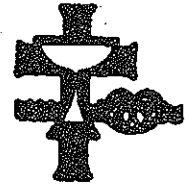


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An Editorial

The recent meeting at San Juan Bautista raised a great many issues for the Conference of Diocesan Liturgical and Music Commissions, but the most serious was the often repeated statement, "Our big mistake was when we let the musicians in." I understand where this comes from. We have all been under the "hymnal gun" since the Atlanta conference where I, who consider myself to be a semi-professional musician (singer), was bored out of my shoes as we sang every setting of just everything.

Sixteen years ago I delivered a talk in Washington to the American Guild of Organists. My title was "The Coming Great Battle between Clergy and Church Musicians." I had seen the opening skirmishes as a youngster; my father was an organist-choirmaster who was way ahead of his time. He used to come home and kick the newel post in the hall when the rector insisted on something like "Golden Harps are Sounding" or required that he stop playing "scales" (Bach) before the service began.

I come at this from both sides, and though the music-liturgy mix is uncomfortable, the only solution lies in the building of mutual trust. I know that there are many clergy who are totally threatened by music and its interruptions of good liturgical order. I also realize that there are musicians so obtuse to good liturgy that the choir wipes out every other aspect of liturgy. There is, however, a great mass of clergy and musi-

cians who want to work together, who want to be reasonable, who want to serve the liturgy. We must hope that the presence of liturgists and musicians together at a yearly conference strengthens these people.

There is also another fascinating vector for putting music and liturgy together; that is the parish worship committee. At first it is hard for the rector and organist to listen to the folk in the congregation, but then, as trust is built, many graceful things begin to happen. The rector begins to understand that the choir director sees himself as a professional with a career to pursue and the organist finds herself understanding that the rector is not just being mean, but is operating out of a well-developed sense of what liturgical participation is all about. Best of all, the laity who participate in this over a period of time find that worship is a lot more complicated and rewarding than they had ever realized. Most people expect to climb into a pew and be bored for an hour, but in worship committee meetings, everybody discovers that "it ain't necessarily so."

Therefore, I, for one, am happy with the presence of musicians at the annual meetings and will quietly fade away when I get tired of practicing that difficult phrase for the umpteenth time. We all have to give up that crazy quest for unobtainable perfection.

-- Henry H. Breul

By Whose Most Grievous Fault?

by Henry H. Breul

A report on the annual meeting of the Conference of Diocesan Liturgical and Music Commissions, San Francisco and San Juan Bautista, November 9-12, 1981.

The important thing to remember about this report is that every event, good or bad, took place right on the San Andreas Fault. There was actually a seismograph outside the place where the "liturgies(?)" took place where we could look at how much California had jiggled since we had our meetings.

After two weeks I am still angry. But first let me give public witness of two thanksgivings: one, that Howard Galley was not there, for I am sure that, had he looked at me antiphonally at either of the Eucharists, we would both have left our places and done a Bob Hope-Bing Crosby "patta-cake" and knocked the celebrant down! Liturgical violence is one of the unexplored riches of Christian history and needs to be revived for occasions like this. Two, I have finally discovered the depths of the meaning of the phrase "the Lord will provide." I am publicly thankful for Daisy's Bar on the one street of San Juan Bautista and for its offering of one dollar martinis, even as tiny as they were.

If you are still reading, I will try to sort out what happened and why there was an open revolt at the end when two thirds of the group said Morning Prayer from the BCP while one third went to a service of "Mattins" with slides (the projector didn't work).

Over the years we have all complained about "show and tell" liturgies at these meetings, Shreveport and Atlanta being

foremost in the mind. Those occasions were mild and pure compared to the three-day-long rape of this conference by those on "the cutting edge." There were three fine speakers (Norman Mealy's talk is elsewhere in this issue) who were shoe-horned into the program, as was the annual business meeting, without any time for discussion or reflection as we were bussed off to the next outlandish ghastly whatever.

Morning Prayer took 42 minutes, and, with gongs, bells, and a reading from the revolutionary government of Nicaragua, bore little relationship to the 1979 Book. The final liturgy, which I spent at Daisy's Bar, took two hours and fifteen minutes and contained every liturgical innovation thought of in the Diocese of California since Bishop Kipp.

At one Eucharist, seven deacons were used to recite the Solemn Collects for Good Friday, and they then gathered around the Holy Table in such a way as to totally obscure the consecration action. I have heard of many uses for deacons, but never that of a "living ikonostasis" ala Minsky's and the Windmill Theater.

All this took endless struggling with quillisma groups and obscure forms of chanting led by dedicated musicians who believed that using this stuff together with the Kodaly method would reform the Church. (Actually, in small, choirless churches, this might well work.)

Now to struggle with what was good. Three

(Breul - cont.)

words: Mealy, Kiefer, and Empereur. The fact that our representative in California, Nigel Renton, had been peremptorily dropped from the committee may explain a lot. The terrifying reality was that both Kiefer and Empereur were scheduled on the same morning, probably as a result of the late planning of the conference which Nigel could have prevented....but so it goes.

