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

YIELDING TO POLYCARP: Concelebration Reconsidered

by Gordon W. Lathrop

About the middle of the second century, Polycarp of Smyrna, the greatly respected and later martyred Asian bishop, visited the Church of Rome. He came, of course, from a Church which differed markedly from the Roman custom regarding the date of Easter. The churches of Asia Minor followed what they regarded as ancient practice in observing the great festival of the Lamb on a date corresponding to the Jewish passover, the 14th of Nisan. The Roman Church cleaved to the tradition of its presbyters that always placed the Resurrection feast on a Sunday. Polycarp was an Asian in this matter; Anicetus, the Roman bishop, was a Ro-

man. Neither convinced the other. Nonetheless, according to the description of Irenaeus, in a passage which might well be appended to the seventh article of the Augsburg Confession about what is necessary for the true unity of the Church, the peace of the Church was preserved, and, in fact, "the divergency of the fast emphasizes the unanimity of our faith" (quoted in Eusebius, *Hist. Eccl.* 5:24; Augsburg Eusebius, p.232).

It was later in that same century that Irenaeus wrote, appealing to Victor, who was then bishop of Rome, to follow this earlier example of peace and not to presume to excommunicate the whole Asian Church because of its practice. In his appeal, Irenaeus described an incident which deserves our careful attention. The bishops were in disagreement with each other, he says, but

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Gordon W. Lathrop is associate professor of liturgy and dean of the chapel at Wartburg Seminary, Dubuque, Iowa.

Though the position was such, they remained in communion with each other, and in church Anicetus made

(Lathrop - cont.)

way for Polycarp to celebrate the Eucharist—out of respect, obviously. They parted company in peace, and the whole Church was at peace, both those who kept the day the 14th of Nisan and those who did not.
(Eusebius, *Loc. Cit.* p.233)

Anicetus made way for Polycarp, *parechō-rēsen tēn eucharistian tō Polukarpō*, yielded to Polycarp, the thanksgiving at the table in the church, as one might better translate the Greek. He conceded to Polycarp the blessing of the gifts.

It is this ancient hospitality to a visiting bishop, this sign of the communion of whole churches—and not so much in some exercise of the unity of all the local orders of ministry—that one might best look to find the origin of what came to be called *concelebration* (cf. R. Taft, "Exc Oriente Iuv?"—*Worship*, 54:4, July, 1980, p.318). Such eucharistic hospitality is indeed what is intended by the first use of the word *concelebrants* (Council of Neocaesarea, Canon 14, cf. Taft, p.319).

It is clear from our text that what is envisioned is not Anicetus and Polycarp reciting the Great Prayer together. Such a "concelebration" would only come later in the Western Church (and never in most of the Eastern Church) with a different attitude toward priesthood. Nonetheless, the incident described was a *concelebration*, a shared celebration of the Eucharist, for the whole Church assembled shared in the celebration and a yet larger unity was signed. This was all enabled by both bishops sharing in the presidency of the assembly.

Shared oversight

What was shared was the *episcopē*, the oversight of the assembly. Polycarp did so by giving thanks, that is by doing what usually belongs to the present assembly's president (but now was accorded to Smyrna's liturgical president): focusing the whole assembly's meaning in the proclamation of God's grace and of our praise and supplication at once. In that act the bishop of Smyrna brought with him all Smyrna and all

Rome. But Anicetus was also president. Not, of course, by doing what Polycarp was doing. What need was there of that? Or what symbol enabling the assembly's peace would there be in that? No, Anicetus was president by *yielding to Polycarp*. He did not go away; he was present, focusing the assembly's unity as he was bound to do, exercising the power of his symbolic office, but doing that precisely by yielding. *Parachōreō*, yielding, conceding, going aside, signaling respect, giving place—that is also presidency. And in Christian assemblies it is the most profound act of presidency. It is not powerlessness; it is power yielded. And so it is a sign of Christ.

Even today in our assemblies, peace and confidence is best preserved when presidents know how to lead, gathering the assembly's love and trust, and in that leading know how to yield. The many other ministries exercised in the assembly will come best to expression and focus and will flourish best in the assembly's trust, when yielded to by a trusted president. In fact the best liturgical president may be mostly strong yielding.

Concelebration, according to this perspective, is the yielding of a president to another president so that the *episcopē* in the assembly is itself shared.

An icetus and Polycarp may come to the help not only of their own churches' disunity nor just of Victor's imperiousness later in the second century but also of our impasse in discussions regarding *concelebration*. Some Lutherans reject "concelebration" as incompatible with a functional view of the ministry. Others insist upon it in "joint celebrations" of the Eucharist as a way to sign ministerial unity. Some Episcopalians believe that "concelebration" is what is envisioned by the Lutheran/Episcopal proposal for "interim eucharistic sharing." Others are sure it is not. And many Roman Catholic priests, believing that it is their right, granted by ordination, continue to exercise the piety of "every priest his Mass"—a piety unfortunately reinforced by mass-stipends—in what they believe is a new appropriation of the old image of the presbyters standing in unity with their bishop at the Table. And that image is enacted regardless of what it may do to the peace and wholeness of the present assembly.

