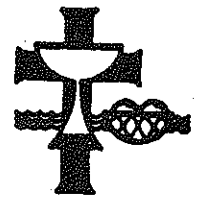


a communication of
associated parishes
3606 Mt. Vernon Avenue Alexandria, Virginia 22305



September 1978

The Role of Liturgical Celebration in Fostering Spiritual Growth

by Gabe Huck

The following article is reprinted, by permission, from *Living Worship*, June-July, 1978, Volume 14, Number 6. *Living Worship* is published by The Liturgical Conference, 810 Rhode Island Ave. N.E., Washington, DC 20018 (see *OPEN*, January, 1977) and is available by subscription at the rate of \$6.00 per year. The author, Gabe Huck, is at present director of the Liturgy Training Program of the Roman Catholic Archdiocese of Chicago's Office of Divine Worship and does publications for that Program. He can be reached at the Office for Divine Worship, 155 East Superior Street, Chicago, IL 60611.

Fashions change. Now we speak of the role of liturgy in fostering spiritual growth. Ten years ago, the topic might have been "The Role of Liturgy in Fostering Political Awareness", and five years ago, "The Role of Liturgy in Fostering Community". What will it be five years from now? We only know that it will change. Perhaps that awareness will lessen the urge to equate, to say "liturgy is politics", or "liturgy is community" or "liturgy is spiritual growth". We know for a fact that you can have one without the other. It happens all the time: people brimming with zeal or beauty or just plain compassion who never enter into prayer and worship with others. And people who frequent gatherings for prayer quite regularly without awakening a bit of spirit. Nor do we have to look to others to see the distinction: we can look to our own hearts, our own stories.

Haven't we all known times when common prayer was present, even frequent and good liturgy, and nothing happens? And haven't there been other times when drab liturgies didn't stop us from growing greatly in the spirit?

So I have wondered: is putting "liturgy" and "spiritual growth" together like speaking on "The Role of Railroads in the Development of Photography", or "The Role of Breakfast Cereal in the Growth of the Entertainment Industry"? I suppose one could tackle subjects like those, but certainly not to convince anyone that either exists for the other, or because of the other. Putting liturgy and spiritual growth together is more than coincidence, as I hope to show. More than coincidence, it nevertheless requires an approach that is modest and humble. →

(Huck - cont.)

First: what is it to grow in spirit? It is very human. That's essential. It is not religious (if we take religion to be a formal organizing of faith). It is only and grandly human to want to grow in spirit. Saul Bellow has his Mr. Sammler say: "But also man has something in him which he feels it important to continue. Something that deserves to go on. It is something that has to go on, and we all know it. The spirit feels cheated, outraged, defiled, corrupted, fragmented, injured. Still it knows what it knows, and the knowledge cannot be gotten rid of. The spirit knows that its growth is the real aim of existence." This from Mr. Sammler, in spite of all the flimsy, shallow living that surrounds him. Like little Anne Frank writing from that stifling attic that she still believes people are good. These are spirit, these are testimony to spirit, and these set spirit where it must first be: simply and grandly human. It is that in each of us "cheated, outraged, defiled, corrupted, fragmented, injured"--but, if surviving, meant to grow. Like the gospel reading in which the woman says, "Lord, give me that water."

"There are no big deals"

We use the word "spiritual" and suddenly what makes every person thirsty, more or less day to day, is turned into something far removed from why I wanted to get out of bed this morning and why I want to get back in tonight. Don't let that happen. Don't let a "growing spirit" turn into "spiritual growth" unless you know how to keep words from becoming blinders. Keep the idea in line with its grand and earthy roots in our tradition: spirit as real breath in the nostrils and lungs, expanding, contracting, filling, releasing, moving on...and then the whole world breathing, too, with its breezes and winds. It is hard to talk about baptism without talking about water, yet church people for centuries have tried. It is hard, or should be hard, to talk about spirit without knowing deeply how tangible the thing is, how vital it is to breathe deeply, how fine to stand in the wind.

If I want to know about the ways in which a spirit grows in order to see whether there is something to be said about liturgy and such a spirit, I have to look at the spirit I know best--my own. I set out to think of

what has happened lately to take my breath away, to open up areas I knew little about to blow me in new directions. It happens differently for everyone, which is exactly why it must be pinned down for just a moment to personal experience.

