>18</sup> 'Experiences can be used to promote an agenda and the reasons for the use of experience is a matter for consideration' (Say, 1998).

<sup>19</sup> It is exemplified in the writings of Christ (1987), Ackermann (1988) and Brock and Parker (2001).

<sup>20</sup> Initially developed by Ricoeur, as described in Thistleton, (2009:233-234), within feminist thea/ology this phrase is now particularly associated with Schüssler Fiorenza's development in her fourfold hermeneutical model (Schüssler Fiorenza, 1984:15-22).

hopes for transformation. Daly's (1986) assumptions that organised religion is inherently oppressive towards women and her concern to prioritise the experience and wellbeing of women influence her grammatical awareness of nouns and verbs in words to and for the divine. Her work has been criticised for being racist, particularly in the famous letter from Audre Lorde (1984:66-71), and arguably she takes a gender essentialist position (Hedrick (2013:458), which is questioned by work on gender construction.<sup>21</sup> This thesis will seek to avoid racism and gender essentialism. Johnson (1999) seeks the emancipatory potential of words to and for the divine and juxtaposes women's articulated experiences with Scripture and classical theology towards iconoclasm, healing and liberation. Her proposals offer possibilities for thea/ological reflection, particularly around the doctrine of Trinity but do not overtly seek to resource public prayer and worship. This thesis will seek directly to address words in use in public prayer and worship alongside conversation and thea/ological reflection.

In engagement with each thea/ologian, engagements with their understandings of how words work, resourced by research from psycholinguistics and the insights of Wittgenstein, will be offered.

In completing the engagement with these three writers, the attention they draw to dualistic language structures will be discussed as a method for examining the influence of words to and for the divine on our behaviour to each other. Dualistic language structures are part of patriarchy and profoundly affect ways of understanding the world, creating expectations of behaviour (Lerner, 1986:36).

Schüssler Fiorenza's (1984:15-22) explication of the hermeneutic of suspicion has been adopted in dealing with what is deemed authoritative in terms of words to and for the divine and particularly the traditional words.<sup>22</sup> This approach to authority can be linked to the questions raised about ideology in Althusserian analysis, although his concerns are of a different order. Use of the hermeneutic of suspicion has been critiqued as taking a particular cultural perspective (for example, Wood, 2013:32) and its use must be tempered by recognition of the relative and limited nature of work open to one person. Limitations arise from the historical social particularities of the one undertaking the research. As a white,

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<sup>21</sup> For example, Butler's *Gender Trouble* (2006).

<sup>22</sup> Schüssler Fiorenza's description of this hermeneutic emerged in feminist examination of Biblical texts, seeking to uncover 'patriarchal interests of the authors of the texts' (Cheek, 1993:339) but also in questioning assumptions made about the authority of the texts in terms of application to women. It is therefore appropriate to apply this hermeneutic to questions about assumptions of the authority of the traditional words to and for the divine.

middle class Western woman with financial independence and without significant concerns about gender based physical violence, I take account of the criticism and do not expect to offer any 'final' critique or ultimate recommendation for the future.

Schüssler Fiorenza (1984:15-22) offers another element, the hermeneutic of proclamation, which for this thesis, calls for evaluation of words to and for the divine for their work towards liberation. While tests for sexism, racism and colonial militarism are called for by her description of this hermeneutic (Schüssler Fiorenza, 1984:18), these are insufficient in today's recognition of intersectionality which includes at least classism, ableism and heteronormativity. This study is written in the hope of engagement within church congregations to add critiques, perspectives and possibilities beyond what can be achieved by one historically located person.

Having completed the critique, which will have begun to expose possibilities for proposing transformation, the last element of the use of feminist-liberation methodologies will be developed in proposals for change. Elements of all previous chapters will be synthesised to demonstrate how change in words to and for the divine (for public worship, private prayer, conversation and thea/ology) can happen, along with a methodology for developing new words to and for the divine within a community.

This research uses close reading of texts rather than an empirical approach, looking for the principles that are relevant to answering the question of how words to and for the divine influence behaviour. While this thesis will critique the traditional set of largely patrikyriarchal words, the principles it seeks to uncover apply to all words to and for the divine.

## **Conclusion**

This thesis participates in the feminist-liberation endeavour for the flourishing of all humankind. While many factors contribute to subordination, exclusion and oppression, for Christian communities an element of these experiences are the words to and for the divine as they are traditionally used. This thesis therefore focuses on the influence that words to and for the divine have on behaviour and intends to better understand this dynamic and so be able to offer theoretically robust proposals for change.

This multi-disciplinary approach of interacting methodologies will provide dynamic critiques to resource a new understanding of words to and for the divine, offer a robust theory of how they influence behaviour and suggests insights into ways in which these words can be transformed towards the flourishing of all humankind. Methodological suggestions will be offered that can be developed as ongoing critical hermeneutic principles for the development of corporate worship and private prayer within Christian communities.

## **Chapter 1: Psycholinguistic tools and perspectives and words to and for the divine**

This research examines ways in which words to and for the divine influence behaviour, with the aim of further resourcing work against oppression and exclusion. This chapter examines the words to and for the divine found in the case study of authorised liturgical texts for Holy Communion from the *Book of Common Prayer* and *Common Worship*, referred to as the ‘traditional’ words to and for the divine. The insights gained in this chapter into how words to and for the divine influence behaviour are also applicable to these words used in other circumstances (beyond eucharistic celebration or public worship) and to alternative words to and for the divine.

The discipline of linguistics is a significant resource for research examining words. Linguistics is a broad and diverse discipline and provides a context within which the specific focus of this research is located. As a scientific study of language (Crystal 2008:273), linguistics is concerned with language in all its aspects. It considers the production and characteristics of sounds and the structures of both words and sentences. It pays attention to the meaning and to the use of words and to the processes involved in understanding (hearing or reading) and producing (saying or writing) words. It examines examples of language longer than sentences and is interested in conversation. Linguistics is also interested in how the ability to use a language is first acquired and in how other languages are learnt. It looks at variations between different languages, at how a language changes over time and at how language functions in social contexts. Further detail of this multi-faceted discipline can be found in McGregor (2015).

A focus of this thesis is to examine the processing of words enabling understanding and production of words. The branch of linguistics appropriate to these questions is psycholinguistics. In this context, the use of the term psycholinguistics indicates the study of ‘the processes leading up to word recognition, both for speech and for written language’ (Gaskell, 2009:v), or ‘the study of the mental representations and processes involved in language use, including the production, comprehension and storage of spoken and written language’ (Warren, 2013:4).<sup>23</sup> Psycholinguistics draws on and makes use of elements of linguistics, as will become apparent. It also has overlaps with psychology.<sup>24</sup> It uses ‘medical methods and technology’ (McGregor, 2015:5) and has clinical applications for speech and

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<sup>23</sup> Here, the use of ‘psycholinguistics’ does not indicate the work of Chomsky or Irigaray.

<sup>24</sup> This cross-disciplinarity is reflected in the university departments offering modules in psycholinguistics – Birmingham: Psychology; York: Language and Linguistic Science; Leeds offer introductory modules within Psychology, Linguistics and English (information from University websites, March 2020).

language therapists, resourcing assessment and therapy in the clinical areas of developmental and acquired language impairment.

Reference will be made to neurolinguistics. While psycholinguistics is informed more by psychology, neurolinguistics is informed more by neurology, focusing on neural structures or pathways in the brain. It carries out observations and experiments using imaging techniques and scans such as PET, fMRI, EEG and MEG.<sup>25</sup> Research in psycholinguistics and neurolinguistics often informs and develops understandings mutually. The interest of this research is in models of language processing rather than the neural structures and so it is to psycholinguistics that this research turns.

In investigating the ways in which words to and for the divine influence our behaviour to each other, psycholinguistics makes three contributions. The first contribution is an understanding of the relevant language processes. These will be drawn from models, tools and approaches demonstrated through experiments or indicated by experimental results. The second contribution are tools that help uncover what is present in words (applied here to the case study texts). Analyses will be drawn from application of the models, tools and approaches.<sup>26</sup> The third contribution are insights into how processing of language is part of influencing attitudes and behaviours. Although in this chapter these implications seem small, the significance of this third contribution will be evident in later chapters and synthesised in chapter four. Understanding what happens as words are processed as they are being used (particularly as they are heard, spoken or read) will provide a novel contribution to thea/ology in understanding how words to and for the divine have an influence on behaviour.

The perspectives in this chapter will be offered by presenting technical information and then applying that information to words to and for the divine drawn from the case study texts. The applications are drawn from models of language processing and so are relevant for all words and therefore all words to and for the divine, although most of the analyses in this chapter are

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<sup>25</sup> PET: positron emission tomography uses radioactive substances to visualise metabolic processes, such as blood flow, including in the brain.

fMRI: functional magnetic resonance imaging uses strong magnetic fields which can be used to show localised areas of activity in the brain for different functions.

EEG: electroencephalography is a non-invasive method of recording electrical activity in the brain.

MEG: magnetoencephalography maps brain activity by recording magnetic fields using naturally occurring electrical currents in the brain.

<sup>26</sup> Uncovering what is present in the texts is also part of the feminist-liberation methodology of the research.

specific to the words used in the liturgical texts examined. There is a sense in which to separate out the various aspects under headings is artificial – language processing is fast, fluid, dynamic and interconnected. Researchers investigating one element of language processing refer to other elements and comment on related areas. Therefore, references between sections will be made. Despite this interleaving, headings remain useful to draw out the relevant aspects of language processing.

Psycholinguistics has more elements than are described here. Gaskell, (2009:v) described the discipline as ‘a young and fast-changing science’ with multiple approaches even then. These have only proliferated, as can be seen by comparing the Contents page of the first *Oxford Handbook of Psycholinguistics* with the Contents page of the second edition (Rueschemeyer and Gaskell, 2018). This thesis presents only elements that are pertinent to this research.

As the elements or technical terms within psycholinguistics are described and applied to words to and for the divine, in some instances the application is to all and any words to and for the divine and in other instances the application is to the words drawn from the case study texts. The first term to be described is context because this is significant to all elements of language processing. It provides a starting point for understanding language processes and is significant because where and when words to and for the divine are used may influence which words are used. The next terms, semantics and semantic processing, are significant elements which apply across word groups and so affect the processing of words to and for the divine as much as other sets of words. They have no applications that are specific to this set of words. The exploration and application of frequency will be followed by discussion of associations. These are significant in understanding language processing and the analyses contribute to demonstrating what is present in the set of words used in the liturgical texts. The next helpful element is a description of the models called semantic networks, providing a framework within which other elements are incorporated. A semantic network which includes associations and indications of frequency demonstrates what is present in the words in the identified liturgical texts. The theory of spreading activation as a way of understanding how language is processed within semantic networks will then be discussed. As with semantics and semantic processing, spreading activation through semantic networks applies to words to and for the divine as much as to other sets of words and this theory contributes to understanding how words to and for the divine influence behaviour. The speed of processing through semantic networks similarly indicates not only something about language processes but also something about how words to and for the divine influence behaviour. The linguistic elements within semantic

networks will be delineated in order to discuss other aspects of the words to and for the divine used in the liturgical texts – concrete and abstract words, metaphor, multiword phrases and non-propositional speech. These elements are part of understanding how language is processed and demonstrate what is present in the words in the texts. Indications of how the metaphors used in these texts influence behaviour will be explored in chapters three and four. The evidence around the speed at which language is processed will be considered because this is significant for language processing and has implications for behaviour. Information around emotional valence also contributes to understanding and has implications for behaviour.

### **Context**

Context has been specifically investigated in terms of its effects on the processing of language. Within the psycholinguistic literature there is a specific and technical use of the term ‘context’ to refer to the sounds and other phonetic/acoustic information immediately preceding and following the item being examined. However, this is not the use relevant to this research. Here, the term is used to refer to the events within which words are used, including the people and activities involved, the purpose for which the group of people using the words are together, the shared knowledge of the group and to an extent the purpose of the use of the word in the discourse.<sup>27</sup>

Coulson (2006) sees knowledge of context as making meaning possible. There are differences in ease of language processing depending on familiarity with an environment. If we know a context well, language processing is easy and does not take concentration or effort. However, if we are not familiar with a context, even known words can leave us momentarily perplexed in the ways they are used in the new context. This demands greater cognitive work. Coulson (2006:256) states that ‘background and contextual knowledge should not be viewed as constraining linguistic meaning, but rather as essential resources that make meaning possible’.<sup>28</sup> Masson and Freedman (1990:355) link episodic memory to ‘context specific interpretations of a word’ and Lin and Murphy (2001:3) argue that knowledge of context affects representation. Evidence from neurolinguistics supports the psycholinguistic research suggesting that processes within the brain are sensitive to context (Sereno *et al.*, 2003:331; Coulson, 2006:245; Duch *et al.*, 2008:1502). This indicates that global contextual factors set up

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<sup>27</sup> There are overlaps from context into the Wittgensteinian insights into forms of life, language games and meaning in use (2009) which will be explored in chapter two.

<sup>28</sup> See also McDonald and Shillcock (2001:299), Budiu and Anderson (2008), Kousta *et al.* (2011:23).

expectations of words that will be used, speed up processing and suggests that routes in the brain are formed as a result of experience.

Work in language comprehension demonstrates the facilitation of 'the contextually appropriate meaning' (Carpenter *et al.*, 1995:96) and this more general approach is complemented by specific studies.<sup>29</sup> Pickering and Frisson (2001) demonstrate the role of context in looking at verbs and Ortony *et al.* (1978:475) do the same for metaphor. There is an effect of context not only on comprehension but also on word production. Kapatsinski (2010:73) shows that words produced frequently within a context become shorter in terms of the time taken to say the word. Kapatsinski (2010) postulates that the speaker is taking account of the contextual information that will allow the listener to understand the word.

The significance of context relates to work on frequency, (to be addressed later), and links to work on contextual diversity. Becker (1979:252) affirms that 'context and frequency do interact' with Jones *et al.* (2012:115) postulating that some words appear in many contexts which may determine the organisation of words rather than a simpler numeric organisation of frequency. Teixeira *et al.* (2010:336) pick up the theme of shared experiences within communities in addressing the word associations (to be discussed) that are developed.

Finally, in this section, two points. Firstly, words that are expected within the context are processed (and so produced) more easily and quickly (Kitayama, 1990:214). Secondly, within contexts there are conventional senses for words and the interpretation of what is heard is constrained by the conventions (Lucas, 1991:260).

#### Context and words to and for the divine

The place of context in language processing is evident in considering use of words to and for the divine. Hearing these words in public worship, in conversation, in small group discussion, in a learning environment or in prayer will have different implications for how the words are understood.<sup>30</sup> Knowledge of the context makes possible the understanding, for example, that the word 'father' used in public worship using the case study texts, does not elicit mother, son, daughter and more distantly related family words as it would if used in the context of family.

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<sup>29</sup> The significance of context for meaning is also acknowledged by relevance theory, used in linguistics by Goatly (2011) and for translation as indicated by King (2005).

<sup>30</sup> For example, a discussion in a learning environment about the doctrine of Trinity using the words 'Father', 'Son' and 'Holy Spirit' will produce a different engagement than the same words used in public worship.

The global contextual factors create expectations of the words that will be heard which enable fast processing (to be considered later) so that in the context of public worship using these texts, the word 'Father' elicits 'God', 'Son', 'heaven' and 'our' (as identified in analyses later in this chapter).

The influence of context, alongside the work on frequency and associations (to be discussed later), demonstrates that within public worship using the liturgical texts, the traditional words to and for the divine will be processed quickly and easily and can occur almost without users of the words noticing them. These words will also be produced more quickly, (to be discussed when considering the speed of processing). The traditional words are expected and conventional and the context provides rich resources for constructing meaning.

### **Semantics and semantic processing**

Semantics is a word that is used by linguists, psycholinguists, philosophers, psychologists and computer scientists in different ways.<sup>31</sup> For this research, words are semantically related to other words by various distinctions of category and can be related by feature and by function. There are different degrees of being related, for example, in the category of food, apple and pear are closely semantically related, apple and rice are more distantly semantically related.

The term semantic processing is also complex and, in this research, will be taken to be the processes by which messages are transferred from one person to another or others to enable both understanding and production of words. The transfer of messages occurs via, but not depending wholly upon, linguistic structures.<sup>32</sup>

These understandings of language processing apply to words to and for the divine as they do to other sets of words.

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<sup>31</sup> Within psycholinguistics '[s]emantic representation is one of the most formidable topics in cognitive psychology. The field is fraught with murky and potentially never-ending debates; it is hard to imagine that one could give a complete theory of semantic representation outside of a complete theory of cognition in general' (Griffiths *et al.*, 2007:213).

<sup>32</sup> 'Semantic processing is a crucial, yet poorly understood, aspect of language processing. For example, there is general agreement that as a word is processed, related words and/or words with similar meanings are partially accessed or activated. However, the term *similar meanings* refers to very different relationships in different theories of semantic representation. The similarity structure of semantic representations goes to the very heart of knowledge and meaning—how knowledge is organized determines which concepts are similar or related and which ones are not' (Mirman and Magnuson, 2008:65).

## Frequency

Frequency is the notion that some words occur more often than others. As has been noted, frequency is affected by context and is significant in understanding language processing (Masson and Freedman, 1990:370; Carpenter *et al.*, 1995:96; McDonald and Shillcock, 2001:299; Rahman and Melinger, 2009:717). The terms 'high' and 'low' frequency are used depending on occurrence within an identified text or texts, accepting that this is a continuum. Frequency is of interest because of its impact on language processing. As Knobel (2008:256-7) puts it, '[e]ssentially, the more often one encounters a stimulus the more quickly and easily one is able to process it'. Kuperman (2014:3) claims that '[w]ord frequency is among the most important factors' in processing words.

There are multiple pieces of evidence showing that high frequency words are processed more quickly than low frequency words – as we hear a word that we hear often, we understand it quickly and easily.<sup>33</sup> This includes high frequency words that are heard embedded in a sentence (Arnon and Snider, 2010:67). The reason for this increased speed of processing is thought to be that with greater frequency the activation threshold for the memory code for a word decreases, therefore with a lower threshold less information is needed and the speed of processing can increase (Kitayama, 1990:211; Lupker, 2009:162). Processing becomes quicker but it also becomes easier for highly frequent words. Cleland *et al.* (2006:116) show that attention and concentration can be directed towards something other than the language being used, and the processing of language will still be sensitive to frequency.

Highly frequent words also occur in more contexts and therefore have more associations. This too leads to them becoming more easily processed (Diana and Reder, 2006:806). Knobel *et al.*, (2008:281) claim that word frequency affects all levels and connections of word access. While comprehension is specifically influenced by frequency (Gollan *et al.*, 2011:186; Janssen and Barber, 2012:1), word selection is also affected (Navarrete *et al.*, 2006:1688; Janssen and Barber, 2012:1). Kapatsinski (2010:72) suggests that the production as well as the comprehension of high frequency words is more automatic than that of low frequency words. One final thought is that 'rare words "stand out" against the background of familiar words' (May and Tryk, 1970:303) and so receive greater attention.

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<sup>33</sup> For example, Becker (1979:252), Ferreira *et al.* (1996:334), McDonald and Shillcock (2001:297), Cleland *et al.* (2006:109), Knobel *et al.* (2008:257), Kapatsinski (2010:102), Siyanova-Chanturia *et al.* (2011:777), DeDe (2012:S104), Jones *et al.* (2012:115), Kuperman *et al.* (2014:3).

### Frequency and words to and for the divine

For this research, the concept of frequency is being applied to words within the case study texts. These words are in the written texts, but the texts are used in community and are spoken. For hearing people, the words will be heard even if they are not read and so the experience of the texts is not just in their written form. In order to demonstrate the frequency of words to and for the divine in this case study, the texts were put through the WordSmith Tools Word List function to generate data on how often each word to or for the divine occurs. The table at Figure 1.1 gives the results. Where two or more words are used synonymously the numbers have been combined. The male pronouns ('he', 'his', 'him' 'himself') stand for another word for the divine and rather than counting each occurrence of each pronoun, these numbers have been combined.<sup>34</sup>

The analyses offered relate to each use of a liturgical text as an individual event. Services of worship occur daily or weekly and actual frequency of engagement with the texts will depend on the life pattern of an individual. Words to and for the divine are also used in prayers of intercession, readings from the Scriptures and sermons, none of which are scripted in the texts. They may also be used beyond services of public worship in the lives of priest and people. This may be a personal devotional life of prayer, participation in small group and one-to-one conversations or discussion about faith. It is not possible to effectively determine either the range or frequency of word use in such circumstances, but word processing and use will be affected by that frequency. While it is not possible to assess the frequency of use of words to and for the divine across a lifetime, this experience is to be remembered in assessing the impact of the frequent use of words.

The most frequent words in Figure 1.1 are Lord, God, Father, Christ (Jesus / Jesus Christ / Christ Jesus) and the male pronouns. The word Son occurs slightly more than the phrase Holy Spirit/Ghost and there are significantly less uses of the other words.<sup>35</sup> There are some words from *Book of Common Prayer* not used in *Common Worship* and vice versa.

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<sup>34</sup> In the liturgical texts, at certain points, rubrics indicate that a choice is to be made from a variety of prayers or sentences provided. There is no way of determining which of the possible prayers or sentences would be chosen for a specific service of public worship. For the purpose of counting the appearances of words to and for the divine, each choice offered in the rubrics has been used with one or more of the Thanksgiving Prayers, rotating through the choices and Prayers in order. By using the choices offered in the rubrics differently, variation in the numbers would arise. These variations would however be slight.

<sup>35</sup> Incidentally these findings are paralleled in Wren's (1989:117-119) analysis of hymns, giving credence to the choice of authorised liturgical texts for Holy Communion from the Church of England as paradigmatic examples.

Figure 1.1 Frequency data: *Book of Common Prayer (BCP)* and *Common Worship with Thanksgiving Prayers A–H*

	BCP	A	B	C	D	E	F	G	H
Lord	47	39	41	40	36	42	47	43	39
he, his, him, himself	36	46	40	41	36	37	39	38	38
God	36	30	29	31	30	31	33	32	31
Father	26	19	18	21	20	20	18	18	19
Christ / Christ Jesus/ Jesus / Jesus Christ	24	28	26	28	26	27	28	29	24
Son	13	16	14	15	15	13	12	12	13
Holy Spirit / Ghost	8	11	12	9	10	9	11	9	8
Lamb	1	4	4	4	4	4	4	4	4
Saviour	2	3	3	4	2	4	2	3	2
Light	2	2	2	2	2	2	2	2	2
maker	2	1	1	1	1	1	1	1	1
King	-	2	1	2	1	1	1	1	1
Holy One	-	1	1	1	1	1	1	1	1
Most High	-	1	1	1	1	1	1	1	1
Giver of life	-	1	1	1	1	1	1	1	1
advocate	2	1	1	1	1	1	1	1	1
divine majesty	2	1	-	-	-	-	-	-	-
mediator	1	-	-	-	-	-	-	-	-
Judge	1	-	-	-	-	-	-	-	-
mother	-	-	-	-	-	-	-	1	-

(Numbers generated by [WordSmith Tools 8.0](#) apart from phrases, for which the Find function in Word was used. Some verification of [WordSmith Tools](#) data was carried out given the grammatical possibilities for some words such as 'judge'.)

The quicker processing of high frequency words will be affected by context so when the words Lord or God are heard in a church service they will be accessed quickly and automatically. There is evidence that the processing of highly frequent words within a context 'is automatic in that it is obligatory and outside of conscious awareness and control' (Silkes and Rogers, 2012:1613).<sup>36</sup> If this is the case it is demanding for those attending services using the identified liturgical texts to consciously reflect on understandings of highly frequent words because it is 'obvious' that, for example, God is father – the link is frequent, strong and almost automatic.

If rare words stand out in the context of frequent words, thus gaining attention, this will have an impact on changes to words to and for the divine in authorised liturgical texts for Holy Communion in the Church of England.

### **Associations**

Associations are significant in understanding language processing, as commented on by Nelson *et al.* (2003:42) and by Lerner *et al.* (2012:1339-40).<sup>37</sup> Some words occur together regularly in language, for example fish and chips, scissors and cut, book and page. As words appear together regularly, a link is formed between them – they become associated.<sup>38</sup> Accepting the significance of frequency for language processing, it is claimed that associations are just as significant, appearing early in the processing of words (Hino *et al.*, 1997:195, 2006; Melinger and Rahman, 2013:360).

Processing speed is altered in the presence of associations: when a word is followed by an associated word, the associated word will be processed more quickly (Houwer *et al.*, 2002:644). Stronger links are formed between words if the words are associated as well as having semantic connections rather than between words that only have semantic connections (Hino *et al.*, 1997:198; Rhodes and Donaldson, 2008:56). Association also influences word production. Teixeira *et al.* (2010:335) focus on the significance of association for sentence production. Lin and Murphy (2001:10) show that this link is partly due to the way in which categorisation, usually thought of as taxonomic (organised by semantically related groups) can also be thematic (organised by theme or event).

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<sup>36</sup> See also: Tse and Neely (2007) and Melinger and Rahman (2013).

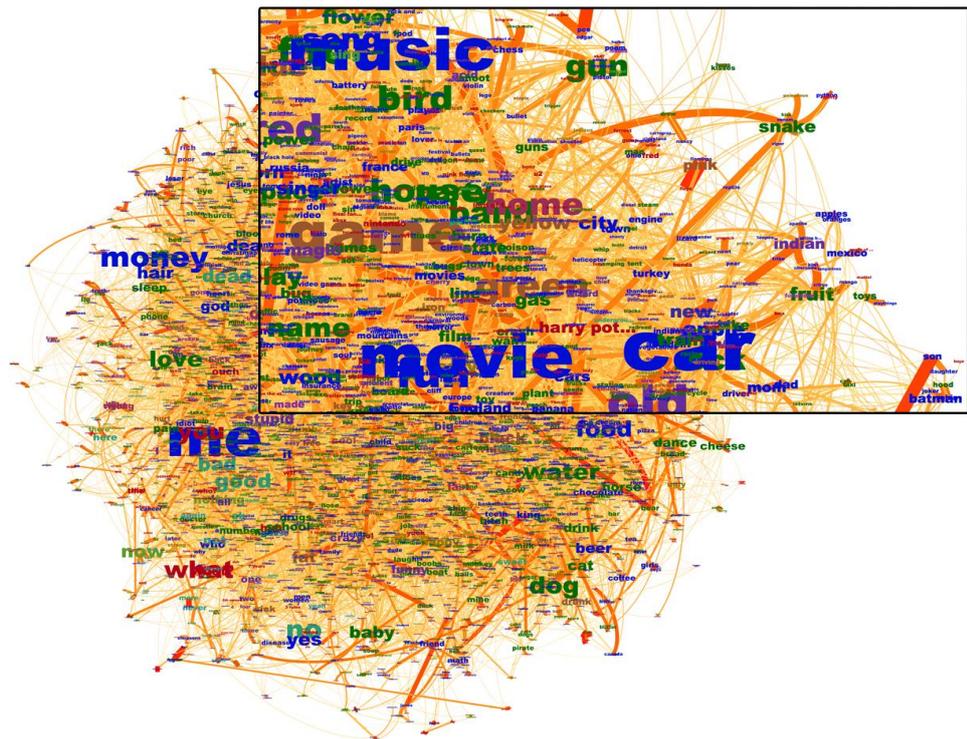
<sup>37</sup> It is the use of this term within psycholinguistics that is discussed rather than its use in any other context.

<sup>38</sup> For explicit discussion of this see Nelson *et al.* (2003:42), Duch *et al.* (2008:1502) and Gravino *et al.* (2012:1250054-2).

Finally, there is a demonstrable link between context or community use and associations. Groups of people – cultures, communities, societies, clubs and even families or friendship groups – develop their own associations for specific words (Nelson *et al.*, 2003:42; Son *et al.*, 2014). These associations can be particularly linked to that community, meaning that they might not have high probability in terms of use in other contexts (Gravino *et al.*, 2012:1250054-17). The language system is flexible and there seem to be cohorts of words for different semantic contexts, enabling faster access of appropriate words for each specific context (Rahman and Melinger, 2009:727). This links to the work of Teixeira *et al.* (2010:336) indicated in the section on Context.

Gravino *et al.* (2012:1250054-5) offer a representation of a word association network indicating the complexity of interactions between words (Figure 1.2).

Figure 1.2 Word Association Network



### Associations and words to and for the divine

In the analysis of associations, the significance of the frequency of each association is also important. To take account of frequency, the occurrence of each association with each word to and for the divine has been counted.<sup>39</sup>

In the frequency table for associations at Figure 1.3, the numbers have been combined for synonyms or similar concepts (he/his/him; Jesus Christ and Christ; grace and gracious). Multi-word phrases can come to be processed in similar ways to individual words, so there are some multi-word phrases present. Full analysis of associations can be found at Appendix D.

Figure 1.3 Frequency table for associations with 'Lord' from Common Worship with Thanksgiving Prayer A

he / his / him	24	Jesus Christ / Christ	13
God (true)	6	Holy (One)	4
commandment	3	glory	3
seated at the right hand of the Father	2	give thanks	2
with you	2	grace / gracious	2
eternally begotten of the Father	2	one	1
only Son of God	1	Word of the	1
one being with the Father	1	all made through him	1
take away sin	1	came down	1
incarnate	1	made man	1
crucified	1	suffered death, was buried	1
rose again	1	ascended	1
will come again	1	to judge	1
kingdom	1	peace	1
merciful	1	with the Holy Spirit	1
your son	1	Most High	1
only Lord	1	In the name of the	1

At Figure 1.4 a scattergram offers a visual presentation of the same associations data. Font size is proportional to frequency, with the smallest words only appearing once in the text. Similar visual presentation can be found at Appendix E.

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<sup>39</sup> WordSmith Tools data on collocation was not useful here because the grammatical forms mean that words associated with words to and for the divine are not in any identifiable numeric proximity. For example, 'Lord' in association with 'Jesus Christ / Christ'. This is found in: 'Lord Jesus Christ', 'Jesus Christ our Lord' and 'Jesus Christ, your Son, our Lord'. It is the phrases as they are used in the text that are relevant rather than counting words in particular positions relative to each other in the sentence. There are also phrases that give an association. For example, with 'Jesus Christ' the association 'seated at the right hand of the Father'. Therefore, associations have had to be examined in context to determine their frequency because a more apparently reliable counting tool would not provide the desired data.

Figure 1.4 Scattergram for associations with 'Lord' from Common Worship A



Associations are of two varieties. Firstly, there are associations that modify a word, for example: '*Our Father*' or '*Almighty God*' or '*Heavenly King*'. Secondly, there are words that are often linked, for example: 'Father' is linked with 'Son and Holy Spirit' (as in the opening sentence of each of the *Common Worship* texts), 'Lord' is linked to 'God', 'Father', 'Jesus Christ', 'Son' and 'Holy Spirit'.

In the eucharistic texts from *Common Worship* with Thanksgiving Prayer A, the most frequently occurring associations (and therefore those that are more influential in terms of language processing), are listed. Modifying associations have been italicised:

God with glory, *almighty* and *Lord*,  
Father with glory, *heavenly*, kingdom, power and God,<sup>40</sup>  
Jesus with he/his/him/himself, *Lord*, *Son*, body and blood  
Lord with he/his/him/himself, Jesus, God and *holy*  
Son with he/his/him/himself, and Jesus Christ  
Holy Spirit with Father and Son and *life giving*.<sup>41</sup>

There are obviously many other words used less often with each key word (see Appendices D or E), but the themes are evident from the frequently occurring associations.

Associations can be specific to communities (Nelson *et al.*, 2003:42; Son *et al.*, 2014). In the identified liturgical texts, the association of 'crucified' with 'Lord', or 'lamb' with 'God', are specific to the context and occur regularly, leading to increased processing speed.

### **Semantic Networks**

Semantic networks are models for examining the links formed in language.<sup>42</sup> They are organised using both semantic relationships and associations. Each word is represented as linked to other words and so as we receive (hear or see) a word, semantically related or associated words are activated or accessed. This is represented in Figure 1.5. in a simplified version of a semantic network from the word 'table' (based on Lerner *et al.*, 2012:1341).

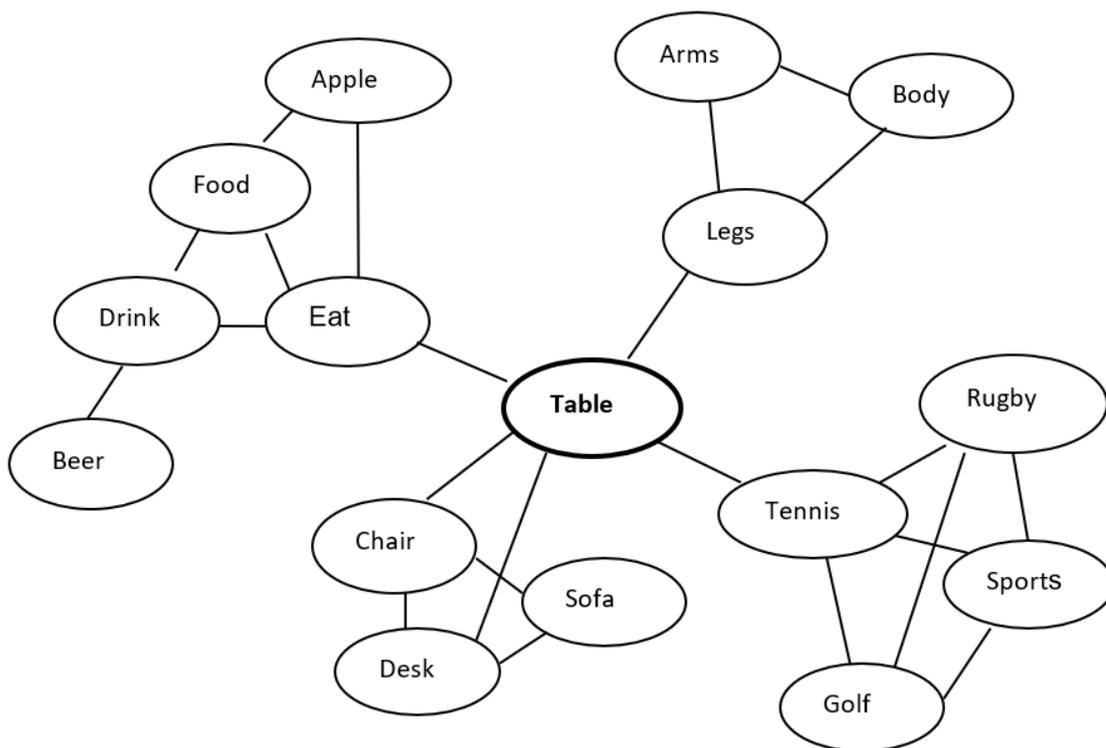
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<sup>40</sup> There is some variation between texts and in Thanksgiving Prayer E 'Father' with '*loving*' 3 times.

<sup>41</sup> I am grateful to David Crystal for his feedback on my published work on this topic (Elizabeth, 2016).

<sup>42</sup> The term refers to psycholinguistic models and not to brain structures. While there is some basis for networks in neural structures (Duch *et al.*, 2008:1501), the concern of this thesis is with the psychological modelling rather than the neurological pathways.

Figure 1.5 Semantic Network for the word 'table'



Most of the words in this network are nouns and as Vigliocco and Vinson (2009:211) comment, nouns have more often been the focus of research. Verbs, adjectives, adverbs and other grammatical elements are, however, involved. As table is linked to sofa, if a network started with sofa, the linked words might be sit, lie, doze, comfortable, soft, sitting room ... and so the network grows.

There are various sorts of links in the network, for example between categories and the words within them - just as 'sports' and 'tennis' are linked in the network at Figure 1.5. Also, from the word to the categories above or below them in the semantic hierarchy (for example, dog with Alsatian but also mammal and animal). As 'table' is linked to 'legs' there are links between features and there are links by association, such as from table to tennis.

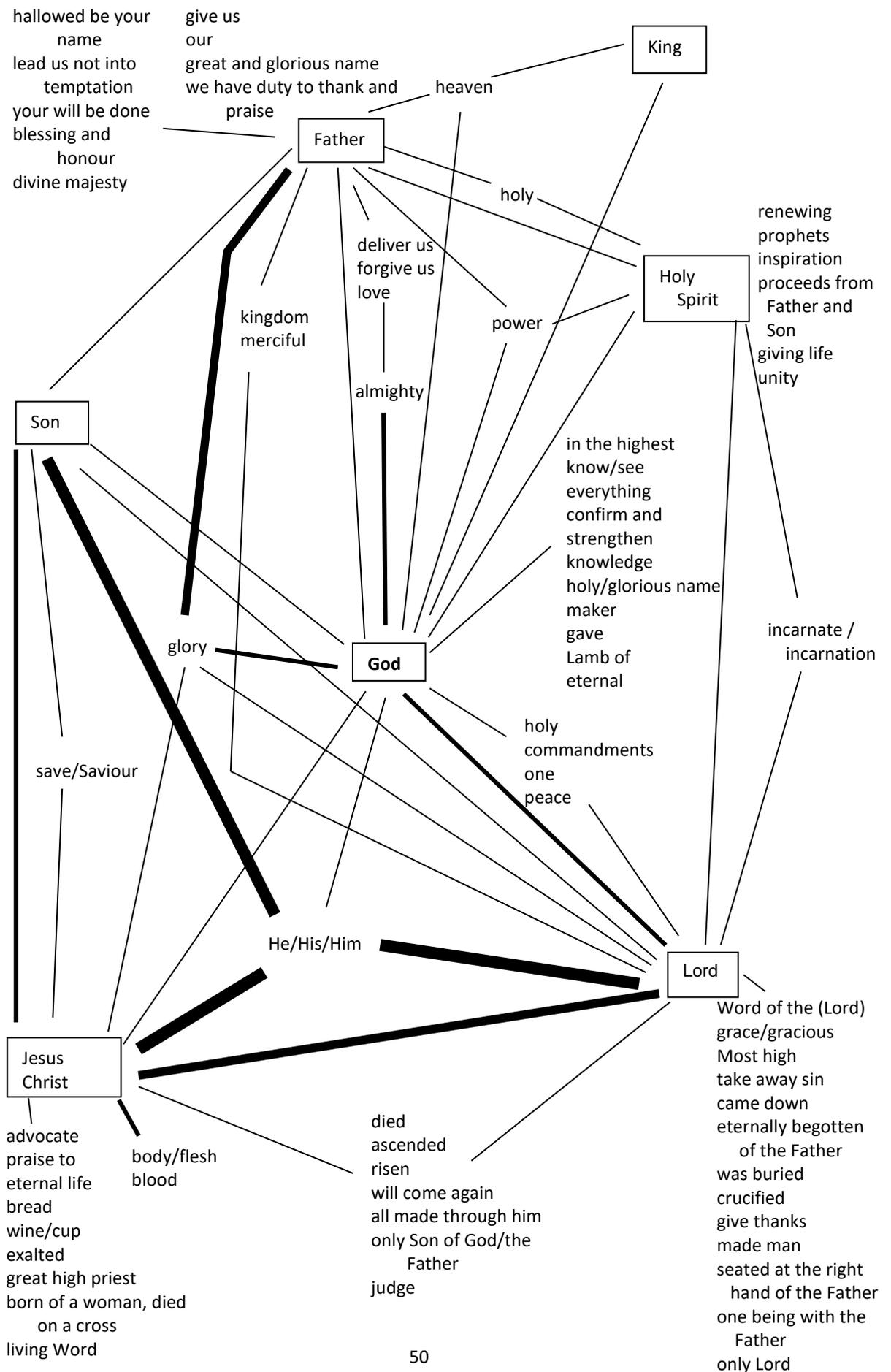
There are various ways of looking at semantic relationships (such as detailed by Mirman and Magnuson, 2008:65) and so the kinds of networks that can be created are potentially vast and vastly complex. Semantic networks are always shared with others in one or other of the communities of which we are a part. We cannot have a semantic network in which the words appearing in it are not shared, although the sharing can be digitally or virtually as well as personally.

### Semantic Networks and words to and for the divine

This research examines a semantic network found in a liturgical text for public worship. It is not looking at semantic networks used by individuals or within or between communities because the content of semantic networks is not the focus. The focus here is the contribution that semantic networks make to understanding language processing and so examination of a case study text provides that contribution. A limited representation of the semantic network for the word 'God' has been created (Figure 1.6). Associations are included, reflecting their relevance to semantic networks (Griffiths *et al.*, 2007:220). These associations are words and also multi-word phrases (the section on multi-word phrases will provide more information to support their inclusion). Given the significance of frequency a visual representation of the frequency of association between words to and for the divine has been indicated through the thickness of the lines between the words. This representation is specific to this research to indicate the significance of frequency. This representation of a semantic network demonstrates what is present in the words to and for the divine in the liturgical text examined.

Within communities, semantic networks will largely be shared but differences are not uncommon. A particular individual may belong to more than one faith community or be influenced by thea/ological explorations so their semantic networks will be multiply influenced. Given the inherent creativity of the language processing system, it is possible for an individual to form stronger links than those used within a particular community. For example, in congregation X using the liturgical texts, there may be a person influenced by writers in the mystical tradition (individual Y). Individual Y may have words or links in their semantic network arising from their reading or prayer. For example, significant associations could be 'darkness' or 'unknowing' or it could be that 'Christ our mother' is a phrase used for the divine. These terms may not be shared by many members of congregation X. However, while individual Y is a member of congregation X, their semantic network of will contain the words and links found in the liturgical texts.

Figure 1.6 Semantic Network for the word 'God' from Thanksgiving Prayer A



In the semantic network at Figure 1.6 there are few semantic links – the majority of links are of association.<sup>43</sup> There is a close semantic link between Father and Son as family relationship words, and a slightly more distant semantic link between King and Lord as male rulers. The link between God and Father is only by association. There are nouns, verbs, adjectives and pronouns within this network.

### **Spreading Activation**

Spreading activation is the term for a particular theory of language processing. Discussed in the context of language processing by Collins and Loftus (1975), their article built on the work to apply human semantic processing to computer memory and comprehension (Quillian, 1962, 1967 and 1969). Collins and Loftus extended Quillian's theory of spreading activation to take account of then recent experimental findings and made it more useful within psycholinguistics. The theory has shaped much research and while there are other theoretical models, spreading activation has been acknowledged as one of the most prominent theories of semantic processing (Lerner *et al.*, 2012:1340), and will be used here.

Spreading activation refers to the theory that as one word 'node' is activated, which could be a word that is heard or read or thought, the activation of that node will spread to other nodes in the network. The speed of the spread of activation is said to be determined by the strength of the link between the nodes. In the representation of a semantic network at Figure 1.5, table and chair are linked in two ways. They are semantically linked (they belong to the category furniture and to the subset of dining room furniture, and they share features, for example, the range of materials from which they can be made and that, at least usually, they have legs). They are also associatively linked (the words often appear together). Thus, the spread of activation will be swift and strong, and will continue through the network (Melinger and Rahman, 2013:348). Hence, meaning is built and becomes the complex set of facets that enable conversation through the understanding and production of words.

The theory as described by Collins and Loftus (see 1975:409, 414 and 426) allows for individual and for community variation in the network and therefore in the words activated by a particular stimulus. Rahman and Melinger (2009:717) develop the theory, suggesting that the

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<sup>43</sup> If there were semantic links then, for example, God would be linked to Goddess, King would be linked to Queen, Father to Mother, Son to Daughter.

context of the utterance adjusts the activity within the network. This contributes to the significance of context, as already explored.

#### Spreading Activation and words to and for the divine

Spreading Activation applies as much to words to and for the divine as to any other set of words. Strong links between words lead to swift activation. Swift activation of words enables understanding and also prepares words for production.

The production of words is an act (Butler, 1997:8) and the act of producing words can be described as a behaviour (for example, Searle, 1969:17). Thus, the spread of activation, preparing words for production, contributes to understanding how words to and for the divine influence our behaviour to each other. The words that are frequently used and richly associated within a context will be swiftly activated and lead to these words being more likely to be produced. Active work has to be done by a speaker to prevent the frequent and familiar words being produced. These swiftly activated words can be examined for their ideological inflections.

This swift activation, the speed at which processing occurs, will now be considered.

#### **Speed of processing**

The speed at which words are processed and pass activation through the semantic network is significantly affected by frequency in context and by the number of associations formed with those frequent words.

There is evidence in the literature that as little as 150 milliseconds can be sufficient for initial semantic processing to occur (Wurm *et al.*, 2004:177). Yee and Sedivy (2006:11) hold that meaning is activated just by hearing the initial sounds of a word and this links to Stenberg *et al.* (2000:1002) who say that some semantic processing occurs without conscious awareness on the part of the person doing the processing. This applies to both understandings of words that are heard and to preparation of words for production.

While highly frequent words are processed so quickly that the processing becomes almost automatic, the nature of automatic processing has been investigated. Logan (1982:791) makes the point that automaticity in production (speaking or writing) has been thought of as a

relinquishing of control but suggests that it is a different form of control. It enables an interruption of the automatic pathway if deemed appropriate. Heredia and Blumentritt (2002:209) also postulate this in looking at the processing and production of stereotyped language finding that in some circumstances, automatic activation could be moderated.

Two other factors influence the speed of processing. Firstly, recency (Scarborough *et al.*, 1977:2), the effect of a word being heard within the recent past. Experiments found that words recently heard or seen (up to three days previously) gained a quicker response. Secondly, familiarity (McDonald and Shillcock, 2001:298; Benki, 2003:1689). '[F]amiliarity ratings are correlated to frequency, but more highly to that of spoken rather than written language' (Tanaka-Ishii and Terada, 2011:96). This links to the finding that retrieval speed for an individual is increased if they produce (or say) the words as well as hear them (de Groot 1989:837; Mani and Huettig 2012:846).

Hino *et al.*, (1997:195) have shown that words that are appropriate in context are processed more quickly than words that are not appropriate. However, while acknowledging the importance of context, Giora (1999) has found that salient meanings are processed before less salient meanings. Salient meanings are the literal meanings of words rather than meanings 'made available by context' (Giora 1999:919). Her experiments show that 'salient meanings are always accessed and always initially, before less salient meanings are processed' and that this is true for irony, proverbs and metaphors (Giora 1999:127). This is to say that the literal meaning is accessed before the metaphoric meaning, even when the metaphoric meaning is then understood because of the context.

Speed of processing is significant for two reasons. The first is that when a word is processed swiftly there is more cognitive availability for other processing work. The second is that if new words are introduced into a context, more processing time is needed, requiring extra cognitive effort.

#### Speed of processing and words to and for the divine

For people using the liturgical texts examined, the frequent words to and for the divine are likely to be processed quickly, even automatically. The familiarity of these words with their associations, allows more cognitive availability for other processing work. Frequency is particularly relevant when considered over years of belonging to a community using the texts and using words to and for the divine in other circumstances also. The cognitive availability

made possible by familiarity gives potential for a range of engagements with the event of public worship including both active and more automatic participation. Since words to and for the divine are frequently used and richly associated within services of public worship, as evident from the case study texts, it is very likely that the words themselves will be processed so quickly as to avoid reflection other than that consciously initiated.<sup>44</sup>

There is interaction between recency and the effect of production on processing speeds when applied to words to and for the divine. We learn to pray and worship primarily by joining in with those activities in public worship which, for many Christians, is a weekly event. Christians are encouraged to make prayer part of everyday life. The words used to and for the divine and the ways to use them are learnt in public worship and so are more likely to be used in private prayer because of the effect of recency (Kapatsinski, 2010:72). Words used in private prayer will then be more easily processed when heard in public worship. Thus, there is an effect from public worship to private prayer but also vice versa.<sup>45</sup>

In public worship congregations are invited – perhaps expected – to respond during use of liturgical texts and to join with sung worship, therefore producing words to and for the divine and their associations, although following a text rather than in conversation. Psycholinguistic literature does not distinguish between producing words that are given, as in the liturgical texts, or chosen, as in private prayer or conversation and the existing research has more relevance to private prayer or conversation. However, the production of words is relevant to increasing the ease of processing and even if words are said without conscious attention or said automatically due to regular engagement, there will be more active involvement than when only listening.

In the case study texts, as indicated at Figure 1.1, the words used to and for the divine have not altered significantly between 1662 and the current day and so are familiar to congregations using these texts. Given the speed of processing for frequent, richly associated words, changes in words to and for the divine in public worship will require extra language processing work, giving time for greater reflection. Such changes will encounter reactions

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<sup>44</sup> Thea/ological reflection on words to and for the divine may give other reasons for their acceptance but for this chapter it is the language processing element that is of concern.

<sup>45</sup> The finding that retrieval speeds increase when words are used as well as heard is relevant for hearing people within the congregation. It is likely that for Deaf people, signing and seeing signing will work in the same way although research exploring this has not yet been conducted.

although the additional processing work will not be the only reason for these reactions. This will be further discussed in chapter five.

Creative thea/ological reflection is slow, considered and careful, and indeed must be so. This thesis demonstrates that reflection is also important on what is occurring as words are heard or read, in the moment of use. For thea/ology, the understandings of language processing have relevance beyond consideration of words to and for the divine. Bringing some tools and models from psycholinguistics into thea/ology, this thesis offers a resource for further thea/ological research and reflection.

Insights from psycholinguistics show that context, the frequency of words within a context and the number of associations present for a word are all significant for word processing, both for understanding and for preparing for production of words. The model of semantic networks offers a representation of the way that words and their associations are linked and the theory of spreading activation suggests how activation travels through a semantic network. The speed of processing for the frequent, richly associated words in a context is so fast as to be almost automatic. This automaticity of processing, preparing words for production, contributes towards understanding how words to and for the divine influence behaviour, since word production is itself a behaviour. It is not just in the liturgical texts that the traditional words to and for the divine will be used but also in prayers, preaching and conversation. In these contexts, and very evidently in conversation, use of words to and for the divine is a behaviour. This will be further examined in chapter four.

Analyses of the case study texts show that the frequent words used to and for the divine in this influential context are predominantly the traditional words of male power with similar associations. For people attending services in which such liturgical texts are used, or even people for whom the traditional words are the most frequent in their language contexts, these words will be activated when they hear the word 'God' and they will tend to use these words themselves.

Models and theories of language processing have now been described and their application to the words used in the texts discussed. Words can be categorised in a variety of ways looking at a range of linguistic features. Some research relevant to words to and for the divine will now be described and applied in terms of linguistic features.

### **Concrete and abstract words**

The distinction between concrete and abstract words deals with the extent to which the referent of a word can be experienced by the senses. Concrete words are more easily experienced by the senses and have more contextual information and more semantic features than abstract words. While some theorists suggest a continuum between concrete and abstract words this is now contested (Crutch and Warrington, 2005:616; Vigliocco and Vinson, 2009:211). Crutch and Warrington (2005:624) suggest that 'attempting to model conceptual knowledge within a unitary system based on a single set of network principles is over simplistic' and that abstract concepts are organised according to associations, with concrete concepts being organised categorically. Kousta *et al.* (2011:14) unexpectedly found that abstract words were processed more quickly than concrete words leading them to propose that

whereas sensory-motor information is statistically more important for the representation of concrete words, emotional content, a largely neglected type of experiential information in the literature on semantic representation / processing, contributes to word representation and processing, particularly for abstract concepts.

Emotional content and the emotional valence of words will be considered later in this chapter.

### Concrete and abstract words and words to and for the divine

In speaking to and of the divine there are many abstract rather than concrete words that will be used, for example, glory or holy. Yet there are many words with a concrete referent, for example, father, son, lord, king. These are metaphors, the processing of which will now be discussed. These words will be organised in the language system both according to sensory-motor information and according to emotional content.

### **Metaphor**

Consideration of metaphor calls for a restatement of the purpose of exploring words to and for the divine. The focus is to seek an understanding of how these words, and therefore the metaphors used, are processed as they are heard (or read). Therefore, use has been made of research giving insight into the processing of metaphor. Such a narrow focus on language processing is not the only way of approaching metaphor. There are a range of books within

different disciplines and for different purposes, although none specifically examining language processing as the words are used, which is the focus here.<sup>46</sup>

A special issue of *Brain and Language* (2007, 100) was dedicated to the exploration of metaphor and the editorial article surveys understandings of metaphor. Giora (2007) shows that from the time of Aristotle at least, metaphors have been seen as a special case within word use but that a review of recent advances can 'conclude that metaphor per se is not unique' (Giora, 2007:113). Bowdle and Gentner (2005:193) also note that '[t]raditionally, metaphors have been treated as both rare in comparison to literal language and largely ornamental in nature. Current research suggests precisely the opposite'. 'The use of metaphor is pervasive in both mass communication and everyday linguistic exchanges' (Ottati *et al.*, 1999:688).

In terms of the processing of metaphor, Prat *et al.* (2012:283) describe this as a complex, dynamic cognitive task but Bowdle and Gentner's (2005:211) research has shown that 'the processes involved in comprehending literal and metaphoric language are essentially the same'. There is also evidence that the ease and therefore speed of processing metaphor does not differ from that of processing literal language (Ortony *et al.*, 1978:473; Wolff and Gentner, 2000:530; Glucksberg, 2003:92; Budiu and Anderson, 2008).

Prat *et al.* (2012:284) draw attention to the significance of context for processing metaphor. Within contexts, meaningful links are made that can then relate to metaphor use. Experience

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<sup>46</sup> In *The Rule of Metaphor* (1978), Ricoeur examines various philosophical treatments of metaphor, seeing language as both significant for perception and as full of possibility. In *Metaphor and Religious Language* (1988), Soskice seeks to preserve theological realism, examining metaphor in philosophy and science to explore ways in which these understandings of metaphor contribute to understandings of speech about God. In *The Language of Metaphors* (2011), Goatly combines relevance theory and functional linguistics, developing a theoretical framework for interpreting metaphors within a linguistic context. A field of study within linguistics is cognitive linguistics (although there is little agreement as to any definition of this field) and within cognitive linguistics comes *Metaphors We Live By* (Lakoff and Johnson, 2003). In this book Lakoff and Johnson argue that '[m]etaphors as linguistic expressions are possible precisely because there are metaphors in a person's conceptual system. Therefore.... *metaphor* means *metaphorical concept*' (Lakoff and Johnson 2003:6). They are looking at the words to see what the words tell us about how thought itself functions and 'argue that ... human *thought processes* are largely metaphorical' (Lakoff and Johnson 2003:6). While use of Lakoff and Johnson's (2003) work to consider the conceptual metaphors revealed in words to and for the divine would be a fruitful area of research (as begun by Spitzer, n.d.), exploration of thought processes and the conceptual metaphors to be discovered is not the focus of this research. This research has a specific interest in what Kövecses (2010:7) calls 'real time or online' processing of language, an area that he leaves to 'psycholinguists in various experimental situations' (Kövecses, 2010:305). It is what Kövecses (2010:4) calls the metaphorical linguistic expressions rather than conceptual metaphors that are to be examined. Recognising the value of these perspectives within their own fields, for this research, metaphors will be examined in terms of the processing of them as they occur in language.

of a specific context and the metaphors used in that context can facilitate word processing. Giora's (1999) evidence into the prior processing of salient or literal meanings for metaphors, even in context, is an important factor. Bowdle and Gentner (2005:193) draw attention to evidence that 'metaphors are important for communicating about, and perhaps even reasoning with, abstract concepts such as time and emotion' and that they have creative functions for theoretical development.

Terminology for the two 'standard' elements of a metaphor (*X is a Y*) is not fixed, different authors use different terms for the two parts. Prat *et al.* (2010:282) and Goatly (2011:9) use 'topic' and 'vehicle'. Lakoff and Johnson (2003:265) and Kövecses (2010:4) use 'target' and 'source'. Since their articles inform part of this discussion, the terminology used by Wolff and Gentner (2000:529) and Bowdle and Gentner (2005:193) is being followed in this discussion with the use of 'target' (*X*) and 'base' (*Y*).

'[M]etaphors convey that certain aspects of the base also apply to the target' (Bowdle and Gentner, 2005:193). For many metaphors the aspects of the base that are pertinent to the context are applied (mapped) onto the target to illustrate the point being made. This process goes from the base with its more concrete features, to the more abstract target (Kövecses, 2010:7). While Kövecses (2010:329) has argued that this is the case for conceptual metaphors, it is not necessarily the case for metaphorical linguistic expressions. There are some metaphors where base and target can swap places effectively and so the mapping must reflect this.<sup>47</sup>

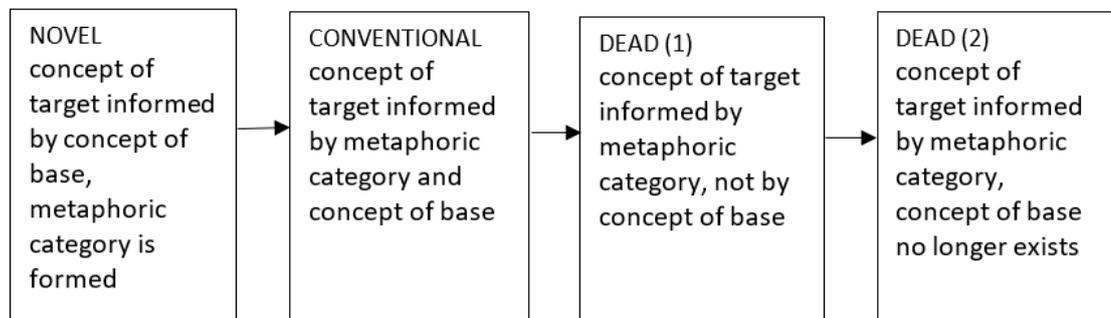
Many metaphorical linguistic expressions do not use the *X is a Y* format at all. Goatly (2011:11-13) provides discussion of a range of types of metaphors, giving examples to support Giora's (2007:112) comment that 'not all metaphors are alike'. From his research, Glucksberg (2003:96) concludes that metaphors can, in one sense, be interpreted literally. He says that metaphors use categorical assertions – they link the target to the thematic category to which the base alludes. His example is '[w]hen I say that "my job is a jail", in a sense I mean it literally. I do not mean that my job is merely like a jail, but that it actually is a member of the category of situations that are extremely unpleasant, confining and difficult to escape from'. Another distinction is that there are novel (new) and conventional (familiar) metaphors (Bowdle and Gentner 2005:199). As a metaphor becomes familiar it is conventionalised (as per the use by Kövecses 2010:34) and metaphors have different degrees of conventionality.

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<sup>47</sup> Wolff and Gentner (2000:529) offer the examples of '*A rumour is a virus*' which does not make sense when reversed whereas '*My surgeon is a butcher*' also works as '*My butcher is a surgeon*'. In this case both base and target are similar in terms of their concrete features.

Novel and conventional metaphors are processed differently (Blasko and Connine, 1993:305; Bowdle and Gentner, 2005:200). Blasko and Connine (1993:304) showed that metaphor familiarity affects processing, with familiar metaphors being more easily and quickly understood than novel metaphors, although apt novel metaphors can be interpreted relatively quickly. Bowdle and Gentner (2005:209) agree with this finding while recognising that ‘the degree of conventionality of any given metaphor will vary across speakers and contexts at any given point in time’ because of the importance of the community or context. Prat *et al.*, (2012:284) comment on the greater computational demands made on the language processing system by novel metaphors. This links to the observation that novel metaphors need their sense to be created whereas conventional metaphors only require the retrieval of an already established sense (Bowdle and Gentner, 2005:199). If novel metaphors become regularly used and become conventional, Glucksberg (2002:96) claims that ‘their metaphorical senses enter into our dictionaries’. Such variety in metaphor processing led Bowdle and Gentner (2005:208) to propose a new hypothesis – one they called ‘the career of metaphor’. They propose that over time there is a gradual shift, represented at Figure 1.7

Figure 1.7 The Career of Metaphor



For a novel metaphor, comprehension depends on comparison between base and target. As the metaphor becomes familiar, ‘there is a shift in mode of processing from comparison to categorization’ (Bowdle and Gentner, 2005:194). The target is understood via the abstract metaphoric category (or categorical assertion) generated by the base rather than the literal concepts of the base. There is still contact with the base at this point but as the metaphor continues to be used, the literal use of the base becomes irrelevant.<sup>48</sup> Bowdle and Gentner (2005:209) call these dead metaphors – a death which can be either when the concept of the

<sup>48</sup> Wolff and Gentner (2000:538) commented on this in use of the words *phlegmatic* and *sanguine* which now only have their metaphoric meaning. The literal senses of the words (to talk about body fluids) no longer function.

target is not linked to the concept of the base (dead 1) or when the concept of the base no longer exists at all (dead 2) which is to say that the base has lost any connection to its original use and so its original semantic network. There is therefore no sense of metaphoricity to such expressions (Bowdle and Gentner, 2005:209).

The final perspective regarding metaphor processing is the finding by Ottati *et al.*, (1999) who note that the use of metaphor can influence the interest of an individual in the content of what is being communicated and incline one (or not) to consider the argument of the message carefully. They found that when a metaphor is employed in the expression of an argument, it is more likely to be persuasive if the metaphor 'resonates with the preferences and interests of the listener' (Ottati *et al.*, 1999:696).

From the descriptions of the pertinent research into metaphor, there are key elements to carry forward. The pervasive presence of metaphor in language undergirds the discussion. The speed and ease of processing for conventional metaphors, particularly when used in context, is significant. Exploration of categorical assertions has potential to be revelatory and the role of metaphor in persuasion provides a final comment.

#### Metaphor and words to and for the divine

Many words to and for the divine are metaphors and in the liturgical texts examined, the metaphors are not novel (new) but are conventional (familiar). The predominance of metaphors among words to and for the divine is noticed by Soskice (1988:x), who comments that metaphor is the 'principal means' by which Christians speak of God. However, if the use of metaphor is noticed in words to and for the divine, this is not just a feature of that set of words but an inevitability because of the linguistic ubiquity of metaphor (Giora, 2007:111; Bowdle and Gentner, 2005:193). The value of metaphors for communicating about and reasoning with abstract concepts (Bowdle and Gentner, 2005) makes them useful in thea/ology but again more because of the nature of metaphor than something particular about the discipline of thea/ology.

Since we are engaged in talk about and to the divine, any claims to literal word use must be carefully examined. Aquinas (*S.T.* 1a. Q13. A3) holds that 'corporeal names are applied to God in a metaphorical sense only'. The difficulty for people using the traditional set of words to and for the divine is that the awareness that these words are metaphors is not ubiquitous, which is

at least partly influenced the conventionality of the metaphors and the ease with which they are processed. Linguist David Crystal (1966:14) comments that 'people should be better informed about the language(s) they use', a perspective informing recommendations made in chapter five.

The conventionality of the metaphors used in the traditional words to and for the divine, particularly when used in expected ways in familiar contexts, mean that these words are easily understood. The conventionality speeds up the processing and will also facilitate the ongoing production of these words, which, as a behaviour is significant for this thesis. The use of conventional metaphors and therefore of the ideologies maintaining them, are part of how words to and for the divine influence our behaviour to each other. This will be further explored in chapters three and four.

In the liturgical texts examined, technically the words are used in their non-literal sense, although the literal or salient meaning will be accessed by individual hearers of the words before the non-literal use is accessed (Giora, 1999:127). However, since the metaphors are very conventional and there is no grammatical indication that the words are metaphors (such as the 'X is a Y' form), in the context of public worship questions have been raised as to whether the metaphors are used more as if they are names, alternative labels or direct descriptions for the divine (McFague, 1982:2; Morton, 1985:141; Soskice, 1985:137). The feminist critique of the traditional words will be further explored in chapter three. This includes explorations of how these traditional words influence behaviour, to be indicated in chapter three and further discussed in chapter four.

Following Glucksberg (2003) we might conclude that the categorical assertions provide in some sense a literal aspect. There are a range of metaphors used in the liturgical texts examined and so a range of bases for the target 'God'. Categorical assertions might be a place of discovery in terms of what we are saying about the divine.<sup>49</sup>

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<sup>49</sup> Clearly it is difficult to determine what was intended to be the newly recognised shared associations when the terms were first used. Given the Jewish concern about the sacred and unspeakable nature of the name for the divine, other words have always been used in the Judaeo-Christian tradition but we must be careful in any assertion of what was or of what is now understood when these metaphors are used. Accepting the fully conventional nature of the metaphors to and for the divine, the categorical assertions will be fixed, and context bound and so there may be less influence from current contexts to these metaphors than to others.

For conventional metaphors it is possible to consider the links to semantic networks from other contexts, although the categorical assertion is well established. However, there are subtleties at work, such as for the pair Father and Son and the pair King and Lord. These are both semantically linked with each other as well as being associated with the word God. This gives extra speed to the spread of activation. For Father and Son (remembering that when words are heard there are no capital letters), the frequency and familiarity of the words within the context of family will influence the categorical assertion, particularly given Giora's (1999:127) finding that the literal meanings of metaphors are activated prior to the non-literal meaning. Occasionally within the liturgical texts, metaphors are added to the metaphors for the divine, for example, 'living Word' which, for conventional phrases calls for additional sensitivity in understanding what the phrase seeks to highlight.

Within the analyses of this chapter, the metaphors used for God are conventional rather than novel. Within the texts and so for congregations using the texts, the frequency of these metaphors<sup>50</sup> make them very familiar.

According to the 'career of metaphor' theory it is possible for metaphors to become dead – so that only the categorical assertions inform the target. McFague (1982:4-7) discusses literal understandings of words for the divine and their contribution to idolatry. While it is not possible to access the categorical assertions at work when the metaphors were first used and so is difficult to determine where on the career of metaphor these words fall, understandings of the processing of metaphor provide insight into the ease with which words could become understood as literal.

In the liturgical texts examined, often only the base is used because the target (God) is assumed from the context. In all the *Common Worship* texts, at the opening of the Communion liturgy, comes the Gathering: 'In the name of the Father, and of the Son, and of the Holy Spirit. Amen'. In this analysis, 'Father' and 'Son' are metaphors but they are also theological terms expressing trinitarian understandings of the divine. This contributes to their status as metaphors not necessarily being recognised.<sup>51</sup> Similarly, with The Greeting: 'The Lord be with you'. The word 'Lord' is a ubiquitous term acting as a sign of fluidity among the words to and for the divine and disguising the linguistic fact that it is a metaphor. In the second

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<sup>50</sup> This is true even without appeal to the Christian Scriptures and wider tradition.

