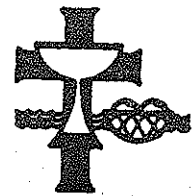


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AN EDITORIAL

When I was in England a few years ago, I was being driven about Devonshire by some friends when one of them said, "Over there is the 'Bloody Field', the site of the last Prayer Book battle." I don't know much more about it, but it was the place where the conservative Cornish and Devonians gathered to resist the introduction of one of the Prayer Books. They were slaughtered by royal troops, and the Prayer Book was established in Southern England.

The attempt by the Presiding Bishop to force the Church to have two Prayer Books, while certainly non-violent, is still in the tradition of the attitudes shown on the "Bloody Field". The tradition of one standard Book is probably the single most important strand in the fabric of Anglicanism. The idea of having two at once is totally inimical to our ethos and would in the long run be destructive of the unity of the Church even though it would appear to some to be the way out of our present divisions.

Many diocesan conventions have beaten back resolutions for two Books while others have passed resolutions affirming the sole use of the Proposed Book when finally authorized by General Convention. I would hope that all AP members would see to it that their conventions act in this manner. At Kansas City the bishops were strong in their response to the Presiding Bishop, but he still hasn't heard the message. We all know that there will be places where the 1928 Book will continue in use, but to bless this sort of thing with legislation would be a radical change from the past. The Proposed Book is being opposed on conservative grounds, and the irrationality of the opposition is clearly shown in their urging a totally untraditional action on the Church.

Henry H. Breul

The Atlanta DL MC Conference,

an overview

by Henry H. Breul

The annual conference of Diocesan Liturgical and Music Commission Chairmen was held in Atlanta, Georgia, November 6-9. The conference was based on St. Luke's Parish in downtown Atlanta. St. Luke's is a remarkable parish in that it has stuck it out as a middle class parish on skid row. They have developed a ministry to the derelicts who fill the streets and alleys surrounding the church building and the parish operates a daily soup kitchen in the parish hall. Another facet of this creative parish is a full-blown audiovisual program with cameras and control room so that anything that goes on can readily be taped and shown again. The opening service of the conference was taped with a camera in the balcony and one perched on the pews with an operator vested in an alb. When we moved on Tuesday to St. Bartholomew's in the suburbs, a minicam television set-up recorded the day's program. It was interesting moving from the meetings themselves into the anteroom where the TV repeater was showing the program to realize how much easier it was to fix one's attention on the tube than to try to concentrate in the middle of the group.

The conference opened with a Festival Eucharist arranged by the parish and, as we have seen before, the temptation to do liturgical "show and tell" was overpowering, so that the service was laden down with a great deal too much music and dancing. Almost all the music, however, was "home grown" and of a very high caliber. The liturgical dance was on the floor level and could hardly be seen, which seemed to obviate its purpose. There was so much going on--and for such lengths of time--that it became difficult to remember that there was a eucharist in progress. This seems to be a problem whenever the conference is based on a proud parish. Peter Moore, who will host the conference next year in Albuquerque, has promised to try to control the situation there.

Ever since the finishing of the Proposed Book of Common Prayer, more and more time has been spent on music for the new Book and preparations for a new hymnal. Much of Tuesday and about half of Wednesday centered around musical concerns of one sort or another. The highlight was a speech by the Rev. Bland Tucker, the only surviving member of the 1940 Hymnal Commission and the grand old man of American hymnody. His hilarious reminiscences of the formation of Hymnal 1940 and his genuine saintliness brought everyone to their feet cheering at the end of his talk.

Last year, the plenary session asked that there be a portion of this conference spent in a small church so that the special problems inherent in that situation could be studied. Unfortunatley, the plans to do this fell through because of a change of rectors. Instead, we went to Woody Bartlett's church in the suburbs, St. Bartholomew's, which, though it is exciting architecturally, hardly qualifies as small. It was at St. Bartholomew's that an exciting program was put on by two Methodist ministers from Emory University. The presentation entitled "Liturgy and People: Shaping Christian Environment" not only gave a great deal of insight for re-thinking parochial life, but showed that some fascinating developments are taking place within Methodism. At the eucharist at St. Bartholomew's, I suddenly became conscious that, even though I was at a conference of liturgical experts, I had yet to see real bread on the altar. The next day I was celebrant at the "folk mass" and walked miles to find some loaves for use at the eucharist.

The final day's program contained a presentation by AP Council members Dick Grein and Winnie Crapson. I was busy, along with Leo Malania and Charles Summers, preparing the "folk mass" at the time, so I cannot give a personal reaction, but the response was very enthusiastic (both talks are re-

(Breul - cont.)

printed in this issue). Their topic was: "The Ministry of the Laity through Liturgy" with Dick laying a theoretical basis and Winnie dealing with the practical side of Irish worship committees.

