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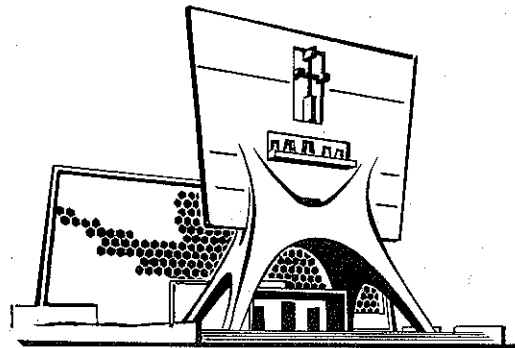
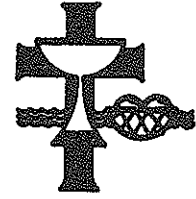
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a p goes to collegeville

The magnificently conceived "Banner" (shown above) which dominates the campus of St. John's University and Abbey at Collegeville, Minn., is a piece of twentieth century architecture symbolic of the spirit of openness and modernity which characterizes the entire community. Marcel Breuer, who designed the U.N. building, also designed the Banner and Chapel which together express the Roman Church's struggle to reform in the mid twentieth century. The Banner, which is of concrete, holds the bells of the monastery and is itself a dramatic demonstration of the energy for reform that has characterized the Abbey for more than fifty years. The Chapel, completed in 1960, symbolizes the tensions between the new and the old, for its dedication occurred just at the turning
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point of Vatican II, and while its ambience is one of reform, there are 36 chapels in the undercroft for private masses. Before the plans were given final approval, Father Diekmann flew to Rometo ask if there was any chance of concelebration, relieving the need for private Masses, and was told by the Curia that there was none whatever. Then came Vatican II and concelebration, making the undercroft an anachronism.

The Chapel itself is a sort of Radio City Musical Hall monastic church. It seats 2,000, and the concrete walls, tiled floor, and high ceiling give it an incredibly difficult acoustical quality which affects all that goes on in it. The liturgy is celebrated with a simplicity that makes most Anglican practice seem fussy and Victorian. The daily offices, Morning and Evening Prayer, are stark and direct. The daily Mass, said by one priest with concelebrants who remain in the stalls, is gracefully spaced with silences and some improvisation on the part of the celebrant. The preaching was superb though extremely difficult to hear. Some of the musical settings of the Psalms were exquisite and had been written by members of the community--one sounded as though it had been written by Poulenc.

The mode of arrival of the AP Council



What We Did There

Our four-day meeting at Collegeville was a splendid balance of entering into the daily worship of the community, of participating in serious liturgical, pastoral, and theological discussions, and of addressing the educational needs of the Episcopal Church on the assumption that General Convention will approve the Draft Proposed Book of Common Prayer (DPBCP).

The twenty-four Council members and guests participated each day in the community's morning and evening offices and in the eucha-

for the meeting indicated again the need for good entrance rites. All Council members first met at the home of Council member Jean Smelker in Minneapolis for a buffet dinner and a two-hour bus ride to Collegeville. By the time we arrived at the Abbey, all the "how-de-do's" and "what-have-you-bee-up-to's" were over and the Council was ready for business. (Secretary Larry Rouillard's report on business conducted appears elsewhere in this issue.) Part of the business was being fed by members of the community intellectually and spiritually. The talks by Frs. Skudlarek, Tegals, and Diekmann gave deep insights into where the leadership of renewal in the Roman Church sees things going. It was comforting to hear that we Anglicans are not alone in our confusions. Many of the community regret *Humanae Vita* and consider it a great mistake, but one couldn't help read the notice on the bulletin board announcing a conference on "Christian Family Planning" which included lectures on the "rhythm method".

In many ways, Collegeville was an ideal place for the Council meeting since it is isolated from many distractions with the added benefit of being part of a regular worshipping community.

ristic liturgy at mid-day. Three mornings were given over to presentations by three leaders of the community: Father William Skudlarek, director of music and liturgy at the Abbey; Father Aelred Tegals, professor of liturgy and editor of *Worship*, the superb liturgy monthly; and Father Godfrey Diekmann, Patristic scholar and consultant to Vatican II. (These talks are summarized elsewhere in this issue.) Following each of the presentations, there was ample time for discussion and interaction among all those present.