<sup>51</sup> The term 'Holy Spirit' is dealt with here as a thea/ological technical term rather than as a metaphor. The associations with Holy Spirit (for example wind, fire, dove) are metaphors but the term 'Holy Spirit' itself is not a metaphor.

Prayer of Penitence, ('For God so loved the world that he gave His only Son, Jesus Christ') Jesus Christ is called the 'only Son of God'; grammatically this phrase functions as a description and could easily be understood as literal word use. In the third Prayer of Penitence, beginning 'Almighty God, our heavenly Father' we see the target 'God' being modified or described by the adjective 'Almighty' and then use of the metaphor 'Father' which is itself modified by the phrase 'our heavenly' and could be seen as one in the list of ways of referring to God. When 'Lord' is used next to 'God' (as in the Gloria: 'Lord God, heavenly King, almighty God and Father') it looks like a compound noun (such as Lord Mayor) but 'Lord' is a base acting on the target 'God', just as the subsequently used 'King' and 'Father' are doing.

Finally, the finding from Ottati *et al.* (1999:696) with regard to the role of metaphors in persuasion merits some consideration. While this finding was produced through experiments using metaphors from sports and so does not have direct relevance to words used to and for the divine, there is a principle at work. If someone is considering joining a worshipping community, there is more likelihood that they will be persuaded to join if the metaphoric language used in the community resonates with them. The static nature of words to and for the divine from *Book of Common Prayer* into *Common Worship* only provides resonant words for people for whom male dominance is compelling.

### **Multi-word phrases**

Ortony (1978:475) suggests that the processing of idioms may be similar to the processing of individual words. This has been developed (Arnon and Snider, 2010:475; Siyanova-Chanturia *et al.*, 2011:776; Janssen and Barber, 2012:1) concluding that multi-word phrases (which include idioms among other phrases) can be processed in similar ways to individual words. The processing of phrases is affected by frequency and association and changes to familiar multi-word phrases will slow the processing of these phrases (Gardiner *et al.*, 1988:688).

### Multi-word phrases and words to and for the divine

Multi-word phrases are used to and for the divine (for example, 'Almighty God', 'King of Kings'). It is relevant that language processes apply to these as much as to individual words and so are affected by frequency and association.

### **Non-propositional speech**

For psycholinguistics, the term 'non-propositional speech' is used to refer to 'speech formulas, idioms, expletives, serial and memorized speech, slang, sayings, clichés, and conventional expressions' (Van Lancker Sidtis, 2004:1).<sup>52</sup> Perhaps for the same reasons that Wittgenstein was initially sure about the conclusions of the *Tractatus-Logico Philosophicus* (2001) there has not tended to be a focus on non-propositional speech production, and yet much of our discourse demonstrates significant use of such language. Van Lancker Sidtis (2004:1) proposes that the '[i]ntegration and synchronizing of two disparate processes in language behaviour, formulaic and novel, characterizes normal communicative function and contributes to creativity in language'.

#### Non-propositional speech and words to and for the divine

There are 'conventional expressions' among the words to and for the divine in the liturgical texts, for example, 'The Lord be with you', 'This is the word of the Lord', 'Thanks be to God' and 'Lord in your mercy, hear our prayer'. The processes of language enable creativity and change through combining formulaic and novel language; there is no barrier, from language processing, to change in words to and for the divine. Indeed, over time creative proliferation would be anticipated. This is, however, not evident in the words to and for the divine within the case study texts.

### **Emotional Valence**

Emotional valence, 'the extent to which a stimulus is negative or positive' (Kuperman *et al.*, 2014:1) has particular relevance to the processing of abstract words and to metaphor use. Wurm *et al.* (2004:196) postulate that emotional valence is registered as part of language processing because there is detection and appraisal of whether a stimulus is personally relevant, whether it accords with personal goals and whether it needs to be dealt with urgently. They suggest that these appraised features are stored with the lexical entries. Given the finding by Son *et al.* (2014:38) that different cultures have different emotional reactions to words it is likely that such appraisal has community as well as personal relevance.

It is proposed that language processing and perception are affected by emotional valence (Kitayama, 1990:215; Bruce, 2007:67; Palazova *et al.*, 2001:2766; Kousta *et al.*, 2011:21;

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<sup>52</sup> The philosophical distinction between the terms 'propositional speech' and 'non-propositional speech' is not relevant.

Kuperman *et al.*, 2014:12). However, this is complex given the findings of Lindquist *et al.* (2006:126) showing that the perception of emotion is influenced by language. Kitayama (1990:210) reflects this and links words, understanding and thought with emotion, saying that '[c]onscious perception depends on both cognition and affect [feelings or emotions]'. Emotional valence affects the way language is processed but is itself affected by language. Kousta *et al.* (2011) show that concrete words are more emotionally neutral, with abstract words having greater emotional valence and argue that this is the reason that abstract words have a processing advantage (as acknowledged in the earlier section).

The research by Son *et al.* (2014:38) showed 'clear cultural differences' in responses to words which is expected given the importance of communities in constructing semantic networks and the way language is used. Kuperman *et al.* (2014:13) used a set of words for which emotional valence ratings were available, tested reaction times and found that the more a subject reacts negatively to a word, the greater a reaction there will be in the language processing system of that subject, bringing the word to consciousness for examination. This is balanced by work showing that words initially having a negative emotional valence gain a more likeable rating with increased exposure (Bruce *et al.*, 2007:76; :79; Harmon-Jones & Allen, 2001:889; :897).

Responses to words are also affected by whether a word is judged to have congruence, or a similar emotional valence to the words associated with it. Congruence is determined by research into judgements of emotional valence (such as Kloumann *et al.*, 2012). Where associated words are judged to be congruent, they are more likely to be accepted by listeners (Houwer *et al.*, 2002:662). The judgement of congruence will be affected by the semantic network formed within the community in which the words are used and the associations that are made.

Kloumann *et al.* (2012) looked at emotional responses of English speakers to over 10,000 frequently used English words. A set of words including those related to religion, 'elicited diverse responses' (Kloumann *et al.* 2012, [online]) while other categories of words (from building or sports or other aspects of life) provoked a more uniform set of reactions.

#### Emotional Valence and words to and for the divine

Given the work of Kitayama (1990) and of Lindquist *et al.* (2006), the perception of and therefore responses to the use of words to and for the divine will arise from the complex interaction between the emotional valence stored with the words, the processing of the words

and cognitive judgements. While there are thea/ological perspectives involved (which, as part of language, will be part of shaping emotional valence), the involvement and contribution of emotional valence to language processing provides insight into responses to words.

Responses to words also indicate how words to and for the divine are part of influencing behaviour to others. As words are used, the emotional valence will be part not only of shaping responses to the words but also shaping responses (behaviours) to the user of the words. There is no mechanical expectation because the dynamic factors involved would not lead to such simplicity, but the emotional valence of the words will contribute to behaviour.

Since emotional valence is influenced by community or culture as well as by personal experience, diversity of response will arise from diverse communities, including the contribution of thea/ological perspectives that can vary among communities.

Given the significance of congruence (Houwer *et al.*, 2002:662) and the increased reaction to negatively valent words (Kuperman *et al.*, 2014:13), alterations in words to and for the divine within a community will be a complex issue and may provoke negative responses and behaviours. The work by Bruce *et al.* (2007) and Harmon-Jones and Allen (2001) does offer a strategy for introducing new words through repetition.<sup>53</sup>

There has not been research into emotional valence of words to and for the divine but one study (Warriner *et al.*, 2013) gathered ratings from 1,827 respondents for almost 14,000 English lemmas.<sup>54</sup> The words to or for, or the words associated with the divine (from the case study texts) that appear among the words Warriner *et al.* examined have been used to produce Figure 1.8 showing the ratings given to these words. It is not possible to include the effects of context with this method, nor to consider the valence of multi-word phrases or compound nouns (for example, Holy Spirit). Figure 1.8 shows that there are a number of positively rated words, that a number of words are given a neutral valence, that there are a range of negative words and that the words given a very negative valence are words to do with death. Kloumann's (2012) finding about the range of responses for words having a primarily religious use is borne out by the standard deviations in the work of Warriner *et al.* (2013).<sup>55</sup>

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<sup>53</sup> This evidenced by Wren's comment (1989:167) that having initially found it too difficult to image the divine She as present in Jesus of Nazareth, 'the clash now seems less striking'.

<sup>54</sup> Lemmas are words without inflections.

<sup>55</sup> Although in Warriner *et al.* (2013), the words linked to a religious use of language (priest, prophet, almighty, incarnate, eternal, god, lord) receive a mean score, the standard deviation for them all is more than 2, which indicates that these words received a wide range of responses.

The other words in the liturgical texts examined tend also to have other uses and therefore a wider range of semantic networks and communities informing the ratings of valence.

While Warriner’s work relies on semantic networks and on emotional valence being stored with words (Wurm *et al.*, 2004:196), another implication is that only the word is needed for it to be understood and an emotional response generated. It assumes that context and use are not needed for the meaning to be known (although semantic networks develop from previous uses). This makes responses more difficult to interpret. Each individual used their own semantic networks to understand the word and guide their rating. This could be the reason for wider standard deviations for words to and for the divine and their associations.

Figure 1.8 Ratings of Emotional Valence (taken from Warriner *et al.*, 2013)

<b>Very negative</b>	<b>Negative</b>	<b>Neutral</b>	<b>Positive</b>	<b>Very positive</b>
bury	blood	ascension	almighty	
die	crucify	advocate	blessing	
death	incarnate	body	deliver	
	judge	come	eternal	
	priest	commandment	forgive	
		flesh	father	
		god	glory	
		high	give	
		lord	gracious	
		maker	heaven	
		man	holy	
		power	inspiration	
		prophet	king	
		pardon	kingdom	
		word	knowledge	
		wine	love	
			life	
			lamb	
			merciful	
			majesty	
			one	
			peace	
			renew	
			saviour	
			save	
			son	
			spirit	
			strength	
			unity	

## Conclusion

Three contributions were listed as benefits to this research gained from psycholinguistics. The first contribution is an understanding of language processes. These processes have been explored in terms of the role of spreading activation within semantic networks, the significance of frequent words and rich associations within a context and community, and the role that these factors have in increasing speed of processing and influencing word production. These understandings of processing apply to all words, not just words to and for the divine and to all words to and for the divine, not just the words found in the case study texts. Research into the processing of metaphors is relevant, including the activation of literal meanings prior to non-literal meaning. These understandings suggest that it is not only the reflective mode of thought that is appropriate in thea/ology; there are insights to be gained and explored from the way that words are processed and understood, whether they are written or spoken.

The second contribution is a set of tools to uncover what is present in a set of words. In this chapter the tools selected were applied to the case study texts but could as appropriately be applied to any other text using words to and for the divine. They could also have application to texts exploring many if not all of the elements of Christian or thea/ological discourse. For this research, the words used to and for the divine in the liturgical texts examined, present the divine predominantly as almighty and glorious. 'He' is said to be 'Lord', 'Father', 'Jesus Christ' and 'Son'. The most frequently associated words are 'Holy One', 'true God', 'heaven', 'kingdom' and 'praise'. Van Dijk's work (1998, 2013) has demonstrated that word use is indicative of the ideological assumptions of those promoting and even those using the words; the frequent words in the texts and their frequent associations suggest a patrikyriarchal ideology expressed in and maintained by these words. The hegemonic hierarchic male revealed is, for feminist-liberation thea/ologians, evidence of the need for change in the authorised liturgical texts of the Church of England, work that the group Women and the Church have raised for discussion within the hierarchy of the Church of England but has been acknowledged as 'a really difficult question' (Henn, 2015, [online]).

The third contribution is insight into how the processing of language might be part of influencing attitudes and behaviours. The processing of frequent, richly associated words in context is very fast, does not require significant attention and so can proceed with little reflection. This maintains the use of such words. Since word use is a behaviour, (to be discussed further in chapter four), these aspects of language processing, along with the emotional valence of words to and for the divine, influence behaviour.

Tools, models and approaches within psycholinguistics support this research and bring new perspectives to thea/ology. Through attention to the speed of processing for frequent, richly associated words which prepares words for production, the emotional valence of words to and for the divine and the conventionality of the metaphors, psycholinguistic research contributes towards understanding how words to and for the divine influence our behaviour to each other.

## **Chapter 2: Wittgenstein's ways of seeing and words to and for the divine**

In researching the question of how words to and for the divine influence our behaviour to each other, the words used within authorised liturgical texts for Holy Communion from the Church of England have been examined using tools and evidence-based approaches from psycholinguistics. This has provided analyses of what is present in these traditional words and indicated three ways in which words to and for the divine can have an influence on behaviour, including the understanding that word use is a behaviour (Searle, 1969:17). The first is that familiar words heard frequently are more likely to be used. The second is that the emotional valence processed with the words will influence reactions and produce behaviours. The third is that ideological influences are significant for words to and for the divine and so for behaviour, particularly in understandings of metaphor.

In continuing to reveal what is present in the identified cohort of words to and for the divine and in indicating how they influence our behaviour to each other, the focus in this chapter moves from the processing of language to language as it is used. Considering language as it is used could suggest drawing from Saussure, 'the founding father of modern linguistics' (McGregor, 2015:16) who has been described as creating a "'Copernican" revolution in linguistics' (Harris, 1998:64). For Saussure, linguistics is the study of the 'science of language structure' (Saussure, 1990:68), and of 'its structures as a system' (Saussure, 1990:21). Saussure, following Whitney (1875:282), is clear in the *Course in General Linguistics* that the linguistic sign is by nature, arbitrary, that '[t]here is no internal connexion' between the spoken word and what it signifies (Saussure, 1990:67-68). However, the focus in this research is not on the system or structures of language but on the ways in which language, as it is understood and used, influences behaviour. Chapter one has explored research into the way we process the language we hear and use. Chapter two will examine the work that arguably inspired Austin (1975) to consider *How to do things with words* and will take a philosophical approach to understanding how words gain meaning and examining language as it is used.

Although Saussure has influenced many philosophers (Mambrol, 2016) there is no evidence that he had any influence on Ludwig Wittgenstein (Harris, 1998:1). Bertrand Russell wrote that between 1914 and 1959, two of the three philosophies that 'dominated the British philosophical world' were 'Wittgenstein's *Tractatus* ... and Wittgenstein's *Philosophical Investigations*' (Schroeder 2006:237). At the time, among the philosophers investigating language and how words gain meaning, Wittgenstein was 'instrumental in bringing about a

radical reassessment of the role played by language in human affairs' (Harris, 1998:ix). Wittgenstein's work provides resources to this research into words as they are used because he came to have a particular interest in the significance of language as it is used.

Alongside Wittgenstein's interest in language, his investigations are philosophical, and he described the subjects that occupied him as 'the concept of meaning, of understanding, of a proposition and sentence, of logic, the foundations of mathematics, states of consciousness, and other things' (Wittgenstein, 2009:3). Among those 'other things' is his interest in religion. This is particularly seen in his *Lectures on Religious Belief* (Wittgenstein, 1970:53-72) and his *Remarks on Frazer's The Golden Bough* (Wittgenstein, 1993:119-155). In the *Lectures* Wittgenstein explores the nature of religious belief through expressions used about life after death, judgement and God. In his *Remarks* he calls Frazer's comparative study of religion 'unsatisfactory' (Wittgenstein, 1993:119) and asserts that in dealing with religious practices 'one can only *describe*' (Wittgenstein, 1993:121). Cioffi comments (1998:3) that Wittgenstein wants to show when an 'a-hypothetical, clarificatory, resolvable-by-reflection-and-apposite-description' is called for, rather than an explanation. Cottingham (2017:641/3), writing on Wittgenstein's approach to religion, states that '[t]he view that religion is not to be construed as competing with science is a consistent theme in Wittgenstein's thinking about religion'.<sup>56</sup>

Wittgenstein's thoughts about religion have given rise to reflection within the philosophy of religion (for example, Arrington and Addis, 2001; Cottingham, 2017) and theology (for example, Kerr, 1997; Labron, 2009). When Wittgenstein's influence in these areas is surveyed (for example, Clack and Clack, 1998:109-120; Ashford, 2007: 358-361) attention is consistently drawn to his understandings of language. Indeed, in a lecture, Wittgenstein (1993:42) highlighted the significance of language for his views, saying that 'a certain characteristic misuse of our language runs through *all ... religious expressions*'. While this research is concerned with what might be called 'religious expressions', the focus is less on them being religious and more on them being expressions, which is to say, on the language. It is Wittgenstein's interest in language that will resource this research rather than his comments on religion.

Wittgenstein's interest in language was kindled because he came to believe that in order to solve problems in philosophy, an appropriate understanding of language is necessary (*PI* #132-133). The problem identified by this research is the exclusion, oppression and alienation

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<sup>56</sup> The citation from Cottingham is at p641 in the published book but p3 in the pdf available online.

experienced within church communities.<sup>57</sup> This is being addressed through seeking a variety of understandings of language with particular reference to the ways in which words influence behaviour and applying these understandings to words to and for the divine.

In this chapter relevant aspects of the understandings of language developed by Wittgenstein will be discussed and the insights he offers will be applied to the words to and for the divine in the case study texts. This will contribute to the research in three ways. The first contribution is to provide a particular philosophical approach to language. In this chapter, this approach gives the context for the application of Wittgenstein's insights to the texts and in the following chapters it is part of a theoretical basis for proposing change in words to and for the divine. Wittgenstein's philosophical approach to language will be summarised in order to make this first contribution. Given his insistence that largely, words gain meaning in use, this research will examine the uses of words to and for the divine in the case study texts. Therefore, following the summary of Wittgenstein's philosophy of language, aspects of the uses of language in liturgical texts will be briefly considered to provide background to the context in which the words are used.

The second contribution is to develop greater understanding of the meaning of the words to and for the divine appearing in the identified liturgical texts through describing and applying insights Wittgenstein offers in *Philosophical Investigations*.<sup>58</sup> Wittgenstein offers technical terms with which to examine language use. The terms themselves offer insights into how language works, and these are employed by Wittgenstein to ask questions about the uses of words. His questions are not primarily designed to deliver a set of answers but instead to enable the reader to recognise what is happening as language is used and to notice where misunderstandings about words and their meanings occur. The technical terms that are appropriate will be applied to and ask questions of the words to and for the divine used in the identified liturgical texts, to support analysis of them and enable greater understanding of the divine presented. As with the previous chapter, headings will be used, recognising that to divide Wittgenstein's insights into headings is in some ways helpful but is inevitably artificial and introduces a sense of separation between the elements where none exists. His understandings of language have an interwoven nature and he comments on this in the

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<sup>57</sup> Such experiences are described, for example, by Neuffer Emswiler (1984:3-4), Kim (2014:1), Grenfell-Muir (2018, [online]), and Messina (2019, [online]).

<sup>58</sup> Within the feminist-liberation methodology of this research, the description and application of insights contributes to revealing what is present in the words to and for the divine within the liturgical texts examined.

Preface to *Investigations*. He says that the book has the form of 'philosophical remarks', that this form is 'connected to the very nature of the investigations' which 'travel criss-cross in every direction over a wide field of thought' (Wittgenstein, 2009:3). He does not seek to lay out a theory with overarching generalities, prompting Ashford's comment (2007:358) that 'Wittgenstein is notorious for his unorthodox style of writing, and for purposefully arranging his work in such a way that one cannot discern any type of structured theory'. Instead, Wittgenstein describes what he sees and avoids looking for what is common in all things (*PI* #66). He admits that it is 'difficult to take this line of investigation' (Wittgenstein, 1969:17) and it does not make his writing necessarily easy to digest.

The third contribution is to indicate ways in which words to and for the divine influence our behaviour to each other. The focus remains on the use of words as behaviour, although the highlighting of the ideological inflections to be discerned indicates behaviour more widely also. These Wittgensteinian analyses will be applied to the words to and for the divine in the identified liturgical texts but they could be applied to words to and for the divine beyond these texts also. This third contribution will be made through the description and application of Wittgenstein's insights.

### **Relevant aspects of Wittgenstein's philosophical approach to language**

The first contribution to this research is to summarise Wittgenstein's approach to language which developed over his lifetime. Here, relevant themes will be presented that juxtapose Wittgenstein's approaches in *Tractatus Logico-Philosophicus* (2001), henceforward *Tractatus* or *TLP*, and in *Philosophical Investigations* (2009), henceforward *Investigations* or *PI*, since these give definition to the ways in which his understandings of language changed. One of those changes is indicated by the style of writing. In *Tractatus* he presents propositions, recruiting formal logic in a hierarchy of numbered sections to solve problems. In *Investigations* he asks questions in order to clarify what the problems are and to engage the reader, jumping between areas of exploration rather than laying out an ordered examination, saying that he does not want 'to spare other people the trouble of thinking' (Wittgenstein, 2009:4).

In *Tractatus* Wittgenstein took a problem-solving approach, seeing language as made up of logical atoms that can be analysed into their simple parts in order to produce clear statements

– propositions – of the world as it is.<sup>59</sup> What cannot be said in this logical way, Wittgenstein said, is ‘mystical’ and ‘cannot be put into words’ (*TLP* 6.522). Wittgenstein (2001:4) wrote ‘I therefore believe myself to have found, on all essential points, the final solution of the problems’. He believed he had done this by his method of approaching language. Wittgenstein’s method in *Tractatus* is a ‘philosophical account of representational systems’ (Garcia-Carpintero, 2012:16) showing how words gain meaning.<sup>60</sup>

Arguably, Wittgenstein’s later work (primarily *Investigations*) does not change the purpose of his reflections, only the method of achieving that purpose. In the Preface to *Investigations* Wittgenstein says that when re-reading *Tractatus* he found that ‘I could not but recognise grave mistakes in what I set out’ (2009:4). The mistakes were not in what he set out *to do*, but in what he *set out*. Pears (1974:95) suggests that ‘in spite of the differences between his early work and his later work, what he was trying to do was still the same kind of thing’. In *Investigations* Wittgenstein (*PI* #133) makes another promise, similar to that in *Tractatus*: that with his insights ‘[p]roblems are solved (difficulties eliminated), not a *single* problem’. However, this time he does not want to present an overarching theory of language but to offer ‘different methods, different therapies’ (*PI* #133d). With the way that language is thought about or examined, Wittgenstein says that it is possible to lose sight of what is happening: ‘that’s just what commits us to a particular way of looking at the matter ... The decisive moment in the conjuring trick has been made, and it was the very one that seemed to us quite innocent’ (*PI* #308). High (1967:20) characterises the purpose of Wittgenstein’s works as ‘[i]n part, at least, Wittgenstein was attempting to show that the kinds of questions we raise, together with the analogies and models built into them, give direction to and sometimes determine the kinds of answers delivered’. Schroeder (2006:151) suggests that Wittgenstein held an original concept of philosophy and offers ‘a demonstration that philosophical doctrine is invariably the result of linguistic confusion (*PI* #119)’. Wittgenstein wants to enable awareness of what is happening in language and says, ‘[w]hat I want to teach is: to pass from unobvious nonsense to obvious nonsense’ (*PI* #464). He believed that some of the problems discussed in philosophy were ‘unobvious nonsense’ and so by enabling an approach to language that would reveal them as nonsense, such problems would become ‘obvious nonsense’ and would not need further attention.<sup>61</sup>

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<sup>59</sup> Wittgenstein’s approach in *Tractatus* was in common with but also extending the work of Russell (2010).

<sup>60</sup> Representation (words represent objects and so to find the meaning of a word, one looks to the object) is one way of describing how words gain meaning.

<sup>61</sup> One of the aspects of the philosophy of language that Wittgenstein felt was nonsense was the discussion of sensations according to ‘the inner-object model’ (Schroeder, 2006:2001-2) or as ‘private

Wittgenstein insists in *Investigations*, that the meaning of words is not found by looking to what he calls 'inner experiences' (PI #256) or 'processes' (PI #305) for example, sensations, feelings, moods, memory. While he does not deny the existence of inner experiences (PI #306), he is clear that in seeking to understand the meaning of words we cannot usefully look to those experiences or processes and must look to the uses of the words (PI #43).<sup>62</sup> Looking to the uses of words for their meaning applies when considering words to and for the divine as much as to any other set of words and so it is the uses of these words, as given in the identified liturgical texts, that will be considered.<sup>63</sup>

In considering the meaning of the traditional words to and for the divine, chapter one provides elements of understanding through examining a semantic network with the frequent links. This chapter brings further resources by considering examples of how the words are used in the liturgical texts identified.

Consideration of the liturgical texts relates to Wittgenstein's use of his term 'form(s) of life'. Part of sharing an understanding of the use of words is the context in which they are used. As human beings we have all sorts of contexts in which we operate.<sup>64</sup> Given the five occasions on which Wittgenstein uses the phrase 'form(s) of life' (PI #19, #23, #241, PPF #1, #345), there is debate as to which of these contexts can be called a form of life,<sup>65</sup> but in some sense, context is meant when the term 'form(s) of life' is used. The approach here will be to follow Moyal-Sharrock (2015:21-42) who distinguishes a general human form of life within which are many specific forms of life, holding that Wittgenstein thinks in terms of both the general and specific. For this research, a specific use of the term 'form of life' will be related to the use of public worship using liturgical texts. While forms of life are distinct enough to be recognised there is

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objects' (Sedivy, 2017). By highlighting the significance of finding meaning for words in their (shared) use in the language (PI #43) Wittgenstein opposes the understanding in which 'words ... are to refer to what only the speaker can know – to his immediate private sensations' (PI #243). Instead 'the use of [a] word stands in need of a justification which everybody understands' (PI #261). By demonstrating when philosophical debate was nonsense, for example in the discussion of sensations as 'private objects' (Sedivy, 2017), Wittgenstein hoped to focus philosophical work more effectively.

<sup>62</sup> This is also the basis of Wittgenstein's concern about psychology (for example, in *Philosophy of Psychology: A Fragment* or PPF in *Philosophical Investigations*). He does not dispute the existence of inner experiences or processes such as memory but maintains that these do not give meaning to words.

<sup>63</sup> This is to say that inner experiences of the divine will not be sought as a source of meaning.

<sup>64</sup> These can be overarching contexts (for example, 21st century Western civilization), large group contexts (medical profession, Scottish), personal contexts such as identity in relationships (daughter, sister) or our identity in work (manager, employee), in hobbies (chair of the history group or participant in a running club) and many other examples.

<sup>65</sup> See the range of thought expressed in the *Nordic Wittgenstein Review* Special Issue (2015) as an example of the debates.

also much overlap among them; we all belong to many forms of life and the borders between them are not clear and distinct but allow fluid movement and multiple belongings. Within these forms of life are behaviours, and one of these behaviours is talk, 'the *speaking* of language is part of an activity, or of a form of life' (PI #23). Within each form of life, language is used for all sorts of things, to get things done. This picture of language as being used to get things done is one that Wittgenstein employs (tools in a toolbox PI #11, handles in the cabin of a locomotive PI #12). This signals one of the changes between his early and later work. In *Tractatus* Wittgenstein wanted words to have specific meanings that distinguish them from all other words.<sup>66</sup> In *Investigations* #43 says that '[f]or a *large* class of cases ... the meaning of a word is its use in the language'. Hallett (1977:122) holds that 'from the start of *Investigations* the meaning of even the most obviously referring or object-related word is the word's use, not the object it refers to'.

Wittgenstein's key example of 'overlapping and criss-crossing' (PI #66) is his discussion of games. He details varieties of games and the ways games are played and identifies that, when we 'don't think but look', we 'won't see something that is common to *all* but similarities' (PI #66). The search for the essence of a word, for example, the search for the essence or what is common to all uses of the word 'game', has been replaced by a recognition of the multiple uses of words and so the meaning of a word comes to relate to how it is used in particular instances. Therefore, there is no direct relationship between the word (or sign) and its meaning, indeed, '[e]very sign *by itself* seems dead' (PI #432). Schroeder (2006:168) suggests that #432 is 'aimed against the impression often evoked by philosophers that linguistic meaning is a mysterious phenomenon which needs to be explained by some sort of theory'. For Wittgenstein, meaning something is not an action we do to a sign to give it meaning: '[w]hen I think in words, I don't have "meanings" in my mind in addition to the verbal expressions; rather, language itself is the vehicle of thought' (PI #329). There is nothing mysterious that creates a bond between the sign and its meaning.<sup>67</sup>

While words have no single meaning, there are similarities of meaning to be seen among uses of words and these Wittgenstein calls 'family resemblances' (PI #67). This term is yet another picture to show that uses of words are multiple and overlapping, having shared features that appear and disappear. From his exploration of games Wittgenstein makes the link to

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<sup>66</sup> For Wittgenstein's discussion of the perfect 'sign-language that is governed by *logical* grammar' see *TLP* 3.32 to 3.325.

<sup>67</sup> This signals a significant departure from the thoughts of, as he calls himself, 'the author of the *Tractatus Logico-Philosophicus*' (PI #23).

similarities with uses of language and suggests the use of the term 'language games' to refer to these multiple uses of words in contexts. Stern, from working with the German word *Spiel*, says 'Wittgenstein intends to draw an analogy between language use and playful activity ... to mark a contrast with the notion of language as a calculus, a system that is governed by a set of formally defined rules' (Stern, 2004:90). The use of the term 'language games' 'was not meant to suggest that language was a pastime, or something trivial; on the contrary, it was meant to bring out the connection between the speaking of language and non-linguistic activities' (Kenny, 1973:163).

With the term 'language games' Wittgenstein 'makes a radical break with the idea that language always functions in one way, always serves the same purpose' (*PI* #304) and a few examples of the many ways of using words are given at #23. He explores various family resemblances between games and language games, including his observations that games can move from one to another seamlessly without great discussion among the players, that games have rules that are followed by those playing and that the rules can change along the way (*PI* #83). A game is being played properly when there is sufficient following of the rules for everyone to be happy to continue playing. So, with language games, there are rules we follow that enable the game to continue.<sup>68</sup> Arrington (2001:136) concludes, 'to say that a rule determines its application is just to classify it as a certain kind of rule and to contrast it with another kind'. Rules vary between forms of life. There may be similar language games played in a lecture to those played during a family meal (for example, informing, commenting, joking) but what is appropriate to each is different. We know what is appropriate because of the rules that apply (fluidly) in each form of life and for Wittgenstein, this collection of rules showing what is appropriate is called the grammar. 'Grammar does not tell us how language must be constructed in order to fulfil its purpose ... It only describes' (*PI* #496). It enables discussion of the appropriate use of language games within a form of life.

Angelo (2014, [online]) says that Wittgenstein's use of the word grammar is his own and gives a 'foundation to understanding his work in philosophy' but the elements considered core to Wittgenstein's work are a matter of debate. Hacker (1972:145) seems to agree with Angelo, holding that 'the apparent "structure of reality" is merely the shadow of grammar'.

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<sup>68</sup> For example, in a lecture one rule is that one person speaks and others listen, until there is an opportunity made for those others to contribute – although it could be conceived that a discussion might ensue, that a member of the audience might take the place of the speaker or even that someone new might enter and take over from the speaker. The rules are helpful but do not place restrictions around what can happen next, which, as with games, have no essence.

Alternatively, Kenny (1973:160) suggests that for Wittgenstein ‘the description of language-games was one of the main tasks of the philosopher’. The significant impetus suggested here is characterised as Wittgenstein’s insistence that language is something we use and is to be examined in use. From this come the insights he develops to show how to examine language in use.

The insights Wittgenstein developed in his later work challenged descriptions of theology as meaningless.<sup>69</sup> Wittgenstein drew attention to the multiple ways in which language is used and the different expectations of clarity appropriate to different uses in different forms of life. His work was not interpreted in the same way by all readers and provoked debates. One such debate is the claim made by Nielsen (1967) that philosophers had interpreted Wittgenstein to mean that religion was cut off from other forms of life, intelligible only to those within it, determining meaning within itself. This Nielsen labelled ‘Wittgensteinian Fideism’ (Nielsen, 1967:191). A debate ensued between Nielsen and Phillips (see *Wittgensteinian Fideism?* Amesbury, 2007) with Phillips maintaining: ‘no philosopher I know of has held the theses attributed to Wittgensteinian Fideism’ (Phillips, 2001:25). Phillips suggested that such an approach leads to a perspective in which ‘[r]eligious activities begin to look like hobbies; something with which men occupy themselves at weekends’ (Phillips, 1978:122).<sup>70</sup> Forms of life that are sealed off from each other would make human life impossible; there would be no place for discourse between people.

For this research (and in common with Phillips, 1978) Wittgenstein is read as saying that between forms of life there are not different languages so much as different uses of language, that ‘there really is no language that, as such, is religious’ (Ross, 1998:196).<sup>71</sup> There are instead religious uses of language with some particular or ‘technical’ uses of vocabulary, for example ‘bread’ and some technical terms, for example ‘epiclesis’.<sup>72</sup> These technical uses of vocabulary and technical terms might be referred to as religious language, but the distinction is worth maintaining for clarity. Each use of language has its own integrity, its own grammar and technical vocabulary but all uses of language are fluid, share much and can speak to each other. This allows engagement with and critique of liturgical uses of language by, just for example, thea/ology, philosophy or psycholinguistics. Part of the integrity of each use of language is the capacity for it to have technical terms that are particular to that way of using

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<sup>69</sup> The position that theology is meaningless is exemplified in Russell (2004:2).

<sup>70</sup> This image itself provides a good enough reason to eschew fideism.

<sup>71</sup> This position stands against Ramsay (1984).

<sup>72</sup> For further discussion see Phillips (2001) and Hallett (2011).

language, that form of life. These technical terms could be taken and used outside a particular discipline but would be used in different ways (as, for example, the philosophical term 'deconstruction' has taken on a different use in cookery).

In both his early work and his later work, Wittgenstein was hoping to solve the problems of philosophy. Whether his premise that philosophical questions can be answered by seeing language differently is accepted or rejected, his ways of seeing how understandings of language contribute to solving problems are valuable within and beyond philosophy. His philosophical approach to language is the first contribution of this chapter to the research. His ways of seeing language and how words gain meaning, his exploration of language games and his emphasis on pictures, inform the analysis of the traditional words to and for the divine in this chapter but also inform the explorations of political perspectives in chapter three and the synthesis showing how words to and for the divine influence behaviour in chapter four.

### **Aspects of the uses of language in liturgical texts**

Wittgenstein's understandings require words to be examined in use. Authorised uses of words to and for the divine are being examined, drawn from the case study texts. These texts are resources rather than the focus of study but for communities using them, the ways in which they use words to and for the divine give examples of influential (frequent and familiar) uses of these words.

Language as used in the liturgical texts is language used in this particular form of life – public worship using these texts. It is not 'a language' separate from other languages but is used in ways that are characteristic of this form of life. There are technical terms, formed in the scriptures and doctrine (for example, Holy Spirit, Gospel, apostolic). The texts take a responsorial form with conventions enabling such use, there are similarities and differences to performance (McCall, 2007; Day, 2014:6) with the texts being set and repeated. Day (2014:41-59) points to the variety of genres appearing in the texts, with Thistleton (1975:13) including the use of performatives and phatic communion.<sup>73</sup> Pragmatic complexity attends the uses of language within these texts. These aspects are part of the use of words to and for the divine to be examined here, accepting that many of the words used may be used in other forms of life also, albeit in different ways (for example, father, lord, king).

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<sup>73</sup> Phatic communion is described as the acknowledgement of the presence of another, Nordquist (2019, [online]).

These aspects of the uses of language indicate the much wider field of liturgical studies which includes textual analysis, history and theology. Liturgical studies has a major concern with the celebration of Holy Communion. The present-day celebration is derived from a long history, beginning within Christian gatherings arising among Jewish converts. For many Jews, worship centred around two places: the home, in which meals were a significant time of worship and Sabbath meals involved sharing bread and wine (Bradshaw *et al.*, 2001:98); and the synagogue, where the community met to read the Scriptures and pray (Dawtry and Headley, 2001:52). Jesus of Nazareth asked his friends to remember him in the context of a meal (Matthew 26 v26-29; Mark 14 v22-25; Luke 22 v14-20; 1 Corinthians 11 v23-26) and sharing a meal became a weekly celebration of remembrance. As the Christian church developed these two elements of meal and Scripture, they began to be used together regularly in gatherings of believers, referred to as word and sacrament. This is recorded as early as the writings of Justin Martyr (Wainwright, 1978:35). The two elements continue to be present through liturgical history (Burns, 2018), and are seen in the structure of the case study texts.<sup>74</sup> The discipline of liturgical studies has much to offer to understandings of the texts. However, for this research, a focus is maintained on the uses and understandings of language.

The first contribution of this chapter has been provided in Wittgenstein's philosophical approach to language. The second contribution of this chapter comes through describing the relevant insights and applying them to words to and for the divine drawn from the case study texts which enable examination of words in use. Wittgenstein's method of exploring language is to '*look and see*' (PI #66) focussing on details of what is said, what might be said, where and how words are used in the language. This will develop greater understanding of the meaning of the words to and for the divine appearing in the liturgical texts. It will also provide the third contribution by indicating how words to and for the divine influence behaviour, with a focus on the use of words as behaviour but also highlighting the ideological inflections to be discerned.

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<sup>74</sup> The texts are available at: [www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/common-worship/holy-communion#mm7c3](http://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/common-worship/holy-communion#mm7c3) or in Appendix F.

## **Describing**

While Wittgenstein's hope to solve problems remained consistent, in *Investigations* he insists that '[p]hilosophy must not interfere in any way with the actual use of language, so it can in the end only describe it' (*PI* #124), or as Baker and Hacker (2004:236) put it '[i]t is not the task of philosophy to change the grammar of our language, but only to describe it, and thereby to curb our constant temptation to misconstrue it'. Gunton (1997:56) says that Wittgenstein's aim is to remind us 'of what we already know', which – to some extent at least – democratises reflection on language, reducing the need for technical learning and encouraging discussion from what can be seen by describing everyday language use.

### Describing and words to and for the divine

For this research, one method of describing employs tools and findings from psycholinguistics and the outcome of the use of these tools and findings has already been explored. In this chapter, Wittgenstein's insights are used to notice and describe what is found about words to and for the divine as they are used within language games in the form of life of public worship using liturgical texts. Indications concerning the processing of language apply to all uses of language and so the insights from chapter one will in some instances be relevant to draw alongside analyses in this chapter. Since this research examines texts rather than taking an empirical approach, the descriptions provide an example of what happens when words to and for the divine are carefully looked at in the context of the case study of liturgical texts.

## **Forms of life**

Accepting the ambiguities in Wittgenstein's comments about form(s) of life and the debate amongst commentators, this research follows Moyal-Sharrock (2015:21-42) and sees specific forms of life operating within the general human form of life. Also, to the extent that people participate in and share many forms of life, language used will be understood by those participating: '[t]his is agreement not in opinions, but rather in form of life' (*PI* #241). People who share a form of life share ways of using the language and 'it is only within an agreement in form of life (of which agreement in judgements is a part) that there is any such thing as an expression of opinion' (Baker and Hacker, 2000:258). Regular participants within a form of life will understand one another more easily than someone who is new to that form of life although there will be understanding if the language is shared. Wittgenstein says that languages and forms of life are related: 'to imagine a language is to imagine a form of life' (*PI* #19) and this is why, '[i]f a lion could talk, we wouldn't be able to understand it' (*PPF* #327).

The form of life occupied by a lion is so different to that occupied by human beings that communication would be impossible, or as McGuinness (2002:221) puts it 'if a lion *could* say what it wanted, that would not count as a linguistic communication. For any linguistic communication a shared life is necessary'.

#### Forms of life and words to and for the divine

For this research, people attending public worship are understood as participating in this form of life but also in many other forms of life.<sup>75</sup> In attending public worship there are expectations of the event – anticipated words and phrases used according to the specific grammar.<sup>76</sup> As a form of life, the use of written liturgical texts in public worship is a specific and unusual occurrence: to have one person speaking to a group of people who participate in the event by listening and then speaking in unison is not common. However, it is a recognised form of life, especially within Christian churches and communities.

In terms of words to and for the divine in this form of life, the people using the texts will understand that this set of words are being used as words to speak to and of the divine. This is part of enabling participation within the form of life. For some members of the congregation there may also be nuanced understandings; for example, some participants will recognise the thea/ological implications of the words or their history in Scripture, doctrine and/or thea/ology, some will have embraced aspects of understanding in their personal prayer and what would be spoken of as a relationship with the divine, some will identify these as the words used within this form of life but not as words they use personally. While thea/ological or doctrinal understandings cannot be assumed as known by all members of a congregation it can be assumed that the words will be recognised as words relating to the divine and also that the uses to which the words are put will be sufficiently understood within the context of public worship. People using words to and for the divine in public worship are likely to use them in other contexts also – other forms of life, where the use may be comparable or different, for example, the words 'father' and 'son' have family uses, the word 'lord' has uses in politics and civil life.

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<sup>75</sup> It will be assumed that the language in which the worship occurs (in this case English) will be the language used in every-day life by the people who attend the services of worship.

<sup>76</sup> Grammar being the rules enabling the use of language within the form of life.

## Language-Games

Wittgenstein's earlier hope to show that each word has a meaning specific to it, became a hope to show that this picture, of 'one word, one meaning', is not only inadequate but also nonsense. He illustrates this through examining the word 'game', looking at how it is used (*PI* #66). He also uses the word game in another way, by making a new term: 'language-game'. He points out the similarities between the variety of games and the variety of things that are done with language. For example, we learn language by 'playing' – using it; we might play more than one game at once, there are rules that are flexible and that develop and there is no 'essential' game or essence to what a game is – and so, no essence to what language is or does.

Wittgenstein is clear that he is not seeking to offer one meaning for the term 'language-game'. Even as he introduces the term (*PI* #7) he gives, in the one paragraph, four ways in which he will use it, as well as offering further uses through the book. He is demonstrating that just as 'game' (or any other word) is used in multiple ways, 'language-game' can be used in multiple ways.

To illustrate the multiple uses of words Wittgenstein gives another picture – that of language being a set of tools with which we do things (*PI* #11 and 12). 'The salient point ... is diversity of function, despite similarities and interconnections ... their roles are vastly different' (Baker and Hacker, 2004:36).<sup>77</sup>

### Language Games and words to and for the divine

The liturgical texts examined provide examples of ways in which words to and for the divine are used within the form of life of public worship. The text from *Common Worship* with Thanksgiving Prayer A will primarily inform the detail of the discussion although there is much shared with the texts using other Thanksgiving Prayers (see Figure 1.1).

In the analysis of language games, (Appendix G), the focus has been on uses of language incorporating words to and for the divine. The analysis takes the point of view of someone who participates in public worship using the liturgical texts but without wider thea/ological or liturgical education. This gives an unusual and possibly controversial reading of the texts. It has been adopted because knowledge of thea/ology and liturgy cannot be assumed (as identified

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<sup>77</sup> The use of language for all sorts of things is a point on which practitioners from speech and language therapy would agree: for example, '[w]hen people talk in conversation, they are doing things; actions like greeting, telling, complaining, inviting etc' (Barnes *et al.*, 2013:103). It is not only in conversation but also in other uses of language (for example, warning, commanding, lecturing) that we use words to do something.

by *Liturgical Theology*, Chan, 2001). What can be assumed is that participants are processing the language and are likely to be seeking to make sense of it. As discussed in chapter one, frequent and familiar associations within semantic networks are activated easily (for example, Knobel, 2008:256-7). The activation of frequent and familiar associations will occur, even if they come from other forms of life (literal meanings of metaphors are activated prior to non-literal meanings, Giora, 1999:919). For participants in services using the liturgical texts, this will colour the processing and understanding of language, particularly in the absence of wider theological or doctrinal knowledge.

In Appendix G, language games within the liturgical text are identified, some of which are recognised liturgical elements such as greeting or prayer (Day, 2014:47). There are also places where the language game is less evident. Uncertainties come about because in some places it has not been possible to be clear about what is being done with the language, and despite familiarity with the texts and the use of them, description of what is happening remains unclear, at least to congregants without theological or liturgical knowledge. One example of such uncertainty is the opening sentence in the text for Holy Communion in *Common Worship*: 'In the name of the Father, and of the Son, and of the Holy Spirit. Amen'. It could be imagined that a priest might say 'In the name of the Father and of the Son, and of the Holy Spirit, we gather to worship' or similar. Without the final clause there is uncertainty as to what is being done. Another is at the Gloria when priest and people say: 'Glory to God in the highest and peace to his people on earth'. It is not clear from the words themselves whether the speakers are giving glory and pronouncing peace or encouraging each other to give glory and also pronouncing peace or praying that glory and peace will be given. Even within this form of life and accepting the use as following the appropriate grammar (rules), the uses to which these elements are being put is not clear as they stand. Where there is a lack of clarity, questions about possible language games are raised (Appendix G).<sup>78</sup>

The language games in which words to and for the divine are used, that can be identified in the case study text are: within a greeting; as an address to the divine both at the start of and within particular prayers; as part of and to make requests; as a form of words for ending prayers suggesting the authority in which the prayer is offered and indicating obedience; to make quotation; to make an appeal; as an expression of worship; to endow part of the service with authority; to list things done by the divine; to proclaim belief; as a pragmatic function to

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<sup>78</sup> This research does not aim to offer answers to these questions. Wittgenstein's emphasis was more on provoking thought and noticing what is revealed when questions are asked rather than on coming to conclusions, and this is the example followed here.

mark the place in the liturgy; to give thanks; to say what will happen and set parameters for life; to bless.

In the places in which the language game is not clear, Appendix G offers possibilities. These are indicative only and contribute to the questions raised. The possibilities are: to call attention; to provide terms of reference; to gain response; to instruct, inform, remind or command the congregation; to inform or remind the divine; to make requests; to make statements; to invite or instruct the congregation; to make response without further purpose; to appeal in hope; to instruct the divine in how to respond; to declare forgiveness on behalf of the divine; to say what should happen; to give authority; to remind one another or restate belief; to make something happen; to show that the priest acts on behalf of the congregation; to reassure the congregation and to set the parameters for life.

Wittgenstein's focus on the use of words provides another indication of how words to and for the divine influence behaviour, given that word use is a behaviour.<sup>79</sup> For communities using the texts as a regular part of public worship, the uses of words to and for the divine in the texts are more likely to be repeated, including in contexts beyond public worship. If requests are made of the divine in public worship, they can be made in private prayer and discussed in conversation; if the divine is linked to authority in public worship this will also hold in private prayer and possibly conversation about the divine; if it is said within public worship that the divine sets the parameters for life, those parameters apply to life beyond the context of public worship. Uses of the words are behaviours to others and so the frequent and familiar uses of words to and for the divine are part of how these words influence behaviour to others.

### **Pictures**

Having stated that the task of philosophy is to describe the use of language (*PI* #124), Wittgenstein's key method is '*look and see*' (*PI* #66). This applies to his interest in the pictures in language.<sup>80</sup> When looking for the meaning of words it has been suggested that we hold, internally, a picture of the thing that we want to talk about so we use the word that stands for that thing; our thought, the word and the thing are linked. This is the so called 'picture theory

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<sup>79</sup> This links to the psycholinguistic evidence that frequent and familiar words will be more likely to be used or produced (Kapatsinski, 2010:72).

<sup>80</sup> To say that language contains pictures is itself a picture.

of language' presented in *Tractatus*.<sup>81</sup> However, to suggest that the use of 'pictures' in *Investigations* links to the picture theory of language would be a misunderstanding. In *Tractatus* Wittgenstein presented a theory of language that began in Logical Atomism. In *Investigations* the use of pictures in language remains but without the context of Logical Atomism, which *Investigations* show to be inaccurate and to lead to misunderstandings. Wittgenstein accepts that language can picture reality but says it is useful to look at pictures where they are used in order to use them appropriately or reject them.

However, moving on from the 'picture theory of language' is demanding because as Hallett (1977:203) comments '[t]he reason why grammatical problems are so hard and apparently ineradicable is that they are linked with the oldest habits of thought, that is with the oldest pictures impressed in our language itself'.<sup>82</sup> Wittgenstein (*PI* #115) describes the difficulty by saying '[a] picture held us captive. And we couldn't get outside it, for it lay in our language, and language seemed only to repeat it to us inexorably'. This picture-theory is long-standing, Wittgenstein gives an example of it from Augustine, commenting '[t]hese words, it seems to me, give us a particular picture of the essence of human language'; a picture he then challenges. Later (*PI* #6), he directs attention to the importance of the purpose of language. By working with his examples, we begin to see our picture of how we understand the way language works and by paying attention to what happens in language, come to see that this picture is inaccurate.

*Investigations* uses the word 'picture' fluidly and in a variety of ways. One way is very straightforwardly to talk about pictures on paper or a wall and Wittgenstein asks readers to imagine such pictures and 'look' at them (*PI* #72, #139, #526, *PPF* #175).<sup>83</sup> Another way he has of using pictures is to provide 'pen portraits' which he uses as teaching tools. From the beginning of *Investigations* and the picture of someone going shopping, Wittgenstein creates pictures to help us look at what he is saying and consider what is happening.

Finally, Wittgenstein also wants us to pay attention to the pictures present in the words as they are used, for '[t]he picture is there' (*PI* #424). He says that the task is to 'look and see' (*PI* #66) what each picture tells us and particularly to look at how the picture is applied. For

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<sup>81</sup> 'We picture facts to ourselves' (*TLP* 2.1). 'A picture is a model of reality' (*TLP* 2.12). 'A proposition is a picture of reality' (*TLP* 4.01).

<sup>82</sup> A comment Hallett cites from Lichtenburg.

<sup>83</sup> While his method of looking is embraced, it is looking at words that is relevant for this research – there are no pictures on paper to be examined here.

example, Wittgenstein takes the phrase 'I did not know what was going on in his head' (*PI* #427) which gives a picture of thought happening in someone's head. If this picture is applied to discussion of thought, we are led to speak as if thoughts are processes occurring in a head. Instead, 'language itself is the vehicle of thought' (*PI* #329). In this, as in other aspects, Wittgenstein 'insists on extremely concrete and consequential thinking, on honesty to the phenomena'. (McGuinness, 2002:4). Wittgenstein wants philosophers to recognise the features of the pictures used and pay attention to what the pictures say and how they affect ongoing philosophical work.

When we do not pay attention, Wittgenstein (*PI* #422) warns us of the likelihood of confusion because 'there is a picture in the foreground, but the sense lies far in the background; that is, the application of the picture is not easy to survey'. If we use pictures without recognising them as pictures, they can lead us astray and into difficulties. For example, in thinking about the soul, if it is said that someone 'has' a soul (*PI* #422), this gives a picture of a soul as an object possessed by a person; the picture separates the person from the soul. Wittgenstein does not reject the use of pictures but urges caution in their application. Hacker (1990:540) says

[i]t is one of the great strengths of Wittgenstein's approach that he does not dismiss these pictures as false proto-theories. Philosophical theories grow out of these pictures, but only through their misinterpretation ... we should view these word-pictures as illustrations and learn their point by examining their application.

Wittgenstein warns us that the application can be difficult to see and that pictures suggest their use: '[t]he picture of the cube did indeed *suggest* a certain use to us' (*PI* #139). To return to the example of saying that someone 'has' a soul (*PI* #422). The picture in these words suggests a dualistic understanding of what it is to be human. This is something that Wittgenstein worked against (Kerr, 1997) and while Wittgenstein's views of what it is to be human do not have to be accepted, his insight that pictures in words need to be recognised and handled carefully, so that they do not lead thought astray, remains pertinent.<sup>84</sup>

#### Pictures and words to and for the divine

It is instructive to examine uses of words to and for the divine alongside Wittgenstein's discussions of pictures for two reasons. The first reason relates to understandings of language. *Investigations* shows that the idea that there are areas of life 'of which we cannot speak' (*TLP*

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<sup>84</sup> The idea of a picture used in language that is then applied and leads to inaccurate thought could be described by another picture used by Wittgenstein. He might say that the inaccurate application of the picture, using the words without examining the consequences, could lead us down the wrong path (see *PI* #426, #525).

7) is erroneous. While, arguably, *Investigations* gave new impetus to theologians 'who appropriate his insights in a rich variety of ways' (Ashford, 2007:358), some thea/ologians retain echoes of the representational picture of language, to be discussed in chapter three. Although theology benefits from Wittgenstein's insights into language, the picture of words reflecting inner pictures of external things can be discerned in some writing.<sup>85</sup>

The second reason for examining Wittgenstein's use of the word 'picture' relates to examining the pictures that are in the words as they are used.<sup>86</sup> It could be said that some of the words we use to and for the divine are pictures and these are significant because if the words give us a picture, the use of the words will be suggested by the picture which 'seems to fix the sense unambiguously' (*PI* #426). Thus, the divine will seem to be the picture, for that is how the words are used; the 'sense' or meaning is suggested by the picture. The pictures are therefore significant in our understanding of the divine to and about whom we speak. This relates to Kerr's suggestion that Wittgenstein's reference to theology<sup>87</sup> is a reminder that

it is only by listening to what we say about God (what has been said for many generations), and to how what is said about God ties in with what we say and do in innumerable other connections, that we have any chance of understanding what we mean when we speak of God. (Kerr, 1997:147-8)

The attention to what we do beyond our use of words will come later, here attention is paid to what we say.

One element of words to and for the divine is that they give insights into how the divine is seen and understood. Therefore, these words could be understood as a particular set, different from other words because of their sacred referent. This is suggested by the liturgical text examined which says that God's name is great and glorious ('Therefore with angels and archangels, and with all the company of heaven, we proclaim your great and glorious name'). In his examination of word use in philosophy, Wittgenstein remarks on the uses of certain words ('"language", "experience", "world"' *PI* #97) and points out that all words can be examined as words. He says (in philosophy) that the use of words that could be seen as important or profound, is in fact 'humble' (*PI* #97), there is nothing more great or glorious about one word than there is about another. Within thea/ology it is easy to see words to and

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<sup>85</sup> Not all theologians have engaged with the implications of Wittgenstein's work to the same degree as have, for example, Kerr (1997) in his book *Theology after Wittgenstein* or Hallett (2011) in his exploration called *Theology within the bounds of language: A Methodological Tour*.

<sup>86</sup> Although Wittgenstein did not examine pictures in the uses of words to and for the divine, his method has been taken and applied for the purposes of this research.

<sup>87</sup> 'Theology as grammar' (*PI* #373).

for the divine as a unique set, as having a use that is important or profound, but they are also words, and can be examined as words.<sup>88</sup>

Aspects of Wittgenstein's practice of looking at the pictures in words and their uses will be discussed, to demonstrate how Appendix H has been created, then a summary from Appendix H will be presented.

In Appendix H the pictures found in words to and for the divine have been listed in the order given when working through the liturgical text in *Common Worship* with Thanksgiving Prayer A.<sup>89</sup> There is variation in the order in which the Thanksgiving Prayers use words to and for the divine. For example, following the three sets of responses that all Thanksgiving Prayers use, five of the eight prayers have 'Father' as the next word, with D using 'God' and F and G using 'Lord'. However, as can be seen in Figure 1.1, there are significant similarities between the text that has been examined here and the other texts.

The aim in Appendix H has been to give brief, indicative descriptions of the pictures in the words to and for the divine and their uses, for example that 'In the name of the Father, and of the Son, and of the Holy Spirit' indicates authority, that 'Father' gives a picture of a male parent and that 'Son' gives a picture of male offspring. The appendix shows the extent of the pictures used and offers suggestions as to what they show.

Some words to and for the divine are technical terms, some are technical uses of vocabulary from other areas of life. Some are both technical uses of vocabulary and contain pictures. The compound noun 'Holy Spirit' is being treated here as a technical term.<sup>90</sup> 'Father' and 'Son' are vocabulary items from the family which are used technically when applied to the divine. They are metaphors for the divine and given the evidence from psycholinguistics of the activation of literal as well as metaphorical senses (Giora, 1999:919), it is appropriate to consider the pictures employed in these words. The words Father and Son are frequent and familiar, both in

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<sup>88</sup> This is not a comment either on the significance of words to and for the divine, or on words having emotional valence, as explored in chapter one. It supports the examination of words to and for the divine according to Wittgenstein's insights and is also part of supporting change since there are no theoretical reasons that words cannot change.

<sup>89</sup> This can be found at <https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/common-worship/holy-communion#na>. Alternatively, all the orders can be examined in the colour coded liturgical texts in Appendix F.

<sup>90</sup> 'Holy Spirit' is not used elsewhere in language (for example, family or law). While theological reflection might draw on words in Hebrew or Greek from which 'spirit' is translated, such as breath, or wind, these are not part of the immediate English understanding of the term. This term is not understood either as a metaphor or to contain a picture.

everyday life and in the traditional words to and for the divine. As they are heard and understood, the strong associations for these words will be activated within the semantic networks of the members of a congregation, thus preventing a purely technical theological understanding in the moment of use.

There are some pictures giving greater detail of the divine (for example, the picture of 'Lord Jesus Christ ... seated at the right hand of the Father'). Awareness of such pictures and significantly of their application is promoted by Wittgenstein's recommendation to look at the pictures. It is appropriate to pay attention to picture in the words that are used in liturgical texts and to raise awareness of the application of them because of their implications for theological reflection.

In taking the pictures one at a time it is clear that they are used differently in different places in the text, linking back to the so-called essence fallacy – Wittgenstein shows that there is no essence of a word but multiple uses of a word in the language (*PI* #46, #97, #116 #547). In the pictures in words to and for the divine the picture is different in different places in the text. There are different pictures of, for example, the Father when used with 'our' or 'heavenly' or 'merciful'. There is also interaction between the pictures and the language games in which they are used. For example, when invoking the name of the Father or when addressing 'Our' Father, or when proclaiming belief in the Father.

There are also pictures in the word 'God'. These are evident in uses such as for Greek or Roman gods for whom there are pen portraits and paintings. Whether dictionary definitions are stipulative, empirical descriptive or maybe both, pictures will be used. For example, 'Supreme Being ... Creator and ruler of all' (Collins English Dictionary, 1999:657). Similarly, in the liturgical texts there are pictures when the word God is used.<sup>91</sup>

Among words to and for the divine Wittgenstein's (*PI* #663) comment that 'only when one knows the story, does one know what the picture is for' has some relevance. For example, the uses of 'lamb', 'Great High Priest' and 'advocate' all need the 'stories' told by the Christian community to enable understanding of what the pictures are doing.

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<sup>91</sup> This is not an engagement with the multiple ways of understanding the being of the divine offered by thea/ologians, simply a recognition that our uses of this word contain pictures.

In considering The Creed in Appendix H, focus has been maintained on the pictures in the words to and for the divine. The word Jesus is a real name and so not a picture. Details about the death, resurrection, ascension and return of Jesus have not been included because the pictures in these parts of the text are more about what is said about the events rather than speaking to or of the divine.

The reflections in Appendix H have been limited to direct pictures of the divine and are not exhaustive. Wittgenstein (1980:50) comments that '[t]he way you use the word "God" does not show *whom* you mean – but, rather, what you mean'. The pictures in the words indicate application and possible theological reflection arising from the ideological influences informing and maintaining these words. Since ideologies have a social element and affect relationships and practices (van Dijk, 1998) the pictures suggest behaviours towards which users of the traditional words might be influenced. This adds to the ways in which words to and for the divine influence behaviour and will be further explored in chapters three and four.

From the pictures in the uses of words to and for the divine in the text examined, the divine is a male in authority with almighty power above and beyond the people of the earth, who creates all that is, including human beings, and in relationship with whom a congregation must be changed and saved. He rules, knows all that is to be known and can change people. He provides the advocacy that He requires and although He is one, He has a separate Son through whom He works and does things. He is addressed in multiple terms of authority, power, royalty and perfection. This divine can be petitioned, is expected to give mercy, grace and forgiveness, can be relied on for daily provision and has a body in which we can be united and in which we share through eating it. He has spoken through the Scriptures or prophets and made people but then lost them and acts in order to have them back as His possession.

The similarities between what has been found in the pictures and what has been seen in the language games are predicted by Wittgenstein because the picture suggests the use (*PI* #139).

### **Family resemblances**

Having rejected the concept of words as having an essence that can be discovered through analysis (*PI* #65), Wittgenstein posits that instead there are 'many different kinds of *affinity*' in language and 'a complicated network of similarities overlapping and criss-crossing' (*PI* #66). Pears (1974:107) says that 'the multifarious uses of language ... resembled others in many

different ways, like the faces of people belonging to the same family'. Also, it is not that there is only one type of resemblance; for example, the family resemblances among the uses of the word 'game' include equipment, competition, entertainment (*PI* #66) and many others. Where philosophy, and indeed other disciplines, want a generality, to be able to define and gain clarity, 'Wittgenstein shows us that there is no such ingredient or element' (Bambrough, 1966:191). There are family resemblances between the uses of a word, but a word can be used in many ways and there are no rules laid down in advance (*PI* #68). The uses of a word 'have family likenesses which are not clearly defined' (Wittgenstein, 1969:20). Wittgenstein shows that language is useable precisely because it does not have rules laid down in advance for how a certain word can be used. He wants philosophy to proceed not by giving definitions or finding the essence of words but by paying attention to how words are used in the language.

#### Family resemblances and words to and for the divine

Two observations about family resemblances are pertinent here. The first is that for 'words to and for the divine' as a group there are multiple resemblances in the way the words are used. For example, uses of 'Lord' resemble uses of 'Father' through pictures of maleness, the assumption of authority and being used for the so-called first person of the Trinity. Uses of 'Father' resemble uses of 'Son' through pictures of maleness and family relationship. Uses of 'Son' resemble uses of 'Lord' through pictures of maleness and being used for the second person of the Trinity. The resemblance of any of the frequent words with 'Lamb' is difficult to detect and yet 'Lamb' is recognised as being a word to and for the divine because it is used in the phrase 'Lamb of God' and so has become associated with the divine.<sup>92</sup>

The second observation about family resemblances is that by taking one word and exploring how it is used in different places in the text, there are different resemblances. For example, in the opening phrase ('In the name of the Father') and in the Prayer of Penitence ('our heavenly Father'), the word 'Father' is used to indicate authority, but that authority has more personal associations in the second example. And in the Creed, the phrases 'only Son of the Father' and 'proceeds from the Father' resemble each other in that the Father is the beginning of another but the first example has the sense of family relationship.

Family resemblances among uses of the most frequent words to and for the divine in the case study text are presented in Figure 2.1.

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<sup>92</sup> The reasons for this association need theological exploration of at least Passover and sacrifice which is not the purpose of this chapter.

Figure 2.1: Family resemblances in uses of words to and for the divine in *Common Worship* with Thanksgiving Prayer A

God	is one to be addressed; is a word to speak of the divine; indicates one who has acted; mandates the priest to pronounce mercy; is a 'direction' – the one to whom glory is given; indicates the Father and King and Jesus Christ; is a term for gathering together Jesus and the Spirit in glory; is a focus for thanks; is the focus of belief; is part of a description.
Father	is a description of the divine; is one to be addressed; is a reference to the divine; relates in multiple ways to the Son and with the Son and the Holy Spirit, signifying the triune God.
Son	is a description of the divine; belongs to God; is a description of Jesus Christ.
Holy Spirit	is a description of the divine; belongs to God; is an accompanier of Jesus Christ; is a focus of belief; is the bringer of unity.
Lord	is a word to speak of the divine; is a title – for God, for Jesus Christ and the Son, for the Holy Spirit; is one to be addressed; conveys authority and (with 'our') acceptance of authority.
Jesus Christ	indicates the name of the Lord acknowledged by the speakers of the liturgical text; is the name of the Son of God; is one to be addressed; is the means by which God does things; is the means by which thanks and praise are offered by the speakers of the text; is the Saviour; is one to be remembered; is the subject in two statements of what has happened and one of future expectation.

While there are themes of authority and glory, the family resemblances among uses of words to and for the divine in the liturgical text are rich and various, just as are family resemblances for other words in other forms of life. While this further validates the use of Wittgensteinian insights by demonstrating the ways in which words to and for the divine can be analysed as can other words, this summary shows the value of examining words in use. This could apply to alternative as much as to traditional words in analysing their influence.

### Comparison

In *Tractatus* Wittgenstein used comparison specifically as part of establishing the meaning of words.<sup>93</sup> In *Investigations*, Wittgenstein concludes that comparison is not a mysterious process but is a common way of using language. It occurs regularly and although the early Wittgenstein would have agreed with the philosophers who say that the 'possibility of comparison ... impresses us' (*PI* #104) because explaining how words are compared to thoughts and things is

<sup>93</sup> In *Tractatus* comparison occurs between a word and the thing in the world or between a word and the inner experience, to check that the right word is being used and ensure that the word is meaningful.

not possible, in *Investigations*, comparison is just one of the many uses of words. One thing can be compared to another or others, even in the absence of that other. This is the way that language works – the possibility of comparison exists because it happens, and it happens in different ways (*PI* #130; #376-7; #527).<sup>94</sup>

#### Comparison and words to and for the divine

When dealing with comparison and words to and for the divine within the case study text, the insights come from *Investigations*.<sup>95</sup>

While in Christian theology there is no expectation of comparing God with another god or gods, human beings are compared with the divine and more commonly the words to and for the divine are modified with superlatives. In the Invitation to Communion, the Prayer of Humble Access ('We do not presume, merciful Lord, to come to this your table, trusting in our own righteousness, but in your manifold and great mercies ...') compares the unfailing mercy of the Lord with the congregation who are in need of mercy. In the Prayer of Preparation ('Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hidden ...') and throughout the text, words to and for the divine are modified, compared with all else and given superlatives – in this first case 'Almighty' and later 'God is the only Lord', 'You alone are the Holy One', 'You alone are the Most High' 'eternal God'. It is clear that there is no other that even comes close to the God proclaimed in the text. In this form of life, this is the way language works. These words – almighty, only, alone, Most High – are words used to and for the divine. It is the way the language is used rather than an inner picture of the divine controlling the language. When we look at the pictures in the words we use for the divine, we are not glimpsing something of an inner picture that tells us how we are to speak – we are seeing the pictures we use in the language. The use of comparison in the texts tell us about language as it is used rather than telling us something about the divine.

#### **Conclusion**

Wittgenstein's later understandings of language make three contributions to this research. The first is a philosophical approach to language which holds that largely words gain meaning in

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<sup>94</sup> In #130, in a reflection on language games, Wittgenstein compares the ways in which words are used differently in different language games and notes the value of recognising these differences. In #376-7 he discusses how we compare what one person knows with what another person knows. In #527 he compares music and sentences.