The "folk mass" seemed exciting from the president's seat, but the high point was a sermon using drama presented by Leo Malania. Leo has written several of these and is working on more. I hope he publishes them for all of us to use from time to time.

A paper was presented in the evening of the final day by Louis Weil of Nashotah House. He spoke of some of the problems in the new rites of initiation. It would appear that some of the compromises worked out at the last General Convention have left us moments of confusion in the rite

as to just what is going on. Unfortunately, this brilliant exposition fell upon rather tired ears, coming as it did at the end of two long days of intense interchange.

At the final plenary session resolutions of thanks were voted to Leo Malania for his great work on the new Prayer Book and to Howard Galley for his many-faceted contributions both liturgical and musical. Again, a resolution was passed urging one Prayer Book and commending the House of Bishops for its stand at Kansas City on that subject. There was general consternation over the Presiding Bishop's repeated attempts to authorize the 1928 Book as an alternative.

Next year Albuquerque!

H.H.B.



Conference on the Diaconate

A MAJOR CONFERENCE ON THE DIACONATE is being planned for next Spring under the joint sponsorship of the National Center for the Diaconate, the Council on the Development of Ministry, and Associated Parishes. It will be held at the Center for Continuing Education at Notre Dame from May 31 to June 2. The major goal of the conference is to promote the uniqueness and ministry of the diaconate in a General Convention year, and to look beyond that year to the role of the diaconate in the shared ministry of the church as new patterns of ministry emerge.

The program will include a presentation on church history; a talk by a speculative theologian; a talk by "A Real Live Deacon", the Rev. Josephine Borgeson of Nevada (see her article "Ministry-to-Go", *OPEN*, October, 1977); and a presentation on Roman Catholic theology, program, and experience related to the diaconate. To each of these presentations there will be reactors including the Rev. Boone Porter, the Rt. Rev. Wesley Frensdorff, the Rev. H. F. Nicholas Minich, and others.

AP members are aware of our intense interest in the subject of the diaconate as evidenced by "The Wewoka Statement" of June, 1977. We urge all interested members, especially those who serve on diocesan commissions on ministry to plan to attend this major conference. Details of costs, registration, schedule, etc., will be forthcoming soon.

Lay Ministry

by Richard F. Grein

This paper was presented at the Atlanta Conference. The Rev. Richard F. Grein is vice-president of Associated Parishes and is presently rector of St. Michael and All Angels Church, Shawnee Mission, Kansas. He was formerly Professor of Pastoral Theology at Nashotah House.

Lay ministry is a very broad term which includes such things as lay readers, chalice bearers, vestrymen, altar guild, church school teachers--all those "in-parish" activities which involve the *laos*. But it also includes the ministry of servanthood directed outside the parish. It is to this aspect of lay ministry that I wish to address myself.

The rhythm of the Christian community goes something like this: we are called to gather; we are formed as the People of God; we are sent as servants. This rhythm of the Church suggests a tension which has existed with the People of God since the call of Abraham. It is the tension between what is, on the one hand, the holy people--the royal priesthood--the exclusive nation--God's chosen, and on the other hand the nation dispersed--the servant sent--the light and salt of the earth--a people existing for those who neither know them and who, much of the time, do not want them. The Church exists in two ways: as a people called to be separated from and actually stand over against the world; and as the servant sent to offer itself for the life of the world.

Liturgy is the event which mysteriously both forms individuals into a glorified community lifted to God's presence--a people robed in white celebrating the banquet at the end of time--and also sends forth a suffering servant people who can claim nothing as its own except a cross.

We are learning how to gather--we still have a long way to go with regard to sending.

My purpose is not to deal with lay ministry in the gathered community--the lay person who has arrived at a position of visibility in the parish, who has authority in the Church; I want to talk about the invisible servant--the one whose authority is expressed in personal sacrifice, who seeks not recognition but service.

The question is: "How can we develop a model for parishes; how can we structure communities to release and enable the vast resources we have for the ministry of servanthood?" The potential for the formation of a servant people is certainly present liturgically in our new baptismal and eucharistic rites. Now we must take the next step--structuring the parish.

As an aside, the reason the Associated Parishes is so concerned about the renewal of the diaconate is related to this ministry of servanthood.

To some it seems paradoxical that at the very time we are trying to stress lay ministry we should reemphasize the ordained ministry. But if you believe in the power of symbols, it makes sense.

The ordained ministry of the Church is an effective sign of the whole ministry of the Church. It is the symbol (and I use the term in its strictest theological sense), it is the symbol for the ministry of the *laos*.