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In its afternoon and evening sessions, the Council committed Associated Parishes to becoming active participants in the education of the Episcopal Church, again assuming the adoption of the DPBCP by General Convention in September. AP's brochure, *The Holy Eucharist, Rite Two: A Commentary*, the first of a series to be published on the basis of the new Book, has gone through its initial printing of 5000 copies and a second run has now been completed. AP Council members have taken up various assignments, including an examination of previous AP books and other publications with a view to editing an AP compendium of articles still appropriate to the life of the Church today.

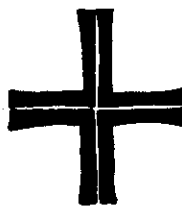
Also, the Council revised its Constitution and By-laws, examined its financial status, set up a new distribution system for publications, and set the dates, place, and theme for its next annual meeting. The dates are April 25-29, 1977; the place is the Conference Center of the Diocese of Oklahoma; and the theme will be the Parish and its ministry, building community, and implementing the basic liturgical, theological, and ethical perspectives of the DPBCP.

Members of the Council will also gather

in Minneapolis in September, in Los Angeles in November for the meeting of Diocesan Liturgical and Music Commissions, and next May we will send delegates to the conference on "Christian Initiation" of the Canadian Liturgical Society. The Council encourages any and all AP members to participate in this latter important conference.

The two Canadian members of the Council, Joe Fricker and Borden Purcell, could not be present because of the press of other duties, but they sent a report. Joe encourages AP to become involved in urging Deans of Cathedrals in the USA and Canada to become more committed to liturgical renewal and norms in each of their dioceses.

There were additional discussions about: AP's future direction, led by Boone Porter; ministry and renewal, led by Arthur Walmsley; and the three "win/lose" issues at General Convention, these being the DPBCP, women's ordination, and gay liberation. While supporting the first, the Council chose not to take a position for or against women's ordination, although individually members are unanimously in favor of it. The group did not deal at all with the role of gay men and women in the Church.



What We Heard There

THE PRIEST-CELEBRANT AS LEADER OF WORSHIP -- William Skudlarek

Bonhoffer said, "The real question is what to preach--who is Jesus Christ for our time?"

but also puts greater demands on the celebrant.

- + liturgy should not ask "how" but "what" --not be concerned with details of technique
- + Central question: What is liturgy about, what are we doing as celebrant?
- + Answer: Liturgy is action of a community; leader is to minister to that action.
- + In some ways this downgrades the celebrant,

- + Model 1 - Liturgy as cultic action primarily done *by* the celebrant *for* the people. The priest is a cultic agent. Emphasis is on rubrical exactitude. No adaptation to circumstances.
- + Model 2 (other extreme) - Liturgy as the celebrant's show. The more creativity (innovation), the more authentic--relevance-- this place and time. This is apt to be dialectic, moralistic.

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- + One against both of these: Liturgy as *community action* based on the priesthood of all believers. The role of the celebrant as "*animateur*" (one who brings the group alive). (In France the *animateur* is almost always someone other than the celebrant.)
- + Sensitivity to details--the role of different ministers in the community. Some people just have it, some simply can't. Each has to find his own style.

The Celebrant

The kind of person who encourages community response.

- * avoid the book--crutch--playing with it--putting it away--diddling;
- * speak as to a live group, inviting a response;
- * happy medium: music--interesting but not overly demanding;
- * distribution of roles (it's always easier to do it yourself); train, invite, encourage a wide spectrum of the congrega-

gation--control of music;

- * preparation: don't let the (worship committee) turn you into a "magician" who simply comes to say the words. Get in on the planning. "The most alive liturgies are those that are carefully planned." Be open for surprises;
- * non-vocal communication: facial expressions, movement, stance. Don't slouch, don't cross legs in vestments. Real care in vestments;
- * worship as "this worldly" incarnate--not too folksy, but not removed. Avoid the "pulpit" tone of voice;
- * cover other peoples' mistakes;
- * keep the movement going;
- * pray;

The "presidential" style has to be one's own, but not so personal as to be eccentric.

