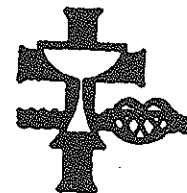


a communication of

associated parishes

3606 Mt. Vernon Avenue Alexandria, Virginia 22305



July, 1980

## Cockroaches and Catechumenate in New Orleans

by Henry H. Breul

The annual meeting of the Council of Associated Parishes was held in New Orleans At Loyola University from May 26 to May 30.

The main topic of study was the catechumenate, but the main source of stress was bedrooms infested with roaches. Frs. Robert Brooks of Baytown, Texas (see OPEN Dec., 1979) and Michael Merriman, Council member from Granbury, Texas both did presentations on the catechumenate which were responded to brilliantly by Fr. Patrick Regan, O.S.B. of St. Joseph's Abbey, Covington, La.

Fr. Brooks' presentation was a hard sell for the renewal of a parish through its experience with the care and nurture of its catechumens, while Mike Merriman's presentation was a careful rationale for the revival of the catechumenate in the twentieth century. Both men referred to the new Book of Occasional Services with its provisions for the various stages of the catechumenate (pages 112-126) and also to the voluminous writing coming out of the Roman Church.

Fr. Regan's response was careful. He pointed out that there is some evidence that the catechumenate was used by the Constantinian bureaucracy to make good citizens for the Roman state. Fr. Regan didn't draw any moral from this, but the point was made that we should not idealize the post-Constantinian catechumenate as being the be-all and end-all of the Faith.

Much of the meeting time was spent in preparing publications. The group was divided into "task forces" to do the final editing and brainstorming of material. The fruits of that are now in the hands of the

printer. The new brochure, *Burial of the Dead*, should be out shortly, to be followed closely by *Celebrating Redemption: The Liturgies of Lent, Holy Week, and the Great Fifty Days*. It was voted that our brochures have a new format, reducing them in size to 6"x9" so that they will be better suited to tract racks and display cases.

As it has for the past few years, the Council came forth with a statement about a matter of concern to the Church as a whole. This year the subject was the *filio-que* clause (see page 2). The proposal to remove this clause went down the tube in the House of Deputies at the Minneapolis convention, much to the dismay of many theologians and the House of Bishops.

The following were elected to the Council: Mrs. Linda Clippingdale, Ottawa, Ontario; Mrs. Marianne Kessell, Albuquerque, New Mexico; James Litton, Princeton, New Jersey; Michael Moriarty, Washington, D.C.; and the Rev. Philip Strange, Dallas, Texas.

The roach side of the story is that Bud-dig Hall, where the Council was billeted, was thoroughly infested with cockroaches; so much so that at two thirty in the morning, Breul, Purcell, and Rouillard were up having what sounded like a "fire fight", using their shoes to slaughter the beasts. Nothing availed, however, and some of the Council members took to greeting their visitors with "Hello, gang" or "Good evening, friends." Marion Hatchett was quite philosophical about it all since in Charleston, SC, roaches are considered just a part of the general ambience of the place.

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## THE 'NEW ORLEANS' STATEMENT

The Nicene Creed is the most important summary of the historic faith of the Holy Catholic Church. Its wording is, therefore, a matter for serious attention. For generations Anglican scholars have been aware that the words in the third paragraph, "and the Son" (the so-called *filioque* clause), are no part of the ancient and authentic text. This intrusion has been and is a cause of scandal and grave offense to all Christians of the Eastern Churches, and a source of embarrassment to some in our own Church. At the Lambeth Conference of 1978, the Bishops of the Anglican Communion agreed to open discussion of this matter in their respective Churches.

Accordingly, the Council of the Associated Parishes respectfully urges the Presiding Bishop and the other Bishops of the Episcopal Church to set in motion such discussion without further delay. At the same time we note at the recent enthronement of the 102nd Archbishop of Canterbury the use of the authentic text of the Nicene Creed and the favorable ecumenical response to it. We also call attention to the reopening of this question in the Anglican Church of Canada in the recently proposed Third Canadian Eucharist.