By this I mean that the ordained person is a kind of mirror in which is reflected the nature of Christian ministry. Where the ordained ministry is concerned we have been

(Grein - cont.)

functioning with poorly defined symbols. The priesthood has dominated; it has been the only reflection of ministry that the laity has seen. But the priesthood is an institutional ministry--an in-house ministry--so is it any wonder that the laity think of ministry only in terms of priestly/institutional functions?

If we want to clarify our symbols for ministry, we desperately need the signification of the ministry of servanthood clarified. The diaconate must be seen as equal to, but different from, the priesthood. The deacon signifies for us the servant who challenges the institution to look outside itself.

Where the parish is concerned I believe the first thing necessary is a clear theological model. A parish is in some sense a miniature of the whole Church and therefore must reflect the theology of the whole Church. I usually begin this modeling with the theology that is clearest in the New Testament about the nature of the Church. That is, three very clear functions or dimensions: the *Kerygmatic*, that of the *Koinonia*, and that of the *Diaconia*. The Church must proclaim--it must be a community--it must have a ministry of servants. Two out of three won't work--all three must be evident in the life of a parish. The way these three are carried out may vary from place to place, but all three must be *consciously* present. What is important is that a parish have a consciously chosen model which is theologically based, and that some serious thought and reflection go into the developing of the model so that the inter-relationships of the three dimensions become clear.

Personally, I have rolled these three around in my head for years to see their inter-relationship. For example, there is a primacy in each: *Kerygma* has a primacy of order--people must first hear the Good News before they can enter community or be sent to ministry. *Koinonia* has a primacy of ontology--it is an end in itself, for when proclamation and servanthood have fulfilled their purpose only the community will be left--just to be together in Christ needs no other justification. *Diaconia* has the primacy of our Lord's clearest command and example--love of neighbor--washing feet--carrying the cross. Each has its own integrity, but must be related to the

others. This kind of theological reflection on the theological model will aid you in building the structures which embody the theology.

This calls for a word about structures. Structures are ways to realize and carry out theory; they make the theology concrete; they provide ways to carry out the theological model. But let me say again, a structure only works because it is based on a clear theological model. So often the Church builds structures which become ends in themselves rather than vehicles for some other purpose. When this happens they become "institutionalized" and are very hard to get rid of or change. But as long as a structure remains secondary to a greater and consciously chosen model it will be a willing servant.

"The Church must proclaim--it must be a community--it must have a ministry of servants. Two out of three won't work..."

Let me give you an example of structuring, this time in regard to community, and then we will move into the question of the serving ministry.

One parish that I know of has redefined the role of the vestry to emphasize *Koinonia*. They still do the canonical functions: raise and spend money, take care of the fabric of the property. But primarily the vestry of this parish serves as the pastoral team to build community. Each vestryperson is responsible for around forty or fifty households and meets with the priest four times a year to go over their mini-community. They are notified by the parish secretary for the contacting of new families or if there is illness or some special need in their group. They are responsible for organizing three or four social functions a year for fellowship and the sharing of information about the life of the parish. Vestry meetings are largely concerned with topics pertaining to the pastoral needs of the community.

There are, of course, other ways in which to try to bring people together. This is just an example of an intentionally chosen

(Grein - cont.)

structure for the purpose of building *Koinonia*.

Now, let's move to the problem of building structures which promote and facilitate lay ministry. First, some assumptions I work from:

I assume a parish community strong enough and supportive enough so that people can take the risk of becoming servants to others. As we know from Scripture, servants of God get beaten upon, and the parish family must be a resource of love and support which sustains the minister.

I assume a praying community in which prayer is taught and practiced and in which there are adequate spiritual directors.

I assume an ordained priesthood which stays home to see that this all happens and which values lay ministry and is not threatened by it.

I assume that lay people want and need to do ministry. (Don't let that assumption pass by without some thought.) People want to be worthwhile members of a worthwhile community--that is a basic human need. That means they want to belong to an institution which stands for something worthwhile and they want to contribute to that cause. Assume the best--you'll get the best. To proceed to establish ministry by motivating from guilt will end the enterprise.

Now let's get to some suggestions for structuring. There are three areas of concern: building awareness in the community, meeting the particular needs of the society in which we live, and training people to do ministry in everyday situations. Each of these has a slightly different thrust and requires a different organizational structure. Building up the awareness of a parish with regard to ministry I like to call "consciousness raising" activities. Here the task is to inform and sensitize people to the possibilities of ministry. For example, in our parish we have a once a month breakfast gathering to hear various speakers on topics concerned with social ethics such as community mental health, teenage pregnancy, medical ethics, etc. These speakers may be professionals in the field or members of the parish who have developed a ministry in a particular area.

Our weekly newsletter regularly carries articles about people in ministry. Usually these are ordinary things such as volunteers at the local hospital or a chairman of the heart fund. This helps people understand that ministry is not something exotic.

