



a communication of
associated parishes
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The Conference on the Diaconate

A national Episcopal Church conference on the diaconate titled, "The Diaconate -- a Unique Place in a Total Ministry", gathered on the campus of Notre Dame University, South Bend, Indiana, May 31 - June 2, the first time a deacons' conference had been held for Episcopalians. Associated Parishes had called for such a conference at its annual Council meeting in 1978 and was one of the primary sponsors along with the National Center for the Diaconate in Chicago. Other sponsors included the Episcopal Church Foundation and seven different dioceses (Central Florida, Indianapolis, Louisiana, Minnesota, Nevada, Pittsburgh, and Western Massachusetts). Enablement, Inc., a consulting agency based in Boston, Mass., provided superior arrangement and management of the conference in the person of the Rev. James L. Lowery, Jr. AP can be proud of its part in providing this conference--it was considered a major success.

About 170 persons were registered, including two bishops, a mixed number of priests and lay persons, and some eighty deacons--about one-fifth of the deacons in the Episcopal Church. None indicated any present intention of seeking ordination to the priesthood. Their number seemed rather evenly divided between men and women. It is perhaps worth noting this evidence against the claim some years ago in the heat of debate that all women deacons were simply waiting for the chance to become priests.

The design of the conference did not call for legislation, protest, or demands for action. Rather, it was an opportunity for thinking, for sharing insights on the history, theology, use, and ecumenical implications of the diaconate. There were four major and rather scholarly addresses, followed by two or more considered responses with questions from the audience. This was surrounded by time for fellowship, numerous exhibits, and a varied worship life. The worship was splendid. Planned and managed by AP Council's own Howard Galley, it made proper and instructive liturgical use of deacons. Also, the group learned of the survey of the use of the diaconate in the Episcopal Church recently carried out by the Diocese of Atlanta (see page 4) and heard an interim report on the extensive study being done by the office of Bishop Elliott Sorge for the Council on the Development of Ministry.

The Ecumenical Presentation: The Beginnings in Dachau Prison

Those interested in the renewal of the diaconate are not unaware of the leadership taken by the Roman Catholic Church. Thus, we can see our modern roots in the little-known story of the inspiration for this revival prior to the Second Vatican Council, a story movingly related by Monsignor Ernest J. Fiedler, Executive Director of the Bishops' Committee on the Permanent

(Conference - cont.)

Diaconate of the Roman Catholic Church in America. In the horror of their imprisonment in the Nazi Dachau prison camp, the secret church of Christians there carefully drew up an agenda for the future restoration of Christian life and leadership in Germany. At the heart of their agenda, which recognized the imperative for the servant church, was the diaconate. One of these prisoners survived, became a deacon, and led the post-war German church, and finally the broader church, to face the Dachau agenda. Monsignor Fiedler and a married Roman Catholic deacon then went on to give testimony to the rapid and highly successful revival of the diaconate in the Roman Catholic Church. This was, chronologically, the last presentation.

The Historical Presentation:

"The Golden Age"

The opening presentation by Dr. J. Robert Wright of General Theological Seminary set the stage brilliantly. He took as his assignment the survey and highlighting of the original and historical sources, including the Bible, for the emergence and existence of the diaconate as a distinctive and important office or order in the church, with social, pastoral, and administrative responsibilities as well as liturgical. This period in which the diaconate flourished, sometimes called "the golden age of the diaconate", reaches back as far as Philipians and trails off in the early fourth century, especially with the Council of Nicaea. He noted that some histories make a good case for its extension up to the time of Pope Gregory the Great, c. 600.

During this period the diaconate is regarded as at least an equality of rank with the priesthood. After this "golden age", the evolution of the diaconate is "a decline whereby it moves from being a significant and distinctive office or order in its own right, directly linked with the ministry of the bishop, to become a lower rank in a ladder of preferment, a mere stepping-stone or preliminary apprenticeship on the way to priesthood." Female deacons became limited to ministry with other females (one of the six New Testament references to the word "deacon" refers to a woman, Phoebe -- Romans 16:12).

Dr. Wright concluded with the question:

"Is it just possible that, even as priesthood is something that the New Testament predicates supremely of Jesus Christ and also of the entire people of God and yet we ordain persons to function as priests, so also the ministry of *diakonia*, predicated in the New Testament supremely of Jesus Christ and also of the entire church, should likewise once again be focused in a distinctive order with its own unique place and function?"

The response to this address, by Dr. H. Boone Porter, editor of *The Living Church* and member of the AP Council, emphasized the New Testament date of the diaconate in contrast with the lack of such for the priesthood and the historic nature of the diaconate as a continuing alternative to the priesthood even after the "golden age", e.g., Francis of Assisi, Nicholas Ferrar. Dr. Porter could not resist poking fun at various contemporary misconceptions of Holy Orders and more specifically of the diaconate.

