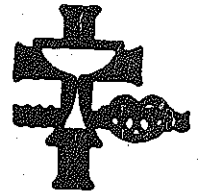


a communication of
associated parishes
3606 Mt. Vernon Avenue Alexandria, Virginia 22305



March, 1981

An OPEN Conversation with Henry Louttit & Mike Merriman

(and an OPEN invitation to others to join in)

by Winnie Crapson

Henry Louttit's *Another View of Kalamazoo: Can We Have Dialogue?* and Mike Merriman's *How People are Educated in Faith* were a double dividend in the last issue of OPEN (November, 1980).

The Church is handicapped by a lack of dialogue. Growth is too often stifled by our polite silence about things that matter very much.

To be obedient as *Associated Parishes for Liturgy and Mission* (our full, corporate name. *Ed.*), we should ask questions. And then we should seek the answers.

Do we need a new hymnal? If so, what kind of new hymnal do we need?

Is the Easter Vigil central? Is it practical? If the answers are "Yes" and "No"

Mrs. James E. Crapson, vice-president of AP, lives in Topeka, Kansas and is a legal assistant with Santa Fe Industries, Inc.

respectively, the question becomes: How does what is central become practical?

Is the education of Christians important to the Episcopal Church? If so, why is it necessary to ask the question? Why can't we look at parish budgets (of money, time, and energy) and find the answer there?

Are Episcopalians biblical illiterates? Do they care? If they are and if they care, what do we do about it?

Do we agree with the positions of the "Moral Majority"? If we don't, what will the Episcopal Church response be to their assumptions? More than those of most denominations, Episcopalian candidates benefitted from the engagement (if not marriage) of the "Moral Majority" and the "New Right". Whether those beneficiaries become statesmen or mere politicians in the present climate could, one assumes, be influenced by their faith. Is the Episcopal Church prepared to accept that challenge?



(Crapson - cont.)

And what does "liturgy" have to do with any of these questions? *EVERYTHING*. To an untutored layman (or laywoman, if you will), liturgy is the channel through which we offer and receive our praise and thanks and strength; our hopes and prayers and insights; our commitment and our sustenance; our turning again and again and our new/old paths; what we are and what we will become.

It seems to me that from this basic assumption the Book of Common Prayer emerged. The future Church may recognize this more readily than we do today. We are too close to 1979.

THE EASTER VIGIL

Henry Louttit is quite rightly concerned with the establishment of the Great Vigil of Easter as the main Easter liturgy that one *feels* one simply cannot miss. He is convinced of its centrality theologically and historically but is concerned about the human reasons it is not the "main" Easter liturgy.

I would add the conviction of its centrality psychologically and liturgically. I am also convinced that for human reasons it will become the *main* service of Easter. This will not happen by this Easter -- and probably not by Easter, 1991. But it will happen. For those who participate in an Easter Vigil it soon becomes the central Easter service. Experiencing it commands its own mandate, and it is my observation that a very high percentage of those who come once add it to their priorities.

The Renewal of Baptismal Vows is central for each of us. The most powerful implications of the Book of Common Prayer concern baptism. Continued use of the Book will cause baptism to be internalized in a manner that it has seldom been in the past, and we will anticipate the Vigil from that awareness.

I do understand what Henry is saying about the lure of hymn singing at Easter. But can't we take advantage of that? Why couldn't there be a "hymn sing" following

the Vigil, using all the great Easter hymns? That format would also allow the people to participate fully in singing them which they are not always allowed to do on Easter.

MUSIC

When music and liturgy are spoken of at meetings such as Kalamazoo, we speak in the terms of the musicians -- not in terms of the communicants. I share Henry's concern about the music. And I share his need to demonstrate my credentials before discussing it. Henry hastened to state that he is a musician. I am not. So what are my credentials? I am a consumer. In the past five years I have attended fifteen operas. When you live in Topeka, that means traveling to Santa Fe and Kansas City and represents considerable dedication of time and money.

Church music is in bad shape. For that very reason this may not be the time to produce a hymnal. It may be that we need "trial use" of the Hymnal 1940 before completion of the revision.

The music is an intrusion in the majority of the liturgies I experience. Two separate things are happening: A liturgy interrupted by a concert. I am fully aware that this is a most shocking statement -- which is probably why no one has recently made it publicly. A friend of mine once said he coped with the "concert syndrome" by holding the thought that if it became unbearable, he could pull the plug on the organ. Those in parishes with mechanical organs are denied that fantasy.

You often hear, in defense of such musical practices, that any number of people come to church for the music. One wonders: Are there others who are kept away because of it? How many parish priests reading this have been approached by someone after a Christmas or Easter service with a complaint that the music was unfamiliar, too elaborate, that they couldn't sing it? Multiply that number many times over to account for those who are reluctant to be so frank about it.

(Crapson - cont.)

This is not a new problem. Walter Howard Frere noted in *The Principles of Religious Ceremonial* that services may be described as a duet between "the parson and the choir -- that is, insofar as the organist is willing to allow either of them to have a place."

In *The Integrity of Worship*, Paul Waitman Hoon states:

The polish of the choir or the hiring of the new soprano receives more concern than St. Paul's injunction that all the congregation share in psalms, hymns, and song, and music is chosen less for its theological truth than its taste.

and

Music especially belongs to the people and theologically the burden of proof rests on those who support the case for a choir separate from the congregation. The congregation is the true choir and all music should be conceived within this principle. "Let the people praise thee, O God; let all the people praise thee" is the proper rubric for all musical action.

