



Assuming the nature of a liturgical servant

J. DEREK HARBIN

As a church planter, I am given frequent opportunities to reflect on the relationship between the Church, its liturgy, and the changing culture in which I live. Even in Charlotte, North Carolina, a booming city in the midst of the traditional “Bible Belt” of the southern United States, half of eighteen to thirty-four-year-olds recently surveyed don’t even belong to a house of worship. Only thirty percent report that they actually attend on any given week. I work in a portion of the city that has grown by 131% in the last decade, where families live in huge planned communities within the city limits. One such development, over 2000 acres in scope, includes space for two golf courses, multifamily and single-family residential communities, resort hotels, two million square feet of office space, and several posh shopping centers. The fact that no location was provided for any church in the master plan is anecdotal of a clear shift in our city’s religious landscape. In Charlotte, as well as in the rest of this post-modern and post-Christian world, it is clear that the gospel message is often viewed as either *passé* or just one of many possible viewpoints to choose from in a growing “marketplace” of ideas.

No generational group born since World War II has found American Anglicanism, in its current form, a preferred place to “shop.” Though the total membership of the Episcopal Church shows a very slight gain in the last few years, local congregational size continues to shrink. Seventy-seven percent of our congrega-

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tions have fewer than 150 people in worship each Sunday. Only three percent of Episcopal congregations report average weekly Sunday attendance of 350 or more with only *three* of this number reporting attendance of over 1500. Of the approximately 9000 active presbyters in the Epis-

copal Church today, only about ten percent of this group are under the age of forty. Clearly, the church must respond. The only question is, “what will the Episcopal Church do?”

What many hope and pray that the church will *not* do is abandon its “core” as it attempts to reach out to our culture in new ways. We have customarily asserted that this core rests in the centuries of tradition passed on to us through the prayer book itself. This standard, however, is problematic because it does not take into account the fact that the ideologies of our Anglican founders, which were bound in the canonical structures and liturgical forms of the prayer book (in order to provide meaning to the unique Enlightenment world-view of their day), no longer are able to carry the same meaning in a post-modern and post-Christian world. It is also problematic because the prayer book continues to be substantially modified (“inculturated,” to use Lambeth Conference’s words) to meet the unique needs of Anglican worshippers on six continents—reflecting the fact that our brothers and sisters elsewhere have already recognized that the historical, liturgical, and canonical forms which “clothe” this core can no longer be meaningfully imposed on local

Inside

Liturgical perspectives on changes in North American hymnody in the past twenty-five years, by Karen B. Westerfield Tucker	4
Developing a seasonal, Sunday service template, by Valerie Ambrose	6
Observing the stages of mourning, by Jennifer M. Phillips	10
Books, ed. Elizabeth Morris Downie	12
Remembering Peter Moore, by Nigel A. Renton	13
Liturgical organizations	14
Communiqué from the 50th meeting of ARC-USA	16

Continued on following page

peoples.

Anglican scholars struggle to define the essence of this core, as do Roman Catholic scholars in their attempt to discern what Vatican II meant by the “immutable elements” of the Mass. Certainly the Chicago-Lambeth Quadrilateral, the Baptismal Covenant, the pattern for the historic shape and structure of eucharistic worship, and the work of the International Anglican Liturgical Consultation V (1995)* point toward it. What seems less of a struggle to me is a *methodology* for clothing this core, one that is found at the heart of the self-surrendering love of the incarnate God:

Let the same mind be in you that was in Christ Jesus, who, though he was in

the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (Philippians 2:5-11, NRSV)

St. Athanasius, in his work *The Incarnation*, does not mince words: “That which God did not assume God did not redeem.” If the Body of Christ is to reflect the self-surrendering love of God, even in our worship, then it seems reasonable to conclude that in order to transform and redeem, we must first fully engage the culture. That is to say, if the baptized worship in a manner completely alien to our culture, then we cannot expect the Holy Spirit to productively use us as ministers of transformation. But if we recognize, as Lambeth asserts, that Christ is already present in the culture, and incarnate those cultural forms in our liturgy, then the Spirit can empower us to be a transforming new humanity, a sign of new life for the world. The simple question is, do we live such a call to liturgical servanthood?

In November of 1998, as part of my doctoral thesis project in congregational development, surveys were mailed to all Episcopal presbyters under the age of forty asking them to provide insight into their ministry attitudes and practices as they relate to our culture. The reasons for this subcategory are many. It provides a sampling of clergy: (1) who are from the generational groups most unlikely to be Episcopalians, (2) who have the potential to be in active ordained ministry well into the twenty-first century, (3) who will one day possess the reins of leadership for our church, and (4) whose voices are largely unheard due to their numerical minority status. Additionally, it is this collective

group that is the most likely among our ordained leadership to have been largely, if not completely, formed by the theology and liturgies of the 1979 prayer book and its trial rites.

The primary danger of such a small pool is a small return rate. The national average rate of return is two percent. Response rates of twenty-five percent or larger can provide enough data to analyze. By the close of the data collection phase of the project, an unbelievable 402 responses (forty-three percent) had been returned.

The mean age of the respondents was thirty-six, with an average of six years of ordained ministry in the church and more than two decades remaining. Fifty-five percent served as rectors or vicars, forty percent as associates or assistants in congregations ranging in average Sunday attendance from 9 to 1400. Every seminary of the Episcopal Church was represented, with the larger class sizes of Virginia and General Seminaries resulting in an expected higher number of respondents. The twenty-nine percent female and seventy-one percent male group was spread broadly across all eight provinces of the church.

This was not a group that could in any way be described as “removed” from the world. In their free time, over half listen to rock music or a blend of rock and other popular musical forms. They average seven hours of culturally popular television shows per week. In addition, eighty-eight percent have a personal e-mail address and spend an average of five hours on the Internet weekly. Almost three quarters have seen a movie in the theater in the last six months. In short, this is a population that appears to be both highly connected with and appropriately positioned to speak to the culture in which they live. Most compelling of all their responses were their insights about liturgy, the unchurched and the congregations in which they serve.

Young presbyters scored high in compassion, almost unanimously agreeing that they held this attitude toward unchurched individuals. Nine out of ten indicated that they value learning about pop culture trends. Yet these significant values stand

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in contrast to the respondents' statements of concrete knowledge or action. Three quarters of young presbyters reported ignorance about the basic concerns of the unchurched in their area. Only about half reported possessing enough demographic information to know which population group in their communities contains the highest percentage of unchurched people. Six out of ten reported that they know nothing at all about population demographic breakdowns for their respective communities. This sobering glimpse of ignorance among young presbyters is mitigated by a slightly larger percentage (83%) of the pool which reported that they were working to understand the unchurched people in their respective communities. Even better, nine of ten stated that they are in relationship with unchurched people, though the nature of that relationship is unknown. Clearly this group had good intentions, though follow-through on those intentions was not yet present.

