

METAPHORS AND MODELS IN THE MAIN SERVICE IN THE CHURCH OF NORWAY

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INTRODUCTION

God, our Mother and Father, out of the depths we cry to you. This is the opening of the confession in a liturgy for 8th of March 1993 that was prepared by the Feminist Group of the Church Council of the Church of Norway. The reactions from church people, lay as well as clergy, were strong. This led to a discussion of god-images and appropriate ways of addressing God. The Church Council had to replace the sentence with the wording: *God, you are for us like a merciful Mother and a loving Father. Out of the depths we cry to you.*¹

Why is it OK to use the comparison – the simile – but not the direct speech in addressing God? But even more: What images are used to describe God and people in worship services? What influence do these images have on men's and women's understanding of who God is? Does the main service give the same possibility for god-identification for both genders? And basically: What metaphor theories provide the basis for worship?

Liturgical revisions in The Church of Norway

Norway has a "state church" and eighty-five percent of the population belong to the Lutheran Church. It is a "folk church" which means that five percent go to church regularly, and the rest for Christmas services, baptisms, confirmations, weddings and funerals. The king is head of the church, and the Lutheran confession is a pillar in the Constitution of Norway.

¹ Kirkerådet, 1996: "8. mars. Opplegg til 8.mars-gudstjenester og andre gudstjenester med kvinneperspektiv, Kikerådet, Oslo, p. 9ff

The liturgical texts are fixed. They are prescribed by royal decree. The Church Council is allowed to make minor changes. Even the prayers are fixed. Pastors and congregations are not allowed to make changes. The only acceptable variety is that the pastor can add actual subjects to the intercession.

Why is this so? A usual argument is that the worshipper shall be able to recognize the liturgy in every single church all over Norway. This principle of a common liturgy and language is more involved than simply reflecting local considerations. It is also important to follow the ecumenical lines and movements in the European churches, especially the Lutheran and the Catholic patterns. But the strongest argument, I think, is to protect doctrines and dogmas. These emphases secure correct teaching and ecumenical unity. By writing every word in the prayers, the church authorities protect quality and they are able to control the liturgy's doctrines and theology.

The Norwegian Lutheran Communion Service is based upon *ordo*. Our present liturgy is from 1977. The Liturgy Committee's primary aims were to link back to material inspired by the early church and to consider the official decrees from the Second Vatican Council. They also opened for more active participation in the liturgy for lay people. However, the question of inclusive language was not on the agenda, and it is not considered as very important even today. What was important was to be true to the Lutheran Confessions and the already existing liturgies.

Bible translation

The official Bible edition was published by The Norwegian Bible Society in 1978/85. The translators did not consider using inclusive language either for people-language, or for god-language. They had been asked to consider this by Astri Hauge who had done research on St. Paul's using of the word *adelfoi*.² The Liturgical Committee did not question the biblical translation or the issue of inclusive language.

² See Hauglin, Astri, 1997: "Brødre eller søsken? Om betydningen og oversettelsen av adelfos/adelfoi (bror/brødre) i NT" *in* Ung Teologi 1/97, p. 11ff

As a result, the biblical texts in the liturgy and in the readings are verbatim from the edition from 1978. Even in the liturgies the congregation is addressed as “brothers”, and women of the Bible are nearly invisible in the readings.

The Norwegian Bible Society has now started working on a new translation of the New Testament. They will now consider the people-language, especially Paul’s address to the “brothers”.

DOMINANT MODELS IN THE MAIN SERVICE

Definitions

In the light of the questions raised earlier, I made an analysis of the metaphors and models of the Norwegian main service. In doing this research, I first had to discuss several metaphorical theories and see how they relate to liturgy. I also wrote a chapter on god-language: “Possibilities and Limitations in our God-talk”. I cannot go into these matters in this paper. My work was based upon the common *interaction metaphor theory*, i.e.: By putting two terms together, one known and one partly known, a new meaning will come into existence. The transfer of meaning is open to several interpretations. This is a different way of understanding metaphor in contrast to the *substitution theory*. In that theory, one image is used to replace another. The same thing is said in a different way and a different meaning is not desired. It is just a clarification. The using of *the simile* belongs to this understanding.³