## ***Spiritual Formation***

*by Peter C. Moore*

One of the current trends in the Church today is a great interest in spiritual direction and formation. We are in the midst of a new outpouring of books on the life of prayer. Authors like Jones, Johnston, Kelsey, Nowven give us old wine in new bottles: the classic principles of the spiritual life and of meditation restated in a more congenial language and shaped by the religious insights of our age as well as influenced by theories of depth psychology and the data from new physiological discoveries.

This new hunger of the faithful for some kind of reality to their Christian lives is not just another trendy movement in the contemporary Church. It is rather the result of a hunger awakened by a new vision of what life in the Church might be. It might be argued that the charismatic movement burst upon the Episcopal Church simply because the evangelical fires and the catholic intensity having died down, the dryness of a worship monologue and sermons of good-will were not enough. Any sensible Christian would know that there must be more than that. The boring liturgy, the unsacramental sermon, and the various intellectual ventures in education of the last two decades were as empty as we now perceive them to be. It was a prepared ground for the charismatic renewal to be planted in.

A somewhat similar situation has prevailed in the work of the new Book of Common Prayer. That book sets before us a vision of what life in Christ might be and gives exciting intimations of what it might bring. So hand in hand with liturgical renewal comes the movement toward individual spiritual formation.

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*Canon Moore, a member of the AP Council, is rector of St. Michael and All Angels Church, Albuquerque, N.M.*

That movement is certainly valuable, but premature. It stands in danger of being the fad of the seventies, because it is not properly rooted. Liturgical renewal awakens the desire or gives the vision, but that is because liturgical renewal has itself only begun. Beyond the excitement of the use of new services, of new music and hymns, of freedom and variety in worship is the far more basic task of *liturgical formation*.

Spiritual formation presumably means the creation of the Christian person or character through the power of the Holy Spirit. Can that be done individually? Is not the Holy Spirit given to, found active in, shaping the Christian community? If that body is neither very spirit-filled, nor very repentant nor converted, nor very centered on our Lord, what kind of individual spiritual formation is possible? In fact it could be argued that such formation is not biblical, but rather a manifestation of the non-Christian spirit of striving after God.

Liturgical formation may just turn out to be the missed opportunity in liturgical renewal. The failure to follow through into liturgical formation will end either in the mists of non-Christian mysticism or will simply be the fad that fades away.

Liturgical formation has always been a part of the life of the Church. It works. All of the great Christian writers on the spiritual life bear witness to it in their lives and in their writings. They do not write much about it, directly. It is always in the background of their lives, rather it is the backbone of their lives. The liturgical life of Eucharist, office, and the Christian year makes possible an ever deepening journey into life in Christ by the Spirit.

The Prayer Book, like any liturgical book, is the means to an end. Liturgy is always

(Moore - cont.)

primarily the worship of God. The derivative function of that worship is the creation of Christian community and the formation of its character. It is like the calling of Israel out of Egypt through the Red Sea to the holy mountain and the creation of the covenant people. *Then* comes the disciplining that makes clear what it means to belong to God before passage into the Promised Land can take place.

The two most obvious examples of liturgical formation in the Prayer Book are Baptism and Marriage. Baptism may be viewed either from the point of view of the individual or of the community. It is certainly the birth of the Christian person. It is the act by which the individual renounces the world, confesses his faith in God, and promises to live that faith among God's people in the world. This beginning of Christian life begins in a radical discontinuity with what has gone before. It is therefore precisely rebirth, which must be followed by a life in the family of God that continues to shape it.

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Liturgical formation goes on, or ought to go on, routinely in the Eucharist, in the Church Year, and in the Daily office.

These are the great means for growth in the Christian life.

Yet these great mysteries are rarely allowed really to shape the life of the people.

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It is also always an act of of the community because any baptism is a prophetic recalling to the community through its corporate renewal of baptismal vows of God's purposes for His people. They do not exist for themselves but for the carrying forward of His redemptive action in the world. The cost of that was suffering and death. The victory is the resurrection. The new covenant of baptism sends the people on their pilgrimage through the desert, a new disciplining, of learning what it means to belong to God and to carry out His purposes.

