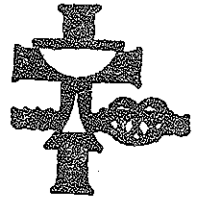


the **associated parishes**
for liturgy and mission

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March, 1988

The Daily Office in the Parish Church

by Howard E. Galley, Jr.

This paper was presented at the annual conference of the Association of Diocesan Liturgy and Music Commissions held at Houston in November, 1987.

Howard Galley is known throughout the Church as Leo Malania's indispensable right-hand man during the whole process of Prayer Book revision, and he is the editor of The Prayer Book Office and Morning and Evening Prayer. He is a member of the Council of Associated Parishes.

There was a time when Morning and Evening Prayer, or Matins and Vespers as they were frequently called, were truly popular devotions. They attracted crowds 365 days a year. Not like the crowds that gathered for the Sunday Eucharist, to be sure, but large crowds nonetheless.

"Now that," you will be saying to yourselves, "was before television." But the fact is that they stopped being popular devotions more than a thousand years before TV, at least in the Western Church. The reasons were many, but one factor surely was the increasing unintelligibility of the Latin language to most worshippers as that ancient tongue gave way to the developing Romance languages. In Northern Europe, the difficulty arose even earlier, since Latin as a second language for ordinary people did not survive the end of the Roman occupation.

What were these popular Offices like? What is their relationship to our present-day Morning and Evening Prayer? Were they similar, or very different? Is there anything we can learn from them?

Let us take a look at three examples: Offices as they were celebrated in the fourth, fifth, and sixth centuries.

The Fourth Century

It is late in the fourth century. Our setting is a city in what is now Turkey. The city boasts eight church buildings, the gifts of wealthy donors. There are also a handful of churches outside the city walls.

The morning and evening services, however, ordinarily take place only in the



(Galley - cont.)

principal church. The main exceptions are the eves of the dedication feasts of the other churches, but even then all gather in the principal church for opening devotions, and then go in procession — singing psalms and hymns — to the church where Vespers is to take place

Today is a routine workday. It is dusk, and shopkeepers, professional folk, housewives, employees of various kinds are converging in the open space before the doors of the bishop's church. Inside, there is singing. A few people enter to listen or join in. Most stay outside gossiping and exchanging pleasantries. What is taking place inside is not "our" service; it is the monastic psalmody. The monks and nuns of the city have assembled early, the men on one side and the women in the other, to sing the psalms in numerical order. One of the clergy is also present (they take turns) to say a short prayer after each psalm. To the public, however, this is an optional exercise — rather like an extended organ prelude today.

Another activity is also taking place inside. The janitors have lowered the large ornate chandeliers on their chains, and are lighting the dozens of tiny oil lamps they contain. They also light the large standard candles and candelabra in the area about the altar.

Now the appointed hour for the service approaches. The bishop emerges from his house across the square, attended by two of his deacons, and followed by the rest of the clergy in a sort of rag-tag procession. They enter the church by the main entrance, and the crowd pours in after them. The bishop goes to his chair behind the altar and sits. The monastic psalmody continues.

When all are in, the bishop gives a signal to the monastic cantor to complete the psalm being sung, but not to add another. At the end of the psalm, the bishop stands. It is time for Vespers.

The bishop greets the people: "Peace be with you." And all reply: "And with your spirit."

The archcantor now proceeds to the ambo. On this cue, the janitors hoist up the

chandeliers, and the flickering lamps are reflected in the brightly colored glass surfaces of the mosaics on the ceilings and walls — a sight more than one writer would wax eloquent over. Now the cantor begins the traditional evening hymn: "Joy-giving light, pure brightness of the ever-living Father in heaven..." and all join in.

The bishop then chants the thanksgiving for light, praising God for the gift of daylight, and asking for protection by the light of Christ by night.

A young chorister then goes to the ambo and begins the refrain to the invariable evening psalm: "Lord, I cry to you, hasten to help me," which the congregation repeats after each strophe of Psalm 141, with its significant verse, "Let my prayer be set forth in your sight as incense, the lifting up of my hands as the evening sacrifice."

The psalm ended, a deacon begins the evening litany, beginning with petitions for individuals. After each one, all take up the cry, "Kyrie eleison." Then there are petitions for the church, for the clergy, for the city, for the empire, for peace and protection, for healthful rest, for catechumens and penitents, for the sick and the dying, and after each one, "Kyrie eleison." The evening litany, in short, is long. At its conclusion, the bishop chants a prayer.

Now the deacon calls out, "Catechumens, bow down for a blessing." And the bishop, with hands outstretched over them, says a prayer of blessing.

The deacon cries out a second time, "You faithful, bow down for a blessing." Again, the bishop prays with outstretched hands.

The deacon intones, "Go, you are dismissed." But the people do not turn to leave. Instead, they wait until the bishop takes a position in front of the altar. Then they come to him, to receive from him, on their way out, an individual silent laying on of hands in blessing.

