

Reformed & Liturgy & Music

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Reformed & Liturgy & Music

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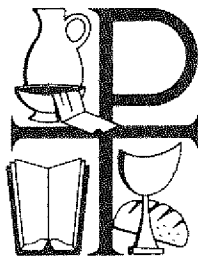
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Editorial Introduction	Peter C. Bower	166
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Presbyterian Worship: Directories and Service Books	Harold M. Daniels	168
Why A New Directory <i>Now</i>	Daniel B. Wessler	173
Why This Directory: Issues, Agendas, and Objectives of the Task Force	Fred R. Anderson	175
Music as Proclamation and Prayer	John Weaver	181
The Arts as Proclamation and Prayer	Barbara Miller	183
The New Directory and the Sacraments	Catherine Gunsalus González	186
The New Directory for Worship on the Use of Language	C. Benton Kline	188
Using the Directory for Worship	Thomas G. Long	191

Practical Aids to Lectionary Use		
Ash Wednesday (C)—The Day of Pentecost (C)	Fred R. Anderson, Sally W. Gant, David C. Partington, John Ferguson, Larry L. Rhoades	195

Musician's Viewpoint		
A Musician Looks at the New Directory for Worship	Martha Smith Hopson	210

Pastor's Viewpoint		
Tell-Tale Signs of a Congregation's Theology of the Sacraments	Clements E. Lamberth, Jr.	211

Sing a New Song to the Lord		
A Thread in the Tapestry	Sharon K. Youngs	212

Worship Committees		
Teaching the Directory to Congregations	Molly M. Macaulay	213

Office of Worship News		
Study Guide to Directory for Worship To Be Published	Harold M. Daniels	214
Index to Volume XXIII, 1989		215



From Maine to California, lawn signs identify particular churches as "Presbyterian." Many of these signs display the denominational sign which helps viewers recognize these churches as Presbyterian in town after town and city after city all across the land. An outdoor sign inscribed with the name Presbyterian, however, does not necessarily signify that what occurs *within* that particular worshipping congregation is Presbyterian in either theory or practice. How to discern that?

Subjective experience could be invaluable to indicating congruity with Presbyterian traditions and practices. Worship with a congregation and speak "the dictates of your feelings," "venture your own opinion," for "beauty is in the eye of the beholder."

Objective criteria (e.g., servicebooks, historical precedents, constitutional guidelines,) also can document affinity with Presbyterian roots and rites. The Directory for Worship then, if nothing else, provides a handy list for checking adherence to the Constitution of the Presbyterian Church (U.S.A.), as well as inclusiveness within the Presbyterian-Reformed tradition.

Who's responsible for checking? According to W-1.4002 ("Review and Oversight"), it's a stated responsibility of presbyteries:

"To insure that these guiding principles are being followed, those responsible on behalf of presbytery for the oversight and review of the ministry of particular worshipping congregations should discuss with those sessions:

- the quality of worship,
- the standards governing it, and
- the fruit it is bearing in the life of God's people as they proclaim

the gospel and communicate its joy and justice (cf. G-11:0502c).

Responses by sessions to the above paragraph may range from huffing and puffing over an implied threat to embracing it as an opportunity for self-examination. Whichever, the Directory intends to provide impetus to sessions, if not congregations and presbyteries, to rethinking our understanding and practice of the Church's central activity: corporate worship.

How to do that, given the overwhelming bulk as well as substance of this new Directory? Where to begin with this ostensibly complex document? That is not a quirky question, because with all due respect to Task Force members, some parishioners and pastors find their initial encounter with this voluminous Directory akin to sorting through the jumbled contents of an old sock drawer, including mismatched pairs and mateless singletons with which one cannot part. Patience. A comprehensible method to the seeming madness will emerge. We shall adjust to the framework, and we shall learn to classify according to the categories of this Directory as well as to perceive the correspondences among various sections. One entry point into this prodigious repository of liturgical directions is the oft-neglected Preface. Read it. Then re-read it.

The Preface clearly states that a directory for worship is:

- not a servicebook with fixed orders for worship
- not a collection of prayers and rituals
- not a program guide

Rather, a directory for worship:

- describes the theology that underlies Reformed worship
- suggests possibilities for worship
- outlines appropriate forms for that worship

—invites development in worship,

—encourages continuing reform of worship

—sets standards and presents norms for the conduct of worship in the life of congregations and the governing bodies of the Presbyterian Church (U.S.A.)

A key to appropriating the Preface in using the Directory is the section on language, specifically the definition and use of four modal auxiliaries.

1. *Shall* and *is to be* or *are to be* signify practice that is mandated,

which means you *must*, you *have to*, you are *obligated* to do this (or else you'll be censured, or run the risk of excommunication or another similar mild disciplinary action?).

2. *Should* signifies practice that is strongly recommended,

which means you *ought* to, you are *supposed* to do this (but you'll not be penalized for failure to do so).

3. *Is appropriate* signifies practice that is commended as suitable,

which means you *can* do this (if you have the *ability*, resources, talent, and skills available, then go for it).

4. *May* signifies practice that is permissible but not required,

which means you are *permitted*, you are *allowed* to do this (and need not fear either excommunication or censure, much less the evil eye of the presbytery).

A sample of the use of these modal auxiliaries may be examined in Chapter III: The Ordering of Christian Worship, Section 3—Service for the Lord's Day

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(presumably this section would be utilized by nearly all congregations gathering for worship on a Sunday).

a. Appropriate Actions in the Service for the Lord's Day [W-3.101]

Mandated Practices

- The Scriptures shall be read and proclaimed (W-2.2001).
- Scripture shall be interpreted in a sermon or other form of exposition (W-2.2007—2.2008).
- Prayer shall be offered (W-2.1001).
- The Sacrament of Baptism shall be administered as people present children or themselves for incorporation into the Church (W-2.300).
- The Sacrament of the Lord's Supper shall be celebrated regularly and frequently as determined by the session (W-2.400).
- The tithes and offerings of the people shall be gathered and received (W-2.5000).

Strongly Recommended Practices

- Lessons should be read from both Testaments (W-2.2002).
- Times for:
 - gathering, greeting, and calling to worship;
 - sharing common concerns; and
 - blessing and sending forthshould be provided at points in the service suitable to the life of the particular church (W-2.6000).
- Services of:
 - receiving new members;

- ordaining, installing, and commissioning;
- and renewing covenants; and
- sharing life's transitions

should be provided as called for in the life of the congregation (W-2.5000—2:6000; W-4.000)

Appropriate or Suitable Practices

- None listed in this section.

Permissible but not required Practices

- Prayers may be offered on behalf of the congregation, whose participation may be affirmed by their corporate response, "Amen" (W-2.100).
- Prayer forms may encourage the participation of the worshipers through unison and responsive, bidding, and spontaneous prayers (W-2.100).
- Times of silence may be provided for prayer and meditation (W-2.100).
- Music may serve as
 - presentation and interpretation of Scripture,
 - response to the gospel, and
 - prayer, through psalms and canticles, hymns and anthems, spirituals and spiritual songs (W-2.1003—2:1.004; W-2.2008)

A fascinating exercise for sessions and presbyteries would be a similar layout of the various practices enumerated in other pertinent sections of the Directory for Worship. What is mandated? strongly recommended? appropriate? and permissible? Maybe some enterprising graduate student will undertake

this task along with an accompanying analysis for the entire Directory.

In the interim, the above arrangement can serve as a model on which other individuals, sessions, or presbyteries may build. "Those responsible on behalf of presbytery for the oversight and review of the ministry of particular worshiping congregations" could then request sessions to "fill in the blanks" according to their worship life. Based on this empirical data, discussion would ensue concerning ways in which the "guiding principles [of the Directory] are being followed." Caution: insuring constitutional conformity could lapse into rigid legalism. One would hope that "review and oversight" would ultimately lead to questions such as:

Given that our chief end is "to glorify and enjoy God forever" (C-7.001), in what ways do Scripture, music, prayers, colors, sacraments, and so forth complement each other so that this worshiping congregation (children and adults) may experience their corporate worship as the dynamic pilgrimage of the people of God in their quest to express their sheer delight in God?

That kind of "starter question" not only fulfills a presbytery's constitutional responsibility for "review and oversight" (W-1.4002), but also nudges sessions and presbyteries to rethink their understanding and practice of the Church's central activity: corporate worship in the name of Christ.

Periodically the Presbyterian Church revises its two standards for worship: the Directory for Worship and the service book. Earlier in the century, the service book was entitled *The Book of Common Worship*, and more recently *The Worship-book*. The Presbyterian Church (U.S.A.) has recently completed the procedure for adopting a new Directory for Worship. In a few years it will complete a new service book, the fifth to appear in American Presbyterianism in this century. It is therefore useful to look at how the Church's two primary liturgical resources relate to each other.

Too often people are confused as to the difference between a directory and a service book, and to the particular role each has. In order to understand the difference, it will be helpful to briefly review the history of worship in the Reformed tradition which has used both service books and directories in its worship.

Three discernible periods may be identified in reference to service books and/or directory usage.

1. From the beginning of the sixteenth century well into the seventeenth century, service books alone were used.
2. From the middle of the seventeenth century, the directory largely replaced service books in English speaking Reformed churches.
3. Beginning in the nineteenth century, with a fuller development in the twentieth, both directories and service books have provided the church with its standards for worship.

Liturgical Reform

A crucial part of the sixteenth century Reformation was the reform of the liturgy. Among the Reformers' objectives were:

- (a) replacing Latin in the mass with the vernacular language
- (b) preparing liturgical texts free of medieval doctrines that conflicted with Scripture
- (c) restoring the liturgy as a communal action
- (d) giving preaching prominence

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- (e) recovering the theology and practice of the Lord's Supper of the early church
- (f) restoring the singing of the psalms and the liturgy to the people
- (g) simplifying the forms, eliminating the accretions of medieval ceremonial that obscured the gospel.

At the heart of this liturgical reform, assisted by the invention of the printing press, were service books providing orders and texts for worship in keeping with the Reformer's objectives.

Liturgical forms were virtually universal among early Calvinistic or Reformed churches. Reformed liturgical orders were important in the earliest Reformation centers in south Germany and Switzerland. The forms Calvin introduced were greatly shaped by those used in Strasbourg. From his relationship with Calvin, John Knox prepared a service book for use by the church in Scotland, where it was maintained for nearly one hundred years before anti-liturgical sentiment began to emerge. In England, liturgies in the tradition of Calvin continued until Westminster Assembly. In Switzerland, Germany, France, Italy, Holland, and Scotland, Reformed Christians used liturgical forms. Calvin's last communion was with the form in use in the Genevan church. Prayers from the service book comforted John Knox as he died. Admiral Coligny repeated the beautiful liturgy of the Reformed Church in France when he was murdered on St. Bartholomew's Day.¹

Liturgical Decline

Liturgical practice, however, began to deteriorate in the seventeenth century, and ultimately the use of service books declined. The emergence of Puritanism is largely responsible for the deterioration in liturgical practice among English and Scottish Presbyterians, and thereby shaped early American Presbyterian worship as well.

When in the middle of the seventeenth century, Puritanism gained ascendancy in England, parliament created the Westminster Assembly. It was convened in 1643 intent upon reforming the standards of the church. Presbyterian Puritans were in the majority. The Independents constituted a vigorous minority. Independents, in contrast to the mainstream of English Puritans until this time, were opposed to liturgical

forms, and favored congregational government. Five Scots commissioners were admitted, but without vote.

The result was a compromise measure in an attempt to please all three factions. What was to have been a new service book became *The Directory for the Public Worship of God*, void of liturgical text. This directory, commonly called the Westminster Directory, has been described as the only liturgy in Christendom to consist of nothing but rubrics. Completed in 1644, it was officially adopted by Parliament in January of 1645. The Church of Scotland subsequently adopted it with reservations and revisions, stating that it was not to replace the present practice and order of the kirk. The Anglicans ridiculed it. Neither was it satisfactory to the Independents for it was still too precise.