We expect of Christian marriage that it will be a life different from that of worldly alliances. People get married in a church for a variety of reasons, but underneath it all is the notion, however

feeble, that this religious setting will make a difference in the act. Somehow the church setting will bring to the marriage a dimension that will make it work better. It will be spiritually formed.

Marriage too may be seen from the point of view of the formation of community life. The fifth chapter of Ephesians is such a view of the relationship between husband and wife, of between Christ and the Church, that meditation on it will never exhaust all its meaning. Each man and woman meditate in their flesh, in their relationship, the very conjoining of the body with the Body. Will we ever know what that means?

Because the union of Christ with the body is one of crucifixion and resurrection, every marriage has the potential for showing to the world the wonder of the cross, redeeming love, love with death, and the victory that comes when all is lost and destroyed in the vanity of the world. Every act of forgiveness, every act of love, every moment of order and

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discipline mediate the power of God in His people, and through them into the world. Marriage is a social act, forming the character of the couple as well as those of the parish community where it is lived out.

Baptism and marriage, however, are the obvious examples because they are the special events. Liturgical formation goes on, or ought to go on, routinely in the Eucharist, in the Church year, and in the Daily Office. These are the great means for growth in the Christian life. Yet these great mysteries are rarely allowed really to shape the life of the people.

So much has been written about spiritual formation through the Eucharist, and so

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(Moore - cont.)

much more could be said, that it is really a subject in itself. Here it is only possible to be brief. The reason that people like their communions is clearly that their lives may be shaped by Christ. If this approach to the altar is often individualistic and pietistic, it should not obscure that transformation is the goal, however little it seems to be realized in a given individual. That transformation is so often not apparent is perhaps the result of the failure to enter into the corporate offering of the Eucharist and the formation of the whole community. The major points in the liturgy where the process can be seen are (1) the gathering; (2) the lessons, including sermon and creed; (3) the Peace; (4) the Eucharist itself; and (5) the dismissal!



*The Gathering.* The assembly of the people is God summoning the people to come together to worship and to put aside both their private needs and worldly concerns, in an ancient metaphor, to become bread and wine, not grains of wheat or grapes. The community becomes actualized in time and place. That which is created in baptism continues to be manifested in the Eucharistic gathering.

*The Lessons.* The readings, including the psalms (will we ever really include them as scripture lessons?), the sermon, and the creed. The lectionary is one way of letting God speak to His people to call them, to direct and fashion their corporate lives, and to empower them. So the sermon should be an exposition of the scriptures for the day. God speaks through them by the preacher to the people that they may know the living, two-edged sword of the Word of God. The Nicene Creed is the response of the faithful to that Word revealed in scripture; it is not my faith but our faith for the whole world. My faith becomes shaped more and more by our faith as my doubts, struggles, and perplexities are borne up on the common faith of the people of God.

*The Peace.* This act is not an adumbration of the coffee hour, but rather the essential sharing of God's reconciling love with one another. As John says, "How can a man love God whom he has not seen, except he love his brother whom he has seen." Do we really believe that love is the greatest of the three? Then we are called upon to share it with one another.



*The Eucharistic Act.* It is not possible to come to the Eucharist empty-handed. The people come to offer themselves, their souls and bodies. The offertory must be as significant a moment as the gathering, when the community offers its constituent lives in the larger corporate offering. The offertory cannot be slid over; it should not be trivialized; it needs constant emphasis and explanation.

The Great Thanksgiving is the more ancient creed, a confession of faith in a prayer of gratitude. The gifts are sanctified; the oblation of bread and wine no longer mere symbols of human life and labor, but now alive to the power of God. Bread is broken and given; the cup is shared. Individual offerings are transformed. His becomes mine; mine becomes his; both are the Lord's; what I gave I receive in the Body and Blood, but it is no longer I and mine, but rather we and ours. My life, our life is shaped, but ever so slightly that the life of the people may be filled with Christ's presence and power.

*The Dismissal.* No one can go out into the world and last. The principalities are too powerful. The company of the faithful might sustain the individual. When we move into the world we go on being shaped by our abrasions in it and the knowledge that they can be offered again with the community when it gathers.

