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the **associated parishes**
for liturgy and mission

3606 Mt. Vernon Avenue Alexandria, Virginia 22305 (703) 548-6611

Guest Editorial

A question: Was the Lord Jesus' washing of the disciples' feet at the Last Supper more akin to an act of servanthood directed at a clear and obvious need of the disciples, an act of necessary ministry, or was it a symbolic gesture by which the disciples could come to grasp the meaning and nature of Jesus' own servanthood and thus the Church's ministry? To me the answer is obvious: the footwashing was primarily a symbolic gesture by which Jesus revealed to His followers the nature of loving servanthood. In other words, it was a liturgical and ceremonial act which shaped and continues to shape our understanding of the Church's ministry. Of course what lies behind this gesture of servanthood and empowers it is the fact of who Jesus is, the shape of his own ministry, and the cross; because without these it would be an empty ceremonial act. Jesus did not simply perform ritual acts of servanthood, He was a servant in attitude and deed.

The reason for raising this question is to make the point that liturgy, our worship, cannot be separated from our mission and ministry—the community gathered and the servant sent are inseparable dimensions of the same Church. It is the community gathered, particularly as it celebrates the Eucharist, that informs and shapes the people of God; and it is the acts of ser-

vant ministry which the Church performs that empower its ritual gestures and liturgical acts. For example, do we not in some sense diminish the meaning of the reading of the Gospel in the liturgy with its fine procession, large Gospel book, music, and candles, if at the same time the people who read and hear that Gospel are not themselves involved in proclaiming the Good News by conscious acts of evangelism, by seeking peace and reconciliation, and by bringing hope to the poor? Without such a ministry the reading of the Gospel becomes a ceremonial act—a ritual the Church performs on Sunday mornings to comfort the gathered. The Word comes to us through the reading of the Gospel to evangelize the community, but also because we are the priestly people of God called to serve. It is a Word proclaimed to a community which is both being called to respond and which has responded.

But let me make the same point from the opposite direction. If the one who leads the prayers of the people, say a deacon, is known to visit hospitals and shut-ins, is known to take offerings of food and money to the poor, is known to visit the bereaved, then our act of intercession becomes a powerful symbol of the servant Church standing before God on behalf of the world and its needs.

Liturgy and mission are inseparable because our ceremonial needs to be empowered by acts of ministry, and servanthood needs to be ritually liturgized. +++

Our guest editorialist is the Rt. Rev. Richard F. Grein, Bishop of Kansas and member of the AP Council.

LUTHERAN-EPISCOPAL INTERIM SHARING

by Joe Morris Doss

Part I - The Polite Omissions (The Problem)

By overwhelming majority votes of their legislative bodies, the Episcopal Church and the newly-merged Lutheran Church have voted to enter into a period of interim sharing. While prayer, study, and dialogue are encouraged at the local level, and a third stage (LED III) is authorized, the most notable sharing will be eucharistic. Episcopalians and Lutherans are now officially welcome to receive at one another's altars. At the same time, bishops of each denomination (or the appropriate Lutheran authority in lieu of a bishop) may permit what is called "common joint celebrations of the Eucharist" [Resolution on Interim Sharing (RIS)]. The presence at the altar of at least one ordained minister of each participating Church (obviously one authorized by their respective denominations to preside at the eucharistic celebration) is required.

This opportunity for interim sharing should provide an important step toward eventual inter-communion, perhaps even unity. I suggest that one very important dynamic in this experience will be a polite silence on certain matters sensitive to circles within each communion. This will be a way — one may claim it is a peculiarly Anglican way — for respecting everyone's sensibilities without letting them act as a roadblock. Prior to any theological resolution of the issues such sensibilities may raise, the Church will have moved beyond them in actual practice.

The Rev. Joe Morris Doss, a member of the AP Council, is rector of Grace Church, New Orleans, La.

Doctrine and Orders

Everyone knows the primary concern each communion has about the other: Anglicans are anxious about ordained orders and Lutherans are anxious about confessed doctrinal consensus. However, Lutherans are not going to be so impolite at this stage of dialogue as to ask Episcopalians to define what all Anglicans believe, much less to suggest that everyone should confess it. Anglican comprehensiveness is a matter of pride, internally perceived as a virtue. An acknowledged conceit is the projection of Anglicanism as a model of the ecumenical church to come. Given four hundred years of independent development, and given a highly pluralistic culture, Anglicans contend that comprehensiveness, not conformity, will be the norm in a unified church. This, it is assumed, will be true not only of piety and practice but also of doctrine. While affirming that "the basic teaching of both Churches is consonant with the Gospel" (RIS), Lutherans will be content during the period of interim sharing to learn about Episcopal doctrine by praying with Episcopalians, in accordance with the Anglican tradition of *lex orandi, lex credendi*.

On the other hand, Episcopalians are not going to ask Lutherans (or, for the moment, each other) whether or not the three-fold order of ordained ministry is of either the *esse* or *pleni esse* of the Church. Episcopalians will not be so impolite as to question whether Lutherans have failed to be the Church, truly or fully, for much of their history. Indeed, though the theolo-

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gians of each communion have agreed that apostolic succession does not depend on an unbroken line of "actual succession" — the laying on of hands that can be traced, supposedly without interruption, back to the apostles — Episcopalians will refrain from forcing the issue within their own fellowship. A renewed and revitalized three-fold order of sacramental ministry will be urged, gently but insistently, for both communions. However, its acceptance will depend on freshly discovered merits, not on historical polemic or confessions of past failings.