Consciousness raising attempts to inform people about what is going on around them, who among them is doing ministry, and what are the potentials for service in their own lives.

The second broad area of concern, the identifiable needs of society, calls for a different tactic. Usually these needs are so great that most congregations feel overwhelmed in the face of them, although some churches have made a single item of ministry their whole program. The obvious solution is some kind of ecumenical cooperation. It is not difficult to get five or six churches in a neighborhood to cooperate for ministry. One such model I am familiar with had seven congregations. It formed a corporation, charged each church two dollars per baptized member, and hired a director to coordinate the work. This cooperative effort was able to accomplish an enormous amount of good work such as a teen clinic with volunteers from the medical community and ministry to the elderly ("dinner at your door", transportation services, etc.). Because this model involved local congregations rather than the larger metropolitan-wide, denominational efforts, the average parishioner had some pride of ownership. The primary goal of such a venture is to meet the needs of society. The main drawback of this tactic is that it involves a limited number of people in actual ministry. To accomplish this, we look to our third area of structuring: training for ministry in everyday situations.

Our assumption is that every day people are presented with opportunities for the ministry of servanthood, but more often than not they feel inadequate. Training for day-to-day ministry aims at equipping the average church person to do ordinary, day-to-day acts of servanthood. One example will make clear what I have in mind. The average person is regularly involved in listening to someone else's problem. From time to time all of us need someone who will just listen. Recently, in our parish

(Grein - cont.)

community, we sponsored a four-week course by a psychologist on the ministry of listening. The whole point of this course was to help people listen more effectively to do ministry by what is called "reflective listening". The course included such things as attitudes and qualities for effective listening, listener anxiety, responding to feeling rather than use of logical argument, use of silence, how to check out if we understand what is being said, risk in being an effective listener. The course was helpful to those who took it because it provided a skill for personal relations and also made them conscious of

the possibilities for ministry, particularly the common, day-to-day things. With a little imagination, a parish could sponsor a variety of such training sessions to equip the laity for a very quiet but effective ministry. And the best part is that anyone can do it.

What is critical is establishing the ministry of servanthood in the average parish as a carefully thought out theological model which is balanced in all its dimensions, and then a well-designed structure which permits people to carry out the aims and goals of that theology. +++



The Parish Worship Committee

by Winnie Crapson

This is the second AP paper presented at the Atlanta conference. Mrs. James Crapson is Secretary of Associated Parishes, chairman of the liturgical commission of the Diocese of Kansas, and a member of St. David's, Topeka. Her full time position is that of legal aide to the Santa Fe Railway.

Those who have had experience with a parish worship committee know that it can be a great asset. It *can* be an asset, but it can also be any number of other things-- and perhaps you have also had experience with *that* aspect of a worship committee. However, it has no greater probability of causing difficulty than does any other committee made up of individual Episcopalians, and its chances for a successful and growing experience both for its members and the parish are necessary for the ongoing life of the Church.

I consider the possible difficulties to be few and of slight significance, and if I seem to dwell heavily on some of the foreseeable difficulties, it is only because

the avoidance or short-circuiting of them in the parish is important.

A major problem is the tendency to begin and end with the mechanical aspects of liturgy. Some parish worship committees are composed of parishioners chosen by function. The assumption is that because, by virtue of that function, they will be involved in the implementation of the plans, they must also be involved in the formulation of those plans. Much more attention is then paid to the performance of the liturgy than to the theology it expresses.

The work of the worship committee can almost be divided into two stages: first, the broad considerations of theme and



(Crapson - cont.)

mood and their expression; then the involvement of the altar guild, lay readers, acolytes, choir, etc. It is the first stage that is here being considered.

Anyone who has had experience with a worship committee--whether priest or lay person--knows that the depth of spirituality and religious experience among its members is astounding--astounding even given the probability that those individuals appointed to the committee will be chosen for their faithfulness, their commitment to worship, and their sense of community. The little old lady who has been at the Eucharist every Sunday for fifty years knows something about worship. She may insist to the rector that she couldn't contribute anything if he asks her to serve on the worship committee, but if he persists, she will probably serve obediently. And the worship committee will benefit.

This should not be a committee filled with volunteers. The members should be carefully chosen to represent a broad cross-section of the parish: young and old (and middle-aged), wealthy and struggling, family members and singles.

"The little old lady who has been at the Eucharist every Sunday for fifty years knows something about worship."

The majority of lay people bring to the worship committee one basic premise: the priest has all the answers. They are inclined to believe that he has all the answers about *everything* (and are disappointed if they find he does not). They are certainly convinced that he has all the answers about liturgy. After all, he has been to seminary; they have not. He has learned all the intricacies--including the constantly changing rationale for how many candles, why you have (or don't have) a procession of the choir, why you should remain kneeling while the candles are extinguished (or why you should *never* let what is being done to the candles influence your posture), and so on.