Such was Vespers in the fourth century East.

* * *

(Galley - cont.)

There were, of course, variations in practice from church to church, but they do not appear to have been significant enough to confuse people. Travelers and visitors seem to have had no trouble joining in. The principal emphasis, however, was the same everywhere. Evening, in this tradition, was not only the time at which the service took place; it was also what the service was about.

The Fifth Century

It is a hundred years or so later, in a place at the other end of the Christian world — Gaul — and in a much smaller community. The bishop's church is miles away. Here we have what we would think of as a parish church, served by a presbyter and a deacon.

Rome, in the meantime, has fallen to the barbarians. Most Christians are illiterate. In accordance with the decrees of the Gallic synods, the parish priest has taken some of the brighter boys of the town into his household "to be trained in psalmody and reading in order to secure the succession of the clergy." Each parish was, in effect, a mini-seminary. Once they had learned to read, the boys would be admitted as lectors, would read the Old Testament lesson at the Eucharist, and lead the psalmody at the daily services. Some, as they grew older, would become subdeacons, some would later be ordained to the diaconate, and a few — usually many years later — would become priests.

It is December; it has snowed; and the cold is bitter. There will not be many at Morning Prayer, but Morning Prayer will be held.

A few hardy souls are already in church when the clergy and boys arrive. And they are noisy — stamping their feet to keep them warm, complaining about the weather, and gossiping. The boys and clergy go to the sacristy where they don their ample albs over their heavy winter outerwear. The boys make their way to the benches inside the chancel rail and sit. The priest and deacon wait a while for others to arrive, then put on their stoles and enter the church. Some forty-two of the faithful have assembled. The priest goes to his

chair, and the deacon, standing beside him, intones in a very loud voice, *Silentium habete!* — "Quiet!"

The din ceases, the boys stand, and one of the littlest ones begins the opening psalm:

Miserere mei, Deus, secundum magnam misericordiam tuam.

Since it is used every day, everyone knows it, and all sing it together.

Have mercy on me, O God, according to your loving-kindness; in your great compassion blot out my offenses. Wash me through and through from my wickedness and cleanse me from my sin... Create in me a clean heart, O God, and renew a right spirit within me... Open my lips, O Lord, and my mouth shall proclaim your praise... Glory to the Father, and to the Son, and to the Holy Spirit: As it was in the beginning, is now, and will be forever. Amen.

Psalm 51 being ended, the deacon chants, "Let us bow the knee." All kneel for silent prayer, after which the deacon chants, "Arise." The priest then sings a collect.

One of the older boys then sings the morning psalm of the day of the week. That it is a morning psalm is evident; it contains the word "morning." All sing the refrain after each verse, and again there is silent prayer and a collect.

Now comes the canticle of the day of the week. Had this been Sunday, the day the church celebrates God's work in creation, the canticle would have been the *Benedicite* — "O all ye works of the Lord, bless ye the Lord." But this is not Sunday. Today's canticle celebrates the Exodus from Egypt: "I will sing to the Lord, for he is lofty and uplifted; the horse and his rider has he thrown into the sea." And the congregation sings the refrain: "The Lord shall reign for ever and for ever." Again there is kneeling, silent prayer, and a collect.

Now comes the very heart of the morning office, the *Laudes*, or Psalm 148-150 sung

(Galley - cont.)

as a single psalm. For this, the congregation divides itself into two choirs: women and younger boys on one side, older boys and men on the other. Each side has its own cantor, who sings alternate verses of the psalm. To each verse the appropriate choir responds with Alleluia!

*Praise the Lord from the heavens:
praise him from the heights. R. Alleluia!
Praise him, all you angels of his;
praise him all his host. R. Alleluia...*

Again there is silent prayer and a collect.

Then comes the morning hymn, which, since it never changes, is sung by all from memory:

*O splendor of God's glory bright,
O thou that bringest light from light,
O light of Light, light's living spring,
O Day, all days illumining...*

The priest now begins the *capitella*, verses from the psalms arranged to form a general intercession:

- V. O Lord, save your people, and bless your inheritance:
- R. Govern them, and lift them up forever.
- V. Day by day we magnify you:
- R. And we worship your Name for ever and ever.
- V. Let your priests be clothed with righteousness:
- R. And let your faithful people sing with joy.
- V. O Lord, save the king:
- R. And mercifully hear us when we call upon you...

Afterwards, the deacon calls out: "Bow your heads for the blessing." And with the priest's blessing, and the deacon's dismissal, Matins ends.

* * *

It is not my purpose to describe the corresponding evening service of this period in the West, but there are two points that might be of interest.

1. Since God, in inspiring the writing of the Psalter, did not see fit to provide enough psalms that mention evening to make possible a weekly distribution, some churches adopt the practice of adding to

the end of a psalm of suitable mood the text of Psalm 134 ("you that stand by night in the house of the Lord") and Psalm 117 ("Praise the Lord, all you nations") before proceeding to "Glory to the Father..."