<sup>95</sup> This research does not attempt to compare words to objects (the word 'God' to a possible object 'God') or to compare words about God with experiences of God.

use. This approach has been applied to the words to and for the divine as they are used in the case study text. Wittgenstein's understandings acknowledge the complexities and interwoven elements within language that do not lend themselves to over-arching theories but can be described in terms of the ways in which language is used. This understanding of language helps to work out which problems are worth discussing and even how to solve them. By examining uses of the words alongside the words, problematic aspects can be recognised and development of words to and for the divine and their uses can be informed.

The second contribution is to develop understandings of the meaning of the words to and for the divine in the case study text examined through application of the set of terms Wittgenstein offers. Through describing the words as they appear in this example of the form of life of public worship, the language games and pictures with multiple family resemblances and the superlatives used give a patrikyriarchal divine. The text speaks of a divine who is the ultimate authority ('Almighty', 'only', 'Most High'). Requests can be made ('forgive', 'grant', 'accept'), but God gives commands to be obeyed ('firmly resolved to keep God's commandments', 'that we may obey his command'). God is a male in power and above us, ('heavenly') who has provided a way, through sacrifice, for us to approach him. He saves people in order to bring them into his kingdom of light and gives them peace. There is an unexpected use of words to require or at least expect action from God in response to requests made in ritual formulations, for example, 'cleanse the thoughts of our hearts', 'forgive us all that is past', and the Prayer of Absolution in which the priest has the authority to declare that 'Almighty God' will 'forgive ... have mercy ... pardon and deliver ... confirm and strengthen ... keep'.

The third contribution comes through the focus on language in use, to indicate how words to and for the divine influence behaviour. The first way this occurs is in the use of words being behaviour to others. Wittgenstein's insights can be set alongside evidence from psycholinguistics showing that frequent and familiar uses of language are likely to be repeated (for example, Kapatsinski, 2010:72). Communities using the texts examined will be inclined to use the traditional words to and for the divine in ways similar to the uses in the texts. The second way this occurs is in discerning the ideological influences evident in the pictures in the words. The ideological inflections come both from insights into the dynamics of authority in the language games used, and the separation between the divine and the congregation, showing patrikyriarchal influences. The ideological inflections will influence behaviour because ideologies influence both language use and social practices (van Dijk, 1998). These influences will be explored in chapters three and four.

Psycholinguistic tools and Wittgensteinian insights provide understandings of language that illumine thea/ology and can raise revelatory questions of the traditional words to and for the divine. A feminist-liberation critique indicates that change is necessary. No theoretical basis for limiting potential words to and for the divine or uses to which they can be put is offered by these first chapters, as long as they are used within a community and communicate effectively.

In chapter three, what has been demonstrated about the words to and for the divine, together with the understandings of language, will be carried forward. Wittgenstein indicates that he wants to clear up problems in philosophy by revealing misunderstandings and to use his new ways of seeing as therapies.<sup>96</sup> His insights will be applied to demonstrate and clear up problems and increase impetus for change. Concerns raised about words to and for the divine by McFague (1982), Daly (1986) and Johnson (1999) will be examined for the understandings of language revealed. These understandings will be discussed using insights from psycholinguistics and Wittgenstein.

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<sup>96</sup> This word is used in *PI* #133 but is more generally discerned in his aim for getting rid of the problems.

### **Chapter 3: Thea/ological insights and words to and for the divine**

The methodological contribution of the first two chapters has been to reveal what is present in the traditional words to and for the divine as exemplified in the case study of authorised liturgical texts for Holy Communion in the Church of England. The first two chapters have also begun to indicate ways in which words to and for the divine influence behaviour. Recognising that word use is a behaviour, frequent and familiar words and the language games in which they are used within a context are likely to be repeated, at least within that context but probably beyond it also. Beyond word use, words to and for the divine influence behaviour through the ideological inflections in the words because ideologies suggest social practices as well as word use. The participation of words in the function of society and the ideologies that inform and are also maintained by them mean that language has what might be called a political aspect. There is content to be considered and discussed. One such discussion is offered through use of feminist-liberation lenses.

This chapter will make three contributions through a focus on three thea/ological works that seek change in words to and for the divine. The first contribution highlights understandings of language indicated in these works, examines the consequences of those understandings and proposes that use of a theoretically robust understanding will contribute to and support calls for change from the traditional words to and for the divine. Relevant evidence from psycholinguistics, insights from Wittgenstein and discussion of the role of ideology will inform and support calls for change.

The second contribution is in highlighting effects of the traditional words to and for the divine on behaviour. It is the description of effects provided by the three thea/ological works that will be discussed. Links will be made to the evidence gained from psycholinguistic and Wittgensteinian analyses.

The third contribution is a further element to understanding the ways in which words to and for the divine influence our behaviour to each other. This comes through drawing attention to the significance of the presence and impact of dualistic language structures, particularly between the divine and human beings, and among human beings.

In locating feminist-liberation interlocutors it became apparent that concern with words to and for the divine and calls for change were most prominent between the 1970's and 1990's, with

more recent work in this area being less comprehensive. The three dialogue partners chosen are Sallie McFague (1982), Mary Daly (1986) and Elizabeth Johnson (1999). While their thea/ological thought developed over time, evidence has not been found of development in their understanding of how words gain meaning or of how language works.

### **Sallie McFague**

McFague's (1982) work exemplifies Soskice's (1988:x) claim that 'in speaking of God ... metaphor is the principal means'. McFague's work on metaphor, later developed in *Models of God* (1987), is particularly evident in *Metaphorical Theology* (1982) and is in continuity with *Speaking in Parables* (1975). McFague (1982:xi) aims to change 'our way of being in the world' by changing the basic metaphors in which we imagine relationship between God and the world.

McFague (1982:152-164) recognises the call from some feminists for revolution but locates herself as a reformer (McFague, 1982:153). She takes on a significant challenge since

language is controlled by those in power and those who would change it have a formidable task ... it must take place not only within the academy but also and primarily among ordinary people who will begin to talk to and about God with new metaphors and models (McFague, 1982:xi).

### An account of and engagement with McFague's understandings of language

McFague (1982:3) argues that language occurs in what she calls the 'interpretive context'. Her approach highlights relativity and plurality in interpretation. McFague describes her own interpretive context, hoping that theological conversation will result. She describes language either as primary, religious language (metaphors), or as secondary, theological language (concepts). Alongside this, she develops two elements of her understanding, both initially occurring in *Speaking in Parables* (1975). The first is that 'words' and 'things' are linked, although she says that this has now become obscured through the ways words are understood and used. The second is that the basis of language and thought is metaphor.<sup>97</sup> She says that thought and language are 'indirect, for we always think by indirection' (McFague, 1982:16), by which she means that thought and language are dependent on metaphor. However, the conventionality of everyday discourse, she says, makes it hard to recognise the ubiquitous presence of metaphor.

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<sup>97</sup> The online pdf version of *Speaking in Parables* (1975) has been used in which the first claim appears on p2 of Chapter 2 and both claims appear on p6 of Chapter 3. These understandings are discernible implicitly through the text of *Metaphorical Theology* (1982).

Given McFague's understanding of the nature of metaphor as significant, it is not surprising that her explication of metaphor is rich and complex. Her central concern is to re-understand the relationship between God and the world and to find new words to express that relationship (McFague, 1982:x-xi). A key idea is that metaphors allow 'seeing one thing *as* something else, pretending "this" is "that" because we do not know how to think or talk about "this", so we use "that" as a way of saying something about it' (McFague, 1982:15). Where something is new and therefore unknown, we speak about it as if it is something already known, hence the significant use of metaphor within poetry and religion, both of which seek to make available the 'great unknowns' of life (McFague, 1982:15). While all metaphors are inherently 'open-ended, tentative, indirect, tensive, iconoclastic, transformative involving both "is and is not"' (McFague, 1982:19) McFague distinguishes between good and dead metaphors. Good metaphors are 'unconventional and surprising ... [they] shock, they upset conventions, they involve tension and they are implicitly revolutionary' (McFague, 1982:17). Dead metaphors comprise 'most ordinary language' such as 'the arm of the chair' and 'tradition' (McFague, 1982:15). The nature of a good metaphor provokes sufficient discomfort that it is instinctively rejected while at the same time being accepted but dead metaphors lose this critical tension and become literalised, acceptable, seen as direct speech (McFague, 1982:16-17 :38 :41).

Another dynamic McFague sees occurring is that some metaphors develop into 'root-metaphors' and then into models which become favoured and used exclusively. She says this tends towards a literal understanding of the favoured models, resisting profusion and thereby excluding understandings expressed in other metaphors (McFague, 1982:24). She also warns against symbolic statements (which she parallels with sacramental statements) describing them as 'sedimentation and solidification of metaphor' (McFague, 1982:16). Her enthusiasm for metaphor is consistently tempered by her recognition of good and dead metaphors. With good metaphors we are able to exercise judgement of the assertions made but dead or hidden metaphors are prevalent in language and must be brought to consciousness if change in our way of being in the world is to occur. She proposes that using metaphors has the possibility of creating change because of their dynamism. She points out that from the most everyday ordinary language to the most ornate, metaphors are present and dynamically active, having already made the claim that metaphors create reality (McFague, 1975, Ch3:7).

McFague's claim that metaphors create reality is supported by her proposal that all thought and therefore all language is metaphorical in that we exercise judgements about similarity. This leads to her concern to develop a 'metaphorical theology'.<sup>98</sup> She holds that '[t]hinking metaphorically means spotting a thread of similarity between two dissimilar objects' (McFague, 1982:15) and that noticing the similar in 'previously unrelated matrices of thought is the essence of discovery' (McFague, 1982:36). Metaphorical thought is exemplified in Darwin's theory of the survival of the fittest (McFague, 1982:16).

Given McFague's assertion that all thought and language are metaphorical, it follows that words to and for the divine are metaphors and powerful, for they resonate with the metaphorical nature of thought. Her hope for words to and for the divine is for words that are 'true and meaningful', avoiding both idolatry and irrelevance (McFague, 1982:11). Acknowledging that many people hold a literal understanding of words to and for the divine, identifying God with the words used, she reminds her reader of the mystics who 'refuse any similarity between our words and the divine reality', accepting the distance between the two (McFague, 1982:2). She proposes that these words must be discussed within a context of worship, for 'religious contemplation and prayer ... keep literalism at bay' (McFague, 1982:5). She recognises the risk to words to and for the divine through their 'preservation in a tradition and repetition in ritual' (McFague, 1982:38). One might say that this makes them prone to 'metaphorical death' – they lose their inherent tension, become literalised, and so become idolatrous, devoid of the appropriate and necessary 'sense of awe, wonder and mystery' (McFague, 1982:2).

McFague argues that idolatry will be avoided by the development of a metaphorical theology, 'which is on a continuum with our basic way of knowing and interpreting our world' (McFague, 1982:44). A key principle of such a theology will be use of models which combine her aim for change with theoretical coherence, 'for models, like metaphors, retain the tension at the heart of all religious language and, like concepts, order the images of a tradition so that they may become an intelligible pattern for life' (McFague, 1982:103). This theology will be metaphorical because models provide the benefits of metaphors and enable the characteristics of thinking that McFague highlights. Thus, she claims, her aim of changing our ways of being in the world is achieved while idolatry and irrelevance are avoided.

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<sup>98</sup> McFague's claim that thought uses metaphor corresponds to the proposals by Lakoff and Johnson (2003:6) that 'human *thought processes* are largely metaphorical'.

### An engagement with McFague's understandings of language

There is much continuity between the hope of McFague for change in words to and for the divine and the hope of this thesis. Her concerns both about the words that are preserved and repeated and the tendency to understand these words literally is shared. Her highlighting of context<sup>99</sup> and the value in her term 'interpretive context' (McFague, 1982:3) to demonstrate the relativity and plurality inherent in language are also helpful.

McFague identifies the understandings and pictures of language that she presents as her own. In *Speaking in Parables* she highlights 'the radical limits of our language' (McFague, 1975, Ch2:6)<sup>100</sup> and says that 'there appears to be no way to trace language back to some primitive time when "word" and "thing" were in direct correspondence' (McFague, 1975, Ch3:6). This could suggest that direct correspondence is the way words used to work. This is also implied by her statements that '[t]he object before us is also a word, a symbol' (McFague, 1975, Ch2:2) and that 'in the most rationalistic circles' words correspond to reality (McFague, 1975, Ch2:3). She claims that '[t]he primitive had single meanings for words' (McFague, 1975, Ch3:7) and that '[s]trictly speaking, early language was not metaphorical - it did not need metaphor since all words had inner and outer [abstract and concrete] meanings' (McFague, 1975, Ch3:8). The understanding of language given in her writing suggests a link between words and things – at least as the best way for words to work.

Less overtly a link between words and things surfaces in *Metaphorical Theology* in the idea of direct speech, for example, that dead metaphors become literalized and so have a direct link to the thing to which they refer. This link is also suggested in her highlighting of the 'inevitable distance between our words and the divine reality' (McFague, 1982:2). Highlighting the distance as worthy of comment implies that for her there is no distance between our words and other realities. However, the theoretical approaches used in this thesis show that to speak of distance between words and reality gives an inaccurate picture of how language works. If this picture of distance between words to and for the divine and divine reality is pursued and held to be a picture that is particular to this set of words, words to and for the divine become a unique set, to which general understandings of language do not apply. This thesis follows Wittgenstein in understanding words and reality as different things and different kinds of

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<sup>99</sup> Psycholinguistics also makes use of the word context, while Wittgenstein's term 'form(s) of life' (*PI* #241) also has similarities to context(s).

<sup>100</sup> See Russell's comments about 'the boundaries of language' in the Introduction to *Tractatus Logico-Philosophicus* (Wittgenstein, 2001:xx) and Wittgenstein's final statement in that book claiming that there are things about which we cannot speak.

things. McFague appeals to the work of Wittgenstein (McFague, 1982:217-8,) legitimating a critique brought from his insights. Wittgenstein repudiates his previous proposals that words are linked to things, showing in *Investigations* that 'every interpretation hangs in the air together with what it interprets, and cannot give it any support' (PI #198). It is not 'recently' that we cannot trace the correspondence between word and thing, for such a 'primitive time' has never been, indeed could never be – this is not the way that language works. This lack of 'direct correspondence' between word and thing is made clear in the thought exercise Wittgenstein provides in imagining a language consisting of words used between builders – blocks, pillars, slabs and beams (PI #2, #6, #7). Even in this 'simple' imaginary language it is not inevitable that the word 'slab' will produce a particular reaction – or that any specific reaction is the only possible reaction. It is not that there is 'distance between our words and the divine reality' (McFague, 1982:2) as opposed to our words for any other 'thing' and that reality; this picture of the relationship between words and things is unhelpful.

In proposing that 'most ordinary language' consists of metaphors (McFague, 1982:15), McFague makes metaphor an all-inclusive category. While this prepares the way for her further proposals for change, her method leads her to describe language as indirect, presenting an image of language as spatially located, having to take circuitous routes, unable to communicate directly. McFague's use of this picture suggests a similarly spatially inspired image; her picture 'sends us off down the wrong path' and will not provide a coherent basis for her proposals for changes to words to and for the divine – which remain pertinent and necessary. Her work would be supported by greater engagement with Wittgenstein than is evident, acknowledging that words and things are not linked and that it is the uses of words that give them meaning. By engaging with an already developed understanding of language, McFague's description of language would be more robust and she would not need to develop a theory to support her hope for change.

While McFague's description and discussion of metaphor<sup>101</sup> support her premise that more and different words are needed to speak to and of the divine, a premise this thesis also supports, the evidence from psycholinguistics and implications from Wittgenstein raise some questions about her understanding of metaphor. McFague (1982:15) positions metaphors as

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<sup>101</sup> McFague describes metaphor as: opposing literal understandings of the words used (1982:4), describing the divine as a 'great unknown' (1982:15) and so bringing a variety of knowns in order to speak of that unknown because metaphor is 'pretending this is that' (1982:15), distinguishing between good and dead metaphors with good metaphors having an implicitly revolutionary and transformative character (1982:17).

used to speak of unknowns. However, metaphors are not only used to speak of unknowns; this is implicit in but not recognised by McFague when she refers to 'the arm of the chair' as a metaphor (McFague, 1982:15) because the arm of the chair is not an unknown. Also, Glucksberg's research (2002) foregrounds her acknowledgement that metaphors highlight similarities between two things rather than her suggestion that metaphors see one thing *as* something else. This thesis offers use of findings from psycholinguistics alongside insights from Wittgenstein to support her understanding of language, reduce her need to develop her own theory and enable greater coherence for her proposals.

McFague description of good metaphors as 'implicitly revolutionary' and functioning to 'shock' (McFague, 1982:17) does not consistently apply. It does not even consistently apply to 'novel metaphors' (for example, Bowdle and Gentner, 2005) that cannot be dead and so must be good. For example, without reading *Golden Hill* a reader might not have come across the metaphor of a cobbled street being the vertebrae of a 'mostly submerged creature's spine' (Spufford, 2016:22). It is, however, unlikely that this metaphor, on first reading, would be found to be shocking or revolutionary. It is also difficult to see how 'the arm of the chair' would once have been a good metaphor and therefore implicitly revolutionary.

McFague claims a range of characteristics for metaphors, has a concern to make words to and for the divine relevant and appropriate and calls for change in the traditional words to and for the divine. This thesis seeks to support and enrich her argument through contributing a systematically robust approach to how words work, including the ways in which metaphors function. For example, by using Bowdle and Gentner's 'career of metaphor' (2005:208), her categorising of 'good' and 'dead' metaphors would be extended into 'novel', 'conventional' and with two sorts of death.<sup>102</sup> This extended categorisation would allow her to continue to raise concern about conventional metaphors and to propose novel metaphors, but would allow nuance, rather than relying on the binary of 'good' or 'dead'. It would not demand that novel metaphors meet her requirements of being shocking and revolutionary, or that all metaphors that are not good are 'dead' and therefore understood literally (McFague, 1982:5). Her use of Wittgenstein could also be extended. Rather than characterising 'a metaphor that works' as 'unconventional and shocking, ... evading absolutism' (McFague, 1982:38) which means evoking particular reactions, words would instead be recognised as being used to do

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<sup>102</sup> As McFague highlights, metaphors appear throughout language, including these uses of metaphors about metaphors.

something. A metaphor that works, as with any other type of word that 'works', is a metaphor that communicates.<sup>103</sup>

McFague's statement that 'metaphor is ordinary language' (McFague, 1982:16) is supported by Giora (2007:113), although with an important qualification. Whereas McFague (1975, Ch3:6) claims that all ordinary words are dead metaphors, psycholinguistics says that a variety of metaphors are common in language use but does not recognise all 'ordinary' words as metaphors. The experimental findings and resultant theoretical models produced within the discipline offer a creative way of examining metaphors as having categorical assertions.<sup>104</sup> This also avoids the idea of 'pretending "this is that"' (McFague, 1982:15) or bringing a mental process – pretending – to give meaning to words, which is not how words gain meaning (Wittgenstein, *PI* #43). For Glucksberg (2003:96), in the example of 'the arm of the chair', there is no 'pretence' that the arm is a human arm, instead there is a categorical assertion of something at the side, offering support. Categorical assertions can be examined individually to demonstrate the understanding that is held without making assumptions about what is happening in every case. Following Wittgenstein's insight, there is no 'essence' to metaphor and nor is there an essence, as assumed by McFague's descriptions, of good and dead metaphors. Words do not work by having an essence (*PI*: #65, #89, #92, #97, #116, #239, #547, as per the exploration of 'game' #3, #66). Examples are illuminating when examined as they are used, rather than seeking a principle or generality.

McFague does not discuss the process of metaphors becoming root-metaphors and then models, but this overarching vision of how metaphors affect life has echoes of Lakoff and Johnson's (2003) metaphorical structures. However, Lakoff and Johnson (2003:14) acknowledge language as developing within a culture and as being relative. This links to the foregrounding of historical contingency across aspects of life in much feminist thought and literature but despite her feminist credentials and acknowledgement of the relative nature of perspectives, McFague does not discuss the historically contingent, culturally dependent nature of language.

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<sup>103</sup> Wittgenstein does not discuss metaphors as a type of word use, but metaphors are words and his insights into words also apply to metaphors; it is examination of words as they are used that is recommended in this research and would support her case for change.

<sup>104</sup> The idea of categorical assertions uses similarity by examining what is common to both parts of the metaphor.

Having linked the nature of metaphors and models, in her discussion of models McFague warns that they resist profusion due to literalism. Here the understanding of frequency and of the complexity of semantic networks provide insights into why some models are favoured and used exclusively. When a word is often used it becomes processed quickly and easily and leads to an increased likelihood of being used again. As a word is used more often it will be used in more linguistic circumstances, thereby increasing its associations. This both develops the semantic network and increases the speed of processing which further increases the likelihood of it being used again, and so on. These insights could be put alongside the political insights of a feminist critique of language to gain a more nuanced understanding of frequency patterns. The ways a word is used, the existing and new associations and the ideological patterns of behaviour that are suggested by uses of the word could all be examined in order to see what is happening when any particular word is used and why it might have been chosen by the ideology informing it.

McFague holds that symbolic statements ('sedimentation and solidification of metaphor' McFague, 1982:16), like models, are a limiting of the dynamism of metaphors. She does not give detail as to how dead metaphors, models and symbolic statements are linked but does discuss the way in which metaphors provoke judgement. She says that each time a good metaphor is used we make an implicit assertion in which 'we say "I am thinking about this in terms of that"' (McFague, 1982:16). This suggests that she calls on an inner process – the implicit assertion – when (at least good) metaphors are used. Wittgenstein discusses mental processes (for example, *PI* #19; #305), reminding the reader that rather than hypothesising about inner processes we must consider language as it is used. While there may be inner processes, these do not give words their meaning<sup>105</sup>.

McFague makes metaphor very 'big' – it is a category to which all words belong. Not only does she hold what will be called a 'high view' of metaphor in terms of good metaphors (seeing them as inevitably significant) but she says that all words are metaphors. The concern is that this empties the word 'metaphor'; the word becomes ubiquitous and without clear purpose in use, another word for 'words'. Maintaining the category of 'metaphor' would enable this word to contribute to our understanding of how language functions, rather than making this the description of all words. For McFague, her 'high view' enables discussion of 'metaphorical thought'.

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<sup>105</sup> This is indicated by Soskice (1985:16).

McFague's discussion of metaphorical thought raises a question about the *change* to which she is calling us. She holds that 'metaphorical thinking constitutes the basis of human thought and language' (McFague, 1982:15). If all thought is inevitably metaphorical, how can it become metaphorical?<sup>106</sup> Rather than arguing for metaphorical thinking that would take us in a particular direction, it is suggested that an understanding of metaphor is gained using evidence from psycholinguistics alongside other disciplines.<sup>107</sup> This would extend our understanding of what we do when we speak to and of the divine.

For words to and for the divine this research offers two observations to McFague's classification of language into religious and theological (McFague, 1982:22-23). The first is the matter of terminology in which it is useful to follow Wittgenstein and say that there are religious or theological *uses* of language rather than different sorts of language. The move to different sorts of language tends towards Wittgensteinian Fideism which is prone to dividing language users rather than recognising shared language use. The second observation is that among words to and for the divine – called by McFague religious language and therefore consisting of images, there are in fact concepts (from the case study texts: grace, holy) as well as the images she expects (father, king). She wants to create movement from metaphors to models and so wants a language structure to give credence to this move.<sup>108</sup> She uses her division of language into religious and theological to support her position but even in her own terms does not offer adequate evidence that the division exists.

McFague hopes for words that are 'true and meaningful' (1982:11), avoiding idolatry and irrelevance. In engaging with this hope this research looks at how meaning is made.<sup>109</sup> Wittgenstein states that '[e]very word *by itself* seems dead' (*PI* #432) which is to say that a word on its own does not convey meaning. If this is the case, a word on its own cannot be examined for truth.<sup>110</sup> Since it is words that are being considered by McFague, her concern for truth will not be explored here. When considering her longing for words that are meaningful, with Wittgenstein it is suggested that on the whole, for the meaning of words we must look to

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<sup>106</sup> Lakoff and Johnson (2003) provide evidence to support their claims for the influential and pervasive presence of metaphor in language, define thought as metaphorical and show ways in which metaphors affect thought and action. However, they stop short of making the extensive claims for metaphor that McFague presents.

<sup>107</sup> Soskice (1985:15) refers to disciplines investigating metaphor in her search for a description.

<sup>108</sup> Metaphors are 'seeing one thing *as* something else' McFague, 1982:15. Models are 'a dominant metaphor, a metaphor with staying power' McFague, 1982:23.

<sup>109</sup> In conveying meaning there is no expectation that truth will be established.

<sup>110</sup> See also work within philosophy identifying propositions as the primary bearers of truth, for example, Glanzburg, 2018.

their use in the language and that if words are used communicatively, they will be used meaningfully. The aspect that bears investigation is *how* words are used and *what* meanings are conveyed – to ask for words to be used meaningfully implies that such use is not currently seen. By bringing to light the ways in which words are used, the purpose of this thesis is to enrich McFague’s critique of the traditional words to and for the divine, offering theoretically robust understandings of language, meeting her requirements for meaningful words avoiding idolatry and irrelevance.

McFague’s concern about idolatry and irrelevance leads to her insistence on a religious context – worship, for discussion of words to and for the divine (McFague, 1982:2). Her argument for this – that there is ‘inevitable distance between our words and the divine reality’ (McFague, 1982:2) – arguably implies a representational view of language. Her confidence that worship ensures that words do not become literalised seems both simplistic and over-confident given her recognition of the difficulties that have developed with words to and for the divine. It suggests that those who ‘insist on the literal reference of language to God’ (McFague, 1982:4) do not engage in contemplation or prayer since she maintains that these guard against literalism. Her confidence in worship is also refuted by her recognition of the need for her work (McFague, 1982:4-10). This research suggests that the theoretical approaches of psycholinguistics and the insights of Wittgenstein could be employed to support development of better understandings of language and how words function. These would more effectively guard against McFague’s two concerns.

McFague’s awareness of and concern about words that are preserved and repeated is illustrated by the frequency analysis (Figure 1.1). These liturgical texts are part of preserving the words and repeating them across generations, with only slight variations. This thesis follows McFague in maintaining that the traditional words to and for the divine are overused and that alternative words need to be widely used.

McFague also hopes for the development of a metaphorical theology. If all thought and language are inevitably metaphorical then we already have a metaphorical theology and cannot create such. McFague explicitly hopes for a theology that recognises the ‘*is and is not*’ in order to extend the range of words used to and for the divine. Unfortunately, when metaphors are used, she describes them as occurring alongside an assertion of how we are thinking – something that goes on in us to give meaning to the metaphor. This description is an example of an ‘inner process’ and even novel metaphors do not gain meaning in this way.

Again, it is not that inner processes do not occur but that the meaning of words is not gained through such processes. Even if we were to suppose for a moment that novel metaphors do have 'shock' value, as soon as they become conventional and the associations embedded, the language processing becomes as fast and unconscious as the processing of any other word.<sup>111</sup> So, while novel metaphors might conceivably provoke a reaction in early uses (although this is not necessarily the case), they will lose any such reaction as soon as they become conventional. The development of a metaphorical theology does not provide the answer to McFague's quest. Her 'high view' of metaphor also leads to her characterisation of models as 'systematic, relatively permanent metaphors ... which retain the tension at the heart of all religious language and ... order the images of a tradition' (McFague, 1982:103). Her description of how models work meets her requirements for change, the weakness is that models, metaphors and religious language do not in fact have the 'tension at the heart' of them, the 'shock' factor or the 'implicitly revolutionary' character required for them to function in McFague's system.

From this reading of McFague, it appears that for her purpose of changing the world for the better by considering and expanding the metaphors with which we speak to and of the divine, she has created a particular but theoretically unsubstantiated understanding of metaphor, of how metaphor and language are connected and of what a 'metaphorical theology' would look like. Accepting that metaphors are significant and influential, rather than arguing for a metaphorical 'approach', this thesis argues that work is better directed towards a robust understanding of language which includes an understanding of metaphor. This would enable an understanding of what is being done when we speak to and of the divine promoting development of a range of words which provide multiple ways of relating.

### **Mary Daly**

McFague's reformist hopes for Christianity contrast with Mary Daly's unapologetic hope for revolution. Daly's aim is liberation for women but also, liberation for words, and it is her understandings of language that are of interest here.<sup>112</sup>

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<sup>111</sup> This is demonstrated in the research by Ortony *et al.* (1978:473), Wolff and Gentner (2000:530), Glucksberg (2002:92), Budiu and Anderson (2008).

<sup>112</sup> The reading of *Beyond God the Father* (Daly, 1986) offered here suggests that her picture of words affects the character of her writing; this can be seen developing from 1968 so that by *Gyn/Ecology* (1979), her distinctive and linguistically creative voice is fully present.

### An account of and engagement with Daly's understandings of language

Daly maintains that all language is patriarchal. By this she means that naming is done by men (Daly, 1986:8) including defining what is good and what is evil (Daly, 1986:106), and that language reflects the structures of male religion (Daly, 1986:152). Her very personal use of words suggests an almost evolutionary view of language: '[t]he process of Naming proceeds' (Daly, 1986:xxiv). She presents a picture of words having their own being, but the patriarchal language in which they are used can lead to them becoming 'dead husks' (Daly, 1986:34), unable to 'fully say the reality' (Daly, 1986:159). They do, however, have the potential to 'fly together, sounding each other to freedom' (Daly, 1986:xxvi). She sees words as constructing worlds (Daly, 1986 :xii :xiv, :xvii, :xviii, :xxv) and metaphors as hinting at 'the power of words to carry us into a Time/Space that is after, behind, transformative of, and beyond static being' (Daly, 1986:xix). Given the patriarchal nature of language she suggests that words need a new 'semantic context that arises from qualitatively new experience' (Daly, 1986:8).

When it comes to the divine, Daly's prescription for progress is to change from naming the divine as a being to naming Be-ing as Verb, which is 'an essential leap in the cognitive/affective journey beyond patriarchal fixations' (Daly, 1986:xvii). She points to a need for reconceptualising the divine, removing the sense of the unchanging and bringing life and becoming into focus.

### An engagement with Daly's understandings of language

Particularly after *The Church and the Second Sex* (1985), there is an element in Daly's writing which has a poetic feel to its careful choices, arrangement and re-arrangement of words and the employment of figurative and symbolic language. While poetry can be informed by and offer a picture of an accurate understanding (in this case of language), it is suggested here that her writing about words offers an inspiring vision but that the pictures of language she presents need to be recognised as pictures. This does not invalidate her work or her style (indeed her writings enliven and liberate many, particularly women but also men) but it is suggested that care must be taken so that her pictures of words do not lead thought astray (Wittgenstein, *PI* #115).

An example of the care needed is Daly's playing with the word 'usage' and the conclusion she draws. She denounces the usage of 'women and nature and of words' and calls for the 'termination of usage' of words (Daly, 1986:xxvi). This clearly links to the pictures that 'women

and words have served the father's sentences long enough' (Daly, 1986:xxv) and that words have their own being. There is inspiration to be drawn from her language use in seeking justice but it is important to recognise that the word 'usage' is employed here in three different ways and that the usage of women, of the world and of words do not have any similarity beyond what Wittgenstein would call the surface grammar. He warns that surface grammar can be misleading (*PI* #422). In this case, since, outside use, words are dead (*PI* #432), the idea of the termination of usage of words can inspire thought but cannot direct praxis in terms of language.

Similarly, attention is to be paid to Daly's suggestions for dealing with language given its patriarchal nature. One of her proposals is a call for silence (Daly, 1986:150-3) and this will be considered in order to determine whether it can function in a community. By 'silence' Daly means spoken communication by women who are aware of their oppression. They seek to liberate themselves and each other through speaking differently. This silence allows non-verbal as well as verbal communication, refusing boundaries imposed by supposed authorities. Her use of the word silence is idiosyncratic, and a great strength of such use is that it provokes reflection. There are many words with different uses in different contexts or forms of life that are clear within that context.<sup>113</sup> However, Daly's proposal is to use the word 'silence' in a different way within the same context. To apply this to another example: within the activity of fishing in which the word 'bank' is used to mean the land at the edge of the river, if the word 'bank' was also used to mean the river itself, the use of the word would cause confusion. This has similarities to Daly's proposal for the use of the word 'silence'. Within the context of spoken communication, the word 'silence' is used to mean an absence of sound; she uses the word to mean a different sort of speech.

Daly's use of the word 'silence' in this way has not been taken up within a community which has been able to spread such use more widely and it may be that this is not only because of the confusion that would result but also partly because the picture she presents suggests that all women speak the same 'silence', that all women use words in the same liberated way and that this cannot be understood by any men; therefore women could only speak to women. If her use of the word 'silence' in this way occurred, there would be no conversation between women and men because women would be talking unintelligibly as far as men are concerned. The experience of too many women has been that men are unable to understand them

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<sup>113</sup> Examples of different uses of words in different forms of life include 'bank' in fishing and finance, 'table' in furniture and maths, 'key' in computing and security, 'leaf' on a tree or in a book.

beyond everyday discourse and in order to highlight this phenomenon, there could be a search to describe such an experience. Such a search could result in Daly's use of the word 'silence'. She is creating an alternative vision which is helpful, but the specific change she calls for in this instance, is not a basis for praxis. Creating a vision that imagines that all women use words in the same way and in a way that is not shared with men, produces two separate communities. Such a vision can inspire hope or perspective or draw attention to experiences and has value but is not a picture that can be developed for lived transformation.

While Daly's vision is hopeful and delightful, characteristics this thesis is keen to sustain, caution is called for with the pictures she presents of how words work. Words are used within and between communities. While the ability of words to influence the imagination is undoubted and they can be used to inspire thought and hope as well as much else, the picture of words having independent life can provoke reflection but must not be allowed to lead thought astray.

Daly's call to arrange words 'to convey their Archaic meanings' (Daly, 1986:xxv) is also queried. Arguably, this implies the retrieval of meanings from a previous time. Can there be a discovery of and therefore a return to previous meanings? While this thesis celebrates Daly's ability to call forth hope and grant new vision, the question is of her description of words and how they can or might work and therefore whether this picture of words having Archaic meanings that can be retrieved is useful or even possible.

Daly's call for a new semantic context (which provides new associations for words), finds parallels in a methodology suggested for renewing words to and for the divine (Elizabeth, 2017). Using the tools of psycholinguistics this thesis offers detail around how these new semantic contexts might be developed, further discussed in chapter five.

Daly offers the suggestion that understanding the divine should change so that rather than being 'a being', named using nouns, the divine should be 'Be-ing' and named using verbs (using the intransitive form). This is a compelling and creative vision, identifying not only an idea or perspective but a language structure that both changes what is believed and also reflects something of what is believed. Intransitive verbs do not require an object upon which to act and Daly takes the word 'object' from the grammatical description and applies it to creatures: '[t]he Naming of Be-ing as Verb – as intransitive Verb that does not require an “object” – expresses an Other way of understanding ultimate / intimate reality' (Daly 1986:xvii). In this

way she provides for a divine who does not dominate or oppress (Daly 1986:13). While this playing with words is illuminating, helping to reinforce the points she wants to make and stimulating thinking, the suggestion of this change to words to and for the divine is difficult to realise. It would mean that we would refer to the divine as 'Verb' in order to shift understandings away from stasis to creative activity (Daly, 1986: xviii-xix). Although the title of this book (*Beyond God the Father*) suggests that a renaming of the divine is called for, Daly does not give many examples of her call for a changed form of language. She outlines the idea in the Original Reintroduction (Daly, 1986:xvii-xx) and then in the final sentence of the book (Daly 1986:198) combines Acts 17 v28 and Romans 11 v36 in which the description 'the Good Who is self-communicating Be-ing, Who is the Verb' occurs. Here, the two references to the divine are both noun phrases. (The full grammatical analysis can be found at Appendix I.) She uses the lexical items 'Be-ing' and 'Verb' as nouns. While 'being' is already used as a verb, her use of Be-ing takes the noun form. The lexical item 'verb' is used in a noun phrase although it could be imagined that we could talk of 'verbing' in reference to the work of the divine or our participation in that work. This idea has been explored in a slightly different form by Heyward (1999:55-76) who has proposed 'mutual relation' as a way 'to god' (verb) and uses the verb 'goddling'.<sup>114</sup> The approach of speaking of the divine as Be-ing and Verb satisfies Daly's concerns and stimulates thea/ological reflection, but more work is needed to apply the linguistic insights and visions into changes in word use.

Daly's creative use of words, revealing and developing ideas, brings different sets of associations to words. Psycholinguistic tools can examine associations with words to and for the divine (as per Appendices D and E). As Daly suggests, bringing other grammatical elements to words to and for the divine will bring a different set of associations and uses of different grammatical elements could be shown through use of psycholinguistic tools.

Daly's suggestion that 'words which, materially speaking, are identical with the old become new in a semantic context that arises from qualitatively new experience' (Daly, 1986:8) seems on the surface to link into the creation of new associations in semantic networks, affecting the meanings of words. However, traditional associations will continue to influence the words if the networks from traditional experience remain. It is not enough to create new contexts, there must also be a leaving behind of old contexts if words are to gain new networks.

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<sup>114</sup> There are blogs and sermons discussing God as a verb, for example, Seaburn (2015, [online]), who says 'God happens' and Neel (2017, [online]), who says 'God is a verb ... to love ... to heal ... to empower'. However, both examples are descriptions of how to understand the divine rather than examples of address to or words for the divine.

## Elizabeth Johnson

In *She Who Is* (1999), Elizabeth Johnson sets about '[r]endering insights into systematic speech about God', accepting that this can only be 'consolidating gains while preparing for further advance' (Johnson, 1999:12). Her aims are 'emancipatory praxis of women and men, to the benefit of all creation, both human beings and the earth' (Johnson, 1999:8) and particularly, the 'emancipation of women toward human flourishing' (Johnson, 1999:30).

### An account of and engagement with Johnson's understandings of language

Johnson recognises words as firmly embedded in community (Johnson, 1999:3-4,:6) but her wider understanding of words must be gained from her description of words to and for the divine, sometimes via implication. These references show her understanding of words to include a number of elements. She says that words can 'exhaust' the topic being expressed (Johnson, 1999:7) and have the potential to give us the truth (Johnson, 1999:18-19). For her, change in words is linked to other, structural change (Johnson, 1999:40). She characterises words as containing and representing reality, able to ascribe existence, reality and personality to creatures (Johnson, 1999:114-5), and as able to describe the inner being of things (Johnson, 1999:222). She says words are embedded in community, determined by the culture of that community and that they change with the community using them (Johnson, 1999:6).

Recognising that ideas, and the words that express these ideas, are culturally determined (Johnson, 1999:6), throughout *She Who Is*, the constant question is of the right way to speak about God (Johnson, 1999 :3 :5 :6 :18 :187 :212 :246 :273). This question is vital for Johnson because of its link to justice towards women (Johnson, 1999:12). She maintains that words to and for the divine will never be 'fully adequate to the burning mystery' that they signify (Johnson, 1999:273) and is explicit about the need for constantly being open to change since '[t]he process never ends, for divine mystery is fathomless' (Johnson, 1999:39).

Johnson does not expect words to and for the divine to be adequate (Johnson, 1999:7 :55 :105 :112 :221 :273) and draws on the idea of analogy (Johnson, 1999:113-117). Recognising the use of this word within metaphysics, she focusses on its application for discussion of word use. Sharing one of McFague's concerns, Johnson argues that if analogy is not used as the way of speaking to or of the divine then words become idols (Johnson, 1999:39), a risk that she maintains was avoided by the mediaevals who recognised 'God who is always even greater'

than words could express (Johnson, 1999:115). For Johnson, the words that have become idols are those that are traditionally used; she sees this as part of seeking to tame and domesticate the wildness of the divine (Johnson, 1999:39). She highlights the transcendence of the divine and says that '[t]his sense of an unfathomable depth of mystery ... undergirds the religious significance of speech about God' (Johnson, 1999:105). Johnson's use and description of analogy also support her criticism of 'the androcentric character of traditional speech' (Johnson, 1999:117) to and for the divine, arguing that many other words than those currently employed can be considered and used. One of the reasons for her concern about these words is that they are part of the symbol of God and that 'the symbol of God functions' (Johnson, 1999:4 :5 :36 :38 :40) or has an effect on people and circumstances. She says that many of the effects from the traditional words about God work against the emancipation of women and she seeks to 'begin to remove one more tenacious obstacle blocking speech about God in the likeness of women' (Johnson, 1999:175).

Following 'classical theology' (Johnson, 1999:104) in saying that we cannot know God essentially, Johnson points out that 'language about divine mystery in male terms ... is as legitimate and inadequate as female and cosmic terms' (Johnson, 1999:112). She offers a set of images (Johnson, 1999:13) also called metaphors (Johnson, 1999:130 :165 :177) and symbols (Johnson, 1999:47 :112 :130) (although she does not delineate these terms precisely) with which reflection, thought and talk of God might creatively proceed. Her ways of describing the inadequacy of words to and for the divine suggests that this set of words are a particular and special set because of the subject matter. She says that words cannot describe the inner being of God (Johnson, 1999:222) and that such discourse stretches language 'to the breaking point, for God's inner Trinity remains a mystery ... even including the meaning of the word *inner*' (Johnson, 1999:214). We are unable to fully comprehend this mystery (the term Johnson uses in order to indicate the divine in a way that can be acceptable to both the traditional and feminist understandings) or to 'exhaust divine reality in words or concepts' (Johnson, 1999:7).

Johnson does not delineate her understanding of the words 'metaphor', 'model', 'image' and 'symbol'. When she offers her metaphors and models she begins with Spirit-Sophia and suggests that there is something about the divine as Spirit that 'allows a particular openness to being appropriated in female images' (Johnson, 1999:132).

The title of this book Johnson uses as her call for the future because it

discloses in an elusive female metaphor the mystery of Sophia-God as sheer, exuberant, relational aliveness in the midst of the history of suffering, inexhaustible source of new being in situations of death and destruction, ground of hope for the whole created universe, to practical and critical effect. (Johnson, 1999:243)

#### An engagement with Johnson's understandings of language

Evidence from psycholinguistics (specifically Nelson *et al.*, 2003 and Son *et al.*, 2014) and observations from Wittgenstein (*PI* #19, #241, *PPF* #327) support Johnson's recognition that words are used within a community. They also support her observation of words changing as the community changes. Little thought is needed to find multiple examples of changes in word use,<sup>115</sup> or of the structural changes linked to changing use of words – although there is difficulty in determining precedence between changes in word use and changes in society.<sup>116</sup>

However, Johnson's description of words (as exhausting topics, containing reality, ascribing existence, reality and personality, and describing inner being) subscribes to the idea that words find their meaning and truth specifically through their link to things in the world – arguably a representational view of language.<sup>117</sup>

In working with the mystery of God (for example, Johnson, 1999:7 :105 :117 :214 :222) Johnson implies that this topic is so unlike any other, that the words inevitably function differently. There are two points here. The first is that whatever the subject matter, words are words, used in the same set of ways so that they are intelligible. What we can do with words for one subject we can do with words for all subjects. Where we notice that words cannot be used to do 'something' for a subject, words cannot be used to do that 'something' for any subject. We speak in words, and even words to and for the divine remain words; there is no difference in the way these words function and find their meaning, from the way words for a sunrise or a cat playing or someone doing the washing up function and find their meaning.<sup>118</sup> What cannot be done for the divine in terms of the words cannot be done for anything else either. If it is recognised that words cannot be used to do something in relation to the divine, this does not suggest a different relationship between words and the divine as compared with words and any other topic. Words are used within the range of language games for a vast array

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<sup>115</sup> For example, mouse, tablet, fantastic, camp, gig, with more examples discoverable through an internet search

<sup>116</sup> For example, attitudes to racism and use of the word 'nigger' becoming largely unacceptable.

<sup>117</sup> This despite Wittgenstein, the author heralded by Russell (2010:1) as creating logical atomism, an example of representational views of language, later repudiating his own work.

<sup>118</sup> Beliefs about the divine are not being addressed here.

of communicative purposes: when we use the word 'chair' we do not try to express the being of a chair or circumscribe chair reality. This is not the case even when we speak of 'intangibles', or 'abstract' rather than 'concrete' words (Crutch and Warrington, 2005; Vigliocco and Vinson, 2009:211). For example, we do not seek to 'fully' express love, to know love comprehensively or essentially or think that it is possible to exhaust love in words.

The second point is that there is an experience of struggling to express something, of walking (to use the title of Van Buren's book 1972) on 'the edges of language', a sense common to theologians and poets (as identified by Crystal, 1987, [online]) but that also can be imagined in other circumstances. At the news of terrorist activity politicians are asked to comment where all comment seems trite, at award ceremonies performers say that they cannot find words to express the sense of honour they feel, lovers speak of the impossibility of finding words to express their love. At dreadful moments and at wonderful moments (and possibly at tedious moments) this sense is expressed. Trying to describe for example: love, friendship, loneliness, loss, a sunset, a melody, the taste of a good dinner, all evade what might be called 'description' – although it is worth noting that here and in the examples above we manage to convey something in language. The experience of feeling that words are inadequate is a common human phenomenon, not one that is unique to talking about the divine. The difficulty of speaking about the divine is not a difficulty unique to speaking of the divine but a difficulty that arises in speaking about many topics.

The sense of struggling to speak adequately to and of the divine is significant for Johnson (1999:7 :30 :55 :105 :112 :115 :174 :175 :221 :273) and follows the theological tradition, for example, Pseudo Dionysius, (*Divine Names* 1987:49-131) and Aquinas, (*S.T.* 1a. Q13. A1). In considering Johnson's use of the word 'adequate', following Wittgenstein's advice to examine the deep grammar (*PI* #664), it is interesting to note that she uses this one word in two different ways. She uses it to mean enough or sufficient (Johnson, 1999:55 :105 :221 :273) and also to mean appropriate or correct (Johnson, 1999:7 :30 :112 :115 :174 :175). It is not clear whether or not she particularly recognises this dual usage but the criterion Johnson holds for determining adequacy in words to and for the divine is pragmatic in that the words are adequate if they work for 'the emancipation of women toward human flourishing' (Johnson, 1999:10). Given this criterion, either of her uses can address her concern about words to and for the divine effectively.

The idea that words to and for the divine cannot be adequate is interesting because, following Wittgenstein, a word is adequate if it does the job for which it is used (Wittgenstein, *PI* #198). Johnson's attention to adequacy, while in continuity with previous theologians, suggests an understanding of language that links the meaning of words with what they express. She shows how this has been ruled out in terms of words to and for the divine (1999:104) implying that it is thought to work for other words. However, there is no sense in which a word can be adequate to express the divine 'fully' because words do not do that for anything (*PI* #198).

There is nothing about Johnson's understanding of language in terms of words to and for the divine that marks her out as unusual, but it is argued here that the idea of words to and for the divine as being adequate (or not) betrays a picture of language that is less theoretically robust and may be unhelpful. In solidarity with Johnson's aims, particularly for justice and liberation, the more robust theory of language that has been developed in this thesis can resource the work that is still to be done towards transformation in words to and for the divine.

Johnson also searches for the 'right' way to speak of the divine. Whenever Johnson brings the idea of 'rightness' to 'speech' it is interesting to note that she always uses the definite article and the singular form of the noun: '*the right way*' (Johnson, 1999:3 :5 :6 :18 :187 :212 :246 :273). Since her own proposal begins with three ways of speaking of God, she clearly does not expect that there is only one right way and given her call for change, this would be far from her hopes. Her turn of phrase when desiring right speech suggests that she expects that words about God will convey something of God. She says, '[w]hat is ultimately at stake in this question [of the right way to speak about God] is profoundly substantive, being simultaneously the quest for a more just and peaceful order among human beings and the truth, however darkly glimpsed, of the holy mystery of God' (Johnson, 1999:18-19). This research contributes a methodology towards this substantive work, as discussed in chapter five.

Johnson's call for continued openness to change in understandings of the divine is echoed here. She maintains that '[i]deas of God are cultural creatures related to the time and place in which they are conceived' (Johnson, 1999:273) and implies that as ideas change, words will also change. While ideas about the divine change and develop, examination of words to and for the divine in the case study texts from 1662 to the present day (Figure 1.1) suggests that the words have not followed suit.

Johnson's expression 'taming the wildness of divine mystery into a more domesticated deity' (Johnson, 1999:39) suggests that exclusive images or concepts of the divine become literalised and inevitably idolatrous. When the mystery is fixed, worshippers are given an 'answer' as to the identity of the divine that prevents further exploration. This research suggests that even an 'Almighty Lord' has become a familiar and 'domesticated deity'.

Having considered this one picture of the divine (wildness), attention will now be paid to pictures Johnson gives of how words work. She uses these pictures in writing of words to and for the divine but at this point it is not the divine that is the focus but Johnson's pictures of words and how they work. Attention to pictures follows Wittgenstein's instruction (*PI* #66, #424), not to stop using pictures but to make sure that we pay attention and do not apply the pictures inappropriately. Johnson says that 'the mystery of God is fundamentally unlike anything else we know of, and so is beyond the grasp of all our naming' (Johnson, 1999:117). On the same page she writes that 'God dwells in unapproachable light so that no name ... ever arrives at its goal'. This links to an adjacent picture: 'if we were able to see into the very essence of God ... we would be able to express the divine by only one straight-as-an arrow name' (Johnson, 1999:117-8). Finally, she writes that '[n]o human word, concept or image ... can circumscribe divine reality' (Johnson, 1999:105 and similar :131). Again, it is not the nature of the divine on which comment is offered, but the nature of language. Whatever our beliefs, we speak about them in language which does not change its nature because of the topic under discussion. Johnson uses these pictures to demonstrate the paucity of words to and for the divine and support the need for transformation but words to and for the divine are words and her pictures do not show how words work. Words do not grasp things, arrive at their goal or circumscribe reality. These are pictures and have value as such but are not to be applied to thinking about how words work. Let us not lose them but recognise that they are pictures and be careful of the way we use them lest, to use the picture Hallett (2011) draws from Wittgenstein (*PI* #18), they lead us into linguistic cul-de-sacs.

Johnson's drawing out of the effects of words to and for the divine is done through her concern about how 'the symbol of God functions' (Johnson, 1999 :4 :5 :36 :38 :40) (paralleled in this thesis in the influence of words to and for the divine on behaviour). Johnson's repetition of the clause 'the symbol of God functions' helps direct attention to the link between words to and for the divine and behaviour. Her hope is to be part of reducing the negative effects of the traditionally used words to and for the divine. This thesis seeks to contribute to that same work by foregrounding the importance of the understandings of language for changing word

use in everyday life. Proposed words to and for the divine must become frequent, familiar and used with rich, varied associations. While noting the difficulties that have been raised, Johnson explores use of the word 'mother' for the divine (Johnson, 1999:170-187). She considers associations with the divine and then associations with mother and finally offers a new synthesis. However, for her writing to achieve the goal, her associations for God as mother must be taken into regular use by congregations. The emphasis on use in everyday life is to be applied to all the words Johnson offers towards creative engagement with the divine. Although she gives voice to the concern that words to and for the divine can become over literalized (for example, Johnson, 1999:173), she does not offer ways in which the word 'mother' will be used to prevent this from also becoming over literalized.

When Johnson explores Spirit-Sophia and suggests that 'the amorphous character of the Spirit allows a particular openness to being appropriated in female images' (Johnson, 1999:132), it is instructive to examine what might contribute to this perception. The evidence around semantic networks and associations reminds us that the ways in which something is talked about can provide nearly automatic links (Stenberg *et al.*, 2000; Wurm *et al.*, 2004; Yee and Sedivy, 2006). Such automaticity influences thought. In English, the words used for and associated with Spirit (for example, wind, fire, breath, dove, new birth) are not grammatically gendered but in the language games played within the forms of life using these words, 'wind' and 'fire' are associated with power, 'breath' and 'dove' are associated with life, gentleness, nurturing, hope, and 'birth' is associated with mothers. The politically driven stereotypes highlighted by feminist thea/ologians link men with power but women with gentleness, nurturing, hope and birth. So, while the 'character of the Spirit' can be called 'amorphous', the majority of associations with this word and the uses to which these associations have been put have an existing association with words used about women. This might explain the sense Johnson has of 'particular openness to being appropriated in female images'.

Acknowledging admiration for Johnson's aim and work and honouring the ways in which she challenges traditionally used words to and for the divine, her confidence in the words of her title to have 'practical and critical effect' (Johnson, 1999:243) is questioned. The apparently technical use of the word metaphor for this title is critiqued by the understandings of metaphor from psycholinguistics (for example, Glucksberg, 2002:92) and the claims that the use of this term will disclose the divine requires the development of semantic networks to provide these associations.

## **Effects of words to and for the divine**

This chapter has engaged with the descriptions of words, and the pictures and implied understandings of words and language given by McFague (1982), Daly (1986) and Johnson (1999), focussing on words to and for the divine. Their descriptions of the effects of the traditionally used words to and for the divine will now be discussed. This provides the second contribution from this chapter to considering how words to and for the divine influence our behaviour to each other. These explorations will inevitably overlap into the final section of this chapter.

### Effects of words to and for the divine – McFague

When McFague discusses the effects on worshipping communities arising from use of the traditional words to and for the divine, she highlights a need for change and development. Her discussion can be said to fall into three areas.

The first area that McFague indicates is a set of effects on worshipping communities. The first effect within this area is that the traditional words to and for the divine ignore the experiences of many people and have become irrelevant to members of the communities in which they are used (McFague, 1982:3). A linked effect is that the perspectives and visions from those the authority figures deem unorthodox are lost or at least consigned to the margins of worshipping communities. The psycholinguistic analyses illustrate McFague's assertion that the traditional set of words to and for the divine are maintained. In the liturgical texts for Holy Communion in *Book of Common Prayer* and *Common Worship*, while there are differences of theology, the words to and for the divine within them remain almost static (as seen in Figure 1.1). Changes are present but minimal. In this stasis of the traditional words McFague acknowledges the contribution of 'the revolutionary feminists' (McFague, 1982:155) who highlight the control of language by those in power. This is in evidence sometimes to the extent of forbidding the language of a people, usually to determining the words that may or may not be used in certain contexts.<sup>119</sup> The influence of power structures can be seen in words to and for the divine in the liturgical texts because the words deemed appropriate by those with the authority to write them (the Liturgical Commission of the Church of England), is authority awarded by those in positions of power (the General Synod of the Church of England). As will be further discussed in chapter four, the traditional words to and for the

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<sup>119</sup> Examples of such control are the suppression and oppression of the use of British Sign Language (Lane, 1989), the 1871 prohibition of use of the Irish language in schools in Ireland (Hindley, 1991:24) and the repression of the Sami language in Norway (Isaac, 2019).

divine are maintained, at least partly, because they cohere with the dominant ideology and support the tradition.

McFague (1982:15 :218) posits another effect from maintaining the use of the traditional words to and for the divine which is that they limit both thought about and naming of the divine within worshipping communities. Although it could be argued that this suggestion is not supported by the continual development of ideas, particularly in revolutionary contexts, it does indicate the difficulty that can be encountered in broadcasting new ideas and in altering the words used in worshipping communities within the Church of England.

While McFague supports the continuity that is promoted by maintaining the use of traditional words, she suggests that it has the effect of 'sacrificing metaphorical openness to change' within a worshipping community (McFague, 1982:95). The idea of 'metaphorical openness to change' is unclear but alerts readers to reduced openness to change. If there is variety in words to and for the divine, further variety is shown to be possible. If the words are static, change is not expected or seen as desirable. While the continuity of the tradition is important to McFague she argues for greater variety in words used to and for the divine.

Within the terms of McFague's argument, she highlights a final effect from maintaining the use of the traditional words which is that it leads to the overuse of one model within a worshipping community. The place of that model within liturgical texts then 'stamps them indelibly in people's minds as a permanent and necessary fixture of religious tradition' (McFague, 1982:95). This has the further effect of turning the model into an idol. Again, the permanence to which McFague alludes is illustrated in the analyses from the case study texts, illustrated in Figure 1.1 and Appendix F. This links to the findings that frequent associations become almost automatic (Silkes and Rogers, 2012:1613), and that frequent words are used in multiple contexts (Diana and Reder, 2006:806). As words to and for the divine are repeated within a liturgical text used in public worship, the frequency increases through words being used, heard, used in other circumstances and so on. As discussed in chapters one and two, as the liturgical texts are used, the words to and for the divine and the use of them within the texts become familiar. These words and the ways of using them are then taken to situations beyond public worship.

The second area that McFague indicates is that there is an effect from words to and for the divine because of the use and understanding of metaphors within a worshipping community.

McFague asserts that 'a metaphor used frequently, a metaphor that is believed in as the "thing itself", affects attitudes at profound levels' (McFague, 1982:41). She links words and behaviour, making metaphors inherently powerful, saying that 'it is only as the basic metaphors in which we imagine the relationship between God and the world change that our way of being in the world will change' (McFague, 1982:xi). The contribution of this research to her assertion is provision of a theoretically robust description of the ways in which words to and for the divine affect attitudes and therefore behaviour. Chapters one and two demonstrate the part played by frequent and familiar words in semantic networks which produce almost automatic associations, and the way in which frequent and familiar words are produced and used as modelled within familiar liturgical texts. The significance of words for the constitution of our identities and how this contributes to the ways in which words to and for the divine affect attitudes and behaviour will be explored in chapter four.

The final area that McFague indicates is that the dualistic nature of language about the relationship between the divine and human beings gives rise to two linked influences on worshipping communities (McFague, 1982:148). The first is on the understanding of human nature in that men become divine. The second is on relationships between women and men in that the words are part of the oppression of women.<sup>120</sup>

In terms of the first influence McFague says that 'God has been modelled in masculine images (excluding feminine ones), and, as a result, the notion has arisen that men have godlike attributes' (McFague, 1982:147). This view is not particular to McFague (certainly since Daly's famous aphorism) but she does not explore *how* this is thought to happen, or even whether or not it actually does happen in this generalised way.<sup>121</sup> In exploring the case study texts, the frequency data (Figure 1.1) shows that the majority of words used to and for the divine are words used for men. There are also words that are not used for men, for example, Holy Spirit, Lamb, Light, maker, Holy One, Most High, giver of life, advocate, Divine majesty, mediator. However, all these words are used with male pronouns or in the context of the divine being 'He'. For example, the term 'Holy Spirit' is used in the context of male pronouns, ('Through him, and with him, and in him, in the unity of the Holy Spirit') and referred to as Lord ('We believe in the Holy Spirit, the Lord, the giver of life'), which ensures the male reference. Also, the majority of these apparently non-gendered words are words of power and authority.

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<sup>120</sup> This second implication is commented on by Kim (2014:6) who says that the 'masculine pronouns, titles or names, and other metaphors' make 'worshipping women feel marginalised from the community'.

<sup>121</sup> Daly commented that 'if God is male, then the male is God' (Daly, 1985:38).

Finally, the words to and for the divine given prominence in significant statements of faith, such as the Creed, use words of power, for example, 'almighty' and 'Lord'. The claim that all men are God is not supported from the liturgical texts but, ruling men are strongly represented and words for others are marginalised. The examination of the influence of words to attitudes and behaviour will be further explored in the next chapter; here it suffices to say that the ascription of 'godlike attributes' to men is not as straightforward as the grammar suggests, although McFague is not alone in leaving this complexity unexamined.

In terms of the second influence of dualistic language for the relationship between the divine and human beings, McFague says that the words are used to oppress women (McFague 1982:145-192). This is supported by the evidence of descriptions of women as having certain 'good', submissive behaviours (noted just for example, by Morton, 1985; Christ, 1987; Brock and Parker, 2001). These behaviours are significant for identities. Of course, the corollary of words oppressing women is that the words also oppress men. McFague discusses the oppression as rising from the domination and dependency inherent in the Almighty Father, heavenly king model of the divine, alienating men from God and resulting in women becoming 'other' for men (McFague, 1982:148). She says the women's experience is suppressed and negated (McFague, 1982:155) and that women have been excluded from the Christian tradition (McFague, 1982:167).

It is not just the words about women and men and the silences about women that influence such oppressions (McFague, 1982:150); the words about the divine are also significant. McFague points out that the traditional words to and for the divine exclude women 'by not naming them, by refusing to include their functions and occupations as metaphors for God that will return to them as models for their own self-identity' (McFague, 1982:150). McFague's point is illustrated in the analyses in chapter one. The words to and for the divine in the case study texts are mostly words for men or are signified as male by use of the male pronouns and by association. This leaves women unrepresented within the divine and without alternatives to provide a hope for becoming.

McFague is concerned that the traditional words to and for the divine ignore the voices of too many people, limiting thought about and naming of the divine and reducing openness to change. Idolatry results, in which the divine is believed to be represented accurately by the metaphors used, giving godlike attributes to men and oppressing women.

### Effects of words to and for the divine – Daly

Daly highlights effects from the use of traditional words to and for the divine on worshipping communities or society. She says that these arise from a complex set of factors, given the interwoven nature of language with identity, relationships, culture, society and institutions.

Daly holds that words to and for the divine can affect worshipping communities or societies because words can affect worshipping communities or societies. She focusses on the use of words and the attitudes and behaviours in evidence. She uses the example of abortion (Daly, 1986:113) maintaining that discussion of abortion in the Catholic Church used ‘inflammatory language such as “murder” rather than “abortion” and “child” rather than “fetus”’ in order to support anti-abortion laws (Daly, 1986:113). The words lead to attitudes which become expressed in behaviour.

In terms of effects from the use of traditional words to and for the divine, Daly claims that the traditional words used give us a ‘Supreme Being’ who functions to require ‘infantile subjection’ so that ‘women and other victimised groups are subordinate’ (Daly, 1986:18-19). She refers to Durkheim's work on myth and ritual (Daly, 1986:141), linking the character of the divine with both the myth that expresses that character and the ritual (set of practices or behaviours) created from the myth. The character of the divine is given in words, which are used in the myths and in the rituals. Changing the words to and for the divine that are used in the rituals, changes the character of the divine that is expressed and will affect the practices of the ritual and the myth that is re-told.<sup>122</sup> The words with which we pray demonstrate belief in the one to whom we pray. Whether or not it is accepted that the character of the divine is truly expressed in the words used in the myths and rituals, it is still the case that the words used of the divine give us a character with whom we interact.<sup>123</sup> It is also the case that what we have and what we can examine, are the words. The nature of the supreme being spoken of as the divine, is illustrated in the analyses of the liturgical texts in chapter one (particularly at Figures 1.1, 1.4 and 1.6).

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<sup>122</sup> This dynamic is touched on in the article *Lex orandi est lex credendi?* (Elizabeth, 2016).

<sup>123</sup> This is reflected in naming in Zambia. It has been observed that children with names such as ‘Love’, ‘God Is With Me’, ‘Blessings’, are happier than children with names such as ‘Punish Me’, ‘Trouble’, ‘My Brother's Grave’, ‘I Will Be Eaten’, ‘It Is Dead’, ‘Kill Him’, ‘Sadness’, ‘Bringer of Tears’, ‘Kill Him Also’. There are reports that the second set of names can be seen as a cause of misfortune and that the names affect the children to whom they are given. Children who are later baptised as Christians are given a new name of hope. There are reports that children about to be baptised look forward to receiving their new name and being spoken of positively. *From Our Own Correspondent* (2017)

In discussing the effects of the use of traditional words to and for the divine as oppressing women within society (for example, Daly, 1986: 13) Daly unapologetically claims that language – all of language – ‘reflects the structures blessed by male religion’ (Daly, 1986:152) and therefore language does not include or belong to women. This is a significant claim both about language and about the reach and influence of religion – or at least male religion – given that language is used, spoken, by communities of women and men around the world.<sup>124</sup> Daly does not examine examples that provide evidence for this claim or expand on the processes that would enable such a ‘reflection’ to occur in language. Nor does she suggest how words could come to be used differently (or in her picture, be allowed to live and fly free) if all of language reflects male religion. Findings from this research suggest that her claim requires further work into the processes and paradigmatic examples if it is to be substantiated. However, the secondary and subsidiary place of women in society, the effect that she claims from the use of traditional words to and for the divine, can be seen in some words used for women and men in English. There are examples such as pairings in which the male often comes first: men and women, boys and girls, brothers and sisters, sons and daughters, guys and dolls. It is also seen in some words for women such as the word ‘girls’, contributing to infantilization and ‘guys’, contributing to erasing the presence of women in the world. There are also examples that are less clear, such as ‘ladies and gentlemen’. In this pairing it is the expectation of appropriate (genteel) behaviour that means that putting the male term in second place does not challenge a subservient place for women, who, at least temporarily, become objects for solicitous care.

Daly claims that a further effect from use of the traditional words to and for the divine on worshipping communities and society is that the words objectify God and people. She argues that the divine is made into an object to be manipulated, and that the process of objectification does not stop with the divine but objectifies those who produce ‘him’ also (Daly, 1986:32). If those who objectify the divine also objectify others, arguably that process of objectification may influence our behaviour to each other. Objectification could be said to be part of the subordination of victimised groups. It also influences our understanding of the divine and of ourselves. This idea could be expressed by saying that the words used to and for the divine impact the understanding of the identity of the divine. This shows the relationships that are possible with that divine and therefore influences the understanding of the identities of those relating to the divine. The identities of those relating to the divine influences the way they behave to others. This will be examined further in chapter four using a model from

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<sup>124</sup> Cameron (1992:187-212) explores and refutes a claim that language does not include or belong to women.

speech and language therapy. Daly is concerned that we re-understand the divine, not as object but as act, in order to appropriately understand the divine, each other and ourselves. This understanding will then influence our behaviour to each other in ways other than those arising from objectification.