It may well be that we have to delegate the role of *animateur*. +++



THE DE-SACRALIZATION AND RE-SACRALIZATION OF THE LITURGY -- Aelred Tegals

Father Tegals described de-sacralization as the process to re-secularize the liturgy, to open the sacred to the world. He pointed out that God is not sacred but Holy, while people and activities become sacred as "epiphanies of God". Tracing the historical development of the sacralization of the liturgy, Fr. Tegals noted that the Monophysite heresy which denied Christ's humanity continues today. He said that Christ's humanity as "sacred" as the supreme manifestation of God and that where this is denied, Christ cannot share our real human condition. Also, the Monophysite view of Christ affects our perspectives on the Church which becomes a "divine society", and on the eucharist

which becomes a "sacred meal". The de-sacralization of the liturgy helps us perceive that the Church is a community of people, eating and drinking together, breaking down the barriers between the sacred and secular worlds because of the Lord Christ who shares fully our human existence and manifests the unifying God of love to all people. Fr. Tegals emphasized that when the sacraments are divorced from the secular, they focus on the "moment" rather than the "process" of Christian maturation. He used as examples of the "process of sacramental life" the sacraments of initiation, marriage, and ordination, speaking of stages in all three of them. He concluded by saying that there is a need for a re-sacralization of the liturgy, but we did not know how to go about it. +++

Fr. Diekmann, blending together personal stories, notable and humorous quotations of other theologians, gave an historical survey of the theological and liturgical developments behind the Constitution on the Liturgy and their emergence to dominance in the Roman Catholic Church today. At the outset he said that there were two important factors that made Vatican II significant: first, it was the first General Council with a truly world-wide representation, and second, it required a radical re-orientation in the thinking of 2000 bishops. Both factors contributed to what he called the "manifestation" of the Holy Spirit". He stated that Liturgy was the first schema to be taken up because the bishops felt they knew something about the liturgy and about the "liturgical movement". Actually, he said, only 50 were involved in the liturgical movement and fewer than 20 were seriously interested in the pastoral-liturgical movement. Citing Lambert Beaudoin as a key person in the renewal of the liturgy beginning in 1910, Father Diekmann stated that "The liturgy is the whole of Christian existence, and not what goes on in church."



From this, he moved to develop a new theological methodology which is experiential and inductive rather than deductive, which begins with statements to be proven and essentials to be drawn from them. In speaking of the Church as the Mystical Body of Christ and the People of God, he noted that the former emphasizes the total membership becoming involved and the latter stresses the basic equality of all members. The Constitution states that the local church is critical because the people gather to worship God in Christ about their bishop. The bishop is defined not as the hierarchical church but as "he who leads the Eucharist", which is "the Church celebrating, becoming itself, and becoming event". The citizenship/priesthood of the laity enables the gathered people to experience each other about the Lord's

Table and to bear co-responsibility for the life of the community in faith.

Like Fr. Tegals, Fr. Diekmann emphasized the rediscovery of the humanity of Christ who loses mediatorship between humanity and God when his own humanity is neglected. He also pointed out that Christ has many presences in the peoples' midst and not just the static "Real Presence" of bread and wine. Moving to the Holy Spirit, he spoke of the Mystical Body of Christ as the Spirit-filled community, the community full of Christ where the "laying-on-of-hands" is not only a gesture of epiclesis over the bread and wine but on and among the people themselves.



In passing, he noted the recovery of Scripture before sharpening the parallel between sacramental theology and ecclesiology where sacraments are no longer defined as "external signs" but actions -- the present actions of Christ in our midst. Thus, the Eucharist gives total redemption and is the source of all graces. A major change in the Constitution zeroed in on Adaptation and Pluralism. Fr. Diekmann said that until the 12th century, the Roman Catholic Church gloried in its diversity and not its uniformity, but that, in the 13th century, there began a "hardening of the arteries" until Vatican II noted that the divine origin of the liturgy could not be changed but the human/church origin can and should be changed according to cultural needs and experience.