Several researchers use this theory as basic. Gail Ramshaw says: *Metaphor is the method of liturgical language. To say the unknowable God and to describe mercy, the community relies on metaphor.*⁴ The images are open. Because of this they have the opportunity to contain several different meanings at the same time; two individuals may interpret the same sentence in two different ways. In former articles I have

³ See John D. Witvliet, 1997: “Metaphor in Liturgical Studies: Lessons from Philosophical and Theological Theories of Language” in *Liturgy Digest*, A Publication from the Notre Dame Center for Pastoral Liturgy, Volume 4, Number 1, 1997, p. 10ff

⁴Gail Ramshaw, 1996: “Liturgical Language. Keeping It Metaphoric, Making It Inclusive”, The Liturgical Press, Minnesota, p.10

defined the essence of the liturgy as an interaction between God and humans.⁵ A well functioning liturgy must have the ability to carry people beyond the material world towards the transcendent God, and at the same time be honest about human lives and human experiences.

I have used Gordon Lathrop's method of juxtapositions in the liturgy to study the gender inclusiveness in the Norwegian primary service. Lathrop has debated *ordo* in the light of metaphorical thinking. *The thesis operative here is this: Meaning occurs through structure, by one thing set next to another. The scheduling of the ordo, the setting of one liturgical thing next to another in the shape of the liturgy, evokes and replicates the deep structure of biblical language, the use of the old to say the new by means of juxtaposition.*⁶ Lathrop encourages seeing if *ordo* retains its original purpose which is to say the new through the old.⁷

Selections

In my analysis of the main service I found that the metaphors could be put into four or five models: *God's family, the Trinity, the Kingdom of God, the Body (of Christ) and the Meal*. There are of course other possible models: e.g. the juxtapositions of sin and salvation, and death and eternal life. Another possible model is *the caring God*. Metaphors as love and nurturing children could be put into this one. I have chosen "my" models because they are common and they are able to say something about inclusiveness in regard to gender. Some of the models intermingle, and the metaphors can be placed into several of them, specially the models *the Body* and *the Meal*.

I have left the Creed and the Lord's Prayer out of my analysis because they are so rooted in tradition and belong to the Confession. In Norway, the Collects are fixed. We have 76 collects, and I refer to them as one group. As only one of these

⁵ See Marit Rong, 1999: "Like sant som Gud er vår far, er han vår mor. Inkluderende språk i kirken" in Kaul, Laland, Østrem (red): *Feministteologi på norsk*, Cappelen Akademisk Forlag, Oslo p. 198

⁶ See Gordon Lathrop, 1993: "Holy Things. A Liturgical Theology", Fortress Press, Minneapolis, 33ff

⁷ *Ibid.* p.162ff.

prayers is used each Sunday, the single one is not so important for creating a general impression. The structure of these prayers is very similar, and they suggest how we should look upon ourselves as human beings.

I have also left the hymns out of the analysis. I know very well that hymns have an important position in the service. Well-functioning hymns can change the experience of the entire service, and vice versa, but the task of evaluating hymns would be overwhelming in this present context.

The juxtapositions are chosen to highlight the tensions with special regard to gender, to power and authority and to the relationship between God and people. They, as well as the metaphors in the models, are intermingled. I found it useful to look upon the models from the perspective of: *transcendence- immanence, monologue- dialogue, authority-subordination, doctrine-experience, individual-universal, verbal-non-verbal expressions, tradition-change.*

God's family

I have chosen to call the first model *God's family* instead of *God the Father*. I wanted to see whether and how the feminine aspect is present in this model. The metaphors used in this model are: *God the Father, Jesus as the Son of God, the Children of God, brothers and sisters or siblings, the rebirth/be born again.*

I have also included the systematic concepts: *sin as rebellion against the Father, the Father's forgiveness and the children's subordination and obedience to the father.*

God the Father is the metaphor that is most used in this model. The Trinity is only spoken of in the terms of Father, Son and Spirit. Nearly every element in the liturgy talks of God as a father. But God is only called *he* once, in the Sanctus. This is primarily because God is addressed directly rather than referred to. It is only the Salutation (Sursum Corda) and the Words of Institution (Verba) that do not mention the Father. In Norway, we have a special service called "The Family Service". In this liturgy *God the Father* is even more used than in the Communion Service. A father is

something the children know, and of course God is always presented as a loving, watching and caring Father.