Nevertheless, in spite of its inadequacy, the Westminster Directory became the predominant influence upon the worship of the English speaking body of Reformed churches for the next 300 years. An adapted version was adopted by the first Presbyterian General Assembly in the United States in 1788.

On the continent, Reformed liturgy fell victim to pietism. Only free prayer was considered appropriate to the pietistic notion of freedom. By the first part of the eighteenth century, pietism was dominant in both the Dutch and German Reformed churches.

In the late seventeenth and eighteenth centuries, rationalism tended to erode even further the liturgical life of the church. With its dry intellectualism, rationalism recognized no role for the sacraments.

By the end of the eighteenth century, Reformed churches everywhere struck their lowest level in liturgical practice. The liturgy had virtually disappeared, and what liturgies were still in use were heavily didactic. The celebration of the sacrament of the Lord's Supper was so infrequent as to be negligible.

Liturgical Recovery

Because of Puritan, pietistic and rationalistic influences, liturgical renewal was slow to emerge in the Reformed tradition. Among the Reformed churches in America, the first call to liturgical reform came in the mid 1830s from George Washington Bethune of the Dutch Reformed Church.

By mid century, liturgical stirrings emerged within the German Reformed Church in the United States which led to a revised liturgy. This movement centered around the leadership of John Williamson Nevin and Philip Schaff who were both professors at the

seminary in Mercersburg, Pennsylvania. The Mercersburg Movement emphasized the *objectivity* of worship in contrast to the subjectivity of the pietists. It possessed a high view of the church and the sacraments. It indirectly influenced liturgical developments of Reformed worship in Scotland, and among the Dutch Reformed and Presbyterians in America. This movement was an important contribution to the development of a theology of worship within the Reformed tradition.

Among other key influences toward liturgical reform was the publication in 1852 of *Eutaxia* (now published as *Presbyterian Liturgies*) by Charles W. Baird, who was a friend of G. W. Bethune. This book described the classic Reformed liturgies of Calvin and Knox, and led to a discovery of the rich liturgical heritage of the Reformed tradition.

Another influence centered in Old Greyfriars Church in Edinburgh, Scotland, where liturgical reforms became the center of controversy. Slowly the Scottish General Assembly recognized the need and began to seek improvement in Scottish liturgical practice. In 1865, the Church Service Society was formed. In 1867, the society published a liturgy entitled *Euchologion*. This society has contributed greatly to the enrichment of the liturgical life of the entire English speaking portion of the Reformed tradition.

During the 1860s in the United States, several service books were published as individual enterprises. Among these was the *Presbyterian Book of Common Worship* published in 1864 by Charles W. Shields, a Princeton University professor. But the climate was not yet receptive among American Presbyterians who were largely of Puritan descent. Consequently his book had little influence.

By 1875 a climate had developed in which liturgical exchange between various branches of the Reformed family were common, even though they were not official.

Although liturgical improvement was taking place in Scotland, and numerous privately published liturgies had appeared during the last half of the nineteenth century, it was not until 1923 that the Church of Scotland issued an official service book. This book, *Prayers for Divine Service*, set a fine standard for devotion and public prayer and became widely used. In 1940, the General Assembly authorized *The Book of Common Order* which became the authoritative standard of the Church of Scotland. It helped shape the worship not only in Scotland, but in the United States and elsewhere. In 1979, a new liturgy was published by the Church of Scotland, *The Book of Common Order*, 1979.

Among Reformed churches on the continent, liturgi- 169

cal reforms began late in the nineteenth century. But it was not until the twentieth century before any significant changes began to take place in the French church. The Genevan rites lived long in France, although they never had official standing. It was not until 1950 that a provisional liturgy appeared and was given official approval for use in the church in 1955.

Liturgical interest was to develop last in the Netherlands. When it did appear there was much resistance to it, because of lingering pietism and rationalism. In 1911, some liturgical features were introduced into the worship of Kloosterkerk in the Hague. In 1955 a service book, *Dienstboek*, was authorized. It represents the first official liturgical action taken by the Dutch church since 1619.

In the United States, the move for liturgical reform within the Presbyterian Church in the U.S.A. resulted in the General Assembly in 1903 appointing a committee to prepare a book of forms and services. In 1906 *The Book of Common Worship*, a service book for use by Presbyterian congregations, was adopted by the General Assembly for voluntary use. A revised version appeared in 1932, and a third edition in 1946. The 1946 edition shows heavy dependence upon *The Book of Common Order* of the Church of Scotland which preceded it by six years.

Nine years later, in 1955, the General Assembly of the Presbyterian Church in the U.S.A. reconstituted its Committee on the Book of Common Worship to once again revise its *Book of Common Worship*. This edition was destined to involve additional Reformed churches in its development, since the General Assemblies of the United Presbyterian Church in North America² and the Presbyterian Church in the U. S. became partners with the Presbyterian Church in the U.S.A. in the project, the committee being renamed: A Joint Committee on Worship. The Cumberland Presbyterian Church became a partner at a later date.

It was apparent to the committee that before it could begin its work revising *The Book of Common Worship*, a new Directory for Worship was needed, since a great disparity prevailed between contemporary liturgical renewal and the directory. This disparity needed to be addressed since the service book and directory need to be in accord. The committee recommended that it be permitted to develop a new Directory for Worship to which the General Assembly concurred.

In 1959, the committee finished its draft of a new Directory for Worship, and it was adopted in 1961, thereby replacing the long outmoded directory of 1788 based upon the Westminster Directory. The

heritage of the Reformed tradition and of the contemporary Liturgical Movement. It emphasized the communal understanding of worship, and sought to correct the imbalance in practice between Word and sacrament. At the time of its adoption, Lewis A. Briner acclaimed it as "the most significant change in our basic constitutional standards since our American church came into being." During its nearly 30 years of life, the 1961 directory had significant influence upon the worship practice of the United Presbyterian Church in the U.S.A. It brought about widespread re-ordering of worship, established the propriety of celebrating the Lord's Supper on each Lord's day, led to increased frequency of eucharistic celebration, and brought an appreciation for the communal nature of worship and participation of the people. It also restored the place of the liturgical year and prepared the way for use of a lectionary.

The Presbyterian Church in the U. S. did not adopt the new directory but prepared its own. In 1963, it adopted its new directory: The Directory for the Worship and Work of the Church. A major contribution of this directory was to link the church's mission with its worship. The style of the directory of the Presbyterian Church in the U. S. differed greatly from its United Presbyterian counterpart, and was more conservative in tone.

Unlike the directory of the United Presbyterian Church, the directory of the Presbyterian Church in the U. S. included some liturgical texts for baptism, confirmation, and the Lord's Supper. The United Presbyterian directory did not include any texts, providing only a theology of worship, and rubrical admonitions for ordering worship. A contributing factor to this difference is perhaps the wider use of the service book in the United Presbyterian Church, than in the southern based Presbyterian Church in the U. S., especially when celebrating the sacraments. Ordinarily, if a service book provides texts, texts are not needed in a directory.

The inclusion of liturgical texts in the directory was therefore not as important to the United Presbyterian Church as it was in the south where the free church tradition had deeper roots and a service book was generally under suspicion. It should also be noted that the initiative for preparing a service book originated in the northern church, although the southern church ultimately endorsed use of *The Book of Common Worship*.

Once a new United Presbyterian directory was adopted in 1961, work proceeded on the revision/development of the service book. The Cumberland Presbyterian Church joined the United Presbyterian Church and the Presbyterian Church in the U. S. in the project.

Provisional texts for the service book appeared in 1964, entitled: *Service for the Lord's Day and Lectionary for the Christian Year*. Two years later, *The Book of Common Worship, Provisional Services and Lectionary for the Christian Year* was published for trial use. The new service book was completed and in 1970 was published as *The Worshipbook*. In 1972, another edition of *The Worshipbook* appeared complete with hymns and service music for the services in the service book.

It is significant that it was *the recovery of a service book that led to the restoration of a Directory for Worship from disuse*. Three editions of *The Book of Common Worship* had appeared, and more than fifty years had elapsed since the first edition appeared, before the General Assembly called for updating its directory. Not until the General Assembly called for the development of the fourth edition of *The Book of Common Prayer* was it apparent that if a service book was to be developed that would be relevant to the day, a new and contemporary directory needed to be prepared.

Relationship of the Service Book with the Directory for Worship

Liturgically, the Presbyterian Church (U.S.A.) is first of all a "directory church." The service book is subordinate to the directory, and embodies the directives set forth in the directory. American Presbyterians have had a Directory for Worship much longer than they have had a service book. In 1729 the Westminster Directory for Worship was recommended for use in the colonial congregations, and, as noted previously, a revised Westminster Directory was adopted by the first General Assembly in 1788.

In contrast, continental Reformed churches are more oriented to service books and have no directories. In the Reformed family in North America, the Reformed Church of America, has a service book (use of which is required), but until recently had no directory. Even so, the directory of the Reformed Church of America is subordinate to its service book. The Presbyterian Church in Canada has a service book, but no directory. The Cumberland Presbyterian Church has a directory and has been associated with the Presbyterian Church (U.S.A.) and its antecedent churches in the development of service books. The Church of Scotland has a directory (1966) which is theological in nature rather than providing directions for worship. For the Scots, the directory has played a secondary role to *The Book of Common Order*. This is understandable since reception of a Westminster Directory by the Scots was a concession to the Puritans.

In the Presbyterian Church (U.S.A.) the Directory for Worship is a part of its constitution, along with the Form of Government, the Book of Discipline, and the Book of Confessions. As such it has the strength of being the law of the church. The directory provides a theology for worship based upon Scripture and the Church's confessions. It sets the parameters within which we may order worship with integrity, and provides directives for liturgical practice.

The directory is revised like any other portion of the constitution (except the Book of Confessions), by action of the General Assembly followed by a majority concurrence of the presbyteries of the church and action by the subsequent General Assembly.

The service book, on the other hand, provides a concrete expression to the directives contained in the directory by providing orders and liturgical texts for services based on the directory. The service book is authorized by the General Assembly, for voluntary use, and does not require the vote of the presbyteries.

While the service book is a faithful expression of the directory, the forms in the service book are not the only forms that can have integrity. A service book cannot express all of the variations possible within the directory. Other forms are possible. With pastoral sensitivity the forms in the service book may therefore be adapted, within the parameters of the Directory for Worship, to a particular situation. It may be appropriate to use the forms as they are, or used as models for free prayer.

There was no intent by the 1903 General Assembly (or any subsequent General Assembly) to replace the directory with a service book. On the contrary, in calling for the development of a book of forms and services, the 1903 General Assembly instructed the newly formed committee that the service book was to be "in harmony with the Directory for Worship."³

When the committee, chaired by Henry van Dyke, reported to the 1906 General Assembly, the committee took care to clearly define the relationship of *The Book of Common Worship* with the directory. *The Book of Common Worship* was not to be seen as "a substitute for the Directory for Worship, but rather a supplement to it, wherein the instructions of the Standards are followed on all essential points, and aid is offered, to those who desire it, for the conduct of the Public Services of Religion with reverence and propriety."⁴

The committee emphasized the need to preserve both form and freedom, and to diligently seek "the golden mean between a too great laxity and a tyrannical uniformity. . . ." The committee noted that the directory

“provided for a liberty of variation” but “did not in any way prohibit the use of prepared orders and prayers, conformable to the general directions given” in the directory.⁶

With the appearance of each edition of *The Book of Common Worship*, the committees repeatedly disclaimed any thought of obligatory use of the book, reaffirming that the *Book of Common Worship* was “not to be taken in any wise as a liturgy imposed by authority.” The “purely voluntary character of the book” was emphasized, as were “possibilities of choice in the different forms of service.” Furthermore, “the cultivation of the free spirit of prayer” was encouraged.⁷

The use of both a directory and a service book makes clear a guiding principle of Reformed worship, the balance between form and freedom, structure and spontaneity. This balance is zealously protected. Freedom and form are not in conflict. The forms of worship provided by the church are best utilized when this principle is embraced.