Father Diekmann concluded by quoting Cardinal Montini (now Pope Paul VI) who, in the opening discussion, paraphrased Christ by saying, "Liturgy is for man, not man for the liturgy." Traditionally, the Roman Catholic Church has emphasized the purpose of the liturgy as the "Glorification of God and the Sanctification of Man", but Vatican II reversed these two. Father Diekmann said that the glorification of God is achieved at its highest through the sanctification of Man. +++

Treading the Same Path - English Version

by JOHN FREDERICK

As an American rector of an English parish, I often have the impression the Church of England goes its own way almost unaware of Anglican thinking overseas. But then it may be true that Episcopalians in the United States often think they are the only Anglicans caught up in experimentation, particularly liturgical. In fact, Parliament was persuaded to relinquish some of its control over liturgy in 1965, which resulted in the services of Series 1. As far as the eucharistic liturgy is concerned, Series 1 retained Prayer Book wording but amended the structure of the service to the Toronto Congress (1963) pattern--now familiar to us in that all Anglican revisions since then have observed its principle of gathering all "Ministry of the Word" material together before launching into the "Ministry of the Table: actions. The "Prayer Book (Alternative and Other Services) Measure, 1965" authorized a seven-year trial period, but one big difference from American trial-periods has been that the parish priest and Parochial Church Council (doing what the Vestry does in America) had both to agree before using the new rites.



The national Liturgical Commission goes back to 1945 when, in response to resolutions of the two provincial Convocations of York and Canterbury (the synods in pre-General Synod days), it was established. In 1965, their work was widened from reporting to the primates to include supervising the preparation of texts. The two powerhouses have been Canon Jasper and Arthur Couratin (mainly responsible for Series 2).

Series 2 rites emerged under the Measure's umbrella in '67 and '68--the best known being the Communion and "Baptism and Confirmation". The eucharistic rite again preserved "traditional" against "conventional" language but abbreviated much of Cranmer's one-two punch

style and, while the eucharist was offered as "the memorial of his saving passion, his resurrection from the dead, and his glorious ascension into heaven", there was no distinct mention of "offertory" nor any appropriate sentence--a gesture to the evangelicals which reveals the church-politics nature of much English liturgical thinking. The main changes in the initiation rites were (1) to infer adult baptism as the norm (a hint virtually ignored throughout the Church), and (2) to have sponsors proclaim their own faith rather than speak for the child.

In 1973, the Series 3 Order for Holy Communion was authorized for a four-year trial period. This rite was a radical departure in several ways. The communal nature of the liturgy was emphasized by the "celebrant" giving way to the "president", who had, nevertheless, to be a priest. A lectionary of three readings was later approved which sometimes obliged an Old Testament lesson to supersede the Epistle in cases where only two lections were used. The wording was contemporary and a strange (not ICET) text for the Lord's Prayer was introduced. Series 3 forms for weddings, burials, and the daily offices were issued, but the Communion Service is what people noticed, and around it have gathered the clouds of controversy. There have been the predictable outcries against de-Cranmerization, and even some Church Union suspicion that the rite is a subtle attempt to undo Catholic doctrine. But to me it seems that the most notable and the one characteristic feature of the rite which sets it apart from all other versions (Anglican or otherwise) has been almost completely overlooked by its friends and foes alike.

The rubrics provide no manual acts at all during the words of institution. Even the
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most free-wheeling U.S. rite (Draft Proposed B.C.P....p.402) tells the celebrant to take the bread and cup into his hands at the appropriate words of Jesus. Series 3 does not do so, and for a definite reason. The authors have pushed Gregory Dix's teaching almost to the hilt--that it is not just a formula or words which consecrates, but the fourfold action of the liturgy. Hence the offertory is labelled "The Taking of the Bread and Wine", the Prayer of Consecration is called "The Thanksgiving", that is followed by "The Breaking of the Bread" and "The Giving of the Bread and Cup". The four-fold action has been opened out like an expanding accordion and the words of institution constitute only the biblical authority for the eucharistic "actions" which are contained within the words of institution. Even the familiar "The Lord be with you" before the Sursum Corda has been replaced by an otherwise fatuous "The Lord is here... His Spirit is with us", as if to call attention to a Real Presence which has already begun in the offertory.