A better symbol

It seems to me that instead of either rejecting concelebration or understanding it only as the unified choric speech and action of presbyters or bishops, or presbyters with bishops, it is better to choose Anicetus yielding to Polycarp. And it seems to me that such *yielding* is what was envisioned in the Lutheran/Episcopal proposal.

Imagine this then: with the agreement of their bishops, an Episcopal and a Lutheran parish decide on a "joint celebration." The place is to be the Lutheran church (or it may be a local auditorium, but say that the Lutheran parish is regarded as "host"). *Pastor loci*, then, the Lutheran pastor, yields to the Episcopal priest at the Table. This Lutheran pastor doesn't go away and doesn't become an assisting minister (in the use of the *Lutheran Book of Worship* those roles are for people who are not ordained). He *presides* by yielding place, standing near the Table, assenting to what is done, receiving the ministry of the other, being a visible sign of the yielding. If other presbyters are present, they simply take their place among the faithful, remembering that Augustine said that he was both bishop and believer—insofar as he was bishop he was in mortal danger; insofar as he was among the faithful he was safe. For now they are safe. They who must so often give, today sign silence and receive the gift of grace. Or, if they do exercise a needed ministerial role, they do so without stole or other mark of office. (It is not, of course, that the image of all the orders of ministers standing together around the Table of unity is wrong. It is just that for now, for our present need, a better symbol, liturgically and ecclesiastically appropriate, is the more original one of Anicetus yielding to Polycarp.) And the whole assembly is invited to peace and to the signing of hope of an even greater unity than is realized here.

So also, the Episcopal priest would yield to the Lutheran pastor were the Episcopal parish seen as host.

A similar proposal might be made for diocese meeting with synod or district and so for bishop yielding to bishop. The same

might be proposed for a visiting Roman Catholic priest being received at the Table by the pastor of a Roman Catholic parish who then does not do the actions and words together with the visitor but rather presides by giving place.

Such giving place is an act of ultimate trust in the other president. One yields one's place at the Table and one's charge of care for the people in the ministerial act. Finally, one yields one's self to be ministered to by the other, and yet one remains visible as a sign of this very yielding and of peace in the Church.

This is *concelebration*.

It must not be objected that concelebration is wrong for us and not in accord with a functional view of the office. Regardless of one's view of office, the *function* of a liturgical president is *episcopē* in the assembly. That function cannot just be narrowed, in a late medieval way too often characteristic of us, to saying the words (of pulpit or table) rightly. That is indeed part of the president's task. But with the recovery, in the LBW, of the idea of presidency we have also recovered the idea of *episcopē*. Oversight—focusing the assembly on Jesus Christ as our life, seeing that all is brought to sing and speak of him—is exercised by proclaiming and praying, but also by the right kind of giving place.

On the other hand, it must not be objected that all the ministerium present should be active according to their orders in the Church. What is *perceived* by such a celebration when it is a "joint celebration" is precisely an acknowledgment of *division*; only if "our man" is there doing it may we trust that it is done rightly. And what is *perceived* is not unimportant to the meaning of symbols!

Corresponding to Christ

The question is not what is wrong or what is right. It is rather what is a good symbol of the *Church*, now, in our present time, and juxtaposed to our present need. And the question is what is good liturgical practice: what makes sense ritually and what corresponds to Christ.

(Lathrop - cont.)

The practice of presidential yielding responsibly answers those questions.

When we are trying to recover unity in the fragmented Church, when we are trying to sign a new and hard-won respect for each other, when we seek to involve the whole assembly intentionally in the action of worship, when we have just rediscovered the Table as a table and the prayer as the Great Thanksgiving of a host for the whole assembly at Table, and when we are trying to contradict the world's understanding of the exercise of power, we do not need to be faced with what looks to us all, regardless of its intended image or the origin of its practice, like a clerical army

cutting out the participation of the rest of the assembly. Yet again, when we have just rediscovered the rich and needed task of *episcopē* and when we do not wish to exclude ourselves that we can do without leaders, we do not need to lose our president as if in a "joint celebration" he is presumed to disappear.

But *giving place* can be clearly and simply recognized without great explanations. And it is still *concelebration*, still showing us the strong presidential role now turned into an act of love.