Interim "Inter-Communion"

The jointly passed resolutions state that each Church "extends a special welcome" (RIS) to members of the other Church to receive Holy Communion. Are the eucharistic sacraments of one Church all that the other understands its own to be? We are not going to ask such a question. We are simply going to "do it."

Certain things are clear in the wording of the resolution: this welcome is *not* to be construed as final recognition of each other's Eucharist; individual members of each Church shall be left to make their own decisions about accepting the invitation from the other; since neither tradition has ever categorically excluded their members from the Eucharists of other Churches, this is an official recognition of the individual choice in receiving communion from each other's Churches; Lutherans should be baptized, previously admitted to receive communion in their own Church, repentant of their sins, and believers in "the real presence." What is not so clear is what Episcopalians are supposed to understand about what they are participating in and what they are receiving when they share the Lutheran Eucharist.

For example, many Episcopalians question the Lutheran allowance for celebration of the Eucharist by an unordained person. Lutherans authorize this as a rather extreme exception to their rule, limited to circumstances where Christians would otherwise be deprived of the sacrament. While at least some Episcopalians would be open on this question (see *The Anglican Theological Review*, Vol. LXIV, No. 3, July 1, 1982,

"Lay Presidency at the Eucharistic Assembly", by William Adams), the very idea would be offensive to others. Would a Eucharist where such an exception occurs be "valid" for individual Episcopalians who, in their discretion, might decide to receive? How does this tradition and practice affect the eucharistic understanding of other Lutheran celebrations?

I suggest that one very important dynamic in this experience will be a polite silence on certain matters sensitive to circles within each communion.

What about those celebrations where the Great Thanksgiving is limited, more or less, to the Words of Institution? This is a normal practice in the Lutheran tradition. Whatever the minimal Anglican standards for ecumenical services set forth at the Lambeth Quadrilateral Conference ("...The two sacraments ordained by Christ Himself — Baptism and the Supper of the Lord — ministered with un failing use of Christ's Words of Institution, and of the elements ordained by Him."), this cannot be described as normal practice. What are the Lutheran standards for what Episcopalians should believe in receiving at their Eucharists? Do Episcopalians have to believe anything sacramental is taking place or may they simply, perhaps, as a genial gesture of fellowship and goodwill, go forward to receive "whatever they perceive it to be?" (A friend suggests this is what most Episcopalians do in their own parishes on most Sundays anyway.)

In this interim period, for purposes of sharing, we will not ask these and other questions. We will politely put them aside to enjoy being together in what both Churches see as the central act of worship.

"Common, joint celebration of the Eucharist"

The emphasis for these celebrations will be on the positive. The first reason for

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requiring the presence of an ordained minister of each participating Church at the altar when these celebrations are held is that it will reflect "the presence of two or more Churches expressing unity in faith and baptism." (RIS) However, it will also reflect "the remaining division they seek to overcome." (RIS) Neither Church's ministry is rejected, nor is either finally recognized. "Neither Church's clergy are yet able to stand in place of each other." (RIS)

Legitimate inferences may be drawn from these arrangements which raise disturbing questions: Do either Episcopalians or Lutherans believe that an ordained minister of their own Church must participate in the consecration of the elements to ensure their "validity" as a sacrament? Does this not imply that ordained ministers of the other Church are incapable of presiding at a validly consecrated Eucharist by themselves? Do the prescribed arrangements require that there be at least "a committee of two" ordained ministers "co-presiding," or, as seems to be preferable to Lutherans and more normative for their own liturgical practice, may there be one presiding officiant with at least one ordained minister of the other Church standing with his eucharistic president at the altar and jointly (though perhaps silently) participating in the Prayer of Great Thanksgiving? Do those Episcopalians who find it necessary for an Anglican priest to consecrate the elements independently of whatever the Lutheran pastor is doing foster an outdated "quasi-magical" notion of consecration? Does this not divorce the outward and visible sign of the sacramental action from the mystery? Does this not create an unbridgeable gulf between the sign and symbol, action and sacrament? The Commentary to the Resolution anticipates that most "Episcopalians will recognize this as a 'concelebration' in which ordained clergy of both Churches appropriately join together in the consecration of the gifts, in breaking the bread, and in distributing Communion." (RIS, Commentary) Will this not constitute de facto recognition of each other's Eucharists and ministries?

These questions of sacramental theology and liturgical practice are left open by design. It will be interesting to see what

develops in different localities.

Conclusion

This acknowledgment of polite omissions for purposes of interim sharing is not intended to raise anxieties or to discourage an important ecumenical advance. In fact, all of these questions and others will be rather painstakingly examined by our respective scholars in the LED III discussions. It is hoped that the actual practice of sharing will enlighten the dialogue.

The interim sharing provides a way for moving forward according to the will of a clear majority in each Church while protecting the interests of those in each who adhere to certain ancient and important traditions. Pragmatically, unless these internal traditions are respected, ecumenical progress between Episcopalians and Lutherans is likely to be stalemated. The prospect of achieving sufficient theological consensus between the two Churches through dialogue alone is remote. As the Episcopal Church has discovered relative to liturgical renewal, so it is likely to be for the development of Lutheran-Episcopal inter-communion — the actual liturgical practice of eucharistic sharing will be necessary before the divisive issues can be resolved and legislation effected.

Part II - Word and Sacrament (The Opportunity for Growth)

The Lutheran Church (CNLC) and the Episcopal Church are entering into a unique and important ecumenical engagement. Not only are the scholarly dialogues (LED) entering a third phase, but simultaneously, for a test period rather hopefully designated as an interim, dialogue and actual eucharistic sharing are urged at the local "grass roots" level.