Too many people neglect the Christian year. The Eucharistic anamnesis is clear enough; the anamnesis of the Christian year is not always so clear. Liturgical celebration of the event of salvation so often is seen as merely moving. Planning

(Moore - cont.)

often does not make the anamnesis explicit, but rather obscures it by overproducing it.

The Lent-Holy Week-Easter-Pentecost cycle of the Christian year is the celebration and commemoration of the basic saving act of God in Christ. It is not just a show. Of course the drama is there, but in this drama the faithful are not the spectators but the participants. The only spectators are the world as the Body of Christ enacts the basic redemptive act. To enter these corporately is to allow our lives to be shaped. Lent, for example, has been perceived as the training program for the individual, rather than as the pilgrimage of the people toward the promised goal. Holy Week is the time when those final events of our Lord's life are not only present realities, but the act of death and resurrection in our own baptism is rooted there. We relive that action, again dying with Christ that we may be raised again by the power of God. As the community enters into the events of the last days of our Lord's life, the mystery of the wholeness of life can begin to be grasped. If the community enters Jerusalem, gathers for the Last Supper and the foot-washing, does the betrayal, goes to the cross, and enters the tomb, no individual life can be unchanged, because the community's life is changed.

The Daily Office together with the Eucharist has been the classic means by which the life of the Christian community has been shaped. These are presupposed by all writers in the spiritual life. In Anglicanism, the Daily Office has been sorely neglected as

a tool for spiritual formation. On the one hand it has been reserved only for Sunday use, and on the other, when communities have used the Daily Office, they have tended to accept some form of the monastic breviary. The new Prayer Book, by once again simplifying the office, has made it possible for it to be used both individually and corporately. Unlike the other instruments of formation, the office can be done individually with a corporate effect. The reading of psalms, lessons, canticles, and prayers in a book of common prayer is a shaping of the individual's life in a corporate act even when done privately. The corporate office is still corporate though done in many times and places and ways. Further, the Daily Office extends the Sunday seasonal gathering, adding new understandings and depths of meaning. It grounds the faithful in worship and the shaping of their lives by scripture.

Where does it all lead? To God, we pray. The weakness of the Church is not on account of the issues which the world thrusts upon her daily. These might be faced, dealt with, disagreed about, lived with, in a strong community shaped with a living manifestation of the Lord who is the head of the Body. Scripture, prayer, Eucharist, the Christian year--these are basic, readily accessible tools for spiritual formation of parish and individual. Spiritual formation does not need to be strived after. The gracious goodness of God is such that, in the very use of what He gives to the people, He Himself comes to change: to uproot, to paint, to tear down, and to build. The form is for His purpose. +++



## Editorial

Every so often one of our Council members does something that simply cries out for recognition. Howard Galley's *The Prayer Book Office* provides us with one of those occasions. Not only can all AP members be proud to be associated with Howard, but the whole Church should rejoice that its regular daily life of prayer has been given a magnificent shot in the arm.

*The Prayer Book Office* is more than just a conveniently arranged volume; it is an exciting work to use. The antiphons and readings for the eves of major feasts, plus the obvious care in printing and editing, make this book a must for the churchperson who wants to join in the Church's ongoing order of daily prayer and scripture reading. For those who have tried over the years and found it deadly dull...buy this book and try again!

With the publication of *The Prayer Book Office*, Howard enters into the Valhalla occupied by Canon Douglas, Cardinal Ximenes, and that long succession of liturgists who have sought to keep the daily offices in repair over the ages.

H.H.B.

(*The Prayer Book Office*, Seabury Press, pp. xli + 771, \$24.50)



## ***The 41st Interfaith Forum on Religion, Art, and Architecture***

by Henry H. Breul

Our president, Vivian Kingsley, was asked to represent the Standing Liturgical Commission at this 41st meeting of the Interfaith Forum on Religious Art and Architecture (IFRAA) at the International Inn in Washington, D.C. (April 28 - May 1), but could not make it. Therefore I, being located five blocks away, was elected to serve. Father Thomas Talley, Professor of Liturgics at General Theological Seminary and former AP Council member, also was there and helped put this report together.