On weekdays when I am in the office on the near north side of Chicago, each morning and evening I walk about four miles on the downtown streets. Like Bob Newhart, crossing those bridges from the station, then any of two dozen ways through the loop and again across the river (the magnificent mile in parts) and back in the evening. Talk about rubbing shoulders with humanity! But of course it isn't humanity, not up close, it's all those sets of feet, legs, arms, eyes, torsos, mouths; all those paces; all those ways of walking; many snatches of conversation in many tones of voice and a number of languages; many kinds of dress, of coats and hats and gloves and bags and cases. It is so many people who are small, so many who limp, a number who are blind--that I end up asking what is blind? what is a limp? what is short? what even is rich or poor? And what are they all thinking about? Which would throw the other, me perhaps, to the lions should brown eyed, middle aged, middle height men be suddenly blamed for the world? Which--though not meeting the description at all--would stand by me? How different we are, and what hope is there for all of us making things work? Are they the same people each day? Where do their hearts belong? Some of us may grow in spirit at Walden Pond--I hope I may know something of that some day--but now I grow just sweeping along with these people, all these years of living joining me to stroll Chicago morning and evening. We all feed our spirits on food that others know little of. For me, now, these crowded streets.

Think of the moments when some bit of film has blown through your spirit. That moment in *Julia* when Lily and Julia are in the restaurant in Berlin and Julia tells Lily about her baby. Lily asks excited questions until finally she says, "What's her name?" and Julia says so simply "Lily". Or Woodie Allen in *Annie Hall* putting all of life into the old joke about the two women staying at a resort hotel: the one saying "The food is so terrible here", and the other responding "Yes, and such small

(Huck - cont.)

portions." But it may be some combination of color in a painting, or the shape and texture of a piece of pottery, or the performance of some music or dance.

The morning after morning, evening after evening experience of people on the streets does its strengthening, deepening work in a way that is different. Here the repetition seems more essential. One time might be something good, or it might not; the same for now and then. It is the rhythm of every day that does the job. And this too has its parallels in the spirit-nourishing experiences that flow around us, through us. The daily meal, the same four around the same table, the time guarded as best we can from other demands. Or that grand breathing space

Perfectly clear gestures never last very long. They are boring--like handing out trophies or pinning on medals.

that is Saturday evening/Sunday: to know through six days that that will come again with its good chance that absolutely nothing will be important except the present moment.

Liturgy is the rituals of prayer we do together; it is the initiating, reconciling, blessing and commissioning rites; it is daily prayer at morning and at night; it is the public reading of the scriptures and the thanksgiving and communion in bread and wine; it is the hours, days and seasons we have named. Such rites and their fore-runners have been shaped through more than a hundred generations of Jewish/Christian tradition. For a brief time we have been engaged in reviewing some elements of this liturgy. Barely a beginning, but it has begun to dawn on us how powerful this sort of activity can be in the life of an individual and a community. *Can be*, when it is people who do it--people who tell the stories and do the gestures that mean. But that is the point. I can't say what they mean--to baptize or to bless bread. They say it themselves. That is what the renewal of liturgy is about--from our liturgy as ceremony (everybody needs some ceremony, but our faith at its best moments never reduced liturgy to that) to our liturgy as the rituals of people, common signs in a

variety of manifestations across times and places.

Renewal is when we don't have to be told that they mean such and so any more than we have to be told that the bread on our dining room table is to be eaten and the people at our table are to be cared for. The making of signs, the rites, flow from us as human beings who share a faith. It is human to make these signs. It is merely and grandly human to do a ritual; to shape a story and tell it, to do a gesture and hand it on; these bear the fullness of ourselves; our tribe. If our liturgical renewal is beginning, it is because we are beginning now to make signs that express our faith, that strengthen our faith.

Ashes aren't so dumb.

Look at just one rite, for example. Sometimes people remark about how amazing it is that people flock to Ash Wednesday services. "They don't stay for mass, but they want their ashes!" And we wonder. It is no wonder! Rubbing and getting rubbed with ashes is just a simple gesture that can't be spelled by anybody. The real wonder is that some of our other gestures have been so badly incapacitated--the bathing, the rubdown with perfumed oil, the eating of bread and the drinking of wine.

Being a simple gesture does not mean that the rubbing with ashes is perfectly clear. Perfectly clear gestures never last very long. They are boring--like handing out trophies or pinning on medals. Ashes are ambiguous, as any universal thing has to be. The store that burned down last month; fireplaces in old homes; the end of a big brown cigar; the box from the crematorium; the hibachi after a good dinner; the remains of a Boy Scout bonfire...or of Hiroshima. Ashes are a common denominator for all of us and all living things with us.