Ralph Kiefer ran through a presentation of "Liturgy as Communication" which had enough meat in it for several days' thought. Just one insight: Morning Prayer until 1979 was *the* Anglican liturgy because it fitted the feeling that Anglicans had about themselves. It was optimistic... "O come let us sing unto the Lord"... "Blessed be the Lord God of Israel"... "The means of grace, the hope of glory." The Eucharistic liturgy of pre-1979 was dour Calvinism and could only be swallowed by Anglicans with liberal doses of incense and vestments to wash it down. One had to make Anglicans look the other way when they said, "The burden of them is intolerable." Kiefer gave us loads to think about, but the time was running out if we were to make the next occasion of liturgical disaster, so "Jake" Empereur was pushed on the stage. Dr. Empereur is a Jesuit Ph.D., a student of Massey Shepherd. All that is fascinating in itself. He addressed himself to "The Recovery of Transcendence" and called the reform of the Roman Church "pedestrian and squalid".... KA-BOOM! He identified the old unity symbols and then offered some "growing symbols" in the present day:

1. Unity-brotherhood-sisterhood-sharing (not just the Peace);
2. Understanding ourselves (Zen) - fanta-

sizing-silence in worship;

3. An appreciation of ordinary human living - no separation between sacred and profane (bread, not wafers).

Again, stimulus for hours of talk, but the "show and tell" shoehorn shoved us off to lunch in order to get to some "workshops." These were interesting in that they tried to deal with the subject of the conference, i.e., "Building Participation in Liturgy." There were such things discussed as liturgies for the young, liturgies in old peoples' homes; there was a fascinating man who threw pots on a potter's wheel while having biblical texts on pottery read.

The opening service at Grace Cathedral was all we could have asked for. It was a magnificent rendering of Evening Prayer by the staff and choir of the cathedral in the presence of the bishop. But as that cement, supposedly earthquake-proof building is right on the San Andreas Fault, so was our bus route to San Juan Bautista and the conference center and the mission church. I am surprised that the seismograph did not squiggle more than it did, but it just goes to show how puny humans are in the face of the enormous forces of nature.

Anyhow, we elected AP Council member Winnie Crapson president of the Conference, warned our next hosts in Chicago that we didn't want a repeat of this meeting, and, at a dinner in the undercroft of Grace Cathedral, we honored Massey Shepherd who was the midwife to AP's birth and its "shepherd (sic) and bishop" for many years.

I am still angry, but one learns from this sort of thing, no matter what. +++

I STOP PRESS !

As this issue was going to press, we received the parish newsletter, Annagram, from St. Anna's Church, New Orleans. In it, the rector, the Very Rev. Robert John Dodwell, had some comments about the San Francisco meeting. With his permission, we have included, on the back page of this issue, excerpts from his report to his parish.

-- Editor.

KEEPING THE PEACE

Norman C. Mealy

An address for the Liturgical Conference
meeting in San Francisco, 9-12 November 1981

When I first reflected upon the title for this paper, I wondered whether it needed a slight addition: "Keeping the Peace, even while passing it." And I was reminded of William Percy's familiar comment: "The Peace of God, it is no peace/ but strife closed in the sod."

In the midst of change over the past several years, many of us have come to question authority and its several manifestations. Who is competent to make decisions on behalf of the Body of Christ? How are these decisions arrived at and carried out? Who, in fact, is in charge?

Now that we have lived through the immediate revisions of words and structures in our Book of Common Prayer, we find that new words and new structures do not in themselves renew a right spirit within us. We are learning that the numinous is not entirely within our control. We have been turning to the artists once again to discover, if you will, which emperor has no clothes on at all, and to gain assistance in opening ourselves to the surprises of the Holy Spirit.

More than a decade ago, a Cistercian monk from Gesthemani Abbey put it nicely:

"...the whole thrust of the Church's liturgical reform is in the direction of making it possible for the mystery of Christ to find a living, fruitful expression in and through the Church

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concretized in the local community. ...without a genuine experience of Christ in his mystery, we doom our liturgy reform to failure. We are only talking, talking, talking; and all the liturgical commissions in the world, and all possible programs to reform will produce only what is barren, petty and without substance."

As I understand our present task in liturgical renewal, it is to provide for that genuine encounter with Christ in Word and Sacrament, to allow for the infusion of the numinous, to identify much of the artificial baggage imposed from without, and to suggest possibilities that may touch the heart of the matter: our common nurture and mission as the Community of the Baptized.

If the Holy Fellowship is to be free to take up these tasks, clearly some ways of sharing insights must be provided. In the Episcopal Church we all begin with the upfront understanding that the rector is in charge of worship. Ignoring this fact, or making end-runs around it, are fruitless. Any curate, musician, or worship committee must be helped to concentrate energies on more creative issues. Indeed, one of those very issues is how creatively to affirm authority and to free the rector to exercise leadership in other imaginative ways.

An organist from Texas once confided with some dismay that he had worked with three different clergymen: one who said right off what he intended to do, one who kept people meeting until they discovered what he intended to do, and one who agreed with com-

(Mealy - cont.)

mittee decisions but, after three weeks, *did* what he intended to do. My friend preferred the first one.

On the other hand, a West Coast rector once described three musicians with whom he had worked: one who understood her own musical judgments as supreme and distributed them widely, one who woke up in meetings only when he heard the magic word "music", and one who agreed with the diversity of gifts in the parish, but never quite got around to using them.