2. The psalmody was not invariably led by boys. Especially on festive occasions, one might be treated to such delights as the town clerk or the sheriff leading the singing. They, after all, had been taught to read by the previous parish priest.

The Sixth Century

Our setting is a cathedral town in the Iberian peninsula. Another hundred years have passed. It is the eve of the First Sunday in Advent, and — as we shall see — the liturgical year has now made itself felt in the daily office, though the emphasis on the time of day is still strong. It is dusk, and the congregation has assembled in the cathedral church.

The bishop — resplendent in his vestments — enters the church, preceded by a deacon with a smoking censer in one hand and a candle in the other. Behind the bishop come the other members of the clergy and the choir. Since this is a Sunday service, the usual choir of clergy and boys is augmented by the (paid?) men's choir

When all are in place, the bishop, standing before the altar, takes the candle from the deacon, holds it aloft, and chants: *In nomine Domini nostri Jesu Christi, lumen cum pace* — "In the name of our Lord Jesus Christ, light with peace." And the people reply, "Thanks be to God." The bishop then greets the people, "The Lord be always with you." And they answer, "And with your spirit."

The candles and lamps in the church are then lighted with light from the candle. Meanwhile, a cantor begins the *Lucernarium*, a selected psalm that varies according to the occasion or the day of the week. Today's psalm is Psalm 113 with the refrain, "Praise the Name of the Lord."

- R. Give praise, you servants of the Lord
praise the Name of the Lord.
- V. Let the Name of the Lord be blessed
from this time forth for evermore:
- R. Praise the Name of the Lord.

(Galley - cont.)

- V. From the rising of the sun to its going down,
let the Name of the Lord be blessed:
R. Praise the Name of the Lord...

As the psalm continues, and those who have been lighting the candles in the chancel now proceed to do the same in the nave, the bishop censes the altar.

When the psalm is ended, the bishop chants a prayer:

O God whose Name is blessed from the rising of the sun to its setting: Fill our hearts with the knowledge of you, and let our prayer be set forth in your sight as incense...Grant this in your mercy, O our God, for you are blessed, and live and rule over all things for ever and ever. Amen.

Now the men's choir proceeds to sing an elaborate anthem, based on the Vulgate version of Psalm 95 (94):

Come, let us sing to the Lord, let us rejoice in God our Savior. Let us come before his presence and confess him, and in psalms let us rejoice in God our Savior.

It is now time for the first of the two antiphonal psalms. Had this been an ordinary Saturday night, the psalm selected might have been 147, chosen for the appropriateness of verse 4: "He counts the number of the stars, and calls them all by their names." But it is Advent, so the psalm is selected for its suitability to the season. The choir begins this antiphon, two phrases of which will be used as refrains to alternate verses of Psalm 49:

Hear, all you peoples, for the Lord comes forth from his place, and will gather his people from the ends of the earth.

After the psalm, with its pointed warnings to those who "have no understanding," the cantors sing the doxology:

Glory and honor to the Father, Son, and Holy Spirit, for ever and ever. Amen.

And the antiphon is repeated for the last time. One of the presbyters then chants a collect.

Now the second *antiphona* is sung. This one, by custom, always includes the word *Alleluia*, and uses only selected verses of the psalm. Our Advent choice is verses from Psalm 20.

- R. *Alleluia*. Send us help from your holy place, and strengthen us out of Zion, O Lord, each day we call upon you, *alleluia, alleluia*.
V. We will rejoice in your salvation, and be exalted in the Name of our God.
R. Strengthen us out of Zion, O Lord.
V. Glory and honor to the Father, Son, and Holy Spirit, for ever and ever. Amen.
R. Each day we call upon you, *alleluia, alleluia*.

Another of the presbyters chants a collect.

The hymn, which usually pertains to the time of day, is proper to the season:

*Hark! A thrilling voice is sounding.
"Christ is nigh," it seems to say;
"Cast away the works of darkness,
O ye children of the day"...*

Now the deacon begins the *Supplicatio*, or call to prayer.

Let us pray to the redeemer of the world, our Lord Jesus Christ, with fervent supplication, that by the grace of his advent we may be justified before him.

And the congregation sings out:

*Grant this, eternal and almighty God.
Kyrie eleison, Christe eleison,
Kyrie eleison.*

The bishop chants the *Capitula* a prayer leading into the Lord's Prayer, which he alone sings, the congregation singing Amen after each phrase:

*Pater noster, qui es in caelis. Amen.
Sanctificetur nomen tuum. Amen.
Adveniat regnum tuum. Amen. ...*

After the prayer, the bishop continues:

Deliver us from every evil, and confirm us in every good, that our Lord Jesus Christ at his coming may find us a people prepared...

(Galley - cont.)

Grant this in your mercy, O our God,
for you are blessed, and live and rule
over all things for ever and ever. Amen.