There are particular values in using a service book alongside the directory which are lost if the directory alone is used. A service book expresses the communal and “catholic” nature of the church’s worship as no other vehicle can, since many of the orders and texts are used in common with the wider church and are rooted in the church’s tradition. The church is thus kept in communion with the church from every time and place. A good service book is *common* worship in the best sense, and thereby strengthens our ec-

clesiological moorings. The title of the first three service books *The Book of Common Worship* clearly expressed this insight in a way that the subsequent title of *The Worshipbook* does not.

The service book can thus help us transcend the individualism and sectarianism of our time, and provide strength in resisting the spirit of secularism.

The directory and service book are interdependent. Together they provide the church with the instruments needed to give shape and direction to worship in these times.

NOTES

- 1 *Minutes*, General Assembly of the Presbyterian Church in the United States of America. New Series, Vol. IV, No. 2, 1904. Proceedings, etc., of the 116th General Assembly. Philadelphia: Office of the General Assembly, 1904, p. 65.
- 2 The Presbyterian Church in the U.S.A. and the United Presbyterian Church in North America merged during the course of the committee’s work to form the United Presbyterian Church in the U.S.A.
- 3 *The Book of Common Worship* Philadelphia: The Presbyterian Board of Publication and Sabbath-School Work, 1905, 1906.
- 4 *Ibid.*
- 5 *Ibid.*
- 6 *Ibid.*
- 7 *Minutes of the General Assembly of the Presbyterian Church in the United States of America*, 1931.

The Spirit was moving . . .
A divided people were uniting . . .
The Spirit was moving . . .
An exciting time was dawning . . .
The Spirit was moving . . .
A new Directory for Worship was pushing to be born.

There was yeasty ferment bubbling in the churches that were on their way to reunion and important insights that impacted worship were coming into consciousness. Prior to the reunion of the churches, General Assembly Commissioners addressed pages of adopted reports to the issues of the nature of biblical authority, the place of the Confessions as guides to life today, stewardship that addressed survival-based care of the planet, pluralism and diversity as gift rather than threat, justice and peacemaking, the inclusive nature of Christ's body that abhors any form of excluding discrimination, communal and private prayer, children at worship, and the power of language about God and the people of God. In addition to this broad variety of ferment, the reuniting churches had invested many years of deliberation on the subject of the sacraments.

Many of these studies bore fruit in significant constitutional changes amending the then current PCUS and PCUSA Directories in the areas of children and the Lord's Supper, frequency of celebration, unique and once-only baptism, baptismal renewal, renewed commitment of individuals through sacramental participation, and the integral relationship between the sacraments, mission, and evangelism.

Years of amending the Directories of the two reuniting churches in the tried-and-true Presbyterian way of Reformed and always being reformed, resulted in a five page codification of contradictions, ambiguities, "left-outs," that no cut and paste editorializing could solve when the time came to put the two Directories together in the uniting document. There was, however, a strong commitment to proceed with unification of the churches with a *new* Directory for Worship as a first priority item. That new *Directory for Worship* is now in place in its new location in the *Book of Order of the Constitution*.

It would be an error to view the current Directory in any sense as a fix-it document. The Task Force ap-

pointed to write the Directory work was mandated to produce a *new* constitutional piece. Did this mean re-inventing the wheel? Was not the church still subject to biblical authority and confessional guidance? The answer is obvious.

But what about this reservoir of energy backing up behind the worshiping life of the church. Circuits needed to be thrown open so that this energy could flow freely, *now*. And the energy needed to be explored, located, channeled. For this exploration, location, and channeling the Directory task force went to the Bible, the Confessions, documents the church had adopted that impinged upon worship, *and it went to the people*. The Presbyterian Panel provided the sociological random sampling to indicate where the people are in worship, what are their longings. Hearings held at each General Assembly during the formation of the Directory provided a further voice from the people. As sections of the Directory were drafted, they were circulated for response, and finally an entire Directory draft went to every Presbyterian church session and Presbytery for study and response. Only after this was the document finally edited, submitted to the General Assembly, adopted, and sent to the Presbyteries for majority approval as a constitutional amendment.

Anthropological, sociological, psychological, and literary insights were brought to bear upon the Directory. These insights corroborated what the church has always known: that worship is a matter of heart *and* head; that communication before God in community involving the whole person with all of the God-given sense capacities for touch, sight, speech, hearing, movement, singing. Nothing new here, but an uncorking of a great deal of energy.

Specific areas in that pool of energies channel directly to sessions, pastors, and musicians.

One of these is the Directory's view of worship primarily as prayer. It is in worship through every component of the liturgy from gathering to sending that the people offer the life of the church to God and in return receive the nurture through which God gives God's people strength. Worshipers long for time to center into God's presence, to be at corporate prayer as intercessors for themselves and for the whole world. (This longing for the sense of God's presence and centered prayer appeared over and over again in the Presbyterian Panel's surveys.) Such a concept of worship asks a great deal of worship planners and

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leaders. Is the worship and offering to God through Christ? What constitutes an offering? Is it a performance or are there performance qualities in the worship that call attention to themselves?

And what of those who come to church for prayer, but have in mind exclusively individualistic prayer and are annoyed when world interceding communal prayer is offered and anything not considered "personal" is included? The Assembly's adopted papers on Communal and Private Prayer suggest that when a person has developed a rich life of private prayer as daily practice, then she or he is more ready and able to enter into the communal resurrection celebration on the Lord's Day. They are more able to join with others of *all* ages to offer communal worship and are less defensive about their own private worship space.

Language was a *now* dimension for the Directory Task Force to come to grips with. For twenty years the church had been producing guiding papers on faith forming language about God and the people of God. Now it was time for authoritative guidelines about the use of inclusive language in worship and about the amplification of language about God that would reflect many rich and varied metaphors for God imbedded in the biblical account of the relation between God and God's people.

In this area of language, perhaps the word *late* is more descriptive than the word *now*!

Whatever the case, the formative quality of language usage continues to ask for a great deal of commitment, study, planning, teaching, patience, pastoral care on the part of pastors, sessions, church educators, and musicians all working together.

Working together, another *now* dimension for the Directory. Since it is a Constitutional document the Directory is authoritative. But how is authority granted to a document? At one point in its life near the final editing period, the Directory Task Force searched out every *shall* and *should* and went on to delete all except a very few with a remarkable consensus of thought. The authority of a new Directory will appear when it opens doors, inspires vitalization, points in new directions, and does not stultify by rules and regulations.

And yet the directory is authoritative for the church. But how could a document be such for a pluralistic and highly diverse church? It can be when the session operates as the primary constitutional interpreter of the Directory for Worship in the local congregation.

First, a session needs to realize that this is a constitutional document authoritative for the entire Presbyterian church. It is not a casebook telling a session what to do in every specific, unique local situation. Some sessions responded to the circulated drafts of the Di-

rectory in such a way that reflect a desire for a "how to" book; a few responded from a non-connectional point of view indicating that only the session had a right to determine matters of worship in a congregation. Neither of these points of view reflect the *directory* rather than *service book* orientation of the Presbyterian tradition and the latter disregards the connectional nature of Presbyterianism. Church officer training based on the Directory will be in place to assist sessions in exercising their correlative rights and duties, privileges, and responsibilities.

Second, the session and leaders of worship will find in the Directory a collaborative relationship between session, pastors, and musicians. In some circumstances one has the authority in consultation with the other, while in other circumstances the authority/consultation roles are reversed. Study of the Directory will reveal this need for a collaborative, collegial approach to worship that moves away from hierarchical authority structures.

Now two concluding challenges from the Directory to worship planners and leaders:

The Directory suggests many elements of worship that can be authentic witnesses to Jesus Christ. It also suggests that what is authentic is not always appropriate. Authentic worship that is appropriate provides an idiom of communication for the people through which they are enabled to offer themselves to God and to receive God's nurture. Any form of worship or element in worship that does not open this door is not appropriate in that congregation. For example, it would not be appropriate for worship to be offered in a tongue foreign to the people. The intent of this authentic/appropriate distinction in the Directory is to honor and rejoice at the diversity and pluralism of the Presbyterian church. Nevertheless, this authentic/appropriate approach does offer the opportunity for obstructionism in enlarging the metaphors of worship on the infamous grounds of "we've never done it that way" or "the people won't understand." There is no constitutional means to avoid these hazards. Thank God, the Spirit of God is not bound.

The Directory provides that at the conclusion of worship the people are charged and sent out to carry on their ministries of pastoral care, healing, reconciliation, doing justice, and making peace. The people return to worship again on the next Lord's Day for offering, nurture, and a new sending out into mission both to bear the Word and to collaborate with the Word already present in the world. This rhythm, when claimed by worship leaders and people integrates worship and mission. Neither is complete nor can stand alone in itself. To this end the Directory Task Force committed itself to making as clear as possible the organic connection between mission and worship under its mandate to prepare a new Directory *now*.

Why This Directory: Issues, Agendas, and Objectives of the Task Force

Fred R. Anderson

“Why do we need this directory? What’s wrong with the old one? From where did this come, and who are the people behind it? ‘They’ are at it again—forcing something on the church from ‘the top.’” These were some of the comments and questions about the new Directory for Worship as it appeared in study draft in 1987, and as it was studied, discussed, and voted upon in the process leading to its inclusion as a part of the constitution of the Presbyterian Church (U.S.A.) at the 201st General Assembly in June of 1989.

From Where Did It Come?

In October 1981, the Joint Committee on Reunion of the Presbyterian Church U.S. and the United Presbyterian Church in the U.S.A. was reaching the end of its work. It appeared that reunion might be a reality after all. At that time, the Committee on Worship of the Advisory Council on Discipleship and Worship (UPCUSA) secured a copy of the proposed *Directory for the Service of God* which was intended for inclusion in the Plan for Reunion. After review the Committee on Worship recommended to its supervising body, the Advisory Council on Discipleship and Worship (ACDW), that the proposed *Directory for the Service of God* be deleted from the Plan for Reunion and that the two existing directories be continued until such time as a new directory could be developed by the reunited church.

During this time, the councils responsible for matters of worship within their respective churches¹ had begun their joint conversations regarding the proposed directory. Late in 1982, they named members of their committees to a joint task force to study and bring recommendations to the joint councils for consideration. In the report which came from that joint task force five major factors were identified which they believed contributed to the inadequacy of the *Directory for the Service of God* as proposed in the Plan for Reunion.

Problems with the Reunion Directory

First, the proposed *Directory for the Service of God* had been devised without consultation with either the Joint Office of Worship of the two denominations, or the Worship Committee of the Advisory Council on Discipleship and Worship. Further, no preliminary draft of the proposed directory was circulated to the churches or its agencies. As a result, not only did it not have the benefit of the larger perspective of both denominations, it was not prepared in response to the liturgical concerns which had been developing in those churches within the last twenty years.

Second, the Committee on Reunion did not turn its attention to a new directory until the “eleventh” hour of its work. When they did, the job was assigned to a pastor and an elder of their committee—neither a specialist in liturgical theology. Assigned an enormous task with short deadline, they attempted to combine the two existing directories into one, making only minor editorial revision. Though some new material was added, there were also significant omissions. As a result the document lacked internal theological integration, liturgically and otherwise, as well as continuity in style.