The outgoing president of IFRAA is the Rev. Sherrill Scales, executive vice-president of the Episcopal Church Building Fund, so the Episcopalians were well represented. The Rev's. Pierce Middleton and Peter Chase, also representing the Fund, were in attendance as well. The meeting was largely made up of architects with special liturgical interests; purveyors of church goods, i.e., Messrs. Willet, Rambusch, et al.; and building fund executives from the various denominations and faiths represented. The



(Breul - cont.)

denominational executives held their meetings separate from the large gathering, but their concerns naturally centered about the then 20% prime rate and the growth of the Church in the sun belt.

It became clear as the meeting and workshops progressed that power conservation was the top subject. There was deep concern for the inevitable closing of energy-wasteful churches and the resultant impact on their congregations.

The conference started out with a bus tour of Washington which I felt was not really my thing as a native...all the usual places: the Capitol, Lincoln Memorial, etc., plus St. George's Episcopal Church and an ancient synagogue.

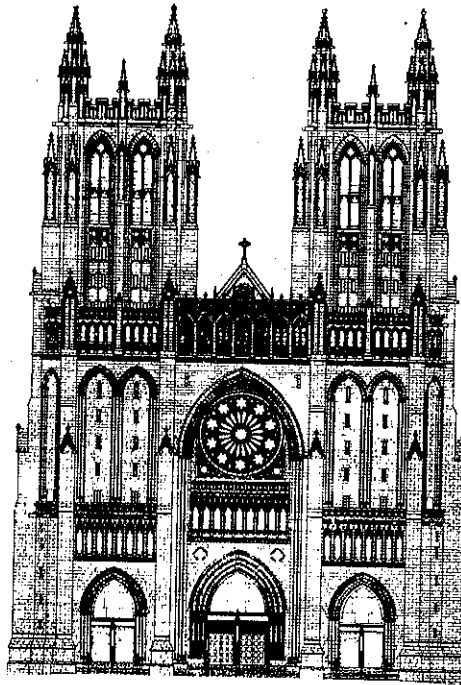
The official opening was, as always, a banquet. The speaker, a dear friend of mine and editor of the *A.I.A. Journal*, Donald Canty, made an incomprehensible (to me, at least) speech on the current scene in architecture which was loudly applauded by the cognoscenti.

The next day was another bus tour, this time of Washington churches. Though I had been in all save one, I thought it would be fun to see them through the eyes of the IFRAA membership. First, was the First Congregational Church which shouted to us that it had been built in the sixties; second, the remarkable Christian Science Church near the White House on Sixteenth Street. It is an octagonal building by Pei. I found it to be terribly disappointing in that the worship space lost the strength and vitality of the octagon and was a very tight rectangle. The church is all poured concrete and thus has a very interesting external and internal texture. It is certainly worth exploring if you are in Washington.

Next, the National Cathedral...what an atmospheric building that is! The powers that be had the wisdom to have Douglas Majors, the Cathedral organist, grooving on a Louis Vierne organ symphony, and the

effect on the tour people was palpable. My problem: what do you do with a glorious stage setting? Someone should do a paper on the relationship of the National Cathedral to Ludwig of Bavaria's Neuschwanstein.

Then, on to the National Presbyterian Center which I have always felt to be a grand mistake in every way imaginable... enough said. The speaker there was Lothar Kollmeyer, editor of *Kunst und Kirche*, who did a slide show talk on the trends in architecture in Europe. There were some marvelously inventive solutions to the needs for community service and spatial flexibility, plus imaginative style in design.



The next stop was the Kay Spiritual Life Center at The American University, a good try to make a non-denominational interfaith worship center using the circle as the architectural motif. Outside, it is quite engaging, but inside, straight pews and a stage-like bema ruin the dynamic possibilities of the circle.

By far the most exciting place on the tour was the chapel of Mt. Vernon College. The group entered the place like children in an amusement park, running from perch to perch and turning and almost dancing in the space. After the disastrous space, or the emotional space, or the headaching space, they had seen before, the group simply reveled in the airy, interesting, bright space of the chapel. I have never experienced such liberating space, and, though I had been there before, I felt it all again and enjoyed watching my fellow tourists turn on to it.

