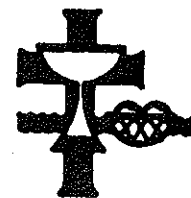


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## For Purple Mountains' Majesties

by Ormonde Plater

*The following is a report on the annual conference of Diocesan Liturgical and Music Commissions, Techny, Illinois, November 8-11, 1982. Ormonde Plater, a member of the AP Council, is a vocational deacon serving St. Anna's Church, New Orleans, Louisiana.*

After the creative or outlandish (depending on your point of view) liturgies of the 1981 meeting, oldtimers were looking forward to the stately formality of Anglo-Catholicism in the heartland of that movement, somewhere north of Chicago and south of Fond du Lac. They were not surprised.

The conference theme this year was "The Bishop in the Liturgy," for which we had three speakers and three bishops to celebrate pontifical mass on three successive days. Appropriately, this all took place in a castle-like structure built long ago to train Roman Catholic missionaries (perhaps to sing Gregorian chant in the jungles) and centered on a gigantic inner "chapel" four stories high, built of stone and with resonance that makes the word "live" seem mild, the echo lasting beyond our ability

to measure it. What else was there to do but let the melodies of plainchant roll round and round into one immense harmonic ball, while resinous smoke drifted high into galleries sometimes populated by choirboys and girls in ruffled collars. Meanwhile, outside the rains fell over gloomy farmland.

Let it first be said that the speakers, again this year as last year, were excellent, leaving us much to mull over and to tell our bishops. (For the latter purpose, cassette tapes of the lectures are available from the conference organizers, for bishops to listen to as they drive about their dioceses.) John Westerhoff reached back into the patristic period to argue that the bishop is "first and foremost a catechist" who teaches in order to retain the purity of belief and life. As a derivative of his catechetical role, the bishop is a liturgist. As both, the bishop must maintain contact between worlds often fragmented, the catechetical and the liturgical, our daily life (intellect, objective, science, sign, concept) and our cultic life (intuition, subjective, arts,

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(Plater - cont.)

symbol, myth). The cultic comes first because it is the natural world of children (who have significant religious experience but can't verbalize it), but daily life (doctrine) is also necessary. One irony: the child belongs at liturgy, the adult in class.

Some other *mots* from Westerhoff: (1) We should not tolerate the 1928 Prayer Book (different in its theology and ethics). (2) The bishops' conscience clause about the ordination of women is "misplaced pastoral concern". (3) "We license people to hold the cup but let anybody teach." (4) We need smaller dioceses (no more than 20 parishes) where the bishops are pastors to congregations, spending a week in each parish. (5) It's a mistake to regard bishops as pastors to the clergy. (6) The Church must become more of a "feminine, nurturing family".

Thomas Talley also reached deep (Ignatius and the Syrian tradition) to talk about "the iconic function of orders", especially the bishop as the sign of unity (God the Father) who presides over the liturgy. He reminded us that priesthood is located not in priests (*ne* presbyters) but in bishops and that the early Church did not find it necessary to ordain persons to the diaconate before the priesthood. The ancient view of ordination is reflected in the 1979 ordination rite, in which a candidate approaches the bishop as a "person" in a plain alb. Talley also attacked the American practice of ordaining suffragans without a proper title, which encourages proliferation and breaks the sign of unity. "Manhattan Island is full" of *episcopos vagrantes*. [Talley's talk begins p.3. Ed.]

Louis Weil, talking on the problems of bishops in large liturgies, argued against "meaningless length" in which inorganic material is poorly integrated into the context of the specific event. For one episcopal visitation, a church in the Chicago area had to plan for: the baptism of an infant, confirmations, receptions, two ordinations to the diaconate, and of course the Eucharist. Fortunately, it chose baptism as the governing element, and the rest was cut down to modest pro-

portion. Fr. Weil also argued for more carefully planned processions and attacked the practice of priests vesting as deacons, "We must start from the core meaning to develop the rites."

The problem was that what we heard in the lecture hall had little bearing on what we did in church. At one Eucharist, just after we had heard a plea for one loaf of bread, out came the wafers (jocularly referred to as "fish food"). Two of the bishops used offertory prayers of the Roman type and made an "offering" of the bread and wine before the eucharistic prayer. One bishop wore a dalmatic under his chasuble. There was little sense of the bishop as catechist who orders the liturgy and thus bears among his people the symbol of unity. Instead, a master of ceremonies shepherded the bishops about the altar-space, told them what and when to speak, put their miters on and took them off, and performed much of the censuring. Even the deacons were unsure what was left of their traditional functions. Having said this, I want to emphasize that the liturgies were carefully prepared, beautifully sung (much of the chant done by scholas organized ad hoc), and reverent. In days past we could have asked for no more. What they lacked was the bishop as *symbol*.

We heard Ray Glover and others on the state of the new hymnal, sang a lot of fine new hymns, re-elected Winnie Crapson as president, passed a resolution backing *per saltem* ordination, and began to organize as a continuing body to be called, tentatively, the Association of Diocesan Worship Commissions. Among other things, we want to be able to share our liturgical and musical insights, and we want to have some influence over national celebrations. There is, for example, widespread outrage over the Eucharist which began the 1982 General Convention, with its misuse of orders and its pre-consecration of the bread and wine (using the short form).

Next year the conference meets in Washington to ponder "Baptism and Burial". We have asked Vienna Anderson, its organizer, to provide a suitable corpse.