Priests *do* have these answers. They have been to seminary. They have had hours of training in liturgy--both academic and practical. But lay people need to be con-

vinced that priests have had little experience after ordination in participation in any form of liturgy from the pew. Therefore the lay people can be assured that they *do* in fact have a perspective that is different from that of the priest--and one which is common to everyone *but* the priest. (How many priests participate from the congregation in as many as five services in a year? Do you see how helpful another perspective would be?)

But remember! State from the beginning in an unequivocal way that "The rector is in charge here!" All kinds of dreams can be dreamed and visions seen, but the decision rests with the rector.

Another thing to emphasize is that this is not a game that could be called either "Can You Top This" or "You Ain't Seen Nothin' Yet". The purpose of a worship committee is quite simple--it is to make the portion of the liturgy being planned become an experience that is as broad and as deep and as beautiful and as intense individually, and as expressive of the community, as possible...sacrificing no one of these elements for another. It is entirely possible that a worship committee would determine that no change at all need be made in, for instance, the parish Eucharist celebrated every Sunday; or the changes to be made would be done solely to reflect a new Season. Drastic change is not the hallmark of a successful worship committee. And any changes that are planned should be carefully explained before they are made.

Parish worship committees seem to work best when they do not meet on a regularly scheduled basis, but are in the nature of a task force. They should meet to plan the liturgy for each of the Church seasons, for Feasts and Holy Days, and for the beginning of the church school year so that this shift in schedule is reflected in some way in the liturgy. Obviously, they don't meet in the middle of August to plan for a September church school opening or in the last week in January to plan for Lent. This first phase of the planning of liturgy should be accomplished three or four months before the beginning of the season.

If the parish does not have a well-planned approach to the celebration of Holy Days and Saints' Days, this is a task for a worship

(Crapson - cont.)

committee to undertake. A worship committee chosen to be representative of the parish will have a far better awareness of work schedules than the rector, and they will be able to give him good advice as to when special services should be scheduled so that most members of the parish can attend.

A worship committee should at some time determine parish usage as to weddings and funerals. (A year or so ago, baptisms would have been included here, but we can rejoice in the fact that it has become a universal practice to have baptisms at the principal Sunday service. Many parishes are doing a great deal in moving towards having baptisms on the particular Sundays and Vigils when they are most appropriate.)

Once the parameters of parish usage are established, the worship committee steps aside as to specific weddings and funerals. It would be almost an intrusion for a committee to plan for a funeral or wedding. There are worship committees for both weddings and funerals, but they consist of the bride and groom and their families, or the family of the person being buried. A worship committee could help the rector in the design of a guideline to be used with families in planning these types of services.

Whether the worship committee meets to plan parish liturgies or the more personalized liturgies for a family, the ground rules and process are identical. Increasingly there are standards which parishes impose. Certain things are *just not done* for good and sufficient reasons which the priest can explain fully. This done, the committee begins its work.

The first step is to READ THE RUBRICS! (And "Concerning the Service" and "Additional Directions".) Emphasize this. The careful reading of the rubrics together gives the members of the committee some insight into just what the priest *did* learn in those seminary classes in liturgics. But beyond that, for any Prayer Book service, these represent the framework. They carry the central theme. In the Proposed Book of Common Prayer they are even more explicit as to "why we do it". Reading them over together and discussing them gives the worship committee a theological understanding of what this is all about--what is offered and what should be understood from the way

it is offered. It also gives them the assurance of some common language.

While going through the rubrics, emphasize those things which are "givens" and those which will require that some choices be made--the "shoulds" and the "mays". As to the latter, consider why options are available and what those options consist of. But don't start making choices. Everyone needs to have a total view of the service before specific decisions can be made wisely.

Plans of the worship committee should not be made in a vacuum. Care should be taken that members have an awareness of what is happening in the parish that can be reflected in the liturgy. The church school teaching, Bible study classes, adult discussion groups, parish social gatherings--all can be given consideration in the planning. And certainly everyone involved in these happenings should know well in advance what the liturgy will be for a period of time, what the music will be, what hymns could be taught to the children in church school that will then be familiar to them at the Eucharist. (It goes without saying that the organist and choir director will participate in the meetings of the parish worship committee.)

Be careful to have a broad representation on the committee--not only as to age but as to religious background and personality. It has been my experience that some of the quietest members of the parish are those who find it easy to verbalize their reaction to various aspects of the liturgy. In a small group whose task it is to consider worship, they lose their reluctance to share their experience, or they are better able to express themselves in "large talk" than in the coffee hour "small talk".