Jesus as the Son of God is referred to in two of Gloria's four free choices. In every collect addressed to God, the reference is to: *your Son, Jesus Christ, our Lord*. Eleven of the 76 collects are addressed to Christ, and in these God is referred to as Father.

The metaphor *the children of God* is not frequently used. It occurs only in the Preface for Christmas and in three collects. The metaphor *siblings* is used only in one collect. But when these metaphors are used, it is in the sense that the children rebel and sin against the Father. The Father is a good Father who shows mercy, love and forgives the children. The collects underline the importance of living in obedience to God and in loving care for our neighbors. The children are to be obedient because Jesus was an obedient example.

The model *God's family* is a metaphor with father, son, children and siblings, but without a mother. To find a feminine aspect, one must look into the liturgy of baptism, which often is a part of the basic service. There we find the only explicit feminine metaphor that is used in the Norwegian official liturgies: *the rebirth*. The metaphor is used four times. Questions have been raised as to whether this metaphor is highlighting or reducing the female role of giving birth because it is always used in juxtaposition to normal birth. I believe that *rebirth* is a metaphor that can be used and explored even more.

The model *God's family* (read: God the Father) is the primary metaphor in the service, together with *the kingdom of God*. *God's family* is more relational than *the kingdom of God* because it is engaged with relating and caring, although from a hierarchic, patriarchal point of view. However, the themes in these two models do complement each other.

The Trinity

It is difficult to put the Trinitarian formula into one specific model. I have chosen to let it be a part of the model *God's family*, because in the Norwegian liturgy

it is always mentioned as *Father, Son and Holy Spirit*. The two first Persons fit into a family-model, the Spirit is more difficult if you do not see the Spirit as female. I will not go into that discussion now, but even if the Spirit is female, the male metaphors dominate. Otherwise, the Spirit as a unique person has a very low profile in the service.

The use of the Trinitarian formula is overwhelming. It is, among others, used in the opening salutation, Gloria, all the collects, the end of the sermon and in some of the intercessions. Several parts of the service have a Trinitarian structure, e.g. Agnus Dei and the Benediction. It is, of course, a very central part of the Baptismal liturgy.

The Norwegian Principal Service⁸

"SUSTAINABLE PARTS"	PARTS THAT CAN CHANGE WORDING	GOD = HE	GOD = FATHER	TRINITY
	Opening salutation		X	X
	Confession		X	
Kyrie			X	(X)
Gloria				
I:			2 t	X
II:			2 t	X
III:			1 t	
	IV:			
	Collects – total: 76		32 t	76 t
The Creed				
Apostolicum			X	
Nikenum			X	
	Sermon/little Gloria			X
	Intercessions			
	I:		2 t	
	II:		6 t	
	III:		6 t	
	IV:		3 t	
	V:		2 t	X
	Short prayer after the offering:			
	A:		X	
	B:		X	
	Sursum Corda			
	Prefaces :10 prayers		X	

⁸ See Marit Rong, 1998: "Inkuderende språk i gudstjenesten" in *Ung Teologi* 4/98, Oslo, p. 43

Sanctus		X		
	Doxology A + B			
The Lord's Prayer			X	
Verba				
Agnus Dei				(X)
	Prayer of thanks		X	
	The Blessing			(X)

The Kingdom of God

The other primary model in the service, or perhaps the dominant model, is *the kingdom of God*. In the Norwegian language the word "kingdom" is not used, but a word corresponding to the German word "Reich".

This kingdom is also described as *heaven, eternal life, the perfect/fulfilled kingdom, the glory of God*. The collects also mention the kingdom as *dominion and authority*. In addition, this kingdom is *the city of God and God's dwelling place*. In these places we find *the throne of God, the Crown, God as Lord and servants*. Those who are allowed to enter into this kingdom are *the meek and poor, those who in themselves are nothing*.

God is *king, holy, eternal, faithful and almighty*, and has *the power of rule and judgment*. I have also chosen to bring the metaphor *God the Creator* into this model.