Keeping the peace in worshipping communities is impossible without the full cooperation from its leaders: cooperation which grows from the roots of sensitive dialogue and of a trusting relationship. In 1968 at Berkeley we brought together several clergy and career musicians under the guidance of some behavioral experts. Our purpose was explicit: to identify and face sources of conflict. Our method was to live out a week as a small community exploring ways of sharing perceptions and misperceptions. By Wednesday of that week we in fact were in conflict and cancelled our evening agenda so that we might share a great party. That party's energy level was best caught by a participant the next morning when he was asked about some detail in his parish. Squinting his eyes after a few seconds silence, he said, "My hair hurts."

Because of that week's work we learned a few things about peace-keeping. We learned, for instance, that both musicians and clergy are vulnerable, not only as human beings, but as artists. As artists. Preparing and preaching a sermon is incredibly like preparing and directing an anthem. Much is personally invested; the results have no hiding place; they always could have been better; they are wide open for critical comment. Clearly, right after these artistic offerings -- right after the service -- is no time for criticism. Two or three days of rest may be best before the next staff meeting.

At that same conference we learned that musicians and clergy both understand themselves as professionals and yet often treat one another as technical servants. One musician described how his rector had

told him to play Hymn 278, but never asked if 278 was an appropriate sound for its liturgical spot. "It's like putting a quarter in the juke box," he said. "Down it goes and out comes the music." One priest told of his choirmaster phoning one evening to insist that he (the priest) remove one of the youngsters from the junior choir. "Just get him out; he's a troublemaker. You know his parents; you'll know what to do."

Professional recognition is a matter of staff courtesy. The clergy rightly resist being asked important questions on their way out to hospitals; musicians rightly resist being waylaid on the way to rehearsal with little time left. Talking to persons already on "overload" is risky. How much better to find time to talk together in the rector's own territory where he can be much more relaxed in his familiar environment with desk and counselling chair.

Keeping the peace in worshipping communities is impossible without the full cooperation from its leaders: cooperation which grows from the roots of sensitive dialogue and of a trusting relationship.

Acknowledging vulnerability and affirming professional competence: but two of the many learnings from that Berkeley conference a while ago. For the participants, it was revealing and enormously helpful. David Parr mentions it along with lots of other helpful discussions in his fascinating booklet, *The Working Relationship between Principal Priest and Chief Musician*, published in the Diocese of Los Angeles three years ago.

Affirming professional competence also involves protecting professional time. Just this past summer at a liturgical workshop, we were planning built-in time for some silent reflection on worship and evening times for listening to early music (17th and 18th centuries) with first rate performers. One harpsichordist, when we asked him to play, gently and kindly let us know

(Mealy - cont.)

that his current fee was \$500. I thanked him for that honesty and said I'd see what funds we could raise. It turned out that, while we couldn't manage the total amount, we could find a sizable portion of the fee, and we amicably shortened the program to be more in touch with the givens. Professional competence is professional: a high level of skill that takes years to develop and needs appropriate reward.

We've mentioned two of the leaders in liturgy. What about the peace that flows through and beyond them? What of the other helpers: the staff, the secretary, the sexton?

In the summer of 1980 at CDSP we managed a lively encounter in yet another liturgical workshop. Plagued by stories of soured relationships, we had set up an hour each afternoon for "show and tell." There were about 15 clergy enrolled along with about 30 musicians. Our first afternoon session bombed. Everyone was polite and non-committal. Our imaginative staff that night changed the game plan and, on the second afternoon, presented a surprise role play.

The case event was in itself quite plausible: an urban church whose rector is much involved with community problems; a curate who is privy to staff complaints but loyal to his boss; a musician; a parish secretary; a sexton. The scene: Wednesday morning of Holy Week, with all that implies for harried staff folk.

In the middle of our classroom we set up a meeting table with conference registrants seated around the perimeter of the room. The role play staff took seats at the table, and we all waited for twelve long minutes. The staff made small talk, the registrants looked bemused. Finally, in came the rector at a 45° angle. He sat down at the head of the table and told the curate to pray. Then came the moment of truth. The rector had been reading Boone Porter's description of the Easter Vigil and had decided to do it this very Saturday. He had full confidence, he said, in all his staff members that they would "do a nice job of it," and then announced he had to hurry on to City Hall for a meeting on low-cost housing. He left. Now what?

You can imagine the ensuing silence, and the hostile remarks -- less and less veiled -- by the staff (do remember this was but a play), the curate trying to be helpful but caught in the middle. The parish secretary about in tears, the sexton making gruff noises, the musician speechless. Keeping the peace involves the respect of others and involves commitments well ahead of time: October, say, for Easter; May for Advent and Christmas.

Probably for everyone in this room the question of time for planning is ever present. No one, you might say, would ever expect to pull off the Easter Vigil beginning on the previous Wednesday. Yet, yet, only last year in Holy Week I had a phone call for help from a former student who was just getting around to the details of Holy Saturday.

Keeping the peace is helped by remembering who we are: the people of God on pilgrimage, living in the uncertain nows of our lives.

The leadership, the staff. What of the consumers? If liturgy is indeed the work of the people, what of them? Surely there are ways of inviting others to the planning process. Surely God puts it into the heart of others to reflect on worship. What an exciting reserve of insight lies untapped because we hold too tightly to our decision-making ways. If, in our planning, we concern ourselves with an authentic experience of Christ in our midst, then our common nurture and mission as the local manifestation of Christ's Body demands the best of us ALL -- and an unflagging search for truth, for beauty, for the numinous.