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# THE LITURGY OF THE BISHOP

by Thomas J. Talley

*This paper was presented at the recent meeting of the Conference of Diocesan Liturgical and Music Commissions, held at Techy, Illinois in November, 1982. The Rev. Thomas J. Talley, ThD. is professor of liturgics at General Theological Seminary.*

When the invitation to address you was issued, Canon LaRue was kind enough to explain that the idea of inviting me was suggested by a paper which I presented to the Institute of Liturgical Studies at Valparaiso University in April of 1967 and which, I was surprised to learn, was re-issued to your membership at some time in the past. He urged that what was desired on this occasion might be just such a paper as that was. While the suggestion was gratifying, I found that I had little memory at all of what I had said then, and returned to that earlier paper with no little trepidation. It is always a bit frightening to be confronted afresh with one's views of fifteen years ago. I did, indeed, find that experience humiliating, but for more reasons than I had expected. Sure enough, there were any number of places at which I would raise questions that could not have occurred to me then, and I was pained again at one forgotten editorial initiative which virtually reversed my meaning. But I also realized that that effort of my less drastically mature years is probably a more useful selection from the complex mass of historical data than you can expect from me today. I am, in short, left with the fear that while I knew, perhaps, a bit less about the subject than I do now, I could tell what I knew then somewhat more intelligibly than I can dare promise to do here.

Much of the reason for this state of affairs, of course, is that the past fifteen years have been far from uneventful as concerns the topic before us. Those fifteen years have seen the first really thorough revision of ordination rites in over four centuries, and that revision has been not just a local Episcopalian enterprise, but has involved the majority of the Western Church. Significant differences remain, of course, not only between polities, but between ordination rites of those who hold to an episcopal polity. Yet, especially in view of the polemics that swirled about the form of ordination in the Edwardian ordinal during the past century, it is a gratifying experience of liturgical rapprochement to attend an episcopal consecration today, knowing that the prayer of consecration in the Book of Common Prayer is virtually identical with that in the Roman Pontifical. Fifteen years ago, the Roman consecratory prayer at the ordination of a bishop was itself hallowed by some fifteen centuries of use, while we had no such prayer save (if we follow the analysis of Paul Bradshaw) the collect which concluded the litany. Now, in both rites, the consecratory prayer is that of the *Apostolic Tradition*, that document which has had such a profound impact on all liturgical development since the studies in it began shortly after the turn of the century, an impact which replicates the profound in-

(Talley - cont.)

fluence of the same document, it would seem, upon the traditions of Syria and Egypt in antiquity.

That prayer itself presents a rich picture of the liturgical role of the bishop. After its thanksgiving to God, "that from the beginning you have gathered and prepared a people to be heirs of the covenant of Abraham, and have raised up prophets, kings, and priests, never leaving your temple untended," it proceeds to supplicate for him upon whom hands have just been laid: "fill, we pray, the heart of this your servant... that he may feed and tend the flock of Christ, and exercise without reproach the high priesthood to which you have called him, serving before you day and night in the ministry of reconciliation, declaring pardon in your Name, offering the holy gifts, and wisely overseeing the life and work of the Church."

There we can see, in a way that was not visible in the ordinal of 1550 and its successors to 1928, that priesthood, *sacerdotium*, finds its ordinary locus in the episcopate. The bishop is not a priest because he would stand little chance of being elected unless he were a priest, and an effective one at that. Rather, if he has already been a priest for some years, that was true only because his bishop had delegated certain of his sacerdotal responsibilities to him at his ordination. The episcopate is not an office above and beyond priesthood; rather, it is the normal locus of ministerial priesthood and its hierarchical source. Such, at least, we may like to believe, is the standard Catholic view of the matter. This is reflected in many places in the new rite, among them the rubrical insistence that it is the episcopal prerogative (probably too weak a term) to be the principal celebrant and preacher whenever he is present. The former habit of his participating in the parochial liturgy only by declaring absolution and blessing, while otherwise observing from the side in the role of inspector is, if not repudiated, at least called into question, and the normal expectation now is that the priest of the local Church (i.e., the diocese) will preside over the liturgy of that Church in whatever cathedral or parish or mission or institution falls within his responsibility. Moreover, he will do so not by virtue of the priestly

authority conferred on him at his ordination to the presbyterate, but by virtue of his ordination to the episcopate, the ordinary seat of ministerial *sacerdotium*.

That, however, is not the only view of the matter. Our former ordinal made no such allusion to such sacramental and liturgical dimensions of the episcopal office, and it has been not only possible but occasionally popular to suppose that the bishop is elevated from the "ordinary" priesthood to a position of pastoral oversight and governance whose liturgical prerogatives are limited to confirmation and ordination. In still other quarters, even ordination has been perceived to be the reservation to the bishop of liturgical authorities belonging to the priests under his governance.

Since the recent General Convention there has been a widespread excitement, mostly euphoric, over the intensification of our ecumenical intercourse with major Lutheran bodies, about to be the major Lutheran body. I am one who shares that euphoria, not least because I know that Lutherans are not as likely as some of us to be taken in by liturgical appearances, and this new ecumenical initiative promises to force into the open enough issues to keep generations of theologians if not gainfully employed, at least fruitfully motivated. There is, of course, the whole matter of eucharistic sacrifice to be wrestled with, but we may expect much new light, and perhaps a modicum of heat, to be shed on the whole matter of structure of the hierarchy and, especially, the question of the number of the orders of ministers in Christ's Church.