The model *the Kingdom of God* underlines God's transcendence. God is living in "His" heaven beyond the human world. Jesus has brought the kingdom of God to earth in the incarnation. This is referred to only once in the preface for Trinity: Jesus is *the living bread that came down from heaven*, and in one of the intercessions: *bring your kingdom to every nation*. The preface divides the congregation: *your church in heaven and on earth*. The liturgy underlines that the Christian church is *longing and waiting for the kingdom and glory of God* in two of the intercessions.

In the kingdom God is *king*, and Jesus is *seated at the right hand of the Father* as Prince Regent. His duty is to intercede for people, as it is expressed in the preface for Easter. In the collects, Jesus is *the King of kings and the Lord of lords*. The metaphor *crown* is not used in the liturgy, but several hymns use it. In contrast to earthly kingdoms, the throne of David shall stand forever. God's eternal kingdom and God's

eternity is a central point in the liturgy. God has eternal life in contrast to humans who must die. This is expressed in the declaration after the Eucharistic Meal and the Prayer of Thanksgiving for Holy Communion. The other option to eternal life is destruction and eternal death. Every collect ends with the wording: *one faithful God from everlasting to everlasting*.

God is *holy*. This is the essence of God's being. This is, of course, underlined in the service in the confession, Gloria, prefaces and Sanctus. Worshippers are also reminded that the word of God is holy. The congregation is part owners in God's holiness through their communing as forgiven sinners.

The most dominant way of addressing God in this model is as *Lord*. Both God and Christ are addressed as *Lord*. The translation includes the *tetragram* and *Kyrios*. *Adonai* is also translated *Lord* in Norwegian. There is no distinction between these words by using small and capital letters. The metaphor is used 61 times in the liturgy, and 16 of these are addressed to Christ. *Lord* is used in all parts of the liturgy except in the Confession and the declaration after the Eucharistic Meal.

The opposite metaphor to *Lord* is *Servant*. A Lord keeps servants. In the Bible, Jesus as well as people are God's servants. Jesus as *servant* is little used in the liturgy, occurring in only one of the collects for advent where Jesus is coming in *the form of the slave*. The ministry of Jesus is named through other metaphors and images, such as: Jesus was *obedient* and *God gave his Son for our sins* (collect Easter Day). On the other hand, *servant* and *ministry* are key metaphors concerning the human being's relation to God. Persons are in God's ministry and they are God's servants. In the liturgy, they are encouraged to obey, to confess, to praise the Lord, to pray, and to beg for God's mercy. The intercessions focus on God's help *to live our lives in renunciation, faith and ministry*. In the intercessions, the congregation prays that the church may *have servants who live right and teach right*. The collects stress this same attitude.

The collect for the 18th Sunday after Pentecost is a good summary: *Holy Father, we thank you for setting Jesus Christ over us as our Lord, and for gathering us in adoration and thanksgiving as your free children. We pray you: Help us not to be dependent on people's*

opinions and commandments, and to think more about them than about serving you. Make us delighted servants for you and our neighbor, through your Son, Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one true God from everlasting to everlasting.

I have chosen to include *God the Creator* in this model, even though I know it could be mentioned separately. I do this because it is connected with God's omnipotence. This metaphor is neither masculine nor feminine. In the service it is scarcely used at all. In two of the intercessions we pray for *help to care for your Creation*. The Creation belongs to God. The collects use the metaphor only a few times, all referring to God as Creator. Once it is said that God has *created us man and woman*. Metaphors taken from the Creation are used even less, but we still find some examples: *to drink from the source, living water* and *the word sown in the heart*. Persons as created in God's image is not mentioned in the liturgy at all.

As a whole the model *the kingdom of God* shows up as a very masculine model without feminine metaphors. It is possible to soften the concept by more frequent use of the metaphor of Jesus as the servant of God. If persons were pointed out as created in God's image, this would also reduce the immense distance between the transcendent God and the immanent people. I think it is important to emphasize the greatness and exceptional position of the human being in regard to creation. Very important elements from the creation such as water, bread, wine and fountains can strengthen the metaphors.

The Meal and the Body of Christ

The models of *the Meal* and *the Body* (of Christ) intermingle. They are mainly used in connection with Communion. Metaphors such as *table, food, bread, vine, the vine and the branches, lamb, feast, communion, host, servant* and *guests*, are all suitable for this model.