Keeping the peace is helped by remembering who we are: the people of God on pilgrimage, living in the uncertain nows of our lives; people with the assurance of the presence of Christ; people who have been graced by the Holy Spirit and can therefore dare to risk adventure. It's well to recall the three symbols of the Spirit in the Bible: wind and fire and

(Mealy - cont.)

water. All are basic elements of this planet: without them we die. All are elements constantly in motion: wind blows, fire flickers, water flows. All are elements of risk: wind knocks down, fire burns, water drowns. Yet we who, in the water of Baptism, were buried with Christ in his death, having died the only death there is to die, can live the only life there is to live, reborn by the Holy Spirit.

Keeping the peace is helped by remembering what we do in liturgy we are not alone in our "now-ness" of life. We share a common history; we are umbilically connected because we share the same bloodstream-- the Blood of Christ freely given that we might freely live. We can dare to use the elegant symbols of our history to identify ourselves. We can dare to offer the best we have: color, sound, gesture, word, space. We can dare to offer the best we know: the mite of the widow or the alabaster ointment.

In liturgy we are challenged so to remember our calling that we may move out into the larger world on fire with concern for others, enabled to share the Good News of our own discovery of the Spirit's love with all others, knowing that the Christ we have met in Word and Sacrament (in Bible and Bread) we expect to meet in the daily breaking of bread and the sharing with other human beings.

The people of God on pilgrimage includes us all-- clergy and congregation. Liturgical planning that provides for the pilgrimage, then, is of some priority if we are to be authentic in its expression.

How often, for example, is the entrance of the congregation to the liturgy taken into account in planning? What happens to the people of God from parking lot to pew? It would be instructive in your own situation to identify the traffic pattern for those people. Frequently, families are shattered at the very moment of arrival for the Great Act of Unity. Children go one way, parents go another, often separating for other work. Is the interior of the worship space ready to receive these people of God? Is there really some sense of mystery present? Or is the environment busy with last-minute movements of the altar guild, lay readers, acolytes? Does last-minute bustle

contribute to our sense of the numinous?

Or how often is the choir taken into account in planning? Its two chief liturgical roles are support and proclamation. Where should it be to support people in their singing? Where should it be in interpreting Word through music? They may not be the same places. Indeed, the choir may be a far more mobile resource of sound than you imagine. Might their musical proclamation be better placed in the Service of the Word along with lections and sermons? Have they been asked?

In one parish recently, where the choir is normally stashed away in an alcove (in a space with acoustics totally different from the main space), the worship committee was able to reassure the congregation that the musicians weren't on an ego trip when they wanted to sing an anthem out from under that alcove. The choir surrounded the lectern and, therefore, in its proclamation was able to use the same sounding environment as the reader. That same choir, earlier in the service, remained in the side aisles of the nave to support and encourage congregational singing. It came as a delightful surprise-- and an important spin-off-- that they were also able to hear the celebrant and readers far more clearly than in their cave on the side.

For another example, how can the Holy Word of God be experienced as Holy Presence? Is it helpful to have three different places for the Bible to be read and interpreted? Do Gospel processions in some sense downgrade the other two biblical passages? Well-prepared Bible readers surely are worth the planning.

When symbols need footnotes, they may no longer be symbols but signs. Symbols grow out of profound experience. And the profound experience of us all needs to be shared that the Peace of Christ be kept in all of its reconciling energy.

In a conference like this, aiming at liturgy in smaller spaces, it may be useful to raise a few more questions. What, for instance, are the liturgical assumptions of your worship space? Is the daily recitation of antiphonal psalmody one of them? Have a few pews been set apart from the



(Mealy - cont.)

rest at right angles, facing one another? Are those pews separating the congregation and altar? And have the only six people who sing at all well been costumed and placed where they sing to one another but no longer support the rest of the folk?

What are the sonic assumptions? Does the building have an inner hush, suggesting worship as a spectator sport? A kind of quiet, restful reverence? Or does the building call forth a bright, even brilliant singing and speaking? Where the people know at once their voices are welcome.

I once visited a small suburban church at the clergy's request to explore why people weren't singing. The organist, they thought, needed some magic medicine to perk up the liturgical joy. I'll never forget entering that building before the service began. Upon walking through the outside door, the sound of the space suddenly shifted. It was as though ear muffs had been put over my ears. Actually, they were on my feet, for I wallowed in a half-inch of carpeting. Sure enough, once the service began and I sang out with my usual vigor, seven people turned around to stare. The organist was doing everything right; the building was doing everything wrong. People-sound had been deliberately suppressed and three mikes picked up the *important* sounds from lectern, pulpit, and altar.

The sound of the building itself-- the worship space-- is the most important sonic resource we have. Check to see whether that sound can be clarified. The sound of silence is the next most urgent sonic resource: lively, thoughtful, healing silence. Not the anxious kind when someone forgets what's next. The sounds of speech and music complete my list of four. But speech and music include a variety of sounds: single voices, crowd talk, voices with tonal separation (high and low), voices with spatial separation (side to side, front to back).

Sound has to do with time. And time is the essence of liturgy. Time of things and time *between* things. In few other areas could our public worship show such instant improvement as in time. How often has a

level of energy been reached by an entrance hymn, say, only to be destroyed while the celebrant changes books, finds the new page, then really "begins" the liturgy with a special "holy" voice? Liturgical committees everywhere might well consider sonic flow-- the larger rhythms of the service-- as they think through possibilities.