It is significant that this is ecumenical sharing in "word" and "sacrament," for it is precisely in the placement of emphasis on one rather than the other, and in the difference of understanding about the relationship between them, that Anglicans and Lutherans have historically taken their point of departure. The discussion is likely to focus on ordained orders and con-

fessed doctrinal consensus. The deeper issue is the emphasis Catholic, Orthodox, and Anglican Churches place upon "sacrament" and the Protestant emphasis on "word." Many Anglican perceive a Lutheran failure to sufficiently appreciate and attend to the sacramental. Many Lutherans perceive a corresponding failure of Anglicans toward the word.

The identification of a more fundamental issue as the source of various derivative matters of disagreement is a helpful beginning for dialogue. The alternatives formulated under the rubrics "word" and "sacrament" define a genuinely basic issue. Can we push the issue even further downward toward the root cause of the decisive differences between Lutheran and Anglicans?

David Tracy has an exciting capacity to redefine issues, to discover categories more basic and revealing of the complexities and conflicts within the Christian self-understanding, to draw distinctions liberating for those who might feel trapped in historical positions. Thus does Tracy move behind the historical discussion of "word" and "sacrament" to an even more fundamental distinction, indeed, what he believes is the central distinction, within any particular religion: "manifestation" and "proclamation." (He takes his paradigm from Paul Ricoeur but substantially shifts and expands the analysis.) This essay attempts nothing more than to share some of Tracy's perspective as expressed in Chapter 5 of *The Analogical Imagination: Christian Theology and the Culture of Pluralism*. (Crossroad Books)* By transcending the typical assumptions and discussions concerning Protestant and Catholic positions toward "word" and "sacrament," the "prophetic" and the "mystical," the "natural" and the "historical," the "ethical" and the "aesthetic," we may hope both Lutherans and Anglicans will recognize the need to restore the plentitude of "manifestation" and "proclamation" in their non-exclusive, non-juxtapositional, but dialectic relationship.

*As far as possible I have used his terminology and phraseology to introduce the material. One of the consequences of this is that quotation marks could quite appropriately be placed around almost all which follows.

Manifestation is a realized experience of radical participation in the whole. Tracy describes the dynamic of the experience, which comes as an event, as something which happens to a person or a community, in the following way: It is a movement of intensification into one's own particularity which frees the person or community from the limitations of self-consciousness into a sense of a real participation in, a belonging to, even saturation by the cosmos, the whole, as a sacred power. But that movement is only one journey in the dialectic of religious expression. That experience of intensification, like all experience, must involve some understanding and some expression. Thus it flows into proclamation, which is also a journey of intensification into one's own particularity. But in this journey the intensification of one's own particularity is a process of becoming more distant from the experience as participation, what Tracy calls an intensification of distancing. When the second, self-distancing journey of intensification finds its appropriate genre, style, and form, then the person or community can communicate the disclosive meaning of that experience to others. It is as though the experience of religious event is a gift which comes with a command to share it. "When the dialectic of intensification of particularity releasing itself to a radical sense of participating predominates, the religious expression will be named 'manifestation', when the dialectic of intensification of particularity releasing itself to a sense of radical nonparticipation dominates, the religious expression will be named 'proclamation'." (p.203)

As may already be apparent, while there may be a predominance of one or the other, the very positing of either manifestation or proclamation implies its genuine other in the Christian consciousness. each needs, indeed requires, the other. The temptation to a claim of exclusivity which arises out of the dialectic peculiar to either manifestation or proclamation must be resisted.

Religion as Manifestation

Tracy turns to Mircea Eliade in whom he finds the clearest and the most radical expression of the power of religion as

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manifestation. Tracy hopes Eliade will succeed in correcting the neglect by Western interpreters and restore the power of manifestation to the Christian religion. "In fact, Eliade's classic achievement — still too little appreciated by most Western theologians — paradoxically serves a prophetic religious role to challenge the dominant prophetic, ethical, historical trajectory of Western religion in favor of its grounds in the power of manifestation." (p.205)

Tracy believes Eliade's work is a retrieval of the genius of Eastern Christianity. This is seen in his choice of word as manifesting logos over word as proclamatory power of address, his understanding of the divinization in the human spirit through the logos. It is a theological posture oriented more to and from the cosmos and aesthetics than history and ethos. It is a style of religious practice shaped more by the manifestation of the sacred in image, icon, ritual, logos, and cosmological theologies than by the word of scripture. It is a way of Christian living in which the person and the community separate from the ordinary in time and space into real participation in the manifestations of the sacred available to our divinized humanity, through rituals, myths, and symbols, a belonging to what we have already lost because of our immersion into history and time. If separation from the profane occurs, we can and we will find in the ritual, myth, or symbol a new orientation in the saturating power of the sacred.

In Eliade's system the ordinary is seen as the profane. The extraordinary becomes the sacred. "By entering the ritual, by retelling the myth, even by creatively reinterpreting the symbol, we escape from the 'nightmare' of history and even the 'terror' of ordinary time. We finally enter true time, the time of the repetition of the actions of the whole at origin of the cosmos." Only so "...can we impoverished and parochial Western moderns be freed from the banalities and illusions of the profane: from ordinary time and space, indeed from history itself. For only by entering into the originally non-linguistic manifestations of the power of the sacred in the ritual, the symbol, the festival, the myth, can we participate in, belong to,

a realm disclosed on the other side of the ordinary: a realm which has manifested itself as sacred, which exposes the ordinary as profane, a realm which at the same time chooses any ordinary reality — this rock, this tree, this city, this mountain, this rite — as the medium for the saturated power of the sacred — the 'center of the world', the sacred mountain, the cosmic tree, the rites of initiation, the rituals which free us by their repetitions to enter the sacred time of the origins of the cosmos." (p.205ff) (Ed. note: see also *Elementary Forms of Religious Life*, by Emile Durkheim.)