Ashes are too important to treat as a superstition or to treat without reverence. They have some holiness for which, on Ash Wednesday, we bless God. And once God is blessed for them, we do not put ashes in dispensing machines for self-service, nor do we leave them on tables for individuals to come forward and help themselves. Rather, one human marked with the ashes gives them to another, by hand. Something here is holy. It deserves a human hand. And the

→

(Huck - cont.)

gesture needs the full attention of the minister. Every time. To give each person one's full attention, to look at that person, to speak the words just to that person, to touch the ashes for that person and bring them to that person. Does it matter? You know it does.

We do it in a gloomy time of year, when the holidays are behind us, ashes themselves. We do it on Wednesday, in the middle of everybody's week. Traffic goes on, work goes on, sickness and school and movies go on. Works of justice go on alongside works of violence. Inside churches, people are playing with ashes. In 1978! But in this year, like 1278 or 278 and all the other years, it is precisely what fills our days outside that makes it important to take time for the playing with ashes. How else remember? What else can remind us as strongly? What else rubs it in that way? What gesture could there be that makes of the worst news the hope of the best news?

That may seem a digression, but somehow it might make more concrete what doing liturgy is all about, how human it is, how very enduring it is. The need for ritual expression persists, but the very institutions that help us satisfy the need may stifle those rites when there is no respect for simple meanings, for scale, for the ambiguity of the signs we make, their power to speak differently to each of us, to speak differently to me next year from the way they speak this year. The example of the ashes stands also for the waters of the baptismal plunge, the table of the eucharistic banquet, the gathering places where we lay on hands in forgiveness and commissioning, the fragrant oils of blessing and healing.

These are not specialty items. You can pick up ashes nearly anywhere. Water is not a church commodity. Bread, wine and oil are the stuff of bakers and cooks. Perfume comes from the flowers and herbs and some very specialized sources, perhaps, but its use cuts across every part of society; it can be had at Woolworth's or Neiman-Marcus. Even the things which surround such rites are good common commodities: wax and wick, colorful fabrics, good incense...music and poetry and the telling of stories...The objects themselves, of course, are not the rites; rites are the

gestures we make. But here also, we have basic human stuff: to break and eat bread, to drink wine, to rub on sweet oils, to bathe or pass through the waters.

It is not the history or the theology of our liturgical gesture that makes it such strong stuff for us--it is its commonness. Only when we have let misunderstandings and time complicate and isolate do these things and gestures begin to seem another world. It is not that this eating of bread is "just like" any eating of bread--it is that this eating of bread at the Lord's table can never be grasped for what it is and means unless we know it as eating bread. And then...how we treat that human action, eating bread, in our society also becomes terribly important.

If these things and gestures are not extraordinary but ordinary in the extreme, it would seem that the rituals of our prayer are meant to fill the days of ordinary folks. But here is the greatest stumbling block to making parish liturgy real. There are no or few connections. Nothing prepares us to give thanks, to lift up hearts, to bless and break and share bread, to tell stories and think about them. The rite has been treated as such a specialized thing that we have no bridges to it. We have not grown up doing the everyday individual and family rites that would prepare us to do the eucharist as a community.

All Christian prayer is basically eucharistic (thanksgiving): the blessing or praise of God for everything, great and small, ordinary and special. Easy to show in theory, but meaningless, I think, without the ways that rites of thanksgiving (words, gestures, songs) fill days, meals, journeys, weeks. This is the kind of stuff that makes one capable of liturgy: for example, the Jewish prayers for the first moments of the day. "Blessed are you, Lord, God of all creation, for you open the eyes of the blind", etc. Basic things--opening the eyes, getting out of bed, dressing, walking--suffused with praise. This is the kind of stuff that makes one capable of liturgy.

It has to be comfortable; it has to fit. We wonder why liturgical reform "hasn't worked", hasn't renewed the church, hasn't even renewed the liturgy. But only one who

(Huck - cont.)

bows and thanks the Lord daily will have what it takes to do the eucharist in common on Sunday.

Rhythm and repetition

It is in the rhythm and repetitions of liturgy that we can speak of a real relation between liturgical celebration and growth in the spirit. As with the faces on the street, the important thing is not this or that one experience but the fact that it happens many times. If liturgy feeds, enriches, enlarges the spirit of a person, it is because that person has made it a kind of home, letting its rhythms mark the moments of life.

But only one who bows and thanks the Lord daily will have what it takes to do the eucharist in common on Sunday.