I spoke earlier about weddings and funerals. In both instances, it is a time fraught with anxiety, and that anxiety could well surface when the time comes to plan the service. For both occasions the message the parish has to convey is one of wholehearted support and help and caring and sustenance, not just for the one occasion but throughout a lifetime and beyond. The theological aspects of liturgy--a loving God operating in a community--can be shown in no sharper focus than in the planning of

(Crapson - cont.)

a liturgy where choice after choice after choice is made on just that basis. How do we show at this point that God cares, that life goes on, that when "happily ever after" comes up against reality, the same community that rejoiced at the marriage is there with love and concern to be accepted as graciously as the rejoicing was accepted. These things can be taught in planning liturgies, and can be taught in such a way that they

will be sustaining all our lives.

The Council of Associated Parishes has identified a need for a brochure on this subject to be included in its current series. I hope that, if some of you have thoughts about parish worship committees, you will pass them along to us. We will try to incorporate them into a brochure for all to share. +++



AN ANNIVERSARY

The Rev. William J. Spicer, one of the founding members of Associated Parishes, celebrated the fiftieth anniversary of his ordination to the priesthood on the 28th of December. Bill will be remembered by old-timers as the "stormy petrel" of the Council. He seemed always to arrive at Council meetings with a full head of steam about something, and the resulting verbal storms often resulted in the lightning of truth striking the meeting. His 19-year ministry at Trinity, Oshkosh, demonstrates that the liturgical movement could work well in a local parish, and his great strength in struggling with personal adversity has been an example to all who have known him.

H. H. Breul

Initiation: Baptism or Ordination?

by Marion J. Hatchett

This article by Dr. Hatchett is ten years old. It is reprinted, with permission, from The St. Luke's Journal of Theology, University of the South, Sewanee, Tennessee 37375, Volume XII, Number 4, September 1969. It is reprinted because it deals directly with the issues raised in the AP brochures Ministry I and Ministry II. There have been complaints that Ministry II-Laity, Bishops, Priests, and Deacons is too brief and does not go deeply enough into ordination...that is the point...Ministry I does all that and the two brochures together give a viewpoint on Holy Orders for which Dr. Hatchett has laid the groundwork in this article. Ministry I and Ministry II have a "time bomb" in them and Dr. Hatchett thought in the light of the questions raised this article ought to be reprinted.

Ed.

In the early days of the church there was quite a contrast between the ceremonies of baptism and those of ordination. The ordination rites of Hippolytus, *Testament of Our Lord*, Sarapion, *The Apostolic Constitutions*, Dionysius, *et al.*, are simple and straightforward. They consist of a prayer with the laying-on-of-hands, after which the ordinand receives the kiss of peace and resumes his function within the Eucharistic rite. Ordination involved an extra ten minutes within a normal Sunday Service.

In contrast to the rites of ordination, baptism involved a three-year period of testing and instruction climaxed by a rite that was both lengthy and complicated. The beginning of the process was the admission of the candidate to the status of catechumen, upon the recommendation of sponsors. He was examined at that time regarding his reasons for seeking baptism, and he soon entered into a period of three years of instruction. The curriculum in the catechetical schools varied somewhat, but it normally included instruction in Old Testament, theology, prayer, the sacraments, and Christian ethics. During this period the catechumen was barred from privileges he had known as a pagan, but he was not yet accepted among the initiates. After he had proved himself to his teachers, and upon the recommendation of further sponsors, he was admitted to a second stage on the way toward initiation, being enrolled among the *competentes*. He was subjected to scrutinies, ordeals, and psychological testing. At certain canonical baptismal seasons the

whole church fasted for two days with those to be initiated. The actual baptizing into the Christian faith was climaxed by the kiss of peace and the reception of the Eucharist in both kinds. It was also accompanied by various ceremonies which differed somewhat from rite to rite or locale to locale. In some usages there was a symbolic "Delivery of the Gospels". There was normally an anointing. This anointing was often accompanied by a formula which explained it as anointing to priesthood. There was normally a ceremonial vesting, and in at least one ancient ordo it is spelled out that this vesting in in chasuble and stole. The newly-baptized for the first time made an offering for the Eucharist. Baptism was a real rite of initiation. St. John Chrysostom could say to the newly-baptized:

Before yesterday you were captives, but now you are free and citizens of the Church; lately you lived in the shame of your sins, but now you live in freedom and justification. You are not only free, but also holy; not only holy, but also justified; not only justified, but also sons; not only sons, but also heirs; not only heirs, but also brothers of Christ; not only brothers of Christ, but also joint heirs with Christ; not only joint heirs, but also members of Christ; not only members of Christ, but also the temple of the Holy Spirit; not only the temple of the Holy Spirit, but also the instruments of the Holy Spirit.

(Hatchett - cont.)