According to Eliade, Western culture provides few opportunities for the experience of what Tracy calls manifestation. Where they are available is largely limited to rural societies. For urban settings they are left to vague remnants of the cosmic in Judeo-Christian liturgies, seldom exposed. Otherwise one can rely only on certain literature and art through which modern secular artists search for some ahistorical, atemporal myth which will have the power to save, to archetypal dreams, sexual expressions, the disturbing underflow of the unconscious, and so forth.

Religion as Proclamation

Whatever Eliade's insights and however real the power for religious expression named "manifestation," another religious dialectic has in fact occurred for people and communities: "...those religious expressions where the power of a word of proclamation from God in an address to an ambiguous self occurs as the paradigmatic disclosure of religious reality." (p.208) It comes as the paradigmatic event of disclosure of and concealment from the whole, experienced within the reality of a graced time and history. It is a word of proclamation which transforms and, in Tracy's word, defamiliarizes the ordinary. The word of proclamation is experienced as the transcendent, unnameable Other which has now disclosed itself in word as a *who*. This is a new manifestation of the whole, of the sacred: a personal, gracious, acting, judging, proclaiming God — acting in the word-events of ordinary time and history.

"This God proclaims paradigmatic words

and deeds which shatter our usual sense of participation. That word discloses the existence of a participating-nonparticipating ethically and politically responsible self: responsible to conscience and to others, responsible for this world and this history, responsible to the words and deeds of this God. That word comes not only as logos to reconfirm our radical participation in the cosmos of our divinization by the sacred. This prophetic word comes also as stark proclamation, as kerygma, to disconfirm any complacency in participation, to shelter any illusions that this culture, this priesthood, this land, this ritual is enough, to defamiliarize us with ourselves and with nature, to decode our encoded myths, to inflict its passionate negations upon all pretensions, to suspect even our nostalgic longings for the sacred cosmos, to expose all idols of the self as projections of ourselves and our mad ambitions, to expose all culture as contingent, even arbitrary, all philosophic wisdom as foolishness, to demand disillusionment as the precondition of insight; to make us recognize that Judaism and Christianity disclose a radical world — affirmation only because they have first undergone a radical, decentering experience of world-negation in the kerygmatic, proclamatory word of address of prophetic religion." (p.209)

All experience needs expression. The proclaimed word implies the need to search for means of codifying that word through normative texts and through all the forms of response produced by the creative imagination of the believers. For Jews and Christians the normative words, the scriptures, will be constantly reinterpreted, applied, and preached by the individuals and communities empowered by a word of proclamation. "These scriptures will aid the expression in deed of the freedom of the self — a freedom for society, for history, and for a new future which that paradigmatic word promises as pure gift from God and real command to the self to act in history for justice." (p.210)

That which is seen as profane is transformed by the word of proclamation into the secular, saturated with religious meaning and truth. "The religious dialectic of the manifestation of the sacred and the profane becomes the dialectic of

the kerygmatic word and the secular. For the secular now emerges not as the realm of nonreligious but the realm where the power of a word must be constantly expressed in new action for justice and radical neighbor — love, the realm of faithful historical religious meaning." (p.211)

Tracy recognizes that reformation was a corrective reform faithful "in its response to the graced freedom of the Christian before God's Word in Jesus Christ: a freedom which enabled and commanded all Christians to live in and for the world." (p.212) Today's Catholic reform has recognized this "protestant principle." "The ordinary is now recognized as extraordinary by being affirmed not as profane but as secular; the 'world', as in *Gaudium et Spes* of the Second Vatican Council, is truly affirmed without being canonized... The new time of a real future, not only a repetition of origins, is genuinely hoped for by hearing the promises in that word." (p.212)

Religion as Manifestation and Proclamation, Word and Sacrament

However much either manifestation or proclamation may predominate any religious expression, the dialectic of each (the sacred and the profane; the kerygmatic word and the secular) implies and requires the other. "...Christianity does not live by means of any 'only'. Christianity lives in and by the paradigmatic power of both manifestation and proclamation...As Christianity transforms the manifestation of nature by the power of the word into Christian sacrament, Christianity forbids the expressed words even of the scriptures or the expressed actions even of its best ethical and political reflections to divorce themselves undialectically from the encompassing manifestations of God's power in nature. Christianity embraces nature in and through its doctrines of creation — transformed to be sure in the light of the doctrines of redemption and future eschatology. Indeed Christianity celebrates nature in and through its doctrine of incarnation as the theophanus manifestation — understood to be sure, only in the light of a shattering, defamiliarizing cross and a transformative resurrection. Even the radical Pauline doctrine of justification

by grace through faith will receive, in the later Pauline tradition of Colossians and Ephesians, a transformation by and in the manifesting reality of the cosmos." (p.214) Christianity is a religion which is both prophetic-ethical-historical and mystical-metaphysical-aesthetic.