The Theological Presentation: The Complementary Inter-relationship of Orders

The Rev. David Brown, Montpelier, Vermont based the theological presentation on his personal vision of mission as an extension of the prayer of Jesus, the mind of Jesus, and the work of Jesus. He then proceeded to use such images and analogues to describe the complementary inter-relationship of the historic three-fold order of ministry. Some of them were well-founded in tradition. For example, he drew on certain of Augustine's Trinitarian analogues and particularly on his scheme of vision, plan, and realization. In the same way, Holy Orders symbolize the Church's ministry in its vertical dimension (relation to God) and its horizontal dimension (collegial relations). This is in celebration (prayer), co-theologizing (mind), and conciliarity (deed). Within the collegium, the bishop primarily focuses the wholeness of the Church and its wholistic vision, the presbyter focuses study and prayer, and the deacon focuses the realization/action/execution aspect. The thesis concludes that the complementary inter-relationship breaks down without a viable diaconate--one of the primary difficulties of the modern church.

The responses emphasized the representative and symbolic character of all three ordained orders rather than an exclusively

(Conference - cont.)

functional character. In this vein, the ethical dimensions of the relationship between the liturgical role of the deacon in the eucharistic community and the community's servanthood ministry was developed.

The Ministerial Presentation: Theory in Practice

The Rev. Josephine Borgeson of the Diocese of Nevada drew on her own practical experience as a deacon. (See her article, *Ministry-to-Go*, OPEN, October, 1977.) Upstart, marginal being, bridge-builder between clergy and laity and between the worshipful and worldly character of the church's mission, Deacon Borgeson described the role of deacon in images and actual anecdotes. It was obvious that many in the audience identified rather closely with her personal experiences and insights.

Deacon Ormonde Plater of the Diocese of Louisiana responded with some of his own personal experiences and frustrations in working for the revitalization of the diaconate. In addition, he drew a theological picture similar to that presented by Father

Brown: "Laity is all of us, ministering in all our different ways, but within the 'laity' are three 'orders' who stand as sacramental symbols of Christ and His Church (specifically, bishop as order and unity, priest as prayer and praise, deacon as love and service)." He finished by calling on the bishops to "defend the Prayer Book; give us deacons." A lay respondent admitted she had come to protect the lay apostolate from being overpowered by the diaconate but discovered that fears of competition are unfounded.

The Wind-up

Although the conference had not been planned for action, it ended by making certain requests of the seven sponsoring dioceses. By consensus, a plan presented by Associated Parishes was commended. According to this plan, strongly urged by the conference, these dioceses are asked to perform certain experiments with the diaconate on behalf of the Church in accordance with the objectives identified by Associated Parishes at its most recent Council meeting and listed on page 4. +++



The 1979 Council Meeting

The annual meeting of the Council was held this year at Conception Abbey, Conception, Missouri, May 14 - May 18. The Abbey, which is of Swiss Benedictine foundation, is a gloomy pile of brick set in the rolling farm country northeast of Kansas City towards the Iowa border. The contrast between it and the Abbey at Collegeville, Minn., where we met in 1976 was an immediate indication of how really independent Benedictine abbeys are. The contrast between the art work of the Printery (The Abbey Press), which most of us get in the mail regularly, and the conservatism of the community was clear immediately.

The hospitality was fine and the living and meeting areas excellent. However, the fact that we were not welcome to receive the Eucharist put an air of gloom over the

whole proceedings. The monks were not to blame for this completely, however, since our own Bishop of West Missouri has entered into some kind of hands-off concordat with the local Roman archbishop about communion and the receiving of clergy back and forth.

The meeting was a very busy one what with work on brochures and plans for an AP presence at General Convention in Denver. Fr. Hugh, the liturgist of the abbey, led the group in several discussions, and Bill Dinges, a sociologist from Topeka and Lawrence, Kansas, gave us some sociological perspectives on the Church in the twentieth century.

The biennial election of officers was held and for the first time in anyone's memory there was a tie on the first ballot. Those

(Council Meeting - cont.)

elected for the coming two years are: President, Vivian Kingsley; Vice-President, Winnie Crapson; Secretary, Larry Rouillard; Treasurer, Art Jenkins; Member-at-Large of the Executive Committee, Henry Breul.

Two new members of the Council were elected, and each has indicated his acceptance of election. They are:

William W. Baker of Prairie Village, Kansas, former managing editor of the *Kansas City Star* and presently professor or journalism at the University of Kansas; and

The Rev. Joe Morris Doss, rector of Grace Church, New Orleans, Louisiana.

At the end of the meeting, the following statement was authorized for release:

At its annual meeting, 1979, the Council of Associated Parishes reviewed and evaluated responses to its *Wewoka Statement* on the diaconate (*OPEN*, June, 1977) and identified the following objectives for the Church:

- + Have several deacons in one parish and evaluate their ministry;
- + Experiment with a parish selecting a person or persons to be deacons and evaluate that process of selection;
- + Have a deacon as diocesan archdeacon with responsibility for coordinating the ministry of deacons as part of the Church's mission;
- + Arrange for a deacon to be involved with an interparochial ministry with evaluation;
- + Get rid of the words "perpetual" and "permanent" and refer to those deacons who plan to become priests as "transitional deacons";
- + Examine and evaluate the training models for deacons currently being utilized and those being developed;
- + Ask the seminaries to develop models for the theological education of deacons;
- + Develop a General Ordination Examination specifically for deacons.