Those who learned their history as I did from *1066 and All That* will surely recall that "all gall is divided into three parts: Bishops, Priests, and Deacons." And if the preface to the new ordination rites is a bit more sophisticated than its predecessor, there is still no doubt among us that those are the orders of ministry that we do treat with full seriousness and that we are sure others should so treat. Indeed, having held to that view during the burden and heat of the post-Reformation day, it is gratifying now to find ourselves in the company of the Roman Catholic Church. It has not always, of course, been so. As

(Talley - cont.)

best I can understand the matter, there was a time just after the Second Vatican Council when the Roman Church recognized no fewer than eight orders of ministers: doorkeeper, exorcist, reader, acolyte, subdeacon, deacon and presbyter, plus a newcomer, the bishop. Prior to the council, the standard dogmatic manuals listed the three major orders as subdeacon, deacon and presbyter, a state of affairs which had enjoyed a measure of currency, at least, since the 11th century, although the roots of the conception of subdiaconate as a major order reach back to the latter 8th century. That, of course, was set straight with admirable dispatch by Paul VI who, in the 1972 Apostolic Letter, *Ministeria quaedam*, did away with all minor orders in the Roman Church and simply declared that the major order of subdeacon no longer exists. That left, to the general relief, the orders of Bishop, Presbyter and Deacon, plus two "Ministries", acolyte and reader.

While in the medieval period the number of orders clearly tended toward seven, that was not always the case, especially in the popular associations of the degrees of the hierarchy with moments in the life of Christ which Roger Reynolds has called, *The Ordinals of Christ*. In these documentary fragments, many of them from the more notable theologians of their times, the number of orders ranges from five to ten, though seven is surely the most popular. At the risk of oversimplifying an extremely complex picture, those western ordinals prior to the twelfth century tend to show a picture of seven grades or orders of which the bishop is the highest and from which lists the acolyte is missing. In the twelfth century, two groups are visible: those which include the acolyte and thus number eight grades; and, second, those which include the acolyte but keep the number at seven by omitting the bishop. In three thirteenth century examples, the bishop returns to the lists, as the eighth order in one and as the ninth in two others, both of which also list psalmist or cantor among the grades of the hierarchy.

On the other hand, the presbyter is never missing from the lists, and Peter Lombard was content to designate presbyterate as the highest of the orders of ministry, although he would make it quite

clear that only the bishop possessed the plenitude of the presbyterate. (He did not say *sacerdotium*.) Certain of the dogmatic proposals at Trent would insist that the bishop was the highest of the orders of ministry, while others would look upon all the orders of ministry as ancillary to the hierarchical *sacerdotium*, the episcopate. What emerged from the total discussion, it must be confessed, was more than a little confusion not only about the answers, but equally about the questions. In retrospect, nonetheless, one is left with the impression that few questioned that the presbyterate and episcopate held *sacerdotium* in common, the episcopate being distinguished only by the powers of confirmation and ordination. From such a standpoint, episcopate and presbyterate did seem to belong to the *same* order, the distinction between them being more of degree than of kind. The minor orders and diaconate were, practically speaking, invisible.

While the Lutheran doctrine of ministry, recognizing but a single order, did not find the Council of Trent devoid of anathemas, the attempts at dogmatic utterance on the subject of holy order at that council show that in the sixteenth century almost every aspect of the theology of holy order was in confusion. Indeed, while Trent managed against insuperable odds not only to assert the dominical institution of all seven sacraments, but to define quite closely the form and matter of six of them, the form and matter of holy order lay beyond the competence of the fathers of the council, and that question lay mired in ambiguity until the pontificate of Pius XII. While Trent had left little if any doubt that the major orders were Subdeacon, Deacon and Presbyter, the Apostolic Constitution *Sacramentum Ordinis* of Pius XII in 1947 offered a glimpse of things to come in defining the form and matter of ordination to only three grades of the hierarchy, Deacon, Presbyter and Bishop.

Those were the orders mentioned, of course, in the preface to the ordinal of 1550 and its successors. Still, Paul Bradshaw, failing to take similar medieval data into account, has argued that Cranmer did not regard presbyterate and episcopate as distinct orders on the ground that the

(Talley - cont.)

ordinal refers again and again to the "ordering" of deacons and priests, but only to the "consecration" of a bishop. Bucer, whose form for ordination to but a single order of ministry served as basis for the 1550 ordinal, has stated in his own preface that the ministers of the Church are of two sorts: ministers of word, sacrament, and the discipline of Christ, which ministry belongs properly to bishops and presbyters; and the care of the indigent, *quos vicabant Diaconos*. Such a pre-occupation with the similarity of the presbyterate and episcopate, we have tried to suggest, was visible also at Trent and came to that council out of a long tradition. Reynolds' *Ordinals of Christ* show the ambiguity of the status of episcopate as a separate order in the twelfth century, an ambiguity reinforced in that same century by Peter Lombard's catalogue of the seven grades, the highest of which is presbyterate, the order which the bishop possesses in its fullness.