Alongside the objectification of the divine, Daly claims that the use of traditional words to and for the divine will 'serve patriarchal social arrangements' (Daly, 1986:22), promoting behaviours that are appropriate to those social arrangements because the male symbolism reinforces sexual hierarchy (Daly, 1986:4 :17). In the case study texts the divine is only spoken of as 'he' and as 'he', this divine is 'the highest'. The divine 'he' takes his place at the top of the hierarchy which by use of the unremitting use of male pronouns becomes a sexual hierarchy. This creates sexual hierarchy for people with a further two aspects. Analyses presented in chapter one will be used to examine these two aspects. Firstly, to consider humankind. The text of *Common Worship* does not give pre-eminence to men by making 'man' or 'he' normative, and so could be said not to reinforce sexual hierarchy in terms of human beings. However, this set of texts do not refer to the presence of women and have only been in use since 2000. Previously, the expectation of human to divine relationship within public worship in England was formed in a linguistic environment in which 'us' were 'men' (as in 'for us men and for our salvation' from the Creed in *Book of Common Prayer*). Throughout *Book of Common Prayer*, 'men' is used to refer to people (for example, 'to give thanks for all men'; 'good will towards men') and 'he' is used as normative. The expectation of humanness in the human divine relationship has for centuries been of maleness which has not been challenged in the texts so the assumption of maleness as normative may be hidden. Secondly to consider salvation. As the analyses of associations show, salvation is associated with the Christ, Jesus, the Son; which is to say, with a man. The broader symbolism of salvation reinforces the sexual hierarchy by placing salvation within the gift of a man. However, the analyses are hardly needed for there is no disputing Daly's claim that for Christianity salvation comes through the male (Daly, 1986:77). It might be expected, given the teaching that salvation is linked to Jesus being a sacrifice, that men would be encouraged to follow this example but as Daly describes, it is women who become the scapegoats, exhorted to 'sacrificial love, passive acceptance of suffering, humility, meekness etc' (Daly, 1986:77).

The patterns of dominance and submission associated with what Daly describes as the authoritarian nature of Christianity (Daly, 1986:133) are part of the dynamic she calls 'birth ascribed' hierarchy (Daly, 1986:2). This can be seen in Figure 1.6 in which women are not

mentioned and maleness of the divine is not only assumed but explicitly maintained. This research contributes the use of psycholinguistic evidence and tools to provide a more theoretically robust framework and to illustrate the claims Daly makes.

Following Daly's position, an effect arising from use of the traditional words to and for the divine is that they at least contribute to a society which assumes that the divine is male and powerful. It may be that the traditional words to and for the divine reflect society (as per Feuerbach, 1957), it may be that they have been part of creating society; whatever the dynamic, in England these words have had an influence on society given not only the relationship between the state and the Christian church but also the porosity of forms of life. The semantic networks of the words to and for the divine, alongside the dynamics of language processing, make it 'obvious' that power belongs with maleness. Daly asks whether this language hinders or encourages human becoming (Daly, 1986:21). She was clear in *The Church and the Second Sex* that 'a primary function of Christianity in Western culture has been to legitimize sexism' (Daly, 1985:17) and this can be seen in the absence of words for women in words to and for the divine from the case study texts. She claims that not only does Christianity legitimize sexism (maintaining oppression), it also roots anti-feminism in ideas of God, thus preventing change (Daly 1985:180). In chapter one, the frequency and association analyses from the case study texts predominantly identify the divine as 'Lord', 'Almighty', 'Father', 'heavenly', 'Son', 'King', 'He', who sees and knows everything and who has done everything necessary - given, forgiven, delivered and will come. It could be argued that these traditional words to and for the divine can be seen as contributing to oppression, passivity, infantilization and the lack of identification with the divine for women.

The effect of subjection to the divine arising from the traditional words could be argued to be an effect not only for women but for all human beings. However, the linguistic use of 'he' for the divine sets up one dynamic of relationship for those who are also named 'he' and another for those who are not so named. This difference in relationship is explored, for example by Pagels (1979:115) who highlights the relationship between authority and those who are 'he'. Ramshaw (1995:27) comments on this in terms of the use of 'he' in reference to the divine when '*he* not only connotes but actually denotes male sexuality'. Walton (2000:12) considers the 'power and authority' accorded to men through liturgical patterns and the words to and for the divine, alongside their impact on women. These, and other examples, support Daly's observation that patriarchal religions are authoritarian and depend on hierarchy and

dominance, (Daly, 1986:133) three characteristics she claims are necessary for the survival of Christianity.

As feminist writers widely recognise, Daly (1986:2) points out that

[t]he exploitative sexual caste system could not be perpetuated without the consent of the victims as well as of the dominant sex, and such consent is obtained through sex role socialisation – a conditioning process which begins to operate from the moment we are born, and which is enforced by most institutions.

This will be further explored in chapter four through Butler's (1997) exploration of our constitution in language. Daly is concerned that the use of the traditional words to and for the divine with the characteristics that have been highlighted, are part of sex role socialisation and conditioning. This can particularly be identified as relating to members of congregations using the case study texts. The constant repetition of the traditional words to and for the divine in a variety of language games creates a condition for hiding the words and silencing questions or challenges. The psycholinguistic and Wittgensteinian analyses of the traditional words from the case study texts demonstrate an expectation for human beings of conformity and dependence. They reveal that there is no challenge to the oppression highlighted by Daly and no expectation that the divine will relate to, be concerned for or stand against the injustice to which she points (Daly, 1986:71).

Daly is concerned that use of the traditional words to and for the divine make women and others subservient, requiring infantile subjection. They do this partly through objectifying the divine and people, an effect that serves patriarchy and supports sexual hierarchy through believing the divine to be a powerful male and socialising women into submission.

#### Effect of words to and for the divine – Johnson

The effects of words to and for the divine that Johnson highlights find expression in her concerns about the ways in which 'the symbol of God functions' (for example, Johnson, 1999:4). Her observations relate to the history of the use of words to and for the divine, the dualistic language structures, the ways in which the words are used and understood and the effects of the language on women and girls, men and boys.

In tracing the history of the use of words to and for the divine Johnson says that one effect arose from 'Aquinas' systematic incorporation of ancient Greek biology into his theological anthropology' (Johnson, 1999:174). This made maternal images for the divine inappropriate and even denigrating so that worshipping communities and theologians understood that only

paternal images were acceptable. Given Wittgenstein's warning that a picture can suggest its use (*PI* #139), the dynamic Johnson highlights is not surprising. The biology understood by Aristotle and used in his discussion of what it is to be human, links activity (the superior principle) with paternity, and became appropriate to be used of the divine who is pure act. This is discussed by Osiek (1977:75-80) who cites the assumption of the inferiority of women found in the Church Fathers to support the rejection of women's ministry. Augustine describes women as vessels to be possessed and ruled over (*On Marriage and Concupiscence* Bk 1 Ch 9 & 10). Aquinas provides clear and careful argument that women are unfit to be appointed to the priesthood (*Summa Theologica Third Part Supplement*, Q39, A1) which should not be a surprise given his assertion that '[a]s regards the individual nature woman is defective and misbegotten' (*S.T.* 1a, Q92, A1, ad1). Within such an anthropology (for theology and theological anthropology are entwined) it would hardly be possible to recognise the divine in words used to and for women. Johnson comments that within such a worldview, the use of words used for women in relation to the divine would 'demean the dignity of God, who is pure act' (Johnson, 1999:174). Also, the Nicene Creed is repeated 'week after week, century after century' continuing the significance of 'the one, all powerful father' in Christian imagination (Johnson, 1999:172-3). The traditional words to and for the divine, as seen in the case study texts, are self-perpetuating and, being produced more easily (Kapatsinski, 2010:72), are not only used in public worship.

Johnson discusses dualistic language structures and highlights effects in terms of the relationship this language creates between human beings and the divine (Johnson, 1999:138). The dualistic relationship is embedded in the language of transcendence (Johnson 1999:230) which could be exemplified in words such as 'heavenly', 'above', 'almighty', 'unchanging', and links the 'traditional patriarchal notion of the divine' with 'the dualistic view of the self' (Johnson 1999:69). Johnson comments on moral and ethical consequences of understandings defined by and arising from dualistic structures in terms of the divine and human as well as between people. She offers a vision in which 'God's activity is discerned in divine, free, mutual relation rather than in divine distance, rule and the search for submission' (Johnson, 1999:69). The vision of distance, rule and the search for submission are illustrated in the traditional words to and for the divine and the ways in which they are used in the case study texts. Johnson highlights the significance that altering behaviour among people can have for words for the divine.

This thesis claims that the dynamic of change can work in both directions and that changing words for the divine can result in changes in behaviour among people.

Johnson points out an effect of the ways in which words to and for the divine are used and understood, in her critique that 'sexist God language undermines the human equality of women made in the divine image and likeness. The result is broken community, human beings shaped by patterns of dominance and subordination, with attendant violence and suffering' (Johnson, 1999:18). Johnson says that this comes about through a dynamic nexus of elements, characterised by saying that despite 'the multitude of designations for divine mystery' (Johnson, 1999:33) there are very few used regularly in church communities and those designations that are used have sole masculine references. She suggests that 'the problem consists in the fact that these male terms are used exclusively, literally and patriarchally' (Johnson, 1999:33).

Johnson discusses the exclusive, literal and patriarchal uses of these male terms in turn. The first characteristic is the exclusive use of male terms for the divine. This is illustrated by the psycholinguistic analyses of words to and for the divine from the case study texts. While there are terms taken from the natural world (lamb, light) which in English are not grammatically male, their pairing with the divine of otherwise male terms and constantly male pronouns does not question the perceived gender of the divine. Incidentally, the analyses also support Johnson's claim (corresponding to the sensitivities of Daly) that the divine is spoken of as a 'Supreme Being' (Johnson, 1999:20 and :34). This thesis suggests that these pictures of exclusive maleness, evident when looked at directly, are generally unnoticed, hidden by familiarity. Communities that carefully consider the pictures in the words they use have potential to change their word use and so the pictures. However, the 'therapy' recommended by Wittgenstein is itself demanding (Wittgenstein, 1969:17) and given the difficulty of making change, awareness of what is being said is only part of a motivation towards transformation. Wittgenstein's prediction that the pictures determine their use is exemplified in the continuing use of the traditional pictures (words) to and for the divine, for this is what is contained in them – the pictures (in the traditional word use) guard against plurality or recognition of relativity. The exclusivity of 'male terms' is surely, as Johnson diagnoses, part of 'the problem' (Johnson, 1999:33) and is embedded within complex and interdependent semantic networks. Psycholinguistic evidence and analyses show that change in one word for the divine will be resisted by other words because of the shared associations and speed of processing. This resistance occurs alongside theological perspectives that may also resist change.

The second characteristic is the literal use of male terms for the divine. This has two implications. The first is that if these words are literal then the search for relationship and insight is closed down because the words give us certainty, there is no need to wonder or explore. The second implication is seen in Johnson's comment on the theological (following her written form) understanding of the divine. Johnson discusses both the lack of opportunity for cognitive dissonance in use of male words with male pronouns and the 'dismay often registered when and if God is referred to with female images or pronouns' showing that 'an intrinsic, literal connection between God and maleness is usually intended' (Johnson, 1999:34). While the divine is spoken of as male, the semantic networks with their patterns of frequent associations leading to automatic processing incline those who use these words to an understanding of God as male. When the divine is directly considered, the nature of the divine as spirit is recognised but as soon as this direct consideration has passed and the divine is revealed in language, God becomes 'he'. Whatever the theology of divine being, the language does not enable expression of God who is spirit. Therefore, if the conception is to be changed the words must be changed.

The third characteristic is the patriarchal use of the male terms for the divine. The nature of the divine is said to be that of a ruling male (which makes the terms kyriarchy or patrikyriarchy useful) and words are used to require obedience. Examination of the pictures found in words to and for the divine and the language games in which they are used provide evidence of this. In the case study texts the picture of 'Lord' is frequent and there is a picture of Jesus 'seated at the right hand of God' and so ruling. The priest urges the people to be 'firmly resolved to keep God's commandments', the congregation ask God to help them 'obey his command' and the final prayer exhorts the congregation to 'serve the Lord'. In the case study texts, the words not only give a picture of male authority but also are used in language games that demonstrate authority and set parameters for life. Within the constitutive sexism of patriarchy, Farley's (1975) article explores ways in which the words 'love' and 'servanthood' are used in worshipping communities to require obedience and submission more specifically and self-detrimentally from women. This will be further explored in chapter four.

Given this sexism in patriarchy, Johnson draws attention to the effect of the traditional words to and for the divine on women and girls and on men and boys, particularly those belonging to worshipping communities. This links to a dynamic to be explored further in chapter four in which relationships and identity are interdependent. Johnson argues that language in which

the experience of men is normative, conditions girl children to see themselves as deviating (Johnson, 1999:27) and more specifically that 'speech about God in the exclusive and literal terms of the patriarch is a tool of subtle conditioning that operates to debilitate women's sense of dignity, power and self-esteem' (Johnson, 1999:38). Since we behave from our understanding of ourselves, such dynamics of dignity, power and self-esteem will influence behaviour as well as personal identity and interpersonal relationships. Johnson's summary (Johnson, 1999:40) captures the inter-related nature of words to and for the divine and social structures – the experience of the divine is linked to the experience of the self and therefore to behaviour. Clearly this link will be more significant and profound for those seeking an active relationship with the divine within faith structures.<sup>125</sup>

Johnson highlights two final effects from the use of traditional words to and for the divine, which are that the words are 'both humanly oppressive and religiously idolatrous' (Johnson, 1999:18). Johnson characterises the traditional words as granting 'a theomorphic character to men who rule' (Johnson, 1999:18). By almost exclusively using images of male rulers as words to and for the divine, (Father, Lord, King), women, children and men who are not rulers are seen as inadequate and unable to fully represent this divine. This is part of the human oppression. The religious idolatry comes from creating the impression that there is only one appropriate way to speak of the divine, which is in terms of male dominance, obscuring the nature of the divine. In the case study texts there are words used that are not of male power ('lamb', 'light') but these are associated with maleness, are not frequent and are not given prominence. In The Creed, which could be called a summary of belief, the words are 'God', 'Father', 'Almighty', 'maker of all', 'Lord', 'only'.

Johnson is concerned that the traditional words to and for the divine create a culture in which to address the divine as 'she' is seen as inappropriate and even insulting. The patriarchal notion of the divine is linked to a dualistic notion of the self which undermines the human equality of women, leads to girls seeing themselves as deviant and women's dignity being debilitated. Oppression and idolatry ensue, and ruling men are seen as godlike.

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<sup>125</sup> This effect has been described, for example, by Neuffer Emswiler (1984:3-4), Kim (2014:1), Grenfell-Muir (2018, [online]) and Messina (2019, [online]) as discussed in the Introduction.

### **Dualistic language - a contribution from feminist perspectives**

Of the authors highlighted in this chapter, McFague (1982) and Johnson (1999) have specifically discussed the ways in which language can create dualistic relationships, not only between human beings and the divine but significantly among human beings. They have raised concerns about the destructive nature of such relationships.<sup>126</sup> A summary of the consequences of dualistic thinking and language in terms of dehumanisation and ecological disaster is provided by Moore (1996:203-12), who comments on the significance of dualisms 'for the distribution of power and value' (1996:206). Aspects of power and value are relevant in terms of dualistic language and words to and for the divine.

The concerns of feminist thea/ologians can be indicated by recognising that dualistic language is used to speak of three sets of relationships. The first set of relationships are those between the divine and human beings (which depends on a particular theology and a particular theological anthropology). While, arguably, a dualistic relationship with a divine is inevitable, the way in which this is worked out in terms of different people is of concern. The second set of relationships are those between human beings with each other and the third set of relationships are those between, as it were, parts of the human self, shaping an understanding of what it is to be human.

In terms of relationships between the divine and human beings 'God has been modelled in masculine images (excluding feminine ones)' (McFague, 1982:147) and so the relationships between the divine and men and between the divine and women are different. Johnson suggests that the relationship between the divine and people is embedded in words to and for the divine that are transcendent (Johnson, 1999:230) which could be exemplified from the liturgical texts examined in the terms 'heavenly', 'above', 'almighty', 'unchanging'. Daly does not comment as specifically on dualistic language although she highlights the 'static, sin-haunted view of human life' within Christianity (Daly, 1985:186) which places people in opposition to the divine who is the 'Holy One' of the case study texts.

In terms of relationships between human beings, Johnson discusses dualistic structures in language as they relate to gender. She shows continuity from Hellenistic thought, identifying 'men with mind, reason and spirit' and 'women with bodiliness and passion', casting men in the 'representative role of headship' (Johnson, 1999:70). This leads to subordination and

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<sup>126</sup> They are not alone in highlighting dualistic uses of language, for example, Schüssler Fiorenza (1975), Heyward (1984), Harrison (1985), Morton (1985), Christ (1987), Brock (1993), Camp (1993), Ramshaw (1995), Beattie (1998), multiply in Parsons (2002) and Christ (2003).

stereotyping. McFague highlights the domination and dependency arising from the ‘Almighty Father, heavenly king’ model of the divine, which both alienates men as well as women from God and results in women becoming ‘other’ for men (McFague, 1982:148).

In terms of the understanding of what it is to be human, Western thought ‘dichotomises body and spirit, matter and spirit, flesh and spirit’ (Johnson, 1999:132), thus dividing us from ourselves. McFague similarly comments on the hierarchy of ‘spirit-body’ (McFague, 1982:11) and the nature of the body as ‘below’ the spirit.

The words used in dualistic language structures have been aligned to construct the table at Figure 3.1. To this table have commonly been added value judgements – one side is good and the other is less good or even, and certainly for some periods in Christian history, evil (Johnson, 1999:70).

Figure 3.1: Table of words in dualistic relationships

God	human
Father	child
King / Lord	subject/servant
father	mother
man	woman
spirit	body / matter / flesh
mind	body
reason	emotion
light	dark

In the case study texts, the divine is predominantly overtly male – ‘God’, ‘Father’, ‘Son’, ‘Lord’ and ‘King’ and consistently ‘he’. The divine is also transcendent and powerful - ‘Almighty Father’ who ‘is in heaven’, the ‘Lord’ who is ‘seated on a throne’, who is ‘above’. The concerns about language to and for the divine and the dualistic relationships arising between the divine

and people are exemplified in the case study texts. Since it is words to and for the divine that have been examined rather than words about people, this thesis cannot show whether or not the texts support concerns about language between people and concerning the nature of what it is to be human.

Ideologies use and embed words to maintain and support their continuing use and suggest social practices or behaviours. Feminist thea/ologians highlight the presence of patriarchy in words to and for the divine and showing how ideologies have significance for those words and for the dualistic uses of those words. The values attached to the dualistic uses of words are part of influencing which words are acceptable for use to and for the divine but also influence attitudes towards those indicated as good and not good within the dualistic structures. It is likely that behaviours arise from and cohere with these attitudes. People described by words 'aligned with God' or displaying characteristics 'on the side of God' are more likely to be valued and therefore welcomed, respected, deferred to; at least more than those aligned with or displaying characteristics in the other column. The behaviours towards those described by words that are not 'aligned with God' may even be negative. This dynamic of words with ideologies will be discussed further in chapter four.

Keefe-Perry (2013:151) notices that 'when monorthodoxy exerts influence over communities, encouragement of individual articulations of experience are stifled unless those articulations support that which has come before'. This behaviour of stifling voices who are not agreement with the community expectations or the prevailing ideologies, links to Butler's concern about identities, those who are seen as, spoken of as acceptable and valuable, and those who are 'unspeakable' (Butler, 1997:14 :26 :41).

Of the many and diverse contributions of feminist thea/ology to the study of words to and for the divine, the specific recognition of the way that dualistic language functions to assign value, highlights concomitant implications for relationships and behaviour.

## **Conclusion**

The first two chapters of this research inform understandings of the cohort of words to and for the divine in the case study texts that are frequent and familiar. The semantic network for the words examined and the uses to which they are put show a divine who is unremittingly male,

mostly through the use of words applying to men, sometimes through gender neutral words consistently used with male pronouns. This divine predominantly fits into patrikyriarchal ideologies. Wittgenstein's insights show that language is language rather than being attached to inner pictures or things in the world and that language is used to do things. Frequent and familiar uses of the traditional words to and for the divine are likely to be maintained and produced more widely.

This chapter has made three contributions toward the research. The first arises in examination of the understandings of language that can be seen in three thea/ological works. It has shown that the theoretically robust understanding of language gained through use of psycholinguistic evidence alongside Wittgensteinian insights supports calls for change from the traditional words to and for the divine in several ways. It does this through enabling understanding of language processing, considering how words gain meaning, examining words in use and anticipating change in words and their uses.

The second contribution from this chapter is to provide evidence of the need for change in the traditional words to and for the divine. McFague (1982), Daly (1986) and Johnson (1999) discuss the impact of speaking of the divine in the traditional words, highlighting effects on the divine and on people. In the traditional words the divine becomes objectified and irrelevant, thought and naming about the divine are limited and change is seen as inappropriate. The divine becomes associated with maleness, part of the idolatry arising from the traditional words. Sexual hierarchy is promoted, women and girls but also boys and men who do not rule are oppressed, socialised into subservience and infantile subjection and their human equality is undermined.

The third contribution from this chapter is a further element to understanding the way in which words to and for the divine influence our behaviour to each other. This comes through drawing attention to the significance of the presence and impact of dualistic language, particularly between the divine and human beings, and among human beings. Fathers, men, mind, and reason are aligned with the divine, valuing these over mothers, women, body and emotion. Thus, language structures construct attitudes to the self and to others, producing behaviours that align with the identities given. For communities using dualistic language aligning men with the divine, there will be an influence on behaviour towards ruling men being dominant while women, non-ruling men and others are subservient.

The feminist analyses in this chapter demonstrate that the traditional set of words to and for the divine serve patrikyriarchal social arrangements which legitimize sexism and other oppressions, form part of a destructive socialisation and negatively affect the understanding of the divine, of the self and of others. These factors will be taken forward into chapter four and added to the discussion of the significance of language for constituting identities within ideologies.

#### **Chapter 4: The influence of words to and for the divine on our behaviour to each other**

The three understandings of language discussed in this thesis have given indications as to how words to and for the divine influence our behaviour to each other. In this chapter a final understanding of language is added, alongside a model relating communication, identity and relationships. This will enable the creation of a synthesis that will serve to answer the question of how words to and for the divine influence our behaviour to each other.

The final understanding of language is Judith Butler's perspective on the interaction between words and acts (*Excitable Speech*, 1997). A reading of her argument will be proposed, focussing particularly on the constitutive significance of word use for identities. Her perspectives will be read through a model from the profession of speech and language therapy relating communication, identity and relationships. This reading of Butler's understandings will provide a crucial contribution towards giving an account of how words to and for the divine influence our behaviour to each other. In order to illustrate the interwoven nature of the influence a number of aspects will be discussed, drawing elements from across the thesis.

##### **Butler's understanding of language: a reading of *Excitable Speech***

In *Excitable Speech*, Butler (1997:27) explicitly asks '[h]ow does the language we use affect others?' She makes use of an eclectic range of resources, focussing on the link envisaged between words and acts (Butler, 1997:5). Her particular concerns are the understandings of words and acts evident in proceedings in American courts of law, and she highlights some decisions that restrict non-legislative responses (Butler, 1997:22-24). Her investigations identify the vulnerability of identity to uses of language and while suggesting that language is, by its nature, wounding, she demonstrates the presence and possibilities of linguistic agency.

Butler explores rhetoric within politics and law. Her engagement with and understandings of language as behaviour or act, will be taken out of that context to inform this chapter. Through *Excitable Speech* Butler (1997:40) seeks 'to show how a theory of the performative is already at work in the exercise of political discourse'. She draws on Austin's (1975) delineation of performatives in language into perlocutionary speech acts (those that lead towards acts) and illocutionary speech acts (those that under certain conditions perform something in their utterance) recognising that performatives can fail to achieve an effect. Butler also reflects on Althusser's (1971) theory of interpellation or hailing, focussing interpellation on the

phenomenon of naming (Butler, 1997:2). Althusser gives interpellation the context of a voice calling an individual into a particular way of being (role or identity) so that the individual will act to support the state (Althusser 1971:170-7). Butler extends interpellation beyond this context in her description of the significance of language for the constitution of identity. She says that we are 'constituted in language' (Butler, 1997:2) by which she means that since communities use language to name and describe individuals, these names and descriptions provide identity, a way of being. In considering the phenomenon of naming Butler argues that subjects come to social existence through naming, in language.<sup>127</sup> She calls this linguistic bearing and posits its significance for understanding relationships to the extent that rather than being an aspect of social relations, '[i]t is one of the primary forms that this social relation takes' (Butler, 1997:30). We have existence in language, the language forms us; there is therefore a sense in which language is needed for existence, for without it there is no identity into which to grow. Butler (1997:5) does not claim that we only exist through language – language does not literally bring us into being. She only claims that identity is bound up in language, that we are constituted socially through and in language (Butler, 1997:31). By learning language, an individual becomes able to communicate linguistically but that individual can only communicate linguistically within the terms of the language itself. The language that offers agency also limits possibilities; it enables and constrains. While a key concern within the book is the way legislation can restrain conversation and harm the communities it seeks to protect (Butler, 1997:22-24), there is a concomitant concern for identity and for the identities that are made possible within current linguistic structures (Butler, 1997 :14, :26, :41).

In arguing that in the court cases, some word use is seen as 'act' in the illocutionary understanding of speech acts, Butler gives the example of the regulations against self-identification as homosexual for members of the United States military (Butler, 1997:103-5).<sup>128</sup> In discussing the legal application of these regulations, Butler says that 'paranoid military listening consistently closes the gap between the speaking of a desire and the desire that is being spoken' (Butler, 1997:124), meaning that the military legislation understood self-identifying as 'homosexual' to be a sexual act. Using this example, she posits that closing 'the gap between the originating context ... and the effects it produces' (Butler, 1997:14) can constrain the possibility for conversation. She suggests that labelling description of the self as illocutionary leads to the understanding that there is no 'gap' between the word as it is spoken

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<sup>127</sup> In *Excitable Speech* the term 'naming' includes descriptions and value judgements, paralleling the use of the term 'naming' for the words and phrases used towards the divine.

<sup>128</sup> These regulations were in force at the time she wrote *Excitable Speech* and were only repealed in 2011.

and the act or effect it produces. As in the example she gives, this would lead to some self-descriptions being prohibited and thus, would restrict recognition of identities. This restriction would relate both to those deemed unacceptable and also to those who at present have no words to describe their identity, or are not currently speak-able, and so cannot survive as linguistic subjects.<sup>129</sup>

Rather than producing linguistic restrictions, Butler hopes to promote linguistic agency (Butler, 1997:2). For her, one key driver of such agency is that it enables possibility for individual identities. Her proposals make use of the changes that can happen in word meaning – what she calls the resignification of words (Butler, 1997:38) and she also highlights the possibility of new words coming into use. Butler hopes not only to promote possibilities for the becoming of identities, but particularly to promote possibilities for individuals who find themselves ‘unspeakable’. She proposes that this requires a ramified understanding of words as speech acts and as having interpellative power but as being vulnerable to infelicity, subject to time, open to new understandings and ‘always in some ways out of our control’ (Butler, 1997:15). The phenomena of infelicitous performatives demonstrate the lack of an inevitable link between words and acts.<sup>130</sup> In her context of the examination of hate speech this ‘opens up the possibility for a counter-speech, a kind of talking back’ (Butler, 1997:15), enabling rather than constraining. In calling attention to changes in word meaning and use (Butler, 1997:14), Butler supports her assertion that there is no theory that can tie words and acts together in a linear or mechanical way.

Butler explores the idea of power wielded through the use of words and the ways in which certain subjects are perceived as possessing power when they speak. For her explorations this is particularly relevant when those subjects are naming others in negative ways. She places the power of words within the structures of language which have rituals and a history, giving boundaries to the power of language, rather than seeing language as sovereign. She also exposes the vulnerability in judgements of power by describing the process of naming. Butler reminds the reader that subjects who name others have already been named, they have been constituted by the language used to them. While they go on to use that language to speak

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<sup>129</sup> Socio-political factors influence which linguistic particles (or words) are present in the language, or are ‘speakable’, affecting the identities that are possible. This maintains existing socio-political structures because when ‘others’ are looked for, they are not present in the language - they do not ‘exist’. There are people for whom there is no word in the language to describe their identity, so the identity they seek is not fully possible. They are therefore interpellated into an identity that does not allow them to be and become fully themselves; they are not permitted social existence as they understand themselves to be because there is no word for them, they are not ‘speakable’.

<sup>130</sup> Austin (1976:25-52) documents the phenomena of infelicitous performatives.

negatively, interpellating others into derogation, subjects using language can only use the language as it is. They are themselves constrained by the boundaries of language and do not have power beyond these boundaries. Language can only be used in its own terms – the limits apply to those naming others negatively as much as to those they name (Butler, 1997:28, :30, :33).

While accepting that human beings are constituted in language and vulnerable to naming (the words used have effects on the subject named), Butler's discussion of the boundaries of language results in an understanding of the relationship between subjects and language as ambiguous.<sup>131</sup> There is a positive effect of coming into linguistic being and concomitantly a negative effect in that the types of linguistic being available are restricted by the language. Subjects are enabled and immediately limited though being addressed (Butler, 1997:41). For Butler, language is a primary form of relating and also provides a place of exploration for the future, for she claims that language is not fully controlled or controllable:

as we think about worlds that might one day become thinkable, sayable, legible, the opening up of the foreclosed and the saying of the unspeakable become part of the very "offences" that must be committed in order to expand the domain of linguistic survival. The resignification of speech requires opening new contexts, speaking in ways that have never yet been legitimated, and hence producing legitimation in new and future forms. (Butler, 1997:41)<sup>132</sup>

### **A model from speech and language therapy**

This model is drawn from the profession of speech and language therapy. The model developed within the clinical practice of the profession to resource that same clinical practice. It is passed clinician to clinician and informs the training of therapists. The three elements of the model (communication, identity and relationships) have been discussed within the professional literature of speech and language therapy, for example Slatcher *et al.* (2008:407) discuss words and identities and Simmons *et al.* (2005:932) discuss words and relationships. The elements are particularly evident in explorations of the impact of aphasia (acquired language impairment), for example, Lock *et al.* (2001), Shadden and Agan (2004), Shadden (2005) and Taubner *et al.* (2020). The clinically developed model combines the elements to show the interaction among them. This contributes to clinical practice in terms of enabling

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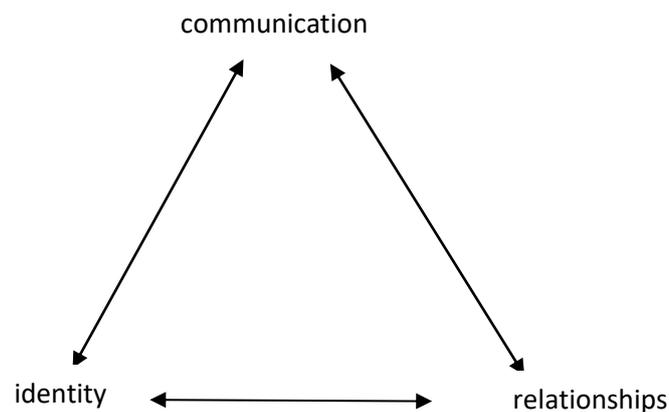
<sup>131</sup> The use of the word 'subject' follows Butler's use of this term (1997:19) to indicate that persons become subjects within language, as interpellation takes effect.

<sup>132</sup> When Mary Daly and Jane Caputi produced *Webster's First New Intergalactic Wickedary of the English Language* (1988) the work to use these words was sadly unsuccessful, providing an example of the challenges of re-signification for expanding the domain of linguistic survival.

understanding of what can happen when language becomes impaired. This model will be discussed and will then be added to the synthesis describing ways in which words to and for the divine influence our behaviour to each other.

Speech and language therapists offer clients a variety of therapeutic interventions. One such intervention is education to enable understanding of relevant aspects of the communication impairment. Such education occurs with, for example, clients, their significant others, students and other professionals. The model at Figure 4.1 enables understandings of, and so conversation about, reactions and interactions, particularly between people with impaired communication and others.

Figure 4.1 Model of communication, identity and relationships



Within speech and language therapy the word 'communication' is used to indicate the conveying and receiving of messages between people. It includes words and their uses, grammatical structures, non-verbal aspects, and pragmatic skills. The word 'identity' is used to indicate the sense or knowledge an individual has of themselves, including character, skills, competence, preferences. The word 'relationships' is used to indicate the ways in which people are related to each other, usually in terms of partner/familial/friendship/work relatedness, and also that each of those relationships have their own qualities and ways of being expressed. The model is conveyed in a two-dimensional form but since it includes relationships would be better modelled more dynamically and multi-dimensionally, both because the identity and communication of person A is expressed within and affected by every relationship held by them and also because as the relationship between person A and person B

is changed, the identity and communication of person B (as well as person A) are also changed (and so on).

The double-ended arrow between the three elements indicates that as one aspect changes, the other two aspects will inevitably change. This can be in positive, negative, or value-neutral ways and can begin at any of the three points.<sup>133</sup> However, finding the starting point of these changes is difficult.

In initial work with people with acquired communication difficulties the changes have been negative – a loss of ability or capacity. This change in communication provokes changes in relationships (particularly between the person with communication difficulties and their significant other[s]) because conversation is more demanding or even impossible. Inevitably, there are changes in identity – the person has been a competent communicator and becomes an impaired communicator. While the model as it can be drawn is too simplistic, it provides a stimulus for discussion, reflection, and praxis.

These understandings reflect similar perspectives from discourse analysis, as exemplified by Guise *et al.*, (2010:79) who conclude that

identities are not simply features or products of the individual, but rather should be viewed as practices within interactions with others and the outcomes of those interactions. Identities, then, both make available and reflect possibilities for individual action in the broader social world. The identities that we take up, manage and resist carry implications not just for us but also for our relationships with others and for broader patterns of social actions.

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<sup>133</sup> A change could begin in communication. For example, if a new language is learnt, new relationships are possible, some existing relationships are altered and identity changes because, having capacity in another language, one sees oneself differently. A change could begin in relationships. For example, if one becomes an aunt, communication will alter with the parents but also with the niece, and of course one's identity changes as one understands oneself differently. A change could begin in identity. For example, in beginning a new job, there are new relationships and new patterns of communication. Such changes in relationships, communication and identity can be difficult to unpick in terms of a starting point. For example, someone who has related to a teacher at school using the title 'Mrs', has a conversation with that teacher in adulthood. In this conversation the title is dropped, and the first name of the teacher is used. The relationship develops, the naming alters, and the identities of both interlocutors change.

A synthesis answering the first question underpinning the research in this thesis will now be presented. This will draw on the theoretical understandings of language that have been explored throughout.

### **How do words to and for the divine influence our behaviour to each other? A synthesis.**

In this research words to and for the divine have been discussed and examined in exploring how these words influence the behaviour of Christians to others. In Butler's exploration of the dynamics between words and acts, she is clear that 'no speech act *has* to perform' an effect, there is no straightforward or linear link between a word and its effects for '[t]o act linguistically is not necessarily to produce effects' (Butler, 1997:17). There is no simple theory that will allow words to be determined as acting in a particular manner. This lack of a simple theory is just as evident for understanding the influence of words to and for the divine on behaviour. There is no mechanical or linear influence to be found in the ways these words influence the behaviour of Christians to others. Instead, maintaining an awareness of ideology, the understandings of language explored throughout this thesis and read through the model at Figure 4.1, provide a synthesis for discussing how the influence occurs.

The presence of ideological inflections in words to and for the divine have been explored in terms of the traditional words to and for the divine but the principle of the presence of ideologies holds for all words chosen to and for the divine. An awareness of ideology is significant to this synthesis because ideologies are systems of ideas and social practices (van Dijk, 2000:8) that are expressed and maintained in words (van Dijk, 2013:175). The words used will influence subjects using them to follow the social practices of the ideology expressed in them. This influence takes effect because the users of the words are constituted (or interpellated) into the identities (roles) and relationships (relations) promoted by the ideology.<sup>134</sup>

Butler offers insights into the ways in which we are constituted in language through words used to us. These words provide identities for us to inhabit and relationships within which to interact. The identities and the relationships fit within and sustain the ideology. The words constituting us act on behalf of that ideology, with the function (scandalously truncating

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<sup>134</sup> Given the significance of the model at Figure 4.1 the terms 'identities' and 'relationships' will be systematically sustained throughout this chapter and the next, rather than the terms 'roles' and 'relations', following Althusser (1971:170-177), which would be anticipated in a discussion of ideology.

Althusser) of the reproduction of existing relations. The ideology works to maintain the behaviours for which it exists.

The ideology informing the choice and use of words is expressed and maintained in the words and their uses.<sup>135</sup> Ideologies also determine the words that are to be used frequently so they become familiar and used with rich associations, promoting their ongoing use. Constitution into an ideology occurs effectively partly because the language used by a community exists before new individuals arrive in that community. Words are often used about individuals before they arrive. These words then continue to be used to the individual as they learn the language in which they have been given identity and relationships. The language particularly expresses and is formed within the dominant ideology at work in the community. The identities and relationships given to individuals as they learn the language of their community are the identities and relationships accepted and understood by that community. While change can occur, the insights Butler offers demonstrate dynamics that work to resist change. This will be further discussed in chapter five. The identities and relationships provided by the community through the words will act to sustain the ideology through repeating the social practices and behaviours for which the ideology exists.

We are likely to act within the social (material<sup>136</sup>) practices inscribed in the ideologies of our communities because of the ways in which we are constituted, formed, within the language and so within the ideologies. Ideologies and particularly dominant ideologies are significant in the ways in which societies function.

While the awareness of ideology is key for understanding how words to and for the divine influence our behaviour to each other, this thesis claims that explorations of ideology do not provide a sufficient basis for understanding the dynamic between words and behaviour. Understandings of language are also significant, such as the four understandings that have been explored in this research, read alongside and through the model at Figure 4.1. These understandings are relevant because of the interaction between ideology and language, particularly the ways in which ideologies are expressed and maintained in language.

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<sup>135</sup> Van Dijk (2000:43) gives the example of the ideological values evident in and informing the choice and use of the words 'freedom fighter', 'terrorist' and 'rebel'.

<sup>136</sup> Social practices broadly correlate to Althusser's use of the phrase 'material practices': '*his ideas are his material actions inserted into material practices governed by material rituals which are themselves defined by the material ideological apparatus from which derive the ideas of that subject*' (Althusser, 1971:169).

The first understanding of language is that of the ways in which language is processed, as investigated within psycholinguistics and discussed in chapter one. Frequent and familiar words used with rich association are likely to be repeated because the processing (for understanding and use) of these words and the speed at which they are processed in semantic networks, becomes almost automatic. The ideologically inflected words, supporting the social practices of the ideology, are repeated, and as they are repeated, they are likely to continue to be repeated, becoming frequent and familiar. Experiments and models within psycholinguistics show that the behaviour of choosing a word to use is influenced by the words that are frequent and familiar within the community (for example, Kapatsinski, 2010:72). Words to and for the divine that are frequent and familiar, reflecting the ideology at work in the community, are likely to continue to be used, as the processing of these words becomes almost automatic. The words that are frequent and familiar are also used in multiple contexts and with rich associations that are quickly accessed, again inclining towards continuing the use of the words. These words maintain the ideologies and social practices they support and influence identities and relationships within a community (Figure 4.1).

The second understanding of language is drawn from the philosophical insights of Wittgenstein, as discussed in chapter two. He examines the ways in which words are used in order to understand what they mean, maintaining that words do not give pictures of reality or gain meaning by linking to objects. He also indicates the ways in which the pictures in words incline us towards using them in particular ways. Use of words is itself a behaviour, and alongside the evidence from psycholinguistics, the behaviours of using the frequent and familiar words to and for the divine and their uses are likely to be continued. They again influence behaviour according to the ideology that informs them and sustain that ideology through their effect on identities and relationships (Figure 4.1).

The third understanding of language is drawn from the feminist-liberation approaches, as discussed in chapter three. These approaches are specific to the traditional set of words to and for the divine and will be discussed in relation to that set of words.

The fourth understanding of language is that of Butler and her highlighting of the ways in which words act to constitute us into identities and relationships (1997). Reading Butler's understanding of our identities through the model at Figure 4.1, it is not just words spoken to us that constitute us into identities and relationships but also the words we use to and for others. Words to and for others indicate the relationships understood to be available and

words indicating relationships provide concomitant identities and sets of social practices appropriate to the identities and relationships. These then maintain the ideology expressed in the words. For Christians, there are relationships with other people and words used for these relationships, but a significant relationship is that spoken of as developed with the divine. The words used to and for the divine therefore constitute us into identities and relationships. These identities, along with the beliefs expressed in the words, will influence behaviour within those relationships. Thus, our behaviour to each other is influenced by the social practices suggested by the ideologies informing the words that are used to and for the divine.

From these understanding of language, words to and for the divine express and maintain the ideologies that inform them because the frequent and familiar words will be repeated, the pictures in them incline towards the use of them, identities and relationships are supported by them and the values in them provide reasons for behaviours.

The dynamics of this synthesis have been explored through this research in relation to a particular set of words to and for the divine – the traditional and still authorised words in the Church of England, as drawn from the liturgical texts for the celebration of Holy Communion from *Book of Common Prayer* and *Common Worship*. The synthesis will now be applied to this set of words to provide an example of potential effects of the influence.

Examination of these traditional words to and for the divine, as delineated in chapter one and appendices D and E, show that the frequent and familiar words with rich associations are words of hierarchy and power-over with frequent reference to the divine being ‘Father’ and ‘Lord’. The term adopted to describe the ideologies expressed in such words is ‘patrikyriarchy’ (Schüssler Fiorenza, 2011:102).<sup>137</sup> The patrikyriarchal ideologies that support the traditional set of words to and for the divine will incline communities towards behaviours in terms of using those words but also behaviours of hierarchy and power-over with delineation of those who belong and who accept their constitution in the language and those who do not belong. There is potential for these behaviours to exclude and alienate those considered unwelcome. There are other ideologies indicated within the traditional set of words, through words such as Lamb and Light but these words are neither frequent nor richly associated and so less likely to be

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<sup>137</sup> This term indicates that our constitution within patriarchy in terms of the rule of the father is similar to our constitution within kyriarchy in terms of the rule of the master or lord (Schüssler Fiorenza, 1992:117). The principle of constitution in language remains constant although the language and influence would need to be examined individually for each particular oppression (for example, heterosexism, classism, racism, ableism).

used and thus less likely to influence behaviour. For churches using the traditional words to and for the divine the patrikyriarchal ideologies are arguably the dominant ideologies in words to and for the divine.

Application of Wittgenstein's insights to the pictures in the traditional words to and for the divine and the language games in which they are used are discussed in chapter two and detailed in appendices G and H. These demonstrate a divine who has power over the congregation and to whom the appropriate response is obedience, supporting the identification of patrikyriarchal ideologies as significant in this set of words and their uses.

The traditional words to and for the divine have been critiqued by feminist-liberation thea/ologians for two related reasons. The first is the effects identified from uses of these words which are often negative and even destructive. For example, McFague (1982:148) describes the way that women become the alienated 'other' for men and therefore subjects of oppression; Daly, (1986:18-19) draws attention to the subordination of women and other victimised groups and Kim (2011:102) highlights the marginalisation of women from worshipping communities. The second reason is the dualistic structure seen in the uses of these words. The use of the dualistic structure expresses patrikyriarchal ideologies by valuing some over others in hierarchies, thus influencing behaviour. Those seen as valuable and to be honoured are those more closely associated with words to and for the divine. Thus, the dualistic structure assigns power to men and values men over women, fathers over mothers, sons over daughters, Lords over servants and kings over subjects, constituting subjects according to these linguistic structures.

Since we are constituted in language, for Christians attending churches using the traditional words to and for the divine, constitution is more likely to be into patrikyriarchal ideologies. This occurs because the traditional words express a relationship with the divine who is, for example, Father, Lord and King, and therefore gives us identities to inhabit, for example, children, servants and subjects. Given the semantic networks of the traditional words to and for the divine and the language games and dualistic language structures in which they are used, the identities and relationships arising from the traditional set of words create hierarchy and have potential to influence those so constituted towards behaviours of oppression and subordination that exclude and alienate others. This will not be the life experience of everyone worshipping within a Church of England congregation and the reasons for varieties of behaviour occurs partly because each individual belongs to multiple and sometimes competing

ideologies (van Dijk, 2000:23) and partly because the traditional words to and for the divine are not the only words used in a worshipping community. These dynamics will be explored further, particularly in chapter five. However, this research has shown the complex and interleaving ways in which, through the relationships between ideology, word use and the ways in which language is processed in interaction with identities and relationships, words to and for the divine influence our behaviour to each other. There are patterns of behaviours in evidence in church congregations using the traditional words to and for the divine that place boundaries, determining who is welcome in church, even to the extent of excluding individuals; these behaviours may be explicit sanctions as well as strongly implicit suggestions.<sup>138</sup> In response to these experiences many suggestions have been made, including and beyond the explorations of McFague (1982, 1987); Daly (1986) and Johnson (1999); for example the explorations of liturgical texts and resources from the St Hilda Community (1991), and by Morley (1992), Cherry *et al.* (1995), Cole *et al.* (1996), and Heppenstall (2015). Thus, this thesis contributes to the work already in process of raising awareness both of the significance of words to and for the divine and of the continuing need for change from the traditional set of words, so that what is done as Church (churches) might become a more consistently positive influence.

### **Aspects of the influence of words to and for the divine on behaviour**

The aspects highlighted in this synthesis reveal how words to and for the divine influence our behaviour to each other and these will be explored in more detail. The use of these words is itself understood as a behaviour. This understanding makes use of Wittgenstein's insights into words gaining meaning in use. An awareness of ideology is significant, alongside the identities and relationships that are provided to subjects. The pictures in the words used also indicate ways in which the words will influence behaviour. The ideologies seen in the traditional words to and for the divine emphasise notions of authority and the expectation of the continuity of the tradition. The understandings of language that resource this thesis show that words have possibility and Butler highlights the ethical element to word use and the responsibility of speakers in choosing words.

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<sup>138</sup> Such experiences are documented by, for example, contributors to Christ and Plaskow (1979), by Ruether (1983), Heyward (1984), Schüssler Fiorenza (1984, 1992), Daly (1985, 1986), Christ (1987, 2003), McFague (1982, 1987), Hampson (1990), Chopp (1991), Johnson (1999), Brock and Parker (2001), Dalberg (2013), Kim (2014), Grenfell-Muir (2018), Shercliff (2019).

The understandings of language interact differently in each aspect and are variably relevant to the ways in which words to and for the divine influence behaviour. These understandings of language will be repeated in order to enrich and apply them, beginning with the understanding of the use of words to and for the divine as behaviour and suggesting that even acceptance of this starting point is ideologically influenced.

#### Words to and for the divine as behaviour

The choices of words to and for the divine and the uses to which they are put are in themselves behaviours to others. Butler (1997:3, 10) makes use of the idea that word use is a behaviour in the sense that '*speaking is itself a bodily act*'. The (physical) production of a word is an act – the lungs, larynx and mouth all operate to produce a word. When we speak, we perform a series of actions which are usually directed towards another and are communicative behaviours. Whether or not there is other behaviour, speech acts – the use of words – are themselves a behaviour. Beyond the nature of word use as a behaviour because it is a bodily act, further elements are relevant. These are the choice of specific vocabulary items – the words to and for the divine that will be used – and the ways in which they are used. As highlighted in the introduction to the thesis, Austin (1975) developed the idea of speech acts, drawing attention to the ways in which the uses of words can themselves be behaviours. Two aspects will be highlighted. The first aspect is the finding that the production of highly frequent words is more automatic than the production of less frequent words (Navarrete *et al.*, 2006:1688; Kapatsinski, 2010:72; Janssen and Barber, 2012:1). This will be relevant to any words used to and for the divine that become frequent and familiar within a community. The findings drawn from the case study texts are relevant to communities using them but has relevance to other contexts in which the traditional words to and for the divine are used. The liturgical texts are only part of any service using them and there are services or worship events that do not use these texts but still make use of the traditional set of words to and for the divine as found within them. The frequency of words to and for the divine and the associations with them at any particular service cannot be accurately demonstrated without empirical work and yet the principles from psycholinguistic findings remain relevant. Kapatsinski's (2010:72) finding suggests that those hearing the words to and for the divine used within the case study texts will be more likely themselves to use the highly frequent terms (Lord, he/his/him, God, Jesus, Father, Son) when speaking to or of the divine. Words that are heard frequently are processed quickly and easily and incline those hearing them to use them without reflecting on other possible lexical items (see chapter one for more detail). While the frequency patterns of the traditional words to and for the divine in the liturgical texts examined does not make their

ongoing use inevitable, the facilitation of language processing increases the likelihood of the use of these words being maintained. The frequent use of the traditional words in public services of worship therefore helps maintain the behaviour of the use of these words.

The second aspect of the use of words being a behaviour is that terms are used with communicative intent within language games, linking to Butler's recognition that at least circumstances and deployment, or context and use, must be accounted for in an examination of how words work (Butler, 1997:13). This coheres with Wittgenstein's insights into language games and the uses of words to do things within forms of life (or contexts<sup>139</sup>). The use of the traditional words to and for the divine has been seen as being harmful to women and men in restricting being, becoming and flourishing (for example, McFague, 1982; Daly, 1986; Johnson, 1999). This restriction is evident when the uses to which these words are put, the language games in which they appear in the case study texts, are examined (discussed in chapter two and indicated in Appendix G). Within the liturgical texts, aspects of what is understood about the divine are emphasised for particular purposes. Four examples will be given here.<sup>140</sup> The first example is that in the Gathering Prayer, the priest says, 'In the name of the Father, and of the Son, and of the Holy Spirit'. The terms recognised as Trinitarian (two overtly male and one implicitly so) set the parameters for the event. The second example is that in the Prayer of Preparation, the priest begins the prayer saying, 'Almighty God,' and continues 'to whom all hearts are open, all desires known, and from whom no secrets are hidden'. God is 'Almighty' and so use of this word prepares worshippers for the following words describing one who knows all that is to be known about them and asserting their dependence upon Him. The third example is that in the Prayers of Penitence, the two great commandments are read, beginning, 'Our Lord Jesus Christ'. The use of 'Lord' gives context for receiving, and, in light of phrases detailing this, obeying, commandments. The fourth example is that at the Kyrie Eleison, the request for mercy is addressed to 'Lord', one who is able to be merciful. (Whole word phrases can also be affected by frequency and so words to and for the divine can be placed within frequent phrases, linking the language game with the word.)

While this examination of the ways the words to and for the divine give support to what is being done could continue through the texts; the points to be made here are that word

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<sup>139</sup> This can be related to the 'context model' of van Dijk (1998:28) which demonstrates how our understanding of situations can be ideologically driven so that not only the words we choose but also the ways in which we use the words within those situations maintain the ideology.

<sup>140</sup> These examples come from *Common Worship*, the full text of which can be found at <https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/common-worship/holy-communion> or in Appendix F.

choices and language games are part of behaviour, and that the term for the divine in a particular address or description is fitted to the purpose of the specific language game or speech act (remembering that the cohort of terms likely to be used are those that are frequently used within the context or form of life being examined). That this happens is not in itself a value judgement, it is a way word choice works, but is worth noticing. The choices made demonstrate the ideology in terms of the divine with whom relationship is urged, the type of relationship being commended, and the identity encouraged in the listener(s).

While the impacts of words to and for the divine have been discussed for decades, it remains significant that the choice and use of words to and for the divine are a behaviour and are in many instances a behaviour towards others. Words selected for use are chosen with a purpose. This examination shows that continuing to choose the traditional words and their uses are behaviours that maintain the structures and assumptions of patrikyriarchal hierarchy and expect relationships of dominance and obedience, rather than, for instance, offering hope of discovery or new understandings (for example, Farley, 1975:634; LaCugna, 1993:279; Brock and Parker, 2001:31) .

#### Words to and for the divine and understandings of how words gain meaning

This research has explored the question of how words gain meaning and proposes that the answer to this question is significant for understanding uses of words to and for the divine as a choice. The assertion has been made that human beings have the capacity to choose words to use and that this choice can be understood as a behaviour, albeit one affected by patterns of frequency and familiarity. This assertion may not be accepted in terms of words to and for the divine. Those who maintain the inerrancy of Scripture will turn to the use of these words in Scripture to say that they are given and are to be used, that there are no choices to be made. Those who maintain the primacy of tradition will turn to the use of words to and for the divine in credal statements and doctrine to say that these words are given and are to be used, that there are no choices to be made. In this research it is argued that there may also be a further reason to resist seeing the choice of words to and for the divine as a behaviour. This further reason arises from an unexamined assumption that words gain meaning through representing or being linked to the things to which they refer.

This thesis takes the position that there are people who have unexamined assumptions about language and about how words gain meaning. The professional practice of speech and language therapists involves engagement with clients and their significant others who are

affected by communication impairment, engagement with other professionals interacting with such clients and engagement with students learning the theory and practice of therapeutic intervention. During more than 30 years of such professional practice, discussion of the ways in which language works and how words gain their meaning has been a regular topic of conversation and education. Particularly from experience of discussion with students and with other professionals working with clients with communication problems, a suggestion has often been made that giving a picture to someone with a communication impairment will solve the problems arising in conversation. This suggestion has parallels with Wittgenstein's discussion of 'ostensive teaching of words' (*PI* #6). Such ostensive methods require significant comprehension of language to be successful and such comprehension cannot be assumed in people with language impairment. These examples from professional practice cohere with the implicit understandings of language described in chapter three, McFague's concern about those who take words about God literally (McFague, 1982:4) and are exemplified by Wren's comment (1989:108) that 'many Christians do seem to regard their God-language as directly describing God'. Arguably, taken together they suggest that the assumptions of a link between the word and the 'thing' might be taken as an 'obvious' or 'common sense' approach to understanding how words gain meaning. If this way of seeing language is used, even if as an unexamined assumption, it would contribute to a view that says that we have been given the words to and for the divine which are to be used, because the words have a link to the being of the divine or the words accurately represent the character and nature of the divine. Therefore, there is no choice to be made because the words to and for the divine make the nature of the divine obvious. With such an understanding of how words gain meaning, while the traditional words from Scripture and the tradition are the words to be used because of their history and provenance, they are also to be used because of what is understood to be their meaning. The divine is thought to be known through the words that are used and so there is no behaviour to be discussed because there is no choice to be made.

This discussion of the effect of unexamined assumptions about language and the way in which words gain their meaning suggests that ideologies of dominance and oppression might be well-served by representational theories of language. Representational theories reduce the need for examination or questioning of words and maintain uses of words. They would also help dominant ideologies of oppression appear less obvious by 'making them seem inevitable' (Crossley, 2006:148) because the words are likely to be seen as representing reality. A dominant and oppressive ideology wants to maintain its identities, relationships and social practices and an understanding that words gain meaning by being connected to 'things' promotes an acceptance of words and the ways they are used. In terms of words to and for the

divine an acceptance of which words are used and of how they are used is also linked to the influence of authority structures recognised by the dominant ideology. This aspect of how words to and for the divine influence behaviour will be discussed later in the chapter.

#### Words to and for the divine and ideology

In this research it is argued that the words used to and for the divine are part of expressing and maintaining the ideology in which the words participate, promoting the associated social practices or behaviours. Juxtaposing Butler (1997) and van Dijk (2000), suggests that this dynamic occurs because ideologies constitute individuals within the language that is used so that identities and relationships are learnt and lives likely to be lived according to the social practices of the ideology.

Taking the words as they are used in the liturgical texts, these ideologies have implications for the divine and for people. The implications of the words for the divine come in the continuing use the traditional words. As Figure 1.1 indicates, the liturgical revisions of the Church of England resulting in the publication of *Common Worship* (2000) have not, in the authorised texts, included significant change in the words to and for the divine from the words selected for *Book of Common Prayer* (1662). This divine is almighty, holy and all-knowing, all-seeing. He extends mercy, (implying that this is needed), and shows love but wants loving obedience to his commands and wants to be glorified. He holds positions of control (Lord, King) shared among the various words for or persons of the Trinity and extending to the gift of life itself. The divine expressed in these traditional words is situated within the patrikyriarchal, hierarchical ideologies.

The implications of the words in the liturgical texts for people are particularly for those who regularly attend public worship in which either the liturgical texts examined, or the traditional words to and for the divine as exemplified in them, are used. Using these words, worshippers repeat their position as children (and as such are expected to obey and honour), they express a certainty that cannot hold (the divine is an almighty, heavenly father and glorious lord, whatever the gritty realities of life) and they continue to maintain multiple oppressions (sexism is obvious, the inclinations towards other oppressive dynamics come in the authoritative confidence encouraged, to be discussed later). They also remain in hierarchies, with women, experiencing subjugation, as supported by the dualistic language structures. The ideological influences are multi-layered and significant.

The influence of ideology is also seen when the traditional words are defended by describing words used to and for the divine, including the word 'father', as being used analogically. Given Ramshaw's argument (1995:82) that 'the word *Father* is neither literally nor metaphorically defensible' the inclusion of father as being used analogically raises a concern reflected in Johnson's comment (1999:114) that '[a]nalogy shapes every category of words used to speak about God'. Since the traditional words are associated with 'Father', 'Lord', 'He', it is these words that would receive reflections on their most excellent sense. Analogous word use supports the supremacy of 'male being', not because of analogy as a way to understand how we speak of the divine but because of unexamined assumptions about how words gain meaning and the words assigned to the divine by the patrikyrichal ideology.

The ideology expressed in and supporting the words that are used to and for the divine is significant to the discussion of how these words influence behaviour. For example, since words to and for the divine assume hierarchy, (indeed the divine is spoken of as at the top of the hierarchy structure), a hierarchy is required so that the divine can be at the top of it. People are in roles of dominance and submission within it and behave according to their role (specifically but not only including fathers, lords, kings, and judges). Given the dualistic uses of language, women are not seen as representing the divine in the same way that men represent the divine. Whether this perspective is consciously held or evident in language use, the behaviours of dominance and submission that assume and support this aspect of the ideology will not be easily noticed for they are in the natural order of things.

The patrikyriarchal divine is almighty and so those who are in relationship with this divine are secure. Arguably, this could have effects on confidence in identity, community and plans. It may also influence understandings of those of other (therefore lesser) faiths or of no faith because by being associated with the 'one God' (The Creed, *Common Worship*, Appendix F) and 'only Lord' (Prayers of Penitence, *Common Worship*, Appendix F) the worshippers belong to the 'true religion' (Prayers at Communion, *Book of Common Prayer*, Appendix F). Such security may also influence understandings of people seen as 'unlike' those in relationship with this divine in some way, potentially giving rise to further exclusions. This can be seen by reflecting on the words used to and for the divine (see the analyses in Appendices D and E) and their implications. For example, if the divine is holy, then arguably there will be determination of which behaviours fit this description and which do not. If the divine is 'He' and is not to be spoken of in terms related to women (Johnson, 1999:35) the dualistic language structures are divinely reinforced, inclining towards an understanding that men are more like the divine than

women, with consequences for the behaviour of all people to each other in domination and submission. If mercy is offered by the divine, mercy is needed by people and for those who know themselves forgiven there will be reactions to those who have not 'accepted' their forgiveness (consequent upon recognition of a need for it). Gross (1979:171) highlights the requirement for 'exclusively male God language and ... the conventions of theology' to 'be reimagined, not so much because they are theologically inadequate, although that too is true, but because they are socially destructive'. While this thesis follows the position of Gross, the argument here is that words to and for the divine are influential not only in terms of the divine being an example, but also given the ways that words express and maintain ideologies that promote behaviours or social practices.

The patriarchy ideology uses language to maintain itself by giving some words certain associations when applied to men and others when applied to women. These associations can then have influence into behaviour. This has been explored by Farley (1975) in her work on relationships. While taking this example is a step removed from words to and for the divine it is worth a small detour and will return to the traditional words. Farley draws out ways in which 'agape' love is applied differently to women than to men. She claims that this occurs through its explication in terms of equal regard, self-sacrifice and mutuality which are given some associations for men and others for women. She focusses on associations of receptivity, passivity and activity, which lead to different expectations of behaviour and different opportunities available. LaCugna (1993:279) develops a remark Farley makes about the word 'servanthood', which she says is understood for men as active and for women as passive, resulting in patterns of interaction and behaviour among and between members of congregations, making women subservient while men are responsible, supporting the sexist and patriarchal ideologies. Rather than promoting egalitarian understandings of human persons, the word servanthood 'can be used to reinforce sex stereotypes of male and female and thereby preserve the inequality of hierarchical social relations' (LaCugna, 1993:279).

These associations shape identities and relationships and therefore influence behaviours but this research contributes the recognition that such associations are significant for relationship with the divine. Semantic networks are constructed partly from familiar associations and associations for the word 'servanthood' in terms of relationships with others will be activated in terms of relationships with the divine who is 'Lord'. Farley (1975) and LaCugna (1993) argue that when the word servanthood is used for women in terms of their role within the church, the associations of passivity, obedience and subservience are established. These associations

become familiar so that when the word 'servanthood' is used in terms of relationship to the divine who is Lord, the semantic network for 'servanthood' will activate the familiar associations of passivity, obedience and subservience. Equally, when the word servanthood is used for men in terms of their role within the church, the associations of 'privilege' and 'responsibility' are established. Therefore, when men hear the word servanthood used in terms of relationship to the divine who is Lord, those are the known associations that will be activated. Farley (1975) and LaCugna (1993) argue that although women and men hear the word 'servanthood' at the same time, different associations will be activated and therefore different behaviours result. So, while this detour began with the identities and relationships between women and men within the community of the church, it returns to consideration of words to and for the divine because in relation to a divine 'Lord' the role of the congregation is as servants. Although the use of the word 'servanthood' seems egalitarian there are different associations activated for this identity and these will further influence behaviour, worked out at least in terms of behaviour to each other. Carried and maintained in the complex and multi-layered structures of language, ideology uses words to and for the divine to influence behaviour in multiple ways.

Yet, influences are not inevitably successful.<sup>141</sup> This is partly because not all individuals will be comfortable within or accept the identities and relationships given in the language (subjects exceed the identities into which they are interpellated, Butler, 1997:34). It is also partly because usually individuals belong to more than one ideology (van Dijk, 2000:23). Where the different identities and relationships into which ideologies seek to constitute subjects do not harmonise, dissonance can arise, thus resulting in one ideology being challenged by another. While this interaction can occur, there are undoubtedly influences on behaviour from ideologies, particularly from dominant ideologies. Words to and for the divine reveal ideological inflections, indicating how they are likely to influence behaviours.

#### Words to and for the divine – identities and relationships

This aspect of how words to and for the divine influence our behaviour to each other draws on Butler's work on constitution in language through naming. Dominant ideologies, including those operating within church communities, determine which identities are named, maintaining themselves through drawing subjects into identities and relationships that work for the continuation of the hierarchy and authority structures within the community. Identities

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<sup>141</sup> Both Butler (1997) and van Dijk (2000) discuss the characteristic of ideologies as only sufficiently coherent (Eagleton, 1991:141).

are provided for and gained by subjects through the words used to and for them. Through to the model at Figure 4.1, when words to and for the divine are used, the relationship with that divine and the identity of the one relating, are inevitably affected in accordance with those words. A lord or king has subjects; a father has children; one who is holy, great, glorious, in heaven, in the highest, is above and beyond all others who are below and inferior. Change in the words will also change the relationship and identity and this dynamic of change is explored in the next chapter.

The dominant ideologies in church communities seek to maintain certain identities and relationships and so ensure that the words expressing these become more frequent and familiar within the context. The words that are used to and for the divine offer only certain identities to those relating to that divine. These identities and relationships highlight Butler's question about the identities that are sayable – those for whom there is a word to be used (Butler, 1997:26, :41). Within church communities, dominant patrikyriarchal ideologies determine who and what is sayable and so who and what is proscribed and even heretical. The words used limit possibilities for understanding the divine, for relationship with that divine and for the identities of the subjects in that relationship.<sup>142</sup>

The dynamics identified by the model at Figure 4.1 will now be discussed in terms of the identities and relationships developing from words to and for the divine. For the purposes of this section it will be assumed that the individual (subject) being discussed is not uncomfortable with the dominant ideology. The experiences of a child born into a worshipping community and a child or adult arriving in a worshipping community later in life will be different although there will be similar dynamics in terms of words, identity and relationships. A subject is given relationships with the community and also with the divine. The terms that have been and are used within the community suggest the types of relationships that are possible and so the identities that the subject might adopt if a relationship with the divine is pursued. For the traditional words to and for the divine, as exemplified in the case study texts, a significant relationship is that of obedient and loving child to a merciful Father who knows all faults and loves, expecting honour and worship. Another is that of servant to a loving Lord who controls life, giving commands and an example of self-sacrifice. Recognising that there are multiple influences on an individual, that there is no mechanical influence from the words to and for the divine, and that rejection of the ideology is possible, when a worshipper addresses

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<sup>142</sup> Cameron suggests a similar dynamic in proposing that there are different relations to language for different groups within a community and these lie 'in the social practices through which language use in certain contexts is regulated' (1992:193).

the divine in the cohort of words studied in this thesis, subjugation is the expected result; the worshipper enters a relationship of obedient dependence and the dynamic between words and relationship influence identity. Interpellation occurs not because of the hailing of Althusser (1971:170-7) but as a result of constitution within language, participating in speaking to and of the divine in the given words and thus entering a relationship which affects identity. In terms of words to and for the divine interpellation works, as it were, indirectly but still effectively.

While it would be a step too far to claim that words used to and for the divine interpellate that divine into the ideology doing the naming, it is nevertheless the case that the identity of the divine available to those using the names is an ideologically influenced identity. The relationships urged with that divine are understood through naming the divine and have a consequence for the identity of those in relationship with that divine. The words to and for the divine from the liturgical texts examined have been shown to reveal a predominantly patrikyriarchal and consistently male divine who offers relationships of submission.