The Diaconate: A Layperson's View

by Beverly Jones

The writer, a laywoman of Marietta, Georgia, was a member of the committee--referred to in the report on the diaconate conference beginning on the first page--set up by the Diocese of Atlanta to study the diaconate.

Almost a year studying the nature of the diaconate -- what was it, what is it, and what shall it be -- has brought me full circle. T.S. Eliot said it more poetically:

We shall not cease from exploration and the end of all our exploring shall be to arrive where we started, and to know the place for the first time.

The ad hoc committee established to study the diaconate began by reading and discussing the "givens": The canon, the catechism, and the ordination of a deacon rite. Added to that were statements, reports, opinions of others in the study process, as well as conversations with deacons and those knowledgeable in the area of theological education. Of enormous value was the time spent talking together, mulling over possibilities,



(Jones - cont.)

trying out ideas, and listening to others as well as to one's self attempt to articulate concepts. We have elected to summarize our conclusions individually. Herein are presented my understandings of the diaconate and its place in the structure of the Church; in particular, the Church in the Diocese of Atlanta.

My first point of reference in this study begun months ago was the "Rite of Ordination: Deacon" from the Proposed Book of Common Prayer. I quote from "The Examination" portion as it is the place to which I have arrived and the place from which I started, but indeed, "know the place for the first time."

My *brother*, every Christian is called to follow Jesus Christ, serving God the Father, through the power of the Holy Spirit. God now calls you to a special ministry of servanthood directly under your bishop. In the name of Jesus Christ, you are to serve all people, particularly the poor, the weak, the sick, and the lonely.

As a deacon in the Church, you are to study the Holy Scriptures, to seek nourishment from them, and to model your life upon them. You are to make Christ and his redemptive love known by your word and example, to those among whom you live, and work, and worship. You are to interpret to the Church the needs, concerns, and hopes of the world. You are to assist the bishop and priests in public worship and in the ministration of God's Word and Sacraments, and you are to carry out other duties assigned to you from time to time. At all times, your life and teaching are to show Christ's people that in serving the helpless they are serving Christ himself.

My *brother*, do you believe that you are truly called by God and his Church to the life and work of a deacon?

I shall use selected portions of this address to the candidate by the bishop as a framework upon which to build my thesis, for they have spoken clearly to me on the nature, purpose, and possibilities of the diaconate. I believe they give direction to the Diocese of Atlanta as it seeks to learn

about this order and how it fits into the structure of the Church.

"...God now calls you..."

And so are we all called. But a candidate for the diaconate must examine his call carefully to be sure of its nature. The question to be answered is, "called to what?" The second part of the sentence answers the question:

"...a special ministry of servanthood..."

H. Boone Porter, in "The Biblical and Historical Basis for the Diaconate"¹ points out that the diaconate from the beginning has been a serving ministry. It has retained that characteristic to at least some degree to the present time, although the servant role has become secondary to the liturgical role in today's world. A study of the diaconate by Deacon Frances Zielinski and Jean Mancini reports that deacons who see their ministry as liturgical assistants have been universally frustrated by their vocation, while deacons seeing their ministry in the area of service to the disenfranchised have been fulfilled in and excited by their work.² Charles Price notes that the Proposed Book of Common Prayer gives emphasis to the servant role by adding to the catechism the phrase "The ministry of a deacon is to represent Christ and his Church, particularly as a servant of those in need."³ The diaconate symbolizes the servanthood of Christ and joins with the other ordained orders, "the Episcopate as regards unity, holiness, catholicity and apostolicity and the Priesthood as regards the offering and worship of Christ,"⁴ in representing the total ministry of the Church. With deacons so little in evidence in the present-day Church, we offer much less than Christ to the world.

"...and directly under your bishop..."

That the deacon is accountable to the bishop is clear and continues a tradition that has been established since at least the third century, when the deacons attended and assisted the bishop whenever called upon to do so.⁵ It would follow, therefore, that the bishop be responsible for the deacon. There must be established some plan to provide regular contact between the bishop or persons acting on his behalf and the deacon, in order that the Diocesan be

(Jones - cont.)

supportive of the ministry of the deacon and in order that the deacon be aware of the support of his/her ministry by the Church leadership.

"...you are to serve all people, particularly the poor, the weak, the sick, and the lonely."

It was to these people that Christ ministered. Theologically, the Church accepts ministry to those in need as its mission. In actuality, little is done. A deacon visible at the Eucharist and in the ghettos would be an inescapable reminder to the *Laos* that we are all called to love God by loving and serving our neighbor.

"...you are to study the Holy Scriptures..."