Tracy is finally ready to return to the Christian understanding of word and sacrament. "Kerygma ultimately joins logos. Word becomes sacrament." He asks: "Is not the whole symbol system grounded in the radical Christian faith that Jesus Christ is both the decisive word and the decisive manifestation of God and ourselves?" (p.215)

The alternative to taking word and sacrament together, that is, accepting the predominance of either such that exclusivity results, is devastating to Christian life and understanding. "Where the kerygmatic power of the sacrament is lost, the distinctively Christian paradigmatic power of proclamation is soon spent and sacrament becomes magic, aesthetics or even mechanics...if the cosmic and symbolic reality is disallowed, if the paradigmatic power of real manifestation is allowed to slip away quietly under the defamiliarizing blows of the paradigmatic power of the proclaimed word, then the deepest needs of our hearts and imagination are themselves discarded and Christianity eventually retreats into a righteous rigorism of duty and obligation." (p.217)

Tracy appeals to those most normative and important instances of proclamation for the Church, scripture and preaching, to demonstrate the importance of manifestation for the Christian religion. "The proclaimed word itself decisively focussing the Christian sacramental environment of all reality, is itself expressed in its classical expression, the scriptures, in transformative, not negative, relationships to nature." The story of the Exodus speaks not only to the covenant formed but also to the drama of a sacred universe. The parables use ordinary words and images and characters from everyday life in which the reader touches the great symbolic cycle of nature. "The resurrection, incarnation and cross are symbols disclosing God's acts not only in time and in history but in the cosmos itself — as in the New Testament accounts

of 'transfiguration'." (p.217) At the same time, "...where the dialectical relationship of word to its originating manifestation still holds, preaching will become not just ethical application but religious sacrament. Preaching as sacrament will join the sacraments of baptism and eucharist to assure that the manifestation now transformed by the proclaimed word lives." (p.212)

On the other hand, Tracy appeals to the sacramental vision of Catholic Christianity to demonstrate the unitive dynamic between word and sacrament: "Nature and the secular become sacrament in their transformation — sublation by the word, the 'prime sacrament' and decisive manifestation or representation named Jesus Christ...Indeed a sacrament is nothing other than a decisive representation of both the events of proclaimed history and the manifestation of the sacred cosmos. In baptism, the water re-presents not only the Christian's dying to self and rising in Christ Jesus, not only the Christian's entry into the Exodus events which constitute God's history but also our and history's own entry into the waters of chaos — the chaos where all form disappears, yet the chaos which gives life and allows cosmos." (p.216)

Concluding Comments for the Interim Sharing and Dialogue

While our differences concerning word and sacrament identify a fundamental point of departure for Lutherans and Episcopalians, it should have become obvious from David Tracy's examination of the even more radical distinction, manifestation and proclamation, that neither Church has developed the fidelity to word and sacrament appropriate to their relationship. The real journey of the Christian faith demands that both manifestation and proclamation prevail together in the contemporary Christian community. One of the reasons Lutherans and Episcopalians will be able to come together will be recognition of our need for reformation and renewal. Does not the new Episcopal prayer book reflect the need to restore the power of manifestation to our liturgical expressions? Was not the formation of The Associated Parishes for Liturgy and Mission a relatively early reflection of the contemporary desire to

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affirm that worship and mission are dialectically inseparable? No doubt Lutherans will be able to point to examples of their contemporary efforts for reform already expressive of an awareness of what David Tracy is articulating. It will be easier to accomplish reform and renewal ecumeni-

cally. For, as Tracy concludes, "By themselves, Protestant, Orthodox and Catholic Christianity seemed trapped in historically burdened emphases; unable alone to restore the power of both proclamation and manifestation in a manner that does not seem some uneasy compromise." (p.218) ++

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The Associated Parishes for Liturgy and Mission, 3606 Mt. Vernon Ave., Alexandria, VA 22305

LET THE WHOLE EARTH KEEP SILENCE (?)

Silences During the Liturgy: A Neglected Gift

by Samuel E. West

When some churchmen corrupted the historic Prayer Book intention by substituting Morning Prayer and sermon for the Holy Eucharist and sermon, another anomaly went with it. Habakkuk's words to keep silence in God's holy temple were ignored. Before that sentence was recited, a very audible hymn ushered choir and clergy into the presence of the congregation. After the sentence, no silence was permitted as officiants moved quickly to the vocal General Confession or to the meaningless use of "O Lord, open thou our lips."

The Book of Common Prayer now includes a number of clear provisions for the use of silence during the rites, especially for the Holy Eucharist: optional silences ("silence may be kept") before the Confession of Sin; in relation to the appointed Bible readings; with some forms of the Prayers of the People; and in some special liturgies. The key silence comes with the Breaking of the Bread ("silence is kept"); this is not optional, total silence being expected for a period of time.

The Rev. Samuel E. West (Ret.), vicar of St. Richard Mission, Jekyll Island, Ga., is a co-founder and honorary Council member of Associated Parishes.

From personal observation and from the reports of others, one is prompted to ask if even now the liturgical use of silence is, with exceptions, a "never on Sunday" item. The validity of silences is well tested by the long experience of those who dare, in a wide variety of congregations.

Traditional piety certifies that silence is an essential part of personal prayer, of group retreats and quiet days apart from the liturgical celebration. Why is it not a part of worship during the regular Sunday assembly? Will the use of silence only make the service too long? Will the presence of young children wreck attempts at effective silence?

Accents of liturgical reform on "doing the Eucharist" and "liturgy as action" may produce a false impression that silence is not part of doing, that it is not an action. One wonders if clergy fear that, if silences are used, communicants may suspect that: the celebrant (or other liturgist) is failing the job or has introduced a personal novelty; the officiant is having a stroke; or lectors or organist were not directed to get organized pronto to avoid gaps in the "real action."

(West - cont.)

Yet deep within our nature (including the nature of small children) is an awareness that silence is indeed golden, even during external and audible activity if not especially during such activity. Spiritual leaders have long recognized that silence is a God-given intuition to be used not only for our composure but also as a means to practice the presence of God. Presence, the Lord's, is of the essence the *raison d'être* of the Church's liturgy in Word and Sacrament. The Word is more than words spoken aloud.