An aspect of hate speech that Butler explores is the situation of the subject addressed in hate speech. While not denying the possibility of resistance (Butler, 1997:18) the address to this subject assumes their subordinate position. She links this to the ritual form of illocutionary utterances that Austin identifies as the means of words being in themselves an act, saying that '[i]n hate speech, the ritual in question appears to be that of subordination' (Butler, 1997:26). Use of hate speech draws on prior iterations, allowing its identification as hate speech (rather than as teasing or as being misinformed) and the prior iterations take, as it were, a ritual form. Butler emphasises the 'ritual of subordination' from her reflection between Austin and Althusser, the interpellation of subjects into subordination and into speaking conventionally (Butler 1997:25-26). While the features of hate speech that she examines are not discussed in this research, the ritual of subordination is relevant because the words used to the divine draw subjects into a relationship of subordination to a Lord and God who is glorious and almighty, and while being a Father the appropriate reaction to him is humility. This creates an identity that is subordinate and willing to participate in self-abasement. And while Austin's analysis of performatives makes it inappropriate to label as illocutionary the set of terms identified as words to and for the divine, noticing the ritual nature of self-abasement is relevant.

There are several examples of what could be called subordination and self-abasement in the case study texts.<sup>143</sup> In the Prayers of Penitence, the congregational response begins ‘Almighty God, our heavenly Father’ and continues:

we have sinned against you and against our neighbour in thought and word and deed, through negligence, through weakness, through our own deliberate fault. We are truly sorry and repent of all our sins.

In the Gloria the divine is exalted, and the mentions of people are caught up in the sin of the world and requiring mercy.

The different Thanksgiving Prayers contain other examples which can be seen in the full texts (Appendix F).

The Agnus Dei appeals to the ‘Lamb of God’ because of the ‘sin of the world’.

At the giving of communion, the congregation say:

‘we do not presume ...’ ‘we are not worthy ...’ ‘our sinful bodies ...’

These are specific examples of what can arguably be called ritual self-abasement or subordination within the liturgical texts, but Daly makes a more general point: the traditional words to and for the divine, such as those examined in the case study texts, give us a ‘Supreme Being’ and the effect of this divine requires ‘infantile subjection’ so that ‘women and other victimised groups are subordinate’ (Daly, 1986:18-19).

Another way of exploring subordination in the liturgical texts is to examine the associations with words to and for the divine. Given the significance of the word ‘father’ for patrikyriarchal ideologies, the associations with this word will be examined. The psycholinguistic analyses of chapter one with the case study texts show that there is little variation in the associations between the text with Thanksgiving Prayer A and the text with any of the other Thanksgiving Prayers.<sup>144</sup> Taking the text with Thanksgiving Prayer A as representative, the associations with Father in the text are strongly of glory and heaven. Of the 24 words/phrases identified in the Associations analyses at Appendix D and E, all of the associations can be argued to contribute towards a relationship of dependence (the Father who mercifully loves, gives, forgives, leads and delivers) or a relationship of subservience and awe (the congregation are talking to the almighty, holy God and His Son and Holy Spirit in heaven, who are glorious and powerful, a divine majesty, even their name is great and glorious and to be hallowed, who have a kingdom, to whom we have a duty to give thanks and praise, blessing and honour, and His will is to be done) with the pronoun ‘our’ applying that relationship to everyone present. Adding Johnson’s

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<sup>143</sup> These texts can be found at <https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/common-worship/holy-communion#mm7c2> or in Appendix F.

<sup>144</sup> This can be seen in the frequency analysis at Figure 1.1 or in Appendix F.

(1999:173) discussion of words being understood literally and applying Wittgenstein's language games to the use of the word Father, the congregation are seen in consistent subservience to the divine who is the one who gave them life, who is above them, supremely powerful, being also addressed as king, and of whom favour can be requested.

Not only do the traditional words to and for the divine suggest subordination but the dualistic language structure gives different values as well as different identities to people relating to the divine. Brock (1993:16) claims that '[t]heological dualisms undergird structures of dominance'. These dualisms are part of supporting the ideology and assigning and maintaining subjects in identities that support the existing relationships. At this point it is also worth remembering the critiques of at least Daly (1986), McFague (1982) and Johnson (1999) who discuss the ways in which different subjects relate differently to the words to and for the divine, which impacts their identity development. McFague's (1982:150) claim that the current language 'oppresses women' but not men, is given detail by Daly (1986:77) who holds that sexual hierarchy, with the resultant behaviours, is maintained by the traditionally used words to and for the divine and shows how women are called into sacrificial love in ways other than the love men are called to live. While McFague's claim that men are not oppressed by the identities they are given in the language can be seen as a stereotype of men and as difficult to support, there are undeniable differences in the expectations of the lives of men and women within the dominant ideology of patriarchy (as discussed by Gilligan and Snider, 2018:6). Johnson (1999:18) sums this up in saying that the traditional words to and for the divine lead to 'broken community, human beings shaped by patterns of dominance and subordination, with attendant violence and suffering'. If the identities of ruling men are shaped by what is said about the ruling divine, the formation to subordination or subjugation is only part of the picture and in relation to other people, men can take authority to rule from the words they share with the divine. If the self is identified actively with the divine (which is part of why rocks and lambs are not recognised as having 'theomorphic character' Johnson, 1999:18) this will also shape behaviour. For example, men identifying the self with the divine and holding unexamined assumptions about how words gain meaning, who tend to think that words are linked to things, could identify more strongly with the divine. This has potential to lead to a greater assumption of authority because they assume that the words with which they identify give them a link to the divine. Daly highlights this dynamic of ideologies and words sustaining each other saying that '[t]he symbol of the Father God, spawned in the human imagination and sustained as plausible by patriarchy, has in turn rendered service to this type of society by making its mechanisms for the oppression of women appear right and fitting' (Daly, 1986:13).

Johnson (1999) points out that the use of words in dualistic structures within the theologically traditional way of understanding what it is to be human (as women and men), clearly indicates the words that are possible for the divine for

[s]ince the divine principle is pure act and goodness, it necessarily must exclude all dependency, potency, passivity, and prime matter. The logic of this set-up leads inexorably to the conviction that the divine can properly be spoken of only on the model of the spiritually masculine to the exclusion of the passive, material feminine. (Johnson, 1999:35)

Here Johnson is not suggesting that dependency and passivity belong to women but is pointing to an essentialist reading of gender, informing thought and therefore words used about the divine, a reading that has, as Johnson shows, too often and for too long informed theology.

Not only are there different identities for women and men, there are also different identities for priest and laity. In the liturgical texts examined, the priest calls the congregation into the liturgy and leads them through it, reminding, calling to confession, pronouncing mercy. The identity of the priest, or person to whom authority is accorded within the community, is often also related to determining not only which words can be used to and for the divine but also what they mean. For the priest, the identity into which they have been interpellated, the relationships this identity gives them to others, and the association with words to and for the divine (our great high priest) provide an identity. The words used may lead to a sense that priests are set apart from the rest of the congregation. Again, despite these interactions between the words and the identities into which they constitute their users, there is no mechanical influence. Subjects exceed the identities assigned to them (Butler, 1997:34) and there are circumstances which enable a subject to resist interpellation (to be explored in chapter five), but the constitution of subjects within language produces a vulnerability to living within the place given, at least to some extent. Interpellation is significant and multi-layered because it acts at the level of the society and enables a society to be maintained. The findings of this research suggest that for many Christians, words to and for the divine are significant words that interpellate us or constitute us into identities and relationships and so will have an influence on our behaviour to each other.

#### Words to and for the divine – pictures in words

Examination of how words to and for the divine influence behaviour benefits from Wittgenstein's exhortation 'don't think but look' (*PI* #66) at words that are used and see the pictures in them. The pictures found in the frequent words to and for the divine from the liturgical texts examined (as indicated in Appendix H) create assumptions of the divine and of

the world inhabited by that divine. The pictures in the words cohere sufficiently that the frequent and familiar picture of the divine is of a male in authority with almighty power, who is a king above the earth giving commands. The pictures concatenate to support the patrikyriarchal ideologies and to interweave them more deeply into the texts. The coherence in patrikyriarchy is such that, (making use of Wittgenstein's picture of a city with streets and houses, *PI* #18), it is possible to enter a cul-de-sac and wander round wondering at how beautifully small and containable the world is, unable to see (employing a further picture) that there is a need to find a way out of the fly bottle (*PI* #309). This is not surprising given the nature of ideology as having sufficient coherence to be maintained within a community at a given time (Eagleton, 1991:141). Although theological reflection shows that the hierarchic male is not a sustainable or appropriate picture of the divine, the traditional words of male hierarchy are still used within worshipping communities using the texts examined.<sup>145</sup> One effect of the frequent, familiar, multiply interconnected pictures is that they can disguise the need for reflection because the image of a hierarchic male is so strong.

In this section the effect of the pictures will be examined in terms of use of the word 'Father' for the divine. Arguably, if the divine is said to be a loving Father then, through identifying with the words, men who are loving fathers may see themselves as more like that divine than women, or than men who are not fathers, or than men who are not loving fathers. If these men who are loving fathers see themselves as like the divine, they may be more inclined to behave in accordance with the words associated with the divine loving Father. From the associations with Father from the case study texts, these behaviours could be to lead, to make decisions that are to be obeyed, to love, forgive and be merciful, placing themselves in positions of authority. Such behaviours would be directed towards those who do not represent the divine in the same way that they, as loving fathers, represent the divine. In terms of the dualistic uses of language, the men who are loving fathers are more likely to direct their divine-like behaviours to those who are associated with the set of words not given to the divine – women, mothers, children, subjects and men who are not fathers or who are not loving fathers.

Such 'fatherly' behaviours to others (influenced by the words to and for the divine) can in themselves be at least restrictive but may even be aggressive for those receiving them. If these behaviours are (however subconsciously) influenced by the dualistic structure in which words to and for the divine have been used, the result will be that women are expected to relate to

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<sup>145</sup> This is not to say that no other words are used, just that the frequent words are patrikyriarchal.

men and mothers are expected to relate to fathers, as people who are below relate to God who is above. There are many negative associations that may result from these dualistic language structures. McFague (1982:145-192) highlights the eliding of God-like attributes with men and the oppression of women. Johnson (1999:69) highlights the understanding of the self that arises from the words to and for the divine and the pictures in them which will influence behaviour. It may be that men who see themselves as loving fathers as the divine is a loving father, might engage in behaviours related to loving discipline. This could come from the sense of being merciful and loving but holy. The word 'judge', used as a noun in *Book of Common Prayer* and as a verb for an activity of the divine in *Common Worship*, may also contribute to this dynamic.<sup>146</sup>

It is not just the word 'father' that is problematic. Other pictures in the words to and for the divine that are associated with men (father, king, lord) are hierarchical and place authority with the one at the top of the hierarchy. This model of a hierarchy can be (and from the work of McFague, 1982, Daly, 1986 and Johnson, 1999, has been) transferred from the divine-to-human relationships to become a characteristic of human inter-relationships. The hierarchic elements of dominance and submission in the divine to human relationship produce an arguably negative understanding of the self (just for example, McFague, 1982:148 and Johnson, 1999:69, 138, 230) which goes on to influence behaviour to others. This will be influenced by the relationship available with the divine and the place within the human hierarchy that this relationship makes available. This is part of the indirect interpellation of the ideology so that subjects know the relationships within which they belong and the identity available to them. This has also been discussed at least by Farley (1975), who shows how words are used to give roles of submission to women and by Chopp (1991:7), in her discussion of the ways in which the 'values and hidden rules' in traditional language use, force women and other oppressed groups 'into conforming to ongoing practices'. As indicated through application of the model at Figure 4.1, the pictures in the words used to and for the divine provide a worshipper with a relationship which offers an identity from which they relate to, behave towards, others.

With the hierarchy established among worshippers, there are expectations of behaviour, with those at the top expected to lead, pronounce and decide and others expected to follow, listen and wait. Ideological influences, carried in words, are multiply effective as structures given in

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<sup>146</sup> This discussion is necessarily speculative because there is no mechanical link between the words and behaviour but given the findings about semantic networks and the literal meaning of metaphors, such influences from words to behaviour are possible.

language are internalised. Daly (1985) points to observations of race (indicating a link to ideology although it is not expressed in those terms) that have parallels for gender and any oppressed group. She gives the examples from Sartre of Jean Genet who was called a thief and became one, and of 'a Negro child' who 'becomes the "lazy nigger" which the white citizens want him to be' (Daly, 1985:168-169). This is echoed in Johnson's observations (1999:27) of the effects of language on self-understanding for girls. The identity of the divine, expressed in the words used, provides identities for those using the words. Such identities, if accepted, will result in behaviours consistent with them. These behaviours are likely to maintain the social practices of the ideology informing the words, thus maintaining the identities.

Johnson argues (1999:27) that making the experience of men normative within linguistic structures results in girls seeing themselves as deviating from that normative way of being. The corollary is that boys will see themselves as belonging to the normative group. Following this reasoning, within church communities, girls and boys are likely to learn that boys are more like the divine than are girls. Since this learning is carried in the language, the assumptions of the ideology maintaining the language become naturalised and difficult to articulate because they seem inevitable (Crossley, 2006:148). Arguably, this could influence the behaviour of girls and boys towards each other. If such behaviour continues into adulthood, the given identities and ways of relating to others can be so well-established as to be difficult to bring to consciousness for examination. Within church communities, having been given an identity and relationships with others from the words to and for the divine, anyone acting outside those expectations risks the imposition of sanctions. These may be informal, such as seeking to correct understandings, hostile questioning or condemnation or more formal, such as warnings or curtailing or even removing opportunities to participate and contribute to the community. Constitution into ideological structures occurs from words to and for the divine. In terms of the word 'father' people become children led by a father-figure in the church, in which all concerned will be inclined towards promoting or inhabiting infantilising behaviour and relationships of dominance and submission. The hierarchy leads those at the top to behave (at best) with loving guidance and those in lower places to behave with respectful obedience. The pictures in the words to and for the divine have an impact on understandings of the divine, on understandings of what it is to be human and on understandings of what it is to be church.

#### Words to and for the divine and authority

Within a church community behaviour to others is arguably influenced by notions of authority. Understandings of authority are evident in many of the traditional words to and for the divine

as seen in the case study texts. Authority is also interwoven into patrikyriarchal ideologies, with multiple iterations evident in Christian faith and church organisation. For example, in the Church of England, authority is held in the episcopal and synodical structures and recognised within the Holy Scriptures and the catholic creeds, the historic formularies of the church, the Thirty-nine Articles of Religion, the *Book of Common Prayer* and the Ordering of Bishops, Priests and Deacons.<sup>147</sup> Generally, it could be said that authority is invested in the traditions and teaching of the church, in the Scriptures and what is called revelation, in ministers of the church and in the words given to be used to and for the divine. Many of the traditional words to and for the divine show the divine as possessing authority, particularly in the sense of having power over all things (for example, 'Almighty'). Given the dualistic structures in which words to and for the divine are used with hierarchical structures of church governance, authority accorded to the divine comes to be understood as present in those who represent that divine in the hierarchy.

The semantic networks and associations seen with the traditional words to and for the divine proclaim authority. This can be seen from the opening sentence of *Common Worship* which announces that the worship occurs 'In the name of the Father and of the Son and of the Holy Spirit' to the final prayer at the Dismissal 'Go in peace to love and serve the Lord' (Appendix F). The dualistic language structures apply those words and associations to certain people, who then behave with authority over others. This research indicates how the words used to and for the divine influence authoritative behaviour.

Heyward points out the implications of authority accorded by words to and for the divine.

We must consider the relation between the worship of a father god and deep-seated male-on-female domination that is an indispensable screw in the bolt that secures multinational operations that rape humanity and the earth (Heyward, 1984:113).

Christian rulers teach "obedience" as a virtue in itself and exercise their authority on behalf of God, in whose service the nation/institution is active. (Heyward, 1984:214).

Words to and for the divine influence behaviour when the authority accorded to the divine is applied to and used by those who represent the divine.

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<sup>147</sup> Reference to these authority structures can be found in the Ordination Service, *Common Worship* as found at <https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/common-worship/ministry/declaration-assent>.

### Words to and for the divine and continuity

One element seen in the influence of authority structures working within the patrikyriarchal ideologies expressed in the traditional words to and for the divine, is the drive for continuity, in this case continuity in the words used to and for the divine. The traditional words are used in the authorised liturgical texts of the Church of England and have been used at least since 1662.

The findings of this research suggest that part of the reason for this continuity is that the words support the patrikyriarchal ideology and have been maintained within successive hierarchies benefitting from divinity being recognised as male and powerful. The continuing use of these words and the associations in their semantic network is a behaviour that can alienate, exclude and oppress, as discussed in the Introduction. Wittgenstein's insight (*PI* #139) that the pictures in words suggest their use is indicated in that the pictures of the eternal, almighty God who will come again, suggest the eternal nature of this divine and therefore these words. Such dynamics contribute to the ways that churches maintain, express and transmit ideologies.

Segundo (1977) explores the role of ideology in terms of the Christian tradition within which, as a Jesuit priest in Uruguay, he was embedded and with which he interacted. His concerns were the political, social and economic problems faced by those in poverty and he began working within liberation theology in its early days of the 1960s. Liberation theology has been criticised for not taking account of the experience of women (for example, Vuola, 2002) and Segundo's use of male terms as generic for people, (for example '[Jesus] was concerned with man's full and integral liberation' 1977:3) suggests that the dynamics and oppression of sexist language were not then understood. However, in terms of the significance of ideology for the lack of change in Christianity, he provides a thoughtful critique of the reasons why churches do not work for liberation, taking sacrament as a working example (Segundo, 1977:41). He asserts that the vertical and ahistoric theology and practice of sacrament is an 'alien element', not arising from the Christian sources. He argues that this is an ideologically influenced element, saying that it maintains social stability, 'dovetails perfectly with the interests of the ruling classes and is one of the most powerful ideological factors in maintaining the status quo' (Segundo, 1977:41). Despite his work, and the methodology for change that he provides in his hermeneutic circle, the changes he hoped for have not materialised within the traditional institutions of the church. It is argued here that one element of this continuity of tradition will be the lack of alteration in words to and for the divine because these contribute to maintaining

the ideology and so maintaining beliefs, attitudes and behaviours. It is not that change in these words alone would be sufficient but from the findings of this research such change would be a significant element.

The call for change in words to and for the divine is demanding on a number of levels, not least because these words are used within the Scriptures of the Christian church. Words within the Scriptures, alongside understandings of revelation, support the ideology by limiting possibility because the God indicated in these words has already given truth and inspiration. 'The word' and 'the gospel of our Lord Jesus Christ' have been given, nothing more is needed, exploration will be fruitless and possibly contrary to the name of the Father, the Son and the Holy Spirit in whose protection worship is offered. Our acknowledgement of the being of the divine and the relationships and identities open to those who seek the divine are shaped and limited by the words usually used. Within Church of England congregations using the authorised liturgical texts, these words are restricted and the becoming of the people of God is maintained in forms that tolerate little movement over centuries, influencing elements of behaviour to others.

#### Words to and for the divine and possibility

The words to and for the divine have been sustained by their use within church communities in multiple circumstances and these words have iterations in Christian scriptures and other formative documents.<sup>148</sup> These multiple contexts provide what Butler might call 'excessive' meaning to the words, but she maintains hope for future becoming (Butler, 1997:14). The complexity – or impossibility – of locating one origin or one meaning for any word is evident, including in words to and for the divine, but also, there is enabling of resignification, through temporal distance and the possibility of new contexts. This enabling will be explored further in chapter five.

As linguistic beings (Butler, 1997:1-2), language exists prior to each subject and so exceeds us, but no subject is fully described by the language interpellating them and so subjects exceed the language (Butler, 1997:34). When someone comes to speak to and of the divine their worshipping community offer a set of words to be used in prayer, worship and conversation. The community offers possibilities for address and conversation but constrains those very possibilities in the already existing language. It is apparent in the work of feminist and systematic thea/ologians, that there is no linguistic requirement to stay with the words given

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<sup>148</sup> For example, credal statements, formal doctrinal statements, catechisms, conciliar statements.

by a community.<sup>149</sup> Butler's explorations, research within psycholinguistics and Wittgenstein's insights show both that existing words can change their meaning and that new words are possible. This can occur because words are not inevitably linked to things or effects, or to anything else. In *Investigations* Wittgenstein demonstrates that his earlier picture theory of language is not the way words work and this lack of inevitable linking would be revealed if the semantic networks of individuals from different communities were mapped. There are differences in the words associated with and in some cases related to a given term between and also within communities. As an extreme example, the semantic networks of members of the herchurch community in San Francisco (Ursic, 2014:143-174) and members of Westboro Baptist Church (godhatesfags.com) for the term 'God' or 'the divine' would be quite divergent. For example, from their websites (accessed October 2018), herchurch has associations of she and her, love, justice and peace, whereas Westboro Baptist Church has associations of wrath, hate, judgement and punishment. These differences demonstrate the lack of an 'essence' to words to and for the divine. These admittedly extreme examples also elucidate the role of ideology within Christian communities and the behaviour that is expected from members through their interpellation into that ideology.

Since the role of interpellation is not linked to truth or falsity, its primary task is not description but 'is to indicate and establish a subject in subjection, to produce its social contours in space and time' (Butler, 1997:33-4).<sup>150</sup>

Within patrikyriarchal ideologies the identities formed by entering into relationship with the divine are seen as to be accepted by all people and so the subject's understanding of others – which will vary depending on whether or not these others are thought to be in relationship with the divine – is affected. These understandings of others will influence the behaviour of the subject towards them. There is a calling into being through the already existing language but a determining and limiting of the beings that are possible within the given relationships with the divine and so the community. Individuals – beings – find themselves adjudged by the community dependent on whether their behaviour, and possibly their whole way of being in the world, fits what is expected. These individuals, in accordance with the sanctions of the ideology, may be welcomed or tolerated or proscribed. If individuals do not conform to their

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<sup>149</sup> Examples are given in works including but not limited to: Daly (1986), McFague (1982, 1987), Heyward (1982, 1984), Tillich (1988), Johnson (1999), Helman (2016), Grenfell-Muir (2017).

<sup>150</sup> It could be argued that Butler's understanding of ideology is entirely negative, a view which is not held here, instead seeing ideology as a structure with which we work. The structure in itself is value-neutral and so can have (and has) both positive and negative iterations according to the ideas carried.

constitution, it is unlikely that there will be place for them to be within the community, even if it is a community that has played a significant role in constituting them. Here again Butler's description of linguistic agency is relevant:

[i]f the one who delivers it does not author it, and the one who is marked by it is not described by it, then the working of interpellative power exceeds the subjects constituted by its terms, and the subjects so constituted exceed the interpellation by which they are animated. (Butler, 1997:34)

Recognising the power of ideology, it is possible to develop an awareness of the ways in which an ideology exceeds subjects but also the ways in which subjects exceed an ideology. While language is now in existence prior to any individual and constitutes individuals within its own terms, language can be studied and its influences understood, at least in part.

One of the influences of language that Butler (1997:27) highlights is that the identities developing are not adequately indicated in words. Her comments were made in 1997 and much has changed in terms of gender identity and language since that time. However, her point about identity remains pertinent. She says that someone who does not have a word for their identity (or someone whose community does not sanction use of a word for their identity) may prefer to be called by a word that does not describe them rather than not being named at all. She uses the word abjection for those who have the experience of not being named - not having a word for their identity. She says that this leaves individuals without a place, without an identity and without agency, for it is through being named that subjects are both made vulnerable to and enabled to use the language into which constitution occurs. She says that the distress of abjection may be so great that having a derogatory word used may be preferable to not having any word that can be used.

From personal experience, conversations in church raising concerns about language use are often met with incomprehension and opposition, including and often vociferously from women. In considering opposition from women, it is possible that constitution into language through derogation is preferable to finding oneself abjected, unable to be. Even words that do not express true being give a place to be, although that place may be one of subjugation. This dynamic is pointed to by Heyward (1982:150) who comments that 'to have no name is to have no identity, and to have no identity is to be without relation, and to be without relation is to be without humanity'. Daly (1986:140) similarly comments that '[t]he alleged "voluntariness" of the imposed submission in Christian patriarchy has turned women against ourselves more deeply than ever, disguising and reinforcing the internalisation process'. The 'voluntariness' of

submission may not be merely alleged but may be willingly adopted by an individual in order to be present in the community.

When Butler discusses the change available through resignification of words, she comments that such change 'marks a kind of discursive performativity that is not a discrete series of speech acts, but a ritual chain of resignifications whose origin and end remain unfixed and unfixable' (Butler, 1997:14). This opens the possibility of examining what is said at a time and in a community, recognising that change is possible and indeed occurs regularly but without attempting to 'pin down' where and when terms became signified and then possibly resignified. In approaching words to and for the divine (or indeed any other set of words) this makes the analyses available by use of psycholinguistic understandings and Wittgensteinian insights useful and potentially revelatory in disclosing the words that are used, in order to enable community consideration.

#### Words to and for the divine and responsibility

Since words are constitutive of individuals and create speakers as well as subjects, Butler (1997:28) explores what she terms the 'explicit ethical question' of word use. Given the impossibility of determining the origin or end of constitution, Butler (1997:15) holds that subjects are responsible for their word choices and the effects of them. In *Excitable Speech* she is dealing with hate speech, and the case for individual responsibility can be more easily made for such utterances. Parekh (2017:622) makes the point, paralleling awareness of constitution in language, that individual choices are shaped 'not through intentional conscious actions but rather through largely unconscious and implicit norms, habits and institutions'. This can be seen in the use of traditional words to and for the divine which are part of the norms, habits and institutions of communities using the liturgical texts examined. Yet, norms and habits can be brought to consciousness for examination and altered (Logan, 1982:791; Heredia and Blumentritt, 2002:209). Applying these findings to frequent and familiar words to and for the divine and their uses, this research follows Butler in asserting that word use has an element of choice and thus of responsibility. Given the constituting power of ideology and the community uses of words, it is proposed here that responsibility and the need for 'therapy' (*PI* #133) towards change, lies both with communities and with individuals. Brock (1993:57) comments on our responsibility by saying that '[w]e fail to see the suffering that is built into the social structures in which we all participate and our responsibility for the transformation of such structures'.

When individuals are aware of the power of their words it is hard to absolve them of responsibility for the continuing use of these words and subjects have some responsibility for word choice. However, community understanding of how ideology and language function need to be addressed to enhance the possibility of change. Feminists and feminist theologians have sought to expose the historical dynamics that led to the words to and for the divine being chosen and maintained (for example, Stone, 1976; Daly, 1985; Lerner, 1986; Christ, 1987; Frymer-Kensky, 1992; Johnson, 1999; Grenfell-Muir, 2017) and community engagement with such ideas is necessary. Maintaining the use of words to and for the divine that create alienation will, without returning to the 'magical' view of words against which Butler warns (1997:21), repeat and reinvigorate the damage.

Interpellation into an alienating subjugation can be seen by the community and by the individual as the only possible way of being. This is 'part of the function of a dominant ideology' to reduce responsibility and promote its word use (Eagleton 1991:42). Individuals are formed into identities through the ideology so that not only do the frequent associations provide the 'obvious' words to use but the relationship with the divine can be seen as providing the model for relationships with others, as discussed by Farley (1975) and LaCugna (1993). Subjugation and for some, abjection, are maintained and repeated through the repetition of the words used within and re-creating the community.

It is of course expected, particularly in the complex world of the early 21<sup>st</sup> century, that a subject will be interpellated into identities and relationships by more than one ideology and this adds another dynamic to the complexity of considering the influence of words to and for the divine on our behaviour to each other. This is a place of possibility which will be further discussed in chapter five.

## **Conclusion**

In this chapter the significance of ideology and of the four understandings of language explored in this research are necessary to proposing the synthesis which serves as an answer to the question of how words to and for the divine influence our behaviour to each other. While Butler's work on our constitution in language (1997) and the relevance of naming contribute to the synthesis, it must be read through the model at Figure 4.1 if the naming of another is to be understood as similarly constitutive of identity and relationships. Yet this understanding of ideology is not sufficient without understanding how language is processed

and the significance of the pictures in words to and for the divine and the language games and dualistic language structures within which these words are used.

In considering *Satanic Verses*, D'Costa remarks that Rushdie 'shows that differing constructions of the divine generate different social patterns, and that the gender of these constructions are vital to the resultant practices, even though there is never any predictability to either constructions or practices' (D'Costa, 2000:199). From the research carried out in this thesis, that lack of predictability may in fact be subject to factors that could be investigated, and so make the constructions and practices more predictable. Such investigation could be done in terms of the intersecting ideologies within which people live and interact, the ways in which these ideologies are expressed and maintained in language, examination of the words to and for the divine that become frequent and familiar and the ways in which the words are used. This is no mechanical process, but words to and for the divine influence behaviour through our constitution within language into ideologies, the links between communication, relationships, and identities, our abilities to process language and the ways in which we use words.

The ideologies that can be traced in the cohort of traditionally used words to and for the divine are sexist in that maleness is seen as normative through the unremitting use of 'He', patriarchy is upheld through the divine being not only named as Father but seen as Father. This also creates dependence and infantilization with the Father as authoritative. Hierarchy is demonstrated as necessary or even inevitable with the use of Lord and King which also tends towards making the idea of power as power-over acceptable. It is possible that the use of the word King carries some classist implications because kings have those who support and represent them who are in different social ranks from those who do not represent them, setting up different classes of people who relate to one another. Since the power structures of kings do not transpose directly onto other social structures, for example, tribal organisations, it is possible that there may also be racist undertones to the use of this word.

All these ideologies suggest and promote patterns of behaviour and part of the influence of words to and for the divine stems from the dualistic language structures within which these words are used. The values assigned to 'the divine' and 'not the divine' are carried into the dualistic language structures used for people and result in some people being seen as more and some as less like the divine; those whose behaviour is to be accepted and those about whom suspicion is to be exercised, those who belong and those who are not welcome. Accepting that the kyriarchal patterns said to be upheld by the divine may vary depending on

the geographical and social location of a church, the patrikyriarchal words used to and for the divine will tend to result in a church that has more positive attitudes towards people who accord more closely with the divine and less positive attitudes towards people who accord with words said not to be associated with the divine. Those not associated with words to and for the divine could be said to include women, those who do not conform to heterosexual behaviour and identity, those who do not accept and live within a gender binary, those who are disabled and others who challenge the status quo. Such attitudes have the potential to lead to behaviours that at least circumscribe but may even exclude and allow neither the divine nor human beings to flourish and grow.

## **Chapter 5: Can words to and for the divine contribute to the flourishing of all humankind?**

Our constitution in language occurs through words used to and for us (Butler, 1997:2). It is aided by the fast, almost automatic processing of frequent words and is influenced by the ideological inflections in words. The interactions between communication, identity, and relationships (indicated in the model at Figure 4.1) mean that it is not only words used to and for us that constitute us into identities and relationships, but also the words we use to and for others. For Christian believers, the ideological inflections in words to and for the divine are part of constituting us into identities and relationships which influence our behaviour to each other. We use words (Wittgenstein, *PI* #11) including words to and for the divine, and word use is itself behaviour (Searle, 1969:17) which is influenced by the pictures in them and by their frequency and familiarity (Knobel, 2008:256-7). For the traditional set of words to and for the divine, the ideological inflections leading to the pictures in them, the semantic networks in which they occur and the uses of them, including in dualistic language structures, (as discussed by McFague, 1982 and Johnson, 1999), predominantly prevent that set of words from contributing to the flourishing of all humankind.

The use of the word 'flourishing' indicates a hope for the highest good which includes the recognition of interdependence. Justice is necessary to this good, which is not a seeking for pleasure in and of itself but for what is healthy and sufficient, enabling creativity and hope.

Not only do the traditional words to and for the divine largely not contribute to the flourishing of all humankind, but many feminist thea/ologians have explored negative and even destructive influences arising from these words, proposing alternative words for use, (for example, McFague, 1982; 1987; Daly, 1986; Johnson, 1999). Wren (1989:161) comments '[a]t this stage in our relationship with God, naming God in female terms is a priority, because it tilts our world from its patriarchal axis and enables us to meet the living God anew'. This thesis is being completed 30 years later but from the authorised liturgical texts for Holy Communion from the Church of England and from anecdotal evidence of attending a variety of churches, there is little discernible shift in the words that are used to and for the divine in services of public worship.

This is not to claim that understandings of the divine have not altered, only that the commonly used words have not changed significantly and that they still exert influence.<sup>151</sup> Lerner wrote

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<sup>151</sup> Examination of understandings of the divine is not the purpose of this thesis.

(1986:37) and Gilligan and Snider maintain (2018:5-6), that patriarchy is a culture; it is not ahistorical or 'natural' to us and so change is possible. However, although awareness of patriarchy is growing and its effects are now part of public discourse, this dominant ideology continues and is evident in the traditional words to and for the divine.<sup>152</sup>

From the synthesis proposed in this research and from the history of change in words to and for the divine in authorised liturgical texts in the Church of England, it might seem that words to and for the divine are unable to contribute to the flourishing of all humankind. Yet, from this research there is hope, both for change in words to and for the divine and that they have potential to contribute to the flourishing of all humankind, changing behaviours from those the traditional words promote and destabilizing dominant ideologies. There are two particular aspects of ideology that give rise to this hope. The first is indicated in van Dijk's comments that '[o]ne of the crucial social practices influenced by ideologies are language use and discourse, which in turn also influence how we acquire, learn or change ideologies' (2000:9) and 'social power abuse, such as racism and sexism, is (re)produced – and resisted – by text and talk' (2013:176). Our ability to use words provides a reason for hope because words can be a locus of resistance. The second aspect of ideology giving rise to hope are the ways in which individuals, to use Butler's word (1997:34), 'exceed' the identities they are given by ideologies, highlighting the potential for the 'saying of the unspeakable ... speaking in ways that have never yet been legitimated' (Butler, 1997:41). Given the model at Figure 4.1 this potential for new words and new uses of words can apply to the divine as well as to subjects.

This chapter will make three additions to the research by drawing from the synthesis that has been proposed. The first addition works towards an understanding of the barriers to change in words to and for the divine, and so why change in these words in the authorised texts is so slow. The reason for highlighting barriers is that '[w]e need to identify the things that hinder as well as the things that enable human flourishing' (Clack, 2017:67). Documented accounts of attempts to change words to and for the divine will be discussed. The second addition draws on the synthesis that has been proposed to show how barriers can be reduced and that there are reasons to maintain hope in working to change words to and for the divine. The third addition is an exploration of how these words can contribute to the flourishing of all humankind.

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<sup>152</sup> The patriarchal and patrikyriarchal inflections in the traditional words to and for the divine have been discussed in analyses of the case study texts.

### **Accounts of work for change in words to and for the divine**

In understanding the barriers to change in words to and for the divine and why change is so slow, four accounts of attempts to change these words have been examined. Findings from these accounts will be considered alongside reflections on the synthesis and multi-disciplinary explorations from this thesis to identify the barriers to change.

The first account is *A New Zealand Prayer Book / He Karakia Mihinare o Aotearoa* (1989), which works towards alternative words to and for the divine in the eucharistic liturgical texts. This development of liturgical resources is broader in scope and warmer in tone than its English counterpart, *Making Women Visible* (1988:11). *A New Zealand Prayer Book* focusses on the purpose of enabling a community to pray while acknowledging the role liturgical texts can play in perpetuating social assumptions (1989:xii). In their Introduction the Provincial Commission on Prayer Book Revision states that they were gradually 'compelled in our pilgrimage to start searching for ways to address God in language which is other than masculine and triumphal' (1989:xii), indicating a recognition of the role of hierarchy alongside the significance of gender. The work contains two key eucharistic texts with a set of variations. Reference to God as she is not in evidence and although most words to and for the divine are not specifically gendered as male, as Proctor-Smith (1990:91) points out, gender neutral terms do not 'seriously disturb the relationship between God-language and patriarchal social referents'. The texts continue to use the word 'Lord' and therefore do not present an overt challenge to understandings of the divine as he.

The second account is *What Language Shall I Borrow* (Wren, 1989), a response to the exposure of male dominance and male imaging of the divine and an exploration of how to create new words and images. Wren reviews God language in the Christian Scriptures and creates a conceit of the 'Roq:un Fragment' to provide a frequency analysis of 328 hymns (Wren, 1989:115-122). He demonstrates both the limitations of the most frequently used words to and for the divine and the dominance of what he terms KINGAFAP ('the King-God-Almighty-Father-Protector' Wren, 1989:124) and 'power-as-control' (Wren, 1989:3). These cohere with his description of a divine generated within a patriarchal system (Wren, 1989:56-8). He comments that 'the way we name and depict the divine mystery of Trinity-God ... shapes thinking, behaviour and our knowledge of God' (Wren, 1989:3). He highlights the significance of language and the need for change using Lerner's research into patriarchy as an historical development to express the hope that the patriarchy can be replaced (Wren, 1989:22). In this hope he offers his 'Guidelines for Innovation' (Wren, 1989:130-4) and provides examples of

ways in which he has used these guidelines, both in his own writing and in working with others. He observes that '[t]he fact that many Christians do seem to regard their God-language as directly describing God suggests that much educational and homiletic work needs to be done' (Wren, 1989:108).

The third account is *Wisdom's Feast* (Cole *et al.*, 1996), an exploration of Sophia in Jewish and Christian Scriptures with resources for prayer and worship. Cole *et al.* (1996) reflect on the link between talk of and to God and oppressions, particularly but not only within church congregations, promoting awareness of and engagement with different aspects of work for emancipation (Cole *et al.*, 1996:57).<sup>153</sup> They highlight 'questions of power and control' (Cole *et al.*, 1996:xiii), with the need, among other things, for God-She language in prayer and worship (1996:xix).<sup>154</sup> Describing the 'stranglehold' of patriarchy they promote the need to work against this dominant ideology (Cole *et al.*, 1996:8), suggesting that 'remythologising' Sophia has potential to create an alternative vision to the pervasive systems of subordination and power-over (Cole *et al.*, 1996:9).<sup>155</sup> They argue that in relating to the divine as 'he', a woman 'can never have the experience that is open to every male in our society: to have her sexual identity affirmed by God, and to identify directly with "him"' (Cole *et al.*, 1996:61). In the second part of the book they offer a series of resources and strategies for beginning to introduce Sophia to groups or congregations.

The fourth account is *Women, Ritual and Power* (Ursic, 2014), an examination of four iterations of talk of God as 'she' in worship and prayer and of the consequences. The book, examines ways in which change in talk of the divine is endlessly suppressed or contained by those in power and acknowledges that '[e]ven today, imaging God-as-She in many Christian denominations is considered an extreme and even heretical act' (2014:16-7). Ursic comments that one effect from 'never hearing or seeing female imagery of God' is that this 'helps to normalise the unequal treatment of women both in Christian settings and in society more generally' (2014:197). Yet, 'religion continues to be one of the strongest sectors in society where patriarchy remains publicly enacted and socially tolerated' (2014:28-9). Firstly, Ursic recounts the ways in which, in United Methodism, Sophia theology (or perhaps thealogy?) was stalled in its early days and became 'too controversial and too dangerous for people, particularly women, to explore divine female images' (2014:60). Secondly, she describes the

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<sup>153</sup> The use of the word 'emancipation' follows Lerner, (1986:236).

<sup>154</sup> In *Wisdom's Feast* the term most often used for the divine as 'she' is 'Sophia'.

<sup>155</sup> Remythologising, as described by Cole *et al.* (1996) has similarities to Schüssler Fiorenza's 'hermeneutic of proclamation' (1984:18).

ways in which new prayer experiences of the divine as Sophia Wisdom were significant for the Catholic Order of the Daughters of Wisdom in their theological revolution but made no difference to the more widely. Thirdly, an incidence of public use of a prayer addressing the divine as 'mother' catapulted its user, Anne Hepburn, to national attention in her church and the press. Responses to the prayer indicated theological and linguistic ignorance but also an awareness that speaking 'differently' of the divine would change beliefs as well as speech and worship.<sup>156</sup> Finally, Ebenezer Lutheran church in San Francisco use 'female imagery of God in their liturgies' (Ursic 2014:143). The motivation for this came from concern for the future of the church and the community created 'a formal mission statement to promote Christian feminism' (Ursic, 2014:144). Part of the pastor's motivation for introducing images of God as woman was to 'encourage men and women to treat each other equally on earth' (Ursic, 2014:156), a motivation given concrete form in the 'slander' and other negative behaviours in some responses to that development (Ursic, 2014:148-9).

### **Barriers to change and reasons to maintain hope**

The elements of communication, identities and relationships (Figure 4.1) and the interactions between them are crucial to the synthesis that has been proposed in this thesis. These will provide an approach to describing the barriers to change and the reasons to maintain hope, not only because of the presence and work of the divine, but also from our constitution in language and the structural vulnerabilities in ideologies.

The element of communication indicates the relevance of examining both insights into language processing and insights into how words gain meaning. The elements of identities and relationships and the interaction between communication, identities and relationships, indicate the relevance of examining ideology. There is ideological content to the words that constitute us, whether words used to us or words we use to significant others. For traditional words to and for the divine this content has included dualistic language structures and the hierarchy built into the dominant patrikyriarchal ideologies.

### Communication

The element of communication indicates the relevance of understandings of language processing. These processes occur whatever the content of the language, but specific findings

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<sup>156</sup> The reaction suggests theological ignorance in that the divine is not male and linguistic ignorance both that 'father' is a metaphor and that the word does not link to the being of the divine.

can demonstrate the influence of ideologies, for instance, in terms of which words become used frequently and with rich associations.

The speed of language processing is pertinent to this discussion of the barriers to change in words to and for the divine. For church communities using the liturgical texts examined, the traditional words to and for the divine are highly frequent and richly associated and as such gain additional processing speed (for example, Becker, 1979:252; Jones *et al.*, 2012:115). Thus, the processing of alternative words will, relatively, be slower (Hino *et al.*, 1997:195; Giora, 1999:927). This slower processing provides greater cognitive capacity to focus on the alternative words. When personal factors (for example, understandings of identity), are involved in the judgement of valence, words with a negative valence will provoke a greater negative reaction (Kuperman *et al.*, 2014:13). For many congregations a negative reaction will still occur if words used for women are used to or for the divine, since such a move can be seen as inappropriate.<sup>157</sup> Houwer *et al.* (2002:662) found that words deemed salient within the context, or congruent with a preceding word, are more likely to be accepted. The corollary applies to words deemed not salient or congruent. Judgements of congruence gain neural markers that register when sentences end in unexpected ways (Rhodes and Donaldson, 2008:51) and there are routes within the brain formed by experience, reducing the chance of change and emphasising the importance of community use (Bastiaansen *et al.*, 2005:531). Use of words not predicted by preceding words increase processing time (Coulson, 2006:252) and heighten attention. This is evident in principle (May and Tryk, 1970:303; Gardiner *et al.*, 1988:688) as well as documented in terms of words to and for the divine.<sup>158</sup> Words gain conventional senses in context, and interpretation of words is constrained by these conventional understandings (Lucas, 1991:260). The effects of recency (that a word heard recently will be more likely to be used, Scarborough *et al.*, 1977:2) leads to greater likelihood that personal prayer and conversation will use terms known from public worship. Familiarity, arising from higher frequency, also indicates the likelihood of acceptance.

For these inter-related reasons, in church communities pre-dominantly using the traditional words to and for the divine in public worship, it is more likely that those words will continue to be used and change will be resisted. It could be suggested that language processing itself is a

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<sup>157</sup> Examples of such reactions have been discussed by Johnson (1999:174) and are documented by Ursic (2014).

<sup>158</sup> One personal account of this principle is Wren's description of his slow acceptance of a range of words for the divine and particularly for the Christ figure (1989:167) but such reactions are evidenced by many of the contributors to Kimel (1992).

barrier to change in words to and for the divine. However, accepting this suggestion would be to cede hope unnecessarily. Language processing facilitates conversation and communication and while this is complex and not fully understood, there are aspects of language processing that enable creativity. For example, it has been shown that neural processes develop over time and that they can be independent rather than following anticipated routes. We are not 'fully programmed' by our communities, and independent pathways allow creativity in this area of language use as in all others (Coulson, 2006:250-1, 263; Rhodes and Donaldson, 2008:57). Research has shown that as words initially gaining a negative valence become familiar, acceptance increases (Bruce *et al.*, 2007:76, 79; Harmon-Jones and Allen, 2001:889, 897) and so words to and for the divine that initially provoke a negative response will become accepted if used regularly over time. In the case of words to and for the divine therefore, repetition of new words in the face of resistance is neither futile nor vain.

Heyward (1982:219) believes that '[w]e do not feel our way into doing what is just. We act our way into feeling' and with new words to and for the divine, the repeated use of them alters reactions to them simply through the dynamic of familiarity. Once a community hears new words enough to accept them, the recency effect (Scarborough *et al.*, 1977:2) will increase use of the words which in turn will increase retrieval speed (de Groot, 1989:837) and produce hope of further change. Lakoff and Johnson (2003:145) recognise the possibilities for change when new metaphors become used, saying that '[i]f a new metaphor enters the conceptual system that we base our actions on, it will alter that conceptual system and the perceptions and actions that the system gives rise to'.<sup>159</sup> The influence of metaphors within a language system, particularly given the significant presence of metaphors among words to and for the divine (Soskice 1985:x), is another place of hope in the work for change. The fast processing of frequent, richly associated words, such as the traditional words to and for the divine, can seem automatic, almost as if beyond control. It has, however, been shown that seemingly automatic pathways can be interrupted (Logan, 1982:791; Heredia and Blumentritt, 2002:209) and that rather than being beyond control, they are instead a different form of control. Stereotyped words and phrases that are used can be brought to awareness and rejected, with new words and phrases taking their place. Words that are used frequently become quickly processed and accrue preference, but choices can be made about which words are used frequently. Word use is a choice, automaticity can be interrupted, frequency patterns can change. Psycholinguistic

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<sup>159</sup> In this comment Lakoff and Johnson incidentally highlight the influence of ideology given that the conceptual system gives rise to perceptions and actions.

research provides insight into factors influencing use of words to and for the divine and highlights possibilities within language processing that offer hope for change.

Consideration of communication also indicates the relevance of understandings into how words gain meaning. It is important to examine not only the ways in which words gain meaning but also the perceptions or understandings of how this happens. Unexamined assumptions or inaccurate perceptions can create a barrier to productive discussion of what words are and how they function.<sup>160</sup>

The barrier of understandings of how words gain meaning can be considered in two related ways. The first consideration is that if representational theories are (even as unexamined assumptions) taken to be the obvious and natural way that words gain meaning, so that words are broadly seen as referring to one thing, with words used in more than one way being seen as the exception to the rule, there will be resistance to talk of changing words to and for the divine. This resistance occurs because representational understandings indicate that words to and for the divine are linked to the being of the divine by representing that divine. This understanding makes it hard to examine the words because the link to the being of the divine is assumed, thereby resisting change: different words would be talking of a different divine. For church communities, the lack of systematic examination of how words gain meaning and so how words to and for the divine gain meaning, provides support for the picture that the divine is 'Father' and 'Lord' – those traditionally frequent words, rich in association, used in many language games. If the divine is understood as 'Father' and 'Lord' then for those holding to representational understandings of language (whether consciously or not) this will be one of the reasons for incomprehension at any distress expressed at the ongoing use of these words, at any suggestion that the divine is too small or at a call for change. There will be rigorous defence of the 'truth' of these words and the other traditionally frequent words which, it is supposed, give access and insight into the very nature of the deity. These barriers to change are evidenced in the reactions – behaviour – to those proposing change (for example, Cole *et al.*, 1996; Ursic, 2014).

If words to and for the divine are seen to gain their meaning through a direct link to the divine, there is also potential for meanings to be reflectively and theologically considered but the

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<sup>160</sup> This barrier has been named at least in philosophy (Wittgenstein, 2009:4), linguistics (Crystal, 1966:14), theology (Thistleton, 1975:13), and liturgical development (*Making Women Visible*, 1988:vi) as well as by people promoting change (Wren, 1989:3).

words must continue to be used. They might be used with different associations, but they must be used. Thus, as Brock highlights (1993:49) the kind of challenge or question that can be brought to the words is muted; the example she gives is that the divine can be called 'king' through being a 'servant king' but must still be called 'king'. Words are less susceptible to question or challenge if they are directly linked to the referent.

A representational understanding will support behaviours that are rejecting and even punitive towards those who use or explore different possibilities for words to and for the divine, because such exploration would threaten the identity of the divine and consequently the relationships held with that divine. Exclusion of those who do not conform could be seen as the only possible way of engaging with them because their presence within the community would, according to this understanding of language, threaten the understanding of the divine. From the dualistic language structures in which words to and for the divine are used, the authority granted by the words to those seeing themselves at the top of a hierarchy with patrikyriarchal values, supports them in dismissing challenges to assumptions about how words work, even if there is no self-understanding of this dynamic.<sup>161</sup>

This view of how words gain meaning has ideological and theological significance for words to and for the divine. Within the understanding of language influenced by representational theories of language and upholding dominant ideologies, it is likely that this set of words would be seen as particular, unlike other words in their status as 'revealed', linking to the understandings of Scripture. Consequently, while words for human beings may be negotiable, words to and for the divine may be seen as set apart and inviolable.

The second consideration of this barrier of understandings of how words gain meaning is that where words are understood as 'mere words' such as in the "Sticks and stones may break my bones, but words will never hurt me" proverb, there will be little need to consider change because words are unlikely to be understood as influencing who and how we are in the world. A lack of acknowledgement of the political and personal significance of words, that we are constituted in language (Butler, 1997:2), will mean that change is unnecessary and calls for change may even be derided as 'just political correctness'.<sup>162</sup> Within church congregations,

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<sup>161</sup> Such as the rejection of Anne Hepburn's use of 'mother' for the divine (Ursic, 2014:120).

<sup>162</sup> On a personal note, of the comments that have been heard denigrating vocabulary change in this way, a sermon stands out as particularly emblematic. A curate began his sermon by asking "the men of the church" to put up their hands if they were "tired of the political correctness agenda which says that words for people have to be gender neutral". He went on to assert that all Christians are sons of God and should be delighted about this. The calls for change to which the curate was responding were in this

such calls for change (whether about people or about the divine) may arise within the study of thea/ology or from feminist consciousness. While generalities always have exceptions, the authority structures of church communities are not renowned for embracing these disciplines, as made evident by the experiences documented by Cole *et al.* (1996), Ursic (2014) and Grenfell-Muir (2018).

When words are used within communities and communicate effectively, developments in words pose no difficulty (for example, Jones *et al.*, 2012:116; Wittgenstein, *PI* #18). Changes in word use and the development of new words is seen both in everyday vocabulary (for example, tag, troll, earworm, intersectional), and in thea/ological reflection (for example, McFague, 1982; Daly, 1986; Heyward, 1982; 1984; Tillich, 1988, Johnson 1999) and neither from findings within psycholinguistics nor in insights from Wittgenstein is there any reason to prevent change in words to and for the divine. Although there is no widespread change in the traditional words to and for the divine and there are barriers to such change, understandings of language processing and of how words gain meaning provide hope that change remains possible.

#### Identities and Relationships – ideological influences

The elements of identities and relationships and the interaction between communication, identities and relationships (Figure 4.1) support the relevance of examining ideology in terms of words to and for the divine. It is too simplistic a statement with a reach beyond what is possible here, to say that ideologies are the barrier to words to and for the divine contributing to the flourishing of all humankind: here the focus is on the ways ideologies are a barrier through being expressed and maintained in language. Yet, this limiting of the question maintains complex and multivalent interactions.

In the ideologically dominant patrikryiarchal words to and for the divine, as seen in the case study texts, the inter-related aspects of the synthesis proposed in this thesis could be seen as so interwoven and complex that change from this limiting and destructive set of words would require revolution. Through language use more widely, patrikryiarchy is woven into humour and rhetoric, into myths and stories, into words conferring identity and determining relationship, into what is seen to be natural and right and into the questions that are heard and discussed (for example, Spender, 1985:100; Butler, 1997:125). There are also explicit

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case only in terms of human beings but still provoked sufficient anxiety within him and many of the congregation to produce resistance.

scholarly defences of patriarchy and the traditional words to and for the divine, for example, Oddie (1988), Gunton (1992), Kimel (1992), Martin (1994), Weinandy (2000). These authors seek to maintain the patriarchal ideologies that have constituted them and argue that to change the words would be to abandon the true God, for '[t]he Holy Trinity is the God who has named himself Father, Son, and Holy Spirit. By this name ... the identity of the living God is revealed and constituted' (Kimel, 1992:208).

All this has significant impact on the words used and therefore ideas about and beliefs held in terms of the divine. The idea of words to and for the divine contributing to the flourishing of all humankind could seem an impossible hope. It is also the case that many women and men seeking change from the traditional words to and for the divine have been damaged by the multivalent workings of these dominant ideologies and the behaviour of those who are thoroughly constituted by them (as exemplified in Cole *et al.*, 1996; Ursic, 2014).

Yet the hope of change can be seen, not only in the Christian belief in the presence of divine life and hope but also within the synthesis developed through this research. This research aligns with the calls for change from the traditional words to and for the divine, exemplified by McFague (1982, 1987), Daly (1986) and Johnson (1999) and continuing still, Heppenstall (2015), Grenfell-Muir (2018) and Messina (2019). Having illuminated ways in which words to and for the divine influence our behaviour to each other, this research also promotes the process of change, even for dominant ideologies.

Ideologies are sufficiently coherent (Eagleton, 1991:141) which supports their maintenance, but, as with what had been called 'automatic' word use and is now recognised as a different form of control, ideologies are *only* sufficiently coherent and are not inevitably maintained. There is vulnerability at the heart of any ideology and, as Butler points out, the key structure of interpellation is also vulnerable because '[t]he workings of interpellation may well be necessary, but they are not for that reason mechanical or fully predictable' (Butler 1997:34). This is evidenced, just for example, by the growing number of people who do not self-identify with one of the two genders traditionally said to be available and do not have words for their identities and relationships within the traditional binary structure.<sup>163</sup> Such resistance to the

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<sup>163</sup> The number of people resisting this interpellation has grown to the extent that some questionnaires offer the option of 'Prefer not to say' when asking for information on gender identity. The interpellation is not succeeding in ensuring that everyone identifies with the gender they were assigned at birth, raising questions about and potentially destabilising the gender binary structures of patriarchal dominance. There will be a number of reasons for such awareness of gender fluidity, but the use of social media has enabled resistance to become expressed and recognised.

dominant ideology of patriarchy, and one of the reasons for resistance to any ideology and therefore hope for further resistance, comes from the structure of ideologies themselves.

There are three inter-related aspects to the structure of ideologies that are relevant to providing hope of change. The first aspect is that a subject with identities and relationships can become aware of the identities and relationships of others, the second is that a subject is influenced by more than one ideology, and the third is that ideologies are expressed and maintained in language, (van Dijk, 2013:175) which can change.

The first aspect that provides hope arises because ideologies interpellate individuals into subjects, providing identities and relationships (Althusser 1971:170-7; Butler, 1997:31). Interpellation into sets of relationships is vulnerable to subject A becoming aware, that subject B has a different identity, and exploring why the difference exists. Such an exploration has potential to raise questions about the identities into which constitution has occurred and so challenge the ideology, because the reasons for differences are only sufficiently coherent (Eagleton, 1991:141) and reflection can expose the inconsistencies.

The second aspect that provides hope is that any particular person is likely to be influenced by more than one ideology and so will inhabit more than one identity and set of relationships (Butler 1997:100, van Dijk, 2000:23). This gives potential for critical reflection on the different identities and relationships permitted by different ideologies and thus, recognition of injustice, or simply the incoherence of an ideology. Such reflection is likely to be part of how some individuals, while not significantly changing from the traditional words to and for the divine, still accept people the dominant patrikyriarchal ideology would exclude. As part of the challenge arising from the multiple ideologies within which people belong, there are already 'persons or communities who become conscious of an anomaly in a religious paradigm, something that in their experience does not fit into the conventions of a tradition' (McFague, 1982:154) and so who work towards change. This is evidenced, just for example, by the multiple calls for change in words to and for the divine, such as those made by Daly (1986), McFague (1975,1982,1987) and Johnson (1999). The research in this thesis suggests that these examples are able to occur because hope for change arises from the inherent structure of ideologies.

Recognition that much human experience goes 'unacknowledged, unexplored and denied' (Spender, 1985:100) within church communities can challenge patrikyriarchal ideologies. From

such reflection can emerge the insight that what is said about the divine and the consequent understandings of ourselves and the world, do not fit with life experiences. This opens opportunity for re-evaluation and reflection and can provide further impetus for work towards change in words to and for the divine and the ideologies informing these words. Such lack of acknowledgement of the lived experience of too many people, even those currently present within the faith, leads to reduced relevance of the faith. For some people, understanding this lack of relevance may produce willingness to reconsider and even change, perhaps in order to evangelise (Ursic, 2014:21-22).

The third aspect that provides hope is that patrikyriarchal ideologies are maintained by continuing the use of words, including the traditional words to and for the divine. This is particularly significant for a thesis that has focussed on the nature of ideology as communicated and maintained in language. Words are used within communities and can be changed, for, as Butler (2007:36) comments, '[l]anguage ranks among the concrete and contingent practices and institutions maintained by the choices of individuals and, hence weakened by the collective actions of choosing individuals'. This makes word change an act that is possible for anyone who so chooses because word use is a choice and a choice to be made by everyone using words. Even Christianity, as a religion and thus said to be supporting the ideological systems in which it belongs (Lease, 2000:444), is communicated and maintained in words; words can be changed, bringing new identities and relationships to challenge the dominance of patrikyriarchal ideologies.

For words to and for the divine within the context of public worship, judgements of congruence and conventionality (or whether words are seen to 'belong' and be appropriate to the context, thereby becoming familiar), are determined through the frequent use of words and the words associated with each other. For the case study texts the congruent and conventional words to and for the divine were determined according to the doctrinal and theological perspectives within which the texts were constructed. These perspectives contained ideological influences (Clack, 2017:60). Understanding the dynamics of ideological influence has potential to reduce the barriers to change in the words. Since ideologies are maintained in words, if words other than the traditional words are chosen and regularly used within a community, the traditional words will be weakened, and the ideologies informing them will be challenged. This will have implications for theological perspectives and as new words develop, thea/ological reflection will be pertinent to determining their use. However, new words do have potential to become used. Wittgenstein comments that 'if we clothe

ourselves in a new form of expression, the old problems are discarded along with the old garment' (1980:48). While the significance of ideologies is not to be underestimated and the predominance of patriarchy is undoubted and multiply woven into society, yet patriarchy is an ideology, subject to the structural vulnerabilities of all ideologies which can be exploited against it.

There are a range of facets through which hope can be found. Since ideologies are expressed and maintained in language (van Dijk, 2000:4) the presence and influence of ideologies can be indicated by examination of: words to and for the divine and the ways in which they are used, the place and understanding of women in church and society, the authority given to the Scriptures, wider understandings of authority and understandings of power, and identities and relationships. The final facet is prioritisation of time and resources to consider language and words to and for the divine.

The first facet, examinations of words to and for the divine and the ways in which they are used, signalling the presence and influence of ideologies need only be briefly indicated here given the work already done. Patriarchy ideologies promote and maintain the traditionally frequent and familiar words to and for the divine in their semantic networks, ensuring that they are deemed congruent within services of public worship, supporting the continuation of those dominant ideologies and thus, the stasis evident in words to and for the divine across the authorised liturgical texts from at least 1662. The individuals and communities being resourced by words to and for the divine alternative to the traditional words have not yet influenced word use in institutionally authorised texts in order to make vulnerable the dominant ideologies expressed and maintained in those texts. However, while the words are influenced and even determined by the dominant ideologies, language processing is a process and can facilitate change. The barrier to change in words to and for the divine is to be located with the dominant ideologies seeking to express and maintain themselves in language rather than with the processes enabling language use.

The use of male terms to and for the divine, (with the ubiquity of the male pronoun), and the pictures in the terms used both suggest their use (Wittgenstein, *PI* #139) and also control the seeing of the divine to such an extent that they prevent other words being used, particularly words for women. The theological implications of this ideological influence are discussed by Johnson (1999:172-175). This is not a new perspective, but concerns raised about the injustice

involved has not achieved change. Eagleton (1991:42) comments on the reaction of people hearing about injustices saying

[e]ither, then, they must believe that these injustices are *en route* to being amended, or that they are counterbalanced by greater benefits, or that they are inevitable, or that they are not really injustices at all. It is part of the function of a dominant ideology to inculcate such beliefs.

The hope offered by this thesis is that word production is not predetermined, and choice is available. Even words that appear to be automatically produced are only a different form of control (Logan, 1982:791; Heredia and Blumentritt, 2002:209). Word selection and use are within the choices that can be made by individuals (Butler, 2007:36). This hope is not rhetorical or distant but incarnate in our constitution in words and abilities to use words. It is small and practical because words are available to all of us, but words can reveal questions that in turn reveal the injustices in the only sufficient coherence of patriarchy. Daly (1986:xxv) offers word use as transformative of understandings and behaviours saying that '[w]ording is one fundamental way of Be-Witching – Sparking women to the insights and actions that change our lives. Wording is expression of shape-shifting power, weaving meanings and rhythms, unleashing Original forces/sources'.

The second facet, examination of the place and understanding of women in church, is a significant indication of the influence of the dominant ideology found within words to and for the divine. Any change suggested in the traditionally dominant, patriarchal set of words to and for the divine, inevitably raises the question of words for women, if only because they are absent from that traditional set of words (as exemplified in the case study texts, other than one use of a simile within one of the nine texts). Yet it is not just the place of women in the church that is relevant to this set of words. Forms of life are not cut off from one another and people interacting in churches would be less tolerant of the sexism that still exists if this had been eradicated in society at large (Ursic, 2014:28-9). The generally negative attitude found in this research, towards speaking of the divine as woman (for example, personally identified by Wren, 1989; and in Cole *et al.*, 1996; Johnson, 1999 and Ursic, 2014) indicates the interaction between the place and understanding of women in church and the place and understanding of women in society. Cole *et al.* (1996:6, :165) identify this as a significant barrier to change in words to and for the divine in their explorations of the divine as Sophia, as does Proctor-Smith (1990:20) in her reflections on the feminist liturgical movement which 'encounters resistance not only to its ideas because they challenge prevailing assumptions about liturgy and church, but also to its leaders because they are women'. The presence and activity of women are significant, both in church and in wider society.

Brief indications of the place and understanding of women in society as well as the church will be highlighted to give context to an examination of the ways in which the dominant ideology influences word use relating to women in society as well as church. There have been many concrete and significant improvements in terms of the lives of women within early 21<sup>st</sup> century Western culture – legal, occupational, social, educational – and patriarchy and feminisms are now part of public discourse.<sup>164</sup> However, continuing change, while anticipated, remains necessary. While it is no longer uncommon for a woman to head up political leadership of a country and at least in Britain, in many places and for many people, the presence and activity of women in public life is no longer surprising, a consideration of the place and understanding of women is more wide-ranging than women being recognised as able to do the same work as men. Taking the example of women Members of Parliament, the identities and relationships into which women have been interpellated have not prevented bullying and harassment, including sexual harassment, as demonstrated by the October 2018 report into the culture of the House of Commons (Cox, 2018). This is paralleled in the August 2020 report into the culture of the GMB Union (Monaghan, 2020).

Arguably, in the institutions of the Church of England, the change exerted by the presence of women is yet inadequate. For example, although women were admitted to the priesthood in 1994 and to the episcopacy in 2014 and are now generally accepted in these positions, the authorised liturgical texts for ordination have not been changed and so the identities and relationships available have not altered. These texts are significant, as discussed by Kavanagh (1992:177-9), because the Preface to them identifies them as part of setting out the faith of the church.<sup>165</sup> In these texts, priests are constituted as watchmen and shepherds who have the role of guiding the community, who are children. Bishops are constituted as shepherds and guardians, with access to the mystery of God so that they can be stewards of it, who while being merciful and compassionate are to be firm and administer discipline. It has not been sufficiently important even to alter the use of the word ‘watchmen’, let alone the image of the

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<sup>164</sup> This is evidenced in the emergence of the #MeToo movement and reactions to it and the publication of popular books discussing patriarchy such as Gilligan and Snider, 2018 and Criado Perez, 2019. Yet, despite the progress that has been made there remain areas of societal life in which feminist critiques have not enabled change, for example, the power relations influencing conversation (Solnit, 2014), or research into heart attacks and car design or employment in technology companies (Criado Perez, 2019). There are also multiple iterations of inadequate valuing and participation of women in institutions and organisations, for example, the Fortune 500 list of CEOs (Hinchcliffe, 2020), and indicated by the continuing gender pay gap (Office for National Statistics, 2019).

<sup>165</sup> See <https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/common-worship/ministry/common-worship-ordination-services#block-cofe-content>.

privileged mediator of grace. There remain multiple and often hidden dynamics of sexism which resist change. From her research, Walsh (2001:201) comments that ‘stereotypical assumptions about what their ministry would mean has constrained the subject positions available to women priests’. Since the ideologically influenced identities and relationships and the words in which these are constituted are not changed, societal, institutional acceptance of the presence of women does not sufficiently challenge the dominant ideology. Patrikyriarchal hierarchy is maintained and this includes (however implicitly) a lesser value for women.<sup>166</sup>

Acknowledging the continuing sexism and patriarchy, the specific insight of this thesis for this examination is that of word use. Inadequately represented in public and church discourse is the significance of discourse itself: the impacts of word use on perception and consequent expectations and behaviour. During 2020, in one day on Radio 4 there were (at least) three examples of language being used to indicate the lack of expectation of women in authority, the use of words to show that the male is normative and the intersectional nature of lack of acknowledgement of women.<sup>167</sup> *The Times* newspaper has contributors who, while espousing open attitudes, write as if ‘he’ is normative (for example, Coren, 2019). While women’s football is now being discussed, the game played by men is ‘football’ and by women is ‘women’s football’ and this is seen across the sports. We still have inadequate positive words to describe women. In describing and addressing groups of people, the use of ‘guys’ for groups of both men and women and also groups of women occurs regularly. Multiple stories, jokes and anecdotes rely on stereotypes that structure and limit human becoming. This last point is noted by Spender (1985:23) who says, ‘[t]here are numerous examples of the way in which there is no loss of prestige when females are referred to in male terms but there is a loss of prestige when males are referred to in female terms’. There are many areas in which discourse needs attention and McFague reflected on this, saying that ‘[t]he current resistance to inclusive or unbiased language, for instance, both at the social and religious level, indicates that people know instinctively that a revolution in language means a revolution in one’s world’ (McFague 1982:9). Such an instinctive reaction may relate to an unacknowledged awareness that words constitute us and influence our relationships and identities. Using or exploring

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<sup>166</sup> This is anticipated by analyses of dominant ideologies which function to hide such injustice, for example Eagleton (1991:42).