The altar is the metaphor for *the table*. Here the participants receive the meal with bread and wine. Jesus is here consistently referred to as *the Lamb of God*. This metaphor is also used in other parts of the liturgy, e.g. in Gloria and the Litany. This

is a strong metaphor, referring to the goat of sin, the Passover lamb, the suffering servant. Such usage makes identification for humans possible. The elements are taken from the daily life. All people need them to survive.

The metaphor of *the vine and the branches* is used in both alternative Sanctus-prayers, *unite us with yourself as branches are united to the vine*. The English word, *communion*, tells us exactly what this is about; namely, the fellowship between human beings and God, between the members of the congregation, between the universal church, including fellowship with the saints. The invitation to the meal is open: *Please come, everything is prepared*. It is a pity that the peace salutation is missing in the Norwegian main service.

Jesus holds many positions in the Communion. He is *the Lamb*, he is *the host* and he is *the food*. The congregation are *the guests*. When these metaphors are used simultaneously, it is beyond the literal understanding. *The Meal* is a neutral-gender model.

The fish is an old Christian symbol that unfortunately is not in use in the service.

The model of *the Body* gathers metaphors such as: *the body of Christ, the one body with many members, the co-operation among members, the body's need for food, and the body containing blood*. It is also possible to include the metaphor, *birth*, in this model. *The Body* is a good inclusive model in spite of the anthropomorphic god-image. This god-image does not need to be considered as male. In the Norwegian service, this model only speaks about the relationship between God and humans, not about the relationship between members of the congregation. The image of the communion between the members is absent.

The metaphors of the whole *Body* intermingle with *the Meal*. Here we can also include the metaphors of different parts of the human body as referring to God. From the collects we learn that God has *a mighty hand*, and from the Benediction that *God's face shine on you*.

In my opinion, this is a very good model because it is able to visualize both the unity and the diversity in the Christian congregation, and it emphasizes communion among the members. There is a danger that the model of the body will strengthen the anthropomorphic god-image, but this may be mollified by using female as well as male metaphors for God. These two models contribute to soften “the kingdom of God”-metaphors.

WHAT GENERAL IMPRESSION OF GOD AND HUMANS IS CONVEYED BY THE LITURGY?

As a whole the liturgy gives an anthropomorphic image of a male God. The dominant way of addressing God is as Lord and Father. God is the almighty and transcendent, and is the only one who is able to rescue humans from sin and punishment. Very few neuter metaphors are used. God as creator is almost not used. The primary focus is on the second article in the creed underlining Jesus’ death, resurrection and obedience which grant humans salvation from sin. The Holy Spirit is mentioned as infrequently as God the creator, except in connection with the Trinity.

There is a neuter gender in the Norwegian language. The language about humans in the service is mostly gender-neutral. Some masculine words and concepts are used in the collects and the intercessions. However, this does not mean that women are visible. The way of thinking in the liturgy is male, and women are to define or understand themselves within this male language. The only feminine expression in the service is one sentence in two of the intercessions where we pray for the child in the mother’s womb.

All people must subordinate themselves to God because they are sinners. God is the loving one, the caring one, the punishing one, the perfect one. The basic human prayer is begging God for help and salvation. I think this self-understanding of humans is expressed in the collects. The human being is a weak and minor creature. All trials and temptations that people meet in their daily life are a struggle within the

good fight. The human goal is eternal life. This world is imperfect and can never be perfect. Therefore humans long for the perfect life in God's eternal kingdom. The worshippers sing their praise and give their thanks in the service, but this attitude is rather sparse compared to the begging for help and forgiveness. That men and women as created in God's image as the most high among all creation, is not important and scarcely mentioned at all.

THE LITURGY IN A GENDER PERSPECTIVE

Transcendence – Immanence

I have already pointed out that the central point in the service is the transcendent God, Jesus sitting at God's right hand, and humans being's longing for the future, eternal and perfect life. This world is a misguided project that will always be influenced by imperfection and sin. The human being will never obtain a righteous life despite her/his struggle. This corresponds to Luther's teaching about righteousness. In all fairness, persons are encouraged and do good deeds, but in total the feeling of inferiority dominates the liturgy. These aspects are not wrong or unnecessary, only exaggerated. It seems that the joy of the Creation and of human life is not taken seriously in the service. The transcendent metaphors are overshadowing the immanent metaphors, and I do not think the immanent metaphors tell the truth about human life.