The prayers of everyday must be good enough to be just that: everyday. These rites, which may be of one person alone, but are ritual still, for they put into symbolic expression what one means and believes, are the foundation, the daily bread of our spirit. The daily prayer is not the eucharist. It never has been the eucharist for the church at large. The daily prayer is the prayer of praise and the prayer of thanks--morning prayer and evening or night prayer. These would seem the norm, the common way Jews and Christians have marked their days, been themselves, put adjectives to their lives. The richest form of this prayer is the psalms, which never were meant to become the domain of professionals. They are our vocabulary as people of faith, and without them we know not how to speak.

I do not have in mind anything as ambitious as a book of hours, although I hope that simple forms of morning and evening prayer will be more and more available and used. Even more basic: just know a few psalms by heart. Psalm 51 may not be the best expression of praise in the psalter, but it has some tradition behind it for morning use. Have mercy on me, O Lord, in your great mercy--wash me more and more--I will be clean--the bones that were crushed shall rejoice--a clean heart create--a

steadfast spirit renew--my tongue shall revel in your justice. Strong language, strong images, tireless prayer--good enough to be there morning after morning, unfolding itself, unfolding me. That's what ritual does.

One of the church night psalms is 91. You who dwell in the shelter of the Most High... it may seem far off, but is it really? "Say to the Lord, 'My refuge and my fortress, my God, in whom I trust.' For he will rescue you from the snare of the fowler, from the destroying pestilence. With his pinions he will cover you, and under his wings you shall take refuge; his faithfulness is a buckler and a shield. You shall not fear the terror of the night nor the arrow that flies by day..." Such poetry in the service of prayer is rare indeed. The spirit--frustrated, starved, dragging--finds in such psalms not some reasoned approach to life and church, but its own language: language that bridges days and nights, newspapers and dreams, what was and what is.

Then a few thoughts about how the prayer of Sunday, the eucharist, might better nourish the spirits of those who continue to come on Sunday. Those who plan, those who minister at Sunday liturgies, must attend to the quality of every single Sunday celebration--not just special occasions, not just the choir mass, not just the contemporary one. Most emphatically, I do not mean that every Sunday service should be a special production. I do mean, emphatically, doing the very simple things for the flow of the Sunday ritual that will make it a well ordered liturgy into which a community can enter with familiarity and in which a community can be at home.

This means respect for the movement there within the rite: the ritual of entering in, or welcoming and introducing; the ritual of story telling, the scriptures read, listened to, reflected on in silence and song; the ritual meal, with its solemn blessing, breaking, pouring, eating, drinking. These are not--to repeat--churchy things. These are things people do who want to express who they are. It will take a while at best for us to see that again. But we do no service to that effort by making liturgy just a series of rote activities, or making it bend and twist to serve a "theme", or making it a platform for a wordy clergyman while giving out missalettes that keep

(Huck - cont.)

the assembly from knowing what they are there for.

For Sunday liturgy to nourish spirits there must be such a care and respect for each ministry--beginning not with the ministry of the presider but with all the important ministry of the assembly. Then of the ushers, ministers of hospitality. Of the communion ministers, the acolytes, the readers, deacons, presiders. What sense do they have for their ministry? for knowing if they have the gifts and the arts for that ministry?

There must, too, be great attention to the place and to the table, the bread, the wine, everything else that is present. This too is a ministry, an art. We hear lip service to environment and the importance of the visual. But visit almost any church on Sunday morning and see how often the altar is simply a table for all the clutter. It is disrespect for our spirit--hangover of magic.

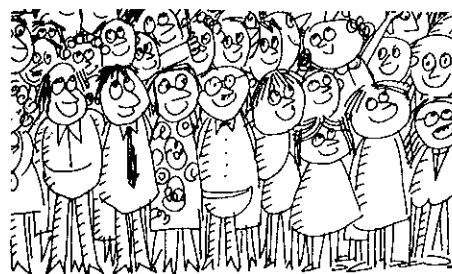
Finally, there can be little hope for parish Sunday eucharist as a steady renewal of spirit for those who come unless we begin to see that Sunday is a day, a whole day which is itself a ritual: an expression of our faith. It is a day we keep, keep differently from others, so that it is an environment for the telling of our stories and the breaking of the bread. We don't know how to do that--but again, I think there is a human sense for what it must be all about to keep a holy day: to recreate, to let it be, to live as if.