In spite of the prayer book's statements that the mission of the church is "to restore all people to unity with God and each other in Christ" and that baptized Christians are called to "proclaim by word and example the Good News of God in Christ," problems seemed to exist for these presbyters on the local congregational level. Though eighty percent of the respondents reported that their parish has (or desires to have) a strategy for reaching unchurched people, half worked with parish leadership that they believed was more inwardly than outwardly focused. Less than a quarter worshiped in communities where the average Sunday attendance was greater than the total baptized membership. Only six percent served in congregations where the majority of parishioners claimed no previous connection with the church. The news about parish life was not entirely bleak, however. Eighty percent believed ministry in their parishes was characterized by an enthusiasm for quality. An equal percentage served in congregations with an average age below 55. Over half affirmed that their church functioned like a living organism rather than an institution.

Presbyter attitudes and practices were varied. Eighty-four percent believed that the church's primary mission is contained in the Great Commission; slightly more believed that a crucial part of their ministry is to equip the parish to reach the unchurched population in their respective communities. Ninety-six percent believed that the church is called to be engaged in the culture, meeting people where they are. Paradoxically, almost all were unaware of unchurched people's critiques of the institutional church.

Only half believed that their parish's liturgy was indigenous or inculturated (expressed in the language and images of our culture). An equal number believed the language of the contemporary rites of our current prayer book connected with the experience and language of contemporary American culture. Sixty percent believed that when planning worship, unchurched people's preferences about worship style aren't as important as their congregation's preferences. Most strictly followed the rubrics of the prayer book, while an equal percentage abandoned the singular use of the hymnal. Fifty-three percent stated that certain styles of music are inappropriate for eucharistic worship, while sixty percent believed that any style of music can be defined as "good church music" as long as its leads people to Jesus Christ. Ten percent reported they regularly use electronic media in worship. Most did not find ways for visitors and long-time parishioners to worship without books or bulletins. Three quarters acknowledged that traditional church buildings are not inviting to the unchurched. Even so, sixty-eight percent reported that their parishioners are excited about inviting people to parish worship.

This survey gathered information from only the youngest five percent of all presbyters representing about six percent of Episcopal congregations in the United States. Even though no sweeping conclusion can be made for the entire church from such a study, it is possible to see that the hope and beliefs of our youngest priests are conflicted in the area of liturgy and the unchurched. Perhaps most telling of all is the reality that a majority could not affirm

this statement: "I love the unchurched in my community more than I love Anglican tradition." Instead, *a slight majority stated that they loved Anglican tradition more than they love the unchurched, even though they reported being willing to be flexible in order to reach people!* The quantity of complaints and verbal attacks written on the survey instrument about having to answer this statement further revealed the anxiety that these complex issues brought to our church's youngest presbyters.

The collective attitudes and practices represented by this presbyter pool, though moving toward a more outward and encouraging focus, still bear the centuries-old imprint of caring primarily for those within. The vitally important issues of knowing the unchurched, evangelization, ministering to the unchurched with "no strings attached," and parallel development of inculturated worship opportunities are stuck in a quagmire of conflict for this group of respondents. I suspect they are for others as well.

Robert Logan, a Baptist church planter speaking in a lecture to Seabury Institute, stated that there is a whole segment of the "harvest" (see Matthew 9:37-38) that will never respond to conservative evangelicals. In his view, and in mine, the Episcopal Church has the treasure and the gifts to reap where others cannot. But we must be willing to learn from others very different from ourselves. Or, to use a different metaphor, we cannot count on others to catch and clean the fish on our behalf. We must be willing to move into the neighborhood. We must en flesh the Word in a contemporary form, *so that we can be heard* when we invite people to discover God's friendship in Jesus Christ, to find their unity with all people. Are we willing to do that?

* David R. Holeton, ed., *Our Thanks and Praise: The Eucharist in Anglicanism Today; Papers from the Fifth International Anglican Liturgical Conference*, Toronto: Anglican Book Centre, 1998)

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Liturgical perspectives on changes in North American hymnody in the past twenty-five years

KAREN B. WESTERFIELD TUCKER

This paper was given at the 1998 meeting of the Hymn Society of the United States and Canada. Part I, The Hymnological Implications of Liturgical Change, was published in OPEN, Summer 2000.

II. Liturgical Implications of Hymnological Change

Greater attention to cultural expression

Perhaps the most significant hymnological change in the past generation has been the willingness to employ for the song of the church secular literary styles and modern techniques of music composition and music production. While liturgical scholars and ecclesiastical officials debated the various dynamics of liturgical inculturation, Christian songwriters went ahead with non-strophic and non-rhyming texts, and tune-smiths experimented with a variety of new sounds. The similarity of this new Christian music to the popular music of radio and CD has made it especially inviting to young and middle-aged Christians who clamor for its inclusion on Sunday morning or Wednesday night. The result is that every worship planner must face concretely and specifically the relationship between worship and culture in order to determine which Christian music—text and musical setting—is appropriate for multigenerational corporate worship.

Christian rap is just starting to have a wide appeal, but the chorus has engaged congregations across ecclesiastical lines, and services of worship have had to adjust to accommodate it. The chorus, in the late twentieth century, can be likened to a spiritual sound-bite or the jingle of a commercial: it is short, to the point, and memorable. The chorus is, of course, not a new musical form. Its oldest ancestor

may be the antiphon that separated from the psalm or canticle it was intended to serve, and then developed, sometimes with embellishments, into an autonomous musical piece. A more recent ancestor is the independent chorus popular at the camp meeting or revival, which occasionally attached to a preexisting hymn text. Many times the chorus, now a refrain, had only a tangential association with the text, as did the Isaac Watts text “Come, We that Love the Lord” with the refrain “We’re Marching to Zion.” There generally is, however, a marked difference between nineteenth-century and twentieth-century choruses, though both are intended to offer praise. While each accentuates the personal experience of faith, the nineteenth-century chorus seems more firmly centered in the primary dogmatic themes of the Christian faith than its twentieth-century counterpart. If a church’s song is a means of instilling its faith and teachings as well as offering praise, a closer examination may need to be made of the theological content of song texts.