This directive introduces the topic of study -- here, of the Scriptures -- for the purpose of sustenance throughout the deacon's ordained ministry. But what preparatory study is required? The canons of the Church specify the general topics to be included in the education process. The questions left to be answered by our committee are: 1) by whom shall the formal education be directed -- that is, what school or course of study, 2) for what period of time, and 3) what special training or courses preparatory for the diaconate should be required? It is not the intent of the committee to establish so rigid a route that the Church would be deprived of a person with a true vocation to the diaconate; yet, the consensus is that no deacon ever be considered second-rate in academics and training. His education should be equal in length and quality to that of a priest, but the content should be designed specifically to provide learnings and experiences that would carry over into his/her ministry in the world. Learning about the "helping" agencies and gaining understanding of legislative processes would be an invaluable part of the education of a deacon, for example. Greater latitude in requirements for preparation for the diaconate in comparison with preparation for the priesthood should be allowed in view of the fact that many candidates will come to the program having received some special training previously and because s/he may be required to continue to earn his/her living while preparing for orders. Proficiency on

the General Ordination Examination should be no less than that required of candidates for the priesthood.

"...by your word and example..."

More than a member of any of the other orders is the deacon able to live out what s/he symbolizes. This person holds up the worshipping Church to the people, saying to them through his/her visibility in worship: "Worship within your community provides power for service in the world." The visibility of the deacon "in the marketplace" holds up the Church to the world, saying "You have been sent *here*." Indeed, it is the deacon who dismisses the people from the Eucharist with the words, "Let us go forth into the world, rejoicing in the power of the Spirit." The Church has taught through symbols for centuries. Let us restore the symbolism of the deacon to our worship and the world to teach emphatically the Gospel of what it means to care for and about others.

"You are to interpret to the Church the needs, concerns, and hopes of the world."

Without this built-in conscience who teaches through his very life, we risk becoming an inward, self-serving people. We risk hiding Christ from others instead of proclaiming him to the world. William Temple admonished that Christ was crucified on a cross between two thieves, not on an altar between two candles. The Church, through its theology, has entrusted the deacon to keep the faithful sensitive and responsive to the needs of the world. The Diocese of Atlanta stands on the threshold of allowing that theology to become actualized.

"You are to assist the bishop and priests in public worship..."

We are familiar with this role, for our present-day deacons have been most visible here, and no wonder, for the Book of Common Prayer (1928) states only "The office of a Deacon is to assist the Priest in Divine Service, and in his other ministrations, under the direction of the Bishop." The Proposed Book of Common Prayer sandwiches this assignment between others dealing with modeling the servanthood of Christ for the world. Thus, assisting in public worship becomes *a* duty, not *the* duty.

(Jones - cont.)

"At all times, your life and teaching are to show Christ's people that in serving the helpless they are serving Christ himself."

Again, the deacon is held up for the people that they may see and understand that by serving the helpless, Christ is served. At this point, it seems elementary to comment that communities must have a deacon among them in order to benefit from this model. We need at least to experiment with such a model to discover whether our theology-on-paper is valid in the flesh. In truth, however, one must acknowledge that we have already been given a model for a serving ministry in the flesh. Obedience would have us follow him.

The question asked of the candidates by the bishop following the latter's description of the diaconate answers questions which have claimed much of the committee's time:

"My brother, do you believe that you are truly called by God and his Church?"

No committee can list criteria that qualify one for having been called. The question is not, "Why do you believe you are called?" but, "Do you believe that you are truly called...?" The called possess a mystical knowing, and only s/he with the nurturing community can determine whether there is a clear vocation. The deacon emerges from within a community and is called by that community to this special ministry. Beyond the formal required statement made by the vestry and clergy within a parish recommending one for orders, there needs to be a feeling of mutual support between a candidate and his community. One who is examining a call should be cognizant of the importance of such a feeling, testing to determine whether that support is present.

"...to the life and work of a deacon..."

And what is "the life and work of a deacon"? One of the questions that has been foremost in our discussions has been, "What kinds of ministry would be acceptable for the work of a deacon?" I now stand firm "in the end of my exploring" in the knowledge that "what kind of ministry?" is the wrong question. Having been given the answer in the previously quoted "Examination". I know

the question to be "ministry to whom?" Therefore, any ministry with which the candidate is gifted and to which s/he is committed, which serves "all people, particularly the poor, the weak, the sick, and the lonely," is the proper work of a deacon. One might be a teacher, or a cook, or a nurse, or a carpenter, or an advocate, or a writer, or a musician. If that gift is used to help the helpless, it is the proper work of a deacon.

There are some exciting possibilities that would allow the deacon to carry out his chosen life's work and, at the same time, permit high participation in that deacon's ministry by his parish or community. After ordination, the deacon would be placed in a parish by the bishop, upon agreement with the rector and vestry, for the deacon must have a liturgical home in which to witness visibly to the people of his/her commitment to the Church. Logically, a deacon should return to the worshipping community from which s/he was sent. Practically, this may not be possible because of our mobile society or other considerations. I feel that the presence of a deacon in a parish is of equal importance with the presence of a priest.

This Janus-like person must have a place to minister in the world as well. Some deacons may already have established such a ministry to the helpless prior to their theological education and orientation. Others may have training and skills for such work but no practical place which would provide a livelihood in which to exercise them. It would be most meaningful to me as a member of the laity to be part of a parish which paid the full salary of a deacon who served the helpless in our community in the name of the parish. This deacon could involve members of our parish in his/her work as needs arose, using his training, skills, and commitment to lead us.