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That fusion or confusion of episcopate and presbyterate, however, did not have its origin in the twelfth century. Part of the difficulty lay in the fact that the apex of holy order in most minds in the medieval period and even earlier was *priesthood*. Even to state the matter thus reveals the extent to which we are ourselves locked into the same difficulty. Priest, as an English vocable, is derived from *presbyter*, the Latinization of the comparative degree of the Greek adjective meaning "old". Thus, *presbyteros* was regularly rendered "elder" in the Authorized Version. That, however, speaks only

to the derivation of the vocable, not the meaning of the word Priest. That word designates one who performs a sacrificial or mediatorial function, and regularly translates not the Latin *presbyter* or the Greek *presbyteros*, but the Latin *sacerdos* and the Greek *hiereus*. The concept is applied to Christ in the Epistle to the Hebrews and to the Church in I Peter and the Apocalypse, and it is in this sense that the welcome to the newly baptized in the Prayer Book bids them, "share with us in this eternal priesthood," an expression which casts into some ambiguity the central petition in the prayer for the consecration of a presbyter, "make him a Priest in your Church." This same difficulty in distinguishing between the two concepts plagues French and German and, I would expect (though I don't know for sure), most Scandinavian languages. For all these it seemed impossible in preparing translations of the *Pontificale Romanum* to find two different vernacular words to render the very different Latin words *presbyter* and *sacerdos*. Priest, Prêtre, Priester must be used for both, a phenomenon which has its roots deep in the history of holy orders in the west. By the eleventh century the presbyterate was looked upon as the normal locus of *sacerdotium*, and one of the consequences of that was that it was only from that time that presbyters began regularly to include *Gloria in excelsis* at masses on feasts and Sundays. Prior to that, with the single exception of Easter, an exception only since the ninth century, the use of *Gloria* was an episcopal prerogative, and jealously guarded as such. It characterized the great stationary masses of Rome as the liturgy of the city and, therefore, the Church of Rome. That usage reached back into the fifth century, at which time any reference to *sacerdos* in the rubrics must normally be understood to mean the bishop. By the eleventh century, however, that had changed. In 1073 the Archdeacon of Rome, Hildebrand, was called to the papal throne, and a contemporary account tells us that he was ordained *sacerdos* on such-and-such a date and consecrated bishop a month later. Of the many Roman deacons called to the episcopate, he was the first to be ordained to the presbyterate in passing. This custom had appeared in the preceding century when Leo VIII, a layman at the time of his appointment to the papacy by Otto I,

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(Talley - cont.)

passed through the orders of Doorkeeper, Reader, Acolyte, Subdeacon, Deacon and Presbyter before finally being ordained Bishop in 963. Prior to that, one being ordained to the episcopate was expected to be either a deacon or a presbyter, but it was not expected that he should be both. Such ordination of deacons directly to the episcopate suggests that the sacerdotal character of the presbyterate was still recognized to be derivative from that same character in the episcopate. The deacon who became bishop became a *sacerdos* by that very fact, but he did not become a *presbyter*, then or ever. It is not a priest who becomes a bishop; rather, the bishop is the priest who delegates, expends or shares the priestly aspects of ministry with presbyters.

**W**ithout wishing to lead us too far astray (if in fact it is not already too late to be worried about that), it is, I believe, worth our notice that if a deacon could become bishop without being a presbyter in early medieval Rome, it was just as true that one could become a presbyter without having been a deacon. *Liber Pontificalis*, a collection of papal biographies begun around 530 and continued for centuries after, details the ecclesiastical careers of fifteen popes in the eighth and ninth centuries, listing (ostensibly) all their ordinations. None of them proceeded to the episcopate having passed through both diaconate and presbyterate. Six were ordained directly to the episcopate from the diaconate. The other nine, already presbyters at the time of their election, seem never to have been ordained to the diaconate, the last ordination mentioned for them before presbyterate being that to the subdiaconate. What this clearly suggests is that having served the Church in minor orders (and at Rome itself subdiaconate was still a minor order), one could be called into the hierarchy by way of either of two tracks, diaconate or presbyterate. These were distinct ministries, neither of which was envisioned as presupposing or leading to the other. Indeed, there is evidence that the two orders were not always in the best of terms with one another, even where it is customary for deacons to be ordained to presbyterate. A certain Bishop Victor complained to Pope Gelasius in 495 that his deacons refused to be ordained to the presbyterate. The response

of Gelasius seems to support what we see later (8th-9th centuries) in *Liber Pontificalis*. He suggests that Victor simply find worthy acolytes or subdeacons of mature years and ordain them to the presbyterate, adding that he would do well to treat the presbyters better than the deacons to discourage such reluctance in the future. Just a bit later, in the early sixth century, the Roman Deacon John, in a letter to Senarius often quoted in connection with Christian Initiation because of the slight-to-negligible attention it gives to the already thoroughly separated episcopal "blessing" of those baptized by priests, says of those who have served in the subdiaconate without reproach, that they can be advanced to the most sacred dignities of diaconate or presbyterate. And, around the middle of that same century, Pelagius I responds to a letter of a suffragan, Bonus, in whose diocese a wealthy gentleman named Theodore had built a basilica dedicated to St. Lawrence, asking to have a monk, Rufinus, ordained to serve the church. Pelagius tells Bonus to go ahead and ordain Rufinus to the subdiaconate as soon as he gets the letter, and he, Pelagius, will be along on the Saturday of Mediana week, and will ordain him presbyter then. The reason given for Bonus' proceeding to ordain him subdeacon at once is the importance of keeping the intervals between ordinations; therefore it is unlikely that Pelagius intended to ordain Rufinus both deacon and presbyter on the same day.