What we need is Anicetus yielding to Polycarp. +++



Impressions of the Washington Conference

by Thomazine Shanahan

Last November I was privileged to attend the annual conference of the Association of Diocesan Liturgy and Music Commissions. An observer rather than a participant (my role was to cover the event for the *Washington Diocese* newspaper), I was in a position to listen to many discussions, to watch and wonder and take voluminous notes. What follows is a collection of impressions, vignettes, and notable quotes.

T. S. Eliot seemed to be an unseen but

The author is a communicant of Grace Church, Washington, D.C.

sustaining presence. From Verna Dozier's reference in her opening address: "In my beginning is my end"—an apt summary of the conference theme of "The Way of Resurrection: The Baptismal and Burial Offices"—to Henry Breul's "This is the way the world ends/Not with a bang but a whimper", Eliot's spirit abided.

Some random but stunning quotes:

* "It's more important to feel connected to God than to feel 'good'."
Verna Dozier

* "Most Christians know more about loving God with hearts and souls than with minds." Verna Dozier

* "All liturgical symbols are time machines by which we kill time—escape from the prison of yesterday, today, tomorrow, and live in now." Canon Herbert O'Driscoll

* "Hysterical views of the Holy Spirit defame the living God of history and induce hallucinations." William Stringfellow

* "Every bloody parish could be a hospice using the talents, concerns, and compassion of a religious community." William Wendt

* "Caskets are for jewels, coffins are for bodies." Vienna Anderson

* "When we fill a space, it's marvelous. When we don't we sit as if we didn't like one another." -- Unidentified clergy commenting on seating patterns at sparsely attended service.

* "There are styles this cathedral has that this commission has fought against. But we have gained one thing — one paten and one chalice. The cathedral reflects the fact that Washington as a city is so diverse, so international. But it is our cathedral as well as the national one —so we thought it was important to share it with you." Vienna Anderson

* "The emphasis in our hymns about resurrection (at burials) denies death —we need to go back to some hymns that express sadness." Unidentified clergy

* "We are rediscovering the survival kit that was known in the apostolic ages—first, Sunday Eucharists and then the emphasis on Baptism. We are putting our wagons in a circle." Henry Breul

* "The liturgical movement includes the danger of people rearranging the deck chairs on the Titanic instead of learning how to row now."

Henry Breul

The belief that good liturgy is always pastoral was expressed again and again, in workshops, speeches, and private conversations. Part of that expression centered on emphasis on the Christian *community*, on the Body of Christ, which leads inevitably to the idea that both baptism and burial are properly corporate, rather than private events. This theme was summed up by Henry Breul's remark, in the final sermon of the conference, that the Church is now in the business of being a community in a community-less culture.

Has anyone ever done a study on why so many Episcopalians—clergy and lay—smoke? Perhaps this ties in with William Wendt's remark about the number of Roman Catholic priests who seek ordination because of a fear of their own deaths. (As a smoker, I feel free to ask this question.)

From reading through several years' of *OPEN*, I can see that many concerns raised at this conference are familiar ones. Among them are the continuing and frustrating question of the diaconate, the logistical problem of administering communion to large groups of people, the tension between old and new ways of doing almost everything. I can also see that if there is one word to characterize this group of liturgists, that word is probably "lively." There was nothing dull about this conference—at least not for a newcomer. From the reception the first night, where participants drank wine and ate caviar high up in the Pilgrim observation tower of the cathedral, to a bus ride from Potomac back to the 4-H Center in which the passengers sang "Guide Me, O Thou Great Jehovah" with incredible gusto and harmony, it was a lively four days. I look forward to Hartford. +++

AN EDITORIAL/REVIEW

by Henry H. Breul

The revival of Shaw's *Heartbreak House* on Broadway may be a harbinger of things to come, or at least a resonance of people's feelings about the present time and the threat of atomic catastrophe. In the play, as in those of Anton Chekhov, a useless society, educated and brilliant, sits awaiting the end without any personal involvement with the life of the culture around it. In Shaw's play, the feckless characters witness an air raid on the local village and find it so exhilarating that one of them says, "Oh, I *do* hope they come again tomorrow night." Shaw started this play in 1913, but for obvious reasons it was not performed until 1919. Shaw could not have predicted the atom bomb, but he was a genius at analyzing the temper of his times. It has been clear to many of us that, even without an "atomic event," our Western culture died in the Great War. All cultures come to an end, and this one is experiencing the typical *fin de siècle* upheavals and loss of nerve that typified later Greece and Rome. Alvin Toffler, in his interesting but superficial *The Third Wave*, sees us at the end of industrialism and at the beginning of a "software information period"; thus demonstrating that he has not learned the primary sociological differences between short-term and long-term changes.