The last visit was to an architecturally disastrous Episcopal parish which had enlarged its nave to accommodate more people but ruined the integrity of the original design. It soon became clear that the reason for the visit was that one whole side was Willet stained glass, and Mr. Willet was on the tour committee.



(Breul - cont.)

In the main, the rest of the conference consisted of talks and workshops. A variety of workshops were offered three times each so that every conferee could attend at least three. There were a total of eight workshops offered. The range was broad and the topics ranged from conceptual "Ecumenical Influences" to very practical "How to get your church built without exceeding your budget." Nils Schweitzer, in the session on current church design, said, "The present conservative climate means excluding the hitherto unspoken unplanned obsolescence. Now conservatism demands building for twenty years of maintenance-free use, remembering that those twenty years will all be characterized by energy shortages."



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In the session on the renovation of religious buildings, the talks were standard, broad, liturgical establishment truths of the post-Vatican II years, though nothing was said about the controversy surrounding the use of a "presidential seat." The same seemed true of the "Ecumenical Influences" group where the Lutheran and Roman representatives spoke about the convergence of liturgical understanding among the liturgical churches. All this was in remarkable contradistinction to the Baptist response that liturgical planning was irrelevant to their process of design. The overall quality of the presentations was excellent and, though the liturgical speakers were saying things we all have heard many times, it was good to have the A.I.A. membership hear it.

Wednesday was taken up with addresses and a luncheon at which Canon Edward West addressed the group on the subject of "Architectural revivalism." He made a plea for the finishing of St. John the Divine in his typical wry manner by admitting that, though there

is another direction in this age, "if you find yourself in striped trousers, waistcoat, and cutaway, you might as well put on a tie." My response to this would be to suggest changing one's clothes.



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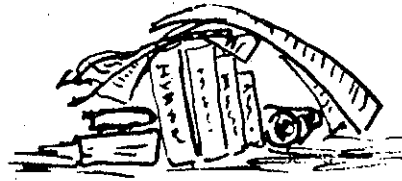
The Episcopal Commission on Art and Architecture held its meeting at dinner. The program consisted of slides and the presentation of awards.

On the final day there was a plenary session with two addresses. The first was a well-presented talk on "Art in Secular Society." The second, by John Dillenberger of the Hartford Seminary Foundation, contained some fascinating comments. Commenting on the Reformation hang-up with *the Word*: "Language came to constitute reality, not point to it, and at that point it began to diminish rather than enhance our humanity." In the first place, I never thought to hear a New England Protestant say such a thing, and secondly, all you have to do is substitute "liturgy" for "language" in the sentence and it contains a warning for us all. He went on to explain that TV has made even Congregationalists into "picture people" rather than "word people;" thus the Congregational thirst for liturgy.

At the final luncheon, William Murtagh of Columbia gave a highly technical talk on preservation of old buildings and finding new uses for them.

All in all, it was a very fruitful conference in that the architectural establishment and the ecclesiastical establishment had a good chance to listen to each other. +++

# BOOKS



*American Buildings and their Architects: Technology and the Picturesque.* William H. Pierson, Jr. Doubleday and Co., 500 pp. \$12.95.

Nearly twenty years ago, Professor James White of Perkins School of Theology published a fascinating study of the Gothic revival in England (*The Cambridge Movement*, Cambridge Univ. Press) showing how the High Church ecclesiologists and the Gothic architects constructed a kind of architectural orthodoxy to go along with the Oxford Movement. Now this same subject has been covered brilliantly by William Pierson in the volume under review.

Part Two (pages 113-269) deals with the arrival and spread of the Gothic revival in the United States. Beginning with Trinity-on-the-Green in New Haven, Conn., it continues with Trinity in New York and the Church of the Holy Communion in the same city and ends finally with the great rock piles of Morning-side Heights and Mount St. Alban. The great names of Town, Upjohn, and Renwick are dealt with in detail and they are well represented in illustrations. The point that both White and Pierson make is that the atmospheric and picturesqueness of Gothic, and indeed the elongated nave with separate choir and chancel, served to undergird the "high position of the clergy" as well as the height of the theology they were teaching.