Monologue – Dialogue

The dialogue in the service moves between God and the congregation on the one hand, and between the worship-leader and the congregation on the other hand. The dialogue between God and people is the most important, but the dialogue between the leader and the congregation is important as well. The shape of the church building in the Norwegian churches decides from which direction the pastor leads the service, *versus populum* or with her/his back to the congregation. There are very few churches that invite the leader to stand *versus populum*. The pastor mediates

God's talk and actions and tells the congregation what they are to say and do. They act in obedience. The liturgy does not allow the congregation to be an active, responsible congregation. All the prayers are fixed, except for one silent prayer at the end of the intercession, and no spontaneous prayers from the congregation are heard.

Authority – Subordination

Authority and subordination in the relationship between God and people are already being debated. When the same issue is examined within the worship service itself, the congregation seems to be subordinate to the authority of the liturgical leader. The many a-symmetric gestures reinforce this attitude. The pastor is standing while the congregation is sitting. The individual worshipper kneels before the pastor e.g. when he/she is receiving the communion, and the pastor may even lay her/his hands upon the kneeling person.

The relationship between men and women in the service is only apparently equal. The God who is presented is male and masculine qualities predominate. Anne-Louise Eriksson has discussed this in her doctoral theses. She used the Swedish Mass as research material. She contrasts the position of God and the pastor on the one hand with the position of the congregation on the other hand. Pastors, women as well as men, occupy the subject position during the service.⁹ *The minister is doing what the text has "located" in the divine and masculine domain. We have also seen how humans are constructed as feminine in the text, while God is constructed masculine. Through the ritual action, the minister acts out the divine position in the dichotomy divine – human, while the congregants act out the human position.*¹⁰

The Norwegian liturgical revisions have mainly focused on language-matters. Some masculine, human words have been changed to neuter language. In this way, the dominant male position has been reduced, but without giving more focus to

⁹Anne-Louise Eriksson, 1995: "The Meaning of Gender in Theology. Problems and Possibilities", Acta Universitatis Upsaliensis, Uppsala Womens's Studies, A. Women in Religion: 6, Uppsala , p 68

¹⁰ Ibid p. 78

women. When women are particularly mentioned in the liturgy, they are referred to as mothers and the bearers of new life. Nothing negative is said about women, they are simply invisible.

It is well known that women held themselves more responsible for guilt and they feel more solidarity with the weak and powerless than do men. May this be one of the reasons why there are more women than men going to church? Do the men stay at home because they do not identify with the image of the weak and powerless human being? May this be an effect of the general pattern in the liturgy's emphasis upon persons as sinners? This is perhaps a bit exaggerated, but I could not resist raising the question.

Doctrine – Experience

The expression of right doctrines and dogmas is important in the service and overshadows human experience. The images and models are few and the ones used are very common. In this way the literal meaning and the concepts become more important and are able to dominate the understanding. The human mind is locked to fixed and correct solutions that correspond to Scripture and the Confessions. The liturgy underlines several times that God must teach humans right belief.

I wonder if this is what happened when the 8th of March Committee suggested that the confession be made to *God, our Father and Mother*. The Committee started a metaphorical process. In spite of this debate I dare say that the Norwegian way of thinking about liturgy still remains in the substitution theory. When the request for an extended god-image came, it did not fit in with an analogical and literal way of interpretation. However, instead of proceeding to the interaction theory which opens for a metaphorical multitude and letting go of control, the solution was to use *the simile*, the comparison. By using *the simile* a distance was created, which meant that we did not automatically transform the exact meaning of the metaphor to the new situation. We did it only to the degree that it would be theologically acceptable to

address God as female by clearly showing that this is metaphorical speech. As a result, then the doctrine remains unchanged.

The human experience is nearly absent in the liturgy. This is not astonishing. What is common experience and what is individual experience? What experience is edifying for the congregation, and what experience is too private? If one is willing to allow the individual experience, then the pastor has to give away some of his/her control.

Feelings are also sparse in the liturgy. Joy, thanksgiving and praise are less valued than the prayer for God's help and guidance.