The deacon cries out, "Bow down for a blessing." And with the bishop's blessing, and the deacon's dismissal, Vespers ends.

* * *

There are three important observations to be made about each of these three services.

1. There was no reading of Scriptures. Scripture was read at the Sunday Eucharist, and at special services on fast days, and at vigils. It formed no part of the daily offices.

2. There was no attempt to use the whole Psalter. Only psalms appropriate to the time of day or the particular occasion were used.

3. The psalms, canticles, and hymns were always sung. There were no exceptions.

The Anglican Office

By the time of the Protestant Reformation, virtually all knowledge of the existence of services like those described above had disappeared from Latin Christianity. Some elements from them had, indeed, found their way into monastic forms of the office, but it was the monastic forms — centered on the regular recitation of all 150 psalms in biblical order — that survived. Archbishop Cranmer's forms for Morning and Evening Prayer, set forth in the 1549 Prayer Book, were adaptations of contemporary monastic usage intended for use in cathedral and parish churches.

Given the times, it could hardly have been otherwise. Most of the evidence needed to create "reconstructed" services like the three described above did not come to light until considerably later, and it was not until our own century that thorough research and analysis of the sources was undertaken.

Of the ancient sources, only one (*The Apostolic Constitutions*) was available in Cranmer's time, and it is evident that he made no use of it. Indeed, one wonders what he might have thought of it, since

its suggestions about Morning and Evening Prayer (Psalm 141 and a series of litanies in the evening; and Psalm 63 and a series of litanies in the morning) were so at variance with his own convictions about the history and purposes of the offices. As stated in his Preface to the 1549 Prayer Book (reprinted on page 866 of BCP 1979), "the first and original ground" of the office was the work of "the ancient fathers" who "so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read over once in the year, intending thereby, that the Clergy, and especially such as were ministers of the congregation, should (by often reading, and meditation of God's word) be stirred up to godliness themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were adversaries to the truth. And further, that the people (by daily hearing of holy Scripture read in the Church) should continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true religion."

What Cranmer was plainly unaware of was that the "ancient fathers" in question were legislating for monasteries, not for cathedrals or parish churches.

Now there is no doubt that — beginning in the time of Elizabeth I — Anglicans came to love Sunday Morning Prayer. But the Elizabethan Prayer Book was also the one that took the step of appointing proper Old Testament lessons for Sundays. Sunday Evening Prayer was also popular, right down to about the time of World War I. But Prayer Book Morning and Evening Prayer on weekdays did not become popular. Despite the efforts of the clergy and the good examples of many of the devout gentry, the services did not attract crowds.

Anglicans tend to wax weepy over Izaak Walton's description of George Herbert (1593-1633) reading Morning and Evening Prayer daily in his country church, and of how many of his parishioners "let their plow rest when Mr Herbert's saints-bell rung to prayers, that they might also offer their devotion to God with him." Mr. Herbert's saints-bell did not, we may notice, persuade them to attend the service.

I am grateful for the (apparently increasing) number of Episcopalians who read the

(Galley - cont.)

office privately. I am grateful for the small groups who recite it in parish churches. But I am painfully aware that I am talking about a tiny minority. The majority have never found themselves attracted by a service that focuses so intensely on the serial reading of the Bible — a service in which one's ability to participate intelligently today depends on your having heard yesterday's exciting episode.

We have been trying to talk people into attending for four hundred years now, and largely failed. Can we not concede defeat and try something else?

The ancient tradition of the "cathedral office" (so called to distinguish it from the monastic office) has, I would submit, much to teach us. Consider the following:

1. A repertory of psalms small enough that people can learn to sing them.
2. An evident stress on the time of day.
3. Much opportunity for popular participation, plus the possibility of utilizing various ministries, ceremonies, and new as well as traditional prayers.

The Order of Worship for the Evening now in the Prayer Book legitimizes such a usage in the evening. (The Order does require a Bible reading, but it need not be long, and does not have to be taken from the Lectionary.) A list of suitable psalms is provided on BCP page 143. What we need now is for liturgists and musicians to produce materials specifically for this service, and to publish them in easy-to-follow congregational editions. It is also time, I believe, to begin to experiment with patterns for a corresponding morning service.

In concluding, let me say to those of you for whom the *lectio continua* — the continuous reading of the Bible — is an important part of your devotional life and your spiritual formation, I am not against the Bible! I love it, and have taught it. And I am fully aware that the ancient fathers commended it in the most vigorous terms. But they did not teach that one's Bible reading had to be done in the course of Morning and Evening Prayer; and if the offices are once again to become truly popular devotions, I submit, we shall have to separate the *lectio continua* from them.

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SOURCES

The following primary sources were used in preparing the reconstructed offices:

The Apostolic Tradition of Hippolytus (3rd cent.) Translated by Geoffrey J. Cuming in *Hippolytus: A Text for Students* (Bramcote: Grove Books, 1976).