I said in a recent sermon at the annual conference of liturgy and music commissions, "We are not rearranging the deck chairs on the Titanic. To be sure, we are on the Titanic, but we are trying to learn how to row a boat." The Church must learn how to survive when the culture to which it has attached itself sinks. The understanding of all this first crept into Anglicanism with the catholic revival in the 1830s. The *Tracts for the Times* had a clear understanding that the Church was not the same as the secular society of England, but rather was indeed the Holy Catholic Church of God. With this went a great deal of scholarly work on the early Church in its struggle with the Roman society of its day,

culminating in the landmark *The Apostolic Fathers*, by Bishop Lightfoot. The pre-Constantinian Church began to look more and more familiar to the Church folk of the nineteenth century, and, guided by the Holy Spirit, the assembling of what I like to call the "Church's survival kit" began. At the same moment the reform movement in the Roman Church took its first tottering steps with the revival of plainchant under Dom Guéranger and the monks at Solesmes Abbey.

At first this all looked like preciousness, or at best a kind of historical somnambulism, but piece by piece discoveries were made which subtly changed the Church Catholic's picture of itself, and, as in G. K. Chesterton's wonderful word picture, the inert log which for centuries had flowed with the stream, bumping along the shore, began to swim upriver. The Anglo-Catholic revival of vestments and ritual was a deep protest against the dullness and oppressiveness placed over the poor by the Industrial Revolution; while the revival of the Eucharist was the beginning of community-building in what was fast becoming a community-less culture.

Because of all this, we are now in the process of rediscovering Baptism, the catechumenate, monasticism, the diaconate, and many other things which allowed the Church to survive and finally conquer in its Roman setting. Some of us seem to see the pre-Constantinian Church as the "Golden Age of Faith," while others, perhaps a bit better informed, see it as a time when there were some very practical steps taken to insure the integrity of the faith in the face of general paganism and decay.

Two books have come out recently which represent the very latest in Early Church studies and which are in part the next great leap forward from Lightfoot's works of the late nineteenth century. In fact, they seem to bring into question some of

Bishop Lightfoot's conclusions. They are: *Ministry*, by Schillebeeckx, which I reviewed in *OPEN*, November, 1983, and *Antioch and Rome*, by Raymond E. Brown and John P. Meier (Paulist Press, 1982). Together these two works call up the entire question of ecclesiology (not church building, but the form of the Church itself; its structure and ministry). It is clear from both books that the Apostolic and post-Apostolic ages offer a seemingly unending variety of ministries and structures over which the Catholic structure of diocese and bishop, priests and deacons, finally prevailed. The dispute over this resurfaced at the Reformation, and a rationale for every variety of reformed structure can be found in the Roman Empire, particularly in Asia Minor. Many of these presbyteral and charismatic church polities lasted well into the time of the Moslem invasions and kept appearing in odd places throughout the Middle Ages and beyond.

One hundred years ago Bishop Lightfoot found himself as referee in the struggle between the reformed churches and the catholic churches over the validity of the letters of Ignatius of Antioch. The Protestants generally called them fakes, while the Catholics took great comfort in their early witness to "monarchical episcopacy." In *Antioch and Rome*, the Antiochene Church is seen as the locus of Matthew's Gospel, which is anti-hierarchical and looks for the *parousia* at once, and also as the locus of the *Didache*, which offers a ministry of bishop-presbyter and the diaconate as post-synagogical structures. The letters of Ignatius seem strangely out of place at this time, whether they be dated 85 by Burton Scott Easton or 110, as many later scholars hold. Schillebeeckx says in *Ministry*, (p.69), "The mono-episcopacy of the Ignatian writings must now be put much later than people had hitherto thought." Recently, a historian proposed that the *Didache* makes sense if it was pre-canonical. So the whole business is in a ferment, and it would appear the time has come to look critically at the Lightfoot settlement of the rival options.

It would appear that in the last one hundred years a great deal of archeological

and historical research needs to be used to review Lightfoot's conclusions. I, for one, have non-scholarly aesthetic reservations about the letters as well as seeing them messing up a rational sociological timetable of organizational development. In fact, the whole picture becomes clear if the Ignatian epistles are simply disregarded.

The Church thus took many forms, so when one looks for an apostolic pattern, one is left with the spirit-filled community gathered around the presence of Jesus and bearing his message and his servanthood. In other words, when the remaining Christians pull themselves up from the rubble of Western culture, they shouldn't argue about who celebrates the Eucharist, for there is ample evidence of lay celebration in the first two centuries. The fact is that in many places it appears that the nascent "holy orders" were not attached to any particular liturgical function for a long time. Thus, in the Roman household, the "president of the meal" might well have been the host or hostess rather than the presbyter. This fits well with the picture given by Fustel de Coulanges in his famous description of the Roman household in *La Cité Ancienne*.