Music is one of the ways people are "educated in faith" through the models Mike Merriman discussed. It should be an essential part of the church school curriculum of the parish. This would also benefit the music program.

People are singing "renewal" music and it should have its place in any revision of the hymnal. As music it may leave much to be desired, but people seek it. As a vehicle for worship it apparently has much authenticity and that fact should not be ignored. This is a new frontier for our Church and we should be equipped for it.

Again, I propose trial use of the Hymnal 1940 and selected supplements. While the Roman Catholic Johannine Hymnal is a printing abomination, it is a musical treasure -- and it works liturgically. Use will allow us to determine which hymns "sing themselves into people's souls", to use Marion Hatchett's phrase.

The choir/organist performance problem

has been with us for centuries apparently. I could offer two possible solutions. Parishes could regularly schedule seasonal concerts which allow choirs to practice and perform music that, while suitable for a concert, is not appropriate for congregational worship.

In addition, the musicians could do a great service to the Church by acknowledging and teaching that it takes the utmost skill to produce beautiful music with a congregation. It is exhibitionistic tendencies that demean a performer, not an emphasis on the support function.

TEACHING AND PREACHING

The four stages of faith development which Mike Merriman discussed are closely related to the Easter and Christmas liturgies -- and to music. I would go a step farther than Mike to point out that while these stages can be more or less accurately identified with chronological ages, they are not limited to those age groups. No one of us ever leaves any of those stages completely.

As we grow in age and faith, one stage may become less dominant, but we visit it from time to time. We drift into and out of all the stages again and again. Liturgy and preaching which have integrity recognize this simultaneous existence in various phases of experience and learning, and they are woven into the present moment as into a tapestry.

One of the most exciting things about the future for each of us is this sense of a continued journey toward "mature" faith. The fact that the goal is virtually unattainable in this life makes it more exciting. Christian education/faith formation and liturgy must help us recognize this excitement through preaching, teaching, and living the life of faith together as communities. As a lifelong Episcopalian, my faith has been shaped by the emphasis of "significant others" who glimpsed and shared with me the excitement of the pursuit of the Christian life. Much of this sharing has been through sermons.

Bible study has not been an emphasis of

(Crapson - cont.)

the Episcopal Church for the major portion of my life. The astounding success of Sewanee's Education for Ministry program means that Episcopalians are eager to change that. Through it, thousands of us are involved in a serious, four-year study of the scriptures. The lections and the power of the word have a new meaning for Episco-

palians, and the acceptance of that program may indicate that the three lessons and the emphasis on Bible readings has had an effect.

No doubt all the questions posed in the opening paragraphs will soon be answered for me through continuing dialogue in OPEN.

+++

The Burial of the Dead ~

Another Option

by David E. Babin

This hilarious letter from former Council member David Babin needs to be shared with the membership. David, a former professor at Seabury-Western, is now "co-rector" with his wife, the Rev. Alice, of Christ Church, Kealahou, Hawaii (indeed, the town of the "little grass shack"). We have asked him to write about that unique experience, but as yet we've had no response. Editor.

The latest AP booklet on Lent/Easter came only this weekend, but a cursory glance tells me that it will be quite helpful. The earlier one on funerals won't be helpful to us at all. Here, one goes to see Mr. Kimuro in the small back office of his Japanese fabric and general store in the town of Honolulu. There, while one is seated on a packing crate (literally), Mr. Kimuro makes all the necessary arrangements, including picking up the body in his station wagon, using the cardboard body box his wife has neatly covered with a colorful plaid material left over from a bolt. He then whips out from behind the stacks of Raisin Bran, Boy Kites, and Master Padlock display, the most fantastic little Japanese-built calculator you ever saw. With a couple of punches and a flick of some keys, Mr. Kimuro is ready to write out his regular fabric store bill of sale for a total of \$229.50. This includes the cremation, of course, in the basement of the local Buddhist temple. "Now, don't worry, Reve-

rend, you can pick him up on the temple altar tomorrow after nine o'clock."

And that's that. At least it is if one is familiar with, and on good terms with, Mr. Kimuro. Then our local groundskeeper blasts a small hole in the lava rock cemetery, and after suitable celebrations of the eucharist and appropriate committal ceremonies, the plastic container with the ashes (also furnished by Mr. Kimuro -- that's what the \$4.50 is for), is properly deposited and the grave closed and recorded by Mrs. Helen Weeks who has "kept" the cemetery for over 40 years now. So, with Mr. Kimuro and Mrs. Weeks, who needs a handbook on burials? The only variable would be scattering the ashes from an outrigger and throwing the leis after it. If the leis go out to sea, the soul has entered into heaven -- if they float to shore, the soul must wander about on earth for a while until whatever wrongs were done to him have been righted.

+++

Editorial / Book Review

Commentary on the American Prayer Book. Marion J. Hatchett. Seabury Press, New York. pp 670. \$29.95

I guess the real question is: when did Marion Hatchett find time to sleep or eat during the past two years? Certainly his output has been phenomenal! Two of his books arrived in the same week; first, *A Manual for Clergy and Church Musicians*, then, right on its heels, the great *Commentary on the American Prayer Book*. I would like to do an "editorial review" of the *Commentary* because its significance is far greater than its contents.