We accuse "early service" people of simply wanting to be "alone with Jesus", thus not wanting to recognize the presence of their nearby baptized fellow worshipers. But perhaps some have known that during the "late service" there would be no chance for silence. The unending stream of vocal readings, speaking, singing, along with other sounds, begins to seem like the din of a loud radio or noisy TV.

Nonetheless, in the narthexes of our buildings we often find placards posted with SILENCE on them — something like "Hospital QUIET Zone"! Apart from stated services, the building interior is to be treated like a hushed library or a funeral home. We have also been conditioned to another silence apart from the rites after the congregation has been dismissed. Some clergy can't even honor that expected silence, overriding it with a final-final prayer piously said or intoned just loudly enough not to be understood. Or hushed organ music is played to cover the silence, another hint of our intolerance of real silence.

Clergy are the first to be held responsible for ignoring the use of silences within the framework of the liturgical celebration. Musicians are second. Music is a rubrical option — it's not really absolutely required. Happily, the option is usually picked up, sometimes *ad nauseum*. Are clergy and musicians still contesting for center stage and audible performance? Not long ago during the Holy Eucharist of a diocesan convention, well-informed musician Deacon Jerome Meachen was at the organ console. He ceased all music during communion of the people in favor of a period of silence. A priest passed by on

the other side of him and in jest whispered the Pavlovian response of many, "Deacon, you are paid to play!"

We fail to realize that interspersed silences provide healthy contrasts during the flow of liturgical worship, they actually enhance audible parts of worship. We also don't seem to realize that having more than one good component does not necessarily mean that we have to make an either/or choice. A both/and choice can be made as one complements the other. This is what the Prayer Book now provides with regard to the use of silences.

Sometimes problems, real or imagined, cause condemnation before supporting rationale and resolutions are investigated. Let's consider two.

Effective use of silence is virtually impossible when young children are present? Not if prior instruction is given to all, including instruction to parents to act like parents even when in church. Some are too timid to do so. If a child becomes unduly noisy, quietly take that child out, do what is needed, quietly return without embarrassment. We claim to be the Family of God; let parents act accordingly. Sometimes a young child is just trying to stand to see what is going on because it can't be done sitting or kneeling. Let it happen! Given a chance over a period of time as all are adapting, children will catch on, imitating adults who calmly respect the silences. A finger quietly placed on the lips of either parent or child may help as a training sign. Experience demonstrates that young children can absorb, in C.S. Lewis' phrase, "good infection". Excluding them from being present with the rest of the faithful can increase problems as the opportunity for empirical learning is delayed. Transition to the habitual use of silence admittedly requires self-discipline.

Silences will unnecessarily prolong service time? No, not if a clean celebration of the Holy Eucharist is being done. The service becomes too long only if: a) non-rubrical and too many permissive intrusions are imposed; b) music is excessive, tending to be presented more as a

(West - cont.)

secular concert than a liturgical component; c) the homilist preaches too long or lectors add their own homilies instead of brief introductions to the readings; d) the entire celebration suffers from poor preparation as if to worship God is not the first priority of our bounden duty.

How long should a silence be? A rigid answer is unwise. However short or long, the celebrant must control it with the same care to be given in the control of the passing of the Peace of the Lord. A brief hesitation will not honor the meaning of the silence and will tend to demonstrate timidity or disdain. But the silence should not go on so long as to seem like a truncated quiet day. Try a full 60-second minute as a guide. When the silence is to end, the celebrant is responsible for the quiet signal to begin the next audible liturgical act.

In the liturgy we are dealing with time, time that is both psychological and chronological. A short service (silences included) may seem too long if done poorly. A longer service (silences included) may seem amazingly short if done well. Within the framework of the two aspects of time, silences must be given ample opportunity to sink in, to take hold as a reality beyond an awkward "gap-in-the-tape-recording" of audible components. As for those who have radio broadcasts or are making tapes for others to hear, there is no reason or excuse to announce to "our other audience" that "the hush you hear is the congregation being quiet!"

The silences give functioning liturgists, including celebrant and organist, brief chances to regain inner composure after energetic expenditure of effort; some opportunity, therefore, for them to have moments to experience worship during the liturgy. But even to mention this benefit poses a threat to some. There are liturgists and communicants in the pews who expect that leaders must act from beginning to end like frenetic media MCs who must make sure of incessant external motion, incessant mouth-speak, incessant other sounds. If this compulsion is not followed, liturgists begin to fear lest from heaven or the treasurer a sign will flash on for the congrega-

tion to see which says, "The fault is not in your set, we are experiencing technical difficulties." In other words, in line with electronic religious "hypes," we may confuse worship, albeit unwittingly, with entertainment. Both touchy traditionalists and clever contemporists become guilty of this trendy heresy when they appear more ready to impress the public than to express truth in making offering to God. To step aside during silences may help all realize that worship has a different orientation and that transcendent realities are at work.

Marion Hatchett, in his *Commentary on the American Prayer Book*, briefly points out that the silences offer needed moments for reflection. Silence prior to the Confession of Sin gives personal opportunity for us sinners to re-collect our sins to be offered for absolution. Silence after each of the first two Bible readings offers a chance to reflect on the appointed pericopes. This assumes (dangerously?) that readers have read with clarity that listeners might hear with clarity. Silence following the homily provides opportunity to reflect upon the exposition and application of the themes of the day or season. This assumes (dangerously?) that the homilist has done the required homework and has observed the Church's intention about preaching in relation to the Proper. While too-long homilies can distress matters, "little short sermonettes can only produce little christianettes," as Leo Malania points out. Shorter silences between paragraphs in the Prayers of the People invite all to be personally enjoined in the prayer so that each might offer silently or vocally a name to be remembered. When a well-qualified deacon, or in the absence of one, a cantor chants the prayers, with congregational responses, priority must be given to the prayers, thus eliminating silent pauses that would indeed disrupt the flow. Forms I and V of the Prayers of the People seem clearly intended for chanted diaconal leading. These varied reflections are part of the gathering up at *this* time and in *this* place, with *these* people for inclusion in the holy Offering. They are other ingredients to be added to bread to be presented and then later broken as the Bread, beginning with silence as it is done.