A last example of rite and spirit: the seasons. An Advent or a Lent, not artificial inventions of the church but the way all the spirits in us seek expression in rite. We have leveled the year--not so much outside the church, but within. Now we scramble a

bit to recover a Lent or Eastertime, but end up only with a string of themes, failing nearly always to sense or begin to see how it is ritual, not words and explanations, that constitute our seasons. They are certain sounds, colors, textures, gestures, poems, paces, expressions. They come not first from church or even nature, but from the heart. Lent, springtime, is our engaging in the combat--death and life are in combat--and the church, each of us and together, enters again the death and the grace that is life. Still unbelievable. Don't impose on these seasons! Respect them, listen to their words, feel their rites, be patient, for it can't all happen in our generation. But it is here, I think, that the diversity of our spirit can finally flourish--if we let the seasons speak, and let them have a consistency and familiarity year after year that builds this home, this place to belong, for our spirits.

The daily prayer, the Sunday prayer, the seasons--together these say that the role of liturgy in spiritual growth can be important for the Christian. But they may say also that though the spirit of the individual may grow even without liturgy, the spirit of the community cannot. For liturgy alone gathers the church simply as church--not as political group, not even as community, not as neighborhood or age group--just as church. And if there is to be a spirit in that church it is in liturgy that it is created, nourished, handed on. Nothing else is whole. Nothing else embraces every part of us at once. Nothing else so joins us and our ancestors. Nothing else about religion is so totally human and everyday, dependent on everyday living and people. Nothing else has images so deep and strong that they can speak across our own ages from youth to old age, can open up our souls, can shatter idols.

+++



AP at Sewanee ~

the 1978 Council Meeting

reported by Henry H. Breul

The annual meeting of the Council of Associated Parishes was held at the University of the South, Sewanee, TN, from April 17 through April 20. Spring had arrived on the "Holy Mountain" and the dogwoods were fresh and glorious. We met first at the Nashville airport and then bussed to the university.

Our agenda was the usual mixture of business and worship, this time with added input of two talks by members of the faculty of St. Andrew's Seminary. The Rev. Charles Winters gave us the rationale for and an outline of the Theological Education by Extension program which emanates from the seminary. It is a three-year course with 1400 enrolled, thus making Sewanee, by extension, the largest seminary in the Anglican Communion. Sewanee has done what many seminaries have dreamed of doing: it has integrated its curriculum starting with Genesis and ending with the Apocalypse. All the courses are hinged on this schedule so that, presumably, a student would start out in liturgics with primitive religions and end up with the Proposed Book of Common Prayer. Dean "Terry" Holmes also addressed the Council, giving us a preview of his forthcoming book and dealing with priesthood and sexuality.

The most striking thing about our visit was the seminary itself--its ambience and its spirit. Under Marion Hatchett's direction, the worship in the Chapel is exciting and excellent. While we were there the students decorated the Chapel--a bit belatedly--for the "Great Fifty Days". We were glad they were late since we were able to see "before" and "after". The Chapel is essentially a Gothic Victorian box with a reredos which is little more than a high wainscoting with finials and paintings. The students and their wives stitched a scrim of muslim with waves, a sunburst, and a happy whale with its mouth cut out

so that the stained glass colors could shine through. The effect was exuberant to say the least and it seemed to me that the whole feel of the place was changed from that of dull, difficult space to intimate space charged with energy. All this with a glorious frontal and vestments made one feel that worship was alive and well at Sewanee and that the Church in the South would receive a shot in the arm when these seminarians go out to serve in it.

We were able to have two meals with the seminarians. One, at the Sewanee Inn, was the weekly get-together of students and faculty with the Dean leading a hilarious announcement period full of quick bantering among Dean, faculty, and students. It was at this point that the Council was invited to a "Goat Roast and Texas Brain Fry" by the students. Unfortunately, it took place the day we left, but we were able to wander over to watch the goat being roasted before our bus left. I gather that a "Texas Brain Fry" has something to do with the consumption of a great deal of beer while washing down the goat.

Our secretary, Winnie Crapson, has sent around her minutes of the meeting and I think that excerpts are worth repeating here for the general membership.

From the Minutes

Although a secretary is not responsible for communicating the essence of a meeting beyond the official business transacted, I would like to share with you my overwhelming sense from this meeting of the history of AP, past and future. Fred Putnam, our official AP photographer, had promised us a showing of pictures from AP meetings. He had put together a slide show of photos culled from the hundreds he has taken. I don't know what the first year was--or the last--but they included scenes from the legendary Oshkosh meeting, from the Litur-

(Council - cont.)

gical Conference in San Antonio, from Orleton Farms, from Thompson House in St. Louis, and many more. It was not a quick show. Those who were not there can, I'm sure, imagine the response as each slide was shown. Everyone in the picture would be named--and not just named but anyone who had recent contact with them would bring us all up to date about them. I had heard about the Matisse and the Roualt--but to see the AP members actually conducting business and socializing in the presence of those marvelous paintings was great.