This line is pursued, but not all the way. To be consistent, the words of institution would have to have been removed entirely from the canon (as some early Calvinists did), but the authors have not done this--for practical political reasons, I suspect.



Since they have not allowed the words of institution to remain in their traditional place, and since most Anglicans naturally think liturgy is a matter of words (*pace* Dix) and liturgical revision a matter of playing about with words, the real characteristic of Series 3 has been almost totally missed. In not one of the many parish churches I have visited (admittedly no extreme evangelical ones included) have I seen one where the Series 3 canon was not augmented by varying elements of traditional elevations, hand-laying and genuflexions at the words of institution. You could say it is hard to say whether Series 3 is successful--it has never been tried! You could say also that the ultra-Dix theology of consecration, when at last put forth, has failed to awaken any

recognition whatsoever! Not even Series 3's enemies talk about this matter, but still glare at, whether the prayer of oblation does or does not verbalise a correct idea of sacrifice.

Leaving apart the question of the theology of consecration, Series 3 seems to me to be a great improvement over Series 2. And as for the Prayer Book (remember it's 1662 I'm thinking of), the eucharistic liturgy now--having got used to Series 2 and 3--seems so deficient as to be almost (almost but not quite) unusable.



In September 1975, new measures and canons became effective for the Church of England. The Church's General Synod has power "to approve (either indefinitely or for a specified period), amend, continue, or discontinue forms of service, but the 1662 Prayer Book continues permanently available for use". A complicated set of provisions exists for reconciling the views of incumbent and parochial church council. Incidentally, a declaration of assent has replaced the reading of the 39 Articles on a new incumbent's first Sunday in his church.

Since 1975, the trial periods for most new forms have been extended and the complex nineteen-stage revision system has produced Series 3 forms for funerals, collects, weddings, and infant baptism. On the whole, American revisions have been more extensive but, despite modern wording, less radical in content. The one exception I can think of is the American burial office which takes its spirit from the Easter Vigil in that a requiem eucharist is inferred to be the norm and which goes much further to remedy the psychological inadequacies of older funeral services than do the English. And, of course, we still have to fall back on diocesan or other Holy Week rites whereas the United States Draft Book has the "Great Vigil of Easter".

In one particular area the United States has bounded ahead--Christian Initiation. Five resolutions were referred in 1974-75 to the English dioceses. The first (approving provision of a service of Thanksgiving for the Birth of a Child, making clear that this is not baptism) was generally accepted, while the second resolution was decisively rejected

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(it would have provided a service of blessing for a child where there is to be no baptism). The other three resolutions touched on the relationship between communion and confirmation. No. 3 accepted that "full sacramental participation" could precede a "mature Profession of Faith" and supported a change in the ordering of initiation practice--this was generally accepted. But both alternative ways of implementing this, set forth in the last two resolutions, were defeated! No. 4 envisaged communion before confirmation and followed by later communion, and an even later "solemn affirmation of baptismal promises accompanied by a further laying on of hands, (though heaven knows what that is for! Italics mine). Nevertheless, as has been pointed out by the two Ely Commission members now on General Synod, the actual total voting (ignoring the need for concurrence by orders) gave strong support for resolution three and for No. 4 (communion before confirmation).

(It is perhaps significant that both former Ely Commission members mention the similar views of the Scottish Episcopal Church but ignore the earlier established and now widespread practice of the American Church!) As I see it, there is a fundamental teaching expounded by Professor Lampe (one of the two Ely Commission members) and Professor J. G. Davies of Birmingham that the two touchstones of covenant-membership and covenant-renewal are baptism and eucharist, and that admission to one presupposes admission to the other. The English have so far failed to implement this principle liturgically as logically as have the American--and some other--Anglicans.