The publication of the *Commentary* is an important event because it puts the new Prayer Book in place. Massey Shepherd's commentary on the 1928 Book was a different event since that Book was already in place. What that commentary did for some of us was to give us an uncomfortable feeling that the 1928 Book had some serious flaws. So, in a sense, the Shepherd commentary sowed the seeds of revision. On the other hand, the Hatchett commentary gives an aura of valid acceptance to the new Book and also becomes a means of silencing some of its more rabid critics by explaining carefully the rationale for --- just about everything in the Book.

I tried reading the *Commentary* straight through, and I made it half way before discovering that going to the book with questions was the best approach; after all, it is *not* a novel but a reference book. When some questions arose in my parish worship committee about the Prayers of the People, the *Commentary* had the answers very succinctly. When I was interested in who wrote certain prayers, Marion had it all there. After years of telling people that Bonnie Spencer had composed the prayer over the water in the baptismal liturgy, I am somewhat chastened to find that Lee Mitchell was the author. Marion's careful explanation of where liturgical scholarship is in terms of the understanding of the origins and history of each section of the new Book is particularly helpful, and, I believe, cannot help but remove some of the paranoia created by the Society for the Preservation of Whatever.

So, the new *Commentary* is a magnificent job! I'm sure every member of AP will join me in congratulating our Council member Marion Hatchett for his prolific contributions to the life of the Church, but especially for the monumental effort that went into the production of the new *Commentary*.

Henry H. Breul

Liturgy and Mission: A Discursive Tale

about Canon Eight Clergy in the Diocese of the Rio Grande

by Peter C. Moore

The Diocese of the Rio Grande is the largest geographical entity of any diocese in the continental United States. It has two urban centers -- using that word advisedly: El Paso and Albuquerque. There are several small cities ($\pm 40,000$): Santa Fe (the oldest seat of government in continuous existence in the United States, as we love to remind Easterners), Roswell, Farmington, and Las Cruces. Other smaller communities in the diocese find themselves in a marginal position, often dependent on single industries for their economic life. In the American history of this area (since 1848), towns have come into being, grown and flourished, decayed and died. Some have left no trace at all; others, mining towns for example, have become romantically restored ruins, monuments of a disappearing past to attract tourists and retired persons.

In such a diocese the demands of ministry have been formidable. Under-financed first as a missionary district and later as a diocese, we have depended upon the largesse of the national church. Only the most careful husbanding of diocesan resources by the Right Reverend C. J. Kinsolving III, Bishop 1954-71, made possible any ministry at all in a number of places. That ministry was often a source of great frustration. Clergy attracted by a romantic idea of life in "the old west" found the reality of this enchanted land, with its challenges of extreme isolation and low stipends, more than they could stick. Rapid turnover of priests does not build stable ministry.

It is hard, really, for people who do not live here to take in the problems of

Canon Moore, a member of the AP Council, is rector of St. Michael & All Angles, Albuquerque, New Mexico.

distance and isolation. The diocese is all of New Mexico and that portion of Texas west of the Pecos River. Once after a clergy conference near Las Cruces, which is about forty miles north of El Paso, I drove through the Texas portion of the diocese on my way to Dallas. Five and a half hours later I crossed the border into the Diocese of Northwest Texas. El Paso is four hours from Albuquerque; Farmington and Raton (on the Colorado border) are another four hours northwest and northeast. In the days before the fifty-five mile an hour speed limit, one could literally drive seventy miles an hour for six hours and still be in the diocese. Towns, villages, crossroads are sixty to seventy miles apart. The highway distance from Pecos, TX to Farmington, NM is equal to the airline distance from Albuquerque to Chicago.

When the present Bishop of the Rio Grande, the Right Reverend Richard M. Trelease, became diocesan, he believed that something needed to be done to bring consistent and effective ministry to the small communities of the area. Two things happened to help. The first was the arrival in the diocese of the Reverend Robert Burton from the inner city in the Diocese of Ohio; Cleveland, actually. He settled first in Lovington. (*The Last Picture Show* could have been filmed there, a former vicar said of that community). The visit of the former Bishop of Alaska was the second.

I remember well the clergy conference led by Bishop Gordon at which for the first time I heard the terms "Canon Eight priests" and "sacramentalists". I thought it was all so obvious that I could not get very excited. It was clearly a shape of ministry which liturgical renewal brings us to, in fact what I perceived to be the thrust of my own parish ministry, the growth of what Bishop Wesley Frensdorff calls "total ministry".

Eventually Fr. Burton landed in the Trans Pecos/Big Bend mission field. This area, greater than all of New England including Maine, is thinly populated with irrigated agriculture in some spots, ranching, oil, gas as its principal economic bases. It is a land of beautiful and unearthly contrasts. It had been served traditionally by two sets of yoked congregations: Pecos and Fort Stockton (about sixty miles apart), and Alpine and Marfa (about forty). Additionally, Van Horn, seventy miles east of El Paso, had been served by clergy from there. The fact that the congregations were even that close does not make clear what parish calling involved, with parishioners one, two, three, and even four hours away from the nearest congregation. The usual difficulties of communities sharing the services of one priest obtained. Marfa is a shopping center and county seat, Alpine is the home of a small state college. Pecos, once the home of Judge Roy Bean ("The Law West of the

This kind of ministry depends upon changing the attitude of congregations from a claim that they must be served to a ministering to themselves and to their communities; from "having services" to being the People of God.