No doubt the reaction to the showing of the slides was different for each one of us. For me it brought an awareness of the many and varied individuals who have contributed their interest and their talents and their time to this organization through the years. Each person recognized on the screen would evoke memories of their creative contributions, of their sustaining influence--and often of their disruptive attitudes. All of these seem equally necessary for a vital organization. And for me at least it demonstrated that the work of AP has only begun. It may be even more difficult for the group to retain its commitment to liturgical renewal now that the Proposed Book of Common Prayer is a reality. For most Episcopalians, and for some of us, "renewal" has come to be associated with the revision of the Prayer Book. Our real test may be the task of showing that this is only a beginning.

Discussion of the Diaconate

Art Jenkins read a letter from Bishop Sorge, Field Officer of the Office of Development of Ministry of the Executive Council, in which he outlined plans for the "Coordinating Committee on the Study of the Diaconate". They propose to begin with a census of deacons in an attempt to learn how many there are in the Church, how they function, different types of ministry, what percentage are on their way to ordination to the priesthood. The cost of the study is estimated to be \$18,600, and grants of \$7,500 each have been made by the National Center for the Diaconate and the Episcopal Church Foundation.

Marion Hatchett said the Music Commission is concerned about a diaconal ministry of music. He said several people are eager to work with this to see if this might be a

possibility for them.

Is there a possibility that we might have a conference on the diaconate after General Convention? We need to clarify the ministry of the deacon for the whole Church--the meaning of lay ministry is exemplified by the diaconate.

It is clearly understood that this Coordinating Committee is studying the vocational diaconate rather than the transitional diaconate. The Committee needs to do this basic study and report to General Convention next year if any kind of budget is to be made available for further study of the diaconate.

DLC Meeting

To be held in Atlanta November 6-9, 1978. The last DLC meeting organized the Committees into a more-or-less permanent group with a steering committee composed of persons who had organized the past three meetings. This is to be an on-going planning committee.

Woody Bartlett came over from Atlanta to tell us of the present plans of the steering committee for the 1978 meeting. The worship services are all being planned ahead. The opening service is being planned with those on the committee and there will be opportunity for feedback immediately following the service. The services will not all be in the same place. In some instances, the whole conference will move to another church and design and carry out the service.

He discussed with us AP participation in the program. The theme of the conference is small parishes--understood to be "average" parishes or usual parishes as opposed to large, fully-staffed, etc. They would like AP to address the connection between ministry and liturgy in a period of 2 to 2½ hours. Their concern is for the ministry of the laity and its connection with liturgy. The liturgical function of laymen is on a representational basis of ministry. This does not mean that there is no ministry of those occupying the pews.

Proposed program: Dick Grein to talk on "A Model Parish Approaches the Matter of Lay Ministry and Liturgy"; Winnie Crapson to talk on "An Active Parish Worship Committee that Works"; Howard Galley to talk on "What is it that makes Parish Liturgy

(Council - cont.)

Not Work?" Boone Porter: We need to indicate that a sense of personal warmth is necessary, which I would see good parish worship typically has. It is not perfectly staged, but neither is it falling apart so much that nobody knows what to do. Somehow sustained, benevolent and wise leadership brings it all together.

Discussion of the typical parish of 150 to 200. Suggested problem they have is "survival syndrome". First and foremost is their concern just to survive.

Those who plan to attend the DLC meeting: Henry Breul, Howard Galley, Dick Grein and DLC Chairmen Winnie Crapson, Vivian Kingsley, Henry Louttit, Mike Merriman.

Canadian Report

Joe Fricker gave the report for the Canadian members. The next Synod meets at Calgary and will have open meetings following the pattern of General Convention. One of the issues will be Prayer Book--whether or not the Anglican Church of Canada should engage in revising its Prayer Book. A motion to establish a Prayer Book Revision Committee to begin work was defeated by a very narrow margin. However, they seem to be engaged now in the process of Prayer Book revision--if unofficially. At the next meeting--1980 in Toronto--an official resolution will be presented which will no doubt pass.

General Convention

We voted to have a booth at General Convention in Denver rather than a hospitality room. A General Convention committee was appointed: Bill Petersen, chairman; Vienna Anderson; Henry Breul; Dick Grein; Fred Putnam; and Sam West.