Pierson uses the building of St. Patrick's Cathedral in New York as symbolic of the whole movement. Here the Roman Catholic bishops of New York, beginning with "Dagger Jack" Hughes, sought not only to set forth the mystery of the monarchical episcopate; they also wanted to tell "Protestant America" that the Roman Church was not to be looked down on any more. The later

building of St. John the Divine was the ultimate response of the Episcopal power elite. Those of us who are struggling with new forms of liturgies in Gothic buildings will see the cause of all our frustrations laid out for us. It is no wonder we are having trouble, for those buildings were built to say all the things we don't believe in any more...God up there...liturgy done *for* the people by distant clergy... a general air of unreality signifying holiness.

The first section of the book deals with the history of industrial buildings in this country and, while not on the subject of the Gothic revival, is fascinating. We forget that mills had to be built with the torque of drive shafts and the vibration of machinery in mind. Some of the solutions were ingenious. One Zachariah Allen built a mill and found that it vibrated badly even after the machinery had been turned off. Puzzled, he measured the vibration and discovered that it matched the vibration of the water coming over the dam. (How he did that is not explained.) To solve the problem, he placed wooden baffles in front of the dam and changed the vibration rate of the water.

The last part of the volume is on the Gothic revival in housing. Here the style becomes purely picturesque and "stylish."

Finally, a sad note about something many scholars have experienced. Mr. Pierson, in a short paragraph at the end of the section on St. Patrick's, notes that he had just seen a newly-discovered cache of Renwick's drawings as the book was being printed and says rather plaintively that, from a quick look, they seemed to confirm his arguments on the subject.

Henry H. Breul

(BOOKS - cont.)

Gregory Dix - *Twenty-five Years On*.

Kenneth W. Stevenson. Grove Liturgical Study No. 10. Grove Books. pp. 40. Paper. English price 75 pence.

I suspect that everyone of my generation was brought into the study of the liturgy by Dix's monumental *The Shape of the Liturgy*. However, even before I left seminary in 1951, it was clear that, for all of its charm and puckish humor, despite all of its brilliant, insightful writing, it was a seriously flawed book. Kenneth Stevenson, who is lecturer at Lincoln, has put together a brief look-back which many of us who met Dix and talked with him will find exciting but somewhat lacking the man himself. Stevenson does not seem to understand that "A Detection of Aumbries" is much closer to the comic writing of Msgr. Ronald Knox than a serious effort on the part of the Alcuin Club. Dix was poking fun at the vitriolic argument going on between the Anglican Society types and the Church Union types over aumbrey vs. tabernacle. As all who read that splendid book know, he did it in an outrageously waspish manner that seemed to put the whole controversy in perspective.

Dix's greatest contribution was that he lifted liturgical study out of partisanship and cut through the accretions of the late Middle Ages and the Reformation. His insistence that the Eucharist is the action of the *whole* Church rather than that of the clergy and his push of a communal understanding of the sacraments over against individualism have brought great gifts to the Church in the years since his passing.

Dr. Stevenson is, of course, dealing mainly with Dix's writings, but some mention should be made of Dix's presentation of the Hippolytan liturgy which he did at every whistle stop in England and in this country. I saw it done at St. George's in New York, and my ideas of liturgy and indeed of the nature of the Church itself underwent a profound change.

It is good to have a re-evaluation of Dix like this one which, while it leaves in the warts, points carefully to the incredibly important role he played in the renewal of the Church's liturgy.

Henry H. Breul



*The Reader as Minister*, Horace T. Allen, Jr., ed. The Liturgical Conference, 810 Rhode Island Ave. NW, Washington, DC 20018. pp. iv + 84. 8 3/4" x 11", \$6.95.

One All Souls' Day, a friend of mine, chanting the epistle mistook the word "immortality" and exhorted a chapel of seminarians--twice--to "clothe yourselves with immorality." What he lacked in accuracy he made up for in insight, though, and turned out all right in the end as a Trappist monk.