Pecos"), had been an important agricultural center until the increase in natural gas prices made irrigation too expensive. What will happen to it now is a good guess. Fort Stockton, once a military garrison (the church sits near the old parade ground), is becoming again a center for oil and gas exploration.

Fr. Burton began at once to explore the possibilities for development and extension of ministry. For several years he and his wife traveled the length and breadth of the area in a travel trailer doing services where the people were. He soon uncovered interest and enthusiasm in developing independent ministry in several of the congregations as well as a willingness to reach out into other communities. In time four first candidates for ministry under Canon Eight presented themselves, three men and one woman. Two of them came from Marfa, one, Van Horn, and one from Fort Stockton.

Then began the struggle to convince first the Commission on Ministry and then the Standing Committee of the need for and appropriateness of this approach to ministry. At that time the Commission on Ministry was entirely appointed by the bishop (it is now partly elected by the Diocesan Convention). Their eventual support of Canon Eight ministry in this diocese under very restrictive guidelines took time. The issue was complicated because this action all took place after the Minneapolis General Convention so that the ordination of women became a part of the discussion, with the fear that this might be a way to have an influx of women into the priesthood. Questions were also raised about the capacity of Fr. Burton to provide the supervision and continued training for the Canon Eight clergy, in spite of his recognition that he needed help in doing just that. There were the usual complaints about second-class priests, there was the

question about mobility (a real one; one of the original men has moved out of the diocese), there was the fear of jeopardizing more traditional styles of ministry, and there were many other objections. I was on both the Standing Committee and the Commission on Ministry during this time and the debate was endless. The examples of Utah and Nevada were not helpful to us, other than the willingness to experiment under the canon. The problem was that, while Bishop Trelease was willing to experiment, it was not so clear that the Standing Committee was, probably, as I look back, because it really did not grasp the nature of this ministry. In the end, the Standing Committee voted Yes, but it really meant No. I remember private conversations with its members about the priest in charge and the various candidates that clearly belied the action of the Committee. Who says bishops cannot get Standing Committees to do what they want?

(Moore - cont.)

Somehow God was surely at work in all this Byzantine maneuvering and the conflict open and not so open. Eventually the first four were ordained. Later another man offered himself for the diaconal ministry and another woman responded to a call to be a priest. Pecos, which had been cool to the notion from the first, was spurred on to becoming a parish, calling its own rector, with the expectation that he would be available to assist in the whole Trans Pecos/Big Bend ministry.

When the remarkable priest from the inner city who had begun a brand new and exciting work for this diocese, Fr. Burton, left to become rector of a parish in Hawaii, he was succeeded by the Reverend Sandra Bess. She eventually was made Archdeacon of the area ministry. A graduate of the Church Divinity School of the Pacific, she has the academic credentials which a priest-supervisor requires, as well as background in stock breeding, horsemanship, and related skills useful to ministry in the area.

New congregations have come into being in Terlingua, La Jitas, Presidio, Van Horn has grown and flourished, acquiring a new church building in the process. Alpine and Marfa have a new approach to ministry. The area knows that the Episcopal Church is there. The night that Sara Garnett of Fort Stockton was ordained priest the ceiling fell in the small church there, but the congregation thought that was a great joke and has gone on about its ministry. The level of diocesan financial aid has steadily declined as the extent of ministry has increased.

Continuing training for ministry is essential under Canon Eight. I have made three trips to the Trans Pecos/Big Bend to lead classes in liturgy for both ordained and non-ordained.

This kind of ministry depends upon changing the attitude of congregations from a claim that they must be serviced to ministering to themselves and to their communities, from "having services" to being the People of God. The effectiveness of this ministry was demonstrated; it did just that in this area. Beginning in 1979, a second area was marked off known as the Sangre de Cristo ministry (after the Sangre de Cristo

Mountains, the southern spur of the Rockies that dips down into New Mexico). This area has Episcopal churches in three small communities, Espanola, Raton, and Las Vegas, arranged in a triangle with Raton at the apex. There are now three postulants from each of these congregations under the Archdeacon of the Sangre de Cristo, the Very Reverend Vernon Strickland. All three of these congregations are developing total ministry to themselves and outward to the little towns and isolated people of north central and north eastern New Mexico.

In the southwestern part of the diocese, Silver City, Deming, and Socorro have banded together. A remarkable tentmaking ministry in Columbus and Lordsburg has been started by the Reverend Marian Canterbury, a self-supporting graduate of the Church Divinity School of the Pacific. In time this area too may develop Canon Eight priests.

Now what is the significance of this story?

Clearly there can be no question that the opportunity for liturgical renewal that the new Prayer Book provides has moved the diocese and its congregations into a new understanding of ministry -- at least in these areas. No longer do we have dependent congregations leeching off the diocese. No longer do we have in these areas at least the task of providing a chaplain to a tiny group of passive Episcopalians. Rather, now they join the rest of the diocese in determining its strategy for mission.