Apostolic Constitutions (4th cent.). In F. X. Funk, ed., *Didascalia et Constitutiones Apostolorum* (Paderborn: F. Schoeningh 1905).

Egeria's Travels (4th cent.). Translated by J. Wilkinson (London, SPCK, 1971).

Canons of the Gallic and Iberian Synods (5th-7th cent.). In J. D. Mansi, *Sacrorum Conciliorum nova et amplissima collectio*.

(sources continued next page)

Manuale Ambrosianum et Codice Saec. XI. M. Magistretti, ed. (Milan, 1905). This late manuscript preserves, on certain days of the year, a more ancient arrangement of the psalms at Vespers.

Breviarium Gothicum secundum regulam Beatissimi Isidori. In J.-P. Migne, ed., *Patrologia Latina*, vol. LXXXVI.

For much illuminating detail and for a masterful exposition of the whole matter, see Robert Taft, S.J., *The Liturgy of the Hours in East and West* (The Liturgical Press, Collegeville, 1986).

EDITORIAL

The national conference on the baptismal mystery and the catechumenate, sponsored by AP and others at Grace Cathedral, San Francisco, was a paradigm of just what can happen when the Church attempts to deal with profound theological change.

The revival of the catechumenate represents a whole new view of what it is to be a member of the Body of Christ in what has become a hostile world, but attempts to trivialize it are already in operation. Both Aidan Kavanagh and Dick Norris warned of the pitfalls of seeing the catechumenate as the solution to all the Church's problems, and Gail Ramshaw pointed out that the modern situation is not *just* like that of the early Church which was surrounded by mystery cults. Robert Brooks and Walter Guettsche were both extremely persuasive about the effects of the catechumenate on a congregation, and Bishop Roger White talked enthusiastically about the testing going on in the Diocese of Milwaukee.

However, there were shining faces which seemed to resonate with the enthusiasms of Cursillo and Marriage Encounter and which gave one pause about another "group" within the parish claiming to be more than it is.

On the other hand, the Office for Evangelism of the National Council seems bent on organizing the catechumenate like painting by the numbers. We always seem to follow Peter and try to build tabernacles on the Mount of Transfiguration,

thus reducing things to manageable size so that they don't threaten our preconceptions nor disturb the even tenor of our ways.

If the catechumenate is anything, it is an entirely fresh look at initiation for the late twentieth century and beyond. Until now we have let baptism simply *be there* and at most preceded it with either a short course for parents or adults which was largely informational and not spiritually formative. William Countryman pointed out in his address that the Church has been using the seminaries as catechumenates — a job which primarily educational institutions do not do at all well. We have all been long aware that this situation has impelled many adults to seek ordination as the only credible entry into the Body of Christ, only to find later that they were not seeking orders but membership. The catechumenate in the local church obviates all this and provides a normative way for adults not only to seek baptism but, by participation in the catechumenate, to prepare to renew their baptismal vows in the presence of the bishop without three years away in an institutional setting.

If the catechumenate is to become the important formative process we hope it to be, we must avoid the pitfalls of both trivialization and over-enthusiasm. It is not a "gimmick" or a new "cultus". It can be the most energizing change to hit the Church since the Reformation.

(The Rev.) Henry H. Breul
Editor, OPEN

THE ASSOCIATION OF ANGLICAN MUSICIANS
1989 COMPETITION FOR A NEW MUSICAL COMPOSITION

The Association of Anglican Musicians is sponsoring a competition for an original work for SATB choir with organ accompaniment. An award of five hundred dollars will be made to the winner on January 1, 1989. The winning composition will be performed at the annual conference of the association in June of 1989 in Chicago, Illinois.

Rules for the competition:

1. The text shall be on the subject of prayer or the text may be a prayer.
2. The composer is responsible for securing permission to use any copyrighted texts or melodies in advance of submitting the manuscript.
3. In the event that both text and music are created for the winning composition, then the author and the composer will share equally in the award.
4. The first fair copy of the winning manuscript will be the property of the Association of Anglican Musicians and the Association will have the right of first performance.
5. The composer will retain the copyright and all royalty rights in the event of publication.
6. Non-winning manuscripts will not be returned unless a stamped, self-addressed envelope is included.
7. All composers, except members of the A.A.M. Executive Board, are eligible for the competition. A fee of ten dollars (\$10.00) will be assessed all entrants who are not members of the A.A.M.
8. Deadline for all entries is September 1, 1988.
9. Entries are to be mailed to:
Dr. David M. Lowry
728 Milton Way
Rock Hill, SC 29730
10. The judges and committee for the competition reserve the right to declare no winner and make no award.

Christian Initiation in Hawaii

Diocesan Guidelines

Introduction

"Holy Baptism is full initiation by water and the Holy Spirit into Christ's Body the Church. The bond which God establishes is indissoluble." The Book of Common Prayer, pg. 298.

Although baptism, like marriage, is a process as well as an event, and many subsequent events may be seen as a continuation of that process, no specific event, *e.g.*, confirmation, is required to complete baptism. However...