In all of these things we ALL have much to say: clergy, staff, congregation. We must affirm the tensions in our various views, for from those tensions more creative work may come forth. Of course, we will often be in disagreement, and of course the canonical authority of the rector is recognized. We must respect one another's turf but, above all, we must work together to provide as best we can for that genuine experience of Christ in our midst, and to seek after the numinous, and to suggest ways in which our common nurture and mission may blossom.

. . . time is the essence of liturgy. Time of things and time *between* things.

As Anglicans, we've lived through times like these before. Our Book of Common Prayer in 1549 reminds us bluntly:

"There was never anything by the wit of man so well devised, or so well established, which (in continuance of time) hath not been corrupted..."

Three years later, the 1552 Prayer Book had good advice about its ceremonial:

"...some at the first were of Godly intent and purpose devised, and yet at length turned to vanity and superstition; some entered into the church by undiscrete devotion, and such a zeal as was without knowledge...they have much blinded the people and obscured the glory of God (and) are worthy to be cut away and clean rejected. Others there be, which although they have been devised by man, yet it is thought good to reserve them still, as well as for a decent order in the church...as because they

(Mealy - cont.)

pertain to edification."

Then the 1552 Book sounds quite contemporary:

"And whereas in this our time, the minds of men are so diverse, that some think it a great matter of conscience to depart from a piece of the least of their Ceremonies (they be so addicted to their old customs:) and again on the other side, some be so new fangled, that they would innovate all things, and so do despise the

old, that nothing can like them, but what is new: it was thought expedient, not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both."

How to please God and profit us all. There's the final point. And what a fine point it is for the keeping of the peace.

And what a fine place this is for the keeping of mine. Thank you! +++

William A. Spofford

THE DIACONATE

Series prepared by the author, William A. Spofford, Assistant Bishop of Washington, at the ordination of deacons in Washington Cathedral on the 20th of the month of June, 1961. Copyright, 1961, by the author. All rights reserved. Published by permission of the author.

Oh God, grant us patience to plant the seed and be content, nor doubt your faithfulness to bring the harvest. AMEN.

It was one of those great S. J. Perelman scripts called "Duck Soup," and Groucho Marx said, in one of his speeches, the word "paradox" and Harpo reached into his voluminous coat and came up with two quacking mallards. In a way, such craziness is what we are about today. We ordain persons to an order for which, in one sense, their educational background wasn't designed or to which it wasn't geared; to an order which probably they and we are already

looking past, and to an order which in its historic development has been truncated, abused, and obfuscated and, anyway, the laity can do most of it and what's more, should! And yet, somehow in the grace of God and the mystery of Christ, we think our Lord knows power here and calls us to celebrate these persons and this thing.

Today as our bishop lifts up the bread and wine in offering we, through the prayers of the people and through his hands, ordain downward some persons, since most of us, through baptism, are part of the royal priesthood of Christ. We are not

(Spofford - cont.)

denigrating that primary ministry through your ordination. Most of us have gone through that gift of water which, in the baptismal sacrament, tells us that we are buried with Christ in his death. By that water we share in his resurrection and through it we are reborn by the Holy Spirit. And obviously nothing that can be done this day tops that. If it is felt that what we are doing is to set apart some folk from the fundamental power of that baptismal household then, perhaps what we are about could be pernicious. If it is felt that we are lifting some folk above the royal priesthood of baptism, then we surely have our space and our time wrong. If it is understood that we are setting these persons apart into some incomplete and inferior order -- an order through which one must scuttle as fast as canons and institutional authority and congregational pressures will allow -- then we are surely missing the point of being here this day.

Deacons are the living signs or icons
of servanthood.

Here again the good news for this occasion: "The kings of the gentiles exercised lordship over them, and those in authority over them were called benefactors. But not so with you. Who is the greatest? One who sits at table or one who serves? Is it not the one who sits at table, but I am among you as one who serves." If this is the way that Jesus our Lord saw and expressed his mission and ministry then we once again are setting apart *service*.

Deacons are the living signs or icons of servanthood. And we would suggest that it is an ordained ministry of absolute integrity. It is lived out and expressed very concretely in the rather simple liturgical activities of the diaconate. Simple, yes, but not powerless.

For instance, the deacon reads the word of Christ's good news hopefully in the midst of and to the household of baptism, signifying that that household is the custodian and bearer and apostolate of the word to a broken world and creation and,

conversely, reads the word of that world to the gathered and often apostate church. Messengers and prophets and servants often don't get listened to and, on occasion, get wiped out, but the reader of the word truly touches the religious nerve and signifies that we aren't playing church. We are dealing with God and life and death and principalities and powers and the ministries of reconciliation.

So too the deacon sets the table -- that table of God's offering which is, at best, connected to every eating and working and creating table in the world -- those tables or workbenches where laborers control or are controlled by sophisticated machinery or where migrants cull fruits and vegetables or those desks where the unemployed try to get insurance and the hungry negotiate for food stamps; those tables where secretaries type and use our collective memories known as word processors or those tables where architects draw images and show forth dreams; those tables where tellers count columns and make balances and those tables where teachers draw out the incipient knowledge and power of their disciples; those tables where politicians reflect and statesmen wrestle to decisions -- all those tables where food for body, mind, and spirit is prepared and composed and consumed. To set the altar and table of the church and of the world is the servanthood of the deacon.