A parish could participate in a second way by sponsoring a deacon (by prayers and salary), either fully or partially, so that this part of the Lord's work would be accomplished. Or a convocation could jointly sponsor a deacon, for example, by paying a salary for a deacon's work at Emmaus House or with Alcoholics Anonymous. This system would work much like that of churches who sponsor missionaries, for deacons are indeed missionaries in a large sense.



(Jones - cont.)

There is a third possibility. Professionally trained deacons, e.g., physicians, musicians, teachers, lawyers, etc., could offer their services to the helpless for minimum or no fees, depending upon the situation. Parishes could then subsidize his/her income enough to provide a realistic standard of living for the deacon. Deacons trained in skills could work within this same kind of system. Surely the challenges and possibilities are myriad in considering ways in which the Church can involve itself directly with the ministry of the deacon.

Having discussed the nature of the work of a deacon, I move to discussing the extent of the work. That is, for what period of time should a deacon devote his full attention to the fulfilling of these vows, vows which affirm a call to the "life and work of a deacon". The prevalent tradition adds an unspoken but acted-out qualification: "but only until ordained priest." Although recognizing that priests remain deacons forever (but questioning that), to continue using the diaconate as a junior-priesthood training period diminishes the purity and purpose of the order of deacon. Only those seeing the work of a deacon as their vocation for life should aspire to ordination into this order. I subscribe to the *Wewoka Statement*, which holds that candidates for the priesthood be ordained directly into that order.⁶

Briefly, the process for bringing the order of deacon to new life in the Diocese of Atlanta could be as follows:

1. The order must be "introduced" to the diocese as the serving ministry it is intended to be. We are blessed with a model who will educate by her commitment. Yet to be discussed among the committee is how we can use further this consciousness-raising.

2. Direction for examining their call must be given to those who feel a vocation in such a ministry. This should take place within their own community and as a participant in the Experiment in Ministry year.

3. Preparatory work for ordination must be prescribed, however experimental the first years may be, to insure an adequate theological and practical education. The regular three-year seminary course, or the four-year Theological Education by Extension--all concurrent with field work and all with course selections enhancing that of a serving ministry--would be adequate.

4. After ordination, support must be given the deacon by placement by the bishop at an altar. The deacon then needs to become part of a group established in support of this kind of ministry.

5. Finally, although no parish is obligated to hire or sponsor a deacon, I would like to think that some would be caring enough to risk a "new" thing. It makes no sense for the Church to say to a deacon, "You are to go into the world to help those in need," but not help him/her do that through its financial support. Money speaks loudly of commitment. A community committed to the kind of ministry done by a deacon could not balk at providing the means needed to make that ministry happen.

The Church must leave this order in limbo no longer, with its people unsure of what it is and what it is to do, or, those questions being answered, not knowing "how" financially. The theologians of the Church have been explicit in composing the ordination of a deacon rite. Let us mark full well its implications for us and proceed with what we in the Diocese of Atlanta see our responsibility to be. +++

Notes

1. Porter, H. Boone. "The Biblical and Historical Basis of the Diaconate", from *OPEN*, a communication of Associated Parishes. January, 1978.

2. Stewart, Rt. Rev. Alexander. "Deacons Interim and Permanent", a sermon preached on December 7, 1975.

3. Price, Charles. *Introducing the Proposed Prayer Book*, Church Hymnal Corporation, 1976.

4. Breul, Henry H. Editorial in *OPEN*, October, 1977.

5. Porter, op.cit.

6. The Associated Parishes Council, "The *Wewoka Statement*", *OPEN*, October, 1977.

Planning Music for the Holy Eucharist

by Marion J. Hatchett

The following article, used with the permission of the author, is an excerpt from the forthcoming publication of the Church Hymnal Corporation, *A Manual for Clergy and Church Musicians*, prepared by Marion J. Hatchett for the Standing Commission on Church Music and reviewed and edited by the Commission.

The following abbreviations are used in the text to denote publications of the Church Hymnal Corp.

BC-Book of Canticles

BCP-Book of Common Prayer

BOS-Book of Occasional Services

CHS/I-Church Hymnal Series I

CME-Congregational Music for the Eucharist

GPAVT-Gradual Psalms, Alleluia Verses and Tracts

HEAE-Holy Eucharist: Altar Edition

MMC-Music for Ministers and Congregations

MMC II- Music for Ministers and Congregations II

Quite early in church history a classic shape evolved for the eucharistic rite. The liturgy of the word consisted of: 1. Old Testament lesson(s), 2. Psalmody, 3. New Testament lesson, 4. a reading from the Gospels, 5. homily, 6. prayers of the people, and 7. the peace. A four-action shape developed for the liturgy of the table: 1. the preparation of the table, 2. the Great Thanksgiving, 3. the breaking of the bread, and 4. the giving of bread and wine. Over the years these basic structures were somewhat obscured, and certain elements were lost. The new Prayer Book restores the basic components of both the liturgy of the word and the liturgy of the table. These elements should stand out. Other items in the liturgy should function as preparation and reinforcement for the basic elements.