We all have for many years sought to put our particular denominational stamp on the Apostolic origins of the Church, and it would appear, from these two books at least, that our post-Reformation stances are made of straw. As the early Church's catechesis created persons who could sing on their way into the arena, ours seems to need to prepare hymns for the holocaust and its survival. At the last General Convention in New Orleans, a resolution was passed that the survivors of an atomic event should seek to cooperate with fellow Christians of whatever denomination until the restoration of Church order. This is a step in the right direction as long as it is done without any preconception of what that order may be. It may well turn out that episcopacy is the best way to run a Church, but it is quite clear that it has not been the only way.

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LAY MINISTRY AND THE DIACONATE

by Dan Aiken

In the report on the diaconate submitted by the Council for the Development of Ministry to the House of Bishops at the 1979 General Convention, it was reported that bishops and commission on ministry chairpersons from dioceses which were unfriendly to the restoration of the permanent diaconate "were mostly of the opinion that the enlargement of the diaconate *would* injure the development of lay ministry" (emphasis theirs). Since the development (or recovery) of lay ministry is something I strongly support, and since I at one time had the same concern about a conflict between lay ministry and the diaconate, this was something I struggled with when God called me to become a deacon. I thought that becoming a deacon would make a lie of my desire for lay ministry, and would reinforce the misconception that bishops, priests, and deacons are the "real" ministers of the Church. How could I teach the concept of the ministry of the laity and seek ordination to authenticate my own ministry? My resolution of the apparent conflict lay in the concept of ministry taught by the apostles in the first years of the Church—the concept of organic ministry.

I believe that lay persons are the principal ministers of the Church, and that clergy are the principal ministers to the Church. Ephesians 4:11-12 says that Christ gave certain people (apostles, prophets, evangelists, pastors, and teachers) to the Church to equip the saints (all Christians) for the work of the ministry. The word ministry here is a translation of the Greek word *diakonia*, which means serving. Since *diakonia* (or "deaconing") is the responsibility of all Christians, why would we ordain some as deacons? Or,

similarly, since all Christians share the responsibility of spreading the Good News (the Gospel), why would we ordain some to be evangelists? (The same question could be raised in varying degrees of apparent contradiction for apostles, prophets, and pastors.) The answer again can be found in the passage from Ephesians referred to above. In this passage, Paul says that the purpose of these persons given by Christ to the Church is not to be the ministers of the Church, but to *equip* the ministers of the Church. Therefore, the purpose of the evangelist is not only to spread the Good News, but to teach others to spread the Good News. And the purpose of the deacon is not only to be a servant, but to help others become servants. In this way, apostles, prophets, evangelists, pastors, and teachers can equip the saints for the work of the ministry, thus fulfilling their own ministry as they prepare others to minister.

Just as the body is composed of many parts, each with its own function, so the Body of Christ is composed of many persons, each called to fulfill his or her own function. As a deacon, it will be my responsibility and privilege to help others find and fulfill their own ministries. In so doing, I will be enabling and encouraging lay persons to become in practice what they are in fact: the principal ministers of the Church. I must find ways to serve in the liturgy, congregation, and world which will not displace lay persons from their rightful ministries in these areas, but which will symbolize and exemplify the servant character of all Christian ministry. Therefore, my ministry as a deacon will not injure the development of lay ministry, but will in fact strengthen it. I believe that the concept of the diaconate is dominant among deacons in our Church, and that it must be understood and pursued wherever the diaconate is to flourish. In this way, the diaconate will not only be compatible with lay ministry, but will be a key factor in its growth and development.

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THE OFFERTORY: Some Practical Considerations

by William D. Loring

During the Offertory, a hymn, psalm, or anthem may be sung.

Representatives of the congregation bring the people's offerings of bread and wine, and money or other gifts, to the deacon or celebrant. The people stand while the offerings are presented and placed on the Altar. (BCP, pp.223 and 261)

Although it stops short of an absolute requirement it is clear that this rubric assumes that an offertory procession will be normative—at least at the principal celebration on a Sunday or major feast. Clearly, too, this is not intended to be merely an exercise in aestheticism (whether antiquarian or trendy), but rather a ceremonial indication that both the eucharistic elements and the money/gifts are things which the people actually offer to God in his Church and as a part of the offering of the Eucharist itself. Yet in practice there often seem to be difficulties in showing this relationship.

The major difficulty is simply a matter of time: the money must be collected before it can be presented, while the bread and wine are most readily prepared after they have been brought to the Altar (though at least part of this task could be completed beforehand). This can be further complicated, too, by the common tendency to superimpose some form of Offertory Procession onto an established, and often clericalized way of doing things.