<sup>167</sup> On 7 August 2020: on *Today* two professors were interviewed, one with a name that was not familiar to the interviewer. He said, “They give you gentleman long titles don’t they”. One of the professors was a woman. On *PM*, in an interview about asylum seekers arriving in Britain, the advocate for justice for asylum seekers said that legislation “isn’t going to stop people coming, even with pregnant women and children”. *Front Row* discussed the celebrated September edition of *Vogue* magazine which featured the first cover photograph taken by a black photographer. It was the first cover photograph taken by a male black photographer.

words to and for the divine other than the traditional set will inevitably alter the relationship with that divine, the identities available to worshippers and therefore other relationships also.

Assigning lesser value to women in word use has an impact on understandings of the divine. While a belief that the divine is male may be unacknowledged, it is indicated as present if, when terms used for women are suggested for that divine they are resisted and such terms seen as insulting to the divine (Cole *et al.*, 1996; Ursic, 2014). The expression and maintenance of ideology through word use (van Dijk, 2013:175) suggest that part of this dynamic is the subordinate place and understanding of women in church and society and this is a barrier to changing words to and for the divine away from words for men.

The hope of change offered by this research comes from our constitution in language through words used to others as well as words used to us. If words used to and for the divine can be drawn from words for women (and importantly not just women but words used for all people excluded from the traditional ways in which the divine is named), our constitution will occur partly through those words which will then influence our identities and relationships and therefore behaviours, in ways other than do the patrikyriarchally inflected words.

A third facet is consideration of the authority accorded to Scripture within Christian communities. This is relevant because conversation about change in words to and for the divine is likely to provoke questions about the words used in Scriptures, creeds and other texts within the traditions of the church. While there are references to the divine as woman existing in the Hebrew and Christian Scriptures (for example, Deuteronomy 32 v18, John 3 v5-8), these have not yet influenced the authorised liturgical texts for Holy Communion, the central celebration of the Christian church. There is theological and ideological emphasis on expectations of the divine as male (Johnson, 1999:174). This is part of the context into which Cole *et al.*, (1996) wrote, highlighting words for women used in the Christian Scriptures, giving attention to texts in the Wisdom tradition and using the name Sophia. Arguably, this aspect of words to and for the divine can be seen as part of the understanding of women and the place assigned to women by the church, which would see application of these words to the divine as an insult and therefore not to be taken seriously, even if they come from the Scriptures.<sup>168</sup>

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<sup>168</sup> As a personal example, in discussion of words to and for the divine, the barrier of understandings of the authority of Scripture has been raised with me in multiple personal conversations, with two particular occurrences exemplifying the concerns expressed. One friend said, "When you talk about God as 'she' a landmine goes off in my head – it's to do with pagan and with sex and it's all wrong". He was clear that connecting God-she with pagan, sex and wrong came from his reading of the Christian Scriptures which have authority over his understanding of the world. Since that comment we have

The authority given to the Scriptures and their words to and for the divine is a barrier to change that cannot be adequately addressed here. What can be indicated is that this research has a contribution to make to this discussion. This contribution is to indicate the value of semantic networks, the pictures in words and the uses to which words are put, to reveal what is present. This thesis has explored what is present in the traditional words to and for the divine from the case study texts. Further explorations could be made through use of the construction of semantic networks for other relevant words (such as, for example, authority or Scripture) and/or from other texts to demonstrate what is present in the language in terms of the divine, authority and the Scriptures.

The Scriptures are said to be 'the Word of the Lord' (as in the text for Holy Communion from *Common Worship*). One interaction between 'the Lord' seen in the analyses of chapters one and two and the authority accorded to the Scriptures is that the divine is spoken of as everlasting or eternal. This association can easily be applied to 'the Word of the Lord' also, which is called eternal within its own pages (for example, Psalm 119 v89, Isaiah 40v8). If the divine is unchanging then the word given by that divine will be unchanging also. If the divine is eternal and eternally male, the words cannot change either. This secures the identities and relationships resulting from the words to and for the divine. Those words themselves reduce the likelihood of change, from the times that the divine began to be addressed in these terms, because the dominant ideologies seek stability for their powerful beneficiaries and adherents through an unchanging deity described in Scripture and spoken of as authoritative.

The hope that this research offers in terms of words to and for the divine comes from the work into emotional valence and the changes that occur over time. Bruce *et al.*, (2007:76, 79) and Harmon-Jones and Allen, (2001:889, 897) have shown that words accruing an initially negative reaction become acceptable with familiarity. Discussion and use of the range of words used in the Scriptures and the words easily extrapolated from them (for example 'midwife', Shooter, 2014:182-3) can lead to acceptance of more and new words to and for the divine.

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continued to talk of the divine and of the divine as 'she' and my friend has now begun to use 'Mother' and 'she' for the divine, giving an example of the way in which the emotional valence of words can alter with familiarity (Bruce *et al.*, 2007:76, 79; Harmon-Jones and Allen, 2001:889, 897). The second friend was also explicit about this link: "Listening to you say we can have lots of names for God I'm getting agitated. The Bible tells us what words to use". Such interactions raise questions about the authority given to the words used in the Scriptures, which in these examples, is a barrier to change.

A further facet relevant to ideological influences is examination of wider understandings of authority and understandings of power and power relations. For the purposes of this discussion, the word 'authority' will be taken to mean the moral or legal right to exercise control and make decisions, which may be held by a person or group of people, an individual role or a structure in an institution. The word 'power' will be taken to mean a personal ability to control people or events.

Understandings of the authority of current words to and for the divine are significant for consideration of change beyond the authority of the Scriptures, although of course linked to the authority of the Scriptures. The perspectives offered by this thesis are into the words and how the ideology is expressed and maintained in words rather than into the broader perspectives. The understanding of words to and for the divine as proceeding from an authoritative source can occur in one of two ways. Firstly, it could be that the words themselves are seen as 'inspired' or divinely ordained and secondly, the community could be perceived as deciding consciously which words to use and as having authority in that decision. If either authoritative origin is believed, even an examination of the semantic networks and looking at what they indicate will not assist in enabling change because if the traditional words to and for the divine, are seen as *the* words that are to be used, they will not be open to challenge. Equally, Wittgenstein's insights into language in use could be accepted and yet words to and for the divine remain consistent because the argument could be made that these are the uses of the words, in their language games, within the forms of life being considered. If someone believes that the words are divinely-ordained and that change would therefore be heretical, or invests authority in the word uses of a community, they have the potential to notice the words and their effects and still accept and maintain the words as they are used. The argument could be that even if the pictures in the words are negative or unpalatable to some, the words must be used and accepted, for without such acceptance, participation in the context/form of life would be said not to be possible.

Authority given to the divine is influenced by identification of the divine in the traditional set of words with a powerful male who protects, commands and expects obedience. This indicates that the wielding of power is a significant element of the ideologies maintained in the traditional set of words. Within the 'study of gender and power' Ursic (2014:2) provides, the dynamics of power are recognised as a significant barrier to change in words to and for the divine because changes in these words indicate, possibly subconsciously, that power relations from the divine to people and therefore power relations among people, will shift. One of the

complexities of power-relations is that the people in power must be involved to some extent in change (unless there is to be outright revolution); when those who have to make change are those who benefit from the current situation, confidence for change is low (Cox, 2018:5).

Power relations are multivalent given the hierarchy of identities and power-over relationships maintained by the traditional words to and for the divine. Acknowledging consistently that there is nothing mechanical or inevitable occurring, the influence from these words to and for the divine will be felt in different ways, depending on the given identity of an individual and their place within the patrikyriarchal hierarchy. Those who have power may want to keep it but those who support the people in power, and thereby gain status, may also want to maintain the given situation because they receive some value by being 'recognised' and valued supporters. Ursic (2014:120) draws attention to this dynamic when reflecting on the debate in the Church of Scotland and the distress amongst wives of (male) church leaders when the language of God as Mother was used. If the words used to and for the divine enable a place of recognition or of honour for those 'lower' in the hierarchical structure, with patrikyriarchal power relations that are known and embraced, they too may resist changing words to and for the divine because of the implications for identities and relationships.

It is pertinent that individuals who image the divine differently may not be challenged in their use of words unless they speak publicly, for it is when language of God as she is used within wider communities that power-relations are overtly called into question. The Catholic order, The Daughters of Wisdom (Ursic, 2014:63-102), were permitted to explore the divine as Sophia Wisdom because their discoveries were confined to their house and did not affect the church, whereas the naming of God as she within the communities of Susan Cole, Hal Taussig (Ursic, 2014:31-61) and Anne Hepburn (Ursic, 2014:103-141) prompted vitriolic response. Individual re-naming of the divine does not pose a threat to a community but if new words are spoken within a community, challenge is more likely.

Considerations of power are relevant since this is identified as a barrier to change in words to and for the divine. Suggestions of change in this set of words marshal the ideologically driven power structures to prevent it, as indeed would occur for any suggestion of change that would challenge a dominant ideology. This thesis contributes two challenges to the complex conversation about power in uncovering hope for change. The first challenge concerns use of words to and for the divine and the second concerns uses of the word 'power' itself.

The first challenge to power dynamics is to highlight the significance of the use of words to and for the divine to challenge power structures, specifically, use of words that are not 'male'. When words to and for the divine that are not male are used in public worship, power has regularly been mobilized in multivalent ways to act against such uses. Ursic (2014) documents resistance to and prevention of changed words to and for the divine, including the aftermath of the Reimagining conference which resulted in women being sacked from their roles in churches (Ursic, 2014:53-4). Such phenomena, including those in which women are co-opted into subordinate positions, are connected to power being claimed and maintained as an ultimately male domain. This links back to an understanding of the divine as 'power-as-control' (Wren, 1989:3) which arises through the words that are used. This understanding of the divine is evident because within the traditional binary understanding of gender, when the divine is only 'he', if public prayer images the divine as woman, male power is challenged, and negative reactions arise. If 'feminist experimentation with liturgy raises questions about how we understand the nature of divine power' (Christ, 2003:9) it also raises questions about who appropriates that power. This thesis does not call for replacing men in power with women in power, for this dynamic is equally flawed (as explored in Alderman's novel *The Power*, 2016), but is rather a call to carefully consider the ways in which words to and for the divine influence and guide uses of power.

The second challenge to power dynamics relates to the word 'power' and the way it is used in public worship and discourse. It is suggested here that use of the word 'power' itself is to be questioned because of the destructive associations it carries. Even when in a context such as that given by Heyward (1984:244) of 'God ... the power in mutual relation', the association of mutual relation is too new and infrequent to significantly influence understandings of power. Arguably, the frequent and familiar associations with the word power are significantly of 'power over'. In terms of the divine the association with 'almighty' and use in phrases such as 'kingdom, power and glory', 'God of power and might', 'power infinite', 'angels, archangels and powers of heaven' or 'power from on high' (just from the case study texts) mean that particularly in public worship, these are the associations that are quickly activated. More 'mutual' or lifegiving associations, if known, are slower to trigger because they are not as frequent and richly networked. Given the ubiquity of the word power in relation to the divine (for example in the case study texts) a moratorium on the word power in relation to the divine might not be seen as possible. Thus, a move towards Heyward's phrase, or associations of 'power with' (Christ, 2003:228), rather than 'power over' could be an appropriate step towards changing perceptions of the word power. However, the new associations would need to

become used frequently in public worship in order for them to begin to challenge the current understandings of power and the divine (and, arguably, uses of the word power). Even such a preliminary move would require careful consideration given the existing associations, but this move would both prompt and call for a different way of understanding and being in the world and so offer hope.

The hope offered by this research comes through both of these challenges to power dynamics because the challenge resides in the use of words and such use lies within the scope of 'choosing individuals' (Butler, 2007:36).

Another facet indicating the dominant ideologies at work are the identities and relationships in which people live. It is not only people with power who may feel that having identities and relationships that are known and familiar can be beneficial. Seeking stability in identities and relationships can lead to resistance to change in words to and for the divine. Ursic notices resistance to change from people with power or status and those close to them but also from anyone comfortable with the 'traditional gendered roles for service in the church' (Ursic, 2014:120). Change in words to and for the divine will change the identities and relationships of all those speaking to or of that divine and any suggestion of change of identity has the potential to be disorienting and even disturbing. Farley (1975:646) notes that change does not come easily 'in areas where centuries of thought and behaviour have skilled us in selective vision' but in addition to this, change of identity and relationships can be a demanding and even threatening idea, although the possible dynamics of change resulting from new words to and for the divine may be only subconsciously understood. It may be that the negative implications of patriarchal language to and for the divine could be accepted and yet an unwillingness to effect change, even on a personal level, may continue because of the consequent change in identity. As Van Buren (1972:3) points out, 'to accept a new description of *X* is to see *X* in a new way, to have a new understanding of *X*. But if I understand *X* in a new way, then *X* is to that extent different for me from what it was before'. If the divine is spoken of differently, there will be recognition, however nascent, that understandings of the divine will change and given the communication, identity and relationships triangle, that it is not only understandings of the divine that will change but also understandings of self and others. A sense of identity (recognising that our identities are complex and that we present ourselves differently in different circumstances/relationships) is not a small and insignificant matter and aids functioning in the complex and developing social world we inhabit. Where there is adequate coherence there can be greater security, ambiguity and question are contained and

identities operate effectively. Gilligan and Snider (2018:9) explore the persistence of patriarchy and suggest that '[a]ny dismantling of patriarchy poses a threat not simply to status and power but to psychological defences that protect us'. Their writing provides corroboration for the significance of identities and relationships, with the consequent barrier to change in words to and for the divine. Raising new questions and opening possibilities may be resisted from a desire for security and familiarity, at least from those who have security and familiarity within the current word set. A dominant ideology has the benefit of providing identities and relationships that give patterns of behaviour with some confidence. Some people may feel that they prefer such an environment rather than risking the unknown.

The hope offered by this research is particularly to people who are seeking new relationships with the divine and others. Not only are there resources for exploration of words to and for the divine, but change does not have to wait for someone else to begin it. Anyone using words can choose which words they will use and can change from traditional words to and for the divine to words that bring them delight and possibility, opening up their sense of identity and beginning to develop more relationships that are life-affirming. Words are close to us and are concrete practices over which choices can be made, effecting real change in identities and relationships. Words to and for the divine can be changed, with assumptions maintaining patriarchy, the gender binary and dualistic language structures rejected, so that new identities and relationships are enabled and can be spoken. The new identities and relationships will highlight the insufficiency of the existing ideologies, enabling further change.

This research also offers hope because of the understanding of ideologies showing that individuals are likely to be aware of and influenced by more than one ideology (van Dijk, 2000:23). Within church communities there will be people who are influenced by a number of ideologies and therefore have a range of identities and relationships. Correll (2017) advocates a 'small wins' approach to change, and there may be scope for 'small wins' in beginning, even only through personal conversation, sharing perspectives and understanding. By increasing awareness, while not immediately appearing to challenge the status quo, possibilities are opened, and further questions facilitated. The range and quality of identities and relationships already existing and also possible within church congregations is another place of hope.

The final facet, prioritisation of time and resources within church life for the consideration of language and words is a barrier linked to the dynamics of authority and power. *A New Zealand Prayer Book / He Karakia Mihinare o Aotearoa* which begins to move the words to and for the

divine away from human-centred authority, calls itself a 'fragile moment' (1989:xii) and anticipates ongoing change in liturgical texts. Such change has not come, even 30 years later.<sup>169</sup> There are a number of barriers around what is prioritised for work and attention, influenced by the ideologies at work. Lease (2000:444) identifies religion as working 'tirelessly against the dismantling of ideological systems' with instead a concern for self-maintenance and stability, while Kim and Shaw (2018:95) go further in stating that '[o]n the whole, the church's history is primarily one of collusion with dominating powers'. Overt focus on the existence and influence of ideologies and the nature of language, with consequences for what we say to and of the divine and so how we behave towards each other, will challenge rather than support existing power structures and so those within the power structures are likely to resist giving time and resources to addressing these areas.

The hope offered by this research is that relationships, including within church structures, will change as new words to and for the divine constitute new identities. Power dynamics and understandings will be altered, dominant ideologies questioned, and time and resources made available to respond to the emerging needs of congregations learning their new identities and relationships with each other and the divine understood in new ways.

A postscript to recognising hope in working for change from the traditional words to and for the divine is appropriate, to acknowledge that the vision developed in this thesis is not immediately palatable for everyone. In caring for people distressed by the thought of change and committed to the existing power relations between the divine and human beings as well as between human beings, Wren comments that '[i]t is worth asking what is *lost* when we depart from KINGAFAP. Three important elements of the traditional system are causation, oversight, and victory over opposition' (Wren, 1989:229).<sup>170</sup> While these elements of an understanding of the divine expose thea/ological questions that this thesis does not set out to investigate, such as creation, providence and eschatology, it is recognised that emancipation into adventure is not sought by everyone. Pastoral concern is appropriate to enable people for whom causation, oversight and victory are important, to retain their faith and move safely into understandings of the divine that reduce rather than create fears and anxieties.

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<sup>169</sup> This is indicated in The Lectionary Te Maramataka Year A – 2020 which continues to use the 1989 *Prayer Book* (as seen at: <http://anglicanprayerbook.nz/>).

<sup>170</sup> KINGAFAP: King-God-Almighty-Father-Protector. Wren, (1989:124).

## How can words to and for the divine contribute to the flourishing of all humankind?

### Ekklēsia-logical reflection<sup>171</sup>

By reading Butler (1997) through the model interrelating communication, identities and relationships (Figure 4.1), this research shows that words to and for the divine play a part in constituting us into personal identities and relationships. While these are part of our behaviour to each other, they are not the only relevant aspect. Words to and for the divine are used in services of public worship within the life of the church. They are therefore relevant to corporate identities and relationships in terms of church communities. This is indicated in the joint Anglican Roman Catholic work investigating the nature of the church and the call to unity. In *The Church As Communion*, pictures from the Christian Scriptures of 'flock', 'vine', 'temple', 'bride' and 'body' are used to indicate the identity of the church in relationship with the divine and indicate relationships within the church, particularly pointing to 'a shared life in Christ' or 'participation in the life of God' (ARCIC, 1990:1.13). If the church participates in the life of God, the words we use to understand that life will influence the understanding of the church. The words we use to and for the divine constitute us into corporate identities and relationships as a gathered people.

Although, as this thesis is being written, the opportunities to gather are significantly restricted by COVID 19, nevertheless we have relationships as the church and the words we use to and for the divine are part of constituting us into those relationships. Therefore, the words we use to and for the divine are significant for the being and ongoing becoming of church, both in terms of understanding the nature of the Church and in terms of constructing the institutions and organisation of the Church.

This research has investigated the authorised liturgical texts for Holy Communion used within the Church of England, in which words to and for the divine are predominantly of patrikyriarchal relationships of power-over, placing the divine in a hierarchical relationship to humankind. '[T]he language of the church ... largely reflects white heteropatriarchal norms. God is Father, Lord, Master' (Kim and Shaw, 2018:104). As an institution, the Church of England has an episcopal ministry and authority structure, alongside a synodical structure that works in parallel with parish, deanery and diocesan synods, and the General Synod with its associated advisory bodies. It works with a strong ecclesiology of hierarchy, wrapped in descriptions of servanthood and care. Arguably, the hierarchical words to and for the divine

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<sup>171</sup> This spelling of Ekklēsia-logical follows Schüssler Fiorenza's *Discipleship of Equals: A Critical Feminist Ekklēsia-logy of Equals* (1993).

arising within the patrikyriarchal values, can be seen paralleled in the institutional hierarchies of the church.

The findings from this research indicate not only a parallel between the words to and for the divine and the institutional structures but also a mutual sustaining between the words and the structures. This is suggested in the inter-relationships between communication, identities and relationships. It is also indicated in that ideologies are both expressed and maintained in words. The words to and for the divine promote an understanding of church institutions and relationships which maintain and further embed the words to and for the divine, and so on.

The patrikyriarchal hierarchical relationships in the words to and for the divine in the texts for Holy Communion can be seen in hierarchies maintained in the liturgical texts for ordination.<sup>172</sup> In these texts containing doctrinal statements for the church, words constitute some into positions of authority and others into positions of submission. Specifically, the words directly to the deacons, priests and bishops constitute them into hierarchical authority with patrikyriarchal values which then embeds authority structures as part of the nature of ecclesia. The ideas of servanthood and care are present – priests are to be ‘servants and shepherds’, bishops are ‘to serve and care for the flock of Christ’ but this is in the context of a congregation who are sheep and children, pilgrims in need of guidance – Wittgensteinian sensitivities are relevant with such pictures being presented.<sup>173</sup> As discussed, these services of ordination have not altered significantly in order to take account of the presence of women, nor have the identities of priests and bishops been re-considered in the light of the ordination of women to all positions in the church structures.

It could be argued that the liturgical texts for baptism in the Church of England stand against this constitution into authority because in those texts, the direct involvement of God is promised for each candidate. Candidates will be washed by the Spirit, clothed with Christ, given new life, guided in light.<sup>174</sup> Yet despite these promises, the ordination services constitute the deacons, priests and bishops into responsibility for mediating the divine to the congregation. Deacons know the ‘way of truth’ which they reveal so that the people of God

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<sup>172</sup> These can be found at: <https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/common-worship/ministry/common-worship-ordination-services#block-cofe-content>.

<sup>173</sup> The critiques of Farley (1975) and LaCugna (1993) of the use of the word servanthood with their claims that the word ‘servant’ or the idea of ‘servanthood’ constitutes men into responsibility and women into submission are also relevant.

<sup>174</sup> These texts are available at: <https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/common-worship/christian-initiation/baptism-and-confirmation>.

can walk with them and are given 'the authority ... to speak God's word to his people'. Priests are to 'lead God's people in the offering of praise and the proclamation of the gospel. They share in 'the oversight of the Church' with the Bishop, the principal minister and chief pastor, who has access to the mysteries of faith which they are to teach. Priests are further the 'messengers, watchmen and stewards of the Lord'. Agency and authoritative interpretation of Scripture and tradition reside with the priests, who stand between God and the people, sharing in the bishops' oversight of the church. As Johnson (1999:34) points out, '[b]enevolent patriarchy is still patriarchy'.

Constitution into the dominant patrikyriarchal ideologies occurs through words to and for the divine as well as through words directly spoken to subjects. As has been discussed in this chapter, the patrikyriarchal inflections in the traditional words to and for the divine influence who has authority, grant certain places to women on the understanding that behaviour will accord with the ideological framework, and decide which topics gain time and resources for consideration. Given these dynamics, patrikyriarchal hierarchy is built into the fabric of the relationships and then maintains the words to and for the divine granting that hierarchy.

Relationships structured within patrikyriarchal hierarchies, those with the divine and paralleled among believers, have been critiqued as destructive of human flourishing. For example, McFague (1982:145-192) describes how dualistic language structures seen in words to and for the divine are used to oppress women and deny 'the experiences of many people' (McFague, 1982:3). Daly (1986:13-19) discusses the way in which '[t]he symbol of the Father God' makes 'the oppression of women appear right and fitting', maintaining that 'a primary function of Christianity in Western culture has been to legitimize sexism' and that 'God' functions so that 'women and other victimised groups are subordinate'. Johnson (1999:4-5) agrees, saying that within churches 'the daily language ... excludes or subordinates women' and that this language of powerful men relegates 'women, children and other men to the deficient margins' (Johnson, 1999:18). Communities constituted within the traditional language about God, have a tendency towards patrikyriarchal structures of domination and submission, with only certain individuals being welcomed into positions of power within the hierarchy.

Problematic hierarchies have been noted in liberationist as well as feminist critiques. Magaña (1996:180) characterises the specific issues arising in his experience of church as 'dependency; structural inequality; systematic exploitation; and the economic, political, and military interests of the mighty', explicitly linking identity and praxis. Given the interactions explored in

this research between words and praxis, such issues could arguably be expected to arise within a context using the traditional words to and for the divine and maintaining patrikyriarchal ideologies because these words will significantly influence both personal and corporate identities and relationships.

It is argued that since '[s]tructural change and linguistic change go hand in hand' (Johnson, 1999:40), and specifically because words to and for the divine constitute us into personal and corporate identities and relationships, change is needed in words to and for the divine. Such change would be part of changing relationships of and therefore behaviours of, dominance, submission and alienation within church communities as well as for individual believers.

The experiences documented by Cole *et al.* (1996) and Ursic (2014) show individual but also institutional resistance to changes in words to and for the divine. For individuals, resistance to change may be due to nascent recognition that understanding another differently will lead us to understanding ourselves differently (Van Buren, 1972:3), and this dynamic may also hold for communities. If a community in relationship with the divine were to speak differently of the divine and therefore change their ways of understanding the divine, the community and the understanding the community has of itself will also change. Such ecclesial implications are not insignificant in considering new words to and for the divine.

Calls for new words to and for the divine call also for recognition that the nature of the church and the relationships within the church require attention. McFague (1982:52) hopes for a 'focus on the quality of relationships among differing kinds of persons' that has ethics at its heart. The aim of such a focus could be said to be 'the bringing forth into the world of New Being, which by its very coming annihilates the credibility of myths contrived to support the structures of alienation' (Daly, 1986:139). In such bringing forth of New Being and working to new relationships, the interactions at least of heterosexism, classism, racism and ableism are relevant. Kim and Shaw (2108:79) argue that '[w]e need to name ... interlocking systems of oppressions as sin and move toward reimagining a community that can live out intersectional theology'.

Such intersectional New Being could suggest both new ways of understanding the being of church and new structures to replace the current institutions. Magaña (1996:182) calls for 'an understanding of the church in theological forms and models that would permit evolution, changes, and adaptation' that do not necessarily need to be identical throughout, an

understanding consistent with congregations developing new words to and for the divine, or as Daly (1986:xvii) calls for, 'living the spiralling journey of integrity and transformation'. Magaña urges not just a new understanding of what it is to be church but also parallel concrete change in the structures and relationships within church communities, recognising that these will be shaped by the particular time and place in which the church has its being. These relationships will be assisted and initiated by new words to and for the divine and given the model from Figure 4.1, change can begin in new identities, in new relationships or in new words. Given the ways in which words maintain ideologies, if new words are used, these have potential to both expose inconsistencies and to reveal the purposes of patrikyriarchal ideologies of dominance and oppression.

If the church is to recognise the inadequacies and injustices in patrikyriarchal ideologies and work for such new relationships, conflict will arise. This will need to be negotiated in new ways. New services and structures will be needed alongside new ways of understanding relationships. For example, the associations with the word 'priest' will need consideration. Such explorations are found in Ruether (1988) and have resonances for Schüssler Fiorenza's 'discipleship of equals' (1984:88, 1992:73) and Buck's 'egalitarian ministry' (2016:162). Ruether's call is specifically for leadership to be understood not as clerically ordered but as located around function which, she claims, will address conflict within the community and 'can allow the true plurality of the ministerial needs of the community to be defined and met. It can also draw on many people in the community who have a variety of skills or gifts and thus activate their gifts as ministries' (Ruether, 1988:89). While Johnson (1999:148) focuses on words to and for the divine drawn from words for women in order to strengthen 'the understanding that women's reality is *capax Dei*, capable not only of receiving and bearing the divine, but of symbolizing absolute mystery as well', the overtly intersectional theology called for by Kim and Shaw (2018) will enable the understanding that all human reality can receive, bear and symbolise the divine.<sup>175</sup>

Leaders who more adequately represent the range and diversity of human persons, characteristics and relationships would also support the speaking of new words to and for the divine for the benefit of the whole community. Like Magaña, Ruether (1988) expects varieties of ways of living church amongst different communities, possibly paralleling the variety in expressions of Christian communities within the very early church (Bradshaw, 2001:2). While

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<sup>175</sup> While intersectionality has characterised feminist scholarship, the overt application of this term within thea/ology is more recent (Kim and Shaw, 2018:xi).

Reuther accepts and uses the word 'leadership', this word is later critiqued by Russell (1993) because of the ways in which patriarchal leadership has functioned and so what psycholinguistics would term the 'associations' with that word. Instead Russell (1993:57) looks to a 'model of behaviour from a partnership paradigm. This perspective on reality establishes norms of language, thought and action in a model of shared authority in community', affirming that 'the creative presence of the Verb can be revealed at every historical moment, in every person and culture' (Daly, 1986:71). This chimes with Kim and Shaw's comment (2018:90) that '[i]ntersectional awareness can help us move to ecclesiological conversation beyond liberation for groups based on single axis thinking to a fully inclusive and complicated embrace of justice within and across groups'. Russell's call for exploring church in the round through a spiral of reflection and action can resource the new ecclesiologies called for here, creating openness to ongoing reflection on the mutually sustaining being of the divine and being of church.<sup>176</sup>

By highlighting the interactions between ideologies and language and the influence of words in constituting communities as well as individuals, this research has potential to further resource the ongoing work towards change in words to and for the divine that will change ecclesia, giving more potential for change in words to and for the divine and so on.

#### On finding new words

This thesis is not written with the hope of finding and establishing a particular set of words to and for the divine to replace the traditional set and then remain static but with the hope of enabling communities to develop new words that once changed, continue to change over time. As Walton comments '[a] continual process of naming God seems more consistent with an ever-revealing God than a tendency to employ only a few traditional names for the divine' (2000:36). Goldenberg (1979b:226) suggests 'that people probably do not have to enforce a standardized set of "religious" images on everyone in order to feel a sense of community'. She argues that 'it is not necessary for human beings to share the *same* myths, images and symbols. Indeed, it is more important that human beings share the *process* of symbol creation itself' (Goldenberg, 1979a:53).

The findings highlighted within this research in terms of the negative influence of the traditional words to and for the divine suggest several recommendations to be considered by church communities seeking alternative words to and for the divine. These recommendations

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<sup>176</sup> Russell's spiral of reflection and action acknowledges the possibilities of conflict, and the need for responses to 'complexity and pain' (Russell, 1993:34) through self-discovery and then dialogue.

work with the hope found in the nature of language processing such as recognising that new words come to be acceptable, that words gain meaning through being used in a community and that ideologies are susceptible to being exposed as inadequately coherent through the use of words.

Key factors from this research are understandings of language processing, insights into how words gain meaning and how the pictures in words suggest the uses of those words, understandings of how ideology is both expressed and maintained in language but also constitutes us in language and how words to and for the divine are part of constituting us. In seeking to enable the development of new words to and for the divine within a community it is recommended that these key aspects from the research are shared to support ongoing discussion and development.

Given the damage done by the traditional patrikyriarchal words used in dualistic ways, it is recommended that these aspects are explicitly avoided in the ongoing generation of new words to and for the divine and the associations to be used with them.<sup>177</sup> Since this is a significant step, feminist-liberation insights into the effects of the traditional words may be useful, particularly to demonstrate the too often destructive influences of these words. Drawing from the range of thea/ological resources considering the effects of these words, not only the three works discussed in chapter three but other writing and also current blog posts (for example, Grenfell-Muir, 2018; Messina, 2019) may help show that such effects continue to be experienced. Such 'conscientization' (Freire, 1972:15) has the potential to enable 'the search for self-affirmation' (Freire, 1972:16) and so constitution into new identities and relationships through the use of new words to and for the divine.

For some congregations, in moving from the traditional words to and for the divine, an initial point of development may be to draw wider resources from the Scriptures. Even in the Scriptures words for women are found, albeit occasionally, and even with the grounding of Scriptures, for some communities this may be a step too far initially. Non-personal words for the divine may be easier as a starting point, both from within the Scriptures, for example, 'light', 'rock', 'vine' and from beyond them, for example, 'Movement', 'Weaver', 'Discomforter' (Wren 1989:140). However, a move to gender-neutral language must only be a starting point of change because as Proctor-Smith (1990:91) points out,

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<sup>177</sup> If the current ideologies are used unreflectively, the current assumptions will be maintained, and so aspects of the ideologies need highlighting.

[a]t best the gender-neutral use of God avoids giving offense to those who object to male-only God-language. While it may permit an inclusive interpretation, it does not challenge the idolatry of male language, nor does it seriously disturb the relationship between God-language and patriarchal social referents.

In order for liberation to begin, there must be iconoclasm and as Daly (1986:28) says '[t]he basic idol breaking will be done on the level of internalized images of male superiority, on the plane of exorcising them from consciousness and from the cultural institutions that breed them'. Words for women must be developed and used to and for the divine within communities in order that constitution into new identities and relationships becomes possible.

Although Johnson wrote *She Who Is* in 1999, words to and for the divine in the authorised liturgical texts from the Church of England have not significantly changed, suggesting that her recommendations remain pertinent. In seeking words to and for the divine she says, 'I believe that we need a strong dose of explicitly female imagery to break the unconscious sway that male trinitarian imagery holds over the imaginations of even the most sophisticated thinkers' (Johnson, 1999:212). This will work towards the emancipation of women but while this is a beginning of the work needed, it is not sufficient and must be extended to emancipation 'for all of God's people' (Kim and Shaw 2018:92).

While words used for women and girls are a vital and rich resource in developing words to and for the divine it is not suggested that no words currently applied to men are immediately useful. It may be that associations with the word 'brother' could be fruitful. However, words drawn from the developing understandings of human identities such as queer and intersex, new family structures and other areas of life will also be appropriate.

McFague (1982:148) and Johnson (1999:138) draw attention to the destructive effects of dualistic language in terms of the relationship between the divine and human beings or relationships between people. In developing words to and for the divine it is recommended that it may be more constructive to have 'multi-isms' rather than dualisms, in order to resist the binary valuing and reduce the negative impact. Almost forty years ago McFague (1982:20) wrote that '*many* metaphors and models are necessary, ... a piling up of images is essential, both to avoid idolatry and to attempt to express the richness and variety of the divine-human relationship'. This remains expressed as a hope by Kim and Shaw (2018:xii) who suggest that words about God can offer 'multiplicity and contradiction rather than singularity and cohesion'. This is another move away from patriarchy ideologies. The aim is that communities and individuals are able to reflect on the ever-developing relationships they have

with the divine that can begin with new words, and to express those relationships within the words they develop for use.

Resources for words to and for the divine may be found within other faith traditions. In discussing such a move, Johnson (2008:21) prepares the way by indicating the necessity to 'name God with a symphony of notes'. She then states, 'the living God is not a Christian' which means that 'others might have distinct encounters with the divine that can be new resources for Christian exploration into the overabundance of God' (Johnson, 2008:162).

A conscious move from patrikyriarchal terms to those enabling joint responsibility, initiative and action, and from dualistic to pluralistic word use, would begin change in words to and for the divine that has potential to lead on to transformation in behaviour and to contribute towards the flourishing of all humankind.

#### On changing the words

The synthesis proposed in chapter four indicates that our corporate identities and relationships, and so our behaviour to each other in ecclesia, are influenced by words to and for the divine. The effects of the traditional words, exemplified in the case study texts, have been shown in chapters three and four to have many negative and even destructive consequences. The patrikyriarchal ideologies sustaining these words cannot promote the flourishing of all humankind.

This research hopes for new ideologies promoting sustainable, interdependent flourishing. Such ideologies have not been found within the authorised texts of the Church of England, which maintain destructive patrikyriarchal structures of hierarchy and power-over, with dualistic uses of language, constituting people into relationships of dominance and submission. There is much work done towards new ideologies and new words, including Mary Daly's *Wickedary* (1988), the resource pack *Women, Language and the Church* (Pratt, 1990) and the re-workings and re-imaginings of liturgical texts by the St Hilda Community (1991) and Morley (2006). However, the measure of their lasting success can be seen in the institutional openness to talk of the divine in ways other than as 'he'. These creative and inspiring efforts came when public conversation about patriarchy could not be shared as easily, before the democratisation of conversation and renewal of various guises of feminist discourse enabled by social media, (accepting all the ambiguities of digital interaction). Arguably, perhaps they were ahead of their time. The start of the Women's Equality party, the #MeToo movement, the Women's

Marches, the publications of, just for example Gilligan and Snider (2018) and Criado Perez (2019) and the multiple reflections available with an internet search on 'feminism 2020' or similar, suggest in society a resurgence in interest and perhaps a new mood towards change.

Using the understandings of language processing from psycholinguistics and the significance of words gaining meaning in use from Wittgenstein, indications towards a methodology for change are proposed. Within both psycholinguistics and Wittgenstein, a core requirement for the use of words is a community who will use them. The creation of a community willing to consider using different words to and for the divine is challenging, especially within the hierarchical structures of the Church of England. It is not the purpose of this research to suggest how to bring together or enable such a community but to offer methodological features for use within such a community.

As has already been recommended, sharing the synthesis proposed in chapter four, with the key features of the theoretical nexus, will resource the work to be begun. Raising awareness of the ideological inflections in words to and for the divine and the significance of these words for both personal and ecclesial identities and relationships will be significant for ongoing engagement with developing words to and for the divine.

The next step is the development of a new semantic network. This has two stages, the first of which is the development of words to be used to and for the divine (at least for a time). As has been indicated, the words could be novel metaphors, currently known but neglected words from the Scriptures or current words used without patrikyriarchal associations. Once new words have been generated, the second stage is to develop the associations to complete the network. From this network, the sustaining texts and resources (prayers, poems, songs, liturgies, rituals, readings) for the community can be written, with awareness of the language games being played.<sup>178</sup> As resources are developed and the words used, the spread of activation through the personal semantic networks of interlocutors will adapt, identities and relationships will alter, and behaviour will be influenced in line with the ideologies expressed and maintained in the words. This is not to argue that the Biblical resources will not be used within such a community but that they will be used with more understanding of language and how it functions, including of the patrikyriarchal inflections that are present.

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<sup>178</sup> A key purpose of this research is to resource public worship, but such a semantic network can also be used to resource conversation, discussion, thinking and writing.

In such engagements and conversations towards change, it will be worth exploring the gains from patrikyriarchy and examining whether adequate gains can be found in the new relationships being promoted. This has the aim of providing sufficient safety for people who feel threatened so that they are able to stay with the exploration. Clearly it is not only the words to and for the divine that need to be changed and over time each element of thea/ological thought will need consideration in terms not just of what is believed but also of how it is to be spoken. While such a methodology (initially published by Elizabeth, 2017) requires significant work, this work is also possible and is resourced by the theoretical synthesis proposed by this thesis.

### **Conclusion**

This chapter maintains that words to and for the divine can contribute to the flourishing of all humankind. Such a contribution is possible because words to and for the divine influence our behaviour to each other as a result of the ideological inflections in them. These participate in constituting us into identities and relationships within which we behave towards each other. These identities and relationships are both personal and ecclesial and interact with the words. The words express and maintain the ideologies which promote behaviours and embed the words through the tools of frequency and familiarity. If words to and for the divine express and maintain inclusive ideologies, they can contribute to the flourishing of all humankind.

The traditional words to and for the divine, as exemplified in the case study texts, largely express and maintain patrikyriarchal ideologies of dominance and submission, with the words that might be thought to provide subversive ideologies being less frequent and therefore less influential. Those traditional words constitute personal and ecclesial identities and patrikyriarchal values in hierarchical relationships that do not contribute to the flourishing of all humankind. However, words are places of agency. Individuals and communities can take account of the ideological inflections held within thea/ological perspectives with the significance of semantic networks and the ways in which words are used, and then to choose words to and for the divine that express and maintain ideologies working for the flourishing of all humankind. While there are barriers to such choices, they remain possible and can incarnate hope with divine Wisdom Word who speaks creatively, the Spirit who calls ecclesia to liberation.

## Conclusion

It is not controversial to claim that Christian thea/ologians attend to understandings of the divine. Understandings of the divine influence all of Christian thea/ology, our understandings of ourselves and each other and the ways in which we behave towards each other. Feminist-liberation thea/ological reflection highlights ways in which 'a theology of domination and submission, control and obedience, has been theologically codified as the essence of a patriarchal God's passion' (Heyward, 2005:34) leading to behaviours creating oppression, 'pain ... destruction ... dominance and authority' (Brock, 1993:49). Such reflection claims that patriarchal understandings of the divine, expressed in the traditional words used to and for the divine, are part of influencing towards and even promoting, such negative behaviours (for example, McFague, 1982; Daly, 1986; Johnson, 1999).

This research aims to contribute to the flourishing of all humankind through reducing negative behaviours. It has been motivated by experiences of negative behaviours in church communities, behaviours that exclude and alienate people, both people who are already within and people who would like to join church communities. The focus of the research has been to understand how words to and for the divine influence our behaviour and then to discover how these words can contribute to the flourishing of all humankind.<sup>179</sup>

Two questions have informed the research in this thesis. How do words to and for the divine influence our behaviour to each other? Can these words contribute to the flourishing of all humankind?

The research findings show that words to and for the divine influence our behaviour to each other because of the interaction between a number of factors. Words are significant to our identities because we are constituted in language (Butler, 1997:2). This occurs through words used to us and for us but also through words used to and for others (Figure 4.1). For Christians, words to and for the divine constitute us into personal and corporate identities and relationships, thus influencing our behaviours. The words that are used to and for the divine are significant because they carry ideological inflections that seek to maintain certain identities, relationships and social practices (behaviours). The ways in which language is

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<sup>179</sup> The understanding of how these words influence our behaviour to each other applies to all words to and for the divine rather than only to a particular set of words.

processed and used can function to disguise ideological inflections, particularly of dominant ideologies, through frequent and familiar uses of words and the speed at which words within semantic networks are processed helps maintain as well as express the ideologies informing the words. There is no simple and direct mechanical influence of words to and for the divine on our behaviour, partly because we are constituted within different ideologies which modify our behaviour (van Dijk, 2000:23).

The research findings also show that words to and for the divine *can* contribute to the flourishing of all humankind. They can do this if frequent and familiar words to and for the divine and the ways in which these words are used, express and maintain ideologies that constitute us into identities and relationships influencing us towards behaviours that promote such flourishing. While there are barriers to the use of such words to and for the divine, where the use of them begins, hope for change is possible.

These answers emerged within a multi-disciplinary methodology drawing analyses and insights from psycholinguistics and philosophy alongside insights from feminist-liberation thea/ology and social theory read through a model relating communication, identity and relationships from within speech and language therapy. As a result of the interactions between these disciplines, understandings developed into how words to and for others constitute us in language through the processing and use of words, and so influence our behaviour to each other. Application of these insights show how words to and for the divine influence our behaviour to each other.

The multi-disciplinary methodology enabled the drawing together of elements of word selection, processing and use with behaviour. Ideological values affect word selection and use and then function to maintain behaviours associated with the ideology (van Dijk, 1998, 2000, 2013). Since we are constituted in language (Butler 1997:2) through the words used to us and for us, the ideological inflections in words and particularly the dominant ideological inflections which promote frequency of word use, are pertinent to understanding the ways in which we behave. Our constitution in language is therefore significant for understanding how words used to us and for us, and particularly the words that are used frequently, influence our behaviour. The communication, identities, and relationships model (Figure 4.1) shows that this constitution also occurs in words used to and for others and so occurs in words used to and for the divine. The ideological inflections in words to and for the divine which promote frequency

of use and influence behaviour, merit examination, carried out in this research on a case study of traditional words drawn from the authorised liturgical texts for Holy Communion from the Church of England.

Insights generated from psycholinguistic and Wittgensteinian analyses of the case study cohere with the critiques of feminist-liberation thea/ologians of the predominantly patrikyriarchal nature of traditional words to and for the divine (for example, McFague, 1982; Daly, 1986; Johnson, 1999). Since these analyses are of words found within congregational use in public worship in many parishes of the Church of England, this indicates that these traditional words remain in use.

Subjecting the case study of words to and for the divine to the psycholinguistic and Wittgensteinian analyses provides a novel approach to revealing what is present in the words and enables understanding of how words function as they are used. The analyses drawn from findings within psycholinguistics, show which words were more frequent in the texts and therefore likely to be processed almost automatically, thus reducing awareness of the words and making them seem inevitable. The semantic network indicates the coherence of the words and their associations with patrikyriarchal values (Figure 1.6 and Appendices D and E). Since the patrikyriarchal words and uses are so frequent and familiar in the texts, they are likely to be used beyond public worship (Kapatskinski, 2010:73). Many words to and for the divine are metaphors (Soskice, 1988:x) and the processing of metaphors (Giora 1999:127) indicates that for the traditional set of words, the predominant metaphors of male hierarchy embed patrikyriarchal ideologies through the activation of the literal meanings of the words used metaphorically. The analyses drawn from Wittgensteinian understandings of language, show that the pictures in the words used to and for the divine suggest authority and submission and that these suggestions, as predicted by Wittgenstein (*PI* #139), can be seen in the purposes to which the words are put (Appendices G and H). The values pertaining to these patrikyriarchal ideologies are maintained at least in the behaviour of perpetuating the use of the traditional words.

Insights from feminist-liberation thea/ology show that the influences of the dominant patrikyriarchal ideologies are amplified because the traditional words to and for the divine are used within dualistic language structures (McFague, 1982:11; Johnson, 1999:70; :132). This leads to valuing men over women as well as spirit over matter and reason over emotion, leading to concomitant behaviours of dominance and submission through the identities and

relationships given in the words (Farley, 1975; LaCugna 1993). Given the frequency and familiarity of the traditional words and their uses, these values are assumed as natural and inevitable (Crossley, 2006:153), enabling the continuation of the ideologies and the behaviours they promote.

The predominantly patrikyriarchal inflections in the traditional words to and for the divine, show why it has been argued by feminist-liberation thea/ologians (as discussed in the Introduction and in chapter three) that these words do not contribute to the flourishing of all humankind. Attempts to effect change from the traditional words have met barriers (as discussed in chapter five). Yet this thesis asserts that there is still hope for transformation in these words, with a consequent transformation of behaviour. The transformation is possible for a number of inter-related reasons. While ideologies are sufficiently coherent (Eagleton, 1991:141) they are not more than sufficiently coherent, change is possible and in fact ideologies are structurally vulnerable. This vulnerability is seen because they are expressed and maintained in words and their uses (van Dijk, 2013:175) and words and their uses are choices (Butler, 2007:36). By choosing and using words that do not fit the dominant ideologies, individuals, and communities, have potential to destabilise dominant ideologies. Since words largely gain their meaning from the ways in which they are used (Wittgenstein, *PI*, #43) there is no linguistic or philosophical barrier to changing words and the ways in which they are used. If individuals use words to and for the divine that are alternative to the traditional words, questions about the ideologies informing words to and for the divine can be raised within communities. Use of words is a behaviour that carries responsibility (Butler, 1997:15) and communities have potential to consider the effects of their use of words to and for the divine and reconsider the words they will use.

Understandings generated within this research and expressed in the synthesis could assist communities to generate and use new words to and for the divine in semantic networks informed by inclusive ideologies. These new words to and for the divine have potential to become frequent and familiar within worshipping communities, expressing life-affirming ideologies and influencing behaviours promoted by these ideologies.

These research findings are significant in four ways. The first way is in providing a synthesis that shows how words to and for the divine influence our behaviour to each other. Since words to and for the divine promote behaviours that express and maintain the ideologies

informing them, careful attention needs to be paid to words to and for the divine and to the ways in which they are used to examine their ideological inflections: the values they promote and the behaviours towards which their influence works. Since, in use, words are acts or behaviours (Searle, 1969:17), we have responsibility for our uses of words (Butler, 1997:15) and responsibility for examining the values we promote in using them. The traditional words to and for the divine, critiqued by feminist-liberation thea/ologians (for example, McFague, 1982; Daly, 1986 and Johnson 1999) are not just matters of theological perspective or tradition because they influence identities, the relationships between people and the behaviours in which people engage. There are ecclesial as well as individual implications. It is not adequate that individuals pay attention to the words they use. Given their influence these words must receive attention in public worship as well as in private prayer.

The second way these findings are significant arises because words to and for the divine express beliefs and understandings about the divine. These have pivotal thea/ological significance and systematic implications, and so the recommendations for change in this research could have significance beyond beliefs and understandings about the divine. The immediate areas for consideration are understandings of humankind and the nature of the Church, understandings of Trinity, Christology, pneumatology and soteriology. While feminist-liberation thea/ologians have explored many of these areas already,<sup>180</sup> changes in words to and for the divine in the public worship of parish churches will promote such explorations more widely. Understandings of humankind are affected because if the divine is spoken of in words without the link to male power, there is potential for dignity and respect to be available to more people and diversity of identities will become more overtly possible within church communities. This could include words for those who are traditionally alienated, both those already present and those who would seek to join church communities (for example, women, disabled people, people who are not heterosexual). Alongside this, if the divine is spoken of in ways that do not expect obedience, rather than understanding themselves as servants, people have the potential to become friends and co-workers with the divine for the flourishing of all. The nature of the Church will be affected because if the divine is not spoken of in words of patrikyriarchal hierarchy and power-over, with expectations of obedience, the current structures of the church that assume a place for patrikyriarchal hierarchy and the expectation of obedience, will need examination. The notions of church governance and decision-making will need to be revisited so that the voices of all people are heard and valued. The expression of trinitarian faith will be affected because if the divine is spoken of in new ways these will

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<sup>180</sup> For example, Gebara (2002), Slee (2011), Buck (2016), Kim and Shaw (2018).

inevitably have implications for the ways in which the unity and diversity of the divine are expressed. Christology will be affected because if the divine is spoken of in new ways, the expression of both the significance of Jesus of Nazareth as paradigmatic representative of the divine and ways of speaking of how the man, Jesus of Nazareth, is in continuity with the risen Christ(a) will need consideration. Pneumatology will be affected because if the divine is spoken of in new words, without the traditionally inevitable male pronouns, this will enable new expression of the divine as Spirit. Soteriology will be affected because if the divine is spoken of in new words that do not place the divine and humankind in opposition within dualistic language structures, the relationship between the divine and humankind and the nature of the salvation that is required will need to be revisited.

The third way these findings are significant is that words to and for the divine constitute us into identities and relationships through the ways in which language is processed and used. It is important to consider words as they are used – such as in public worship – in order to gain insight into the influence of them. Language processing enables understanding and use of words and the speed at which words are processed affects which words gain prominence and attention. Such understandings could assist congregations working towards change in words to and for the divine. Use of such understandings have potential to enrich thea/ological reflection, for example consideration of semantic links and associations and the effect of the speed of language processing on what is understood as words are used.

The fourth way these findings are significant is because they highlight the ways in which ideologies are expressed and maintained in language and are therefore vulnerable to changes in words because such changes can raise questions about the coherence of the ideologies and expose their values. For the patrikyriarchal ideologies that inform many of the traditional words to and for the divine, use of alternative words can expose the ideological influences and values in the traditional words. This enables hope that if words to and for the divine can be changed, this will add to the vulnerability of patrikyriarchal ideologies as well as expressing and maintaining ideologies that contribute to the flourishing of all humankind.

As this thesis is being written COVID-19 is limiting public gathering for worship and church communities are distressed and perplexed at the alienation and separation caused by the virus. Within the demands of this time and the resulting fatigue, church communities are meeting virtually and attempting to work out how to continue to be church. Alongside these

explorations of alternative ways to be church, this time may provide opportunities for conversation about alternative ways of thinking, believing and speaking.

The contributions of this research to feminist-liberation thea/ology are primarily methodological. Firstly, this research provides a multi-disciplinary method for assessing how words to and for the divine contribute to the flourishing of all humankind. Through bringing together findings from psycholinguistics, Wittgensteinian insights, and Butler's contribution read through the model at Figure 4.1, this research has established a method that can be applied to words to and for the divine other than the traditional set examined here. Liturgical texts not yet authorised within denominations could be analysed to show how the words to and for the divine within them, if used frequently, would influence our behaviour to each other. This would demonstrate the value of using such texts. Secondly, a novel method for revealing what is present in words that are used has been demonstrated through use of psycholinguistic and Wittgensteinian understandings. This method could be applied to other thea/ological questions. Finally, the synthesis that has been generated also indicates a methodology by which communities could work towards establishing and beginning to use words to and for the divine alternative to the traditional set of words.

This research has several limitations but offers numerous pathways for further research. While the number of disciplines with which the research has engaged has necessarily been limited, its multi-disciplinary methodology provides a model for further work. The case study examines a set of words drawn from authorised liturgical texts for Holy Communion from the Church of England. This restricts the conclusions that can be drawn from this particular, although arguably emblematic, case study. More broadly, it is located within the Christian church in England examining texts used between the 17<sup>th</sup> and 21<sup>st</sup> century and so understandings are limited to this faith tradition, language, and time.

Further areas for research are suggested by this thesis. The synthesis created in this research could be applied to texts from other Christian churches to give a wider sense of how words to and for the divine influence behaviour within this faith tradition. Another possibility is that the multi-disciplinary methodology could be applied to other faith traditions or languages to see if there are similar dynamics at work.

Further research could be undertaken to explore the questions examined in this thesis using insights from other disciplines. For example, it may be that understandings from sociolinguistics, from psychology or from other philosophical approaches could contribute to further understanding how words to and for the divine influence behaviour and how they could contribute to the flourishing of all humankind.

Further areas for thea/ological research have been indicated within the discussion of the significance of this research because words to and for the divine have systematic consequences for the expression of belief. Since the research was motivated by behaviours experienced within church communities and the first question asks about our behaviour to each other, the area for further thea/ological research to be elucidated here is ecclesiology. Research could be carried out into questions about church organisation and structure, given the understandings of authority and power within churches that would be challenged if words used to and for the divine did not carry implications of authority and power. Research could focus on how congregations develop their exploration of words to and for the divine and so their understandings of the divine or their understandings of what it is to be church in relation to the divine given the focus on ideologies and the behaviours that ideologies promote. This could perhaps be explored within the egalitarian ecclesiologies of Schüssler Fiorenza (1993:105) Russell (1993:57) or Buck (2016:162). A further question for ecclesiological research concerns the potential for the Christian church to understand the unity of the church while exploring new words to and for the divine.

Future thea/ological research could be carried out by employing psycholinguistic analyses more widely and applying their tools to questions about how words are used and the implications of word choice. The understandings, tools and analyses within psycholinguistics have potential to be revelatory of what is present in words as they are used within communities in relation to questions beyond those explored in this thesis.

This research has examined words to and for the divine – which are what is available to us when we come to speak to or of the divine. Words – transient moments of shaped and sounded breath – are creative; some words, through complex but very human processes, influence and shape us, even as we shape them. We are not required to remain with inherited words to and for the divine that constitute us into relationships of submission and dominance

but can release ourselves and each other to adventure into transformative possibilities. We can examine the beliefs we hold and seek beliefs that will contribute to life and hope. We can choose the values we will express and maintain in our words to and for the divine and the influences we will accept and promote through the words we use, for these are within our gift to ourselves and to each other. As we speak to and of the divine, through the words we use we are able to work with the divine bringer of hope for the flourishing of all humankind.

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"So what are you going to say then?" she asked and I sensed that she was enjoying the moment, chuckling at my dilemma. Looking down over the city as the sun came up on a crisp January morning, the trees breath-taking in their leafless delicate beauty, above and behind them bands of rich and pale pink shot through with ribbons of deep grey cloud, the pink becoming pale blue above the tops of the trees, the sky changing with the dawn, I was awestruck at the wonder of the transient moment. In what might be called 'the old days' of my relating to our lovely divine I would have said 'Ahh Lord, that's wonderful' but now I was stuck - I couldn't get beyond 'Ahh'.

My relating has changed, the words I grew up with - Lord, Father, King, Master, are bankrupt and even difficult; they are patrikyriarchal words of hierarchy and power-over in which obedience and subservience are anticipated – they do not represent the relationship I now inhabit. Amidst my perplexity her question heralded a crystallisation of awareness. Among words used for women there is no easy parallel for 'Lord', no word possessing associations of bowing down in awe, praise, subservience, being unworthy to approach (even if welcomed). And I liked that. What our patrikyriarchal history has done in the development of language-culture-language (with all the interrelated complexities of that dynamic) has been to deny women places of power or authority in the same terms as for men. The apparently parallel words for women (Lord-Lady, Father-Mother, King-Queen, Master-Mistress) have all sorts of different associations and different ways of being used that deny them the same resonances. While feminists (myself included) can notice and berate the society for such inequality in language, I rejoiced to see the opportunity that this provides in conversation with the divine when the male words and pronouns become unusable. There is no immediately equivalent hierarchical vocabulary to be substituted for the traditional words to and for the divine, so finding different words is not a matter of quick substitution, a 'Find and Replace' exercise with the female version of the male words. This moment also concretised the lack of hierarchy for me about the one I call Sophia, Ruach, Sister and for whom I use language of beauty and activity. As I was wordless in that moment my impression was that she enjoyed my discomfort. I felt that she did not want me to find a word with which I could bow before her in humility and awe, that she did not seek my gratitude for welcoming such an unworthy one as myself, for this is not how she sees me. That aspect of the way in which, previously, I would have related to the divine, dissipated, replaced for that moment with a companionable silence and sharing, awed at wonder and beauty, sharing pleasure, appreciating her creativity and joy, delighting with her.

With this awareness came further reflection, developing my understanding of the inter-related elements of the words, understandings of myself and the divine and relationship. That moment brought into relief the words I use to the divine, the relationship I have with her and my identity within that relationship. Ongoing reflection hints at the ways in which my understanding of the divine, expressed in the words I use, also has implications for understanding myself, understanding other people, and understanding the relationships I have with others. If I am not to relate to the divine as at the top of the patrikyriarchal hierarchy, one who is in power-over me, how can I be content with others who claim that given their positions within a hierarchy, they have power-over me? How can I behave to others as if I believe myself to have power-over them?

## **Appendix B    Implications of words to and for the divine for thinking and belief**

The transcendentals are affected by the traditional words to and for the divine:

Truth	The traditional words say that God is 'he'. Whether or not we might claim to be able to speak fully truthfully, whatever understanding of truth we aspire to is reduced if our words to and for the divine are limited (Proctor-Smith 1990:62). If we only call God 'he', the truth that can be spoken is compromised.
Goodness	Kim (2014:8) argues that an understanding of the <i>imago Dei</i> 'should include an ethical responsibility for humanity, for God is good' but says that 'in most Christian congregations ... the modern anthropological understanding of the <i>imago Dei</i> does not meet the ethical requirement: it excludes the woman'. Even without more overtly negative behaviours, goodness is reduced by the traditional set of words, yet there is evidence that the word 'Father' has been influential in promoting overtly negative behaviours including oppressive and sometimes violent attitudes and behaviours (for example, D'Angelou, 1992:625). If our words to and for the divine replicate and maintain an image that can lead to negative, exclusory and even violent behaviours, goodness is compromised.
Beauty	Many women have said that they do not delight in or find beautiful the God presented in the traditional words, as indicated by Christ, 2018; Grenfell-Muir, 2018; Messina, 2018 and 2019. Thus, beauty is compromised.
Unity	It is said that the divine is one, as reflected in the unity of the church and yet there is evidence of alienation and exclusion (for example, Heyward, 1982:1; Neuffer Emswiler, 1984:3-4; Eisland, 1994:21). With the traditional words, unity is compromised.

The traditional and still widely used set of words describe a divine that does not accord with the transcendentals and so reduce flourishing.

The theological virtues are affected by the traditional words to and for the divine:

<p>Faith draws us to the divine, 'the First Truth' (S.T. IIa IIae: Q4, A5). This divine, as 'the first effective cause of things' (S.T. Ia: Q4, A2) is the eminent perfection of all things.</p>	<p>The divine to whom we are drawn by faith is not limited to one way of being expressed in language, yet the traditional words limit the expression of the divine. These words do not encompass the whole of human being, let alone the whole of the created order. The traditional words therefore offer a limited faith.</p>
<p>Hope is 'the desire of something together with the expectation of obtaining it' (Delany, 1910). Within theology, the desire is for God and God opens Godself to be 'obtained'. God is both the object and origin of hope.</p>	<p>The traditional words are, either directly or through use of the pronoun 'He', all male and so the object of hope becomes problematic for many women and for some men. The traditional words offer a limited hope.</p>
<p>Love (charity) has God as its principal object but Aquinas states also that 'our neighbour is loved out of charity for God's sake' (S.T. IIa IIae: Q23, A5).</p>	<p>The love of the divine expressed in the traditional words, has proved alienating to many women brought up in the Western church and despite the exhortation to love our neighbours, people are excluded from church belonging. The traditional expression of the divine does not challenge such exclusion and these words offer a limited love.</p>

Continuing use of the traditional words to and for the divine compromise and limit the theological virtues and reduce flourishing.

**Appendix C****Approaches to speaking to and of the divine**

Approach to speaking to and of the divine	Examples
Creating texts without specific address to or words about the divine	Winter, 1995:95-7; Walton, 2000:68-70.
Reference to God as 'she' or 'her'	St Hilda Community, 1991:48; Heppenstall, 2015: 192. Schüssler Fiorenza, 1993:207.
Making use of the word 'God' and leaving out more overtly gendered titles	Neufer Emswiler, 1984: 97; St Hilda Community, 1991:56; Cole <i>et al.</i> , 1996; Heppenstall, 2015:248.
Use of traditional but ungendered phrases and use of other biblical words connected with the divine, for example: hovering and indwelling Spirit God, creator and sustainer of life Mighty God Holy One	Cherry <i>et al.</i> , 1995:103. Winter, 1995:164. Morley, 2006:24. Heppenstall, 2015:200.
An emphasis towards Holy Spirit, often using other adjectives, for example, Sacred Spirit	Cherry <i>et al.</i> , 1995:145.
Exploration of the Wisdom tradition as a resource  sometimes specifically in terms of Sophia	St Hilda Community, 1991:81, Morley, 2006:55; Heppenstall, 2015:212. Cole <i>et al.</i> , 1996.
New words are linked with traditional words, for example: Sophia Crone wildly inclusive God Creative Darkness	Walton, 2000:77. Cherry <i>et al.</i> , 1995:146. Schüssler Fiorenza, 1993:206.
Use of Goddess	Cherry <i>et al.</i> , 1995:55.