Individual – Universal

Liturgical language can be very internal for the worshipping community and function as a code for those who are inside. Many of the central Christian concepts are no longer in use in daily language. The church can no longer assume that words like mercy, salvation, bless, atonement and righteousness are known among ordinary people. I would not remove these concepts from the liturgical language. We have too few words and images. We have instead to supplement the liturgy with additional metaphors. This will enable the congregation to think for themselves. New metaphors can help put new meaning into the concepts.

Another relevant question is how ethics are proclaimed in the service. The liturgy is concerned about correct living. What is that supposed to mean? To what extent shall this ethical attitude reign by using exhortations in ethical dilemmas? The worshippers are to be an example to the world, but who is the world? Who are inside and who are outside? This is one of the problems of the folk church.

The unity among the church members is much more in focus than the needs of the individual person. There is no opportunity to express personal or individual needs. In the intercession we pray for *they who* instead of the solitary *we who/all who*. In the intercession we also pray for missionaries that they must be able to proclaim the gospel to new people. The solitary way of thinking of people as both receiving

and giving, internationalization and ecumenical foreign partners is not at all mentioned.

Verbal – Non-verbal expressions

The use of non-verbal gestures in the service is rather sparse, but this issue is an upcoming one. I will not go into this any further, except to underline what I have already written: Today the gestures that express obedience, reverence and humility are dominating. The pastor uses more non-verbal expressions than the congregation. More and more people find it difficult to kneel to participate in the communion.

Tradition – Changes

The Church of Norway has always been faithful to *ordo*. In the last revision of 1977 there was a strong emphasize to keep the *ordo* and to strengthen the tradition. Ordinary church attendants think *ordo* is a direct continuum from the early church, and because of that there is no possibility or willingness to discuss the content of the liturgy. But we do have to say that today's liturgy is not functioning according to its intention. Among others, I think it is important to have an inclusive invocation, the giving of the peace, to renew all the collects, to review the readings and to move the confession and create an absolution formula that we do not have today. The confession of sin is now standing as the opening of the whole service. In addition, the issue of inclusive language has to be one of the main criterions. The Liturgy Committee also has to discuss the use of metaphors and upon which metaphor theory they will base their entire work. I think it is possible to do this and still keep *the Ordo*.

APPENDIX

The Order for Worship with Holy Communion in the Church of Norway

{C} Congregation

{M} Presiding minister

{A} All

Introduction: Prayer and Praise

Entrance

An organ prelude may be played as an introduction to the Entrance

Hymn - a hymn of praise or anthem, appropriate to the Church calendar, or a psalm.

{M} Grace to you, and peace, from God our Father and the Lord Jesus Christ. Amen.

Confession of Sin

{M} Let us humble ourselves before God and confess our sins.

{A} Holy God, heavenly Father; look upon me in mercy, a sinful being, who has sinned against you in thought, word, and deed. I acknowledge my sin before you. For the sake of Jesus Christ be patient with me. Forgive me all my sins and grant me to fear and love you above all else. Amen.

Kyrie

{A} Kyrie eleison. God, Father, have mercy upon me.
Kriste eleison. Lord, Christ, have mercy upon me.
Kyrie eleison, Holy Spirit, have mercy upon me.

Praise (Gloria/Laudamus)

This section may be omitted during Lent.

{M} Glory to God in the highest.

{A} And peace on earth to those who enjoy his favour.
We praise you, we thank you, we worship you, we extol you.

The Collect (Prayer) for the Day

{M} Let us all pray.

The minister reads the Collect for the day.

{C} Amen.

The Proclamation of God's Word

{M} Let us hear the Word of the Lord.

{C} rises and sings: God be praised! Halleluja. Halleluja. Halleluja.

The First Lesson

*A reading from the Old Testament or from one of the New Testament Epistles, the Acts of the Apostles, or the Revelation of John.
The Congregation sits after the reading of the lesson.*

Hymn of Praise

A hymn appropriate to the character of the day, or to one of the lessons, or a psalm.

The Second Lesson

*A reading from one of the New Testament Epistles, the Acts of the Apostles, the Revelation of John or one of the Gospels. The
Congregation stands before the reading of the lesson.*

The Confession of Faith (Credo)

{M} Let us confess our holy faith.