Third, because of the compilation method the proposed directory contained a significant number of theological issues (liturgical and ecclesiastical) which needed to be addressed, as well as a number of problems with church polity. Many of these existed in the then current directories but were in the process of being addressed through committee work leading to constitutional revision. If the proposed directory were adopted that work would be lost. Other problems emerged out of the compilation itself. The proposed draft was seen as “inadequate to direct our worship in a manner that is soundly rooted and clearly stated in terms of the Reformed Tradition.”²

Fourth, over a period of time both churches had experienced an accumulation of minor revisions of their directories growing out of a variety of studies on issues such as the Lord’s Supper, baptism, and marriage. Some of that study was still in progress, and would be lost if the proposed *Directory for the Service of God* were adopted.

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Fifth, there was concern that in order to reflect the best thoughts of the new church on the subject of its worship, there should be developed a completely new directory. Even if reunion were not to take place and organic unity not be achieved, this would be important to affirm the two denomination's common liturgical heritage by means of a single directory for both churches.

As a result of these concerns, the joint councils made the decision to begin a process immediately which would produce a new directory for worship in the reunited church. When the joint councils reported this to the Joint Committee on Reunion, that group affirmed the process, indicating that their proposed *Directory for the Service of God* was intended only to be transitional in nature. As a result, the joint councils prepared a prospectus for a new directory for worship and established guidelines for the task force it would appoint to develop that new directory.

Who Would Draft the Proposed New Directory?

The Task Force to write the new Directory would be composed of members who possessed:

- theological understanding of Reformed Worship
- experience with liturgy in the life of the church
- academic knowledge and application of liturgy
- sensitivity and awareness of inclusive language
- sensitivity to racial/ethnic theological processes and liturgical practices

and above all, be people who were open and sensitive beyond their own direct and personal experiences.

The Task Force would consist of five persons appointed by each Council chosen from their denomination's constituency. To insure continuity, several of those who helped develop the prospectus would be included among the ten members of the Task Force,³ whose chairperson would be designated by the Executive Committees of ACDW and CTC (Council on Theology and Culture). Finally, the Task Force would consist of women and men from among the active membership of the two churches, giving fair representation of ages, sexes, and ethnic backgrounds—one half from each church; one half would be clergy (at least one of whom had present involvement in a local church as pastor) and one half lay persons.⁴

The Task Force would operate with a three person writing team, whose function would be to prepare all drafts and revisions for approval and final adoption by the full Task Force. These three persons would be members of the Task Force, chosen by the group themselves. They were to be people who had pastoral

perspective, liturgical scholarship, theological acumen, historical insight, and literary skills.⁵

Additional Guidelines

Ten additional guidelines were established by the prospectus.

1. The Task Force was to prepare an entirely new work vis-a-vis the present directories in both denominations as well as the provisional directory contained in the *Plan for Reunion*.
2. The Task Force was to work closely with the Joint Task Force on Baptism which was in the final year of its work.
3. The new directory was to maintain historical continuity with the liturgical theology of the Presbyterian Church in the U.S. and the United Presbyterian Church in the U.S.A., as well as the Reformed family of churches, and the worldwide Christian Church.
4. It was to make "appropriate response" to the liturgical developments and insights of our time, including racial/ethnic insights.
5. It was to understand the implications involved in the placement of the Directory in relation to other parts of the Constitution (*Form of Government* and *The Rules of Discipline*).
6. It was to address not only worship on the Lord's Day, but also the worship of governing bodies, church groups, families, individuals, and congregations on other occasions.
7. It was to demonstrate the integral relation among the worship, witness, and work of all the people of God.
8. It was to elucidate general principles of liturgical theology for the Presbyterian Church, emphasizing brevity and restraint in introducing prescriptive rubrics and language.
9. The Task Force was to clarify how the Directory could assist the people of God in bringing freshness and power to traditional and contemporary liturgical language.
10. In completing its work, the Task Force would consult the relevant agencies and councils of the governing bodies of the church and solicit from them pertinent policies and materials that would assist in reflecting both the consensus and the diversity within the church.

To accomplish this last guideline the Task Force would hold hearing and consultations in the course of its work with appropriate agencies and groups, including ACDW and CTC, who could use these op-

portunities to comment on or recommend changes to the draft(s) of the material. ACDEW and CTC were responsible to approve and transmit a final report and recommendations to a subsequent General Assembly.

The Task Force Is Formed

These provisions were adopted 15 April, 1983. CTC and ACDW then appointed to the Task Force, Daniel B. Wessler, Chair; Fred R. Anderson, Tyrone L. Burkette, Melva Costen, Andrea Pfaff, Melicent Huneycutt, C. Benton Kline, Jr., Thomas Long, Barbara Miller, Juan F. Trevino, and denominational staff consultants Harold M. Daniels, and James G. Kirk. By Ash Wednesday of the following year, Mariko Yanagihara was added to the Task Force.⁶

The Task Force began its work September 1983, in Arlington, Virginia, being convened in worship, led by Daniel Wessler. All but members Andrea Pfaff and Mariko Yanagihara were present. Following worship and appointment of a clerk (Fred Anderson) that meeting was devoted to the members exploring together their dreams and perceptions of the task facing them. Space limitations prevent more than an overview of those conversations,⁷ but below are some of the more important issues of those first three days of conversation.

The task was to write an entirely new document rather than revise former ones, for as good as they were, they could bear no more patchwork. This was a new era in matters of worship—one of ecumenical sensitivity and renewed interest in sacramentality. Scripture had emerged even more central in worship as witnessed to by development and acceptance of the consensus lectionary and the reemergence of psalmody. Preaching was shifting from topical to textual. There was a return to daily prayer both as the basis of personal prayer and corporate prayer. There was a desire emerging among Presbyterians for more celebration in worship. The Task Force asked if their work could restore thankful celebration to worship as well as maintain the solemnity involved in the joy of being in God's presence. It was noted over and again that the eucharistic dimension of Christian worship was where this most rightly took place. The Lord's Supper would be central to Lord's Day worship in the new directory. At the same time there was a strong conviction that worship, witness, and work belonged together, and could not be divided. Was it possible to develop a directory that might be unifying, liberating, witnessing, serving, and glorifying?

Members spoke out of the diversity of their own traditions and racial/ethnic experiences. The group was composed of pastors, educators, college and high school pastors, seminary

professors, musicians, church executives, and seminarians. Worship traditions were almost as diverse, including not only people from the Black, Hispanic, and Asian traditions, but also the diverse Anglo worship experiences of the church—mainline, traditional, puritan, charismatic, evangelical, and liturgical renewal. Recognizing their own diversity, the group began what would be three years of wrestling with the even greater diversity in matters of worship across the new denomination. This raised the issue of inclusiveness to new levels of meaning.

As members expressed the diversity of their own worship experiences they were challenged to examine their presuppositions about worship. Was worship simply a context for preaching the Word, an occasion to glorify God and edify God's people, a deaconal fellowship committed to witness in word and deed, a eucharistic assembly. . . ? What were the reasons the church gathers for worship? There was need for historical continuity, but one which went through Geneva to the New Testament, rather than becoming bogged down in the sixteenth or seventeenth centuries.

There is in the church a sense of confessional amnesia in the denomination. Members were convinced that the new directory must be informed by our confessional heritage. Considerable time would be spent looking at confessions, and this would finally lead to a confessional cross-reference system in the directory. On the other hand, it was recognized that this work was being done in a new context—ecumenism is a reality in the pews of local congregations. The directory must be truly Reformed in the sense of a church constantly reforming itself in light of Scripture. Such a commitment would bring the Task Force into conflict with those who view "reformed" as sect rather than a method.

Conversation turned to concern over how to be prophetic as well as pastoral in the changing contexts of American life. Better than half of Presbyterians are now single or living in single parent families or households. We are living in a culture strongly influenced by television and the desire to be entertained and inspired. People are more mobile, but with that mobility has come a sense of rootlessness. There is an emergence of authoritarian structures in government which is producing a countermovement searching for more democratic processes in local congregations. There is distrust and strife between groups within the church which have gathered around single issues of concern. Could the directory become a unifying factor for the new church, functioning as a healing agent in the midst of paranoia about structures, systems, special interest groups, and levels of church government beyond the congregation?

What Is a Directory for Worship?

Considerable time was devoted to talking about the nature of a directory for worship—it is unique to the English-speaking Reformed tradition. Ordinarily, service books provide the shape of the liturgy. Because Puritan elements in the Westminster Assembly prohibited the development of a prayerbook, the directory had come into being—a prayerbook without prayers! Following a review of the history of the development of a directory for worship, time was given to a discussion of what the group understood a directory to be. Was it constitutional or optional? In an earlier age within American Presbyterianism, many considered the directory nothing more than a group of suggestions which could be used or not used at the discretion of the minister. It was often referred to as the most ignored portion of the church's constitution. It was realized that given the lack of clarity on this issue in the church, a declaration would need to be made concerning the nature, use, and authority of the directory—it was part of the constitution and therefore authoritative. But there was more than the issue of constitutionality. Should the directory contain any more than directions for worship (rubrics)? A scholar from the Presbyterian Church U.S. reminded the group that in 1906 that church did not go to a service book as the Presbyterian Church in the United States of America had done with *The Book of Common Worship*. Rather, specific portions of liturgy began to be added to its directory for worship, such as the baptismal service. This material, however, was not generally considered constitutional mandate. Initially the Task Force was of two minds on this question. It was the conviction of some that when a directory gets involved in liturgical texts it is in trouble. Others hoped an exception to this might be made concerning things such as baptismal formula, marriage declaration, and the words of institution—especially since the PCUS had included limited liturgical texts in its most recent discovery. Further discussion would reveal that great care must be exercised in drawing the distinctions between liturgy and rubric.

Relationships with Other Existing Work Groups

What was the relationship between the Task Force on baptism and this group? The former had been appointed to draft a new chapter on baptism and would complete its work in the following year. Were we under mandate to use that material? Would we be foolish not to use it? Fortunately one member of the group was also a member of the baptismal Task

also fully acquainted with their work. That decision could be delayed until later.

What was the relationship between the Task Force and the Supplemental Liturgical Resources project approved at the 1980 assemblies? Supplemental Liturgical Resource 1, *The Service for the Lord's Day* was just coming into print, with *Holy Baptism* due out the next year. Again, several people on the task force were also working on and with the SLR project. In addition, staff person Harold Daniels was also staff person with the SLR project. Dialogue would continue, recognizing that if a difference emerged between the directory and one of the SLR's, the directory would be authoritative, requiring a change in the next edition of the SLR.

Struggling with Issues of Diversity

The Task Force expressed a desire that the new directory be a document which enabled people to worship authentically within their own heritages and traditions. It would need to be broad enough to allow for the diversity of cultures rather than constrained to the triumph of one. And so the group began to speak of "theological latitude responsibly exercised." It was the consensus of the group that it was more interested in directing than mandating. It was quickly recognized, however, that there were some elements of worship which were by nature mandatory. Such a discussion quickly led to a diversity in personal convictions about such matters. What was mandatory for one person was not necessarily so for another. Some heated discussions were seen to lie down the road between that discussion and the completion of the directory.

The Task Force constantly affirmed the conviction that this was an opportunity to bring worship into the mainstream of the new church. There was a sense that worship had been on the periphery in both former churches, where it was often seen as something done out of leisure time and accidental to the real work of the church—business sessions. This was especially true at presbyteries, synods, and the General Assembly and their various agency meetings. Attention would be given to worship beyond the local church, asking "How can worship become the life-giving center of our new church?"

Task Force members continued to ask themselves if they could risk claiming the Holy Spirit as a central image in developing a new directory without losing the Christological center. The longer the group talked, the more each member expressed the conviction that first and foremost the group needed to worship together. One member put it this way "Can we

be so lost in worship ourselves that we might be led by the Spirit to the new thing God is doing?" The Task Force would follow the pattern of daily prayer—morning, noon, and evening. This same pattern would order the daily work of the writing team.