With the ministry of reader established in the Prayer Book and in parishes, the crying need now is for readers who understand that their ancient and honored liturgy is at the heart of the Church's mission.

The Church faces a world whose reality is the chaos of meaning unhinged by corrupted words. If the Church believes there is no more important task than proclaiming the Word to that world, it must seriously form and train the successors of those who preferred death to handing over the sacred books. If readers see their function as only expedient, or for the sake of ceremony, or part of archeologically "correct" liturgy, their ministry will be stillborn, a burden to the Church and inconsequential to the world.

This collection of seven essays by various authors, and supplementary material, offers practical commentary and a theological background for a subtler appreciation of this office. The book is not designed as a step-by-step training course, but each nicely self-contained essay can serve fruitfully as a focus in a discussion series on aspects of reading, e.g., the reader as incarnator of God's word, literary forms and rhetorical devices, "presence" and dignity in liturgical action, the plan of the lectionary, and so on. →

(Reader as Minister - cont.)

The book is one of the newest in The Liturgical Conference's ministry series, begun in 1970, that includes volumes on the ministry of music, dance, liturgy committees, presiding at the Eucharist, and others.

The editor's essay "Proclaiming the Word of the Lord" presents an attractive, if unflinchingly Presbyterian, theology of reading.

"Perfectly ordinary human words, spoken from and of the Scriptures, become, like the bread and wine of the Eucharist--or even more profoundly, like the womb of Mary--bearers of divine truth and presence. Thus the reader becomes a minister of 'real presence'--(T)he reader and the homilist stand in the center of the community as the human contemporary (and in that way, the 'last') link in the making visible ('flesh') of the Word of God which spoke at creation and died on a cross," Allen says.

The prickly issue of biblical "sexism," so important to modern mentality, is usefully divided in Gail Ramshaw Schmidt's "Sexist Language in the Lectionary." She distinguishes between language unwarranted by the original text but introduced gratuitously by translation--e.g., translating "the God who gave you birth" (where the Hebrew verb is one used only to describe a mother in labor pains) as "the God who fathered you" (Jerusalem Bible)--and language that demonstrates that the biblical writers lived before the latter quarter of the 20th century.

Modern sensitivities cannot be made retroactive by emending the Bible, Schmidt says. "Your task as readers is to read. The Spirit will help you with the rest."

"Women and Liturgical Ministry: A Conversation" between the editor and Episcopal priest Vienna Cobb Anderson is curious for what isn't said. Why it is included in a book aimed at readers is a puzzle. Like the spiritual journey of the Tractarian Richard Hurrell Froude, which through agonies of faith didn't once advert to the person of Christ, this discussion of liturgical ministry omits Eucharistic sacrifice, the Body and Blood of Christ--in fact, any sense of the supernatural.

Instead we hear the *lingua franca* of opulent emotion and an intensely private version of Christianity. The Eucharist's glory is in being a laboratory of acceptable sexual theory, it seems, and religion's crown is souls earnestly sensitive to their own capacity for emotional self-fulfillment.

Transcriptions of conversations are not always happy, often leaving the impression that "you had to be there." With imagination, one can dig through the jargon of this one to see more than a well-meant humanism. But why should a discussion on priesthood, Eucharist and the Church demand that effort?

As important to good liturgy as reading well is the ability to look like one knows one is doing something important--poise. Thomas Merton's unexpected likening of the Mass to ballet is not at all wide of the mark. A sense of life and movement is essential to good liturgy. Ralph A. Keifer's "Reading as Liturgical Action" warns of trivializing sacred action by sloppy conduct or shoddy books and furniture. A paperbound book or makeshift lectern says much about a parish's appreciation of the word.

Disappointingly absent from Keifer's essay and from Schmidt's "Dimensions of a Parish Program," which sympathetically treat background music for readings, multiple readers for a single lesson, slides, etc., is any mention of chanting the readings. Surely, the eloquent faces of a congregation during the singing of the Passion, for example, argue for promoting this ancient vitality.

A checklist for readers by Gerard S. Sloyan makes an ideal resume for use *after* thorough training. Its refrain, "Read the Bible privately on a regular basis," is the best advice a reader can get.

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