Cultural pluralism

Contemporary hymnody has also helped to impress on liturgists the fact that the body of Christ is culturally plural. Liturgical practice has always shown an awareness of the cultural diversity of the Christian community, local and universal, if only in the sanctoral calendar or the intercessions. But in recent decades this multiculturalism has been more overtly expressed in worship than in previous generations, and much of it has been the result of the publication in hymn books and hymn collections of texts in modern languages other than English, accompanied by tunes from an array of musical cultures—indigenous, imported and foreign. Though a congregation may never sing “Amazing Grace” in Choctaw or master the slurred pitches of music

from India, the presence in their hymn or song book of texts and tunes representing the ethnic and racial diversity of North America and the world speaks to the global character of the universal Church. Unfortunately this reality may be lost upon those congregations that resort to the overhead projection of texts.

Attitudes of respect and care should govern the borrowing of hymnic treasures from other cultures, lest celebration of diversity become exploitation. Honesty must be used in identifying the sources—no “American folk tune” for African American spirituals, as was done in the early part of this century. While ethnographic exactitude is neither possible nor desirable, an effort should be made to respect the original musical form; the ethnic or racial musicological wrinkles should not be ironed out in favor of a more generic western style—even if means the music is difficult.

Another caution: while cultural pluralism is worthy of liturgical recognition, it must never obstruct expression of Christian unity. Ironically, the Church’s use of Latin in liturgy and hymns may have been the best witness to such unity.

Ecumenical interchange

Hymnody has been an agent of Christian unity insofar as hymns are shared across ecclesiastical lines. This is not a new practice; the hymns of Isaac Watts, for example, were widely used by different English Non-conformist groups and Anglican societies during the eighteenth century. But at the end of this century such sharing is normative practice, as is evident when one scans the author index at the back of any recently published hymnal or songbook. Roman Catholics sing British Methodist Fred Pratt Green; Baptists sing Episcopalian Carl Daw; Moravians sing Presbyterian Hal Hopson. Specifically ecumenical hymn collections are also being

produced, some of them for ecumenical communities like Taizé and Iona, and samples from these works are showing up in church hymnals. Such hymnic exchange may have also provided an impetus or at least permission for the borrowing of other liturgical resources. Again, this is not a new practice, but today it is common, particularly for Protestant worship leaders, to draw from the breadth of Christian tradition and experience and not be limited to their own particular denominational heritage. The 1992 *United Methodist Book of Worship* makes this point quite clearly by its inclusion, for example, of a prayer by Mother Teresa.

Such interchange may encourage Christian unity, though the question must be raised whether a single hymn will be understood in the same way in two different dogmatic contexts—say Ruth Duck’s baptismal hymn “Wash, O God, Our Sons and Daughters” sung in a Disciples of Christ service and in a Lutheran Church, Missouri Synod congregation. A more difficult question is whether hymn writers, aware that a good text may transcend their own denominational allegiance, should write for a general Christian audience and avoid the theological nuancing of ecclesiastical particularity. The danger is that such generic hymnody may in the end help produce “brand-X” Christians whose faith, far from being that confessed by the one, holy, catholic and apostolic Church, is so bland that it will not sustain them in times of crisis.

Changes in the use of scripture

In a day when Christians are becoming more biblically illiterate, scripture songs have arisen that may help to impress upon their minds and hearts a limited number of isolated proof-texts that happen to express the theological bent of their writers. Certainly, retelling a single scriptural pericope in its entirety is a traditional procedure that should be encouraged. But hymn writers of this past generation have apparently lost the ability to weave together the disparate strands of scripture that earlier hymn writers were able to put together in a multi-hued tapestry which matched the diversity and unity

of the biblical canon. It would be hard to discern the Church’s comprehensive “rule of faith” on the basis of the literary output of most contemporary hymn writers.

The scripture song’s presentation of a biblical text has also contributed to the increased production of songs and hymns which expect the singer to assume the voice of God. Admittedly, psalm singing or recitation has always required the congregation to present the words of the Almighty, but liturgically it was clear that the people were reiterating the claims of scripture. With contemporary scripture song and even hymns it is not so obvious, especially if a paraphrased scripture text is joined to free composition. Has the day at last arrived when all the Lord’s people have become prophets (Numbers 11:29) or is it that Narcissus and Feuerbach have finally won out? The purpose of worship is to glorify God and sanctify humanity—it is not the self-glorification of humanity and the instruction of God.

New emphases in hymnological themes

Numerous hymns produced in the last generation have addressed social themes, thereby perpetuating an emphasis begun at the beginning of this century with the writing of the social gospel hymn and continued in the 1960s by the production of hymns on peace, justice, liberation and environmental stewardship. The more recent hymns, like their older counterparts, have broadened liturgical sensitivity to social issues, particularly in the areas of gender, language and victimization, and reinforced the concerns uplifted in intercessory prayer. But more than social awareness is articulated in many of these hymns which continue the human positivism rampant throughout the twentieth century. Notions of sin, original or actual, are downplayed in favor of corporate accountability and a commitment to worry for others. For congregations that have already dropped the confession of sin lest it offend newcomers, works of charity and mercy are thereby classified as humanitarian efforts, and the atonement is

regarded as little more than a past, violent event.

The ephemerality of contemporary hymnody

North American economies of the late twentieth century thrive on a lack of permanence by expecting goods and services to have limited or localized usage. The same may be said about much of the production of hymns and sacred songs in recent years as well. True, no hymn writer should ever expect his or her text or tune to weather the tempests of time; only a handful of hymns from any time period have managed to be passed on to subsequent generations. But recent years have seen a vast increase in the numbers of hymns published in part a result of the ease of publication through desktop and other technology. Some published hymns apparently have been designed for short-term use, sometimes for a particular community or congregation, other times for a single service—in the latter case, capitalizing on the concept now popular in some circles that genuine liturgical performance can only be defined by a particular group of people, meeting at a particular place at a particular time. Disposable music written to accompany a disposable liturgy—with both oftentimes lacking in literary and theological quality. While such practices take inculturation quite seriously, they do raise both ecclesiastical and catechetical questions.

Conclusion

Changes in North American hymnody have thus been, in part, a response to the wider reformations in the theology and practice of Christian worship taking place during the last generation. And the words and rhythms introduced by hymn writers and composers have, reciprocally, helped to shape how Christians now worship. Such give and take, ebb and flow, is necessary to keep the Church, its worship and its song, vital and healthy. There are challenges ahead as we move into the twenty-first century—challenges which are before us

because of the changes during the past twenty-five years—and I now mention two.

The first challenge I've already alluded to. Congregational singing is quickly becoming a dying art, as music programs disappear from public schools and as many relegate choral singing to "the professionals." If the singing of an assembly is essential for the maintenance of its spiritual health, it is imperative that the text writers and composers of the next generation continue to produce hymns and songs accessible to untrained singers, and that worship planners use those new songs in corporate worship for singing by the congregation.