THE ENTRANCE RITE

The real beginning of the liturgy is the first lesson. That which precedes this reading is often called "the entrance rite". It serves to call the congregation together and set the stage for the readings and all that follows. In planning, it is best to begin with the Ministry of the Word and

move on to the Holy Communion. After these are worked out, plan an Entrance Rite which best prepares the people. This Rite must not be so lengthy or so emotionally demanding that it exhausts the people; rather it should call them together and prepare them for hearing the proclamation of the word.

Certain days or occasions have their own entrance rites. For other occasions there are often five available options; an entrance song may precede the first three.

Prelude Congregational participation can be enhanced if the time immediately before the entrance song is used to familiarize them with new music in the rite. The music itself or preludes based on it will serve this purpose.

Occasionally it is advisable to have a congregational hymn and service music practice just before the prelude. In addition to music for teaching, musical offerings by instrumentalists, choir, or vocalists are also appropriate.

Entrance Song A hymn, psalm, or anthem may be used at the entrance of the ministers.

(Hatchett - cont.)

The choir should be in place prior to this song, or at least well into the nave when the singing begins. Although a psalm or anthem may be used sometimes, this song should be ideally a familiar hymn of praise related to the theme of the lessons for the day. When this is impossible, a seasonal hymn is suitable; if not a seasonal hymn, then a general hymn of praise.

Option I: The normal use from Christmas Day through the Feast of the Epiphany, on Sundays from Easter Day through the Day of Pentecost, on all the days of Easter Week, and on Ascension Day; and permitted at other times except in Advent and Lent (BCP, page 406).

Opening Acclamation Music given in HEAE or MMC.

Collect for Purity This collect, required in Rite I but optional in Rite II, may be sung in the same manner as the collect of the day. That would not be inappropriate with a sung Opening Acclamation, Kyrie, Trisagion, or Song of Praise. If a song of praise is used in Rite II, the Collect for Purity interrupts the movement from the entrance psalm and Opening Acclamation to the song of praise.

Kyrie or Trisagion In Rite I, Kyrie or Trisagion may be used even on those occasions calling for a Song of Praise.

Song of Praise *Gloria in excelsis* is an excellent choice for Christmastide. The daily office canticles are desirable alternates for other seasons. *Te Deum laudamus* is appropriate for the Easter season, saints' days, and Trinity Sunday; *Pascha nostrum* or *Dignus es* for the Easter season; *Benedictus Dominus Deus* or *Surge, illuminare* or *Magne et mirabilia* for Epiphany; *Magnificat* for Marian feasts, *et al.*

Option III: The normal option for Advent and Lent, permissible at other times.

Opening Acclamation Music is provided in HEAE.

Collect for Purity This collect, required in Rite I but optional in Rite II, may be sung in the same manner as the collect of the day. It would not be inappropriate if the Kyrie or Trisagion are sung.

Kyrie or Trisagion Kyrie may be sung or said in a three-fold, six-fold, or nine-fold form. Trisagion may be sung or said three times in accordance with Eastern custom.

Option III The use of A Penitential Order (Rite I, pp. 319-321; Rite II, pp. 351-353), appropriate in penitential seasons and on certain occasions.

Opening Acclamation Music for it appears in HEAE and MMC.

Kyrie eleison, Trisagion, Gloria in excelsis, or other Song of Praise See Option I or Option II (above).

Option IV The use of the Great Litany (pages 148-153), appropriate in penitential seasons and on certain other occasions. When used as an entrance rite, it is concluded with the Kyries on page 153.

Option V The use of An Order of Worship for the Evening (pages 108-112). The Order of Worship for the Evening, ending with the Phos Hilaron, may be used in place of all that precedes the salutation and collect of the day. (For music see HEAE or MMC.)

THE MINISTRY OF THE WORD

Salutation and Collect Two tones for the collect are provided in HEAE and MMC.

Old Testament Lesson If the lesson is sung, the announcement and conclusion should also be sung. See HEAE or MMC for the tone.

Silence A period of silence may be observed after the reading.

Gradual Whereas other psalms are accompaniments to actions, this psalm has a unique rationale and integrity. Sometimes the early church fathers spoke of it as the lesson from the psalms. Traditionally, the congregation remains seated while the psalm is sung responsorially, with the cantor singing the verses and the congregation repeating the antiphon after each verse or group of verses. (This presupposes a teaching session prior to the first time it is used in a congregation.) It is not tradi-

(Hatchett - cont.)

tional to use *Gloria Patri* after the Gradual. For music, see GPAVT.

In some congregations it may be desirable to make occasional use of plainchant or Anglican settings of the Gradual or of a metrical setting of the psalm. (See Hymns III for a listing of the metrical psalms included in that book as well as in The Hymnal 1940.) In some situations it may be well on occasion to substitute for the proper psalm an invitatory psalm or an Old Testament canticle familiar through use at the daily office.

New Testament Lesson If this is sung, the announcement and conclusion are also sung. See HEAE or MMC for the tone.