**Appendix D****Associations***Book of***God**

Lord	10
almighty	9
his / he	6
Father	5
we beseech	4
holy name	4
everlasting/ever living	4
holy	3
we give thanks	2
We bless	2
maker	2
love	2
(ever) one	2
holy word	2
heavenly kingdom	1
blessing	1
divine majesty	1
of hosts	1
on high	1
great glory	1
infinite power	1
judge	1
Lamb of	1
commandments	1
blessed word	1
mercy	1
life	1
peace	1
pardon and deliver	1
seeing / knowing everything	1
confirm and strengthen	1
we praise	1
kingdom	1
we worship	1
we glorify	1
wrath and indignation	1

*Common Prayer***Father**

God	4
heavenly	4
kingdom	4
almighty	3
merciful	3
deliver us	2
forgive us	2
we beseech	2
give us	2
heaven	2
will be done	2
Son	2
hallowed be thy name	2
power and glory	2
lead us not into temptation	2
our	2
in the name of	1
Lord	1
grace	1
holy	1
goodness	1

**Jesu(s) Christ / Christ**

his / he	28
Lord	12
blood	7
Son	6
body / flesh	5
Saviour	2
advocate	2
in the name of	1
died	1
mediator	1
God	1
save	1
(For Jesus Christ's) sake	1
propitiation	1
with the Holy Ghost	1

(BCP)

### Lord

Jesu(s) Christ	11
God	7
he / his / him	5
only begotten Son of God	3
holy	3
Son of the Father	2
We beseech	2
sit at the right hand of God the Father	2
by whom all things were made	2
incarnate	2
take away sin	2
lift hearts	2
judge	1
light	1
made man	1
mercy / mercies	1
merciful	1
Most High	1
rose	1
suffered and buried	1
ascended	1
one substance with the Father	1
comfort and succour those in need	1
in the name of	1
we have duty to give thanks	
shall come again	1
kingdom shall have no end	1
gracious	1
give us grace	
came down	1
give thanks	1
thy dear son	1
crucified	1

### Son

his / he / him	22
Jesus Christ	5
only begotten	3
death	1
Father	1
Saviour	1

### Holy Ghost / Holy Spirit

Father and Son	2
Lord	1
Giver of life	1
Proceeds from	1
Worshipped and glorified	1
Prophets	1
Unity	1
Christ [with the Holy Ghost]	1
Inspiration	1
[spirit of] truth, unity, concord	1
Incarnation	1

### Saviour

Christ	1
--------	---

### King

heavenly	1
----------	---

Common Worship with

Thanksgiving Prayer A

**Father**

glory	11
heaven	4
kingdom	3
power	3
praise	3
(your) Son	2
God	2
merciful	1
Our	1
hallowed be your name	1
Holy Spirit	1
your will be done	1
give us	1
forgive us	1
lead us not into temptation	1
deliver us	1
holy	1
we have duty and joy to give thanks and praise	1
great and glorious name	1
in the name of	1
divine majesty	1
love	1
almighty	1
blessing, honour,	1

**Holy Spirit**

Father and Son	2
giver of life / life giving	2
incarnation	1
Lord	1
power	1
proceeds from	1
inspiration	1
prophets	1
holy	1
renewing	1
unity	1
In the name of the	1

**Lord**

he / his / him	24
Jesus Christ / Christ	13
God (true)	6
Holy (One)	4
commandment	3
glory	3
seated at the right hand of the Father	2
give thanks	2
with you	2
grace / gracious	2
eternally begotten of the Father	2
one	1
only Son of God	1
Word of the	1
one being with the Father	1
all made through him	1
take away sin	1
came down	1
incarnate	1
made man	1
crucified	1
suffered death, was buried	1
rose again	1
ascended	1
will come again	1
to judge	1
Kingdom	1
peace	1
merciful	1
with the Holy Spirit	1
your son	1
Most High	1
only Lord	1
in the name of the	1

(CWA)

### God

glory	9
almighty	8
Lord	7
(your) Son	4
Lamb of	4
Father	3
holy / glorious name	3
heaven	2
love	2
peace	2
forgive	2
power	2
pardon and deliver	1
confirm and strengthen	1
gave	1
in the highest	1
his	1
commandments	1
one	1
maker	1
knowledge	1
blessing	1
Holy Spirit	1
eternal	1
knowing / seeing everything	1

### Son

he/his/him	33
Jesus Christ	6
Saviour	2
in the name of	1

### King

heavenly	2
----------	---

### Jesus Christ

his / he / him / himself	27
Lord	12
Son	8
body / flesh	8
blood	6
died (offering of himself on the cross)	4
bread	4
wine / cup	3
save / saviour	3
raised / risen	3
advocate	1
only Son of the Father	1
eternal life	1
praise to	1
living Word	1
creation through him	1
given to be born of a woman and die on a cross	1
exalted	1
ascension	1
will come again	1
great high priest	1
in the name of	1
glory	1
kingdom	1

**Father**

glory	5
kingdom	3
God	2
heaven	2
Holy Spirit	1
in the name of	1
merciful	1
our	1
hallowed be your name	1
Son	1
your will be done	1
give us	1
forgive us	1
lead us not into temptation	1
deliver us	1
power and glory	1
give thanks and praise	1
great and glorious name	1
honour	1
almighty	1

**Holy Spirit**

power	3
Father and Son	2
incarnation	1
Lord	1
giver of life	1
proceeds	1
prophets	1
inspiration	1
unity	1
in the name of	1

**Lord**

he / his / him	24
Jesus Christ / Christ	14
God (true)	8
Holy (One)	5
glory	4
commandment	3
seated at the right hand of the Father	2
grace / gracious	2
eternally begotten of the Father	2
Holy Spirit	2
Word of the	1
one	1
only Son of God	1
Most High	1
one being with the Father	1
All made through him	1
take away sin	1
came down	1
incarnate	1
made man	1
crucified	1
suffered death, was buried	1
rose again	1
ascended	1
will come again	1
to judge	1
kingdom will have no end	1
peace	1
merciful	1
only Lord	1
your son	1
give thanks	1
In the name of	1

(CW B)

**God**

almighty	7
Lord	7
Glory to	6
(your) Son	4
Lamb of	4
Father	3
love	2
forgive	2
heaven	2
commandments	1
knowing / seeing everything	1
pardon and deliver	1
confirm and strengthen	1
in the highest	1
peace	1
his	1
gave	1
one	1
maker	1
peace	1
knowledge	1
blessing	1
Holy Spirit	1
power and might	1

**Jesus Christ**

he / his	19
Lord	13
body / flesh	8
Son	7
blood	5
died	5
rose	3
glory	3
coming again	2
Saviour	2
put an end to death	2
eternal life	1
save	1
in the name of	1
living word	1
all created through him	1
lived on earth	1
revealed resurrection	1
only Son of the Father	1
won a holy people	1
praise to	1
perfect sacrifice	1
ascension	1
advocate	1
kingdom	1

**Son**

he/his/him	20
Jesus Christ	5
Saviour	1
beloved	1
in the name of	1

**King**

heavenly	1
----------	---


Common Worship with

Thanksgiving Prayer C

**Father**

glory	6
heaven	6
God	3
merciful/mercy	3
kingdom	2
our	2
in the name of	1
Son	1
in heaven	1
hallowed be your name	1
Holy Spirit	1
your will be done	1
give us	1
forgive us	1
lead us not into temptation	1
deliver us	1
power	1
duty and joy to thank and praise	1
holy	1
gave your only Son	1
Lord	1
almighty	1

**Holy Spirit**

Father and Son	2
power	2
Lord	1
giver of life	1
Proceeds from	1
incarnation	1
prophets	1
unity	1
inspiration	1
In the name of	1

**Lord**

he / his / him	15
Jesus Christ / Christ	12
God (true)	7
Holy (One)	4
glory	4
commandment	3
grace / gracious	2
seated at the right hand of the Father	2
eternally begotten of the Father	2
only Lord	1
Most High	1
with the Holy Spirit	1
Word of the	1
one	1
only Son of God	1
one being with the Father	1
all made through him	1
came down	1
incarnate	1
made man	1
crucified	1
suffered death, was buried	1
rose again	1
ascended	1
will come again	1
to judge	1
kingdom will have no end	1
peace	1
merciful	1
take away sin	1
your son	1
heavenly Father	1
In the name of	1

(CWC)

### God

almighty	8
glory	6
Lord	5
(your) Son	4
Father	4
Lamb of	4
forgive	2
love	2
heaven	2
commandments	1
knowing / seeing everything	1
pardon and deliver	1
confirm and strengthen	1
in the highest	1
peace	1
his	1
gave	1
one	1
maker	1
peace	1
knowledge	1
blessing	1
Holy Spirit	1
eternal	1
power and might	1

### Jesus Christ

he / his	20
Lord	12
body / flesh	7
blood	7
Son	6
save / Saviour	4
died/suffered death	4
oblation	2
only Son of the Father	1
praise to	1
advocate	1
eternal life	1
in the name of	1
great high priest	1
loosed us from sins	1
sacrifice	1
satisfaction for sin	1
bread of life	1
glory	1
resurrection	1
ascension	1
forgiveness of sins	1
passion	1

### Son

he / his / him	31
Jesus Christ	5
Saviour	2
in the name of	1

### King

heavenly	2
----------	---

**Father**

God	2
Son	2
Holy Spirit	2
heavenly	1
merciful	1
our	1
in heaven	1
hallowed be your name	1
your kingdom come	1
your will be done	1
give us	1
forgive us	1
lead us not into temptation	1
deliver us	1
kingdom, power and glory	1
good	1
love	1
of all	1
in the name of	1

**Holy Spirit**

Father and Son	3
incarnation	1
Lord	1
giver of life	1
proceeds	1
inspiration	1
prophets	1
power	1
in the name of	1

**Lord**

he / his / him	14
Jesus Christ / Christ	10
God (true)	7
commandment	3
holy	3
seated at the right hand of the Father	2
Holy Spirit	2
eternally begotten of the Father	2
grace / gracious	2
Word of the	1
glory	1
one	1
only Son of God	1
Holy One	1
one being with the Father	1
all made through him	1
came down	1
incarnate	1
made man	1
crucified	1
suffered death, was buried	1
rose again	1
ascended	1
will come again	1
to judge	1
kingdom will have no end	1
peace	1
merciful	1
only Lord	1
your son	1
Most High	1
take away sin	1

(CW D)

### God

almighty	8
Lord	6
(your) Son	4
Lamb of	4
Father	3
peace	2
love	2
glory	2
forgive	2
heaven	2
pardon and deliver	1
confirm and strengthen	1
in the highest	1
commandments	1
his	1
gave	1
one	1
maker	1
knowledge	1
blessing	1
Holy Spirit	1
(your) Word	1
power and might	1
knowing / seeing everything	1

### Jesus Christ

he / his	10
Lord	9
Son	7
body / flesh	6
blood	5
Lamb of God	3
died	3
only Son of the Father	1
praise to	1
Saviour	1
advocate	1
eternal life	1
save	1
in the name of	1
rescue	1
light	1
love	1
bread	1
wine	1
rose	1
alive	1
plead for us	1

### Son

he / his / him	19
Jesus Christ	5
Saviour	1
Father	1
Holy Spirit	1
in the name of	1

### King

heavenly	1
----------	---

Common Worship with

Thanksgiving Prayer E

**Father**

God	4
Son	3
loving	3
Holy Spirit	2
kingdom	2
heaven	2
our	1
hallowed be your name	1
merciful	1
your will be done	1
give us	1
forgive us	1
lead us not into temptation	1
deliver us	1
power and glory	1
maker	1
gave	1
honour and glory	1
in the name of	1

**Holy Spirit**

Father and Son	2
incarnation	1
Lord	1
giver of life	1
proceeds	1
inspiration	1
prophets	1
power	1
unity	1
in the name of	1

**Lord**

he/his/him	22
Jesus Christ / Christ	12
God (true)	7
holy	4
commandment	3
seated at the right hand of the Father	2
eternally begotten of the Father	2
grace / gracious	2
cross / crucified	2
rose again / resurrection	2
kingdom	2
merciful / mercy	2
only Son of God	1
only Lord	1
one being with the Father	1
all made through him	1
with the Holy Spirit	1
came down	1
incarnate	1
made man	1
crucified	1
suffered death, was buried	1
Word of the	1
ascended	1
will come again	1
to judge	1
peace	1
one	1
your son	1
Most High	1
saviour	1
of all life	1
glory	1
justice	1
love	1
heaven	1
take away sin	1
In the name of	1

(CW E)

**God**

almighty	7
Lord	6
(your) Son	4
Lamb of	4
Father	3
glory	2
love	2
forgive	2
peace	2
heaven	2
confirm and strengthen	1
commandments	1
in the highest	1
pardon and deliver	1
his	1
gave	1
one	1
maker	1
knowledge	1
blessing	1
Holy Spirit	1
power and might	1
knowing / seeing everything	1

**Jesus Christ**

he / his	16
Lord	10
body / flesh	7
blood	6
Son	6
bread	3
died	3
wine	2
dying and rising	2
save	2
in the name of	1
eternal life	1
command	1
only Son of the Father	1
Saviour	1
forgiveness of sins	1
sacrifice	1
glory	1
advocate	1
praise to	1

**Son**

he / his / him	22
Jesus Christ	5
Saviour	2
in the name of	1

**King**

heavenly	1
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Common Worship with

Thanksgiving Prayer F

**Father**

God	2
heaven	2
kingdom	2
power	2
glory	2
mercy	2
Son	1
Holy Spirit	1
in the name of	1
our	1
hallowed be your name	1
your will be done	1
Give us	1
forgive us	1
lead us not into temptation	1
deliver us	1
blessing	1
healing	1
freedom	1
almighty	1
honour	1

**Holy Spirit**

Father and Son	2
incarnation	1
Lord	1
giver of life	1
proceeds	1
Inspiration	1
prophets	1
power	1
unity	1
In the name of	1

**Lord**

he / his / him	14
Jesus Christ / Christ	12
God (true)	9
Holy (One)	5
commandment	3
Grace	3
eternally begotten of the Father	2
kingdom	2
peace	2
merciful	2
seated at the right hand of the Father	2
your son	2
only Son of God	1
Most High	1
one being with the Father	1
all made through him	1
with the Holy Spirit	1
came down	1
incarnate	1
made man	1
crucified	1
suffered death, was buried	1
rose again	1
ascended	1
will come again	1
to judge	1
Word of the	1
glory	1
one	1
truth	1
made all things	1
delight	1
justice	1
love	1
take away sin	1
only Lord	1
In the name of	1

(CW F)

### God

Lord	8
almighty	7
(your) Son	4
Lamb of	4
love	3
Father	3
peace	3
Glory	2
forgive	2
maker / made all things	2
heaven	2
pardon and deliver	1
confirm and strengthen	1
in the highest	1
gave	1
his	1
commandments	1
one	1
kingdom	1
knowledge	1
blessing	1
Holy Spirit	1
truth	1
delight	1
grace	1
mercy	1
justice	1
power and might	1
holy	1
knowing / seeing everything	1

### Son

he / his / him	14
Jesus Christ	5
Saviour	1
in the name of	1

### King

heavenly	1
----------	---

### Jesus Christ

he / his	19
Lord	11
body / flesh	7
Son (of the Father)	7
blood	6
died / death	5
save / salvation / Saviour	3
glory	2
praise to	1
eternal life	1
advocate	1
in the name of	1
came	1
embraced humanity	1
love	1
set us free	1
gave himself up for us	1
bread	1
cup	1
forgiveness of sins	1
resurrection	1
reigns	1
Coming again	1
sacrifice	1

**Father**

Holy Spirit	2
power and glory	2
God	2
Kingdom	2
heaven	2
merciful	1
Our	1
hallowed be your name	1
your will be done	1
give us	1
forgive us	1
lead us not into temptation	1
deliver us	1
almighty	1
blessing and honour	1
in the name of	1
Son	1

**Holy Spirit**

Father and Son	2
incarnation	1
Lord	1
giver of life	1
proceeds	1
Inspiration	1
prophets	1
power	1
In the name of	1

**Lord**

he / his / him	17
Jesus Christ / Christ	11
God (true)	8
Holy (One)	4
praise	3
commandment	3
eternally begotten of the Father	3
glory	3
grace / gracious	3
seated at the right hand of the Father	2
all made through him	2
Word of the	1
one	1
only Son of God	1
Most High	1
one being with the Father	1
only Lord	1
came down	1
incarnate	1
made man	1
crucified	1
suffered death, was buried	1
rose again	1
ascended	1
will come again	1
to judge	1
kingdom	1
peace	1
merciful	1
with the Holy Spirit	1
your son	1
light	1
salvation	1
take away sin	1
made us	1
In the name of	1
mother	1
embraced	1
love	1
raised up Jesus	1

(CW G)

### God

Lord	8
almighty	7
(your) Son	4
Lamb of	4
Father	3
love	2
forgive	2
peace	2
heaven	2
commandments	1
pardon and deliver	1
confirm and strengthen	1
Glory to	1
in the highest	1
knowing / seeing everything	1
his	1
gave	1
one	1
maker	1
knowledge	1
blessing	1
Holy Spirit	1
power and might	1

### Jesus Christ

he / his	17
Lord	10
body / flesh	6
Son	6
blood	5
died	4
save / saviour	3
bread	2
risen / rising	2
eternal life	1
advocate	1
in the name of	1
praise to	1
offered his life	1
cross	1
cup of wine	1
Father	1
will come again	1
sacrifice	1
intercedes	1

### Son

he / his / him	14
Jesus Christ	4
Saviour	1
in the name of	1
body and blood	1

### King

heavenly	1
----------	---

**Father**

Son	2
God	2
heaven	2
kingdom	2
merciful	1
our	1
in the name of	1
hallowed be your name	1
Holy Spirit	1
your will be done	1
give us	1
forgive us	1
lead us not into temptation	1
deliver us	1
power and glory	1
Lord	1
love	1
embraced and welcomed us	1
Christ	1
shared our life	1

**Holy Spirit**

Father and Son	2
inspiration	1
incarnation	1
Lord	1
giver of life	1
proceeds	1
prophets	1
power	1
In the name of	1

**Lord**

he / his / him	13
Jesus Christ / Christ	10
God (true)	7
Holy (One)	4
commandment	3
seated at the right hand of the Father	2
eternally begotten of the Father	2
grace / gracious	2
glory	2
rose again / risen	2
with the Holy Spirit	1
Word of the	1
one	1
only Son of God	1
only Lord	1
one being with the Father	1
all made through him	1
came down	1
incarnate	1
made man	1
crucified	1
suffered death, was buried	1
ascended	1
will come again	1
to judge	1
kingdom	1
peace	1
merciful	1
Most High	1
your son	1
Father	1
of all creation	1
take away sin	1

(CW H)

### God

almighty	7
Lord	6
(your) Son	5
Lamb of	4
Father	3
peace	2
love	2
forgive	2
heaven	2
pardon and deliver	1
confirm and strengthen	1
glory to	1
in the highest	1
commandments	1
his	1
gave	1
one	1
maker	1
knowledge	1
blessing	1
Holy Spirit	1
power and might	1
knowing / seeing everything	1

### Jesus Christ

he / his / him	19
Lord	9
body / flesh	8
blood	7
Son	6
bread	3
died / death	3
rising / risen	2
cup of wine	2
save / Saviour	2
advocate	1
in the name of	1
cross	1
sacrifice	1
praise to	1
forgiveness of sins	1
eternal life	1

### Son

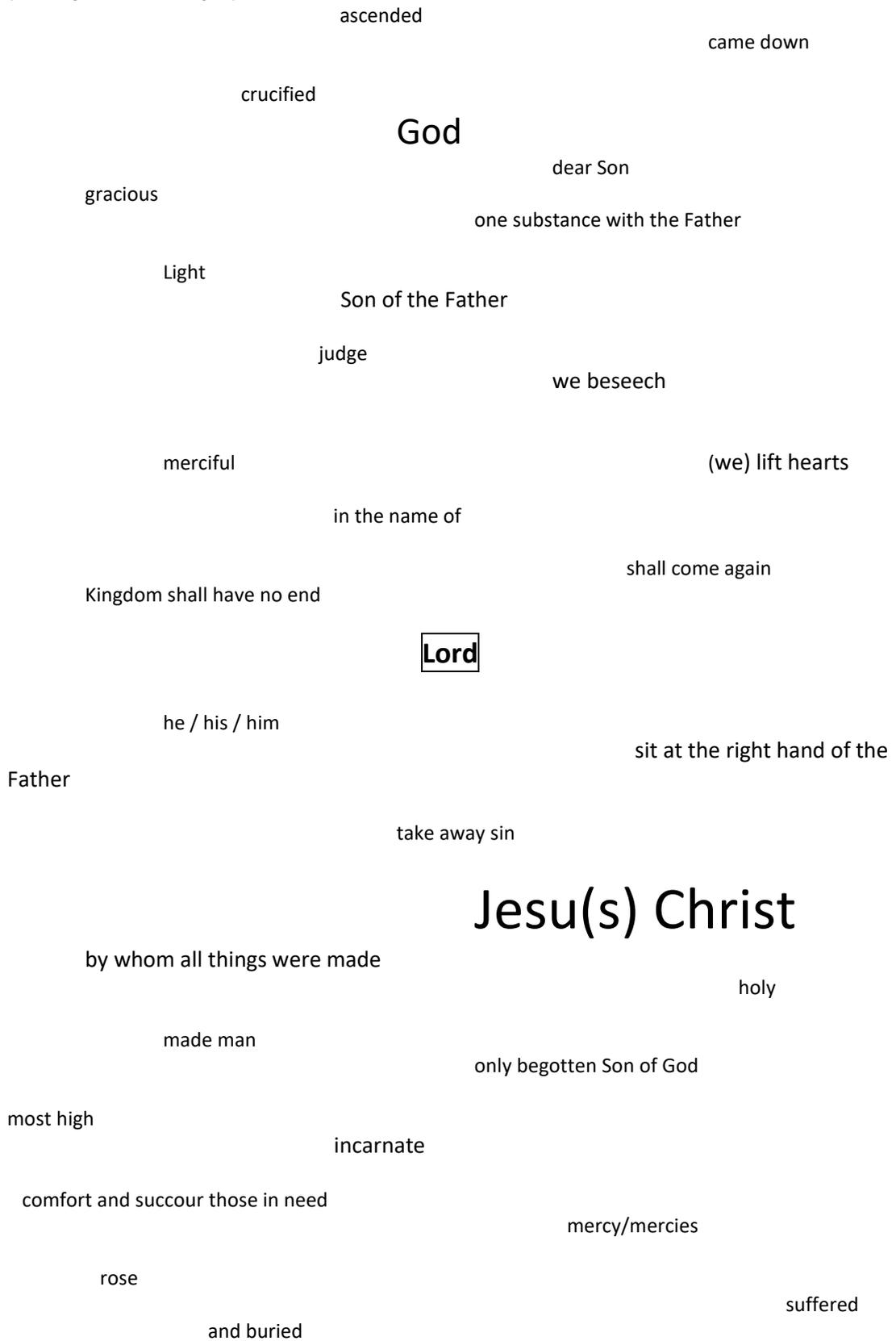
he / his / him	14
Jesus Christ	4
Saviour	1
in the name of	1

### King

heavenly	1
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**Appendix E Scattergrams – visual representations of associations**

*(Book of Common Prayer)*



(BCP)

(For Jesus Christ's) sake

advocate

mediator

died

Lord

God

with the Holy Ghost

Jesus Christ

propitiation

Son

he / his / him

in the name of

Saviour

body

blood

save

-----

(BCP)

will be done in the name of power and glory

kingdom forgive us

Our heaven deliver us

lead us not into temptation hallowed by thy name

**Father**

Almighty God grace we beseech

Lord goodness

Son

Giver of life

concord Lord (spirit) of truth, unity and

prophets

unity

proceeds from

**Holy Ghost**

Father and Son

glorified

worshipped and

Christ (with the Holy Ghost)

inspiration

incarnation

(BCP)

heavenly kingdom  
 peace  
 blessing  
 great glory  
 blessed word  
 pardon and deliver  
**Father**  
 on high  
**we beseech**  
 (ever) one  
 Divine Majesty  
 everlasting  
 seeing / knowing everything  
 Holy  
 we give thanks  
 holy word  
**Lord**  
 holy name  
**God**  
 we praise  
 he / his  
 of hosts  
 commandments  
 Maker  
**almighty**  
 confirm and strengthen  
 love  
 wrath and indignation  
 life  
 mercy  
 we bless  
 kingdom  
 we worship  
 infinite power  
 judge  
 Lamb of  
 we glorify

-----

(BCP)

Jesus Christ

Saviour

he / his / him

**Son**

death

Father

only begotten

-----

**King**

heavenly

-----

**Saviour**

Christ

-----  
-----

(Common Worship with Thanksgiving Prayer A)

glory

take away sin

kingdom

# Jesus Christ

in the name of

one

merciful

came down

Word (of the Lord)

incarnate

## Holy One

everything made through him

with the Holy Spirit

to judge

peace

**Lord**

grace

crucified, died, buried,

only Lord

eternally begotten of the Father

commandment

made man

## true God

your Son

rose

one being with the Father

only Son of God

ascended

# he / him / his

seated at the right hand of the Father

with you

will come again

give thanks

Most High

---

(CW A)

kingdom

advocate

ascended

save/Saviour

rose

Lamb of

bread

eternal life

Lord

exalted

given to be born of a woman (and die on a cross)

Son

living Word

**Jesus Christ**

great high priest

wine/cup

died

in the name of

only Son of the Father

he/his/him/himself

praise to

will come again

blood

body/flesh

creation through him

-----

(CW A)

merciful give us Holy Spirit

Our (your) Son

Hallowed be your name

kingdom Almighty

your will be done

forgive us

lead us not into temptation

deliver us

glory

power

**Father**

heaven

holy

we have duty and joy to give thanks and praise

God

great and glorious name

in the name of

divine majesty

love

praise

blessing, honour

power

Lord

inspiration

prophets

incarnation

renewing

**Holy Spirit**

giver of life

in the name of the proceeds from

Father and Son

holy

unity

(CW A)

seeing / knowing everything

holy / glorious name

eternal

gave

peace

glory

in the highest

almighty

his

Holy Spirit

love

commandments

maker

**God**

knowledge

power

forgive

Lord

blessing

pardon and deliver

Lamb of

(your) Son

one

Father

confirm and strengthen

---

he / his / him

in the name of

Jesus Christ

**Son**

Saviour

---

**King**

heavenly

---

---

(Common Worship with Thanksgiving Prayer B)

only  
give thanks  
made man  
commandment  
incarnate  
eternally begotten of the Father  
take away sin

# Jesus Christ

crucified  
came down  
peace  
your son  
holy  
kingdom will have no end  
only Son of God

**Lord**

one being with the Father  
in the name of  
Holy Spirit  
God

merciful  
Word (of the Lord)

# he / his / him

at the right hand of the Father  
died was buried  
one  
most high  
grace  
ascended  
rose again  
glory  
will come again  
all made through him  
judge

-----

(CW B)

save

Son

perfect sacrifice

eternal life

he / his / him

only Son of the Father

advocate

blood

Saviour

praise to

ascension

in the name of

**Jesus Christ**

won a holy people

living word

died

glory

all created through him

Lord

put an end to death

lived on earth

rose

kingdom

body/flesh

coming again

revealed resurrection

-----

(CW B)

honour  
 in the name of  
**glory**  
 Holy Spirit  
 Son  
 Our  
 great and glorious name  
 heaven  
 Hallowed be your name  
 merciful  
 give thanks and praise  
 God  
**Father**  
 kingdom  
 your will be done  
 give us  
 forgive us  
 lead us not into temptation  
 deliver us  
 almighty  
 kingdom power and glory

---

Lord  
 in the name of  
 inspiration  
 incarnation  
 giver of life  
 proceeds from  
**Holy Spirit**  
 Father and Son  
 prophets  
 unity  
 power

---

(CW B)

seeing/knowing everything  
 Holy Spirit  
 his  
 gave  
 glory  
 Father  
 in the highest  
**God**  
 one  
 your Son  
 power and might  
 confirm and strengthen  
 maker  
**Lord**  
 Lamb of  
 pardon and deliver  
 forgive  
 love  
 knowledge  
 peace  
 blessing

---

he / his / him

Jesus Christ

beloved  
**Son**  
 Saviour  
 in the name of

---

**King** heavenly

---



---

(Common Worship with Thanksgiving Prayer C)

made man  
crucified  
holy (one)  
in the name of  
Most High  
take away sin  
rose again  
only Son of God  
incarnate  
commandment  
glory  
grace  
suffered death, was buried  
**Jesus Christ / Christ**  
eternally begotten of the Father  
ascended  
**Lord**  
your Son  
with the Holy Spirit  
seated at the right hand of the Father  
one  
will come again  
came down  
**God**  
heavenly Father  
all made through him  
only Lord  
merciful  
to judge  
one being with the Father  
kingdom will have no end  
Word (of the)  
peace  
**he / his / him**

---

(CW C)

advocate

eternal life

save / Saviour

ascension

# he / his / him

resurrection

died

## blood

Lamb of God

only Son of the Father

**Jesus Christ**

bread of life

forgiveness of sins

praise to

## Lord

glory

oblation

loosed us from sin

## body/flesh

great high priest

satisfaction for sin

## Son

sacrifice

in the name of

passion

(CWC)

hallowed by your name

Son

in the name of

give us

Holy Spirit

holy

kingdom

forgive us

heaven

Our

lead us not into temptation

**Father**

gave your only Son

Lord

your will be done

God

almighty

mercy

power

glory

deliver us

duty and joy to give thanks and praise

prophets

power

inspiration

Lord

incarnation

**Holy Spirit**

proceeds from

in the name of

giver of life

Father and Son

unity

(CW C)

glory

knowing / seeing everything

peace

Holy Spirit

almighty

confirm and strengthen

love

gave

in the highest

**God**

pardon and deliver

Lord

knowledge

(your) Son

blessing

Lamb of

forgive

eternal

Father

commandments

power and might

**King**

heavenly

he / his / him

saviour

**Son**

Jesus Christ

in the name of

(Common Worship with Thanksgiving Prayer D)

ascended

rose again

suffered death, was buried

crucified

all made through him

will come again

commandment

made man

eternally begotten of the Father

# Jesus Christ

Holy One

incarnate

peace

only Son of God

Holy Spirit

to judge

**Lord**

# He / His

Most High

kingdom will have no end

seated at the right hand of the Father

came down

Word (of the)

glory

holy

only Lord

one

merciful

# God

your Son

grace

(CW D)

save

eternal life

advocate

Lord

rose

died

Lamb of God

Son

only Son of the Father

plead for us

Praise to

**Jesus Christ**

Saviour

wine

body / flesh

alive

bread

rescue

he / his

light

love

blood

-----

(CW D)

kingdom and glory  
in the name of  
Holy Spirit  
Son  
deliver us  
heavenly  
good  
God  
merciful  
our  
**Father**  
in heaven  
give us  
your kingdom come  
hallowed be your name  
your will be done  
forgive us  
of all  
lead us not into temptation

---

inspiration  
in the name of the  
Lord  
incarnation  
giver of life

**Holy Spirit**

proceeds from  
Father and Son  
prophets  
power

(CW D)

almighty

commandments blessing

in the highest

(your) Son

love

glory

Holy Spirit

gave

one

confirm and strengthen

pardon and deliver

**God**

maker

Father

his

power and might

peace

**Lord**

your word

Lamb of

knowledge

forgive

knowing/seeing everything

Jesus Christ

saviour

**Son**

Father

Holy Spirit

in the name of

he / his / him

**King**

heavenly

(Common Worship with Thanksgiving Prayer E)

in the name of  
 justice  
 most high  
 with the Holy Spirit  
 Word (of the)  
 seated at the right hand of the Father  
 glory  
 Holy  
 one  
 only Son of God  
 only Lord

# he / his / him

## Jesus Christ

one being with the Father  
 your Son  
 made man  
 incarnate  
 glory  
 love  
**Lord**  
 grace  
 crucified,  
 came down  
 take away sin  
 suffered death, was buried  
 heaven  
 ascended  
**God**  
 merciful  
 rose again  
 will come again  
 commandment  
 to judge  
 all made through him  
 kingdom  
 of all life  
 Saviour  
 peace  
 eternally begotten of the Father

-----

(CWE)

in the name of

eternal

save

command

body

died

only Son of the Father

Lord

Son

dying and rising

Jesus Christ

Saviour

glory

he / his

forgiveness of sins

wine

sacrifice

blood

advocate

bread

praise to

-----

(CW E)

merciful  
 our hallowed be thy name  
 loving heaven  
 your will be done kingdom  
 give us God  
**Father**  
 forgive us Holy Spirit  
 Son lead us not into temptation  
 maker  
 power and glory  
 gave  
 honour and glory in the name of

-----

incarnation Lord  
 Father and Son  
 giver of life  
 proceeds from

**Holy Spirit**

inspiration prophets  
 power in the name of  
 unity

-----

(CW E)

pardon and deliver

glory

blessing

in the highest

Holy Spirit

almighty

peace

love

(your) Son

his

knowledge

knowing/seeing everything

**God**

gave

commandments

Father

one

Lord

maker

Lamb of

forgive

power and might

confirm and strengthen

in the name of

Jesus Christ

**Son**

Saviour

he / his / him

**King**

heavenly

(Common Worship with Thanksgiving Prayer F)

Most High

one being with the Father

grace

in the name of

seated at the right hand of the Father

suffered death, was buried

peace

love

# Jesus Christ

came down

ascended

only Son of God

commandment

to judge

glory

delight

# he / his

(with the) Holy Spirit

truth

**Lord**

made man

merciful

rose again

all made through him

kingdom

Word (of the)

# God

incarnate

only (Lord)

(your) Son

will come again

crucified

take away sin

# holy

one

made all things

justice

eternally begotten of the Father

-----

(CW F)

body

eternal life

in the name of

embraced humanity

he / his / him

glory

set us free

bread

cup

resurrection

blood

sacrifice

coming again

**Jesus Christ**

praise to

advocate

came

love

gave himself up for us

Son (of the Father)

forgiveness of sins

death

reigns

Lord

save

-----

(CW F)

power  
Holy Spirit  
give us  
Hallowed be your name  
in the name of  
mercy  
blessing  
God  
lead us not into temptation  
honour  
healing  
**Father**  
Kingdom  
your will be done  
forgive us  
heaven  
glory  
Our  
Son  
deliver us  
freedom  
almighty

-----

incarnation  
in the name of  
Lord  
Father and Son  
giver of life  
proceeds from

**Holy Spirit**

inspiration  
power  
prophets  
unity

-----

(CW F)

pardon and deliver

Lord

commandments

confirm and strengthen

glory

mercy

his

grace

(your) Son

Father

justice

maker

kingdom

knowledge

**God**

blessing

one

Lamb of

gave

Holy Spirit

love

truth

forgive

delight

almighty

knowing/seeing everything

power and might

in the highest

holy

peace

he / his / him

Jesus Christ

in the name of

**Son**

Saviour

**King**

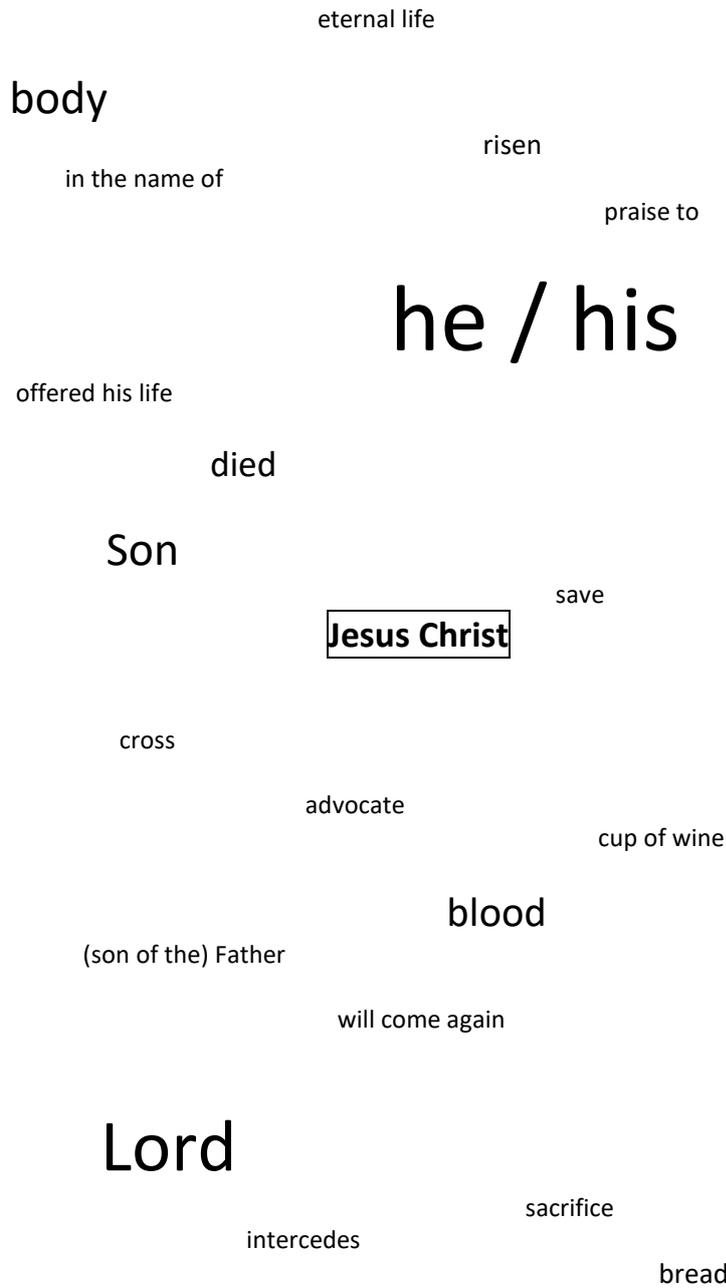
heavenly

(Common Worship with Thanksgiving Prayer G)

crucified  
ascended  
rose again  
glory  
seated at the right hand of the Father  
praise  
to judge  
will come again  
raised up Jesus  
one being with the Father  
**God**  
came down  
kingdom  
Most High  
peace  
eternally begotten of the Father  
made man  
made us  
Word (of the)  
love  
**Lord**  
merciful  
only Son of God  
with the Holy Spirit  
commandment  
holy  
only Lord  
incarnate  
your Son  
suffered death, was buried  
light  
**Jesus Christ**  
salvation  
one  
**he / his / him**  
take away sin  
all things made through him  
in the name of  
embraced  
mother  
grace

---

(CW G)



(CW G)

Holy Spirit

heaven

our

hallowed be your name

God

your will be done

give us

forgive us

Son

**Father**

deliver us

power and glory

merciful

lead us not into temptation

almighty

blessing and honour

in the name of

kingdom

-----

incarnation

Lord

Father and Son

giver of life

proceeds from

**Holy Spirit**

inspiration

prophets

power

unity

in the name of

-----

(CW G)

(your) Son

knowing/seeing everything

Lord

commandments

pardon and deliver

love

knowledge

blessing

Holy Spirit

power and might

**God**

confirm and strengthen

glory to

Almighty

in the highest

peace

forgive

his

Father

Lamb of

gave

one

maker

he / his / him

Jesus Christ

in the name of

**Son**

body and blood

saviour

**King**

heavenly

**(Common Worship with Thanksgiving Prayer H)**

with the Holy Spirit

all made through him

Word (of the)

one  
only Son of God

only Lord

one being with the Father

holy

he / his / him

came down

of all creation

Jesus Christ

incarnate

made man

crucified

suffered death, was buried

eternally begotten of the Father

rose again

glory

ascended

**Lord**

will come again

to judge

kingdom

peace

God

merciful

your Son

Father

take away sin

commandment

seated at the right hand of the Father

grace

-----

(CWH)

bread

body

risen

he / his / him

cup of wine

save

advocate

in the name of

**Jesus Christ**

cross

sacrifice

praise to

Lord

forgiveness of sins

eternal life

died

blood

Son

---

(CWH)

Son  
merciful  
love  
Holy Spirit  
heaven  
Our  
Hallowed be your name  
in the name of  
kingdom  
**Father**  
Christ  
your will be done  
God  
give us  
forgive us  
lead us not into temptation  
deliver us  
power and glory  
Lord  
embraced and welcomed us  
shared our life  
-----  
incarnation  
Lord  
Father and Son  
giver of life  
proceeds from  
**Holy Spirit**  
inspiration  
power  
prophets  
unity  
in the name of  
-----

(CW H)

peace  
 commandments  
 pardon and deliver  
 almighty  
 confirm and strengthen  
 glory to  
 (your) Son  
 in the highest  
 his  
 Lamb of  
**God**  
 gave  
 love  
 one  
 Father  
 maker  
 knowledge  
 blessing  
**Lord**  
 Holy Spirit  
 power and might  
 forgive  
 knowing / seeing everything

---

he / his / him

in the name of  
 Jesus Christ **Son** Saviour

---

**King** heavenly

---



---

## Appendix F Liturgical texts with colour coding of words to and for the divine

Colour coding used:

Lord	Lamb of	giver of life
He / his / him	Saviour	Advocate
God	Light	Divine Majesty
Jesus Christ	King	Mediator
Father	Maker	Judge
Son	Holy One	mother
Holy Spirit	Most High	

### *Book of Common Prayer*

#### Intro / Preparation

Our Father which art in heaven, hallowed be thy Name, Thy kingdom come, Thy will be done, in earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation but deliver us from evil. Amen.

#### The Collect

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen.

GOD spake these words and said; I am the Lord thy God: Thou shalt have none other gods but me.

**Lord, have mercy upon us, and incline our hearts to keep this law.**

Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me and keep my commandments.

**Lord, have mercy upon us, and incline our hearts to keep this law.**

Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.

**Lord, have mercy upon us, and incline our hearts to keep this law.**

Remember that thou keep holy the Sabbath day. Six days shalt thou labour and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day and hallowed it.

**Lord, have mercy upon us, and incline our hearts to keep this law.**

Honour thy father and thy mother; that thy days may be long in the land which the **Lord** thy **God** giveth thee.

**Lord, have mercy upon us, and incline our hearts to keep this law.**

Thou shalt do no murder.

**Lord, have mercy upon us, and incline our hearts to keep this law.**

Thou shalt not commit adultery.

**Lord, have mercy upon us, and incline our hearts to keep this law.**

Thou shalt not steal.

**Lord, have mercy upon us, and incline our hearts to keep this law.**

Thou shalt not bear false witness against thy neighbour.

**Lord, have mercy upon us, and incline our hearts to keep this law.**

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

**Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.**

Let us pray. ALMIGHTY **God**, whose kingdom is ever-lasting, and power infinite: Have mercy upon the whole Church; and so rule the heart of thy chosen servant *ELIZABETH*, our Queen and Governor, that she (knowing whose minister she is) may above all things seek thy honour and glory: and that we and all her subjects (duly considering whose authority she hath) may faithfully serve, honour, and humbly obey her, in thee, and for thee, according to thy blessed Word and ordinance; through **Jesus Christ** our **Lord**, who with thee and the **Holy Ghost** liveth and reigneth, ever one **God**, world without end. **Amen.**

*(First prayer used for this analysis)*

#### **Collect of the Day, Epistle and Gospel**

The Epistle is written in the - Chapter of - beginning at the - Verse.

Here endeth the Epistle.

The holy Gospel is written in the - Chapter of - beginning at the - Verse.

I believe in one **God** the **Father** Almighty, **Maker** of heaven and earth, And of all things visible and invisible:

And in one **Lord Jesus Christ**, the only-begotten **Son** of **God**, Begotten of **his Father** before all worlds, **God** of **God**, **Light** of **Light**, Very **God** of very **God**, Begotten, not made, being of one substance with the **Father**, by whom all things were made: who for us men and for our salvation came down from heaven, and was incarnate by the **Holy Ghost** of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. **He** suffered and was buried, and the third day **he** rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the **Father**. And **he** shall come again with glory to judge both the quick and the dead: whose kingdom shall have no end.

And I believe in the **Holy Ghost**, the **Lord** and **giver of life**, who proceedeth from the Father and the **Son**, who with the **Father** and the **Son** together is worshipped and glorified, who spake by the prophets. And I believe one catholick and apostolick Church. I acknowledge one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. **Amen.**

#### **Sermon**

##### **The Sentences**

Let your light so shine before men, that they may see your good works, and glorify your **Father** which is in heaven. St. Matthew 5.

Not everyone that saith unto me, **Lord, Lord**, shall enter into the kingdom of heaven; but he that doeth the will of my **Father** which is in heaven. St. Matthew 7.

*(the first two Sentences that mention the divine)*

Let us pray for the whole state of Christ's Church militant here in earth.

Almighty and everliving **God**, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks, for all men: We humbly beseech thee most mercifully [\*to accept our alms and oblations, and] to receive these our prayers, which we offer unto thy **Divine Majesty**; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors; and specially thy servant ELIZABETH our Queen; that under her we may be godly and quietly governed: And grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly **Father**, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace; and specially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O **Lord**, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: Grant this, O **Father**, for **Jesus Christ**'s sake, our only **Mediator** and **Advocate**. Amen.

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of **God**, and walking from henceforth in **his** holy ways: Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty **God**, meekly kneeling upon your knees.

Almighty **God**, **Father** of our **Lord Jesus Christ**, **Maker** of all things, **Judge** of all men: We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy **Divine Majesty**, provoking most justly thy wrath and indignation against us. We do earnestly repent and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful **Father**; for thy **Son** our **Lord Jesus Christ**'s sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name; through **Jesus Christ** our **Lord**. Amen.

Almighty **God**, our heavenly **Father**, who of **his** great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through **Jesus Christ** our **Lord**. Amen.

Hear what comfortable words our **Saviour Christ** saith unto all that truly turn to him.

Come unto me all that travail and are heavy laden, and I will refresh you. St. Matthew 11.28

So **God** loved the world, that **he** gave **his** only-begotten **Son**, to the end that all that believe in **him** should not perish, but have everlasting life. St. John 3.16

Hear also what Saint Paul saith. This is a true saying, and worthy of all men to be received, that **Christ Jesus** came into the world to save sinners. 1 St. Timothy 1.15  
Hear also what Saint John saith. If any man sin, we have an **Advocate** with the **Father, Jesus Christ** the righteous; and **he** is the propitiation for our sins. 1 St. John 2.1

Priest. Lift up your hearts. **Answer.** We lift them up unto the **Lord**.  
Priest. Let us give thanks unto our **Lord God**. **Answer.** It is meet and right so to do.  
It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O **Lord**, Holy **Father**, almighty, everlasting **God**.  
Therefore, with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name; evermore praising thee, and saying: Holy, holy, holy, **Lord God** of hosts, heaven and earth are full of thy glory: glory be to thee, O **Lord Most High**. **Amen**.

We do not presume to come to this thy Table, O merciful **Lord**, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same **Lord**, whose property is always to have mercy: Grant us therefore, gracious **Lord**, so to eat the flesh of thy dear **Son Jesus Christ**, and to drink **his** blood, that our sinful bodies may be made clean by **his** body, and our souls washed through **his** most precious blood, and that we may evermore dwell in **him**, and **he** in us. **Amen**.

Almighty **God**, our heavenly **Father**, who of thy tender mercy didst give thine only **Son Jesus Christ** to suffer death upon the Cross for our redemption; who made there (by **his** one oblation of **himself** once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in **his** holy Gospel command us to continue, a perpetual memory of that **his** precious death, until **his** coming again: Hear us, O merciful **Father**, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy **Son** our **Saviour Jesus Christ's** holy institution, in remembrance of **his** death and passion, may be partakers of **his** most blessed Body and Blood: who, in the same night that **he** was betrayed, took Bread; and, when **he** had given thanks, **he** brake it, and gave it to **his** disciples, saying, Take, eat; this is my Body which is given for you: Do this in remembrance of me. Likewise, after supper **he** took the Cup; and, when **he** had given thanks, **he** gave it to them, saying, Drink ye all of this; for this is my Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me. **Amen**.

The Body of our **Lord Jesus Christ**, which was given for thee, preserve thy body and soul unto everlasting life: Take and eat this in remembrance that **Christ** died for thee, and feed on **him** in thy heart by faith with thanksgiving.

The Blood of our **Lord Jesus Christ**, which was shed for thee, preserve thy body and soul unto everlasting life: Drink this in remembrance that **Christ's** Blood was shed for thee, and be thankful.

Our **Father**, which art in heaven, hallowed be thy Name, Thy kingdom come, Thy will be done, in earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation but deliver us from evil. For thine is the kingdom, the power, and the glory, For ever and ever. **Amen**.

O **Lord** and heavenly **Father**, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy **Son Jesus Christ**, and through faith in **his** blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of **his** passion. And here we offer and present unto thee, O **Lord**, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we, who

are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through **Jesus Christ** our **Lord**; by whom, and with whom, in the unity of the **Holy Ghost**, all honour and glory be unto thee, O **Father** Almighty, world without end. **Amen.**

*(First prayer used)*

Glory be to **God** on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O **Lord God**, heavenly **King**, **God** the **Father** Almighty. O **Lord**, the only-begotten **Son**, **Jesu Christ**; O **Lord God**, Lamb of **God**, **Son** of the **Father**, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of **God** the **Father**, have mercy upon us. For thou only art holy; thou only art the **Lord**; thou only, O **Christ**, with the **Holy Ghost**, art most high in the glory of **God** the **Father**. **Amen.**

The peace of **God**, which passeth all understanding, keep your hearts and minds in the knowledge and love of **God**, and of **his Son Jesus Christ** our **Lord**: And the blessing of **God** Almighty, the **Father**, the **Son**, and the **Holy Ghost**, be amongst you and remain with you always. **Amen.**

### **Common Worship with Thanksgiving Prayer A**

#### **The Gathering**

In the name of the **Father**, and of the **Son**, and of the **Holy Spirit**.  
**All Amen.**

#### **The Greeting**

The **Lord** be with you      **All** and also with you.

#### **Prayer of Preparation**

**All** Almighty **God**, to whom all hearts are open, all desires known, and from whom no secrets are hidden: cleanse the thoughts of our hearts by the inspiration of your **Holy Spirit**, that we may perfectly love you, and worthily magnify your holy name; through **Christ** our **Lord**. **Amen.**

#### **Prayers of Penitence**

Our **Lord Jesus Christ** said: The first commandment is this: 'Hear, O Israel, the **Lord** our **God** is the only **Lord**. You shall love the **Lord** your **God** with all your heart, with all your soul, with all your mind, and with all your strength.'

The second is this: 'Love your neighbour as yourself.'

There is no other commandment greater than these.

On these two commandments hang all the law and the prophets.

**All Amen.** **Lord**, have mercy.

**God** so loved the world that **he** gave **his** only **Son Jesus Christ** to save us from our sins, to be our **advocate** in heaven, and to bring us to eternal life. Let us confess our sins in penitence and faith, firmly resolved to keep **God's** commandments and to live in love and peace with all

All Almighty God, our heavenly Father, we have sinned against you and against our neighbour in thought and word and deed, through negligence, through weakness, through our own deliberate fault. We are truly sorry and repent of all our sins.

For the sake of your Son Jesus Christ, who died for us, forgive us all that is past and grant that we may serve you in newness of life to the glory of your name. Amen.

### The Kyrie Eleison

Lord, have mercy. All: Lord, have mercy.  
Christ, have mercy. All: Christ, have mercy.  
Lord, have mercy. All: Lord, have mercy.

### The Absolution

Almighty God, who forgives all who truly repent, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and keep you in life eternal; through Jesus Christ our Lord. All Amen

### Gloria in excelsis

All Glory to God in the highest, and peace to his people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

### The Collect

*The president introduces a period of silent prayer with the words 'Let us pray' or a more specific bidding. The Collect is said, and all respond All Amen*

### The Liturgy of the Word

#### Readings

*Either one or two readings from Scripture precede the Gospel reading.*

*At the end of each the reader may say*

This is the word of the Lord. All Thanks be to God.

#### Gospel Reading

*When the Gospel is announced the reader says*

Hear the Gospel of our Lord Jesus Christ according to N.

All

Glory to you, O Lord.

*At the end*

This is the Gospel of the Lord. All Praise to you, O Christ.

#### Sermon

#### The Creed

All We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made.

For us and for our salvation he came down from heaven, was incarnate from the Holy Spirit and the Virgin Mary and was made man.

For our sake **he** was crucified under Pontius Pilate; **he** suffered death and was buried. On the third day **he** rose again in accordance with the Scriptures; **he** ascended into heaven and is seated at the right hand of the **Father**. **He** will come again in glory to judge the living and the dead, and **his** kingdom will have no end. We believe in the **Holy Spirit**, the **Lord**, the **giver of life**, who proceeds from the **Father** and the **Son**, who with the **Father** and the **Son** is worshipped and glorified, who has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

### Prayers of Intercession

**Lord**, in your mercy **All** hear our prayer.

*And at the end*

Merciful **Father**,

**All** accept these prayers for the sake of your **Son**, our **Saviour Jesus Christ**. Amen

### The Liturgy of the Sacrament

#### The Peace

The peace of the **Lord** be always with you **All** and also with you.

#### Preparation of the Table; Taking of the Bread and Wine

##### Prayer A

The **Lord** be with you **All** and also with you.

Lift up your hearts. **All** We lift them to the **Lord**.

Let us give thanks to the **Lord** our **God**. **All** It is right to give thanks and praise.

It is indeed right, it is our duty and our joy, at all times and in all places to give you thanks and praise, holy **Father**, heavenly **King**, almighty and eternal **God**, through **Jesus Christ** your **Son** our **Lord**.

For **he** is your living **Word**; through **him** you have created all things from the beginning and formed us in your own image.

**All** To you be glory and praise for ever.

Through **him** you have freed us from the slavery of sin, giving **him** to be born of a woman and to die upon the cross; you raised **him** from the dead and exalted **him** to your right hand on high.

**All** To you be glory and praise for ever.

Through **him** you have sent upon us your holy and life-giving **Spirit**, and made us a people for your own possession.

**All** To you be glory and praise for ever

Therefore, with angels and archangels, and with all the company of heaven, we proclaim your great and glorious name, for ever praising you and saying:

**All** Holy, holy, holy **Lord**, **God** of power and might, heaven and earth are full of your glory. Hosanna in the highest. [Blessed is **he** who comes in the name of the **Lord**. Hosanna in the highest.]

Accept our praises, heavenly **Father**, through your **Son** our **Saviour Jesus Christ**, and as we follow **his** example and obey **his** command, grant that by the power of your **Holy Spirit** these gifts of bread and wine may be to us **his** body and **his** blood; who, in the same night that **he** was betrayed, took bread and gave you thanks; **he** broke it and gave it to **his**

disciples, saying: Take, eat; this is my body which is given for you; do this in remembrance of me.

**All** To you be glory and praise for ever.

In the same way, after supper **he** took the cup and gave you thanks; **he** gave it to them, saying: Drink this, all of you; this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me.

**All** To you be glory and praise for ever.

Therefore, heavenly **Father**, we remember **his** offering of **himself** made once for all upon the cross; we proclaim **his** mighty resurrection and glorious ascension; we look for the coming of your kingdom, and with this bread and this cup we make the memorial of **Christ** your **Son** our **Lord**.

[Great is the mystery of faith:]

**All Christ** has died: **Christ** is risen: **Christ** will come again.

Accept through **him**, our great high priest, this our sacrifice of thanks and praise, and as we eat and drink these holy gifts in the presence of your **divine majesty**, renew us by your **Spirit**, inspire us with your love and unite us in the body of your **Son, Jesus Christ** our **Lord**.

**All** To you be glory and praise for ever.

Through **him**, and with **him**, and in **him**, in the unity of the **Holy Spirit**, with all who stand before you in earth and heaven, we worship you, **Father** almighty, in songs of everlasting praise:

**All** Blessing and honour and glory and power be yours for ever and ever. Amen.

### **The Lord's Prayer**

As our **Saviour** taught us, so we pray

**All** Our **Father** in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Lead us not into temptation but deliver us from evil. For the kingdom, the power, and the glory are yours now and for ever. Amen.

### **Breaking of the Bread**

We break this bread to share in the body of **Christ**.

**All** Though we are many, we are one body, because we all share in one bread.

*The Agnus Dei may be used as the bread is broken*

**All Lamb of God**, you take away the sin of the world, have mercy on us.

**Lamb of God**, you take away the sin of the world, have mercy on us.

**Lamb of God**, you take away the sin of the world, grant us peace.

### **Giving of Communion**

Draw near with faith. Receive the body of our **Lord Jesus Christ** which **he** gave for you, and **his** blood which **he** shed for you.

Eat and drink in remembrance that **he** died for you, and feed on **him** in your hearts by faith with thanksgiving.

**All** We do not presume to come to this your table, merciful **Lord**, trusting in our own righteousness, but in your manifold and great mercies. We are not worthy so much as to gather up the crumbs under your table. But you are the same **Lord**

whose nature is always to have mercy. Grant us therefore, gracious **Lord**, so to eat the flesh of your dear **Son Jesus Christ** and to drink **his** blood, that our sinful bodies may be made clean by **his** body and our souls washed through **his** most precious blood, and that we may evermore dwell in **him**, and **he** in us. Amen.

*The president and people receive communion.*

*Authorized words of distribution are used and the communicant replies Amen.*

### **Prayer after Communion**

**All** Almighty **God**, we thank you for feeding us with the body and blood of your **Son Jesus Christ**. Through **him** we offer you our souls and bodies to be a living sacrifice. Send us out in the power of your **Spirit** to live and work to your praise and glory. Amen.

### **The Dismissal**

The peace of **God**, which passes all understanding, keep your hearts and minds in the knowledge and love of **God**, and of his **Son Jesus Christ** our **Lord**; and the blessing of **God** almighty, the **Father**, the **Son**, and the **Holy Spirit**, be among you and remain with you always. **All Amen.**

*A minister says*

Go in peace to love and serve the **Lord**. **All** In the name of **Christ**. Amen.

## **Common Worship with Thanksgiving Prayer B**

### **The Gathering**

In the name of the **Father**, and of the **Son**, and of the **Holy Spirit**. **All Amen.**

### **The Greeting**

The **Lord** be with you **All** and also with you.

### **Prayer of Preparation**

**All** Almighty **God**, to whom all hearts are open, all desires known, and from whom no secrets are hidden: cleanse the thoughts of our hearts by the inspiration of your **Holy Spirit**, that we may perfectly love you, and worthily magnify your holy name; through **Christ** our **Lord**. Amen.

### **Prayers of Penitence**

Our **Lord Jesus Christ** said: The first commandment is this: 'Hear, O Israel, the **Lord** our **God** is the only **Lord**. You shall love the **Lord** your **God** with all your heart, with all your soul, with all your mind, and with all your strength.'

The second is this: 'Love your neighbour as yourself.'

There is no other commandment greater than these.

On these two commandments hang all the law and the prophets.

**All Amen.** **Lord**, have mercy.

**God** so loved the world that **he** gave **his** only **Son Jesus Christ** to save us from our sins, to be our **advocate** in heaven, and to bring us to eternal life. Let us confess our sins in penitence and faith, firmly resolved to keep **God's** commandments and to live in love and peace with all

All Almighty God, our heavenly Father, we have sinned against you and against our neighbour in thought and word and deed, through negligence, through weakness, through our own deliberate fault. We are truly sorry and repent of all our sins. For the sake of your Son Jesus Christ, who died for us, forgive us all that is past and grant that we may serve you in newness of life to the glory of your name. Amen

Lord, have mercy. All: Lord, have mercy.  
Christ, have mercy. All: Christ, have mercy.  
Lord, have mercy. All: Lord, have mercy.

Almighty God, who forgives all who truly repent, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and keep you in life eternal; through Jesus Christ our Lord. All: Amen

All Glory to God in the highest, and peace to his people on earth.

Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

### The Collect

*The president introduces a period of silent prayer with the words*

*'Let us pray' or a more specific bidding. The Collect is said, and all respond Amen*

### The Liturgy of the Word

#### Readings

*Either one or two readings from Scripture precede the Gospel reading.*

*At the end of each the reader may say*

This is the word of the Lord. All Thanks be to God.

#### Gospel Reading

*When the Gospel is announced the reader says*

Hear the Gospel of our Lord Jesus Christ according to N. All Glory to you, O Lord.

*At the end*

This is the Gospel of the Lord. All Praise to you, O Christ.

### Sermon

#### The Creed

All We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made.

For us and for our salvation he came down from heaven, was incarnate from the Holy Spirit and the Virgin Mary and was made man.

For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures;

he ascended into heaven and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshipped and glorified, who has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead, and the life of the world to come. Amen.

### Prayers of Intercession

Lord, in your mercy All hear our prayer.

*And at the end*

Merciful Father,

All accept these prayers for the sake of your Son, our Saviour Jesus Christ. Amen

### The Liturgy of the Sacrament

#### The Peace

The peace of the Lord be always with you All and also with you.

#### Preparation of the Table; Taking of the Bread and Wine

##### Prayer B

The Lord is here.

All His Spirit is with us.

Lift up your hearts.

All We lift them to the Lord.

Let us give thanks to the Lord our God. All It is right to give thanks and praise.

Father, we give you thanks and praise through your beloved Son Jesus Christ, your living Word, through whom you have created all things; who was sent by you in your great goodness to be our Saviour. By the power of the Holy Spirit he took flesh; as your Son, born of the blessed Virgin, he lived on earth and went about among us; he opened wide his arms for us on the cross; he put an end to death by dying for us; and revealed the resurrection by rising to new life; so he fulfilled your will and won for you a holy people. Therefore, with angels and archangels, and with all the company of heaven, we proclaim your great and glorious name, for ever praising you and saying:

All Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest. [Blessed is he who comes in the name of the Lord. Hosanna in the highest.

Lord, you are holy indeed, the source of all holiness; grant that by the power of your Holy Spirit, and according to your holy will, these gifts of bread and wine may be to us the body and blood of our Lord Jesus Christ; who, in the same night that he was betrayed, took bread and gave you thanks; he broke it and gave it to his disciples, saying: Take, eat; this is my body which is given for you; do this in remembrance of me.

In the same way, after supper he took the cup and gave you thanks; he gave it to them, saying: Drink this, all of you; this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me.

[Praise to you, Lord Jesus:]

All Dying you destroyed our death, rising you restored our life: Lord Jesus, come in glory.

And so, Father, calling to mind his death on the cross, his perfect sacrifice made once for the sins of the whole world; rejoicing in his mighty resurrection and glorious ascension, and looking for his coming in glory, we celebrate this memorial of our redemption. As we offer you

this our sacrifice of praise and thanksgiving, we bring before you this bread and this cup and we thank you for counting us worthy to stand in your presence and serve you.

Send the **Holy Spirit** on your people and gather into one in your kingdom all who share this one bread and one cup, so that we, in the company of [N and] all the saints, may praise and glorify you for ever, through **Jesus Christ** our **Lord**; by whom, and with whom, and in whom, in the unity of the **Holy Spirit**, all honour and glory be yours, almighty **Father**, for ever and ever. **All Amen.**

### **The Lord's Prayer**

As our **Saviour** taught us, so we pray

**All Our Father** in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Lead us not into temptation but deliver us from evil. For the kingdom, the power, and the glory are yours now and for ever. Amen.

### **Breaking of the Bread**

We break this bread to share in the body of **Christ**.

**All** Though we are many, we are one body, because we all share in one bread.

*The Agnus Dei may be used as the bread is broken*

**All Lamb of God**, you take away the sin of the world, have mercy on us.

**Lamb of God**, you take away the sin of the world, have mercy on us.

**Lamb of God**, you take away the sin of the world, grant us peace.

### **Giving of Communion**

Draw near with faith. Receive the body of our **Lord Jesus Christ** which **he** gave for you, and **his** blood which **he** shed for you. Eat and drink in remembrance that **he** died for you, and feed on **him** in your hearts by faith with thanksgiving.

**All** We do not presume to come to this your table, merciful **Lord**, trusting in our own righteousness, but in your manifold and great mercies. We are not worthy so much as to gather up the crumbs under your table. But you are the same **Lord** whose nature is always to have mercy. Grant us therefore, gracious **Lord**, so to eat the flesh of your dear **Son Jesus Christ** and to drink **his** blood, that our sinful bodies may be made clean by **his** body and our souls washed through **his** most precious blood, and that we may evermore dwell in **him**, and **he** in us. Amen.

*The president and people receive communion.*

*Authorized words of distribution are used, and the communicant replies Amen.*

### **Prayer after Communion**

**All** Almighty **God**, we thank you for feeding us with the body and blood of your **Son Jesus Christ**. Through **him** we offer you our souls and bodies to be a living sacrifice. Send us out in the power of your Spirit to live and work to your praise and glory. Amen.

### **The Dismissal**

The peace of **God**, which passes all understanding, keep your hearts and minds in the knowledge and love of **God**, and of **his Son Jesus Christ** our **Lord**; and the blessing of **God** almighty, the **Father**, the **Son**, and the **Holy Spirit**, be among you and remain with you always. **All Amen.**

*A minister says*

Go in peace to love and serve the **Lord**. **All** In the name of **Christ**. Amen.

### **Common Worship with Thanksgiving Prayer C**

#### **The Gathering**

In the name of the **Father**, and of the **Son**, and of the **Holy Spirit**. **All** Amen.

#### **The Greeting**

The **Lord** be with you **All** and also with you

#### **Prayer of Preparation**

**All** Almighty **God**, to whom all hearts are open, all desires known, and from whom no secrets are hidden: cleanse the thoughts of our hearts by the inspiration of your **Holy Spirit**, that we may perfectly love you, and worthily magnify your holy name; through **Christ** our **Lord**. Amen.

#### **Prayers of Penitence**

Our **Lord Jesus Christ** said: The first commandment is this: 'Hear, O Israel, the **Lord** our **God** is the only **Lord**. You shall love the **Lord** your **God** with all your heart, with all your soul, with all your mind, and with all your strength.'

The second is this: 'Love your neighbour as yourself.'

There is no other commandment greater than these.

On these two commandments hang all the law and the prophets.

**All** Amen. **Lord**, have mercy.

**God** so loved the world that **he** gave **his** only **Son Jesus Christ** to save us from our sins, to be our **advocate** in heaven, and to bring us to eternal life. Let us confess our sins in penitence and faith, firmly resolved to keep **God's** commandments and to live in love and peace with all

**All** Almighty **God**, our heavenly **Father**, we have sinned against you and against our neighbour in thought and word and deed, through negligence, through weakness, through our own deliberate fault. We are truly sorry and repent of all our sins. For the sake of your **Son Jesus Christ**, who died for us, forgive us all that is past and grant that we may serve you in newness of life to the glory of your name. Amen.

**Lord**, have mercy. **All: Lord**, have mercy.

**Christ**, have mercy. **All: Christ**, have mercy.

**Lord**, have mercy. **All: Lord**, have mercy.

Almighty **God**, who forgives all who truly repent, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and keep you in life eternal; through **Jesus Christ** our **Lord**. **All: Amen**

**All** Glory to **God** in the highest, and peace to **his** people on earth. **Lord God**, heavenly King, almighty **God** and **Father**, we worship you, we give you thanks, we praise you for your glory. **Lord Jesus Christ**, only **Son** of the **Father**, **Lord God**, Lamb of **God**, you take away the sin of the world: have mercy on us; you are seated at the right hand of the **Father**: receive our prayer.

For you alone are the **Holy One**, you alone are the **Lord**, you alone are the **Most High, Jesus Christ**, with the **Holy Spirit**, in the glory of **God the Father**. Amen.

### The Collect

*The president introduces a period of silent prayer with the words 'Let us pray' or a more specific bidding. The Collect is said, and all respond: Amen*

### The Liturgy of the Word

#### Readings

*Either one or two readings from Scripture precede the Gospel reading.*

*At the end of each the reader may say*

This is the word of the **Lord**. **All** Thanks be to **God**.

#### Gospel Reading

*When the Gospel is announced the reader says*

Hear the Gospel of our **Lord Jesus Christ** according to N. **All** Glory to you, O **Lord**.

*At the end*

This is the Gospel of the **Lord**. **All** Praise to you, O **Christ**.

### Sermon

#### The Creed

**All** We believe in one **God**, the **Father**, the Almighty, **maker** of heaven and earth, of all that is, seen and unseen.

We believe in one **Lord, Jesus Christ**, the only **Son** of **God**, eternally begotten of the **Father, God** from **God, Light** from **Light**, true **God** from true **God**, begotten, not made, of one Being with the **Father**; through **him** all things were made.

For us and for our salvation **he** came down from heaven, was incarnate from the **Holy Spirit** and the Virgin Mary and was made man.

For our sake **he** was crucified under Pontius Pilate; **he** suffered death and was buried. On the third day **he** rose again in accordance with the Scriptures;

**he** ascended into heaven and is seated at the right hand of the **Father**.

**He** will come again in glory to judge the living and the dead, and **his** kingdom will have no end.

We believe in the **Holy Spirit**, the **Lord**, the **giver of life**, who proceeds from the **Father** and the **Son**, who with the **Father** and the **Son** is worshipped and glorified, who has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead, and the life of the world to come. Amen.

#### Prayers of Intercession

**Lord**, in your mercy **All** hear our prayer.

*And at the end*

Merciful **Father**,

**All** accept these prayers for the sake of your **Son**, our **Saviour Jesus Christ**. Amen

### The Liturgy of the Sacrament

#### The Peace

The peace of the **Lord** be always with you **All** and also with you.

#### Preparation of the Table; Taking of the Bread and Wine

##### Prayer C

The **Lord** be with you **All** and also with you.

Lift up your hearts. **All** We lift them to the **Lord**.

Let us give thanks to the **Lord** our **God**. **All** It is right to give thanks and praise.

It is indeed right, it is our duty and our joy, at all times and in all places to give you thanks and praise, holy **Father**, heavenly **King**, almighty and eternal **God**, through **Jesus Christ** our **Lord**. For **he** is our great high priest, who has loosed us from our sins and has made us to be a royal priesthood to you, our **God** and **Father**.

Therefore, with angels and archangels, and with all the company of heaven, we proclaim your great and glorious name, for ever praising you and saying:

**All** Holy, holy, holy **Lord, God** of power and might, heaven and earth are full of your glory. Hosanna in the highest. [Blessed is **he** who comes in the name of the **Lord**. Hosanna in the highest.]