The second challenge: we are now confronted with a "worship war" between what popularly is identified as "traditional" or "liturgical" worship and "contemporary" and "evangelical" worship, though as I've already suggested, such designations are inaccurate. The difference in these two types is not merely in performance, as some persons would aver, but also—and perhaps more importantly—in the theological conception of worship's purpose and meaning. Already a third type is developing as a compromise, if such is possible, which is identified as a "blended" form. This blending is not so much in the conceptualization of worship itself, but in the structure and content of worship's design. For congregations, this "worship war" has been and may be divisive. For hymn authors, composers and their publishers, this may be an opportunity. My hope is that the hymnody of the next generation will not sacrifice its historic role as a sung confession of faith. By substantially articulating the faith of our fathers and mothers, the new song of the coming century may contribute to liturgical healing and reconciliation between the two "warring" camps, but more importantly, it may proclaim afresh the goodness of the One in whose name we worship and sing.

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Developing a seasonal, Sunday service template

VALERIE AMBROSE

Grace Episcopal Church in Holland, Michigan, has long enjoyed a rich appreciation and understanding of liturgical expression. Throughout the liturgical reform of the 1960s and 1970s the parish served as a pilot congregation in the Diocese of Western Michigan in its study and employment of the many trial liturgies produced by the national church's Standing Liturgical Commission (SLC). To facilitate ongoing education within the congregation, to foster ongoing discussion of the various proposed liturgies, and to encourage a mechanism for providing feedback to its diocesan worship commission and the SLC, a worship committee was formed in the late 1960s. When the General Convention of 1979 approved the Book of Common Prayer, members of the congregation were well prepared to understand and appreciate its contents and emphases, most especially the weekly celebration of the eucharist.

In 1982 the parish was undergoing a search for a new rector and was fortunate to have one supply priest available for almost the entire period of the search. However, since he had held secular employment for the two decades prior to his retirement, he had not presided at the eucharist with any frequency and he was not at all familiar with the 1979 BCP. At his request the worship committee met with him regularly to familiarize him with the "new" BCP and the worship style of the parish. By that time the committee had expanded its membership to include the chairs of the altar guild, lay readers, acolytes, and choirs, as well as the organist, clergy, a vestry liaison, and interested laity. Those meetings proved educational for all and ensured a consistent and comfortable flow of worship during Sunday services, as well as adherence to the in-

tegrity of the rubrics of the BCP.

In 1989 another rector search was initiated, but during this interim more than a dozen supply priests rotated their time and styles at the altar. It was always a bit suspenseful to learn which eucharistic prayer, much less which rite, would be used by which priest at which service. While a few clergy consulted with the wardens or the worship committee, most presided without any familiarity regarding our practices and without informing us of theirs. The acolytes and lay readers became very astute liturgical tap dancers. While at times the choreography and service orders were entertaining and even amusing, they too often were frustrating, fragmented, and confusing for parishioners and visitors alike.

During that eighteen-month interim the worship committee determined it would be very useful for clergy and lay assistants to have a tool outlining our worship practices. We felt there would be three primary benefits effected by such an instrument: continuity of worship; expediency of worship service planning; and heightened liturgical awareness and education among parishioners.

The initial intent was to delineate which eucharistic prayer, intercessory prayer form, and altar furnishings would be appropriate for each season of the church year. We had as our foundation the parish's historical practices, as well as the desire to expose the congregation to the rich expanse of liturgical options in the BCP. For several years we had customarily changed service music or eucharistic prayers with certain seasons, but those annual planning discussions had often found us scratching our heads to recall what we had done the previous year(s) and what had "worked" well or needed improvement. We had some sense of predictability with certain seasons, such as silent processions during Advent and Lent,

and we wanted to include those preferences. So our service grid grew in detail, and we eventually found ourselves scrutinizing every service component. We hoped to develop a tool whereby parishioners, especially youngsters, could anticipate certain seasonal options, such as the lighting of the side-aisle votive candles during the great fifty days of Easter. We strove for continuity of worship experiences throughout the year, though we expected each season to have specific, noticeable distinctions.

About the time our preliminary grid had been drafted and formatted by Dr. Charles Huttar, we called a rector. The template proved very helpful in his quickly becoming accustomed to our worship services. He met with the worship committee each month, and recommended changes were openly discussed and adopted or refined. An associate rector was added to the staff in the mid-1990s. A recent seminary graduate, she was quickly assimilated into leading worship, with the service grid serving as an excellent tool for familiarizing her with our worship practices.

The subsequent addition of a third Sunday morning service was also accomplished more easily because of the grid's clear delineation of service details. While the music at one service is traditional and the other contemporary, the seasonal changes, such as which form of the Lord's Prayer is recited, are common in both services. In the summer months when both "congregations" reunite in one service, the liturgy remains comfortable and consistent with their worship experiences of the other nine months of the year.

Ongoing revisions continue with input welcomed from the entire parish. One such noteworthy recommendation was the incorporation of Morning Prayer with Holy Communion during several weeks of the Epiphany and post-Pentecost seasons each year. This blending has resulted in younger parishioners being exposed to the eloquence of those prayers and canticles, while many middle-aged and older members of the congregation enjoy

See the next two pages for the Sunday service template.

their familiarity from worship of years past.

Deliberate worship commission discussions after each season and their recorded recommendations for successive years ensure the ongoing enhancement of marking the liturgical seasons, while also making more efficient the planning of worship services. Expanded liturgical education is another by-product of the grid, particularly since a youth representative has been appointed to the worship commission for the last several years. Intergenerational conversations about liturgical practices are a fine means of training future lay and clerical church leaders in liturgical foundations. It is likewise important for adults to hear and honor the worship preferences of our younger members.

Having a Sunday service template has proved a helpful tool for clergy and laity in planning worship services. Its adapt-

ability and detailed breakdown of service components allows for engaging discussions, while avoiding repetitious dialogue around certain constants. As such, the integrity of worship is consistent, but services can and do incorporate alternatives, which make the seasonal changes noticeable but not distracting.

This template may be reproduced and revised as appropriate by any reader. It may serve as a planning tool for worship commissions and musicians, or as a teaching aid for adult education classes, preparing confirmands, and training lay eucharistic ministers and acolytes. I have also found it very beneficial in my work as an interim priest in encouraging congregations to maintain their continuity with the past, while being receptive to change in the future. As they participate in the thorough planning of worship services, they will retain many of their historical practices, but will also remain open to liturgical options during the interim period and following the arrival of their new rector or vicar. Then does Sunday liturgy truly become the joyful work of all the people of God.

The Rev. Valerie Ambrose is an interim priest in the Diocese of Oregon. She also serves on the Council of Associated Parishes.