And normally during the meal, the deacon, standing behind and below the presbyteral celebrant, lifts the cup or chalice at all elevations of the offering and doing so in the name of and with the power of the priesthood of the baptized. A sort of Ruggles of Red Gap or Charlie Chaplin serving on roller skates but always a living reminder that what is going on is not a thing of the temple but a thing of cosmic creation. And when all who desire it are fed, the deacon does the dishes. We call them ablutions but don't be fooled -- it's doing the dishes. Getting things back in order so that in God's time and in the face of man's need the next offering and meal can be served and then, when all is said and done, the deacon alone proclaims the dismissal, sending the primary priesthood of baptism out in the world as the laos (the people of God) with a full recognition that religion truly starts at

(Spofford - cont.)

the door of the church building, not coming in but going out! When this household ordains these persons downward into the diaconate, we are ordaining them into a very active ministry.

Really, friends, it has very little to do with services but a lot to do with service. It has a minimal thrust in liturgy but a great deal to do with education, proclaiming, witnessing, caring, and equipping the saints. The servant diaconate perhaps is more concerned with things of omission than of commission. Servants seem to be that way.

Shirley Hughsen of the Order of the Holy Cross once wrote --

"It is of the greatest significance that in every one of our Lord's parables of condemnation, the sin condemned is a sin of omission. There is no exception in all of its parabolic teachings. The guest at the wedding supper was cast out because he did not have on a wedding garment. The five foolish virgins did not have oil for their lamps. The man with one talent did not trade with it to his master's profit. Dives did not minister to Lazarus lying at his gates. The unmerciful servant did not forgive his fellow servant who owed him a paltry 100 pence and in the parable of the

last judgment those on the left hand were cast into outer darkness not because of any grave positive offense they had committed but because you did it not unto the least of these my brethren."

This is where the diaconate is always called to be doing it: "unto the least of these my brethren." The diaconate is an ordained ministry which speaks for the world to the church shouting, "Hey there, good folk, don't you know and feel our pain?" and, conversely, proclaiming to the world for the church the centrality of the compassionate, caring Christ, wherever there is no dignity of persons, no stewardship of creation, no peace or shalom.

My sisters and brothers, remember something, please. A week ago, in my presence, it was said by Aidan Kavanagh who is professor of liturgics at Yale. He said, "When Jesus comes back he will not be recognized by a mitre on his head or a chasuble on his back but by the stole over his left shoulder." This ecclesia is not lifting you up, friends, but ordaining you downward where you can support, hold up, reveal, and serve. Without that we are nothing, and without that God becomes nothing. Carry that stole on your left shoulder well and, for God's sake and ours, always. AMEN +++

BOOKS

reviewed by HENRY H. BREUL

The Diaconate - A Full and Equal Order.
James Monroe Barnett. New York, Seabury Press. pp.230. paper \$11.95

Jim Barnett, a long-time AP member and participant in the annual meetings of the National Conference of Diocesan Liturgical and Music Commissions, has finally had his book published. It probably should be titled, "Everything You Wanted to Know About the Diaconate and Were Afraid to Ask." It

is an absolutely complete compendium of facts about the diaconate from its inception through its apparent demise, to its resurrection after the Second World War.

Dr. Barnett shows how powerful the order was in the fifth century; so powerful that for some time Popes of Rome were selected from that order. Then he shows how, after the Constantinian business, the diaconate fell from grace as the concept of an "or-

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(Book review - cont.)

ganic church order" fell before an hierarchical one modelling itself after the civil service of the Roman Empire. Jim's deepest insights are in this area. The "organic" concept is Pauline: "one body, many members ...all fitly joined," etc.

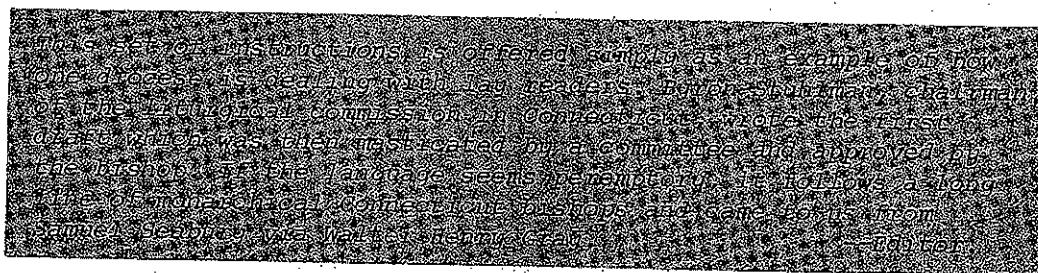
The hierarchical structure blurred the laity's role to the point where, in the Middle Ages and the post-Reformation period, they literally had no function except to watch the clergy do "nip-ups" on the altar or in the pulpit. From the second part of Jim's book, however, where he deals with the present push for the revival of the diaconate, we learn that the problem is not that we have bishops and presbyters, but that the simplistic business of trying to make the laos into a fourth hierarchical order is simply off the wall when one is trying to return to

the organic concept whereby baptism creates the Church, the ministry, and the total people of God, who are thereby marinated into a wonderful "gemish" where any part can function for any other in time of emergency or need. He cites many examples where deacons or lay persons presided at the liturgy during persecution and quotes councils and canons which recognize this as quite acceptable under the circumstances.