**S**uch a separation of diaconate and presbyterate suggests a very different theological model than the *cursus honorum* which we take for granted, and something of that earlier attitude seems to be reflected in the rubric of the Prayer Book which specifies that a candidate for ordination is presented without any insignia of order. As Priest and Servant, the presbyter and the deacon present two ikons of Christ, neither of which should be subsumed to the other. If present discipline (which, incidentally, has been the norm through most of our history) requires that one serve in the diaconate before being ordained to the presbyterate, I fail to see that that implies that henceforth such a one can exercise only the liturgy of the presbyter. If we must reject (and we must)

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the post-Tridentine manual theology which urged that ordination to any order conveys automatically all the orders beneath it, for that very same reason we should not suppose that the exercise of the liturgy of the deacon by a deacon who has also been ordained presbyter is equivalent to a corporal tearing off one chevron so as to appear to be only a private first-class.

If the above evidence for early medieval Rome suggests a distinct existence for the orders of deacon and presbyter, that would give way to their treatment as serially related in the medieval Church in western Europe, and this may be due to an older Byzantine influence. Indeed, such an understanding of the diaconal dignity was offensive at best to Photius, the Patriarch of Constantinople in the ninth century, who complained of their direct elevation to the episcopate to Pope Nicholas I. Nicholas, in turn, found himself defending that Roman custom to Hincmar of Rheims. Is it, then, that the accommodation of the theology of Holy Order to the civil service administration is a function of the life of the Church in New Rome, Constantinople?

There must be hundreds of scholars to whom the answer to that question is a commonplace, but I regret to report that I am not one of them. What I do know is that Byzantine tradition remains absolutely fixed and consistent in this matter. No one who has been ordained presbyter can ever again assume the oration of the deacon. By contrast, I recall the first papal mass I ever attended. As the procession entered, I was pleased to note the presence of seven acolytes, just as in *Ordo Romanus Primus*, and, eventually, the Greek deacon in a gold sticharion and orarion and black stovepipe hat, and, marching beside him, the Latin deacon in a gold dalmatic and the simple white linen miter. Probably the archbishop of some ruin in North Africa, what mattered more was that he was a Cardinal Deacon of the Church of Rome.

Now, I have bothered us with this disquisition on the relation of diaconate and presbyterate, a disquisition in which I am quite aware of having outraged the common wisdom of the liturgical establish-

ment, only by way of suggesting that while the act of ordination has been treated with greatest seriousness as a conferral of genuine responsibility within the Body of Christ and not as mere role-play casting, nonetheless the exercise of order within the liturgical assembly has had an iconic function which has been of vast importance in speaking not just of the meaning of the several orders of ministers, but of the meaning of the Church and her Gospel. As late as *Apostolic Constitutions* toward the end of the fourth century, we find repeated the interpretation of the liturgical assembly as earthly representation of the heavenly liturgy: the Bishop sits in the place of God the Father, and the Deacon has the liturgy of Christ. The presbyters, on the other hand, represent the council of the Apostles. That document is unique in that tradition in identifying the Deaconess as the image of the Holy Spirit, she who spoke by the prophets. What is interesting in this Syrian tradition is that the Bishop and Deacon (of either sex) are seen as images of divine persons, while the presbyterate represents only the Apostles. *Apostolic Constitutions* at this point is, of course, merely repeating and enlarging upon another Syrian document of the first half of the third century, *Didascalia Apostolorum*. The same symbology is encountered there, although in another place *Didascalia* is bold to liken the three orders of ministry to the High Priest, the Priests and the Levites of the temple. This latter line of interpretation may have been the coming thing, but the document is still faithful to Syrian tradition in interpreting the Bishop as God the Father, the presbyters as the apostolic college and the Deacon as the image of Christ. I say "faithful to the Syrian tradition," because it is in the letters of Ignatius of Antioch, of course, that we first encounter such a likening of the earthly liturgy to the heavenly. It was early in the second century that he wrote to the churches of Magnesia and Tralles from Ephesus, on his triumphal progress to martyrdom at Rome. To the Magnesians he says: "Seeing then that I have looked on the whole congregation in faith in the persons mentioned above, and have embraced them, I exhort you: Be zealous to do all things in harmony with God, with the bishop presiding in the place of God and the



(Talley - cont.)

presbyters in the place of the Council of the Apostles, and the deacons, who are most dear to me, entrusted with the service of Jesus Christ, who was from eternity with the Father and was made manifest at the end of time." To the Trallians he likens the bishop first to Christ and then to the Father: "For when you are in subjection to the bishop as to Jesus Christ it is clear to me that you are living not after men, but after Jesus Christ, who died for our sake, that by believing on his death you may escape death. Therefore it is necessary...that you should do nothing without the bishop, but be also in subjection to the presbytery, as to the Apostles of Jesus Christ our hope, for if we live in him we shall be found in him. And they also who are deacons of the mysteries of Jesus Christ must be in every way pleasing to all men. For they are not the ministers of food and drink, but servants of the Church of God; they must therefore guard against blame as against fire. Likewise let all respect the deacons as Jesus Christ, even as the bishop is also a type of the Father, and the presbyters as the council of God and the college of the Apostles. Without these the name of 'Church' is not given."