Sharing the Work with the Larger Church

There was a sense among members that the task was too important to be kept to themselves until the directory was complete. How could the larger church be drawn into conversation as the directory was being developed? The prospectus called for hearing sessions among councils and other agencies, but what about pastors, elders, musicians, educators, worship committees, and the like? Hearing sessions were scheduled for the Phoenix and Indianapolis Assemblies. Those from the former PCUS brought the experience of their church as it worked on "A Declaration of Faith." Was it possible to ask for a year's extension so that a draft might be sent to churches for study and response? Studies require a time for reviewing responses and making appropriate changes in the draft. Because the Task Force did not report directly to the General Assembly, but rather through the supervision of ACDW/CTC, any materials for distribution beyond the Task Force had to be submitted for joint council review and approval six months prior to each forthcoming assembly. It was quickly recognized that delaying the report for one General Assembly did not produce a full year for study, but only three to six months. Still, as difficult as a period of churchwide study might be, all were convinced that it was essential. Without it, and other forms of conversation across the church, there was the risk of developing a directory which would not be accepted or used by the church, even if adopted. If that happened, the Task Force would not have fulfilled the job it was convened to do.

1983-1988

The Task Force met regularly and frequently during the five years of its work, with the writing team meeting almost monthly for three and one-half of those years.⁸ Hearings were held at the 196th and 197th General Assemblies (1984 and 1985). Consultations were held with groups which were also working in the area of worship and with those who had prepared special studies. Annual reports of progress were made to the General Assembly by the parent Councils (ACDW/CTC).

Beginning in 1983, each General Assembly referred overtures and other materials to the Task Force for re-

sponse. In addition to the 196th General Assembly (1984) referred its proposed chapter on baptism to the Task Force. Each of those concerns had to be addressed by the directory. In large part, the proposed chapter on baptism approved by the 196th General Assembly, was incorporated into the directory, though with some minor modifications to make it editorially consistent with the new style of the document.

In 1985, the Task Force reported to the 197th General Assembly that its work was being guided by the following principles: The Directory shall:

1. reflect Biblical understandings of the human response to God's presence and action in the life of the world,
2. be guided by the faith and practice of the church through the ages,
3. be guided by that heritage that frees us to resist imposed forms, but constrains us to obey God's Word in matters of worship,
4. be informed by our Reformed confessions,
5. be in scope and orientation catholic rather than sectarian,
6. be open to the richness of traditional and cultural ways of responding to God's grace,
7. assure an openness to the Holy Spirit's creativity, which is spontaneous yet orderly,
8. emphasize worship as the work of all the people, whose different gifts are expressed through different functions and offices,
9. recognize that as we faithfully worship God, the Holy Spirit calls and sends us to bear witness to Jesus Christ in the world through grateful and obedient service, and
10. be the product of reflection, debate, and consideration by the whole church.

NOTES

1 In the United Presbyterian Church in the U.S.A. it was the Advisory Council on Discipleship and Worship (ACDW). In the Presbyterian Church in the U.S. it was the Council on Theology and Culture (CTC).

2 Advisory Council on Discipleship and Worship, United Presbyterian Church in the U.S.A., Council on Theology and Culture, Presbyterian Church in the U.S., "Prospectus for Drafting and Presenting to the Presbyterian Church (U.S.A.), A Directory of the Worship of God," (ACDW, April 15, 1983), p. 2.

3 Dan Wessler and Barbara Miller from the UPCUSA, and Ben Kline and Melicent Huneycutt from the PCUS.

4 *Op. Cit.*, "Prospectus for Drafting and Presenting to the Presbyterian Church (U.S.A.), A Directory of the Worship of God," (ACDW, April 15, 1983), p. 3.

5 *Ibid.*

6 Much to the Task Force's chagrin, midway through its first meeting, the members discovered that they did not completely fulfill the dictates governing their composition—there were three rather than five lay people—Costen, Huneycutt, and Miller. After considerable discussion Jim Kirk, Staff for ACDW/CTC, said that re-

solving this problem was the task of the joint councils not the Task Force. By the first meeting in 1984, ACDW/CTC had added seminarian Mariko Yanagihara to the Task Force, bringing the perspective of a young person, a lay person, and an Asian-American woman (Barbara Miller was in the course of completing her Master of Divinity degree, and under care of her presbytery as a candidate for ministry). Though the Task Force now had four lay persons on it, by the time its work was complete, three of them would be ordained as Ministers of Word and Sacrament (Yanagihara, Huneycutt-Vergeer, and Miller).

- 7 The minutes of the first three meetings attempted to represent, as much as was possible, the content of those discussions. Those interested, should be in contact with the Unit on Theology and Worship, General Assembly Mission Council, the Presbyterian Church (U.S.A.), 100 Witherspoon Street, Louisville, Ky. 40202, which is the custodian of those minutes.

- 8 The writing team was not chosen until the second meeting of the Task Force in early December of 1983. It was comprised of C. Benton Kline, Melicent Huneycutt, and Fred R. Anderson. Ben Kline was the former Dean of Agnes Scott College, President Emeritus of Columbia Theological Seminary, and at the time serving as Professor of Systematic Theology at Columbia Seminary. Melicent Huneycutt was at that time a lay person serving as a Christian educator on the staff of Central Presbyterian Church, a PCUS congregation in St. Louis, Mo. She had served as a missionary teacher for the PCUS in Korea. After completing her Ph.D. in English literature she was Professor of English, first at Pfeiffer College in North Carolina and later at King College in Bristol, Tennessee. Fred Anderson, a former professional musician, was Pastor of the Pine Street Church, a UPCUSA congregation in Harrisburg, Pa. An author of metrical psalms, he also chaired the editorial board of *Reformed Liturgy and Music*.

As a part of the preparation for this article I re-read the new Directory for Worship, underlining those paragraphs, sentences, and phrases which referred to the use of music and the arts. Two things surprised me when I had finished this discipline. The first was the realization that I had received from its sixty-five pages of text a remarkably full and yet concise refresher course in the meaning and practice of worship. As I read it, I wondered what percentage of the ministers of our church will do so with carefulness. I also wondered how many church musicians will even see a copy of this important document. I urge all readers of this Journal and all who have a true interest in worship, whether musician or pastor or committee member, to digest thoroughly its contents. It is now the constitutional document ordering the worship of the Presbyterian Church (U.S.A.) and shall be authoritative for this church (Preface).

The second thing that struck me in my re-reading process was the great number of statements which I underlined. Almost every page contained some reference to use of the arts, especially music, in the worship of the church. Thus music is integrated into every rite and sacrament and is given a place of substantial importance in this Directory. Church musicians should rejoice that the role of their contribution to the life of the church has been so repeatedly supported and encouraged.

The means for accomplishing this are spelled out thoroughly in Chapter 1, Section 4 (W-1.4000 through 4007). In W-1 we read that "careless and disorderly worship is both an offense to God and a stumbling block to the people." W-1.4004 makes it clear that "the session shall make provision for the regular offering of praise to God in song," and "is responsible for the overall program of music and other arts in the church." To the pastor is given the responsibility for "the music to be sung and for the use of drama, dance, and other art forms" (W-14005). The following paragraph in that section deserves special underlining:

Where there is a choir director or other musical leader, the pastor and that person WILL confer to ensure that anthems and other musical offerings are appropriate for the particular service. The session should see that these conferences take place appropriately and on a regular basis.

The musician is also to be consulted in the matter of selection of hymnals, song books, service-books, etc. (W-1.4006).

Music as Proclamation

While the pastor has the responsibility for the choice of Scriptures to be read in worship, the session is instructed to ensure "that in public worship the Scripture is read and proclaimed regularly in the common language(s) of the particular church" (W-2.2001). It is mandated that the full range of the psalms should be used in worship in addition to the Old Testament and the Epistles and Gospels of the New Testament (W-2.001). Not only in reading and preaching is the Word proclaimed, but also

through song in anthems and solos based on scriptural texts, in cantatas and oratorios which tell the biblical story, in psalms and canticles, and in hymns, spirituals, and spiritual songs which present the truth of the biblical faith. Song in worship may also express the response of the people to the Word read, sung, enacted, or proclaimed. Drama and dance, poetry and pageant, indeed, most other human art forms are also expressions through which the people of God have proclaimed and responded to the Word. Those entrusted with the proclamation of the Word through art forms should exercise care that the gospel is faithfully presented in ways through which the People of God may receive and respond.

For example, if one thinks of the messianic prophecies in the 40th chapter of Isaiah, one cannot but hear in the mind's ear Handel's musical setting of that text for tenor solo and chorus which opens the oratorio, *Messiah*. Without discrediting the power of preaching one iota, I say that Handel has proclaimed those verse of Scripture more powerfully and to more people than all the Advent sermons ever preached. Stainer's setting of "God so loved the world" falls into the same category.

Music as Prayer

W-2.1001 tells us that prayer may be spoken, sung, offered in silence or enacted. One could quote all of W-2.1003 and 2.1004 in support of this notion; in fact, about two-thirds of the text on prayer as an element in Christian worship is devoted to explaining and encouraging this use of the arts. We are reminded that "song is a response which engages the whole self in prayer but also unites the faithful in common prayer wherever they gather for worship" and that the "Psalms were created to be SUNG by the faithful." We read further that

to lead the congregation in the singing of prayer is a primary role of the choir and other musicians. They also may pray on behalf of the choir and other musicians. They also may pray on behalf of the congregation with introits, responses, and other musical forms. Instrumental music may be a form of prayer since words are not essential to prayer.

Examples could easily fill this whole issue, but I remember one which stands out in my own experience. There is a setting by William H. Harris of a John Donne prayer which is one of those miraculous marriages in which the words inspired the music and the music enriches the words. The text reads:

Bring us, O Lord God, at our last awakening
into the house and gate of heaven,
to enter into that gate and dwell in that house
where there shall be
no darkness nor dazzling,
but one equal light;
no noise nor silence,
but one equal music;
no fears nor hopes,
but one equal possession;
no ends nor beginnings,
but one equal eternity;
in the habitation of Thy glory and dominion,
world without end. Amen.

The first time my choir sang this work, on an All Saints' Sunday, I had a deep knowing that their singing has been our congregation's prayer.

Encouragement and Caution

While the Directory gives lavish encouragement for

the integration of the arts into worship, there is also a frequently reiterated warning. It is an old one which the church in every generation has rightly held, but it is also ambiguous in that everyone's vision on the matter is one's own. The caution is most fully voiced in W-1.3034 where we read,

The people of God have responded through creative expressions in architecture, furnishings, appointments, vestments, music, drama, language, and movement. When these artistic creations awaken us to God's presence, they are appropriate for worship. When they call attention to themselves, or are present for their beauty as an end in itself, they are idolatrous. Artistic expression should evoke, edify, enhance and expand worshippers' consciousness of the reality and grace of God.

Again in the section on music as prayer we read,

In worship, music is not to be for entertainment or artistic display. Care should be taken that it not be used merely as a cover for silence. Music as prayer is to be a worthy offering to God on behalf of the people.

The judgment here is difficult to make. I've been a practicing church musician for thirty-five years, and I am still quite unsure where the line is. The church composers of the thirteenth century were criticized for introducing additional voices to the purity of Gregorian chant. The polyphony of the Renaissance was condemned by the church for obscuring the text. Bach's St. Matthew Passion caused one Leipziger to exclaim that it belonged in the opera house rather than the church. Haydn's masses were thought to be far too dance-like and jolly.

It is easy to see in hindsight the folly of those judgments, but much more difficult to assess the creative work of artists of our own time. One way to start is to encourage and support composers and musicians who love the church and who have an understanding of its worship which is in accord with this Directory. Some might find the music of Olivier Messiaen (b. 1908) to be unsuitable for worship, but the twenty-second century church will, in my view, place his music alongside that of Bach or Palestrina, and praise God for his gifts given in humble service. Beauty of form and rhythm and melody, lovingly prepared and offered sincerely to God, is worthy of the important place which this Directory gives to music.