Part of the debate in the Commission on Ministry and the Standing Committee had to do with whether Rio Grande really qualified under the provisions of the canon. We have discovered that it does, but the question can be raised, is this kind of ministry to be used in other contexts, for example in our Spanish-speaking barrios? *Regardless, it does provide a model for the ministry of every congregation, total ministry, priest, deacon, people together.*

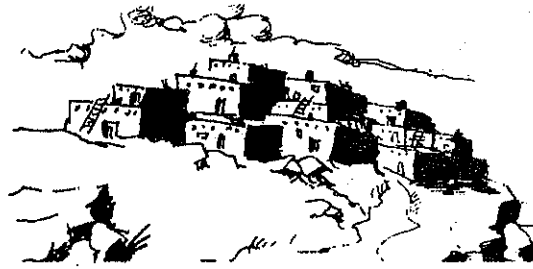
The Archdeacon in effect functions like the rector of a parish, leading a whole congregation spread out over a vast area, in which clergy and people minister to one another and bear witness to our Lord in that corner of the earth. In turn, the Archdeacon is accountable to the bishop and, in our diocese, to the Standing Committee.

(Moore - cont.)

We do not have all the pieces put together yet simply because the deeper implications of liturgical renewal -- that is, baptismal ministry in all its fullness -- simply have not been fully explored. Indeed, we are only at the very beginning of that process. In these areas we may move more quickly than those congregations which can still afford the luxury of hiring a priest to be the professional Christian in their midst.

Finally, I think as this unfolding mini-

stry begins to send down roots, it will be a paradigm of what we might look forward to in ministry in the years ahead. Like everything else, the forms of organization and institutional life in the Church are changing. As the culture around the Church changes, the way in which the People of God worship and do ministry will change. Now that we at least openly pay lip service to the optional God and the disestablished Church, maybe we can leave the excess baggage behind and move joyfully on our way into the years ahead. +++



The Parish Worship & Music Committee

by Carlos H. Mercado, Jr

By ancient tradition, the bishop is ultimately responsible for liturgy in his diocese and the parish priest is likewise responsible for the conduct of worship in the parish, mission or chapel. A worship and music committee at the diocesan or parish level is not required by any canon or decree. In the primitive church, liturgy was the corporate concern of the entire community. While we don't know exactly what role the laity played in the planning of worship, we do know that lay persons took active roles in the liturgy itself. It is also sad, historic fact that, by the 11th or 12th centuries, worship became the exclusive province of the clergy with the laity reduced to mute spectators viewing the mysterious actions of the liturgical ministers in awe, ignorance, and superstition. The Protestant Reformation did not

The author, a 34-year-old banker who majored in philosophy and religion at Colgate University, is chairman of the liturgical and music commission of the Diocese of Rochester and a communicant of Christ Church, Rochester, NY,

correct this situation, although it did bring the clergy and worship service closer to the people and, by allowing some "democracy" in parish government, permitted some lay involvement in planning for the worship life of the congregation. In actual practice, the minister retained essentially the same authority as the parish priest, and the people "stayed in their place", as dominated by the sermon as their Roman Catholic counterparts were by the consecration of the Host.

One of the products of the Liturgical Movement in this century is the revival of the concept that all who attend a worship service participate in it -- each according to his or her "order" of ministry, be it celebrant, deacon, preacher, reader, acolyte, organist, choirmaster, usher, congregation, and so forth. Both lay and ordained have specific parts in the liturgy and both lay and ordained should be involved in the planning of worship.

During the years of trial liturgies in the Episcopal Church, the national Stand-
→

ing Liturgical Commission urged each diocese to organize a liturgical/music commission and each parish to organize a worship committee (or commission) where none previously existed. The primary purpose of such groups was to gather information as to the people's reactions to the various trial services in the "Green Book" and the "Zebra Book" and then report back to the Standing Liturgical Commission with suggestions for improvement. Where diocesan and parish commissions and committees were active and sensitive, the years of Prayer Book revision were frequently times of spiritual renewal and excitement. Where such commissions were absent or negligent, the 1970's were often filled with sorrow, fear, and anger. The past ten years proved, through experience, the real value of diocesan and parish worship and music groups addressing the entire matter of worship.

It would seem that, if the Episcopal Church wishes to avoid some of the controversies of the past decade, national Church offices of liturgy and music had better be established

Now that the new Prayer Book is the authorized liturgy of this Church, what is the purpose of a parish worship and music committee? Is it a vestigial relic of the trial liturgy years, or should it be a continuing part of parish life? It would seem that, if the Episcopal Church wishes to avoid some of the controversies of the past decade, national Church offices of liturgy and music had better be established, and diocesan liturgical and music commissions had better remain active and visible. Likewise, each parish, mission, and chapel should have some sort of committee to assist the priest in charge on matters of worship. A lack of such national, diocesan, and local bodies will help insure that our Church will drift from the mainstream of liturgical scholarship among Catholic, Protestant, and Anglican churches, and the high standards of the Liturgical Movement will be replaced by the type of bad habits that always seem to become "sacred tradition beyond change". Years from now, when it is time to revise the 1979 Prayer Book, the Church would have to pick up the pieces and fight the same old battles to produce a new Prayer Book. By keeping alive the

concept of on-going, evolutionary change in the liturgy, revisions to worship practices can become a time of great spiritual excitement and a time to re-examine what it means to be a worshipping Christian, rather than a time to dig in and blindly fight the forces of change.

Assuming that a parish does not already have a worship and music committee, or that the committee has fallen into inactivity, a few suggestions are offered to help revitalize or establish its role.