Some Episcopalians, in an effort to avoid

(West - cont.)

being too structured, insert extemporaneous (impromptu?) vocal directions, and these interrupt the flow of liturgy. A great gift of liturgical worship is that it safeguards against the casual which more often comes off as cute. The use of silence helps avoid the errors of extemporaneous and impromptu insertions, but keeps the valid way of bringing pertinent needs into the liturgical now. Especially is this true when a name or a need can be very briefly voiced from the congregation during the Prayers of the People. Indeed, this provision respects and implements well the one direct rubric for silence contained in the previous revision of the Prayer Book: "The Priest may ask the secret intercessions of the Congregation for any who have desired the prayers of the Church." (BCP, 1928, p.74) It would be well for celebrants to encourage communicants to make regular but modestly presented use of the new provisions by trying. It does require some control, as their own vocalized requests should not turn into homilies!

If silences are to be effective, "environmental control" is in order. The liturgy must be conducted devoid of interruptions such as vocal announcements of Prayer Book pages and hymn numbers. This sound control is best done by providing as an expense priority a printed, mimeographed, or other order of service. This order must show pages and numbers clearly, perhaps at the left side of the page. At the top, and regularly printed, especially for the benefit of newcomers and visitors, "Please use the following service order to find pages and numbers so we may avoid vocal interruptions of your worship." People who can read their parts in Prayer Book and Hymnal can also read the service order.

Environmental control includes ruling out printed duplications of portions of the Book of Common Prayer and also the too-frequent blizzard of duplicated music which often prompts noisy rustling of paper. This paper collection frustrates and maddens. As Vivian Kingsley protested, "Why all this extra stuff cluttering the pews, adding to parish expense, after we went to all the trouble and expense to produce a fine Prayer Book? Why are we treated like idiots by extra announcements as if we can't read?"

There may be some justification for a little extra-hymnal material but not as a plethora that produces pew pollution.

Environmental control also calls for the "pragmatic pause" during page-changing points in the liturgy. This simply means that the celebrant or officiant of the moment must give people the chance to find their places in the Prayer Book or Hymnal. These pauses are simple courtesies. Without them, we are guaranteed a murmuring of the people, "They didn't give us a chance," and thus they are wont to slam their books shut.

Silence and the Breaking of the Bread: "Because the Fraction is a [ceremonial] act, and not a set of words, it takes place or at least begins in silence...In no case should we lose the opportunity for a few moments of silence in this portion of the liturgy, a time for us to pray silently, or to adore God without any words at all." (*The Holy Eucharist, Rite Two: A Commentary*. Associated Parishes.)

Silence at this time is uniquely set in the context of the sacramental remembrance of the Last Supper, the broken Body on the Cross, and the risen Lord made known, perhaps then in silence, at Emmaeus in the breaking of the Bread. That is why this silence is not optional.

Particularly with this silence we should be reminded that ritual sounds cease briefly for another reason. If the eucharistic liturgy is so saturated, even with the appropriate words and other acts we do, we could be in danger. We might seem to imply that it is we alone who effect the Real Presence of the Lord in his holy temple. We believe him to be the Lord of all creation, Head of his Church, and High Priest of his own rite, in his own right. The reality of the remembered Paschal Mystery comes about by what he says and does by the Spirit. While he works, as ordained to be, through our words and touches and other deeds in worship, he also acts transcendently apart from us for the sake of the whole world. We may need silence as a sign that *Kairos* and *Chronos* have coincided during the anamnesis, through Word and Sacrament. And, just maybe, silence gives

(West - cont.)

him a chance to get a few other words in edgewise "in a still small voice."

The liturgy really demands a "free atmosphere," as Martin Bell* emphasizes, which well-ordered words and other acts in liturgy might otherwise ignore. Silence may help. We are not to march through the celebration as if we are in close order drill. The liturgy is not a fascist demonstration any more than it is a convenient collection of individuals "doing their own thing." The organic or corporate reality of the Body of Christ and thus of the Eucharist is, in Alan Paton's words, "the person-in-community." These two essential realities of the communicant and the community as entities are to be held in dynamic tension by the infusion of the Holy Spirit. Silence is by way of sensing this holy tension.

But silence for personal contemplation is not something for egocentric reflection.

*Martin Bell, priest, is lecturer in biblical theology and liturgy seminars. He is the author of *The Way of the Wolf*, *Nenshu and the Tiger*, and the forthcoming *Return of the Wolf*, published by Seabury.

Many people needing to "get in touch with their feelings" never go any further. Silent contemplation must be a kind of kenotic offering of self in response to "he who seeks his life will lose it; but he who loses his life for my sake and the gospel's will find it." The silences, particularly at the Fraction, should bring us to the test. It would be great comfort to remain safely in contemplation, even to adore God, but Christians in worship, as in the whole of the Christian life, must hear, in Trevor Huddleston's book title, "Nought for Your Comfort." Receiving the Broken Bread with the Cup moves us necessarily towards the Dismissal. The Dismissal is not "The End" of the liturgical drama, nor that of life itself. It is the moving, marching order issued again to "Go into all the world," to do the mission. Liturgy and mission must become one in their meaning as we move beyond the safe walls of sanctuary again, whatever the risks.