In contrast to the practice of the early church, baptism in our day involves an extra ten minutes within a normal Sunday Service. The date often bears no relationship to the Church Year. The congregation does not fast with the candidate. There is no delivery of the Gospels, no vesting, no kiss of peace, and no Eucharist. There has been no vouching for the candidates, no examination, and no instruction. In fact, the baptismal rite has degenerated to such an extent that it means little more in the life of the congregation or of the candidates than ordination meant in the early days of the church. It is definitely of secondary importance.

And now ordination is surrounded with all of the safeguards and given much of the dignity and meaning that had been associated with baptism in the early days of the church. It involves a three-year period of testing and instruction climaxed by a rite that is both lengthy and complicated. The beginning of the process is the admission of the candidate to the status of a postulant, upon the recommendation of sponsors. He is examined at that time regarding his reasons for seeking ordination, and he soon enters into a period of three years of instruction. The curriculum in the theological seminaries varies somewhat, but it normally includes instruction in Old Testament, New Testament, theology, prayer, the sacraments, and Christian ethics. During this period the postulant is barred from privileges he had known as a layman, but he is not yet accepted among the ordained. After he has proved himself to his teachers, and upon the recommendation of further sponsors, he is admitted to a second stage on the way toward ordination, being enrolled among the Candidates for Holy Orders. He is subjected to scrutinies, ordeals, and psychological testing. At certain canonical seasons (the Ember Days) the whole church (at least in theory) fasts for three days with those to be ordained. The actual laying-on-of-hands with prayer is also accompanied by various ceremonies which differ somewhat from rite to rite or locale to locale. Normally the newly-ordained is communicated (in some rites this is the first time he receives in both kinds). Sometimes he is given the kiss of peace. Often there is a symbolic "Delivery of the Gospels". Often there is an anointing, accompanied by a formula which explains it

as an anointing to priesthood. There is normally a vesting of the newly-ordained, often in chasuble and stole. In some rites the newly-ordained (often for the first time) makes an offering for the Eucharist.

Ordination has become the real rite of initiation into the church. Priesthood has become the possession of presbyters rather than of the whole body of the church. It is those ordained rather than those baptized that have been initiated into the Christian Mystery. It is the presbyters rather than the whole body who "offer" at the Eucharist. It is those ordained rather than those baptized who enter upon the ministry of the church. The climax of Hippolytus' baptismal rite has no parallel in our baptismal rites, but it sounds strangely like our ordination exhortations:

Let eachone hasten to do good works, and to please God and to live aright, devoting himself to the church, putting into practice what he has been taught, advancing in the ministry of God.

An examination of how this radical change came about is both interesting and instructive. The early rites outlined above date from the period of Church Orders.

When we come to the period of the sacramentaries and *ordines* (the sixth to the tenth centuries) some changes have taken place in the rites. The three-year period of testing and instruction prior to baptism has been reduced to six or eight weeks. Vestigial remnants of most of the ancient practices are still present, but the expression is less forceful. On the other hand, the rites of ordination have begun to be embellished. Special times and liturgical Propers are developed for ordinations, and in some places an anointing has come into the rite. Behind these changes in the rites of baptism and ordination lie a number of factors. The establishment of Christianity as the religion of the empire placed a heavier work load upon the clergy, reducing the preparation given candidates for baptism and increasing the clergyman's sense of dignity and professionalism. The reaction to Pelagian teaching brought an emphasis upon the practice of infant baptism. The rites were curtailed so that

(Hatchett - cont.)

infants could be baptized on their *first* Easter, and from the eighth century we find shortened rites for the completion of baptism in emergency situations.

When we come to the period of the *manuales* and pontificals (beginning with the eleventh and twelfth centuries) we begin to get ten-minute one-shot baptismal rites for use at any time and canons ruling that baptisms should be without delay. The drastic changes in Eucharistic piety in this period resulted in the prohibition of the communicating of infants, thereby robbing the rite of what had hitherto been a major component. References to the baptismal anointing as an anointing to priesthood drop out of the liturgical books, and references to priesthood are multiplied in the rites for the ordination of presbyters. The vesting historically associated with baptism is represented only by the "chrisom", and vesting becomes a part of the ordination rites. Intensive instruction in the Christian faith had preceded baptism; this initiation into the Mystery has become a part of preparation for ordination, leaving only a remnant in the baptismal rite in a promise of the godparents to teach the Apostles' Creed, the Lord's Prayer, and the Ave Maria. The "Delivery of the Gospels" drops out of baptismal rites but a "Delivery of the Gospels" shows up in ordinations. The kiss of peace, an expressive sign of welcome to the newly-initiated, has dropped out of baptisms but it is retained in ordinations, and at other celebrations it tends to be limited to the clergy. The chalice has been withheld from the laity, and the first time that a person receives Communion in both kinds is now at ordination (In fact, the chalice begins to be delivered to the newly-ordained as a sign of priesthood). By the time of the first printed liturgical books this process of reversal is complete: the real initiation is now ordination, and the secondary rite is now baptism.