Given Ignatius' insistence elsewhere that the deacons must be obedient not only to the bishop but to the presbyters as well, it could seem merely odd that he likens the presbyters only to the college of the Apostles. There would seem today, however, to be a bit more than an outside chance that such reference to the presbyters had a firmer historical basis than the others. I dare not presume that I am familiar with much of the literature on the subject, but in that with which I am familiar it was Arnold Ehrhardt who first suggested that we find in the first century two different models of Church governance. At Jerusalem, he argues, the Church was governed by a body of elders, presbyters, on the model of the Jerusalem Sanhedrin. Admission to this body was by election and solemn installation or seating. While this presbyteral college, constituted in the time of the Apostles themselves, had no other titles, that fact did not preclude a strong monarchical presidency. It may be something of an anachronism to speak of James as "Bishop" of Jerusalem, but it is clear that he

exercised a strong hand as chairman of the Jerusalem Christian Sanhedrin. Hege-sippus in the second century seems to liken James to the High Priest, saying that he alone was allowed to enter the Holy Place.

Ehrhardt saw this presbyteral institution at Jerusalem as believing itself to be the central governing body of the entire Church. Elsewhere, however, the missions established by Paul come to have their own governance through Bishops and Deacons, although Paul early on used the term presbyter. It was in these Pauline churches (for Ehrhardt) that the laying on of hands became the means of ordination. While that point and many others of his treatment have proved unsatisfying to more recent scholars, the initial perception of the Jerusalem presbyterate as modelled on the Jewish Sanhedrin and as contrasted to a ministry built on the orders of Bishop and Deacon such as we see in *Didache* seems to have found a considerable following, although not all who have made similar suggestions seem to have been influenced by Ehrhardt directly. Such a dual pattern

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It is not, in fact, until the *Apostolic Tradition* that we can count on a more or less unified pattern of ecclesiastical organization and assignment of liturgical ministries.

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in the very beginning would have been integrated rather quickly, and Ignatius' descriptions of the hierarchy could well be understood to reflect both systems as integrated in his own time. That process of integration, however, would have been anything but neat. What seems clear is that we cannot assume in the New Testament writings any equivalency of episcopacy to monarchical presidency, nor can we expect to see a consistent distinction between *episkopos*, *presbyteros*, and several other terms.

As familiar as Ignatius' typology may

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be to our own sense of liturgical ministries, it would be a serious mistake to suppose that the matter was settled by his time. While much remains clouded, it seems more than likely that the Church of Alexandria in the second century knew an organization very like the presbyterate which Ehrhardt describes for Jerusalem, a group of cardinal presbyters which chose and enthroned its patriarch without benefit of episcopal ordination, and that this situation continued well after mon-episcopacy was established elsewhere.

It is not, in fact, until the *Apostolic Tradition* that we can count on a more or less unified pattern of ecclesiastical organization and assignment of liturgical ministries. There, an earlier model of the presbyterate seems to view that body as more concerned with governance than with any liturgical duties, but the rubric before the ordination of the deacon explains that the bishop alone lays hands on him because he is not ordained to the priesthood, evidently contrasting the deacon to the presbyter at whose ordination both the bishop and all the presbytery impose hands. Therefore, by that second decade of the third century the high priesthood of the bishop is not only shared in by the presbyters when, as at that ordination of a bishop, they join with him in laying hands on the oblation, but most likely is exercised by them in smaller gatherings of Christians. Some three decades later, appalled by the Novatian schism, Cornelius, Bishop of Rome, wrote to Fabius of Antioch protesting Novatus' arrogation of the title of Bishop. Quite apart from the interesting picture he gives us of the clerical organization of the Roman Church at mid-third century, already suggestive of the division of the city into seven ecclesiastical regions, each under the care of a diaconal cadre, Cornelius' lament is interesting for its insistence on Novatus' familiarity with what everyone took for granted, viz., that in any Church there can be but one bishop. This points to a most important characteristic of the episcopal liturgy, that the presence of the bishop reflects the unity of the local Church and, through him, the unity of the wider Church. This is, we may suspect, what lies behind Ignatius' symbolic identification of the Bishop with God the Father, that like the

Father, the Bishop is one and is the ground of the unity of all. It is this gathering of the Church about her single high priest that shaped the rich stational liturgies of Jerusalem and Rome. And it is that same function of the Bishop as sign of the unity of the Church which lies behind the Prayer Book's rubrical urging of his presidency at all liturgies at which he is present within his jurisdiction.

While there seems every reason that we may hope to see more and more of such episcopal presidency at the liturgy, at the same time his potency as sign of unity continues to be diluted by our treatment of the episcopate as an order to which that uniqueness no longer applies as strictly as it once did. There have always been churches of such importance that other nearby churches would be to one degree or another dependent on them, suffragan to them. But in antiquity it was churches that were suffragan, not bishops with no churches of their own. The *Apostolic Tradition* presumes the presence of other bishops to ordain the bishop. We are not told who they are, but if that document really does speak of Rome, they may very well have been bishops of nearby churches such as Ostia, Portus and Monte Albano. The first of those, at least, was already the traditional consecrator of the bishops of Rome in the time of Augustine. In time, yes, the complexity of ecclesiastical organization may well lead to the assignment of bishops to tasks other than the ruling of a diocese, but ordination to the episcopate of nothing at all is an anomaly peculiar to the American Episcopal Church, as far as I am aware. We might well discuss whether a diocese which exceeds the pastoral capacities of a single bishop should become more than one diocese, but that is none of our present concern. Perhaps more to the point is whether such suffragan bishops would be needed if Anglicans were not the only major Christian body which still expects something called confirmation at the very hands of, not *the* bishop, but *a* bishop. That, too, however, could well be dangerous presbyteral meddling. My present concern is much more nit-picking and purely formal. Ordination without proper title represents a distortion of the foundations of the theology of holy order, whether that ordination be to pres-

(Talley - cont.)

byterate or episcopate. But the systematic ordination of bishops to no title represents, I fear, an encouragement to the further proliferation of *sacerdotes vagantes*. Better the fiction of a pro-forma title, I would suggest, than no title at all. Our own practice of episcopacy simply must reflect our claims for episcopacy, and at the heart of those claims is the role of the Bishop as the embodiment of the unity of the Church, the effective sign of the only priesthood of our only Mediator and Advocate, Jesus Christ.