All glory be to you, our heavenly **Father**, who, in your tender mercy, gave your only **Son** our **Saviour Jesus Christ** to suffer death upon the cross for our redemption; who made there by **his** one oblation of **himself** once offered a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world; **he** instituted, and in **his** holy gospel commanded us to continue, a perpetual memory of **his** precious death until **he** comes again.

Hear us, merciful **Father**, we humbly pray, and grant that, by the power of your **Holy Spirit**, we receiving these gifts of your creation, this bread and this wine, according to your **Son** our **Saviour Jesus Christ**'s holy institution, in remembrance of **his** death and passion, may be partakers of **his** most blessed body and blood; who, in the same night that **he** was betrayed, took bread and gave you thanks; **he** broke it and gave it to **his** disciples, saying: Take, eat; this is my body which is given for you; do this in remembrance of me. In the same way, after supper **he** took the cup and gave you thanks; **he** gave it to them, saying: Drink this, all of you; this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me. [**Christ** is the bread of life:]

**All** When we eat this bread and drink this cup, we proclaim your death, **Lord Jesus**, until you come in glory.

Therefore, **Lord** and heavenly **Father**, in remembrance of the precious death and passion, the mighty resurrection and glorious ascension of your dear **Son Jesus Christ**, we offer you through **him** this our sacrifice of praise and thanksgiving. Grant that by **his** merits and death, and through faith in **his** blood, we and all your Church may receive forgiveness of our sins and all other benefits of **his** passion. Although we are unworthy, through our manifold sins, to offer you any sacrifice, yet we pray that you will accept this the duty and service that we owe. Do not weigh our merits, but pardon our offences, and fill us all who share in this holy communion with your grace and heavenly blessing; through **Jesus Christ** our **Lord**, by whom, and with whom, and in whom, in the unity of the **Holy Spirit**, all honour and glory be yours, almighty **Father**, for ever and ever. **All Amen**

### **The Lord's Prayer**

As our **Saviour** taught us, so we pray

**All** Our **Father** in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Lead us not into temptation but deliver us from evil. For the kingdom, the power, and the glory are yours now and for ever. Amen.

### **Breaking of the Bread**

We break this bread to share in the body of **Christ**.

**All** Though we are many, we are one body, because we all share in one bread.

*The Agnus Dei may be used as the bread is broken*

**All:** Lamb of God, you take away the sin of the world, have mercy on us.

Lamb of God, you take away the sin of the world, have mercy on us.

Lamb of God, you take away the sin of the world, grant us peace.

### **Giving of Communion**

Draw near with faith. Receive the body of our Lord Jesus Christ which he gave for you, and his blood which he shed for you. Eat and drink in remembrance that he died for you, and feed on him in your hearts by faith with thanksgiving.

**All** We do not presume to come to this your table, merciful Lord, trusting in our own righteousness, but in your manifold and great mercies. We are not worthy so much as to gather up the crumbs under your table. But you are the same Lord whose nature is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of your dear Son Jesus Christ and to drink his blood, that our sinful bodies may be made clean by his body and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

*The president and people receive communion.*

*Authorized words of distribution are used and the communicant replies Amen.*

### **Prayer after Communion**

**All** Almighty God, we thank you for feeding us with the body and blood of your Son Jesus Christ. Through him we offer you our souls and bodies to be a living sacrifice. Send us out in the power of your Spirit to live and work to your praise and glory. Amen.

### **The Dismissal**

The peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always. **All** Amen.

*A minister says*

Go in peace to love and serve the Lord. **All** In the name of Christ. Amen.

## **Common Worship with Thanksgiving Prayer D**

### **The Gathering**

In the name of the Father, and of the Son, and of the Holy Spirit. **All** Amen.

### **The Greeting**

The Lord be with you      **All** and also with you.

### **Prayer of Preparation**

**All** Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hidden: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy name; through Christ our Lord. Amen.

## Prayers of Penitence

Our **Lord Jesus Christ** said: The first commandment is this: 'Hear, O Israel, the **Lord** our **God** is the only **Lord**. You shall love the **Lord** your **God** with all your heart, with all your soul, with all your mind, and with all your strength.'

The second is this: 'Love your neighbour as yourself.'

There is no other commandment greater than these.

On these two commandments hang all the law and the prophets.

**All** Amen. **Lord**, have mercy.

**God** so loved the world that **he** gave **his** only **Son Jesus Christ** to save us from our sins, to be our **advocate** in heaven, and to bring us to eternal life. Let us confess our sins in penitence and faith, firmly resolved to keep **God's** commandments and to live in love and peace with all

**All** Almighty **God**, our heavenly **Father**, we have sinned against you and against our neighbour in thought and word and deed, through negligence, through weakness, through our own deliberate fault. We are truly sorry and repent of all our sins. For the sake of your **Son Jesus Christ**, who died for us, forgive us all that is past and grant that we may serve you in newness of life to the glory of your name. Amen.

<b>Lord</b> , have mercy.	<b>All: Lord</b> , have mercy.
<b>Christ</b> , have mercy.	<b>All: Christ</b> , have mercy.
<b>Lord</b> , have mercy.	<b>All: Lord</b> , have mercy.

Almighty **God**, who forgives all who truly repent, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and keep you in life eternal; through **Jesus Christ** our **Lord**. **All: Amen**

**All** Glory to **God** in the highest, and peace to **his** people on earth. **Lord God**, heavenly **King**, almighty **God** and **Father**, we worship you, we give you thanks, we praise you for your glory. **Lord Jesus Christ**, only **Son** of the **Father**, **Lord God**, Lamb of **God**, you take away the sin of the world: have mercy on us; you are seated at the right hand of the **Father**: receive our prayer. For you alone are the **Holy one**, you alone are the **Lord**, you alone are the **Most High**, **Jesus Christ**, with the **Holy Spirit**, in the glory of **God** the **Father**. Amen.

## The Collect

*The president introduces a period of silent prayer with the words 'Let us pray' or a more specific bidding. The Collect is said, and all respond Amen*

## The Liturgy of the Word

### Readings

*Either one or two readings from Scripture precede the Gospel reading.*

*At the end of each the reader may say*

This is the word of the **Lord**. **All** Thanks be to **God**.

### Gospel Reading

*When the Gospel is announced the reader says*

Hear the Gospel of our **Lord Jesus Christ** according to N. **All** Glory to you, O **Lord**.

*At the end* This is the Gospel of the **Lord**. **All** Praise to you, O **Christ**.

## Sermon

### The Creed

**All** We believe in one **God**, the **Father**, the Almighty, **maker** of heaven and earth, of all that is, seen and unseen.

We believe in one **Lord**, **Jesus Christ**, the only **Son** of **God**, eternally begotten of the **Father**, **God** from **God**, **Light** from **Light**, true **God** from true **God**, begotten, not made, of one Being with the **Father**; through **him** all things were made.

For us and for our salvation **he** came down from heaven, was incarnate from the **Holy Spirit** and the Virgin Mary and was made man.

For our sake **he** was crucified under Pontius Pilate; **he** suffered death and was buried. On the third day **he** rose again in accordance with the Scriptures;

**he** ascended into heaven and is seated at the right hand of the **Father**.

**He** will come again in glory to judge the living and the dead, and **his** kingdom will have no end.

We believe in the **Holy Spirit**, the **Lord**, the **giver of life**, who proceeds from the **Father** and the **Son**, who with the **Father** and the **Son** is worshipped and glorified, who has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead, and the life of the world to come. Amen.

### Prayers of Intercession

**Lord**, in your mercy **All** hear our prayer.

*And at the end* Merciful **Father**,

**All** accept these prayers for the sake of your **Son**, our **Saviour Jesus Christ**. Amen

### The Liturgy of the Sacrament

#### The Peace

The peace of the **Lord** be always with you **All** and also with you.

#### Preparation of the Table; Taking of the Bread and Wine

##### Prayer D

The **Lord** is here.

**All His Spirit** is with us.

Lift up your hearts.

**All** We lift them to the **Lord**.

Let us give thanks to the **Lord** our **God**. **All** It is right to give thanks and praise.

Almighty **God**, good **Father** to us all, your face is turned towards your world. In love you gave us **Jesus** your **Son** to rescue us from sin and death. Your Word goes out to call us home to the city where angels sing your praise. We join with them in heaven's song:

**All** Holy, holy, holy **Lord**, **God** of power and might, heaven and earth are full of your glory.

Hosanna in the highest. [Blessed is **he** who comes in the name of the **Lord**. Hosanna in the highest.]

**Father** of all, we give you thanks for every gift that comes from heaven. To the darkness **Jesus** came as your **light**. With signs of faith and words of hope **he** touched untouchables with love and washed the guilty clean. This is **his** story.

**All** This is our song: Hosanna in the highest.

The crowds came out to see your **Son**, yet at the end they turned on **him**. On the night **he** was betrayed **he** came to table with **his** friends to celebrate the freedom of your people. This is **his** story.

**All** This is our song: Hosanna in the highest

**Jesus** blessed you, **Father**, for the food; **he** took bread, gave thanks, broke it and said: This is my body, given for you all. **Jesus** then gave thanks for the wine; **he** took the cup, gave it and said: This is my blood, shed for you all for the forgiveness of sins. Do this in remembrance of me. This is our story.

**All** This is our song: Hosanna in the highest.

Therefore, **Father**, with this bread and this cup we celebrate the cross on which **he** died to set us free. Defying death **he** rose again and is alive with you to plead for us and all the world. This is our story.

**All** This is our song: Hosanna in the highest.

Send your **Spirit** on us now that by these gifts we may feed on **Christ** with opened eyes and hearts on fire. May we and all who share this food offer ourselves to live for you and be welcomed at your feast in heaven where all creation worships you, **Father**, **Son** and **Holy Spirit**:  
**All** Blessing and honour and glory and power be yours for ever and ever. Amen.

### **The Lord's Prayer**

As our **Saviour** taught us, so we pray

**All** Our **Father** in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Lead us not into temptation but deliver us from evil. For the kingdom, the power, and the glory are yours now and for ever. Amen.

### **Breaking of the Bread**

*The president breaks the consecrated bread.*

We break this bread to share in the body of **Christ**.

**All** Though we are many, we are one body, because we all share in one bread.

*The Agnus Dei may be used as the bread is broken*

**All** **Lamb of God**, you take away the sin of the world, have mercy on us.

**Lamb of God**, you take away the sin of the world, have mercy on us.

**Lamb of God**, you take away the sin of the world, grant us peace.

### **Giving of Communion**

Draw near with faith. Receive the body of our **Lord Jesus Christ** which **he** gave for you, and **his** blood which **he** shed for you. Eat and drink in remembrance that **he** died for you, and feed on **him** in your hearts by faith with thanksgiving.

**All** We do not presume to come to this your table, merciful **Lord**, trusting in our own righteousness, but in your manifold and great mercies. We are not worthy so much as to gather up the crumbs under your table. But you are the same **Lord** whose nature is always to have mercy. Grant us therefore, gracious **Lord**, so to eat the flesh of your dear **Son Jesus Christ** and to drink **his** blood, that our sinful bodies may be made clean by **his** body and our souls washed through **his** most precious blood, and that we may evermore dwell in **him**, and **he** in us. Amen.

*The president and people receive communion.*

*Authorized words of distribution are used and the communicant replies Amen.*

### **Prayer after Communion**

*Silence is kept. The Post Communion or another suitable prayer is said.*

**All** Almighty **God**, we thank you for feeding us with the body and blood of your **Son Jesus Christ**. Through **him** we offer you our souls and bodies to be a living sacrifice. Send us out in the power of your **Spirit** to live and work to your praise and glory. Amen.

### The Dismissal

The peace of God, which passes all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always. All Amen.

*A minister says*

Go in peace to love and serve the Lord. All In the name of Christ. Amen.

## Common Worship with Thanksgiving Prayer E

### The Gathering

In the name of the Father, and of the Son, and of the Holy Spirit. All Amen.

### The Greeting

Grace, mercy and peace from God our Father and the Lord Jesus Christ be with you All and also with you

### Prayer of Preparation

All Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hidden: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy name; through Christ our Lord. Amen.

### Prayers of Penitence

Our Lord Jesus Christ said: The first commandment is this: 'Hear, O Israel, the Lord our God is the only Lord. You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength.'

The second is this: 'Love your neighbour as yourself.'

There is no other commandment greater than these.

On these two commandments hang all the law and the prophets.

All Amen. Lord, have mercy.

God so loved the world that he gave his only Son Jesus Christ to save us from our sins, to be our advocate in heaven, and to bring us to eternal life. Let us confess our sins in penitence and faith, firmly resolved to keep God's commandments and to live in love and peace with all

All Most merciful God, Father of our Lord Jesus Christ, we confess that we have sinned in thought, word and deed. We have not loved you with our whole heart. We have not loved our neighbours as ourselves. In your mercy forgive what we have been, help us to amend what we are, and direct what we shall be; that we may do justly, love mercy, and walk humbly with you, our God. Amen

Lord, have mercy.

All: Lord, have mercy.

Christ, have mercy.

All: Christ, have mercy.

Lord, have mercy.

All: Lord, have mercy.

Almighty **God**, who forgives all who truly repent, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and keep you in life eternal; through **Jesus Christ** our **Lord**. **All Amen**

**All** Glory to **God** in the highest, and peace to **his** people on earth. **Lord God**, heavenly **King**, almighty **God** and **Father**, we worship you, we give you thanks, we praise you for your glory. **Lord Jesus Christ**, only **Son** of the **Father**, **Lord God**, Lamb of **God**, you take away the sin of the world: have mercy on us; you are seated at the right hand of the **Father**: receive our prayer. For you alone are the **Holy one**, you alone are the **Lord**, you alone are the **Most High**, **Jesus Christ**, with the **Holy Spirit**, in the glory of **God** the **Father**. Amen.

### The Collect

*The president introduces a period of silent prayer with the words 'Let us pray' or a more specific bidding. The Collect is said, and all respond Amen*

#### The Liturgy of the Word

### Readings

*Either one or two readings from Scripture precede the Gospel reading.*

*At the end of each the reader may say*

This is the word of the **Lord**. **All** Thanks be to **God**.

### Gospel Reading

*When the Gospel is announced the reader says*

Hear the Gospel of our **Lord Jesus Christ** according to N.

**All**

Glory to you, O **Lord**.

*At the end* This is the Gospel of the **Lord**. **All** Praise to you, O **Christ**.

### Sermon

### The Creed

**All** We believe in one **God**, the **Father**, the Almighty, **maker** of heaven and earth, of all that is, seen and unseen.

We believe in one **Lord**, **Jesus Christ**, the only **Son** of **God**, eternally begotten of the **Father**, **God** from **God**, **Light** from **Light**, true **God** from true **God**, begotten, not made, of one Being with the **Father**; through **him** all things were made.

For us and for our salvation **he** came down from heaven, was incarnate from the **Holy Spirit** and the Virgin Mary and was made man.

For our sake **he** was crucified under Pontius Pilate; **he** suffered death and was buried. On the third day **he** rose again in accordance with the Scriptures;

**he** ascended into heaven and is seated at the right hand of the **Father**.

**He** will come again in glory to judge the living and the dead, and **his** kingdom will have no end.

We believe in the **Holy Spirit**, the **Lord**, the **giver of life**, who proceeds from the **Father** and the **Son**, who with the **Father** and the **Son** is worshipped and glorified, who has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead, and the life of the world to come. Amen.

### Prayers of Intercession

**Lord**, hear us. **All: Lord**, graciously hear us.

*And at the end* Merciful **Father**,

**All** accept these prayers for the sake of your **Son**, our **Saviour Jesus Christ**. Amen

## The Liturgy of the Sacrament

### The Peace

The peace of the **Lord** be always with you **All** and also with you.

### Preparation of the Table; Taking of the Bread and Wine

#### Prayer E

The **Lord** be with you **All** and also with you.  
Lift up your hearts. **All** We lift them to the **Lord**.  
Let us give thanks to the **Lord** our **God**. **All** It is right to give thanks and praise.

**Father**, you made the world and love your creation. You gave your **Son Jesus Christ** to be our **Saviour**. **His** dying and rising have set us free from sin and death. And so we gladly thank you, with saints and angels praising you, and saying:

**All** Holy, holy, holy **Lord**, **God** of power and might, heaven and earth are full of your glory. Hosanna in the highest. [Blessed is **he** who comes in the name of the **Lord**. Hosanna in the highest.]

We praise and bless you, loving **Father**, through **Jesus Christ**, our **Lord**; and as we obey **his** command, send your **Holy Spirit**, that broken bread and wine outpoured may be for us the body and blood of your dear **Son**. On the night before **he** died **he** had supper with **his** friends and, taking bread, **he** praised you. **He** broke the bread, gave it to them and said: Take, eat; this is my body which is given for you; do this in remembrance of me. When supper was ended **he** took the cup of wine. Again, **he** praised you, gave it to them and said: Drink this, all of you; this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me So, **Father**, we remember all that **Jesus** did, in **him** we plead with confidence **his** sacrifice made once for all upon the cross. Bringing before you the bread of life and cup of salvation, we proclaim **his** death and resurrection until **he** comes in glory. [**Jesus Christ** is **Lord**:]

**All** **Lord**, by your cross and resurrection you have set us free. You are the **Saviour** of the world

**Lord** of all life help us to work together for that day when your kingdom comes and justice and mercy will be seen in all the earth. Look with favour on your people, gather us in your loving arms and bring us with [N and] all the saints to feast at your table in heaven. Through **Christ**, and with **Christ**, and in **Christ**, in the unity of the **Holy Spirit**, all honour and glory are yours, O loving **Father**, for ever and ever. **All** Amen.

### The Lord's Prayer

As our **Saviour** taught us, so we pray

**All** Our **Father** in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Lead us not into temptation but deliver us from evil. For the kingdom, the power, and the glory are yours now and for ever. Amen.

### Breaking of the Bread

We break this bread to share in the body of **Christ**.

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### **Giving of Communion**

Draw near with faith. Receive the body of our **Lord Jesus Christ** which **he** gave for you, and **his** blood which **he** shed for you. Eat and drink in remembrance that **he** died for you, and feed on **him** in your hearts by faith with thanksgiving.

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*The president and people receive communion.*

*Authorized words of distribution are used, and the communicant replies Amen.*

### **Prayer after Communion**

*Silence is kept. The Post Communion or another suitable prayer is said.*

**All** Almighty **God**, we thank you for feeding us with the body and blood of your **Son Jesus Christ**. Through **him** we offer you our souls and bodies to be a living sacrifice. Send us out in the power of your **Spirit** to live and work to your praise and glory. Amen.

### **The Dismissal**

The peace of **God**, which passes all understanding, keep your hearts and minds in the knowledge and love of **God**, and of **his Son Jesus Christ** our **Lord**; and the blessing of **God** almighty, the **Father**, the **Son**, and the **Holy Spirit**, be among you and remain with you always. **All** Amen.

*A minister says*

Go in peace to love and serve the **Lord**. **All** In the name of **Christ**. Amen.

## **Common Worship with Thanksgiving Prayer F**

### **The Gathering**

In the name of the **Father**, and of the **Son**, and of the **Holy Spirit**. **All** Amen.

### **The Greeting**

Grace, mercy and peace from **God** our **Father** and the **Lord Jesus Christ**  
be with you **All** and also with you.

### **Prayer of Preparation**

**All** Almighty **God**, to whom all hearts are open, all desires known, and from whom no secrets are hidden: cleanse the thoughts of our hearts by the inspiration of your **Holy Spirit**, that we may perfectly love you, and worthily magnify your holy name; through **Christ** our **Lord**. Amen.

## Prayers of Penitence

Our **Lord Jesus Christ** said: The first commandment is this: 'Hear, O Israel, the **Lord** our **God** is the only **Lord**. You shall love the **Lord** your **God** with all your heart, with all your soul, with all your mind, and with all your strength.'

The second is this: 'Love your neighbour as yourself.'

There is no other commandment greater than these.

On these two commandments hang all the law and the prophets.

**All** Amen. **Lord**, have mercy.

**God** so loved the world that **he** gave **his** only **Son Jesus Christ** to save us from our sins, to be our advocate in heaven, and to bring us to eternal life. Let us confess our sins in penitence and faith, firmly resolved to keep **God's** commandments and to live in love and peace with all

**All** Most merciful **God**, **Father** of our **Lord Jesus Christ**, we confess that we have sinned in thought, word and deed. We have not loved you with our whole heart. We have not loved our neighbours as ourselves. In your mercy forgive what we have been, help us to amend what we are, and direct what we shall be; that we may do justly, love mercy, and walk humbly with you, our **God**. Amen

<b>Lord</b> , have mercy.	<b>All: Lord</b> , have mercy.
<b>Christ</b> , have mercy.	<b>All: Christ</b> , have mercy.
<b>Lord</b> , have mercy.	<b>All: Lord</b> , have mercy.

Almighty **God**, who forgives all who truly repent, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and keep you in life eternal; through **Jesus Christ** our **Lord**. **All** Amen

**All** Glory to **God** in the highest, and peace to **his** people on earth. **Lord God**, heavenly **King**, almighty **God** and **Father**, we worship you, we give you thanks, we praise you for your glory. **Lord Jesus Christ**, only **Son** of the **Father**, **Lord God**, Lamb of **God**, you take away the sin of the world: have mercy on us; you are seated at the right hand of the **Father**: receive our prayer. For you alone are the **Holy one**, you alone are the **Lord**, you alone are the **Most High**, **Jesus Christ**, with the **Holy Spirit**, in the glory of **God** the **Father**. Amen.

## The Collect

*The president introduces a period of silent prayer with the words 'Let us pray' or a more specific bidding.*

The Collect is said, and all respond **All** Amen

## The Liturgy of the Word

### Readings

*Either one or two readings from Scripture precede the Gospel reading.*

*At the end of each the reader may say*

This is the word of the **Lord**. **All** Thanks be to **God**.

### Gospel Reading

*When the Gospel is announced the reader says*

Hear the Gospel of our **Lord Jesus Christ** according to N. **All**

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*At the end* This is the Gospel of the **Lord**. **All** Praise to you, O **Christ**.

## Sermon

## The Creed

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We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made.

For us and for our salvation he came down from heaven, was incarnate from the Holy Spirit and the Virgin Mary and was made man.

For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures;

he ascended into heaven and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshipped and glorified, who has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead, and the life of the world to come. Amen.

## Prayers of Intercession

Lord, hear us. All: Lord, graciously hear us.

And at the end Merciful Father,

All accept these prayers for the sake of your Son, our Saviour Jesus Christ. Amen

## The Liturgy of the Sacrament

### The Peace

The peace of the Lord be always with you All and also with you.

### Preparation of the Table; Taking of the Bread and Wine

#### Prayer F

The Lord be with you All and also with you.

Lift up your hearts. All We lift them to the Lord.

Let us give thanks to the Lord our God. All It is right to give thanks and praise.

You are worthy of our thanks and praise, Lord God of truth, for by the breath of your mouth you have spoken your word, and all things have come into being.

You fashioned us in your image and placed us in the garden of your delight. Though we chose the path of rebellion you would not abandon your own. Again, and again you drew us into your covenant of grace. You gave your people the law and taught us by your prophets to look for your reign of justice, mercy and peace. As we watch for the signs of your kingdom on earth, we echo the song of the angels in heaven, evermore praising you and saying:

All Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory.

Hosanna in the highest. [Blessed is he who comes in the name of the Lord. Hosanna in the highest.]

Lord God, you are the most holy one, enthroned in splendour and light, yet in the coming of your Son Jesus Christ you reveal the power of your love made perfect in our human weakness. All Amen. Lord, we believe.

Embracing our humanity, Jesus showed us the way of salvation; loving us to the end, he gave himself to death for us; dying for his own, he set us free from the bonds of sin, that we might rise and reign with him in glory.

All Amen. **Lord**, we believe.

On the night **he** gave up **himself** for us all **he** took bread and gave you thanks; **he** broke it and gave it to **his** disciples, saying: Take, eat; this is my body which is given for you; do this in remembrance of me.

All Amen. **Lord**, we believe.

In the same way, after supper **he** took the cup and gave you thanks; **he** gave it to them, saying: Drink this, all of you; this is my blood of the new covenant which is shed for you and for many for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me.

All Amen. **Lord**, we believe.

Therefore, we proclaim the death that **he** suffered on the cross, we celebrate **his** resurrection, **his** bursting from the tomb, we rejoice that **he** reigns at your right hand on high and we long for **his** coming in glory.

All Amen. Come, **Lord Jesus**.

As we recall the one, perfect sacrifice of our redemption, **Father**, by your **Holy Spirit** let these gifts of your creation be to us the body and blood of our **Lord Jesus Christ**; form us into the likeness of **Christ** and make us a perfect offering in your sight.

All Amen. Come, **Holy Spirit**.

Look with favour on your people and in your mercy hear the cry of our hearts. Bless the earth, heal the sick, let the oppressed go free and fill your Church with power from on high.

All Amen. Come, **Holy Spirit**.

Gather your people from the ends of the earth to feast with [N and] all your saints at the table in your kingdom, where the new creation is brought to perfection in **Jesus Christ** our **Lord**; by whom, and with whom, and in whom, in the unity of the **Holy Spirit**, all honour and glory be yours, almighty **Father**, for ever and ever.

All Amen

### **The Lord's Prayer**

As our **Saviour** taught us, so we pray

All Our **Father** in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Lead us not into temptation but deliver us from evil. For the kingdom, the power, and the glory are yours now and for ever. Amen.

### **Breaking of the Bread**

*The president breaks the consecrated bread.*

We break this bread to share in the body of **Christ**.

All Though we are many, we are one body, because we all share in one bread.

*The Agnus Dei may be used as the bread is broken*

All **Lamb of God**, you take away the sin of the world, have mercy on us.

**Lamb of God**, you take away the sin of the world, have mercy on us.

**Lamb of God**, you take away the sin of the world, grant us peace.

### **Giving of Communion**

Draw near with faith. Receive the body of our **Lord Jesus Christ** which **he** gave for you, and **his** blood which **he** shed for you. Eat and drink in remembrance that **he** died for you, and feed on **him** in your hearts by faith with thanksgiving.

**All** We do not presume to come to this your table, merciful **Lord**, trusting in our own righteousness, but in your manifold and great mercies. We are not worthy so much as to gather up the crumbs under your table. But you are the same **Lord** whose nature is always to have mercy. Grant us therefore, gracious **Lord**, so to eat the flesh of your dear **Son Jesus Christ** and to drink **his** blood, that our sinful bodies may be made clean by **his** body and our souls washed through **his** most precious blood, and that we may evermore dwell in **him**, and **he** in us. Amen.

*The president and people receive communion.*

*Authorized words of distribution are used and the communicant replies Amen.*

### **Prayer after Communion**

*Silence is kept. The Post Communion or another suitable prayer is said.*

*All may say one of these prayers*

**All** Almighty **God**, we thank you for feeding us with the body and blood of your **Son Jesus Christ**. Through **him** we offer you our souls and bodies to be a living sacrifice. Send us out in the power of your **Spirit** to live and work to your praise and glory. Amen.

### **The Dismissal**

The peace of **God**, which passes all understanding, keep your hearts and minds in the knowledge and love of **God**, and of **his Son Jesus Christ** our **Lord**; and the blessing of **God** almighty, the **Father**, the **Son**, and the **Holy Spirit**, be among you and remain with you always. **All** Amen.

*A minister says*

Go in peace to love and serve the **Lord**. **All** In the name of **Christ**. Amen.

## **Common Worship with Thanksgiving Prayer G**

### **The Gathering**

In the name of the **Father**, and of the **Son**, and of the **Holy Spirit**. **All** Amen.

### **The Greeting**

Grace, mercy and peace from **God** our **Father** and the **Lord Jesus Christ** be with you **All** and also with you.

### **Prayer of Preparation**

**All** Almighty **God**, to whom all hearts are open, all desires known, and from whom no secrets are hidden: cleanse the thoughts of our hearts by the inspiration of your **Holy Spirit**, that we may perfectly love you, and worthily magnify your holy name; through **Christ** our **Lord**. Amen.

### **Prayers of Penitence**

Our **Lord Jesus Christ** said: The first commandment is this: 'Hear, O Israel, the **Lord** our **God** is the only **Lord**. You shall love the **Lord** your **God** with all your heart, with all your soul, with all your mind, and with all your strength.'

The second is this: 'Love your neighbour as yourself.'

There is no other commandment greater than these.  
On these two commandments hang all the law and the prophets.  
All Amen. Lord, have mercy.

God so loved the world that he gave his only Son Jesus Christ to save us from our sins, to be our advocate in heaven, and to bring us to eternal life. Let us confess our sins in penitence and faith, firmly resolved to keep God's commandments and to live in love and peace with all

All Most merciful God, Father of our Lord Jesus Christ, we confess that we have sinned in thought, word and deed. We have not loved you with our whole heart. We have not loved our neighbours as ourselves. In your mercy forgive what we have been, help us to amend what we are, and direct what we shall be; that we may do justly, love mercy, and walk humbly with you, our God. Amen

Lord, have mercy. All: Lord, have mercy.  
Christ, have mercy. All: Christ, have mercy.  
Lord, have mercy. All: Lord, have mercy.

Almighty God, who forgives all who truly repent, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and keep you in life eternal; through Jesus Christ our Lord. All Amen

All Glory to God in the highest, and peace to his people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer. For you alone are the Holy one, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

### The Collect

*The president introduces a period of silent prayer with the words 'Let us pray' or a more specific bidding. The Collect is said, and all respond Amen*

### The Liturgy of the Word

#### Readings

*Either one or two readings from Scripture precede the Gospel reading.*

*At the end of each the reader may say*

This is the word of the Lord. All Thanks be to God.

#### Gospel Reading

*When the Gospel is announced the reader says*

Hear the Gospel of our Lord Jesus Christ according to N. All Glory to you, O Lord.

*At the end* This is the Gospel of the Lord. All Praise to you, O Christ.

### Sermon

#### The Creed

All We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made.

For us and for our salvation he came down from heaven, was incarnate from the Holy Spirit and the Virgin Mary and was made man.

For our sake **he** was crucified under Pontius Pilate; **he** suffered death and was buried. On the third day **he** rose again in accordance with the Scriptures; **he** ascended into heaven and is seated at the right hand of the **Father**. **He** will come again in glory to judge the living and the dead, and **his** kingdom will have no end. We believe in the **Holy Spirit**, the **Lord**, the **giver of life**, who proceeds from the **Father** and the **Son**, who with the **Father** and the **Son** is worshipped and glorified, who has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

### Prayers of Intercession

**Lord**, hear us. **All: Lord**, graciously hear us.  
*And at the end* Merciful **Father**,  
**All** accept these prayers for the sake of your **Son**, our **Saviour Jesus Christ**. Amen

### The Liturgy of the Sacrament

#### The Peace

The peace of the **Lord** be always with you **All** and also with you.

#### Preparation of the Table; Taking of the Bread and Wine

#### Prayer G

The **Lord** is here. **All His Spirit** is with us.  
Lift up your hearts. **All** We lift them to the **Lord**.  
Let us give thanks to the **Lord** our **God**. **All** It is right to give thanks and praise.

Blessed are you, **Lord God**, our **light** and our **salvation**; to you be glory and praise for ever. From the beginning you have created all things and all your works echo the silent music of your praise. In the fullness of time you made us in your image, the crown of all creation. You give us breath and speech, that with angels and archangels and all the powers of heaven we may find a voice to sing your praise:

**All** Holy, holy, holy **Lord, God** of power and might, heaven and earth are full of your glory. Hosanna in the highest. [Blessed is **he** who comes in the name of the **Lord**. Hosanna in the highest.]

How wonderful the work of your hands, O **Lord**. As a **mother** tenderly gathers her children, you embraced a people as your own. When they turned away and rebelled your love remained steadfast. From them you raised up **Jesus** our **Saviour**, born of Mary, to be the living bread, in whom all our hungers are satisfied. **He** offered **his** life for sinners, and with a love stronger than death **he** opened wide **his** arms on the cross. On the night before **he** died, **he** came to supper with **his** friends and, taking bread, **he** gave you thanks. **He** broke it and gave it to them, saying: Take, eat; this is my body which is given for you; do this in remembrance of me. At the end of supper, taking the cup of wine, **he** gave you thanks, and said: Drink this, all of you; this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins. Do this, as often as you drink it, in remembrance of me. [Great is the mystery of faith:] **All Christ** has died, **Christ** is risen, **Christ** will come again. **Lord Jesus**, come in glory.

**Father**, we plead with confidence **his** sacrifice made once for all upon the cross; we remember **his** dying and rising in glory, and we rejoice that **he** intercedes for us at your right hand. Pour out your **Holy Spirit** as we bring before you these gifts of your creation; may they be for us the body and blood of your dear **Son**. As we eat and drink these holy things in your presence, form us in the likeness of **Christ**, and build us into a living temple to your glory. [Remember, **Lord**, your Church in every land. Reveal her unity, guard her faith, and preserve her in peace ...] Bring

us at the last with [N and] all the saints to the vision of that eternal splendour for which you have created us; through **Jesus Christ**, our **Lord**, by whom, with whom, and in whom, with all who stand before you in earth and heaven, we worship you, **Father** almighty, in songs of everlasting praise:

**All** Blessing and honour and glory and power be yours for ever and ever. Amen.

### **The Lord's Prayer**

As our **Saviour** taught us, so we pray

**All** Our **Father** in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Lead us not into temptation but deliver us from evil. For the kingdom, the power, and the glory are yours now and for ever. Amen.

### **Breaking of the Bread**

We break this bread to share in the body of **Christ**.

**All** Though we are many, we are one body, because we all share in one bread.

*The Agnus Dei may be used as the bread is broken*

**All** **Lamb of God**, you take away the sin of the world, have mercy on us.

**Lamb of God**, you take away the sin of the world, have mercy on us.

**Lamb of God**, you take away the sin of the world, grant us peace.

### **Giving of Communion**

Draw near with faith. Receive the body of our **Lord Jesus Christ** which **he** gave for you, and **his** blood which **he** shed for you. Eat and drink in remembrance that **he** died for you, and feed on **him** in your hearts by faith with thanksgiving.

**All** We do not presume to come to this your table, merciful **Lord**, trusting in our own righteousness, but in your manifold and great mercies. We are not worthy so much as to gather up the crumbs under your table. But you are the same **Lord** whose nature is always to have mercy. Grant us therefore, gracious **Lord**, so to eat the flesh of your dear **Son Jesus Christ** and to drink **his** blood, that our sinful bodies may be made clean by **his** body and our souls washed through **his** most precious blood, and that we may evermore dwell in **him**, and **he** in us. Amen.

*The president and people receive communion.*

*Authorized words of distribution are used, and the communicant replies Amen.*

### **Prayer after Communion**

*Silence is kept. The Post Communion or another suitable prayer is said.*

**All** Almighty **God**, we thank you for feeding us with the body and blood of your **Son Jesus Christ**. Through **him** we offer you our souls and bodies to be a living sacrifice. Send us out in the power of your **Spirit** to live and work to your praise and glory. Amen.

### **The Dismissal**

The peace of **God**, which passes all understanding, keep your hearts and minds in the knowledge and love of **God**, and of **his Son Jesus Christ** our **Lord**; and the blessing of **God** almighty, the **Father**, the **Son**, and the **Holy Spirit**, be among you and remain with you always. **All** Amen.

*A minister says*

Go in peace to love and serve the **Lord**. **All** In the name of **Christ**. Amen.

## Common Worship with Thanksgiving Prayer H

### The Gathering

In the name of the **Father**, and of the **Son**, and of the **Holy Spirit**. **All** Amen.

### The Greeting

Grace, mercy and peace from **God** our **Father** and the **Lord Jesus Christ** be with you **All** and also with you.

### Prayer of Preparation

**All** Almighty **God**, to whom all hearts are open, all desires known, and from whom no secrets are hidden: cleanse the thoughts of our hearts by the inspiration of your **Holy Spirit**, that we may perfectly love you, and worthily magnify your holy name; through **Christ** our **Lord**. Amen.

### Prayers of Penitence

Our **Lord Jesus Christ** said: The first commandment is this: 'Hear, O Israel, the **Lord** our **God** is the only **Lord**. You shall love the **Lord** your **God** with all your heart, with all your soul, with all your mind, and with all your strength.'

The second is this: 'Love your neighbour as yourself.'

There is no other commandment greater than these.

On these two commandments hang all the law and the prophets.

**All** Amen. **Lord**, have mercy.

**God** so loved the world that **he** gave **his** only **Son Jesus Christ** to save us from our sins, to be our advocate in heaven, and to bring us to eternal life. Let us confess our sins in penitence and faith, firmly resolved to keep **God's** commandments and to live in love and peace with all

**All** Most merciful **God**, **Father** of our **Lord Jesus Christ**, we confess that we have sinned in thought, word and deed. We have not loved you with our whole heart. We have not loved our neighbours as ourselves. In your mercy forgive what we have been, help us to amend what we are, and direct what we shall be; that we may do justly, love mercy, and walk humbly with you, our **God**. Amen

**Lord**, have mercy.      **All: Lord**, have mercy.  
**Christ**, have mercy.      **All: Christ**, have mercy.  
**Lord**, have mercy.      **All: Lord**, have mercy.

Almighty **God**, who forgives all who truly repent, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and keep you in life eternal; through **Jesus Christ** our **Lord**. **All** Amen

**All** Glory to **God** in the highest, and peace to **his** people on earth. **Lord God**, heavenly **King**, almighty **God** and **Father**, we worship you, we give you thanks, we praise you for your glory. **Lord Jesus Christ**, only **Son** of the **Father**, **Lord God**, Lamb of **God**, you take away the sin of the world: have mercy on us; you are seated at the right hand of the **Father**: receive our prayer. For you alone are the **Holy one**, you alone are the **Lord**, you alone are the **Most High**, **Jesus Christ**, with the **Holy Spirit**, in the glory of **God** the **Father**. Amen.

### The Collect

*The president introduces a period of silent prayer with the words 'Let us pray' or a more specific bidding. The Collect is said, and all respond Amen*

## The Liturgy of the Word

### Readings

*Either one or two readings from Scripture precede the Gospel reading.*

*At the end of each the reader may say*

This is the word of the **Lord**. **All** Thanks be to **God**.

### Gospel Reading

*When the Gospel is announced the reader says*

Hear the Gospel of our **Lord Jesus Christ** according to N. **All** Glory to you, O **Lord**.

*At the end* This is the Gospel of the **Lord**. **All** Praise to you, O **Christ**.

### Sermon

#### The Creed

**All** We believe in one **God**, the **Father**, the Almighty, **maker** of heaven and earth, of all that is, seen and unseen.

We believe in one **Lord**, **Jesus Christ**, the only **Son** of **God**, eternally begotten of the **Father**, **God** from **God**, **Light** from **Light**, true **God** from true **God**, begotten, not made, of one Being with the **Father**; through **him** all things were made.

For us and for our salvation **he** came down from heaven, was incarnate from the **Holy Spirit** and the Virgin Mary and was made man. For our sake **he** was crucified under Pontius Pilate; **he** suffered death and was buried. On the third day **he** rose again in accordance with the Scriptures; **he** ascended into heaven and is seated at the right hand of the **Father**. **He** will come again in glory to judge the living and the dead, and **his** kingdom will have no end.

We believe in the **Holy Spirit**, the **Lord**, the **giver of life**, who proceeds from the **Father** and the **Son**, who with the **Father** and the **Son** is worshipped and glorified, who has spoken through the prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead, and the life of the world to come. Amen.

#### Prayers of Intercession

**Lord**, hear us. **All: Lord**, graciously hear us.

*And at the end* Merciful **Father**,

**All** accept these prayers for the sake of your **Son**, our **Saviour Jesus Christ**. Amen

### The Liturgy of the Sacrament

#### The Peace

The peace of the **Lord** be always with you **All** and also with you.

#### Preparation of the Table; Taking of the Bread and Wine

##### Prayer H

The **Lord** be with you **All** and also with you.

Lift up your hearts. **All** We lift them to the **Lord**.

Let us give thanks to the **Lord** our **God**. **All** It is right to give thanks and praise.

It is right to praise you, **Father**, **Lord** of all creation; in your love you made us for yourself.

When we turned away you did not reject us but came to meet us in your **Son**.

**All** You embraced us as your children and welcomed us to sit and eat with you.

In **Christ** you shared our life that we might live in **him** and **he** in us.

**All** **He** opened **his** arms of love upon the cross and made for all the perfect sacrifice for sin. On the night **he** was betrayed, at supper with **his** friends **he** took bread, and gave you thanks; **he** broke it and gave it to them, saying: Take, eat; this is my body which is given for you; do this in remembrance of me.

**All** **Father**, we do this in remembrance of **him**; **his** body is the bread of life.

At the end of supper, taking the cup of wine, **he** gave you thanks, and said:  
Drink this, all of you; this is my blood of the new covenant, which is shed for you for the forgiveness of sins; do this in remembrance of me.

**All Father**, we do this in remembrance of **him**: **his** blood is shed for all

As we proclaim **his** death and celebrate **his** rising in glory, send your **Holy Spirit** that this bread and this wine may be to us the body and blood of your dear **Son**.

**All** As we eat and drink these holy gifts make us one in **Christ**, our risen **Lord**.

With your whole Church throughout the world we offer you this sacrifice of praise and lift our voice to join the eternal **Song** of heaven:

**All** Holy, holy, holy **Lord**, **God** of power and might, Heaven and earth are full of your glory. Hosanna in the highest.

### **The Lord's Prayer**

As our **Saviour** taught us, so we pray

**All** Our **Father** in heaven, hallowed be your name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Lead us not into temptation but deliver us from evil. For the kingdom, the power, and the glory are yours now and for ever. Amen.

### **Breaking of the Bread**

We break this bread to share in the body of **Christ**.

**All** Though we are many, we are one body, because we all share in one bread

*The Agnus Dei may be used as the bread is broken*

**All** **Lamb of God**, you take away the sin of the world, have mercy on us.

**Lamb of God**, you take away the sin of the world, have mercy on us.

**Lamb of God**, you take away the sin of the world, grant us peace.

### **Giving of Communion**

Draw near with faith. Receive the body of our **Lord Jesus Christ** which **he** gave for you, and **his** blood which **he** shed for you. Eat and drink in remembrance that **he** died for you, and feed on **him** in your hearts by faith with thanksgiving.

**All** We do not presume to come to this your table, merciful **Lord**, trusting in our own righteousness, but in your manifold and great mercies. We are not worthy so much as to gather up the crumbs under your table. But you are the same **Lord** whose nature is always to have mercy. Grant us therefore, gracious **Lord**, so to eat the flesh of your dear **Son Jesus Christ** and to drink **his** blood, that our sinful bodies may be made clean by **his** body and our souls washed through **his** most precious blood, and that we may evermore dwell in **him**, and **he** in us. Amen.

*The president and people receive communion.*

*Authorized words of distribution are used, and the communicant replies Amen.*

### **Prayer after Communion**

**All** Almighty **God**, we thank you for feeding us with the body and blood of your **Son Jesus Christ**. Through **him** we offer you our souls and bodies to be a living sacrifice. Send us out in the power of your **Spirit** to live and work to your praise and glory. Amen.

### **The Dismissal**

The peace of **God**, which passes all understanding, keep your hearts and minds in the knowledge and love of **God**, and of **his Son Jesus Christ** our **Lord**; and the blessing of **God**

almighty, the **Father**, the **Son**, and the **Holy Spirit**, be among you and remain with you always.  
**All** Amen.

*A minister says*

Go in peace to love and serve the **Lord**. **All** In the name of **Christ**. Amen

**Appendix G Language Games in the liturgical text containing words to and for the divine**

The liturgical texts have a long and rich history (see Jones *et al.*, 1978; Bradshaw, 2001; Day, 2014). Variations have occurred over time with abbreviations or changes of form and often a loss of the original context and understanding of the original liturgical purpose among congregations. For example, the Kyries are ‘vestigial remains of the Litany’ (Jones *et al.*, 1978:182) but this history and use are no longer in evidence and current congregations do not generally share this understanding. What follows here are reflections on the language as it is used currently and without taking account of the history. This gives some unexpected reflections in this context.

<p><b>The Gathering:</b> In the name of the Father and of the Son and of the Holy Spirit</p>	<p>What kind of language game is this? One of Wittgenstein’s suggestions is to ask where else something similar would be said (<i>PI</i> #278, <i>PI</i> #296). Possibly in the past an explorer claiming a piece of land for a state might plant a flag and say something along the lines of 'In the name of the King (maybe Queen) of .....' and the name of a country. Are there any similarities of claiming in this use of words for the divine? Are there ceremonial 'claimings'? No evidence has been found of such a thing being said, for example, at the opening of Parliament. For public liturgy, the claiming would not be about land but presumably would be about claiming a period of time.</p> <p>There is the use of the phrase 'Open in the name of the law' - a proclamation of authority. Is this liturgical use about proclaiming authority over? Perhaps over the time that will be spent during the service?</p> <p>Or it could be that this is simply something to say to get the attention of the congregation - it won't interrupt prayer but will call attention to the priest in a sympathetic way that indicates to those attending that the service is about to begin.</p> <p>Might there also be a function of laying down the terms of reference for the act of worship - that this is done with the authority of the divine referred to as Father, Son, Holy Spirit?</p>
<p><b>The Greeting:</b> The Lord be with you</p>	<p>It could be said that the form is of a blessing but with a scripted, formulaic response - this is no place for human responses such as 'Thank you very much' or 'Not today thanks, I'm fine.'" In the text it is called a Greeting, and this could certainly be taken at face value: that this is a means by which the priest acknowledges the presence of the congregation (more explicitly given that the congregation have already been addressed) and the congregation give their attention to and acknowledge the presence of the</p>

	<p>priest. Thistleton (1975:14), when examining language use in the liturgical texts, suggests that this is a salutation - an example of 'phatic communion' in which content is less important than function. Borg (2003:159) says that 'Liturgical words are not about intellectual content. They serve a different purpose.' He claims that meaning is not key in liturgy and that an experience of the presence of the divine is made possible by participation in words that are known "by heart". These suggestions offer a purpose for the language, they say what is being done at this point and so do not conflict with a Wittgensteinian way of seeing<sup>181</sup>. In this form of life, the expected response (following the grammar) to someone saying, 'The Lord be with you' is to say, 'and also with you'. The question of where else in the language this form of words appears is again relevant.</p>
<p><b>Prayer of Preparation:</b> Almighty God</p> <p>by the inspiration of your Holy Spirit</p> <p>through Christ our Lord</p>	<p>A direct address to the divine</p> <p>A request made to the divine with regard to another term to and for the divine</p> <p>A form of words with which to end prayers, suggesting the authority in which the prayer is offered and indicating a relationship of obedience to Christ.</p>
<p><b>Prayers of Penitence:</b> Our Lord Jesus Christ said</p> <p>Lord our God etc</p> <p>Amen, Lord have mercy</p> <p>God so loved the world that he gave his only Son Jesus Christ to save us from our sins, to be our advocate in</p>	<p>Is the priest reminding the congregation of this or informing them?</p> <p>Quoting what was said by Jesus Christ.</p> <p>This response is part of the particular language game of preparing to ask for forgiveness. The priest has given a reminder or maybe information about what has happened in the past. The use of the word 'Lord' here is ambiguous in terms of reference - is it the Lord Jesus referred to in the previous paragraph or God the Father who is Lord, or God (without further specification)? Is this a request - more like a prayer? Is it a reminder to the Lord to have mercy or just a way of responding to what has been said?</p> <p>Is the priest telling the congregation about what is believed or what has happened, reminding the congregation of these things or making a statement?</p>

<sup>181</sup> From the psycholinguistic perspective of word processing care needs to be taken with a claim that the words are not so important. As Borg (2003:194) notes '[i]n worship we internalise the tradition through liturgy, hymns, scripture readings, and preaching'.

<p>heaven and to bring us to eternal life.</p> <p>Let us confess ...firmly resolved to keep God's commandments</p> <p>Almighty God, our heavenly Father</p> <p>for the sake of your Son Jesus Christ</p> <p>Lord have mercy, Christ have mercy, Lord have mercy (The Kyries)</p>	<p>The priest then says words that could be an invitation or an instruction, invoking a God who gives commandments.</p> <p>A direct address to the divine</p> <p>Another appeal in hope that the request for forgiveness will be acceptable.</p> <p>Is the Lord being instructed about how to react? Why is there repetition? Is it a petition or request? Is the person being addressed the same or is it two people? Do those participating in the text think they are addressing the divine or are they joining in without such reflection?</p>
<p><b>Absolution:</b> Almighty God who forgives all who truly repent have mercy upon you...</p>	<p>Spoken by the priest, this section might look like a prayer because it begins 'Almighty God' and ends with 'Amen' but this is not an address to the divine but a declaration to those who have asked for forgiveness. It speaks about God and says what God will do. This is a God, although Almighty, who can be relied upon for forgiveness, mercy, pardon, deliverance etc when people act in a given way. The priest has the authority to pronounce these things on behalf of the Almighty God.</p>
<p><b>Gloria:</b> Glory to God in the highest</p> <p>Lord God, heavenly King, almighty God and Father</p> <p>Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God,</p> <p>For you alone are... [Holy One, Lord, Most High, Jesus Christ with the Holy Spirit in the glory of God the Father]</p>	<p>Not an address to the divine, what does this do? Does it ask the congregation to give glory to God? Not obviously. Does it say what should happen? Possibly, especially with the next phrase.</p> <p>An address to the divine, worship.</p> <p>An address to the divine, worship</p> <p>This fits best in the category of worship</p>

<p><b>Liturgy of the Word:</b> This is the word of the Lord</p> <p>Thanks be to God</p> <p>Hear the Gospel of our Lord Jesus Christ</p> <p>Glory to you O Lord</p> <p>This is the Gospel of the Lord</p> <p>Praise to you O Christ</p>	<p>Giving the reading authority</p> <p>Asking when else such a thing would be said in the language identifies this response as used as an expression of relief or possibly of sarcasm. Neither would fit with the form of life of public worship so what is being done with this phrase here? Are the congregation urging each other to give thanks to God or is this an expression of thanks to God? If an expression of thanks there might be an expectation of addressing the one thanked - on receiving a gift the usual response is 'Thank you' possibly with the name of the one giving the gift, but this does not happen here. This phrase is in the passive and it is not clear who is addressed or what should happen as a result of it. This contrasts with the responses to the gospel readings in which Lord and Christ are addressed directly.</p> <p>Announcing the reading and giving it authority</p> <p>Addressing the divine but, similarly to the Gloria, what is being said is uncertain.</p> <p>Giving the reading authority</p> <p>Addressing the divine, as above.</p>
<p><b>The Creed</b></p>	<p>The Creed is a communally spoken statement of doctrine from the fourth century. The question about the language game being played is relevant because this kind of extended statement spoken in unison is not found elsewhere in English culture. So, what is being done? Are members of the congregation reminding themselves or one another of what is believed? Is there a sense of tradition and belonging with the church through the centuries? Does it function to maintain the boundaries of belief and guard against heresy (as was the intention when it was written)? It is worth noting that the Creed ends with the word Amen, usually appended to a prayer although the Creed is not addressed to the divine. What does the use of Amen do in this context? Does it act as a seal of approval or make the foregoing somehow sacred or put it in a group with prayer?</p>
<p><b>Prayers of Intercession:</b> Lord in your mercy, (hear our prayer)</p>	<p>Here again is the 'whatever it is' phrase similar to that discussed after the Prayer of Penitence linking the Lord and mercy, this time spoken by the priest so that the</p>

	congregation can respond (although the purpose of the response is uncertain).
<p><b>The Peace:</b> The peace of the Lord be always with you</p>	Here the peace of the Lord is spoken of, by the priest, to the people. Is this a pronouncement or a blessing? Does it do something <sup>182</sup> (make happen what it says) by saying it? If so it suggests that the Lord's peace can be called upon at the request of the speaker, rather than being a gift the Lord gives more directly.
<p><b>Thanksgiving Prayer A:</b> The Lord be with you</p> <p>We lift them to the Lord</p> <p>Let us give thanks to the Lord our God</p> <p>holy Father, heavenly King, almighty and eternal God</p> <p>through Jesus Christ your Son our Lord</p> <p>through him you have....</p> <p>Holy...Lord, God of power</p> <p>Accept our praises heavenly Father through your Son, our Saviour</p> <p>Therefore, heavenly Father</p> <p>we make memorial of Christ your Son our Lord</p> <p>Christ has... /is... /will...</p> <p>renew us by your Spirit, inspire us ... in the body of your Son Jesus Christ our Lord</p>	<p>Whatever is happening at The Peace happens again, this time with the presence of the Lord.</p> <p>An indication of obedience to the priest's previous contribution</p> <p>The congregation are called to join the priest to give thanks to the Lord. This seems to be a command or instruction or possibly an invitation, but the response is not to actually give thanks and praise but to say that this is the right thing to do.</p> <p>An address to the divine, worship</p> <p>A form of words with which to end prayers, suggesting the authority in which the prayer is offered and indicating a relationship of obedience with Christ.</p> <p>A list of things done by the divine through Jesus Christ</p> <p>An address to the divine, worship</p> <p>An address to the divine, indicating why there should be compliance with the request made, this time indicating that the Son has already saved those speaking</p> <p>An address to the divine</p> <p>Possibly telling the divine what is being done? Do the words make happen what is said?</p> <p>Proclamation</p> <p>Requests</p>

<sup>182</sup> See work on performatives by Austin (1962)

<p>in the unity of the Holy Spirit</p> <p>we worship you Father almighty</p>	<p>Announcing a characteristic of those who worship</p> <p>Speaking directly to the divine within the prayer</p>
<p><b>The Lord's Prayer:</b> As our Saviour has taught us, so we pray</p> <p>Our Father in heaven</p>	<p>The words before the Lord's Prayer are probably to remind the congregation where they are in the service so that everyone begins the prayer together. The words probably serve a pragmatic function within a group of people but if this is not the case the question of language game becomes open to debate.</p> <p>An address to the divine</p>
<p><b>Breaking of the Bread:</b> We break this bread to share in the body of Christ</p>	<p>The mystery around the nature of the body of Christ is apparent. In the language, the sharing in the body comes in breaking (rather than eating) the bread which could raise the question of whether saying the sentence is what creates the sharing or whether the breaking creates the sharing. The priest stands on behalf of the congregation because it is only the priest doing the breaking, this is not done by 'we' but by 'I' so what is the priest saying? Do the priest and people 'do' to the body of Christ? The idea of passivity on the part of Christ is explored in the section on Pictures.</p>
<p><b>The Agnus Dei:</b> Lamb of God you take away the sins of the world, have mercy on us.</p>	<p>The Agnus Dei addresses the Lamb of God directly, but it seems that the next phrase tells the Lamb what he does before making a request. Is it assumed that the Lamb doesn't know or needs reminding?</p>
<p><b>Giving of communion:</b> Draw near with faith. Receive the body of our Lord Jesus Christ ....</p>	<p>At the start of the giving of communion there is something that might be an invitation or might be the priest telling the congregation what to do, giving a series of instructions or commands. The nature of the body of Christ continues to be uncertain because it is received by the members of the congregation as a gift and with an instruction to remember the death and to 'feed on him in your hearts by faith with thanksgiving' (how that is to be achieved is not obvious) but there is no further talk of sharing or uniting with Christ.</p>
<p><b>Prayer of humble access:</b> merciful Lord,</p>	<p>Speaking directly to the divine within the prayer</p>

<p>But you are the same Lord whose nature is always gracious Lord</p> <p>so to eat the flesh of your dear Son Jesus Christ</p>	<p>The use of this is uncertain - is it a reminder to the Lord or a reassurance to those speaking?</p> <p>Speaking directly to the divine within the prayer</p> <p>Occurring within a request made to the divine as to the nature of the congregation</p>
<p><b>Prayer after communion:</b> Almighty God</p> <p>the body and blood of your Son Jesus Christ</p> <p>in the power of your Spirit</p>	<p>An address to the divine</p> <p>Within an expression of thanks</p> <p>Part of a request from the congregation for themselves</p>
<p><b>Dismissal:</b> The peace of God ... keep your hearts and minds ...</p> <p>and the blessing of God...</p> <p>Go in peace to love and serve the Lord In the name of Christ. Amen</p>	<p>The priest says what will happen (the peace of God is to do certain things) again determining what God / the peace of God will do, and so sets the parameters by which life is to happen after the service</p> <p>The priest then pronounces a blessing.</p> <p>There is another possible blessing or instruction or command followed by one last curious response from the congregation.</p>

## Appendix H Pictures in the liturgical texts in words to and for the divine

The liturgical texts have a long and rich history (see Jones *et al.*, 1978; Bradshaw, 2001; Day, 2014). Variations have occurred over time with abbreviations or changes of form and often a loss of the original context and understanding of the liturgical purpose among congregations. What follows here are reflections on the pictures in the words as the language is used currently and without taking account of the history.

Place	Words used	Picture in the words
Gathering	In the name of...	Using the authority of...
	Father	Male parent, recognised as a name to and for the divine and a name of significance
	Son	Male offspring, recognised as a name to and for the divine and a name of significance
	Holy Spirit - a technical use of vocabulary - not a picture	
Greeting	Lord	Male ruler
Prayer of Preparation	God	Dictionary definition: supreme being, creator, ruler, with power over the events of the earth <sup>183</sup> : pictures forming a composite. Influenced by Greek and Roman gods
	Almighty God to whom all hearts are open...your holy name	No-one has greater power than this God. He knows all there is to know about the speakers of the liturgy and is able to change them. Even his name is holy.
Prayers of Penitence	our advocate in heaven	An advocate is present because people need advocacy. The advocate is in heaven - presumably where the advocacy happens - above and beyond the speakers of the liturgical text.
	Almighty God, our heavenly Father	Used of the same 'person'. Perhaps Almighty God, our heavenly Father, is the one with whom the advocate must

<sup>183</sup> Collins English Dictionary 1999:657

Confession		intercede. The Father is the Father of the speakers of the liturgical text and is both perfect and above and beyond them.
	For the sake of your Son Jesus Christ	This God can be petitioned and is asked 'for the sake of your Son'. God the Father has a separate Son for whom he can be asked to do things.
	to the glory of your name	The previously holy name can be given glory by the service of the speakers of the liturgy
Kyrie eleison	Lord, have mercy Christ, have mercy	Is mercy a characteristic of the Lord / Christ or a hope of the speakers of the liturgy? The picture is not clear
Absolution	Almighty God who forgives all who truly repent	It is the nature of God to forgive when there is true repentance
Gloria	in the highest and peace to his people	God is above the earth, gives peace.
	Lamb of God	Uses the 'story' from the Hebrew Scriptures of the tradition of sacrifice. One brings a lamb to the priest who slaughters it to grant forgiveness to the supplicant. While the 'lamb' is the Lord Jesus Christ, the identity of the other actors is not mentioned.
	seated at the right hand of the Father	A throne room in which the dais is occupied by two male rulers in the same family, one older, one younger.
	Lord God, heavenly King, almighty God and Father	This divine is appropriately addressed in multiple terms of authority and power and royalty and perfection

<p>Gloria</p>	<p>God is in the highest</p> <p>Lord Jesus Christ is the Most High</p> <p>God is Lord</p> <p>Lord Jesus Christ is the only Lord</p> <p>God is the King in heaven</p> <p>Lord Jesus Christ is seated at his right hand</p> <p>Jesus Christ is with the Holy Spirit in the glory of God the Father</p>	<p>A concatenation of sometimes contradictory pictures</p>
<p>Readings from Scripture</p>	<p>This is the word of the Lord - Thanks be to God</p>	<p>The Lord has spoken in the scriptures and this speaking is to be accepted with gratitude, whatever is said.</p>
<p>Creed</p>	<p>One God, One Lord Jesus Christ, Holy Spirit who is Lord</p> <p>God - maker of heaven and earth</p> <p>Light from light</p> <p>of one Being with the Father</p> <p>Jesus - through him all things were made</p> <p>Jesus - came down from heaven</p>	<p>One God / Lord or three?</p> <p>and so, understands how things work and effectively controls what has been made</p> <p>For a light to be noticed there is less light around it than it is itself. Light coming from light must be distanced from it to be recognised and something less light than they are must be between them</p> <p>Technical vocabulary expressed as a picture. Capital letter on Being - verb used as a noun.</p> <p>If all things were made through Jesus, heaven was made through Jesus so where was he before making heaven? Use of 'through' - Jesus is the means of creating - God was creating but could not have done it without Jesus</p> <p>From above to the earth which is below</p>

	<p>from the Holy Spirit and the Virgin Mary and was made man</p> <p>Holy Spirit, the Lord, the giver of life,</p> <p>spoken through the prophets</p>	<p>Joining, co-operation, working together between the Holy Spirit and the Virgin Mary. The deity became man (not <u>the</u> or <u>a</u>, just 'man') by receiving a contribution from the named woman to add to what is given of the deity. (Tempting as it is to look at the phrase 'the Virgin Mary' that is not for this question)</p> <p>From the grammatical structure, the picture of Holy Spirit as Lord is less powerful than Lord used for Father / Son / Jesus / God. To give life is a picture of initiation (the gift cannot be taken), of generosity and of power (choosing to whom to give the gift).</p> <p>Indicating communication, possibly, for those familiar with the liturgical text, a link back to the readings and the prophets in the scriptures.</p>
Prayers of intercession	<p>Lord in your mercy, Hear our prayer</p> <p>Merciful Father</p>	<p>This is a Lord and Father of whom mercy can be expected. Mercy is needed by those in relationship with this divine.</p>
	<p>our Saviour Jesus Christ</p>	<p>Those speaking the liturgical text need to be saved from something / someone<sup>184</sup></p>
The Peace	<p>The peace of the Lord be always with you</p>	<p>The Lord has peace to offer that is separate from him and can be said to be with someone, apparently independent of the presence of the Lord. This can be conferred by the priest.</p>
Thanksgiving Prayer (A)	<p>The Lord be with you</p> <p>holy Father,</p> <p>heavenly King</p>	<p>The Lord is present with the congregation more than a father</p> <p>This is no 'ordinary' King with a specified realm but one who is 'other' than part of this earth, who is perfect and rules with heavenly power from above.</p>

<sup>184</sup> It is instructive to examine the whole liturgical text for the references to saving and this sheds further light on the picture of Jesus as a Saviour and also contains some puzzles about the 'how' Jesus saves us - is it the confession of the congregation or his birth, death, burial, resurrection and ascension? But this would be straying into soteriology and cannot be investigated here.

<p>Thanksgiving Prayer (A)</p>	<p>almighty and eternal God</p> <p>our duty and our joy ... to give you thanks and praise</p> <p>through Jesus Christ your Son our Lord</p>	<p>A God without peer - one with all power who lives forever</p> <p>Thanks and praise are required by almighty God.</p> <p>Jesus is a conduit again, enabling things to happen. Is this, and this passivity, a feature of Jesus? (This time it is the speakers of the liturgy 'using' Jesus, in the next sentence it is God using him again)</p>
	<p>your living Word</p>	<p>Technical and doctrinal vocabulary with rich, deep thea/ological explorations but this is also a picture. How can a word (sound produced by lungs, larynx, articulators and associated structures or marks on a surface) be called living or not living? There is a sense of subordination, being used - something that is produced by God for some purpose (words are after all about communicating something) that has or takes on or is given a life of its own. The life has something to do with God for this living word is 'his', belongs to him.</p> <p>The next two sections give more details about what God does through Jesus. This Jesus, who is (within this liturgical text) 'our Lord' and even 'Lord God' is yet seen as an object through whom God creates. There seems to be a significant passivity about Jesus who is given to shame and then raised and exalted without exerting any agency himself. Similarly, the Spirit - even as the Lord and giver of life - is sent through Jesus for the purpose of getting God another possession - people. The God who made all that is, needed something to happen in order for people to be his possession.</p>
	<p>made us a people for your own possession</p>	<p>God is a God who possesses people. The words give the picture that the almighty God made all things, lost people and had to send the Spirit through the Son to regain them. The response given by the liturgical text to this recounting is for the people to give glory and praise (or at least say that this is what should happen) and join heaven in proclaiming the great and glorious name - presumably Lord and God</p>

	<p>heaven and earth are full of your glory</p> <p>power of your Holy Spirit...bread and wine...body and blood</p> <p>Jesus ... gave thanks ... broke ... and gave</p> <p>our great high priest</p> <p>inspire us with your love</p> <p>unite us in the body of your Son</p>	<p>is the great and glorious name. The text has already said that the name of God is holy, and we can give glory to that name and here the name - the name being Lord, God - is great and glorious. When praise is offered there is something happening in the relationship between the one offering praise and the one being praised. There is an interaction of some description - although this is not the place to start exploring that interaction. The text says that names, which are words, are great and glorious.</p> <p>The glory can be seen and recognised</p> <p>The priest asks God to make bread and wine be to the congregation body and blood, so God can be influenced by requests - and possibly will do what he is asked to do</p> <p>Jesus does something - having been given he then gives and is thankful to do so.</p> <p>Using the previous picture of sacrifice, possibly modified by the New Testament book of Hebrews, Jesus is now the priest and the sacrifice is the thanks and praise of the people</p> <p>The second time that love is mentioned as a characteristic of the divine and is to inspire all the speakers (plural pronoun) of the text</p> <p>The Son has a body in which the congregation can be united.</p>
Lord's Prayer	<p>your kingdom come, on earth as in heaven</p> <p>Give us today our daily bread</p>	<p>The King rules a kingdom that can move from heaven to earth.</p> <p>This assumes that the divine will comply with the request - God is one who can be relied on for daily provision</p>
Breaking of the Bread	<p>We break this bread to share in the body of Christ</p>	<p>The breaking of bread allows sharing in the body of Christ. The earlier picture of the Son having a body in which the congregation are united is not the picture</p>

	Receive the body of our Lord Jesus Christ.....and his blood	here - it is not the congregation who, as the body of the Son (who is the Christ) are broken.  The congregation receive the bread as the body of Christ, the wine as his blood.
Prayer of Humble Access	Merciful...mercies....mercy gracious  Grant us ... to eat the flesh of your dear Son and ... drink his blood  we may evermore dwell in him and he in us	Mercy and grace can be expected of the Lord (and are needed)  A graphic picture  Two-way container metaphor - the members of the congregation in Jesus and he in them.
Prayer after Communion	Thank you for feeding us with the body and blood of your Son	A graphic picture