The committee met at Sewanee and recommended that we have a booth with all AP's published material available for sale. They recommend that we have basically an audio-visual presentation that centers on relating liturgy and life through the paschal mystery. It would be designed to attract peoples' attention and hold them as they pass by. Talked about slides and tapes, using new liturgical texts with

music as well as pictures relating liturgy and life. We hope to call upon AP members to help with the staffing of the booth. Will assign two people to have over-all responsibility for staffing.

"ISSUES" to be published at Convention

Henry Breul said that Art Walmsley could not continue to help with "Issues" and it will be necessary to find someone else to handle his share of it.

It will take approximately \$5,000 to publish "Issues". Funds from AP should be contributed. It was suggested that Art Jenkins write the usual letter to AP members requesting donations for our presence at General Convention, and that a portion of those donations be used for our support of "Issues".

End of Minutes

Horace Allen gave quite a challenge to AP in his report as ecumenical member. It is his fear that now we have won the Prayer Book battle we will relax and move to the center, forgetting our past function of challenging the Church constantly. This, I think, was a point well taken and which must be held in mind as we keep on with the educational task we have committed ourselves to, following the adoption of the PBCP.

As will all AP meetings, there just had to be some tensions. This time it was whether or not we would break off our meetings to see "Holocaust" on television. Some said yes and others said no. In typical Anglican fashion it was decided that those who wanted could leave for the TV while the rest would continue the agenda. Thus, at the appointed hour, the Holocaust people left, returning later with their faces 'white and glistening' to rejoin the group. It made for some difficulties in continuity, but despite it a great deal was accomplished. The only regret I have is that we didn't get to stay for the "Goat Roast and Texas Brain Fry", especially since the air was redolent with the smell of roast goat as we got on the bus to return to the Nashville airport.

+++



A Statement of Position

AP is very concerned over the controversy about keeping the 1928 Book of Common Prayer alive along with the Proposed Book after the 1979 General Convention. It is very clear from past history that there will be those who will use 1928 no matter what the Convention does, and it is also perfectly clear that, though the new Book has in it Rite 1, there will be those who simply will not use it. However, it is the thinking of the AP Council that, though we know "sin" will occur, there is no reason to make it "official".

Historically, the Anglican Communion has been a "one book at a time" church. The infamous Vicar of Bray survived about five of them, but it was seriatim. "One Prayer Book" is at least a unitive statement while "Two Prayer Books" represents a sort of non-Anglican chaos.

Below is the statement adopted by the AP Council at its meeting in Sewanee, April, 1978.

THE PRAYER BOOK STATEMENT

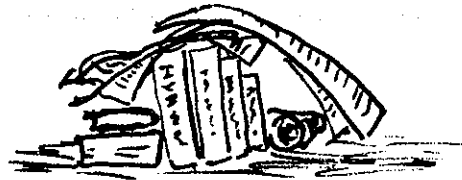
Meeting at the University of the South, Sewanee, Tennessee, April 17-21, 1978, the Council of the Associated Parishes, Inc. voted the following:

"Under One Lord, One Faith, One Baptism,
One God and Father of All, historical
Anglicanism holds up one Book in the Church.
In our oneness of Book and Church we have
unity without uniformity; we have order
without rigidity.

"Therefore we call upon the House of Bishops
and the House of Deputies of the 66th General
Convention to certify the Proposed Book of
Common Prayer to be the standard Book of
Common Prayer, 1979."

BOOKS

reviewed by HENRY H. BREUL



Touchstones for Liturgical Ministries; published jointly by The Liturgical Conference and the Federation of Diocesan Liturgical Commissions. Available from The Liturgical Conference, 810 Rhode Island Ave. NE, Washington DC 20018. 32 pages. \$2.00 each, \$1.60 each for ten or more, \$1.40 each for diocesan orders.

This is a challenging "how to" brochure for all persons involved in liturgy in the great tradition of Father Hovda's *Strong, Loving and Wise* (also from The Liturgical Conference. See *OPEN*, January, 1977.) It lays out principles for everyone from acolyte to usher and from celebrant to communicant. The advice given is practical and tasteful as well as being theologically extremely sensitive. It will make most parish clergy cringe a bit at what they have yet to do to improve their liturgical gatherings, but it also gives the means for change. There are tear-out sheets to be distributed to each segment of ministry in the parish. The one on the diaconate will be especially interesting to AP members who are struggling to revive that order in the Episcopal Church. It is recommended that parishes buy the package deal (ten or more) so that the organist, ushers, readers, and the people in the pews get a look at the program.