The linking of local bishops with other local bishops does constitute another level of collegiality beyond that of the presbyterate, an *ordo episcoporum* into which one called by the local church is

ordained only by the consent, the prayer and the imposition of the hands of the member of that order. But that order is still discernible as the college of those who have direct responsibility in particular churches, of those who have been ordained not to sacramental powers detached from pastoral commitment, but precisely to be the chief pastor in each place where the complex "Daily Life" of which John spoke this morning comes together in the earthly liturgical assembly to celebrate with that one pastor, who sits in the place of God, the deepest meaning of that daily life, that it is the sacrament of the Kingdom of heaven, the sign of the present reality of that kingdom and the promise of its coming. +++

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## THE REAL OFFERTORY?

by Henry I. Louttit, Jr.

**W**here is the offertory in our rites? I grew up hoping for a strengthening of the sense of giving/commitment in our Church and its worship. I hoped Prayer Book revision would return/add strong offertory prayers to our rite like those in the Missal.

It was not until Prayer Book revision was well under way that I began to ask myself where should the offertory be — rather than where is it? In the 1549-1928 format the place of the collection and the setting of the altar table for the Eucharist was so far from the Canon in the rite that some articulation of the purpose of this action seemed very necessary. It was divided from the Prayer over the Bread and Wine by the Prayer for the Whole State and the General Confession.

When I looked at the 1549-1928 Great Thanksgiving, I realized it included what liturgists call an oblation paragraph — in our terms, "an offertory prayer." It reads as follows, "...we, thy humble servants, do celebrate and make here before thy divine majesty with these thy Holy gifts which we now offer unto thee...". This is reinforced by the beautiful self-oblation a little further on, "and here we offer and present unto thee, O Lord, our selves, our souls and bodies to be a reasonable, holy, and living sacrifice unto thee."

The 1928 form is a very adequate offertory prayer, particularly if the table setting and table blessing should be contiguous in the rite. My Anglo-Catholic desire to stress the importance of our

(Louttit - cont.)

giving had to be modified by the biblical and thus Catholic point stressed by my seminary teachers (VTS) that the only acceptable sacrifice was Christ's. God does not need anything we can give him — only as our gifts are included in his sacrifice are they acceptable. Yet there is a real need for lovers to give — even if the gift is not needed by the one loved.

I think that one reason the Lord's Supper fell out of frequent use among Protestants is that they so edited it as to remove any sense of action or gift on our part (granted they did it to avoid a mistake about God's relationship to us) and thus removed much of its important symbolic power.

The Great Thanksgivings in Rite II also have strong oblations: "Recalling his death, resurrection and ascension we offer you these gifts", (Prayer A); and, "we offer our sacrifice of praise and thanksgiving to you, presenting to you, O Lord of all, from your creation this bread and this wine ... Unite us to your Son in his sacrifice that we may be acceptable through him", (Prayer B); "Remembering now his work of redemption and offering to you this sacrifice of thanksgiving", (Prayer C), "and offering to you, from these gifts you have given unto us this bread and this cup...", (Prayer D).

Since the Great Thanksgiving is in part

a recital and anamnesis of Christ's sacrifice of himself for us, what better place could our response in giving, as unworthy as it is, be encompassed. I would suggest that the Great Thanksgiving is and should be the priestly offertory prayer.

In practice this means:

- 1) The priest celebrant can let the deacon set the table without redoing it to offer it (the priest's offering comes in the Canon).
- 2) No offertory prayer at the table setting time is in order as it divides our action from our action in Christ.
- 3) Presenting wine, bread, money, and other gifts together, plus teaching that these represent us — our lives — and are put on the altar to be sanctified by Christ's sacrifice, is in order. The money should stay on the altar during the service — it represents our lives. In Christ they can be cleansed and sanctified.
- 4) Music at the offertory (including the widely misused Doxology) should not overpower the music of the Great Thanksgiving, the "Sanctus".

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*The Rev. Henry I. Louttit, Jr., a member of the AP Council, is rector of Christ Church, Valdosta, Georgia.*



# FROM KAMLOOPS TO KANSAS

by Ormonde Plater

On November 19 I flew off to Western Canada to fulfill an engagement as speaker-consultant. It was a shock to leave the still-muggy flatlands of Louisiana and then to see the Rockies rise beyond Denver and, late in the afternoon, the white-crested coastal range behind Vancouver. A further flight in a feeder jet (packed with Cree Indians, skiers, miners, prospectors, evangelists, and the usual businessmen) landed me deep in the mountains at a place called Kamloops, from which, in a car with a local deacon and the retired Archbishop of Rupert's Land, we drove an hour and a half along a wide river to a conference center beside a lake in wild and rugged country, huddled beneath snowy mountains which the locals think of as hills. I must say that the sixteen-hour length of this journey (preceded by a sleepless night) did nothing to calm my usual anxiety about travel, especially since the airfield at Kamloops had been closed most of the day by a snowstorm which lifted just in time for us to land. I arrived shredded but grateful.