Silence A period of silence may be kept after the reading.

Alleluia or Tract An anthem consisting of alleluias with a verse of scripture has traditionally preceded the Gospel in the West. A psalm, without *Gloria Patri*, known as the tract, has been a traditional substitute for the Alleluia and verse during Lent. (See GPAVT for settings of Alleluias and tracts.)

Sequence A hymn may replace the Alleluia or tract at this point. It should sum up, highlight or respond to the epistle or anticipate the Gospel. Both an Alleluia and a sequence may be used on occasion.

Gospel See HEAE or MMC for the tone. The *Gloria tibi* and *Laus tibi* should not be sung unless the announcement and the conclusion are sung.

There is no longer permission to sing a hymn between the gospel and the sermon; nothing should intervene between the people's response to the gospel and the initial sentence of the sermon. Also, there is no longer blanket permission to follow the sermon with a hymn. It is fitting to have there a period of silence or to lead directly into the creed or the prayers of the people.

Creed The creed is required only on Sundays and on other major feasts. On the great baptismal days (Easter, Pentecost, All Saints' Day, or the Sunday after All Saints' Day, and the Baptism of our Lord) when there

are no baptismal candidates, the Renewal of Baptismal Vows (BCP, pages 292-294) takes the place of the Nicene Creed. If the congregation knows a setting of the Creed, it is suitable to sing it. It is not good form for the organist to play during the congregation's monotone of the Creed.

Prayers of the People See HEAE or MMC for the tones for Forms I and V.

Concluding Collect The concluding collect may be sung to the tone of the collect of the day, even though the petitions have been said or vice versa.

Peace See HEAE or MMC for the tone. The organist should allow adequate time for the exchange of the peace but avoid an undue lag.

THE HOLY COMMUNION

Offertory Sentence It is often more effective for the organist simply to begin a hymn, anthem, or organ voluntary than for the priest to say a sentence of scripture to initiate the offertory, especially if the people are enthusiastic in exchanging the peace.

Hymn, psalm, or anthem Music during the preparation of the table and the placing on it of the bread, wine, alms, and other offerings is in itself an offering. It should serve as a meditative aid to the people for their participation in the Great Thanksgiving. The music should be restrained in length and emotional content. Triumphal processions and the saying or singing of a presentation sentence are highly inappropriate, for the Great Thanksgiving is, in itself, the verbalization of the offering and the climax toward which the offertory moves. If the action of the offertory is not completed by the conclusion of the hymn, anthem, or voluntary, a period of silence is in order.

The Great Thanksgiving See HEAE or MMC for settings for the *Sursum corda*, the prefaces, and the conclusion of the Great Thanksgiving. The older tradition of singing the entire Eucharistic Prayer, now being restored, is commendable.

Even if the celebrant sings no portion of the Eucharistic Prayer, the people should

(Hatchett - cont.)

sing the *Sanctus* and the Memorial Acclamation.

Lord's Prayer Congregational singing of the Lord's Prayer is appropriate at least occasionally, especially if the Eucharistic Prayer has been sung. For settings, see CHS/I, CME, and MMC.

Fraction Anthem The bread is broken, and there is a period of silence. An anthem is appropriate after the silence which follows the breaking of the bread for the communions of the clergy and people. Two texts appear in the Prayer Book (page 337 for Rite I and pages 364 and 407 for Rite II). Additional seasonal texts are provided in BOS. It is not desirable to use both *Christ our Passover* and *Agnus Dei*. Musical settings for the former are in HEAE, CME, and MMC. Settings for both are in CHS/I and CME. *Dignus es*, A Song to the Lamb, is appropriate on occasion, and *Pascha nostrum*, Christ our Passover, is suitable during the Easter season. For settings, see BC. Some appropriate hymns referring to the breaking of bread are:

- 207 Come, risen Lord, and deign to be our guest
213 Shepherd of souls, refresh and bless
H-173 Come, risen Lord, and deign to be our guest.

Silence throughout the whole breaking of the bread is often highly effective.

Invitation See HEAE for the proper music.

Hymn, psalm, or anthem during communion

This is a fitting time for a choir anthem. Responsorial psalmody is traditional here. It works well because it enables people to continue singing as they move to and from the communion station. Certain hymns with refrains can also be used. Music of great

length or dramatic quality which is inappropriate at the offering, where music should lead up to the climactic prayer of the rite, is often well suited to the communion procession. Joyous music is especially good.

Hymn A hymn is often needed prior to the postcommunion prayer to get the congregation back on their feet and to cover the ablutions or removal of the elements. A hymn associated with this moment in historic liturgies is appropriate.

- 201 Strengthen for service, Lord
492 From glory to glory advancing, we praise thee, O Lord
H-175 Completed, Lord, the Holy Mysteries

A hymn proper to the season or related to the day's lections or a general hymn of praise may also be used.

Postcommunion Prayer If desired, this prayer may be monotoned.

Hymn This is the last point within the rite for a hymn. The choir should remain in place throughout the hymn to provide congregational support. Ideally, this hymn should be very familiar.