Habakkuk had limited understanding of the temple — the temple, in which the Lord is present, made holy in us, the baptized, the *plebs sancta dei*. Before him silence is part of our total response.

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BOOKS



TWO VERY IMPORTANT BOOKS

Elements of Rite: A Handbook of Liturgical Style, by Aidan Kavanagh, OSB.

Elements of Homiletics: A Method for Preparing to Preach, by O.C. Edwards, Jr.

Both published by Pueblo Publishing Co., New York. Paper. \$7.95 each.

These two companion volumes were written to complement each other and indeed form a whole derived directly from Rudolph Flesch's now famous *Elements of Style*. Both writers are well known to readers of *OPEN* and *Worship*. Fr. Kavanagh of Yale is a highly skilled liturgist and a writer of no mean ability. There are times that he writes, as did Waldo Lydecker in the film "Laura", "with a goose quill dipped in venom." Sometimes he gives out with a despairing "DON'T!", but, whatever he writes, it is well thought out and balanced. I am happy to share his distaste for "liturgical dance" so I passed easily through that exposition.

Dean Edwards, ex-Seabury-Western, writes from a more sober and devotional point of view, but those of us who think ourselves to be good preachers will find that we are lacking when we face his exhaustive list of "do's" in preparing the homily. Both writers are writing with the Roman clergy in mind, and Fr. Edwards' complete concentration on the Gospel readings are to be understood in that context. As one Roman priest put it when I asked about it, "Hell, if we can just get them to look at the Gospel for the day, we have come a long way." I personally find the Epistles sometimes much more to the point, especially when we are dealing with the "Lukan melange," and now the proposed Old Testament lessons are offering real meat in themselves beyond a

reflection of the Gospel message for the day.

Both books are lightly bound in paperback and some of us may well find that we want to have them bound. Whatever...they should, along with Flesch, be in every priest's library, indeed on his desk!

(The Rev.) Henry H. Breul
Editor, *OPEN*
St. Thomas' Parish
Washington, D.C.

The Night and Nothing, by Gale D. Webbe.
Harper & Row, San Francisco, Calif. pp 125.
\$10.95.

For liturgically and sacramentally oriented churchpeople, the republication of this book (first published by Seabury in 1964) will be welcome, with such comments as "In the liturgy we are essentially free offerers; the point necessarily takes precedence over our being communicants. The Eucharist cannot proceed at all without a congregation to put some offering into God's hands; the Eucharist stops...there is no sacramental presence. Similarly, the whole world lives without glory if nothing is put into God's hands. This kind of nothing he cannot transfigure." Father Webbe also makes reference to Dom Gregory Dix, the late Dean Ness, and layman Frank Cellier, all of whom had direct and personal working relationships with Associated Parishes. Quotation is made from AP's national liturgical conference reported in *The Eucharist and Liturgical Renewal*.

A quotation used by the author serves as a key to this book's worth: "The Christian ideal has not been tried and found wanting;

(Books - cont.)

it has been found difficult and left untried." The author prompts one to challenge the difficulty with zest, or affirms those already making the effort.

Father Webbe makes healthy use of tested principles of Christian Ascetics in language understood by Episcopal communicants. The book is anchored in sound use of Holy Scripture, lives of saints, and Anglican tradition. Set within the framework of contemporary life, it reflects the unique insights of Father Webbe, a seasoned parish priest and pastor. It provides a spiritual training diet that is palatable, containing sacramental protein and other essentials without dilution and avoiding the perils of what may be called "religious fast food," easily available today.

The book contains realistic humor. For example, Cowley Father Benson was asked by an evangelist if in conversion he had found peace. Father Benson's reply was, "No, war!" The book provides welcome relief for the Christian feeling overburdened by a sense of mission impossible in trying to do God's will: "It is comforting to realize that our enemies are indeed only three in number: the world, the flesh, and the Devil, rather than the legion we are apt to imagine." Unlike some approaches to the spirituality which support contemporary individualism, Father Webbe keeps the Christian trainee in context with human society and also the Holy Fellowship and the Sacraments: the Holy Eucharist as well as the Reconciliation of a Penitent. The book counteracts the sickly sweet goodies in the enticements of current religious hucksters by revealing sturdy discipline as a joy in training which any sane exercise buff can appreciate.

By focus upon God himself and the infusion of the Holy Spirit, the Christian "runner" may realize the dynamism released when solid principles are followed without artificial bindings.

As we are currently urged to spend tax breaks quickly on expensive things to help "save" the economy, *The Night and Nothing* renews the difficult truth that reliance on material things will not really save us. "Thus," says Webbe, "the Christian alternative seems un-American." As the human being finds life in paradox, Webbe helps restore the understanding that the sacramental life and practice provide the synthesis whereby material realities can be offered and redeemed by the Realities of the Spirit.

The book title is extracted from Luke's account of the Miraculous Draft of Fish. Hope in Christ is found for victims of acedia and apathy in their profound and agonizingly dark depths of "nothing," since that very honest nothing can be made holy by offering — then handed back as an agent of growth.

The Night and Nothing is a good short course (not a short cut) in Christian Ascetics. It can serve as a companion to one's Bible and Prayer Book. The subject matter is weighty but manageable. Reading may be done a chapter at a time, but with a readiness to return to savor more of the book's riches.

(The Rev.) Samuel E. West (Ret.)
St. Richard Mission
Jekyll Island, Georgia