There has never been a time, from the neolithic period to the present, when the arts have not been present in the development and language of humankind's expressions of faith. The Directory for Worship *suggests* possibilities for worship, *invites* development in worship, and *encourages* continuing reform of worship. Incorporating all the arts in worship as a form of proclamation and prayer is clearly lifted up throughout the Directory for Worship.

Possibilities

In the Christian tradition the arts have always been essential and today there is no corporate act of worship by any group of Christians that does not appropriate some aspect of the arts to enact and proclaim its praise and prayer. In the processional or recessionals, the choir director's movement, the physical gestures of the clergy during the sacraments, dance and drama is present. The shape of space, the placement of the pews, the pulpit, the lectern, communion table, and baptismal font all create and sculpt environmental art in worship. The Directory for Worship liberates us to move towards integrating all the arts:

"Christian worship joyfully ascribes all praise and honor, glory and power to the triune God" (W-1.0000). Heart, soul, strength, and mind, with one accord, . . . join in the language, drama, and pageantry of worship" (W1.2000).

These opening lines, taken from Chapter 1 of the Directory for Worship, no longer allow us to shy away from understanding praise and proclamation as expressions of doxology. We enter worship simultaneously at three levels: *socially*, connecting human beings with God and with each other; *publicly*, involving practices and beliefs; and *systematically*, a collective ensemble of practices, sentiments, and beliefs which are carried out in "liturgical" acts.

We participate in a public "ritual," "festivity"—a celebration. In the Reformed tradition religious celebration is carried out in community. Community or

"*communitas*" is a direct and spontaneous modeling of relationships. To celebrate is to perform rituals publicly and formally. Our liturgical heritage is corporate, public, and inclusive. Worship embraces not only the individual but the community, providing space, environment, language, sights, sounds, smells, and pageantry that allows one to feel confronted by God and oneself. Religious practices, rituals or rites can be identified in three simultaneous and harmonious ways: 1. by what is shown, 2. what is done, and 3. what is said.

Invitations

Historically the art forms performed in liturgical settings by the protestant faith have not been rich and elaborate architecture, painting or sculpture, spectacular and thought provoking drama or dance, but limited to the art forms of oratory, testimony, and sermon. We have fallen short of the enormous gifts and richness of the expressive art forms, gesture, dance, and mime. We have done somewhat better with the visual arts, painting, sculpture, vestments, paraments, and banners. In his recent article entitled "Worship as Art, Evangelization, and Mission" published in this Journal, (Volume XXIII, pp. 107-113) Horace Allen, Professor of Worship at Boston University's School of Theology, writes: "Praise means art, and art in Christian praise means light, song, and cult, as essential expressions of the freedom of God for us and of ourselves for God."

Continuing Reform

If we are to understand anything about ourselves, the world, and God's continual creating and recreating activity, we cannot ignore the forms of expression that come to us through the arts. Not only is worship art, but the arts are worship, doxology, and proclamation. The Directory for Worship makes every effort to grant us this freedom within its guidelines and suggestions. A quick glance at the index to the Directory gives several citations for dance, drama, music, and a category entitled "general."

All works of art are instruments and objects of action. Actions on the part of artists and actions on the part 183

of the public. It is true that works of art carry the convictions and concerns of the artist and this has been described as works of art, whether they be dance, drama, sculpture, painting, architecture, vestments or music, the arts are expressions of the world behind it. Art historians, anthropologists, and sociologists can find vivid representation of this in the remarkable and prophetic masterpieces of the Renaissance. For example, one cannot stand before the fifteenth century tapestries "the Hunt of the Unicorn" at the Cloisters without experiencing the world behind, within, and revealed. They speak words while moving beyond linguistics. They dance and sing without musical notation or physical movement. These tapestries proclaim!

The rejection and dismissal of art forms in the Christian community has left a huge void in our worship life. The Directory for Worship offers an opportunity, under the guidance of the session of a particular church (W-1.4004), for new possibilities to be explored and new ministries to be utilized.

It is important that the artist touch the lives of people around him or her. An artist's gifts and talents are a public expression of ministry. The difficult struggle is, and continues to be, the issue of motives and of "good taste." It is sad that we have to single out the arts, for this issue is present in the life and work and mission of the entire Church. We are free to allow the spoken and written works of art to be presented, and criticized later, but the visual and performing arts creates human vulnerability and a prejudgment is often required . . . or demanded.

The aesthetic value and quality of liturgical arts will lie in its unity and its integrity. It is important not to deposit within worship a dance here, a banner there, and a drama in-between. The Directory for Worship clearly offers a process, a guidance for the freedom to use the arts in worship. It does not attempt to place a value or merit system on any one of the arts, but correctly invites all the arts to be considered in the development of liturgical art forms. The cultural and ethnic diversity in this country does not allow the Directory for Worship to isolate any particular art form is appropriate and when it should or should not be used. It does not qualify or quantify artistic designs, actions, or objects. An art form that is aesthetically excellent when considered in isolation may be inappropriate, out of place, even jarring when included in a liturgical setting. The opposite is also valid. A vestment, banner, painting, sculpture displayed on the street, on the beach or in a supermarket, may not have a meaningful place in a service of worship. Many factors in a liturgical whole must be considered if the arts are to be aesthetically assessed. St. Thomas Aquinas in *Summa Theologia I*, Q.39, art. 8, says:

"... beauty includes three conditions, integrity or perfection, since those things which are impaired are by the very fact ugly; due proportion or harmony; and lastly brightness, or clarity, whence things are called beautiful which have bright color."

A beautiful work of art is the consequence of a harmonious cooperation of the inner and the outer. The artist, dancer, actor, composer, feels an emotion and moves towards what is to be sensed, then on to the work of art. The work of art being exhibited in a public space, or in a community, is a work to what is sensed on the part of the observer until it rests in the emotion of the person or persons observing the art form.

Aesthetic tastes differ. Some aesthetic aspect of things may give one person satisfaction while giving another person no satisfaction whatsoever, and causing him or her acute distress. And within the structure of church governance the Directory for Worship in harmony with the Form of Government, assigns the responsibility for worship to the session including: "... those who lead worship through music, drama, dance, and other arts" (W-1.4005). Art in worship is and will constantly be struggling to achieve wholeness and integrity. Sessions and worship committees will find the Directory for Worship a document that is descriptive, prescriptive, and theological making this part of our constitution a creative and instructive piece of educational material.

Conducting Worship

The arts are tools, tools of expressing a ministry, expressing a life-message. The Word read, sung, enacted, or proclaimed include these tools of ministry. The question raised by the Directory for Worship is: Do we allow a ministry through these tools of ministry? Do we consider art, dance, drama, music, or media in the same way we have considered the tools of a typewriter, print, pen, brush and ink? Often on the front of a worship bulletin, one can read, Ministers: . . . , or Minister of Music: . . . Is it possible someday to read Minister of Liturgical Arts? Some churches, but only a few, have tried naming and identifying a ministry of arts. Individual congregations have established this only after careful and conscious education; preparing and providing leadership training and congregational understanding.

Liturgical art, or using the arts in worship, much of which is participatory in character is the art of a community. The Word proclaimed, whether it is through music, art, drama or dance is proclamation because it is exhibited in community.

"Drama and dance, poetry and pageant, indeed most other human art forms are also expressions through which the people of God have proclaimed and responded to the Word. Those entrusted with the proclamation of the Word through art forms should exercise care that the gospel is faithfully presented in ways through which the people of God may receive and respond" (W-2.2009).

Praise God from whom all blessings flow!

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The State of the Liturgy in the Presbyterian Church (U.S.A.) A Report prepared by the Advisory Council on Discipleship and Worship, 1987.

The new Directory for Worship shows considerable change from earlier such documents within the history of the Presbyterian Church in particular and the Reformed tradition in general. It is interesting that these changes are to be found in the recent work of other traditions, both Protestant and Roman Catholic, and therefore are part of what might be termed an emerging "ecumenical consensus." Such a consensus represents quite different changes for different traditions, however. (The most helpful summary of such a consensus is to be found in the Lima document—*Baptism, Eucharist and Ministry*—issued by the World Council of Churches.)

For the Presbyterian Church, the clearest changes regarding the sacraments to be seen in this new Directory can be listed under three headings: the significance of matter, the significance of the wider church, and the significance of history. Neither matter, the wider church, nor history was missing from earlier documents, but their role has become dominant rather than muted. We shall look at these three issues in order.

The Significance of Matter

Sacraments have to do with material reality—the matter of bread and wine and of water. Many of the issues in the Reformation period had to do with the matter of the sacraments, especially in the case of the Eucharist. Did a change occur in the bread and wine? This was obviously a central issue. The Protestants in general opposed an understanding of the sacraments that gave "magical" properties to the material realities involved. But the reaction was by no means uniform, even within the Reformed tradition.

Ulrich Zwingli, the first theologian of the Reformed tradition, had a strong dislike for giving *any* salvific power to matter. A lapse into idolatry was possible whenever matter was given a role in the proclamation of God's Word. It was the Word that had power, and nothing should detract from that. Communion should be held infrequently because of this danger. Even music was suspect because it could lead away from the word. The Puritan wing of the English-speaking Re-

formed tradition generally continued this suspicion about matter in the worship of the church.

John Calvin, however, had a very different starting point. The fourth book of the *Institutes* begins with a strong statement of the fact that we have been created as material creatures, and that is good. God therefore uses other creatures, both human and non-human, to bring to us the reality and assurance of grace. Other human beings speak God's word to us. Bread and wine and water assure us that what the word promises is actually meant for us. We need the sacraments because we are material beings. God comes to us in ways that are appropriate for our human condition—a condition given us by God. We were created to be finite and material beings. That is not the result of sin, but of God's good creation. We are now sinful creatures, indeed, but our need for material means of God's communication to us is not the result of sin.

For Calvin, a sacrament involves material reality, and that is not in itself dangerous. What is essential is that the material reality has been chosen by God to play this sacramental role. We are not to create sacraments for ourselves, as though we could bind God to promises we have made on God's behalf. But where God has chosen specific matter for such a sacramental role we are not to spurn it on the grounds it might be dangerous for us. Calvin does not have the suspicion of sacraments that one tends to find in Zwingli.

The new Directory has clearly chosen the side of Calvin in this debate. In so doing, it distances itself from early directories that had more of the flavor of Zwingli. The change has not been overnight, however, and other recent changes in the Directory were clearly headed in this direction.

Water is to be used in abundance in baptism—visible to the congregation. A common loaf, a common cup are fuller stresses on the matter involved than little pieces of bread and tiny glasses. Even oil can be used following baptism, though in itself it is not sacramental. Clearly there is no innate fear of matter subverting our worship.

The Significance of the Wider Church

Always the sacraments have been seen as relating

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Christians to the whole church, and not simply to the particular congregation or to the denomination. Never has our tradition viewed either baptism or the Lord's Supper as a denominational celebration, even though we have had our own tradition of how to understand and celebrate them. But this Directory is far more aware of the wider church than earlier ones have been. For decades the trend has moved toward a more corporate sense of meaning of sacraments—as can be seen in World Communion Sunday—but here there is something more.

This openness to the wider church is seen especially in the modes of celebrating. In both baptism and communion, wide varieties of practices are given status. It used to be that there was a clear “Presbyterian” way of serving communion: small pieces of bread, already cut, individual communion cups, served by the elders to the congregation that remained seated in the pews. Other traditions did things differently: many came forward and knelt at the altar rail. Some stood around the Table. We knew who we were: we sat in the pews. But all of that has changed, and for others as well as for us. It is not that there is a new “right way” to do things. It is rather that *value can be seen in a variety of practices*, and there is no reason that different occasions cannot call forth different modes. At least, there is no reason that different congregations within the same tradition cannot do things differently. The new directory suggests such a variety, including coming forward, taking bread from a common loaf, use of a common cup, intinction, being served in the pews, or standing around the Table. In terms of baptism, there is also a similar variety suggested. Clearly, the influence of a variety of other traditions is here seen creating options within our own.