Blessing and/or dismissal A blessing is required in Rite I and a dismissal in Rite II. "Alleluia, Alleluia" may be added to the dismissal throughout the Great Fifty Days. See the HEAE and MMC for music for blessings and dismissals. See BOS for seasonal blessings and Lenten prayers over the people.

Postlude The music at the exit of the clergy and people should derive from that hymn or text which best sums up the service. The time might be used to familiarize the people with a tune intended for future use. The choir, like the congregation, should leave informally. +++

Ed. note: Beginning on the following page there is reproduced a sample checklist which could be helpful in planning a service.

CHECK LIST FOR PLANNING THE HOLY EUCHARIST - RITE II

Day or Occasion: _____

Celebrant: _____

The Entrance Rite

Special entrance rites for certain days or occasions: _____

- | | | | |
|---------------------------|-------|---|-------|
| Ash Wednesday, page 264 | _____ | Confirmation, page 423 | _____ |
| Palm Sunday, page 270 | _____ | Marriage, page 423 | _____ |
| Good Friday, page 276 | _____ | Ministration to the Sick, page 453 | _____ |
| Holy Saturday, page 283 | _____ | Burial of the Dead, page 491 | _____ |
| Easter Vigil, page 285 | _____ | Ordinations, pages 512, 525, 537 | _____ |
| Pentecost Vigil, page 227 | _____ | Celebration of a New Ministry, page 559 | _____ |
| Baptism, page 299 | _____ | Consecration of a Church, page 567 | _____ |

Option I: Normal in festal seasons, permitted except in Advent or Lent: _____

Prelude: _____

Entrance hymn, psalm, or anthem: _____

Opening Acclamation: _____ Sung or said: _____

Collect for Purity (yes or no): _____ Sung or said: _____

Song of Praise: _____

Option II: Normal in Advent or Lent, permitted except at certain festal times: _____

Prelude: _____

Entrance hymn, psalm, or anthem: _____

Opening Acclamation: _____ Sung or said: _____

Collect for Purity (yes or no): _____ Sung or said: _____

Kyrie or Trisagion: _____

Option III: A Penitential Order, page 351: _____

Prelude: _____

Entrance hymn, psalm, or anthem: _____

Opening Acclamation: _____ Sung or said: _____

Decalogue (yes or no): _____

Sentence of Scripture: _____

Kyrie eleison, Trisagion, or Song of Praise: _____

CHECK LIST (cont.)

Option IV: The Great Litany: _____ Sung or said: _____

Option V: An Order of Worship for the Evening: _____

Opening Acclamation: _____ Sung or said: _____

Lesson of Scripture: _____

Reader: _____

Prayer for Light: _____ Sung or said: _____

Anthem, psalm, or silence: _____

Phos hilaron: _____

The Ministry of the Word

Collect of the Day: _____ Sung or said: _____

Old Testament Lesson: _____

Reader: _____

Silence (yes or no): _____

Gradual: Psalm _____

Cantor: _____

New Testament Lesson: _____

Reader: _____

Silence (yes or no): _____

Alleluia or Tract and/or Sequence: _____

Gospel: _____

Sermon: _____

Preacher: _____

Reaffirmation of Vows, page 292 (Easter, Pentecost, Epiphany I, All Saints' Day or
the Sunday after All Saints' Day); page 303 (baptism); page 416 (confirmation)

Nicene Creed (yes or no): _____ Sung or said: _____

Prayers of the People (sung or said): _____

Reader: _____

Form I ____; Form II ____; Form III ____; Form IV ____; Form V ____; Form VI ____;

CHECK LIST (cont.)

Other forms: the Solemn Collects, page 277: _____

Litany for Ordinations (Ember Days), page 548: _____

Litany of Thanksgiving (Thanksgiving Day), Page 836: _____

Litany of Thanksgiving for a Church (Dedication festival), page 578: _____

A form written for the occasion or gleaned from another source: _____

Special petitions to be included: _____

Collect after the Intercessions: _____ Sung or said: _____

Confession of Sin (yes or no): _____

Special rites: Thanksgiving for Birth or Adoption of a Child _____;

Commitment to Christian Service _____; Anointing of the Sick _____;

Other _____

The Peace (any special instructions): _____

The Holy Communion

Offertory Sentence (yes or no): _____ Which? _____

Hymn, psalm, or anthem: _____

Presenters: _____

The Great Thanksgiving (A, B, C, or D): _____ Sung or said: _____

Proper Preface (A or B): _____

Sanctus: _____

Memorial Acclamation: _____

Special Intercessions (D): _____

Commemoration of a Saint (B or D): _____

The Lord's Prayer: _____

Fraction Anthem (yes or no): _____ Which? _____ Alleluia (yes or no) _____

Invitation to Communion (longer or shorter form): _____ Sung or said: _____

Hymn, psalm, or anthem during Communion: _____

CHECK LIST (cont.)

Hymn during ablutions: _____

Postcommunion Prayer: _____

Hymn: _____

Blessing (yes or no): _____ Which form? _____ Sung or said: _____

Dismissal: _____ Sung or said: _____

Postlude: _____

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