The congregation, in unison with the reader or the presiding minister, says the Apostles' Creed:

{A} I believe in God, the Father almighty, creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit and born of the Virgin Mary.
He suffered under Pontius Pilate, was crucified, died, and was buried.
He descended into hell.
On the third day he rose again.
He ascended into heaven, and is seated at the right hand of the Father.
He will come to judge the living and the dead.
I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.
Amen.

Hymn before the Sermon

The Sermon

*The preacher may first pray a brief, extemporaneous prayer.
The congregation stands for the reading of the preaching text.*

The sermon concludes with this doxology:
{M} Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.

Hymn after the Sermon

The Congregation's Intercession

Announcements

Intercession

*{M} Let us turn to God in prayer!
The presiding minister leads the intercessions.*

{C} Lord, hear our prayer!

After the last petition:

{C} Lord, hear our prayer! Amen.

*During Lent the Litany is used as the prayer.
If the service does not include Communion, the prayers conclude with the Lord's Prayer.*

The Lord's Prayer

{A} 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.
Save us from the time of trial and deliver us from evil.
For the kingdom, the power, and the glory are yours, now and forever.
Amen.

The Offering (optional)

The congregation may sing a hymn during the offering.
The offering is received either in the pew's or at the altar (processional offering). The offering may be concluded with a short prayer. If there is to be a baptism during the service, it should occur here.

The Sacrament of the Altar

Hymn before Communion

The Thanksgiving and Words of Institution

{M} The Lord be with you!

{C} And also with you!

{M} Lift up your hearts.

{C} We lift them to the Lord.

{M} Let us give thanks to the Lord our God.

{C} It is worthy and right.

{M} It is indeed right and salutary that we should in all times and in all places give thanks to you, holy Lord, Almighty Father, eternal God, through Jesus Christ, our Lord,

The preface appropriate to the day or season is sung or said.

Conclusion throughout the entire church year:

Therefore the angels praise you for your glory, and your church in heaven and on earth join to praise your name. We also join our voices with theirs and sing in prayer:

Sanctus

{A} Holy, holy, holy is the Lord of Sabaoth, all the earth is full of your glory.

Hosanna in the highest. Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

{M} Risen Lord and saviour, we worship and praise your holy name because you gave yourself for our sins. Glory be to you for love which is stronger than death. Grant us who come to your table to receive your body and blood that we may participate in this holy feast with humble and sincere hearts. Unite us with yourself as branches are united to the vine; teach us to love each other as you have loved us, and grant that we may one day be united with you in your perfect Kingdom.

{A} 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. Save us from the time of trial and deliver us from evil.

For the kingdom, the power, and the glory are yours now and for ever.

Amen.

The Words of Institution

{M} In the night in which he was betrayed our Lord Jesus took bread, and gave thanks; broke it, and gave it to his disciples, saying: Take and eat; this is my body, given for you. Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks, and gave it for all to drink, saying: This cup is the new covenant in my blood, shed for you and for all people for the forgiveness of sin.

Do this for the remembrance of me.

Agnus Dei

{A} 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 your peace.

The Eucharistic Meal

The first group of communicants goes to the altar and kneels, the rest of the congregation sits. The congregation and choir sing suitable hymns during the distribution.

As the ministers give the bread and wine, they say these words to each communicant:

This is Jesus' body.

This is Jesus' blood.

The bread is placed in the communicant's open hand. When individual cups are used, each communicant holds his/her own cup.

After the distribution the Minister says:

The crucified and risen Jesus Christ has now bestowed upon you (us) his holy body and blood which he gave for the entire satisfaction of all your (our) sins. May he strengthen you (us) and preserve you (us) in the true faith unto everlasting life. Peace be with you!

Prayer of Thanksgiving for Holy Communion

{M} Let us give thanks and pray:

We thank you, heavenly Father, for your gracious gifts. We pray that through these same gifts you will preserve us in faith in you, unite us in your love, and confirm us in the hope of everlasting life, for the sake of your Son, Jesus Christ our Lord. Amen.

Conclusion and Blessing

Closing Hymn

Benediction

{M} Let us praise the Lord!

{C} rises and sings: God be praised. Halleluja. Halleluja. Halleluja.

{M} The Lord bless you and keep you.

The Lord make his face shine on you and be gracious to you.

The Lord look upon you with favour and give you peace.

{C} Amen, amen, amen.

During the silent prayer which follows, the church bell is tolled three times three.

Organ postlude