Symbolically, it is most desirable that all the offerings—money, other gifts,

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The Rev. William Delano Loring has been Secretary of the Connecticut Diocesan Liturgical Commission for several years.

and the bread and wine—be presented in one act of Offering. This gives ceremonial expression to the acknowledgment in some of the Offertory Sentences that all we have comes from God and that our offering comes from the wholeness of his bounty. Fortunately, there are ways of achieving this.

One common method of doing this without a prolonged delay for receiving the alms first and preparing the elements afterwards is to ask the people to place their gifts in an alms basin (or other receptacle) on entering the church and at the same time to ask communicants to place a portion of bread in the ciborium (or whatever vessel is used to carry it to the altar). This certainly meets the rubrical requirements, and has several practical advantages as well: there is an easily recognizable association of the "offerings of bread and wine, and money or other gifts," there is little delay for the receiving of the former, and the time-taking task in the preparation of the latter—counting out a sufficient quantity of bread—is also obviated. Further, it can also be seen as a modest adaptation of the old Gallican and Eastern practice of having the people present their gifts—though usually in a sacristy—on arriving at the church. The Eastern type of Great Entrance, however, is not recommended for adoption in our rite which has a rather different structure. There is, however, a significant disadvantage in the separation of the giving of the gifts from their presentation. Indeed, this may have practical consequences when the sermon, announcements, or intercessions deal with some specific object to which people are asked to give, and the normal opportunity to do so has passed. Even without this difficulty, however, many worshippers seem to sense some awkwardness with this arrangement. Also, this much shortening of the Offertory action might well give the appearance of unseemly haste, especially at a choral celebration with a substantial hymn or anthem at this point, unless the

(Loring - cont.)

action is filled out by an actual procession, censing, or the like.

The early Roman *Ordines* describe the eighth century custom of having the congregation come forward to present the communion elements, and alms as well, to the celebrant (normally the Pope) and his assistants at the chancel. The 1549 direction that the congregation should come forward to place their alms in the "poor men's box" would seem to be a partial survival (or at least revival) of this practice, the more so if the elements (which were to be provided by the families of the parish in turn) were also presented then. Later Prayer Books directed the Churchwardens or others to receive the alms, but in some places, at least, the people continued to come forward to give them to the wardens. The custom has died out, and would probably meet with resistance in many parishes, but in some times and places it might be a welcome opportunity to restore this aspect of the people's liturgy. In practice it would mean that the people would come forward with their offerings (some being designated to offer the bread and wine) and presenting them, perhaps at the altar rail, to the priest or deacon and other assistants.

In most cases it will probably be best to work around the now usual custom of having the ushers receive the people's alms while they remain in their places. What is important is that the presentation of the elements be integrated with this. Thus the elements should be placed in the body of the church where they can be seen and the representatives who are to present them at the altar could select a sufficient quantity while the alms are being received (or intending communicants might well be asked to place a bread in the ciborium as suggested above even if they do not offer their alms at that time). It is a minor point but it is desirable that the ushers not receive the alms basins from a minister at the beginning of the Offertory; it would be best if they were set out in the same place as the elements.

Whatever the details of assembling the alms and oblations, the actual presentation calls for the "representatives of the congregation" to bring the offerings directly to the deacon or assisting priest, if

there is one, otherwise to the celebrant himself, though normally other ministers will assist in receiving them. It is neither necessary or desirable to wait for the end of the "hymn, psalm, or anthem" before presenting them; especially since the final preparation of the elements will normally not be done until this time. The people do stand as the offerings are brought forward (if they are not doing so already) and remain standing for the Great Thanksgiving which follows. The Additional Directions note [p.407] that "it is the function of a deacon to make ready the Table for the celebration, preparing and placing upon it the bread and cup of wine." The deacon, with his assistants, then will take the elements to the altar, preparing them and setting them out for the celebrant, who could wait at his seat, or nearby, until all is prepared. The alms, too, can be placed on the altar at this point. (If there is no deacon an assisting priest or the celebrant will do this.) When all is ready the celebrant comes to the Table and may elevate the gifts slightly as a gesture of offering. At this point the alms (and other gifts) are removed to e.g. the credence or sacristy.

In those churches where incense is used, this would be the appropriate time for it. It would also seem suitable for the thurifer, perhaps also with the crucifer and torches, to meet the bearers of alms and oblations in the body of the church and lead them to the altar, and, of course, the crucifer (and torches) could do this in any case.

In some places it is becoming common for the gift bearers to remain near the altar until after the Great Thanksgiving and their own reception of the sacrament. As representatives of the people this is an appropriate symbol of the acknowledgment in Eucharistic Prayer B (taken from Hippolytus), "In him (Christ) you have...made us worthy to stand before you." [BCP, p.368]

The very widespread custom of singing the Doxology at the moment of presenting the alms is valuable in explicitly linking praise with the offering of our gifts, but it seems premature to do this when the bearers first approach the altar. It would seem better to allow the anthem (or other music) to extend to the point when, all

(Loring - cont.)

having been prepared, the celebrant comes to the altar to offer the gifts and let this action be accompanied by a doxology. Indeed, where censuring is customary, this too could be begun during the anthem, &c., with the doxology simply following and concluding it.