The book is seminal in that it gathers in one place all the information available on the diaconate. We AP types should be grateful to Jim for including AP's "Wewoka Statement" as part of his argument for the revival of the diaconate as a "full and equal order." So...a parish priest from Norfolk, Nebraska, may well have turned the Episcopal Church around...the Lord is good!
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Guidelines on Lay Assistants at Public Worship

Diocese of Connecticut



Licensed Lay Readers have long played a significant role in the worship of the Episcopal Church. In the past they have performed a valuable service in taking responsibility for public worship in parishes and situations where the services of an ordained minister were not available. To prepare men and women effectively for this ministry, the Canons of our national Church have laid out a detailed course of training as a prerequisite to licensing.

With the renewal of our worship, we have come to realize that lay persons should properly have a much larger role in worship than earlier Prayer Books allowed. The most significant of these functions which are to be assigned to individual lay persons on a regular basis are these:

1. *Lectors (or readers)* of lessons at the Eucharist, the Daily Office, and other services;

(Lay Readers - cont.)

2. Leaders of the Intercession at the Eucharist;
3. Ministers of the Chalice, when the number of clergy present is inadequate for the efficient ministration of communion.

The rubrics of the Book of Common Prayer make a license unnecessary for the first two functions; a special license is required by Canon for the third function. Practical training is important for all three functions; but the special education required for lay readers by Canon is certainly not a prerequisite to carrying out these functions reverently and effectively.

In the period of transition between the Book of Common Prayer 1928 and the Book of Common Prayer 1979, great numbers of lay readers were licensed, not to perform the traditional duties of a licensed lay reader, but to perform the three functions noted above. It is our intention to limit future licenses for lay readers to those who have received the training canonically required and whose responsibilities for worship are more extensive than the three functions listed above.

Rubrical and practical guidelines are given below for four different categories of assistants at worship:

1. Lectors;
2. Leaders of the Intercession;
3. Ministers of the Chalice;
4. Licensed Lay Readers, whose primary responsibility is the *conduct* of worship.

The first two groups of assistants serve by parish appointment, under the direction of the minister in charge of the parish; the third and fourth groups must be licensed by the bishop.

LECTORS

Lectors serve by parochial appointment.

The lessons which precede the Gospel at the Eucharist and the lessons at Morning and Evening Prayer and other daily offices, as well as lessons in the Proper Liturgies (pages 264-295) in Baptism, Confirmation, the Celebration and Blessing of a Marriage,

Ministration to the Sick, the Burial of the Dead, and Episcopal Services *should normally be read by lay persons*. This should be the standard for all parishes at regularly scheduled Sunday services; it may not always be possible at weekday Eucharists and pastoral offices.

Each parish should select and train a representative group of men and women as lectors. Such lectors (or readers) need not be licensed for this function, although licensed lay readers and ministers of the chalice may well be included in the group. Lectors should be trained in the proper use of the voice and instructed in how lessons are to be introduced and concluded. Other persons may also read on special occasions like baptisms, marriages, and similar services.

It will be found convenient in most cases to issue a monthly schedule for lectors, so that they may have an adequate chance to prepare their lessons. Lectors' schedules should indicate lessons assigned, where they are to be found, and what version of Scripture is to be used.

A brief introduction may precede each lesson, summarizing its content. It should precede the formal introduction specified by the rubrics of the Book of Common Prayer. Several books (such as William Sydnor's *Sunday Scriptures* from Morehouse-Barlow or Frederick Borsch's *Introducing the Lessons of the Church Year* from Seabury Press provide help in this regard.

Lessons should normally be read from the lectern. Churches should have a lectern Bible which conforms to the translation used for readings, when possible. *Lectinary Texts* published by the Church Hymnal Corporation, is an alternative to a lectern Bible.

It is more appropriate for lectors *not to vest*, but to come up from the congregation to read their lessons. Of course, if the lector performs other functions also (as choir member, minister of the chalice, subdeacon, or acolyte), he will vest appropriately.

LEADERS OF THE INTERCESSION

A deacon, when present, properly leads

(Lay Readers - cont.)

the intercession. This function may also be taken by a lay person or assisting priest appointed by the celebrant. Like lectors, leaders of the intercession should be trained in the proper use of the voice. They should also be given explicit instructions in how the intercessions are to be used. The group of persons who lead the intercessions may well include (though it need not be limited to) lectors, ministers of the chalice, and licensed lay readers in a parish.

At such occasions as baptisms, marriages, burials, and ordinations, appropriate persons may be asked to lead the proper intercessions.

The celebrant may introduce and (except in the case of the Prayer for the Church and the World in Rite I) must conclude the intercession. In the Prayer for the Church and the World the celebrant may read the concluding sentence.

Particular petitions may be included in a variety of ways:

1. The celebrant may give the initial biddings and may also invite biddings from the congregation before the text of the intercession is begun. This will be found particularly appropriate when the intercession is to be sung (as in Forms I and V, which may be sung to a litany tone).
2. Intercession forms may be duplicated with blanks for parish intercessions (such as the sick, the departed, and various cycles of prayer) to be filled in, so that the forms may be prepared ahead of time for the leader of the intercession.
3. Members of the congregation may ask for each others' prayers at the point indicated in the text of the intercession (Forms II, III, and VI).