The general thrust of this booklet is to make liturgy more humane. There is a constant emphasis on the use of the eyes in reading, preaching, administering communion, passing the peace, and even in ushering. The use of the body is also dealt with along with appropriate gestures. One section deals extensively with public Bible reading--the use of emphasis, pauses, etc. Perhaps the wisest suggestion is that readers should be people who really know the Bible through daily disciplined reading.

The writers of the separate sections are well known to those who have been attentive to the field of liturgy. Gabe Huck, Robert Hovda, Virginia and Gerald Sloyan, and Melissa Kay bring superb credentials to their writings, and one may be certain that whatever they do is firmly grounded not only in sound theology but also in years of experience. Once again, hats off to The Liturgical Conference for really feeding Christ's sheep. +++

from the editor

With this issue of *OPEN* the latest AP brochure makes its appearance. It was decided at the annual meeting at Wewoka, OK in 1977 to link baptism and holy orders as *Ministry I* and *Ministry II*, thus underlining the growing consensus in the Church that ordination to the "ministry" really takes place at baptism. The hope is that, more and more, the Church will come to realize that the ministry is not an isolated phenomenon limited to bishops, presbyters, and deacons, but is rather the function of the whole body created through the waters of baptism. *Ministry II* attempts to readjust our thinking about what happens in ordination if we accept the fact that a ministry

has already been given at baptism. The brochure is carefully worded to avoid negating the power of ordination and to preserve the basic idea that the Church's ministry is created at baptism. The language will undoubtedly bother some, but it seems necessary to see ordination in a new focus, in the sense that holy orders emerge from an already ordained body containing in itself all the gifts of the Holy Spirit. Illustrating *Ministry I* and *II* has been a real problem. It would appear that church symbols are in the same crisis as the rest of our symbolic structures; thus, *Ministry I* was made a "water-filled" book and *Ministry II* a "hand-filled" book. H.H.B.

THE COUNCIL OF ASSOCIATED PARISHES

OFFICERS (Terms expire May, 1979)

President	Mrs. Donald Kingsley, <i>Holland, Michigan</i>
Vice-President	The Rev. Richard F. Grein, <i>Mission, Kansas</i>
Secretary	Mrs. James Crapson, <i>Topeka, Kansas</i>
Treasurer	Arthur S. Jenkins, <i>Alexandria, Virginia</i>

COUNCIL MEMBERS

- * The Rev. Horace T. Allen, Jr., *New York, New York*
- The Rev. Vienna Cobb Anderson, *Washington, D.C.*
- Thomas C. Babbitt, *Litchfield, Connecticut*
- The Rev. David E. Babin, *Kailua, Hawaii*
- The Rev. T. James Bethell, *Topeka, Kansas*
- The Rev. Henry H. Breul, *Washington, D.C.*
- The Rev. Jeffrey P. Cave, *Charlestown, Massachusetts*
- The Rev. G. Harris Collingwood, *Boston, Massachusetts*
- The Rt. Rev. William A. Dimmick, *Marquette, Michigan*
- ** The Very Rev. J. C. Fricker, *Hamilton, Ontario*
- Capt. Howard Galley, C.A., *New York, New York*
- The Rev. Marion J. Hatchett, *Sewanee, Tennessee*
- The Rev. Paul E. Langpaap, *Seattle, Washington*
- The Rev. Henry I. Louttit, Jr., *Valdosta, Georgia*
- The Rev. Michael W. Merriman, *Granbury, Texas*
- The Rev. Canon Peter C. Moore, *Albuquerque, New Mexico*
- The Rev. William H. Petersen, *Nashotah, Wisconsin*
- The Rev. M. Gayland Pool, *Fort Worth, Texas*
- The Rev. H. Boone Porter, *Milwaukee, Wisconsin*
- ** The Rev. Borden C. Purcell, *Ottawa, Ontario*
- The Rev. Lawrence H. Rouillard, *Irvine, California*
- Jean Smelker, M.D., *Minneapolis, Minnesota*
- The Rev. William A. Wendt, *Washington, D.C.*

HONORARY COUNCIL MEMBERS

The Rt. Rev. Frederick W. Putnam, *Oklahoma City, Oklahoma*
The Rev. Massey H. Shepherd, Jr., *Berkeley, California*
The Rev. Samuel E. West, *Marshall, Michigan*

* Ecumenical member ** Canadian member