"In the course of their Christian development, those baptized at an early age are expected, when they are ready and have been duly prepared, to make a public affirmation of their faith and commitment to the responsibilities of their Baptism and to receive the laying on of hands by the bishop. Those baptized as adults, unless baptized with laying on of hands by the bishop, are also expected to make a public affirmation of their faith and commitment to the responsibilities of their Baptism in the presence of a bishop and to receive the laying on of hands." B.C.P., pg. 412.

The Book of Common Prayer clearly envisions adult baptism as the standard for Christian initiation. The rite is preceded by a formal period of instruction and spiritual preparation and includes the laying on of hands by the bishop and culminates in the eucharist. In this way, catechesis, baptism, laying on of hands, and first communion are seen as one continuous liturgy of initiation, proceeding through a series of rites, and climaxed by participation in the great Easter Feast.

Obviously, this is not a frequent experience in the Episcopal Church. Our usual practice of separating the several elements of this sequence into distinct and almost unrelated acts has not helped us to appreciate the full significance of initiation into the Body of Christ — either for the initiate or for the Body as a whole.

Baptism, as much as eucharist, is a sacrament of, by, and for the whole community. As the individual receives new life, so is the life of the community formed and eternally affected.

The Guidelines that follow are offered with the following purposes:

1. To emphasize the seminal nature of baptism for the individual and for the community, and to help us understand and appreciate that baptism is the crucial Christian sacramental experience that gives meaning to all the others;
2. To encourage the practice of adult baptism while not in any way discouraging the continuation of the practice of baptizing infants, by
 - a. Providing a vehicle for pastoral and liturgical care and celebration, and by
 - b. Providing for the fullest possible participation of the entire parish family in the full sequence;
3. To provide a structure of education and nurture that will meet the needs of a broad spectrum of people in and entering the Church.

The Guidelines themselves might provide the basis for a parish study program. In any event, it is to be hoped that they will be widely discussed and adopted throughout the Diocese.

GUIDELINES FOR THE DIOCESE OF HAWAII

A. Occasions for Baptism

Baptism is particularly appropriate at the Easter Vigil, the Passover of our Lord. This makes an unambiguous connection between his death and resurrection and the dying and rising to life in Christ by the initiate. It is expected that the Easter Vigil will be introduced into parishes and missions not yet using this rich liturgy.

Other appropriate days for baptism are the Day of Pentecost, All Saints' Day (or the Sunday after All Saints' Day), and the feast of the Baptism of our Lord. The occasion of the bishop's visitation is also appropriate.

The bishop, as the sign of unity of the church universal and as the chief liturgical officer of the Diocese, properly presides over the sacrament of baptism. In his absence, a priest may preside and perform the baptism. In such case, it is hoped that chrism consecrated by the bishop will be used at the signing of the cross on the candidate's forehead. When the bishop presides, it is preferred that the priest do the actual baptizing, and the bishop will sign the candidate.

Baptism should be performed at principal liturgies, before the usual community of the faithful. Private baptisms are discouraged. (Note that the Prayer Book directs that under extraordinary circumstances "any baptized person may administer baptism." See form provided pgs. 313-314.)

B. Candidates for Baptism

All requests for baptism put to a priest by anyone are to be taken seriously and treated pastorally.

In the case of those seeking baptism for infants or for themselves, who are

not members of the congregation, it is proper that an invitation be extended for them to join the congregation for a period of no less than three months; after which time, application may be made for baptism. It can be explained that baptism is not appropriate apart from life within the community of the faithful. Baptism is the formative rite of the community with serious implications for that community and, therefore, must not be taken lightly or treated as a social formality.

The bishop would appreciate an opportunity to counsel with a priest who is considering the refusal of a request to baptize.

C. Sponsors

Every candidate for baptism, of whatever age, should be sponsored by one or more members of the congregation. In the case of adults, it is particularly appropriate if the sponsors can be among the people who guided the individual to consider baptism.

Parents serve as obvious sponsors for infants and children. In addition, there should be one or more sponsors from the congregation, especially for families who are new to the community and to those who are presenting their first child.

Sponsors represent and interpret the community to the candidate and, in turn, vouch for and interpret the candidate to the community. In the case of infants and children, sponsors make vows on behalf of the candidates and participate in the rites of initiation. It is unnecessary for sponsors to have been long-time friends or relatives. Relatives and friends from other parishes or communions have their own distinctive roles to play in the nurture of the newly baptized. One can appropriately sponsor a candidate for initiation into a community only if one is a member of that community. Final approval of sponsors is at the discretion of the priest.

D. Pre-Baptismal Instruction

Normally, instruction and spiritual preparation precede EVERY baptism.

(Hawaii - cont.)

It is anticipated that instruction will take place within the establishment of a catechumenate. Liturgical rites marking the several stages of the catechumenate will be found in the Book of Occasional Services, 1979, along with directions to be followed for their use.