We were gathering for a conference on the renewal of the diaconate in Western Canada, an area which includes the two large provinces of British Columbia (coast and mountains and up into the arctic) and Rupert's Land (prairies just east of the Rockies and up into the arctic). It was sponsored by two mountain dioceses with the exotic names of Cariboo and Kootenay. (Cariboo has a fine young deacon named Dan Meakes, actually an archdeacon in the primitive sense of the term, who runs ministry training programs for the diocese, and who has written a position paper on the diaconate.) Canada has only 46 deacons, spotted here and

there among 30 dioceses in four provinces, but the Anglican Church of Canada is experiencing pressure to restore the order with at least one deacon in every parish. For one thing, the new Canadian Third Order, based mainly on our eucharistic liturgy, refers to deacons doing this and that, and the people wonder where these creatures are. The need is not for deacons who are only liturgical. Many Canadians, especially in the West, have a strong sense of the Church's social activity in the world, with deacons as the "cutting edge." This may be too monochrome a view of deacons, who have always been marvelously hued, but it emphasizes a social ministry which we in the States, with our mainly passive or listening model of pastoral ministry, ought to incorporate into our own diaconate.

Some 33 persons, including three diocesan bishops, attended the conference, many having driven vast distances. My job was to give three talks: on the American experience (we have more than 900 deacons and are struggling with the problems of chaotic growth in some dioceses and indifference in others); training (which in America tends to be too middle-class and academic, the Canadians argue); and liturgy (including our celebration of the Feast of Christ the King). The liturgy evoked the usual volatile responses from one or two, but most found it strange and wonderful. We didn't burn incense, but we used two deacons and sang all the deacon's parts, as a model of a typical parish eucharist — this in a country with a strong evangelical heritage of bland and wordy worship. Some of the participants told me later they would like to try this in their parishes.

(Plater - cont.)

One of the consultants at the conference was Deacon Maylanne Whittall of Toronto, who has written her master's thesis on the Canadian diaconate. With her connivance, several of us put heads together and formed the Canadian Center for the Diaconate, which she will run. To put it bluntly, the center will lobby for deacons and attempt to whip the Anglican Church of Canada into a diaconal frenzy.

My return took two days. Western Canada is everything and more than the National Geographic would have it — what a wonder to see the lights twinkle on the islands of Puget Sound as we flew over in the faint glow before dawn! — but I would have welcomed a stretcher at Moisant airport.

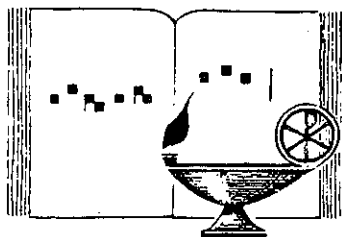
Two weeks later I flew off to Topeka — a somewhat easier journey but with its own element of terror, since the tornadic winds bopping Arkansas also jiggled the planes in the upper atmosphere. Kansas is solidly Middle America. Entering one restaurant, a country-kitchen place, Winnie Crapson (AP Council member) and I were handed paper cups of cider, not hard. I won't say that church is the only show in town, but a lot of people turn out for it, and there are far more steeples than bars in Topeka, the opposite of our landscape in New Orleans. The purpose of my trip was to lead a conference on the deacon in the liturgy for the Diocese of Kansas, whose bishop, Richard Grein (also an AP Council member), has decided to have deacons and has told his people to get cracking with the order. Which they are. Consequently, the conference was stimulating and great fun. I would go back to Kansas in a minute, cider and all.

About 60 persons attended, including the bishop, who stayed the whole time and entered fully into the give and take. I emphasized the people of God as having been baptized into ministry, and the three orders as particular symbols of that ministry, which symbolism is played out in the Eucharist. Talk of liturgy inevitably

leads to related matters. Like all dioceses, Kansas has its problems with stuffy and disorderly liturgy and with cardinal rectors who think they are God or at least the emperor without clothes. Its main concern, however, is with the large number of applicants for the diaconate and with concepts of preparation that have to do more with academic elitism than with formation for service. Some parishes are wondering whether they can reasonably have six or seven deacons (the answer is no), which means that Kansas has come a long way from where most of us are, still dreaming by the roadside. Most places should have at least two, some up to four; beyond that, the order tends to get blurred. Then how do we select deacons? The inner call is important, but the outer call, the stake which the local community has in the deacons, needs far greater emphasis, perhaps through a process of election. And how do we prepare deacons for ordination? Certainly not with the highly academic study which is the bane of almost all diocesan programs. Formation of diaconal character begins in infancy and continues for life, and specific preparation for ordination should be suited to the background and life of the proposed deacon and to the particular ministry which the diocese and parish envision. That's what canon law says. Read Title III, Canon 10, Sec. 10(b).

Conferences such as those of Kamloops and Kansas are taking place more and more. As the Archbishop of Canterbury recently remarked, at a Lambeth Palace party for staff, "The diaconate seems to be a growth industry." I have also been asked to lead a conference on the deacon in the liturgy for the Diocese of Albany, March 11-12, and to be one of several consultants at the Province VII conference on the diaconate, April 22-24, at Wewoka, Oklahoma. What is happening is that all of us in the Church are discovering our baptized nature as servants in Christ, and we are sharing our discovery with other dioceses and other regions.

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