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SEASONAL RHYTHMS IN THE LITURGY FOR THE 10:00 AM OR 11:00 AM SERVICE

SEASON	Advent	Christmas	Epiphany	Lent	Palm Sunday
COLOR	Blue	White	Green	Purple or Burlap	Red
Furnishings	Advent wreath Greens	Window plants & garlands Creche	Creche	None Ceramic vessels Plain wooden crosses	None Ceramic vessels Plain wooden crosses
Flowers	No	Poinsettias	Yes	No	Palms
Banners	No	Wreaths	Yes	No	No
Procession	Silent on 1st Sunday only	Incense		Silent	Incense Outside
Opening part of service	Lighting of Advent wreath		Morning Prayer - last 5 Sundays	Great Litany on Lent I; Other Sundays - 3 or 4-year cycle - Pen. Order I/II/+/- Decalogue; perhaps Litany of Penitence	Liturgy of the Palms (before procession) Incense
Service Music Kyrie/Gloria	Schubert Kyrie - S96	Proulx Gloria	Proulx Gloria - except when MP	Schubert Kyrie - S96	Schubert Kyrie - S96
Glory at end of Psalm?	Yes	Yes	Yes	No	No
Prayers of the People & Confession	IV	II	None	I	II
Sanctus Eucharistic Prayer	S 130 B	S 125 B	S 125 D - A when MP	S 130 A	S 130 A
Lord's Prayer	Traditional	Traditional	Traditional	Contemporary	Contemporary
Christ Our Passover	Omit	Proulx	Proulx	Omit	Spoken
Agnus Dei Postcommunion Prayer	S 164 BCP p. 365	No BCP p. 365	No BCP p. 365	S 164 BCP p. 365	S 164 BCP p. 365
Blessing & Dismissal / Special Notes	Seasonal Blessing	Seasonal Blessing	Seasonal Blessing	Lenten Dismissal Lent II - before Confession, use Exhortation (p. 316)	

Psalm may be read in unison, antiphonally, responsorially at half verse or at verse at discretion of LEMs or sung following consultation with Worship Commission. (In Morning Prayer it is sung.)

Revised by Worship Commission August 1999

Grace Episcopal Church, Holland, Michigan

Holy Week	Easter I	Easter II-VII	Pentecost	Trinity	Season after Pentecost
As for Lent - Black Good Friday as in Lent	White Paschal candle	White Paschal candle	Red Paschal candle- extinguish	White No	Green
Stripped Friday & Saturday	Sunburst frontal	Sunburst II-VI Wheat for Ascension Day & Easter VII			
No No	Yes Sunburst	Yes Sunburst	Red Balloons Red Balloons	Yes	Yes Mission Statement Part of Season
Silent	(Vigil special) Incense	Banners with Bells	Incense		
Schubert Kyrie - S96	Proulx Gloria	Proulx Gloria	Proulx Gloria	Proulx Gloria	Powell Gloria - S280
No	Yes	Yes	Yes	Yes	Yes
(I)	III Omit Confession	III Omit Confession	V (except with D)	None	V-first of season II second VI last
S 130 A; Thursday - D Friday - None Contemporary	S 125 B / D Contemporary	S 125 B C on Ascension Day Sung (S 149)	S 125 B D for Baptism Sung	S 125 D Contempo- rary	S 129 A, B, C, or D Contemporary
Spoken	Proulx	Spoken	Spoken	Spoken	Spoken - summer S-169 - last Sunday before Advent
S 164 BCP p. 365	No BCP p. 365 Seasonal Blessings	No BCP p. 365 Seasonal Blessings	No BCP p. 366 Seasonal Blessings Polyglot Gospel	No BCP p. 366	No BCP p. 366

With **Baptismal service** (which contains no Prayers of the People), either use Eucharistic Prayer D or reverse order of Peace and Prayers.

Observing the stages of mourning: an adopted custom

JENNIFER M. PHILLIPS

It was a grief-stricken New Year! Our parish of 150 buried five members in the few weeks surrounding Christmas, four of them young, three dead of AIDS, and we were reeling. The funerals and the holidays went by in a flash, and most of us felt dazed and exhausted and unable to sort out so much loss.

My colleague who had grown up in the Greek Orthodox Church brought us a wonderful mourning custom from that culture in which grief is communal and visceral and has its ritually marked stages. Greek village culture gives the cemetery pride of place, and regularly widows and other bereaved people visit and tend and sit by the graves of those they love, where candles burn by photographs and fresh flowers are laid, and conversation is shared with other mourners. After seven years in the earth, the bones are dug up by the family, cleaned, boxed, and moved to a family vault with prayer and ceremony and the period of socially sanctioned grieving comes to an end.

In the early days of grief, at the forty-day and the one-year anniversary of death, the bereaved family and friends gather to make a cake of spiced wheat called *kolliva*. For us, doing this on a Saturday meant the *kolliva* could be shared at Sunday worship. Whole wheat berries are boiled, drained, and then mounded onto clean sheets on a table where they are rolled and patted between layers of the cloth for an hour or so until the grain is dry and the sticky starch has been removed. Handling the grain this way is reminiscent of laying out the body of the dead person, and as the work is done, stories are swapped about her or him. Then the wheat is gathered into a large bowl, spices and fruit are chopped and mixed in, and finally the whole is turned onto a tray and patted into a rectangular cake. There are plenty of

tasks for six or eight people to be involved with the drying, toasting of pine nuts and sesame seeds, chopping of parsley and walnuts, and peeling of pomegranates. Then, painstakingly, graham cracker crumbs are sifted over the top into a thick layer, and over that, confectioners' sugar is sifted thickly and then pressed very gently with waxed paper into a firm smooth crust. Traditionally, the top is decorated with a cross of white Jordan almonds and the initials IC XC NIKA (Greek for *Jesus Christ conquers*) and the initials of the deceased person in the four quadrants. In Greece, the ornamentation of the *kolliva* may be highly elaborate, like a wedding cake here, but for those new to the practice, simple is better.

There are prayers over the *kolliva* (see below)—perhaps a little incense is burned, a little wine drunk as well—and then it is carried into the church with exquisite care so as not to crack the thick sugar coating, and set on a small table flanked by candles in the place that the casket is placed at a funeral. At the close of the Sunday eucharist, the congregation moves in to circle the *kolliva* and the threefold Trisagion is sung. There are prayers for the dead (as below, or some from the burial service might be used) and for the bereaved, and then the *kolliva* is taken out of the sanctuary to the coffee hour, scooped into small bowls or cups and eaten. In a graphic way, the spiritual body of the deceased is remembered and eucharist made, and then that “body” is shared and incorporated into the survivors. The circle of close friends have half a day of story-telling and mutual support in the making of the *kolliva*, and then the whole congregation shares in the prayers and the eating, which moves in a rather organic way from sorrow to joy.