Parents of infants and small children participate in the instruction and assume the role of sponsors. In addition, all other sponsors, of both children and adult candidates, are expected to participate in the catechumenate.

For further guidelines, see On the Catechumenate below.

E. Regarding the Receiving of Bread and Wine

Baptized members of the Body of Christ may receive communion at any age. The decision rests ultimately with parents who are to be advised that there is no age barrier to eating at the Lord's Table. Priests are expected to take great care in overriding the wishes of parents, but should not hesitate to intervene pastorally on the side of children who wish to receive.

Clergy visiting or temporarily substituting in another parish should take care to ascertain and follow parish customs with regard to the administration of communion to children.

It is desirable that instruction on the meaning of the eucharist be provided from time to time for both children and adults, but such instruction is not to be seen as a requirement for receiving communion.

F. Confirmation

As with baptism and the eucharist, age is not a primary factor of consideration for those seeking confirmation. However, confirmation is intended as a mature affirmation of faith for those baptized in early childhood. Candidates for confirmation are expected to be self-motivated and mature in their convictions, and are to be presented only if the individuals are desirous and ready to make a major affirmation of faith. They should be self-motivated and mature in their convictions. Confirmation

is a rite of maturity, not of puberty, and it is inappropriate for parents or clergy to insist that individuals attend confirmation instruction against their wishes.

As with baptism, confirmation is appropriately done in the context of the usual parish family. The cumulative effect of these Guidelines is to eliminate the appositeness of taking a confirmation class to the cathedral or to a neighboring parish where the bishop is visiting in order to have the class confirmed.

(N.B.: Prayer Book terminology clarified —

CONFIRMATION and AFFIRMATION are virtually equivalent terms, covering both those baptized in childhood now making a mature public affirmation and those recently baptized as adults without the laying on of hands. The latter will have received instruction and preparation during the course of their catechumenate and obviously are not candidates for confirmation instruction.

REAFFIRMATION applies to those who have lapsed from the faith for a period of time or who have been separated from the Church. Whether or not such persons are appropriate candidates for further instruction depends upon the individual situation and is to be determined in consultation between the priest and the individual.

RECEPTION applies to those who are coming to the Episcopal Church from another Christian communion. Undoubtedly some instruction is called for, but the nature and extent of that instruction is likewise subject to the individual situation.

RENEWAL OF COMMITMENT is appropriate for members of the Church who wish to renew their commitment to the service of Christ in the world, either in general terms, or upon undertaking special responsibilities.

LAYING ON OF HANDS — an act of blessing and reception by the bishop during the rites of confirmation, reaffirmation, and reception, and perhaps by the celebrant of a Form of Commitment to Christian Service.)

G. Pre-Confirmation Instruction

All candidates for confirmation (except

(Hawaii - cont.)

those recently-baptized adults), and candidates for reaffirmation and reception where deemed appropriate, are to participate in the same type of instruction and preparation as candidates for baptism. If there are no candidates for baptism, and hence no formal catechumenate, instruction still is to have the scope and depth of catechumenal instruction and spiritual preparation.

H. On the Catechumenate

The term catechumenate designates both the period of time prior to baptism and the activity of preparation in anticipation of baptism. It is not an appropriate term to use for those preparing for confirmation. However, the catechumenate does provide a framework for instruction and spiritual growth that is, in itself, appropriate for any Christian.

The Book of Occasional Services, 1979, provides liturgical formularies for marking the several stages of the catechumenate. Again, it would not be appropriate for those preparing for confirmation or reception to participate in the catechumenal services as though they were catechumens, and the book specifically cautions against this practice.

However, parents and sponsors of minor candidates will normally participate in the liturgical rites on behalf of their children as well as in the instructional portion of the catechumenate.

The normal period of instruction and preparation is divided into several stages, with liturgical rites marking the transitions from one to another.

Pre-Catechumenate

A period of individual counseling at first, to uncover the avowed candidate's motivations for seeking baptism and affiliation with the particular community. During this period also, sponsors are carefully selected according to particular pastoral considerations. Later, perhaps, group counseling and sharing would be appropriate. Time frame: from one to two months prior to —

Liturgy of Admission of Catechumens: At a principal Sunday eucharist.

Catechumenate:

A period of instruction and spiritual preparation for candidates, parents of minor candidates, and all sponsors. Length of time and frequency of meetings would be determined by the needs of the class.

Liturgy of Enrollment of Candidates for Baptism: At a principal Sunday eucharist. Minor candidates represented by parents and sponsors.

Candidacy:

A period of intensive preparation, focusing upon spiritual life, worship, and service to the world. It is appropriate to time this phase for the period of Lent.

Pre-baptismal Retreat: if anticipating baptism at the Easter Vigil, this could be scheduled for Good Friday-Holy Saturday.

Baptism: At Easter, or any of the times previously suggested.