Intercession should be led from a place at the head of the nave, if the acoustics of the building permit. The lectern is for readings (and the sermon) and should not be used for this purpose unless the acoustics of the building make it necessary. These prayers should not normally be led from the chancel.

Leaders of the intercession will normally vest *only* if they are also functioning as deacon, subdeacon, choir member, ministers of the chalice, or acolytes.

MINISTERS OF THE CHALICE

Ministers of the chalice serve by license from the bishop. Regulations as to number, length of terms, and means of appointment will be found on applications for such licenses.

Lay persons are licensed as *extraordinary* ministers of the chalice to provide for efficient administration of communion. They should not be scheduled to serve when an adequate number of ordained clergy, who are the *ordinary* ministers of communion are present.

Ministers of the chalice should be instructed in the appropriate words of administration for communion and also in how the cup is administered. They should also be advised of the parochial customs for intinction.

Except at informal Eucharists, ministers of the chalice should normally be vested and seated in the chancel.

At this time, ministers of the chalice are authorized by Canon to distribute only the cup and *not* the Bread at the Eucharist.

LICENSED LAY READERS

Lay readers serve by license from the bishop. Regulations pertaining to licensing procedures will be found on the application for such license. A special license is required for lay readers to preach sermons of their own composition. A separate license is also required to administer the chalice. Other functions noted above do not require licensing as a lay reader, although lay readers should be included with others in scheduling assignments for these functions in a parish.

Lay readers are licensed primarily for the *conduct* of public worship, not *assisting* at public worship. A special course of preparation and instruction, as set forth by Canon, is therefore expected before a license is issued by the bishop.

(Lay Readers - cont.)

A parish's licensed lay readers may be assigned responsibility for scheduling and training of lectors and leaders of the intercession.

In parishes where a daily office is scheduled on weekdays, licensed lay readers may be assigned responsibility for this, though it should be noted that the rubrics of the Book of Common Prayer do not require a license to conduct such worship. When persons other than licensed lay readers do conduct worship in this way, they should be trained for the duty.

Licensed lay readers may be assigned responsibility for church school liturgies, although it is preferable to involve the church school in the parish Eucharist.

Licensed lay readers may be assigned responsibility for services in convalescent homes and similar institutions on a regular basis.

Licensed lay readers may be assigned responsibility for regular Sunday services of a parish, in accordance with the regulations of the Canons and the directions of the Book of Common Prayer.

A licensed lay reader will normally vest only when he is conducting worship, administering the chalice, or performing another function for which he normally would vest. Parish custom and the direction of the rector or vicar will determine whether the licensed lay reader vests for the weekday office and at convalescent homes and similar institutions.

VESTMENTS

Cassock and surplice or (cassock-)alb are appropriate vestments for persons conducting a service or administering the chalice. As noted above, other lay persons assisting at public worship need not vest unless they

serve as members of the choir or acolytes.

A lay person assisting as subdeacon at the Eucharist may also wear a tunicle, if that is the custom of the parish. When it is the parish custom, lay persons may also wear a cope over alb or cassock and surplice when conducting the office.

Lay persons should not wear tippet or stole.

Lay persons may wear academic hoods to which they are entitled over cassock and surplice, although the use of academic insignia seems (perhaps improperly) to be falling into disuse in public worship.

COMMISSIONING

A form of Commissioning for Lay Ministries in the Church, with provisions for lectors, those who administer the chalice, and licensed lay readers, will be found in the *Book of Occasional Services* (pages 160-176). This book was prepared by the Standing Liturgical Commission and is published by the Church Hymnal Corporation.

SEMINARIANS

The above guidelines apply to seminarians. They may conduct public worship without a lay reader's license.

Seminarians may be issued a license to administer the chalice at the request of their home parish. Seminarians from other dioceses should forward a copy of their license for endorsement by the Bishop of Connecticut.

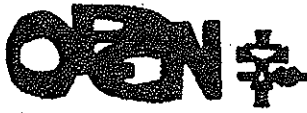
When licensed, seminarians should share with other lay persons responsibility for administering the chalice. They should not be the *only* persons so licensed in the parish.

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From the Very Rev. Robert John Dodwell, St. Anna's Church, New Orleans.

"...I was in San Francisco at the annual national meeting of Diocesan Commissions on Liturgy and Music. It was absolutely THE SILLIEST MEETING I've been to in years and years. Not only was much of what passed for content foolish, but the planning was very, very bad.....I would have felt much better about the whole thing if the several liturgies, even though I didn't like any one of them, had been better executed. They were in fact done badly, very badly.....Here we are two years after the adoption of the 1979 BCP and over half the country doesn't have the foggiest idea how to use it properly, or up to its potential, or whatever set of words one wants to use, and these "crazies" are trying to get us to wear African tie-dyed cloth (from England, of course - very Anglican!) vestments.....Three of the speakers were excellent, although I must say the religious services did not reflect anything they said, and the scheduling was bad. Two two-hour talks back to back, and both quite profound! The best thing I can say is to quote part of the opening line from a new hymn we learned....."Oh, tedious and tasteless"!!.....Tedious and tasteless about says it all, I'm sorry to have to report."



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