1. COMPOSITION: Certain persons must always be on the committee if it is to function properly -- the rector, the organist/choir director, Altar Guild head, and the acolyte director. Others on the committee should be chosen to achieve a reasonable cross-section of the parish in such

areas as age, number of years in the parish, conservative or liberal leanings, and other identified constituencies in that parish. One committee member may walk into the first meeting carrying an 1885 edition of "Ritual Notes" followed by another with an electric guitar demanding rock music during the communion. If the committee has been thoughtfully chosen, both have something to contribute and both need to be heard. Suppression of viewpoints never strengthens a parish, and committee members can learn from each other.

The chief qualifications for being on the committee are: Interest in liturgy and a personal commitment to deepening one's own knowledge in this area. Each member would join with the understanding that the first sessions would be devoted to training and supplemented by outside reading. Many parish committees require some training, perhaps the worship and music committee most of all, and no one should join the committee who is unwilling to learn more about Christian worship. The rector and the chair (who should be a lay parishioner) can consult the diocesan

liturgical commission for assistance in planning and conducting this training. During the training period the committee should meet at least once per month with outside reading between the meetings. After four or five sessions, the members should have a solid foundation and be ready to work creatively in both practical and theoretical matters. Normal turnover in the parish will change the make-up of the committee, and old members should not neglect to train new members.

2. FREQUENCY OF MEETINGS: Once the training phase is completed, the committee should meet as needed to carry out its responsibilities. At certain times during the year, or at certain periods in the parish's life, it may need to meet frequently; at other times quarterly meetings will suffice. The committee must not fall into inactivity but must always have a purpose for meeting, lest it get into the kind of mischief so tempting to a bored committee!

3. RESPONSIBILITIES: Primarily, the worship and music committee exists to advise the rector on matters of liturgy and liturgical music and carry out tasks at his request and approval. It should never be misunderstood that the priest has final responsibility for this area and is, in turn, accountable to the bishop. A properly trained and motivated committee can serve as an extension of the rector's pastoral concern for the congregation. It can provide a forum for discussions of various concerns about the worship life of the parish, work on policy matters, educate the people, and generally endorse spiritual growth through corporate worship.

In terms of a longer range agenda, or master plan, the committee can undertake a series of projects, some running simultaneously and others consecutively.

a. Observe the Worship Pattern. Look at each service, or at least the principal Sunday service, as to ceremonial, music used, congregational participation, use of the Prayer Book, and so forth. Analyze each element of the liturgy from the time the people first gather until they depart. Does the ceremonial make the texts of the liturgy better understood or does it tend to obscure things? How effectively is the

church's interior space used? Is the music of good quality without being ostentatious and complicated or trite? Are the people responsive? Is the mood of the service appropriate to the season or occasion? What overall impression does the service give? If the committee can rent a camera and video tape deck, they could record a service and watch it together, giving comments as the service progresses. (Ed. note: See *Video Taping our Sunday Service*, by Neff Powell, OPEN, November, 1979.)

b. Review the Parish Liturgical Calendar: First of all, compare it with the calendar of the new Prayer Book to take advantage of new worship opportunities and to eliminate such obsolete intrusions as the "-gesima" Sundays before Lent. Does the parish make effective use of the proper liturgies for Lent and Easter? Do you have a "patronal feast" or day to celebrate the parish anniversary? Do you have any local observances such as Youth Day or UTO Ingathering? The committee should develop a calendar of the entire liturgical year, laying out the regular services as well as special occasions or seasonal services. This is of enormous help to the organist and choir director in planning music.

c. Services and Rites Used: The new Prayer Book emphasizes the centrality of the Eucharist and its proper place as the principal Sunday service. If the parish also uses Morning Prayer as the principal service on some Sundays, how is the transition to the "all-Eucharist" principal services to be handled, and what is the future use of the Daily Offices to be? Is there sufficient interest in Evening Prayer or Compline? Is the committee familiar with the opportunities in the recently published *The Prayer Book Office*? Is the present schedule (hours and days) realistic and sufficient? What sort of variation between Rites I and II will work best in the parish?

d. Music: Is the parish music budget both adequate and realistic? Is new music being added to the music library on a systematic and regular basis? Are organist and choir director salaries consistent with diocesan and American Guild of Organists guidelines? Are you satisfied with the musicianship of the choir? Do you feel that music is being properly and effectively used in the various services? Does the

(Mercado - cont.)

congregation respond well as singers of hymns and chants?

Other important areas to review include acolytes and Altar Guild (are they properly updated as to any changes resulting from the new Prayer Book?); the ushers; lay readers and chalice bearers (training and scheduling); condition of the organ; condition of the vestment inventory; to name but a few.

The scope of the committee is limited only by the members' energy and the needs of the parish.

4. RELATIONSHIP TO THE DIOCESAN LITURGICAL COMMISSION: The rector is responsible to the bishop on matters of music and worship. The diocesan liturgical commission serves as a council of advice and imple-

mentation on such matters. In that light, the parish worship and music committee should be encouraged to call upon the DLC any time it needs assistance. The DLC can provide a wide range of materials plus the interest and expertise of its members. By its very nature, the DLC is in constant contact with a variety of resources both inside and out of the Episcopal Church.