Post-Catechumenate:

The class, including parents, sponsors, candidates for the laying on of hands, and any others who have participated throughout, schedule some form of post-baptismal activities at least quarterly for at least the first year following their baptism. It is suggested that such a program include Cursillo and perhaps a Marriage Encounter weekend as a class. It is recommended that members of the class become prepared to serve as sponsors for other candidates and finally as lay catechists for subsequent classes.

I. Areas of Instruction

The Book of Common Prayer has provided us with a helpful new resource in "An Outline of the Faith, commonly called the Catechism." This section of the Prayer Book is available as a separate paperback reprint for study purposes.

If the Catechism is used, it is to be borne in mind that its stated intention is "to give an outline for instruction. It is a commentary on the creeds, but is not meant to be a complete statement of belief

(Hawaii - cont.)

and practice; rather, it is a point of departure for the teacher..." BCP, pg. 844.

In addition to the basic Christian belief covered by the Catechism, other areas that might be included are:

Bible, Church History, Ethics, and the various subjects covered by the newly-revised Church's Teaching Series;

Encouragement and instruction in the life of prayer;

Regular association with the baptized in worship;

Assignments to work in areas of social justice and welfare;

The meaning and implications of the community that is the Body of Christ.

It must always be borne in mind that the style of instruction, as well as the content and depth and length of instructional periods should be governed by the needs and capacities of the class rather than by

any pre-determined curriculum that "should be covered."

J. Resources

All clergy, liturgical committees, and catechists are encouraged to consult with appropriate diocesan personnel. The diocese has established a liturgical committee, a committee on Christian education, and so forth. Each of these is staffed by diocesan personnel, and both the staff and the several committees are eager to share their particular expertise with any congregation. Our most valuable resources are to be found not in libraries but in people.

We recommend for your perusal and study the articles appended to these guidelines. (Ed. note: this appendix is not available to OPEN.)

And we strongly encourage clergy participation in the series of Continuing Education programs being offered on Wednesdays — the primary thrust of which will be Christian Initiation of the first several programs

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At General Convention, be sure to stop by to visit us in Booth #161, right across from the registration area.



°Associated Parishes

°Association of Anglican Musicians

°North American Association for the Diaconate

°Association of Diocesan Liturgy & Music Commissions



BOOKS



Confirmation: Origins and Reform. by Aidan Kavanagh, OSB. Pueblo. pp 137. \$12.95.

The confusions about confirmation have been around for a long time. It was abandoned in the East and for centuries practiced only sporadically in the West. By the time most of us were growing up, it had become a separate sacramental rite all by itself apart from either baptism or the eucharist. The colonial Church had not known confirmation for two hundred years since there were no bishops about to administer it. Some of the more energetic bishops of the early nineteenth century (John Henry Hobart in particular) used the rite to get themselves back into their more or less congregationalist parishes.

No one was very clear about what the rite was. Theories were developed: the gift of the Holy Spirit for maturity, the ordination of the laity, or even graduation from Sunday School. As an admission to communion, it was a radically new occasion for a Church which obviously had been admitting children to the eucharist as soon as they learned the catechism.

Dix published *The Theology of Confirmation in Relation to Baptism* in 1946, and it raised all sorts of hackles. When Dix was wrong, he was spectacularly wrong, and he seemed to end up making baptism a ceremonial washing before the receiving of the Holy Spirit at the hands of the bishop. As always, when Dix was fascinatingly wrong, he opened up just the right questions of where the inspiring took place and whether or not Holy Baptism was a full entry into the Body of Christ.

Aidan Kavanagh, using structural analysis, textual criticism, and shrewd guesses, has

come up with what appears to be *the* answer. He has proved, at least to this reviewer's satisfaction, that what we now label "confirmation" was originally a "missa," a dismissal at the end of the baptismal rite by the bishop as a transition into the eucharistic rite which followed directly. Early on, every rite ended with a "missa" in which the bishop laid his hands on all present and anointed them. Later on this led to unenlightening mob scenes in which people fought each other for places in line, and it seems to have been quietly dropped in favor of a hands-extended dismissal and, even later, the sign of the cross.

During the papacy of Innocent the First (d. 417), a mention of the gift of the Holy Spirit invaded the text as a response to the theological controversies of the time. When confirmation moved away from the actual baptismal occasion, it took on a life of its own which involved, however vaguely, a gift of inspiring.

Having laid all this out, Fr. Kavanagh deals with the present Roman reforms and mentions our own attempt to suppress episcopal confirmation in Prayer Book Studies 18 in the series of Studies from the Standing Liturgical Commission.

We who are operating with a new Prayer Book containing an ambivalent initiatory rite need to pay close attention to what Fr. Kavanagh has discovered. Those who wish to avoid my original confusion in reading should understand the word "syn-doche," since Fr. Kavanagh uses it frequently. It means giving the name of the whole to the part, or naming the part for the whole. Thus, "missa" becomes "mass" and "football" becomes "pigskin." H.H.B.