There has, obviously, been no intent to

Further reading

Marion J. Hatchett, *Commentary on the American Prayer Book*, (New York, Seabury, 1980), pp.347ff, includes a discussion of the historical development of the Offertory with some suggestions for current usage.

invent a whole new offerory ceremonial here, but rather to suggest some developments of older forms which will allow them to support and show forth what the revised Prayer Book is telling us. Usage will show how well this has succeeded and will no doubt suggest further refinements.

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Dennis G. Michno, *A Priest's Handbook*, (Wilton, Morehouse-Barlow, 1983), pp.47ff, gives fairly detailed description of various methods (not all of which are endorsed here) of conducting the Offertory.



SUMMARY OF TREASURER'S REPORT - 1983

REVENUES

Membership dues	\$16,168.20
Sale of brochures (incl. shipping reimburs.)	3,792.52
Council meeting (travel & expense reimburs.)	1,480.57
Headquarters office (expense reimburs.)	23.00
Transfer from savings	2,000.00

TOTAL \$23,464.29

Checking account balance January 1 2,252.48

Proof total \$25,716.77

DISBURSEMENTS

Membership expense	\$ 721.12
Brochures (printing, shipping)	4,405.55
Council meeting (travel, facilities, expense)	6,264.78
Headquarters office (rent, staff, expense, postage, telephone, equipment)	6,662.28
OPEN (printing, mailing)	4,046.28
Contributions	100.00

TOTAL \$22,200.01

Checking account balance December 31 3,516.76

Proof total \$25,716.77

The Deacon in the Triduum

by Ormonde Plater

As we approach the end of Lent and that period which is inappropriately named Holy Week, we need to prepare for the deacon's role in the three most sacred days of the Christian year, the Paschal Feast, beginning with the evening liturgy on Maundy Thursday and continuing until Evensong on Easter Day. These three days, with their three main liturgies set forth in the Prayer Book, ought to be considered as one unified drama of our redemption through Christ's death and resurrection.

At mass on Maundy Thursday the deacon ought to take a prominent role in the washing of the feet, either performing the washing or helping with it or drying with a towel. Many pastors prefer to do this. I don't mind, so long as the congregation understands that its deacons are the essential symbols of service. This is also a good opportunity for the deacon to preach on the Christian meaning of washing feet.

On Good Friday the deacon functions in the Passion according to John (hopefully sung and not overly democratic), the solemn Prayers of the People (also sung, with lots of silence and kneeling and standing), the Veneration of the Cross, and Communion (reserved sacrament only, please). The Good Friday liturgy is the second of three acts, in which the procession into church with cross parallels the procession with the Paschal Candle at the Easter Vigil. The

Reprinted from Southern Deacon, newsletter for deacons of Province IV, Lent, 1983. Used by permission. Ormonde Plater, no stranger to these pages, is a member of the AP Council and a vocational deacon serving St. Anna's Church, New Orleans.

deacon should carry the cross and stop three times to chant, "Behold the wood of the cross on which hung the Savior of the world" (if you don't have the music, monotone it with an inflection at the end). The people respond each time, "Come, let us worship." Two torches may accompany the cross and then be set on the floor in front of the altar, with the cross between.

Similarly, at the Easter Vigil the deacon carries in the Paschal Candle, with three stops and chants of "The Light of Christ," and puts it in its stand. When all are assembled, and the light has been passed to all the hand candles, the deacon gets the celebrant to put on incense and then asks for the celebrant's blessing. Facing the people near or across the candle, the deacon *sings* the Exsultet. (let's hear no nonsense about *saying* it or having someone else sing it. If you learned to talk, you can learn to sing. Don't worry about quality. We don't expect deacons to rival Pavarotti or Sutherland.) The deacon's other ordinary functions at the Vigil (aside from such usual parts as the gospel and altar service) have to do mainly with baptisms. Oh, let there be baptisms at the Easter Vigil and shed a tear for the lack of them! The deacon carries the Paschal Candle to the font, assists with the baptisms (maybe even does the washing), and may also lead the Prayers for the Candidates. If your church has a real font, into which the candidates can be immersed in the ancient way (also Southern Baptist way), get into it to help dunk them. (For this you may have to change vestments once or twice.) Fire, water, oil, bread, wine—that's what we use in the Easter Vigil. It's a lot of mess when it's all over. +++

BOOKS

Morning and Evening Prayer with Selected Psalms and Readings for the Church Year. Compiled and edited by Howard Galley. Seabury, 1983. 4 ribbon markers. 4½" x 6½". pp. xxxiv and 397. Blue genuine leather \$39.95. Blue simulated leather \$19.95.