The wider church that has influenced this new Directory is not only the geographically wider church of today, but also a greater variety of the church of the past. The Reformation is an influence, as is to be expected. However, what is also strong is the influence of the early church, notably the second and third centuries, especially the Rite of Hippolytus. This ancient service, discovered in the nineteenth century, shows a far different understanding of the sacraments than either Roman Catholics or Protestants possessed. It therefore bypassed the debates of the sixteenth century in a helpful way. The widespread contemporary influence of this ancient service is not because of antiquarian interest, but rather because it makes sense in our own time. It gives an excitement and significance to sacraments for which all of our traditions seemed to be looking. Chief among the characteristics of this rite is the centrality of history, of God's actions in the past as recorded in Scripture that now, in these liturgical events, are coming into our lives. This leads to the third area of change in the new Directory.

The Significance of History

A third shift from earlier directories can be seen in a stress on history that uses the sacraments to link contemporary believers with the ongoing history that had its rise in the covenant events recorded in Scripture. The great prayers of thanksgiving in both of the sacraments show this emphasis. The explanations of the sacraments as well as the content of the prayers point to our relationship to that history. We celebrate the sacraments, not simply because we are commanded to, nor even because they bring us assurance. We celebrate them because in these sacraments we are made part of the ongoing history of God's redemption, continuing the redemptive work seen in the exodus, the incarnation, the cross, and resurrection. This history now comes to us, and opens to us a new creation. Eschatology is of great importance because this history leads to the kingdom, God's reign, a different future than awaits the old creation.

This new history of which we are a part needs to be emphasized frequently so that we can remember who we are. Individual and corporate renewals of baptism are a means of reminding us of this ongoing history to which our baptism links us. The stress on history, and sacraments as historical events in our lives that tie us to this history of God's actions, bypass the debate at the Reformation as to whether or not anything “happens” in the sacraments. This was related to the issue of matter as used in sacraments and discussed earlier. However, from a different point of view, it is quite possible to speak of something happening, for sacraments are historical events. It is faith that sees these events, even events that occurred long ago in our lives, as continuing events in the ongoing history of the new creation.

To be part of a new history is to take on a new identity, one quite different from that given by our old history. Baptism initiates us into this new history; the Eucharist nourishes us in it. The liturgy in its fullness reminds us of who we are, centering on the sacraments even when they are not celebrated. Since baptism holds such an important role as the beginning point in this new identity, our tradition as well as others have become much more circumspect as to who is baptized. It is not a quaint ceremony that is “done” only because of family tradition. There needs to be some assurance that those who are baptized, or whose children are baptized, are fully intending to be active participants in the community of faith. The Directory therefore stresses the concern the church needs to have in this regard.

In these three ways, which encompass so many others, this Directory has made considerable changes from earlier ones, while retaining continuity with the earlier tradition to which we are also heirs.

How do you decide what to say when you write a prayer? What words and actions are to be included in the service for the Lord's Day? What should be the formula used in the service of baptism? How do you best express the eucharistic prayer? What hymns should be included in a new hymnal, and which should be dropped? Are the words of a proposed anthem suitable to be used in our church? How far can you go or should you go in modifying the language of a psalm?

These are all questions about language in worship, and it is the urgency and pervasiveness of these questions and others like them that led to the inclusion of a section on "The Language of Worship" in Chapter I of the new Directory for Worship. That section comes after the introductory theological section and before the more traditional sections on "Time, Space, and Matter" and on "Responsibility and Accountability in Worship."

The section on language begins by locating language in the divine economy: God creates by the Word; God redeems in the Word. God speaks and the people of God respond in worship.

Language as Speech and Act

Throughout this section and indeed throughout the Directory, language is in the first instance the vehicle of verbal communication, speech, but the Directory recognizes that human response to God and God's coming to humans as well may involve action and even silence. God acts in nature and history; God comes to Elijah in the sound of silence: "the tone of a gentle blowing" (II Kings 19). People "call God by name, invoke God's presence, beseech God in prayer, and stand before God in silence and contemplation. They bow before God, lift hands and voices in praise, sing, make music and dance" (W-1.2001).

This concern for action as well as speech is further highlighted in the description of Old Testament worship, where, beyond the speaking of God, worship involves

fasting and feasting,
rejoicing and wailing,
marching and resting,
dancing and clapping hands,
purification and dedication,
circumcisions and anointings,
burnt offerings and sin offerings,
doing justice and mercy,
making music and singing to the Lord (W-1.2003).

The connection of speech and action as language continues in the reminder of how Jesus used words about God and himself and how he transformed religious practices and actions, and even more how he transformed ordinary daily acts into ways of responding to God (W-1.2004).

Symbolic Language

Central to the treatment of language is the characterization of all human language about God and all language used in worship as symbolic. God transcends the created order and "cannot be reduced to anything in it" (W-1.2002). That means that human symbols taken by themselves are never able to capture the reality of God and are never adequate to comprehend the fullness of God. Any claim to have expressed the being and nature of God is, as the Old Testament clearly understands, idolatry.

Yet God has given us symbols to use because God has come in self-revelation to human beings: in creation, in the events of covenant history, and supremely and most fully in Jesus Christ, who is the Word of God incarnate, the form of God in human form (Philippians 2). So in the life, death, and resurrection of Jesus Christ we have the benchmark by which all our symbolic language is to be tested. Jesus is God's true symbol, the full and accurate expression in worldly terms of God's very self.

Some people have had trouble with characterizing Jesus Christ as a symbol, as if this somehow reduced the reality of Jesus as God. In fact, the Directory is seeking to make clear the insight of all Reformed theology, that Jesus is at once *both* God *and* human, the unique mediator (to use Calvin's language) of God to human persons. God's self-revelation to us is mediated revelation, using symbolic means, but Jesus Christ as mediator is the ultimate, the final, the unique medi-

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ating symbol, the one “who reveals all that God is to the world” (W-1.2004).

Authentic and Appropriate Language

The church through the ages, seeking to respond to God in worship, has used the language and symbols of the Bible and has in its own historical situation adapted that language to its place and time and experience and interpreted it in new forms. And the church today continues to do so. The Directory seeks to look at the language of worship in the church in terms of two categories: authenticity and appropriateness. Authenticity corresponds roughly to the category of truth and appropriateness to the category of meaning in contemporary discussions about language.

Language is authentic, for the Reformed tradition, when it is in accord with the biblical witness to God’s self-revelation in Jesus Christ. For any symbol, any image, any expression, any liturgical action, the test of its authentic character is to be found in the matching of it with the scriptural presentation of the action and message, the death and resurrection, of Jesus the Christ as God’s self-revelation. And the test of authenticity is the first and crucial test for the language of worship.

But authenticity, crucial as it is, is not the only concern about language. We must also be concerned about appropriateness. How can this language which is true to God’s self-revelation also be meaningful and communicative in the context of the worshiping community? “Language proves to be appropriate when a worshiping community can claim it as its own when offering praise and thanksgiving to God?” (W-1.2005) What sort of considerations enter into appropriateness?

Characteristics of Appropriate Language

The Directory gives some characterizations that may help to answer these questions about appropriate language. *First*, such language is more expressive than rationalistic. The language of worship—of hymns, anthems, prayers, litanies, indeed of sermons and responses—is not so much for instruction as for the expression of the tonality of the Christian faith and response.

Second, and connected to the first, is the assertion that the language of worship “builds up and persuades as well as informs and describes.” Of course, we learn in worship as God is presented in integrity,

but the encounter with God in worship is for the growth of the community and its members. People are called to commitment, urged to give of themselves, moved to faith and obedience.

Third, the language of worship, indeed the very form of worship, “creates ardor as well as order.” Many think of the Reformed tradition in worship as one of strict order, but we are to remember that Calvin’s crest was a burning heart in an outstretched hand, signaling the reformer’s desire for heart religion. There is no place for chaos in the worship of God, but neither is appropriate worship deadly dull and soul-crimping.

Fourth, the final entry in the list in W-1.2005 speaks of appropriate worship as being “the utterance of the whole community of faith as well as the devotion of individuals.” Here we face the issue of “I” language and “we” language. Ought hymns all be cast as expressions of the community? Is the prayer of confession always to be corporate prayer? Is there any place in the worship of the church for the individual person to express to God the particular personal and individual concerns, needs, joys, thanksgivings that she or he brings? The Directory affirms the appropriateness of both communal and personal, corporate and individual language. But it also indicates that the merely individual and idiosyncratic language has no place in worship if it excludes the participation of the whole community. That point is made very clear in W-3.1002 in connection with manifestations of the Spirit: “When actions in worship are present only for personal expression, call attention to themselves, or are insensitive to the congregation at worship, they are not in order. . . .” The point of the appropriateness to the community is also made in connection with artistic expressions and creations in W-1.3034.

Fifth, “appropriate language seeks to recognize the variety of traditions which reflect biblical truth authentically in their own forms of speech and actions.” The Presbyterian Church (U.S.A.) is, we need constantly to be reminded, a diverse church. There is a richness in the heritage of the various streams of tradition that flow into the worship life of the church today. The “Sampler” of *The Presbyterian Hymnal* as well as the list of hymns considered and selected honors this test of appropriateness, both in the sources of texts and in the musical forms and idioms. The Supplemental Liturgical Resources also reflect some of this diversity and variety of traditions and languages.

Finally, the recognition of the variety of traditions raises the whole matter of the traditional language and the appropriateness of the innovative. The principle laid out is clear. “While respecting time-honored forms and set orders, the church may reshape them to respond freely to the leading of God’s Spirit in every 189

age" (W-1.2005). The issue is not settled between the traditional set order and the free order. Nor is it settled between the traditional free order of much American Presbyterianism and the innovative free order of the 1960s and 1970s—or for that matter what may be in the 1990s. But space is left for the church to acknowledge and use appropriate language, expressions and forms, in words, in music, and in actions, drawing upon the old and the new, the second century, the sixteenth century, the nineteenth century, and the latest of the twentieth century.

Inclusive Language

One cannot raise the issue of language in a document written in the 1980s and for the church without consideration of inclusiveness in language. Since the General Assembly has spoken so clearly and directly on this issue, the Directory is also direct. But the Directory approaches the matter not from the more familiar perspective of the feminist agenda but from the viewpoint of the catholicity of the church: the inclusiveness of variety and diversity in the church which God calls into being. It then points to the diverse cultures represented in the church and reminds us of the reality of emerging needs and identities among believers. It addresses these concerns not in terms of appropriateness alone but first and foremost in terms of the test of authenticity in faithfulness to the life, death, and resurrection of Jesus Christ.

When forms, actions, languages, or settings of worship exclude the expression of the diverse cultures actually represented in the church, they are inauthentic and inappropriate, false to the reality of Jesus Christ and false to the life of the church. And when the forms, actions, languages, or settings of worship deny the needs and identities of believers as these emerge in their responding through the Spirit to the call of God in Jesus Christ, then again they are inauthentic and inappropriate. These are inclusive standards about the inclusiveness of language and the inclusiveness of the church.

The Directory approaches the inclusiveness of language about God in terms of the diversity and variety of biblical language and the theological tradition. It states the test of the inclusiveness of language about fellow humans in terms of a desire and a mandate for the community of faith: for people to recognize them-

selves as included, as addressed, as cherished—in the community and before God.

Finally, The Directory affirms that inclusiveness in language is a matter of witness to the world: a witness to the faithfulness of the church to biblical truth and the authenticity of God's revelation in Jesus Christ, and a witness to the commitment of the church to the inclusiveness and variety of the people of God and the appropriate expression of that commitment.