A parish worship and music committee/ commission should be as much a part of parish life as the finance, education, evangelism, property, and youth committees. If we believe that worship is at the center of our lives as a Christian community, then a trained and sensitive group of parishioners assisting the clergy in the administration of this area can indeed encourage the spiritual growth of the faithful through liturgical renewal. +++

The Rev. Peter Winterble is rector of St. John's, Georgetown, D.C., a venerable parish indeed. A former journalist (The Washington Post), he has a flair. This article appeared in the Washington Diocese, newspaper of the diocese, as a review of our brochure Celebrating Redemption. We offer it here under the title

As Others See Us

Nearly everyone who has ever attended a General Convention of the Church knows about "AP" -- Associated Parishes: a somewhat loose, often feisty, unofficial, national liturgical organization dedicated to (depending on your point of view) either (1) destroying all that is holy in Cranmerian liturgical thinking, or (2) bringing the Church into a new consciousness about the underlying importance of everything that occurs in worship.

Being, most of the time, of the second opinion about the AP, I was interested to read its newest publication, a companion to *The Great Vigil of Easter*, called *Celebrating Redemption: The Liturgies of Lent, Holy Week, and the Great Fifty Days*.

This 20-page booklet, I would bet, has enough exciting and challenging information and opinions about the yearly cycle between Ash Wednesday and Pentecost to keep the average parish worship committee in turmoil for hours -- if not days.

Try this, from the description of the Good Friday liturgy: "The primary rite for this day is the Good Friday liturgy in the Prayer Book. The Daily Office is not intended as a substitute, nor should the 'Three Hour Service and Preaching of the Passion' replace it." Or this, from the same discussion: "Good Friday is filled with a sense of victory and the liturgy must not contain a hint of defeat. . . . The mood of Good Friday is one of triumph, that of Easter Day one of joy!"

If neither of these brief quotes gets your liturgical juices going -- either pro or con -- something is awry, for they, like just about everything else in the booklet, seem invariably designed to conflict with at least something each of us has brought to our understanding of what "the Church" does on these special days.

What is likeable about the book, especially, is its clear arrangement. Each section, on Ash Wednesday, Sundays in Lent, Palm Sun-

(Winterble - cont.)

day, Maundy Thursday, Good Friday, Easter, and Pentecost, is in two parts, titled "This is what we do ...", and "This is what we mean ..."

What is also likeable is the non-apologetic way in which the Associated Parishes rationale for the liturgies is presented. For the reading of the Passion on Palm Sunday, for instance, AP says it should be announced without acclamation, be read in parts by at least three trained readers (who need not be ordained). If the Passion is sung, it should be sung Plainsong, while classical settings of the Passion (such as those by Bach) should be presented at another time. The liturgy, it concludes, "is somber, but it is not funereal!"

Given, as AP says, that with the final approval of the 1979 Book of Common Prayer, "the Episcopal Church has established the Great Vigil of Easter as its central act of worship," it is important to learn (or re-learn) that all other liturgical and sacramental acts "find their fullest meaning in relationship to that rite."

What that means, of course, is that the whole sweep of our worship life between Ash

Wednesday and Pentecost is what ought to be stressed, and not just the individual events as they occur. (I would include the Feast of the Incarnation as the starting point -- or even Advent -- and take the whole series of Christological events as a unity, with the Sundays after Pentecost being, as they are now, the "living out" of our lives in the gift of the Holy Spirit). But putting Easter first, as it should be, and wrapping all else around it, is certainly the new (or rather re-learned) focus of our Church Year.

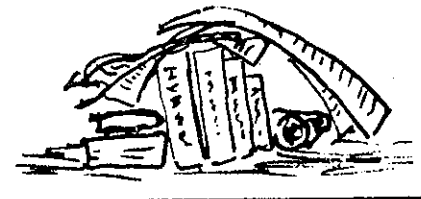
The Associated Parishes publications are always provocative, thoughtful, and articulate. They do not fit easily into a mold, for they are criticized from all parts of the liturgical spectrum. They represent fresh thinking on an important part of our life as Christians -- the *most* important part, from the AP's point of view, for all else we do as Christians stems from being taught, forgiven, fed, and sent in our worship life.

Reviewers are fond of saying the things they review should be "must reading." I won't say that, but I do recommend it. It is a brief but substantial piece of work.+++

BOOKS

Showings. Dame Julian of Norwich, tr. by Edmund Colledge, O.S.A., and James Walsh, S.J.. Paulist Press. \$11.95 cloth, \$7.95 paper.

Dame Julian of Norwich is one of history's fragrant personalities, showing us across six centuries what is the quality of love. Her humility toward God and man, her admirable sense of self, and her psychological acuity let us appreciate the quality of consuming love even if we do not know it first hand.



What this solitary mystic has to say for herself is important to the shape of humanity emerging now that finds no use for the measure of man she has taken. A century that promised progress, new information, fresh self-understanding is culminating in a cultural lobotomy. The degree of self-ignorance is pathetic as well as dangerous.

For Julian, as for all Christians, the measure of man begins with the physical Jesus. Because his personality, actions, and words ring true, we trust him, and we

(Review - cont.)

reason back from him that the center of the universe is Love. Assenting to the historical fact of the Incarnation -- that Love cannot bear to be separate from man, has taken our nature to itself and given us its nature -- is what makes Christians different from the world. It's why everything we think is important is different from other people.