The first Anglican ordination rites attempted to reverse the situation by cutting away at the ceremonies which had fallen from baptismal rites over into ordination rites. They made plain that the essential parts of ordination are prayer and the laying-on-of-hands. A lengthy exhortation made plain that the clergy *per se* are not the church but function within the church.

Changes in the baptismal rite attempted to restore it again to its rightful place as the real initiation into the church. A rubric specifies (except for emergency situations),

...baptisme shoulde not be ministred but upon Sondayes and other holy dayes, when the most nombre of people maye come together. As well for that the congregacion there presente may testifie the receyvyng of them, that be newly baptysed, into the noubre of Christes Church as also because in the Baptisme of Infantes, every manne presente maye be put in remembrance of his owne profession made to God in his Baytisme.

The radical Pauline teaching on baptism as death and resurrection (which had been suppressed in all the Western medieval uses except the Mozarabic rite) is restored to the text, and the meaning of baptism is explicated by a text that had not previously been used as a liturgical form:

We recyve this child into the congregacion of Christes flocke, and doe sign him with the signe of the crosse, in token that hereafter he shal not be ashamed to confesse the fayth of Christ crucified, and manfully to fight under his banner agaynst synne, the world, and the devyll, and to continue Christ's faythfull souldiour and servaunt unto his lyves end. Amen.

The Prayer Book made an effort to restore baptism as the real initiation, the entry into the "royal priesthood", the taking up of arms for the Christian battle, the entry into the ministry of the church, the center of liturgical piety, the decisive rite in the life of the Christian. There is enough content in our baptismal rite for many homilies on "ministry", but when it is set in contrast to the preparation for ordination and the rites of ordination which have been developed, the Prayer Book rite (or any other ten-minute rite which might be developed) cannot be expected to function very well for initiating into the church and for "ordination of the laity" unless it comes as the climax of an intensive screening and preparation that is radically different from the current norms. +++

GEORGE HARRIS COLLINGWOOD, S.T.D., D.D.

April 13, 1927 — October 30, 1978

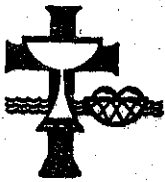
It is with a profound sense of loss that we announce the death of the Rev. G. Harris Collingwood, member of the AP Council and long-time friend of AP. Harris was a courageous priest who served in Washington, D.C., Kansas, and finally as rector of the Church of the Advent, Boston. He died on October 30, and the funeral Mass was held on All Saints' Day. At the Mass, his son, Harris, Jr., read the following excerpt during the Service of the Word:

Home is where one starts from. As we grow older
The world becomes stranger, the pattern more complicated
Of dead and living. Not the intense moment
Isolated, with no before and after,
But a lifetime burning in every moment
And not the lifetime of one man only
But of old stones that cannot be deciphered.
There is a time for the evening under starlight,
A time for the evening under lamplight
(The evening with the photograph album).
Love is most nearly itself
When here and now cease to matter.
Old men ought to be explorers
Here or there does not matter
We must be still and still moving
Into another intensity
For a further union, a deeper communion
Through the dark cold and the empty desolation,
The wave cry, the wind cry, the vast waters
Of the petrel and the porpoise. In my end is my beginning.

From "East Coker" by T. S. Eliot

etc.

Once again, as we did a year or so ago, we want to express our real appreciation to the increasing number of members who avail themselves of the "Sustaining" and "Supporting" categories when renewing their memberships. The Coordinator, speaking in his alternate role of AP Treasurer, is grateful for this help in keeping AP afloat financially and, speaking for the whole Council, is grateful for this tangible expression of your appreciation of AP's efforts. Many thanks!!



And now a plea: It seems that each time we send out an issue of *OPEN* or a new brochure, a number are returned by the Postal Service because of an incorrect address. Many are marked "Moved, not forwardable", "Addressee unknown", etc. Each of these returns costs us 25¢, but, more important, the member does not receive his/her copy. You can help us cut down on this by timely notice of your next move. You could use the form on the bottom of this page. It is designed so that your old address will appear on the reverse. But, whatever form of advice you use, advance notice of your new address will be greatly appreciated!

Art Jenkins, Coordinator

NOTICE OF CHANGE OF ADDRESS

Associated Parishes
3606 Mt. Vernon Ave.
Alexandria VA 22305

Please change my address from that shown on the reverse to the following:

(No. and street, Apt., P.O. Box, RR No.)

(City, State, ZIP Code)

(Name)