In the Greek Orthodox Church this custom is called *Mnemosimon*, a memorial or remembrance or reminder. *Kolliva*

(also transliterated as *kollyva*, boiled wheat) is a symbol of resurrection and is not made on any other occasion but to mark the milestones of bereavement.

Here is the recipe:

For the mixture:

10 cups whole wheat kernels (about 5 lbs.)
2 cups sesame seed, toasted
5 tablespoons powdered cinnamon
4 tablespoons cumin
¼ cup pine nuts, toasted
2 cups walnuts (chopped)
3 cups golden raisins
1 or 2 pomegranates
1 small bunch of parsley (dry), chopped finely

for decorating:

2 cups graham cracker or zwieback crumbs (fine)
2 lbs. confectioner's sugar
1 cup whole blanched almonds
2 cups white candied Jordan almonds
¼ cup silver dragees

equipment:

a large table
sifter
a large tray (can be covered with foil)
wax paper
serving scoop
paper cups, small bowls, or sandwich bags for serving
several bath towels and large sheets

1. The day before assembly, clean and wash wheat and boil for 2½ hours, adding more *boiling* water as needed to keep kernels covered as they swell. After cooking, let the wheat soak in its water for another ½ hour then drain and rinse well with cold water in a large colander. Heap the wheat on top of towels and two sheets,

lapping the edges of the sheets over the grain. Let sit overnight.

2. Crush or grind crackers into fine crumbs and set aside.

3. Grind or finely chop walnuts. Finely chop dry parsley. Toast sesame seeds and pine nuts just till lightly browned. Mix in a large bowl the nuts, spices, parsley, raisins, pomegranate seeds, sesame and pine nuts, and set aside.

4. Roll the wheat in its sheet, squeezing gently. Change the sheets when they become wet. It takes about an hour of rolling to get the wheat well dried and starch-free. (Wash the sheets promptly.)

5. Mix the wheat with the other ingredients in the bowl.

6. Heap the mixture onto a large tray, patting it firmly with wax paper into a rectangular cake shape with a flat top. Cover the wheat with a thick layer of crumbs and press gently with wax paper.

7. Sift confectioners sugar thickly (at least ¼ in.) over the top and sides of the cake, and press very gently with squares of wax paper and a steady hand to form an unbroken smooth compact surface.

8. Also with a steady hand, mark out a large cross with white almonds and silver dragees. On the right quadrants of the cross mark the initials like this:

IC XC

NI KA

On a left quadrant place the initials of the deceased in blanched almonds. Use the rest of the almonds and dragees to make a decorative border. Keep in a dry place. If you have to move the cake, take some extra sugar, sifter and wax paper to repair any cracks or moist spots.

The memorial service (adapted):

Blessed is our God always, now and for ever and to the ages of ages. *Amen.*

The Trisagion is sung (*The Hymnal 1982*, S98ff.).

All: God of all, we pray to you for *N.* and for all those whom we love but see no longer. Grant to them eternal rest. Let light perpetual shine upon them. May *her* soul and the souls of all the departed, through the mercy of God, rest in peace. *Amen.*

Give rest, O Christ is sung (settings appear in *The Hymnal 1982*, 355, and the *Accompaniment Edition*, S383).

Presider: O God of spirits and of all flesh, you have trampled upon death and have abolished the power of the devil, giving life to your world. Give to your departed servant *N.* rest in a place of light, in a place of repose, in a place of refreshment, where there is no pain, sorrow, and suffering. For you, Christ our God, are the resurrection, the life, and the repose of your servant *N.*, and to you we give glory with your eternal Father and your all-holy, good and life-giving Spirit, now and for ever. *Amen.*

Christ is risen from the dead, trampling down death by death and giving life to those in the tomb is sung. (A setting by Bruce Ford is in *The Hymnal 1982, Accompaniment Edition* S384; several versions of this troparion are included in *Music for Liturgy* published by St. Gregory of Nyssa Church, San Francisco; or the canon in *The Hymnal 1982*, 713 might be used.)

Jennifer M. Phillips is Vicar of St. Augustine's Church, Kingston, Rhode Island, and a member of Associated Parishes Council.

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Books

edited by Elizabeth Morris Downie

Cox, R. David. *Bond and Covenant: A Perspective on Holy Matrimony from the Book of Common Prayer*. New York: Church Publishing Incorporated, 1999. 98 pages. \$11.95 (paper).

Recently, I was approached at a wedding reception by a man who had indulged in the spirits of the occasion a bit too much. "Father," he said, listing slightly to one side. "I'm a Catholic, but I just wanted to tell you how nice that ceremony was. You did a great job of personalizing that wedding. Real nice. You know, I'm getting married next year, and I was wondering if you might be able to personalize a wedding like that for me."



I smiled and placed my hand on his shoulder. "Well, thanks for the vote of confidence," I said. "Of course, Chuck and Dana have been attending St. David's for two years now. I really wasn't "personalizing" the service for them. They're members of our congregation. I know them. But, I'll tell you what. If you want a personalized service, why don't you start coming to church at St. David's. Then, I'll know you, too and, when the time comes, I'll be glad to talk with you about officiating at your wedding."

The man looked at me as if I had just laid a Royal Flush on the table. "You're telling me I should go to church? Gee, Father, you're asking me to jump to the top of the ladder. All I'm doing is looking at the first rung."

When I was in seminary, I was given to understand that when it came to weddings a principal role for the priest was to safeguard the liturgical integrity of the worshipping community. The marriage service is a sacramental rite of the church, I

was taught, and is not to be tampered with according to the whim of every couple who happen in the door.

The difficulty, of course, is that we do not live our Episcopalian lives in isolation. Couples come to us with ceremonial expectations and desires that have been shaped and formed, for the most part, by communities other than our own. Their hopes and dreams for their wedding are the product of countless television shows and friends' weddings. Who can forget the wedding of *Friends*' Ross and Emily? It may have happened in England, but it certainly wasn't the Anglican Way (whatever that is). It is this growing awareness that has increasingly led me to wonder how realistic might be my own hopes and dreams for the wedding ceremonies at which I officiate.