This pocket-sized book has everything you need to pray Morning and Evening Prayer for the whole year. I've used it since Advent, in meditation chapels, in my room, on subways, even over a cup of coffee in a coffee shop when the church I planned to pray in was locked.

Editor and compiler Howard Galley breaks new ground with this book. I think two assumptions account for its "workability": 1) most people pray the Office alone; and 2) the ancient "cathedral" Office makes a better ideal than either monastic-length psalmody or the Anglican diet of heavy scripture. This makes a tone and feel different from praying the Office either from the Prayer Book or from the *Prayer Book Office* (edited and compiled by Howard Galley, Seabury, 1980) which both assume a congregation and leave me feeling like I held a service and nobody came.

I'm excited by the possible uses and audience for this book. Ideally, as the author says, it will mean people who must pray on trains, buses, planes, subways, or in waiting rooms can join the Church's traditional prayer at the morning and evening hours. It makes a great traveling breviary. I also wonder if it might appeal to a class of people I'll call "new monks" for want of a better word. That is, men and women, married, single, gay, working in the city,

unemployed—people who visit our monasteries, come to our priests for direction, who are our neighbors in parish and neighborhood, ourselves—who are hungry for a communion with the mystery of the God who dwells within. People who want a grammar of prayer structured enough to keep in touch with the feasts, fasts, and seasons of salvation, rich enough to be realistic in a working day, and brief enough to leave time to meditate, read scripture, and share their lives with the people they come in contact with day by day.

Morning and Evening Prayer consists of the "ordinary" of Morning and Evening Prayer, Rite Two, from the Prayer Book and selected psalms with antiphons and short scripture readings for the year—propers for seasons and major saints days, commons for use on lesser feasts, and even Offices of the Blessed Sacrament and of the Dead for optional use.

The psalms are used selectively. In the morning, the psalms reflect the theme of new light, new life, calling on all peoples to bless God. The morning Office always has two psalms, the second always a "praise" psalm. In the evening, one long or two short psalms dwell on the evening light, thanksgiving, or a general theme. Psalms appropriate to Advent, for example, occur only in Advent ("Hear, O Shepherd of Israel, leading Joseph like a flock; shine forth, you that are enthroned upon the cherubim. In the presence of Ephraim, Benjamin, and Manasseh, stir up your strength and come to help us." Ps. 80:1-2), psalms for Easter only in Easter ("I will exalt you, O Lord, because you have lifted me up and have not let my enemies triumph over

DEACONS IN THE TOTAL MINISTRY OF THE CHURCH

Third National Conference on
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(Books - cont.)

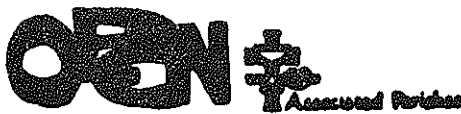
me. O Lord my God, I cried out to you, and you restored me to health. You brought me up, O Lord, from the dead; you restored my life as I was going down to the grave." Ps. 30:1-3). Psalms for Sunday sing about the resurrection, exodus, taking up the cup of salvation, praising the Lord in the assembly. Following the "cathedral" tradition, not all 150 psalms are used. Psalms and verses of psalms difficult to reconcile with Christian reality are excluded.

Each Office includes a short lesson from scripture, sort of "words to travel by," arranged in a two-week cycle during "ordinary time" (after Epiphany and Pentecost) and in a one-week rotation in Advent, Christmas, Epiphany, Lent, and Easter. A number of readings are taken from the Roman Liturgy of the Hours. Galley uses the Revised Standard Version for most of the scripture, but keeps one eye on the King James, the Revised Version of 1901, and other translations and adapts them when they're closer to the original and less gratuitously sexist!

All the canticles (with seasonal and daily antiphons) from the Prayer Book's Daily Office are used—in a two-week rotation during "ordinary time" at Morning Prayer, with *Magnificat* and *Nunc Dimittis* reserved for Evening Prayer alone; and as appropriate during the seasons. It especially pleases me to be using canticle 12, A Song of Creation, on Saturdays, the day God finished the creation and saw that it was good; or number 20, Glory to God, on Thursdays, just as it was first used in the old Gallican Office; the Kyrie Pantomator, number 14, in Lent; and the great Te Deum on Sundays!

The book also includes the Calendar of the Church year, Daily Devotions for Individuals and Families, a collection of Selected Prayers, indexes of psalms and scripture readings, and an admirable preface that distills the history of the Daily Office and the basis of prayer in the Christian tradition.

Michael Moriarty
Cambridge, Mass.



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