The dimension of humanity that Love reveals is what the Lady Julian has to offer the world today. This edition of her *Showings* is the first volume in the Paulist Press' Classics of Western Spirituality series which will include 60 writers when completed; more than 20 are already in print. They are among the basic texts of the Christian mentality that says "no" to the shape of the future.

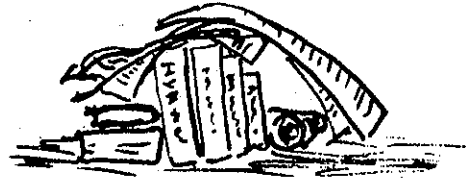
Briefly, Dame Julian lived as an anchoress in a cell attached to the little parish church of St. Julian in Norwich, England. When she was thirty and a half, she tells us, she fell into such a sickness that she received the last rites. As she lay expecting to die, on May 13, 1373, the remarkable showings of the crucified Christ were made to her that she afterwards recorded -- first in a "short text" and, after a lifetime's reflection, in a "long text," both of which are in this edition.

Understanding the intellectual, emotional, and physical conditions of mystic visions is something beyond most of us. We can appreciate, though, Lady Julian's frank doubts and questions, and her simple desire to know the truth as she exactly describes her state of health, how her body felt, how the light seemed, what she was thinking about, and how she received her revelations, whether by "bodily vision" or "words formed in my understanding" or "spiritual vision."

Her combination of fine qualities is pleasing: her love to her "courteous Lord" and man; her sane estimation of the favors God bestowed on her ("For I am sure that there are very many who never had revelations or visions, but only the common teaching of the Holy Church, who love God better than I."); her level-voiced analysis of what it all meant.

She never is merely sweet. Her religion is not the gutless Elysium of self-fulfill-

ment to which secular mentality reduces life. Happiness, in the ordinary sense, doesn't seem to have much to do with Dame Julian's view of what gives life value. That's something else, something that comes through in passages like this, in which the Crucified says to her, "'It is a joy and a bliss and an endless delight to me that I ever suffered my Passion for you, for if I could suffer more, I would.' . . . And in these words . . . I saw truly that if he could die as often as once for every man who is to be saved, as he did once for all men, love would never let him rest till he had done it. And when he had done it, he would count it all as nothing for love, for everything seems only little to him in comparison with his love."



Love, she knows, isn't a magic wand. Evil -- abstract, essence of evil, evil for the sake of evil -- is real, and she doesn't trivialize its hellish marriage in man. But she takes one more step, an obscene one to modern mentality, and sees that suffering and evil are a way to knowing Good; in fact, are necessary to Good. "Sin is necessary," she says, "but all will be well, and all will be well, and every kind of thing will be well."

Dame Julian's perspective on humanity doesn't make sense to most people today. It's pretty to think people can be good, just, and loving if only they really want to be. Pretty, but untrue. The evidence seems to be that we can't be wholly human without the Love in which we see what we are, what we're for, what the world is for. Modern paganism, for the life of it, can't see what that perspective has to do with reality. And that is why the future it is creating fails to stir the imagination. At the end of a long life, Lady Julian summarized that permeating love like this:

"And from the time that it was revealed, I desired many times to know in what was

(Review - cont.)

our Lord's meaning. And fifteen years after and more, I was answered in spiritual understanding, and it was said "What, do you wish to know your Lord's meaning in this thing? Know it well, love was his meaning. Who reveals it to you? Love. What did he reveal to you? Love. Why does he reveal it to you? For love. Remain in this and you will know more of the same. But you will never know different, without end.

"So I was taught that love is our Lord's meaning. And I saw very certainly in this and in everything that before God made us

he loved us, which love was never abated and never will be. And in this love he has done all his works, and in this love he has made all things profitable to us, and in this love our life is everlasting. In our creation we had beginning, but the love in which he created us was within him from without beginning. In this love we have our beginning, and all this shall we see in God, without end."

Michael Moriarty
St. Thomas' Parish
Washington, D.C.

Dear Editor

I greatly enjoyed reading the article by Henry I. Louttit, Jr., but I found it laconic. There are excellent works on Matthew which should be made known to all pastors. Among these I would include Bornkamm, Barth, and Held's *Tradition and Interpretation in Matthew* and of course Krister Stendahl's *The School of St. Matthew*, to name just two.

Any article on commentaries is certainly remiss in not mentioning the need for almost every serious pastor to subscribe to *Interpretation*. (Ed. note: see application form on this page. The address is: *Interpretation*, 3401 Brook Rd., Richmond, VA 23227.)

I was glad to learn of the General Theological Library and will take advantage of its services. I would like to add that books on Biblical subjects can be obtained at a great discount from Eisenbrauns, P.O. Box 275, Winona Lake, IN 46590. They will send a catalog to anyone who sends them \$2.00.

(The Rev.) Peter R. Powell, Jr.
St. John's Parish

Cokeek, Md.

SUBSCRIBE TODAY TO INTERPRETATION

as my gift for _____ year(s)
 to me for _____ year(s)
Please send interpretation

My name _____
Address _____
City _____ State _____ Zip code _____
Name _____
Address _____
City _____ State _____ Zip Code _____

Send the gift issues, preceded by an announcement in my name, to

U.S.A. Foreign }
1 year \$ 9.50 \$11.00 } U.S.
3 years \$23.50 \$27.50 } Funds
(Rates expire Dec. 31, 1981)

Payment enclosed herewith
 Bill me