In this circumstance, *Bond and Covenant* and other books like it offer an opportunity for congregations and clergy to be more proactive in working to shape the expectations of couples who come to us. The author suggests that it is not his intention to "inflict" another "how-to" guide for weddings. And, in large part, he manages to avoid falling into that particular trap. Instead, he offers what the subtitle refers to as a "perspective on Holy Matrimony from the Book of Common Prayer." Because it is offered as a perspective, rather than an explanation, this reviewer can accept it as a contribution worth considering if one is looking for a tool to assist couples in reflecting upon the steps they are in the process of taking. The author carefully steps through each part of the liturgy, phrase by phrase, exploring meaning with care and diligence. Along the way, he includes historical and personal background that proves both enlightening and entertaining.

The weakest area, in this reviewer's estimate, is in the author's avoidance of any willingness to explore or critique the church's customary understanding of marriage and marital relationships. Assertions that some might question (mar-

riage as established by God in creation, for example) are discussed without reference to the wider discussion of the nature of human relationships in which the church is currently engaged. Perhaps, for some, such a discussion would seem inappropriate in this particular context. But for others the avoidance of even a sidelong glance in that direction may reinforce the view of the church as out of touch and vaguely naive.

Church Publishing's marketing of this book leaves something to be desired. Wedding rings on a gray wash; such daring! It is unclear from the packaging to whom this book is addressed. The back-cover maintains it is "an important resource for couples preparing for marriage, for clergy who counsel them, and for all who seek a deeper understanding of the solemn act of mutual commitment." In other words, according to the publisher, this is a book for everyone. If truth be told, this is a book for couples preparing for marriage. It will not add much to the understanding or insights for the clergy who are likely to be reading a review in *OPEN*, but they may find some use for it in their contacts with couples. There are questions for discussion within the text itself, but an appendix of such questions might well have made a welcome addition. Aesthetically, the book is a disappointment; the print runs within a half-inch of the margins, making it all but impossible to read, mark, learn and inwardly digest. The author, who has clearly given of his time and energy to complete this project, deserved better.

MARK JENKINS
St. David's Church
Garden City, Michigan

Remembering Peter Moore

NIGEL A. RENTON

The death of Peter Moore, an honorary member of the Council of Associated Parishes, was reported in the Summer 2000 issue of OPEN.

Dick Grein said it best: “I always used to look forward to Peter’s company at Council meetings. He was a very bright guy, and always pleasant company.” Let me start with a couple of personal memories.

Peter persuaded the Associated Parishes Council to invite me as a guest to the 1983 Council meeting at Nashotah House. It might have been a more intimidating experience were it not for Peter’s kindness and encouragement. Peter’s concern to bring more lay persons into the Council bore valuable fruit when ADLMC (Association of Diocesan Liturgy and Music Commissions) was meeting in Washington, D.C. Peter and I didn’t know Carlos Mercado very well then, but we invited him to a meal and subsequently were able to bring him along to an informal gathering of Council members and close friends.

Peter certainly practiced what he preached: the regular use of the Daily Office. I remember his courtesy when I visited St. Paul’s, Roy Street, Seattle, and joined him and a few others in saying Morning Prayer together.

Carlos Mercado has a wonderful memory of Peter at a meeting some ten years ago, following our successful visit to Cuernavaca. Some of us were urging the desirability of holding a Council meeting in Costa Rica. Peter felt that we would be parading ourselves in front of the natives, but not accomplishing much beyond being liturgical tourists. He was not afraid to express himself strongly about that.

Bishop Joe Morris Doss remembers Peter’s fine work as principal drafter of the Associated Parishes brochure on the Easter Vigil. Joe, Ormonde Plater, and others remember Peter’s work producing, directing, and “starring” in the film

Do This in Remembrance of Me, showing a model Rite II Eucharist, sans guitars and folk music.

Mary Vail Moore kindly sent remembrances from many friends. Jim Adams, a former curate of Peter’s in Albuquerque, remembers him as interviewer at Seabury Hall, at General. A portrait of Thomas Cranmer on the office wall inspired many conversations with Peter. Brian Taylor expresses his appreciation for inheriting a parish that is grounded in liturgy that is traditional, yet flexible and open: “He [Peter] also maintained the parish’s character of diversity and warm acceptance of all.... And, most important of all, I was fortunate to begin my ministry here with a community that was spiritually and emotionally healthy.”

Michael Merriman remembers both Peter’s kindness and “his active promotion of so much we all care about.” Patricia Walker-Sprague, for many years Peter’s deacon in Seattle, remembers “his infectious passion for liturgy—not liturgy, but the heart of the liturgy.... He lived through the complexity of The American Missal into a simplicity which revealed the heart of God in a way the ornate may obscure.”

Mark Miller, a former curate at St. Paul’s, is believed to have inspired these words from Bishop Vince Warner’s letter to the clergy of the diocese: “For him, parish worship was always the source and motivation for ministry and social renewal. He was a man who carried with him a breadth of culture which characterized another time.... He was a man who prayed and kept coming back to prayer every day.” Bishop Warner noted that Peter was on the nominating committee when he was elected Bishop Coadjutor, and remembers Peter’s hospitality and his friendship. Warner continues: “Our time together is characterized by the several times we traveled on airplanes and sat together reading the Daily Office out loud, to both the interest and possibly the dismay of other passengers who couldn’t quite fig-

ure out what we were about.”

David Jones, a former Rector’s Warden, told the family that he once said (in jest), “Peter, you’re nothing but a ‘pah-swedo’ intellectual.” Peter didn’t quite “get it”—his serious reply—“I think you will find, David that the word is pronounced ‘pseudo’.”

The human side: when the family was doing construction on the Albuquerque adobe, Peter lectured the children about not going barefoot because of the nails. Peter wore an old pair of sneakers: guess who got the puncture wound!

His daughters agree that when a new “date” was coming to the door, Peter would put on his blackest clericals—and insist on opening the door. This outfit could strike terror in “good RCs” in Hispanic Albuquerque—and may even have helped at the time of an IRS audit, when he was also (legitimately) in a cast and on crutches when the visitor “from the Government” appeared.

Among others who expressed appreciation of Peter’s life and love of liturgy was Frank Griswold, the Presiding Bishop. My thanks to Mary and all who wrote to me, and apologies to those for whose stories we had insufficient space.

Nigel Renton is a member of Associated Parishes Council.

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Liturgical Organizations

Alcuin Club

Promotes the study of Christian liturgy, especially the liturgy of the Anglican Communion. Contact: tr.barker@wcom.net The Alcuin Club, The Parsonage, Church Street, Spalding, Lincs. PE11 2PB, United Kingdom. Publications: *Joint Liturgical Studies; Collection* (major annual book series).

Association of Anglican Musicians (AAM)

Organization of musicians and clergy working for the elevation, stimulation, and support of music and the allied arts in all their aspects in the Anglican church, and especially in their relationship to liturgy. Meets annually. <http://www.anglicanmusicians.org/> President: Sister Carolyn Darr, SSM. Contact: cr273@aol.com Association of Anglican Musicians Communication Office, 28 Ashton Road, Fort Mitchell, Kentucky 41017. Publications: *Journal of the AAM*; resource books.