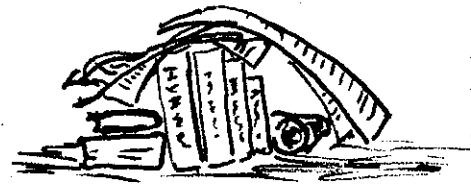
I have not mentioned what appears to us over here to be the one all-consuming element of U.S. Episcopalian debate--women in the priesthood. It is an issue here, but I doubt if it will ever threaten the Church's unity. No doubt some would criticise the English for lack of "relevance" when they tend to discuss U.S. pre-occupation with women-priests as a prime example of an alleged American theological tendency to be with-it at all costs. My overall impression is that we Americans, so far as liturgical forms go, don't realise how lucky we are. In the Draft Proposed BCP we possess a great deal of material, some of great richness and variety. My only hope is that people do not get the idea we can dig in here for a few centuries--there is some hint of just that attitude in the proposed English "Alternative Service Book". A more frequent Anglo-American cross-fertilisation could enrich us both.

I will end by mentioning one very encouraging sign here--the emergence of a group of evangelicals genuinely interested in liturgical renewal. If you want a thoroughly sane and imaginative expression of the scholarly and pastoral foundation of English liturgical renewal at its best, you could do no better than read the *Grove Liturgical Studies* and *News of Liturgy* (a monthly leaflet) put out by Grove Books, Bramcote, Notts. The leading light behind this renewal amongst evangelicals is Colin Buchanan; such people are also awake to the charismatic renewal without falling into the error of separating water-baptism from spirit-baptism. +++



BOOKS

reviewed by HENRY H. BREUL



Laitly and Liturgy (A Hand Book for Parish Worship). William S. Pregnall. 122 pp. A Crossroad Book, Seabury Press, New York 1976 \$3.95 hard cover.

At a time of problems and divisions in the Church it is good to have a reminder that we have come a long way in our theology and liturgy in the past forty years. The first three chapters of this book outline the Church's rediscovery of itself in its worship and sets forward as norms ideas that were nascent in the writings of Romano Guardini in his *The Spirit of the Liturgy*, published in 1930. Fr. Pregnall, a professor at Virginia Seminary, has set forth for us a fine capsule presentation of the best of modern thinking on the nature of the Church and its expression in worship that should be in the hands of every lay person and clergyman. Added to this, he has given us a feast of practical suggestions for local parish situations as we grapple with the problem of making our liturgies say clearly what they are supposed to represent. These suggestions range all the way from materials for vestments to the arrangement of the building in which worship is performed. His chapter on parish committees for planning worship is eminently sensible since it steers a clear path between clericalism on the one hand and liturgical anarchy on the other. This is far more than a mere "how to" book, for it really gives a clear exposition of where every parish ought to be at this moment.

Sanctifying Life, Time, and Space: An Introduction to Liturgical Study. Marion J. Hatchett. 215 pp. Seabury Press, New York, 1976 \$8.95 hard cover.

Marion Hatchett has done it again! What with his *Customary* (St. Luke's Journal, Sewanee, TN) and now this offering, he seems to be writing the most useful books in the field of Liturgics. This book gives an easy to read history of the development of Christian liturgy to the present day. The "suggested reading" section alone is worth the price. A must for all clergy and laity who really want to know how we got where we are.

Christian Initiation: A Theological and Pastoral Commentary on the Proposed Rites. Reprint pamphlet. Nashotah House.

This small pamphlet is an extremely helpful commentary on the new initiatory rites and is highly recommended for all pastors.

Liturgical Studies. E.C. Ratcliff (Couratin and Tripp). 250 pp. SPCK, London. \$25.00

Ratcliff was one of the giants of the field of liturgical study, and this volume pays honor to him by reprinting many of his most important articles. While it is difficult in places, anyone with a trace of Koine Greek left from seminary can make his way through. Ratcliff was dealing in the extremely sensitive area of early Eucharistic prayers and much that he produced was highly important. The price is ridiculous...nudge a local library in its direction and borrow it.

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