The Center for Baptismal Living

The Center's mission is to reclaim the centrality of baptism in the life of the Church and the life of every Christian through providing a multifaceted effort to support, encourage, enhance and equip congregations and individuals in the ministry and vocation of the baptized. <http://www.baptized.org> Director: Edward Black, htlay@erols.com The Church of the Holy Trinity, 407 N. Broad St., Lansdale, PA 19446.

International Anglican Liturgical Consultation (IALC)

Comprises representatives of Anglican Provinces and Anglican members of Societas Liturgica. Meets biennially; next meeting August 2001. Chair: Ronald L. Dowling, rondow@inet.net.au 9 Ridge St., South Perth, WA 6151, Australia.

The Liturgical Conference

Ecumenical organization, working for the renewal of life and worship in the Christian churches. <http://www.litconf.org> Contact: lifconf@aol.com 415 Michigan Avenue N.E., Suite 65, Washington, D.C. 20017-1518. Publications: *Liturgy; Homily Service*.

Liturgy Canada

Association of men and women interested in the continuing renewal of the Church in both liturgy and mission. <http://www.liturgy.ca/> President: Linda Hill, Kanata, Ontario, Canada. Contact: litcan@liturgy.ca Liturgy Canada, 77 Canterbury Place, North York, Ontario M2N 2N1, Canada. Publications: *Liturgy Canada*; resource books.

North American Association for the Diaconate (NAAD)

Anglican organization promoting renewal of the diaconate, supporting deacons and dioceses, and engaging in theological dialogue about ministry. Meets biennially; next meeting June 2001. <http://www.diakonoi.org/> President: Susanne Watson; Staff: Ted Hallenbeck, teddeacon@aol.com Centre for the Diaconate, 271 N. Main St., Providence, RI 02903. Publications: *Diakoneo*.

North American Academy of Liturgy (NAAL)

Ecumenical and interreligious association of liturgical scholars who work to promote and support liturgical research, publication, and dialogue at the scholarly level. Meets annually. <http://naal-liturgy.org> President: Gail Ramshaw, 7304 Boyer Street, Philadelphia PA 19119; Secretary: Mary Alice Piil, CSJ, mapiil@aol.com Seminary of the Immaculate Conception, 440 West Neck Road, Huntington, NY 11743.

North American Association of the Catechumenate (NAAC)

Interdenominational organization which provides training and support for churches engaged in the process of baptismal conversion and making Christian disciples. Meets annually; next meeting July 2001. <http://catechumenate.org> Co-chair: Shirley Griffin, shirleyg@interlog.com 1911 Bayview Ave. #301, Toronto, ON, M4G 3E4, Canada; Co-chair: Ron Seymour, rseymour@speakeasy.org 2544 13th Ave. W., Seattle, WA 98119, USA; Secretary/Treasurer: Sandra Bricker, sbricker@earthlink.net 128 Summit Glen Rd, Pataskala, OH 43062, USA.

Societas Liturgica

International and ecumenical association of liturgical scholars. Meets biennially; next meeting August 2001. President: John Baldovin, S.J., jbaldovin@wjst.edu Weston School of Theology, 3 Phillips Pl., Cambridge, MA 02138, USA; Secretaries: Alan Barthel, alnbarthel@aol.com 53 Metcalfe St., Toronto, ON, M4X 1R9, Canada; David Holeton, hippolytus@volny.cz Korunni 69, 130 00 PRAHA 3, Czech Republic. Publication: *Studia Liturgica* (semi-annual).

Transforming Common Worship

Previously known as ADLMC, Association of Diocesan Liturgy and Music Commissions. Meets annually; a report on the November 2000 meeting will be included in the Winter 2001 issue of *OPEN*. <http://www.transformingcommonworship.org/>

Communiqué from the 50th meeting of ARC-USA

September 24, 2000
Washington, D.C.

At its 50th meeting in September 2000 the Anglican-Roman Catholic Consultation in the United States (ARC-USA) celebrated and reaffirmed the special relationship between the Roman Catholic Church and the Anglican Communion as expressed at the Second Vatican Council and the Lambeth Conferences.

At a choral Evensong at the Washington National Cathedral to give thanks to God for this occasion, the Most Rev. John Snyder, Roman Catholic Co-chair of the dialogue, preached a homily in which he summed up the experience of the dialogue participants. Bishop Snyder said, "our collaboration has provided me with a rare view of the richness and variety of the church's life, a glimpse of the passion for ecclesial union for which we strive, and... a source of great hope, comfort and joy." He highlighted the substantial agreements which have been achieved by the more than thirty-five years of official dialogue in the United States and also recognized the obstacles that remain on the road to the full visible unity of the Church.

ARC-USA is heartened by reports from two members who attended the historic meeting of Anglican and Roman Catholic bishops from thirteen countries, convened by the Archbishop of Canterbury and the President of the Pontifical Council for Promoting Christian Unity, gathered in Mississauga, Ontario, in May 2000. The members of ARC-USA rejoice that the bishops could together declare that "a sense of mutual interdependence in the Body of Christ has been reached" and that "we have

moved much closer to the goal of full visible communion than we had at first dared to believe." A significant outcome of the bishops' meeting is a new Joint Unity Commission to promote reunion efforts. ARC-USA urges the Pontifical Council and the Anglican Communion Office to establish this commission as soon as possible so that it may, among other tasks, prepare a joint Anglican/Roman Catholic Declaration of Agreement on the Apostolic Faith which we both profess.

On the occasion of this 50th meeting, the members of ARC-USA issue an invitation to a new generation of Anglicans and Roman Catholics. We ask them to join in the ecumenical enterprise which continues to enrich our faith, enlarge our vision, and energize our joint commitment to the mission of Jesus Christ in the world.

For the members of ARC-USA, this dialogue has been one not only of addressing difficult matters that concern our churches but also of experiencing signs and symbols that have encouraged us along the way. Among these ARC-USA recalls with particular gratitude Paul VI's reference to the Anglican Communion as "ever beloved sister" and his symbolic gesture of presenting his own episcopal ring to the one hundredth Archbishop of Canterbury, Michael Ramsey. We also recall the invitation of Archbishop Robert Runcie to John Paul II to join him in leading worship in Canterbury cathedral and Archbishop George Carey's participation at the side of the Pope in the opening of the Holy Door inaugurating this Jubilee year.

May the grace of this Jubilee year lead to that full communion which is our Lord's prayer, our task and the Spirit's gift.

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