Applications in the Directory

We have already noted some of the applications of the section on language in the discussion of appropriateness in connection with the manifestation of individual senses of the Spirit in worship (W-3.1002) and in relation to the artistic use of the material in worship (W-1.3034). Other indications of the ways in which the considerations of appropriateness apply in worship may be found. In W-2.1003 the use in prayer of diverse musical forms drawn from many cultures is commended. In W-2.2001 the scriptures are to be read in the common language(s) of the congregation, and in W-2.2005 the use of translations and especially paraphrases, which may deal with the inclusiveness of languages is a responsibility of the minister.

So also the sermon, in W-2.2007, is to be presented "with simplicity and clarity, in language which can be understood by the people." And in W-2.2008 the proclamation in art forms is to be "in ways through which the people of God may receive and respond." Paragraph W-3.1004 is entitled "Children in Worship," and it reminds those who plan and lead worship in which children participate that they should consider "the children's level of understanding and ability to respond, and should avoid both excessive formality and condescension."

There are also applications of the authenticity of language. The sermon is to present the gospel (W-2.2007) and "the proclamation of the Word through art forms" is to be in such a way "that the gospel is faithfully presented" (W-2.2008).

One thus can see that far from being merely theoretical, the discussion of language in worship is the basis for very practical decisions and actions in the planning and leading and participating in worship.

Presbyterians have had some version of a worship directory around for a long time, and often they have tended to hold it in the same utilitarian regard as they would a kitchen fire extinguisher: it goes relatively unnoticed most of the time, but is quite useful when trouble ignites.

There stands the directory, silently awaiting the tell-tale whiff of liturgical smoke, the first flash of a congregational grease fire. Then it happens: Somebody's uncle from Cleveland proposes bringing portable flood lights into the sanctuary to videotape his nephew's baptism, or a couple requests that their wedding be held in the lead car of a roller coaster ("Where we first met . . ."), or word arrives at the Presbytery office that a maverick minister intends to conduct a funeral for a parakeet. "Fire!, Fire!," the shout arises. "Presbyterians can't do *that*, can they?" And so the directory is hauled out of the cabinet and pressed into emergency service.

Now, to be sure, one of the crucial functions of any directory for worship is to serve as a resource in just such moments of adversity. A directory does establish the norms and set the outer limits for liturgical practice. If, however, we mainly think of a directory as a tool for panic management, an umpire to enforce the rules, a judge to settle disputes, or a liturgical 911 hotline, then we badly underestimate the potential value and usefulness of a directory for the worship life of the church. Indeed, *The Directory for Worship*, the latest such document approved by the Presbyterian Church (USA), is not designed to be stored in a case behind a sign that reads, "Break Glass in Case of Emergency." It intends rather to be used in a wide variety of positive and constructive ways, to become a vital instrument for guiding, shaping, and renewing the total life of a congregation. But how?

From Case to Conviction

Sometimes we go to *The Directory for Worship* with a very specific question, only to find that the Directory insists upon taking our question and making it wider and deeper, intensifying our understanding of the

issues involved. Imagine this case: A Presbyterian minister visits a man in the hospital. The man has been attending worship for several months, but he is not yet a member of the church. At bedside, the man tells the minister that he is being treated for a serious illness, that he will probably be hospitalized for many weeks, and that he fears for his life. What is more, he has never been baptized, and he asks the minister if it would be possible to be baptized in the hospital. The minister promises to take this request to the session. When the session members hear this request, they are pleased the man desires baptism and want to give their approval, but they wonder if such a practice is allowed.

So, they turn to *The Directory for Worship* with a very specific question: Can our minister baptize this man in the hospital? Yes, or no? What they discover in the Directory is an answer, all right, but one which is considerably more layered and complex than they may have expected.

First, they look in the index of *The Directory*, and they find there the handy entry "Where Is Baptism to Be Administered?" That looks promising, so they turn to the indicated section of the Directory. There they read that baptism is normally to be celebrated in a service of corporate public worship, and not in a home or other private place. That would seem to lean toward a "no" to their question. But wait; they also read that "extraordinary" circumstances may call for baptism to be observed apart from the worship of the whole congregation. Is this man in "extraordinary" circumstances? Well, in many ways, yes, but now the session must ponder just how "extraordinary" this situation is, and they must also consider just what is at stake in departing in this instance from the norm of administering baptism in public worship.

Moreover, they discover that, if they do approve this baptism because they consider the situation to be extraordinary, there are some special requirements that take effect. For example, the minister should not perform this baptism alone, but should take one or more session members along, as representatives of the larger congregation. Also, the minister is expected to provide the man some instruction about the meaning of baptism. This causes some of the session members to wonder what this man already knows—and believes—about baptism. Indeed, they wonder what others in the congre-

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gation understand about baptism, and they reflect upon whether there ought to be more opportunities for everyone in the church to learn about the meaning of the sacraments.

So the Directory, they find, is not yielding a straight yes or no. The session thought they were walking single-file down a narrow path toward an answer to one very simple and pragmatic question. Suddenly they find themselves on a broad and busy boulevard, encountering issues about education, evangelism, and the importance of congregational participation in baptism.

And that's just the beginning. Up to this point, everything that the session has learned is contained in only one paragraph in the Directory—just *one* (W-2.3011). This paragraph does not, however, stand all by itself in splendid isolation. It is placed in the middle of a longer section (W-2.3000) devoted to the whole topic of baptism. When the session reviews this larger section, it is given a refresher course in the theological meanings of baptism and reminded of the responsibilities the church assumes on behalf of those who are baptized. Quickly this apparently elementary matter of baptizing a man in the hospital has begun to take on some *size*. The members of the session are not simply considering whether to provide the sacrament of baptism *to* the man; they are considering making a mutual covenant *with* this man and pledging to be the church *for* this man.

The session can't stop now. There's more to explore. Several cross references in W-2.3000 send the session to other sections in the Directory. One of these sections contains information on the service of baptism itself and the various words and actions that should be included. Two of the other cross-referenced sections connect baptism to the various ministries of the church. As the session traces these connections, and others, they start to move away from the notion that the minister would simply go to the man's room and "do" a baptism, as if it were a surgical procedure, and they begin to ponder the place of baptism in a total service of *worship*. Thus, they begin to think about how to plan a service that can be conducted at bedside and yet will embody the convictions of the church about baptism. They consider how this man, even in his situation of illness, can be incorporated into the active mission of the church, and they begin more generally to discern the many ways in which the baptism of this one man is woven into the fabric of congregational worship and nurture.

In short, things have gotten considerably more complex—and richer—for this session. They began with one practical query, but as they tugged on that single thread they discovered many connections to the

whole texture of the church's life—to instruction, doctrine, evangelism, mission, and nurture. They went to the Directory for a response to a question about pastoral care, and instead they received an orientation in sacramental theology and practice. They went looking for an answer; what they got was an education.

Worship 101

This hypothetical session, with its practical inquiry about a hospital baptism, learned a great deal about the larger character of baptism and worship simply by searching through the Directory for an answer to its question. A process of discovery like this is advantageous, to be sure, since Presbyterian elders need to do more than mechanically apply a list of rules to a set of problems. By feeling their way along the contours of a practical dilemma all the way to theological bedrock and making judgments according to those primary convictions, church leaders exercise their responsibility as stewards of a living tradition.

Church officers are not the only ones, though, who need to be informed about worship. Every Christian needs to possess a working understanding of the claims of the gospel as they are embodied in the church's liturgy. Too many worshipers are like tourists from Norway attending an American baseball game. They see the actions. They hear the organ music. They stand up and sit down at the proper times, but they have only the faintest clue about what is actually happening out there.

Take preaching as a case in point. A good many people bring the shortsighted notion to church that the sermon is something that the preacher does. In other words, the preacher is the *producer* of sermons, the hearers are the *consumers*. If this day's sermon is interesting, clearly organized, and pertinent, these people will indicate their pleasure by pumping the minister's hand at the church door and voicing the sentiment of satisfied customers, "Good job this morning, pastor. You really did it today!"

But suppose, just suppose, that the people in the pews held another view of preaching. What if they believed, in the words of The Directory of Worship, that through preaching "God in Christ is present by the Holy Spirit acting to transform, empower, and sustain human lives. In Christian worship the people of God hear the Word proclaimed. . . ." This conviction would sharpen considerably their anticipation of and participation in the event of preaching. To begin with, these people would know that, even though preacher and hearer have different roles in the event of a sermon, both

bear faithful responsibility for the act of preaching. Preaching involves both the speaking *and* the hearing of the word. Preachers are called to the ministry of preaching, but so, too, are hearers. Consequently, these people would not sit back passively and wait for the artful preacher to stir up their interest. They would assume the task of active listening. What is more, they would expect something larger than a few thoughts from the preacher, a mere speech about religion. They would hope, rather, to be transformed, empowered, and sustained by the Spirit of God in Christ. Now, to be sure, being hopeful, expectant, and ready to hear the Word does not *make* the Word happen, but it does plow the field where the seed will be sown.

The point here is a simple one: We worship more deeply when we know what worship is about. Knowledge and conviction are not the same thing, of course, but true faith is eager to learn, hungry for understanding. In this light, The Directory for Worship is designed not only as a constitutional document, but also as a resource for learning, a survey of Christian worship Presbyterian-style, a textbook for "Worship 101."

The Directory can be used in many different educational settings: church school classes, congregational retreats, officer training events, and other study groups. Its seven chapters provide a handy course outline:

1. **The Dynamics of Christian Worship**
Provides a theological description of Christian worship.
2. **The Elements of Christian Worship**
Describes the basic building blocks of worship, such as prayer and Scripture.
3. **Ordering of Christian Worship**
Shows how the principal services of the church are designed.
4. **Ordering Worship for Special Purposes**
Describes the occasional services of the church, such as ordinations and funerals.
5. **Worship and Personal Discipleship**
Describes how worship relates to the personal life.
6. **Worship and Ministry Within the Community of Faith**
Discusses the connections between worship and the other aspects of congregational life.
7. **Worship and the Ministry of the Church in the World**
Explores the relationship between worship and mission.

Still more educational opportunities occur around the occasions of weddings, baptisms, ordinations, and the like. Portions of the *Directory* can be employed, along with the specific service materials, to prepare people for participation in these services.

Escaping the Organizational Mindset

There is often an unfortunate discrepancy between what we say about worship theologically and how we treat worship programmatically. Theologically, worship is the heartbeat of the church's life, the central act of the people of God. Programmatically, worship can be a committee of the session, a box on the organizational chart, one activity among many. Let's see, what does the church do? It has education, fellowship, service, witness, and, oh yes, worship.

One of the aims of the Directory is to underscore the centrality of worship. That's a worthy goal, of course, but that alone will not do. It would be a mistake to depict worship as competing for status with all of the other dimensions of the church's life. What the Directory does, therefore, is to show the reciprocal relationships between worship and everything else the church does. Worship is seen to be the hub of the wheel, with spokes leading to personal discipleship, congregational nurture, and global mission. Our praying leads us into the world, and the needs of the world are the themes of our praying.

One practical implication of this is that the walls between the various committees of the church get knocked down. People assigned the responsibility for worship, education, mission, peacemaking, and so on are no longer seen as separate groups with discrete tasks. The "worship" committee must ask about the relationships between worship and peacemaking, worship and education, worship and nurture. The "mission" committee must consider the role of worship in their work. The organization becomes an organism whose lifeblood flows from and to worship.

Stretching Exercises for the Faithful Imagination

We confess our faith in the church catholic, the church universal, but there is no such thing as a "universal" congregation. Every congregation consists of certain people located in a very specific place and time, worshipping and working in quite particular ways. There are small congregations and large ones, city churches and country churches. Some sing to the soaring sounds of a pipe organ, others to the driving beat of a gospel piano. Some worship in magnificent Gothic sanctuaries, others in clapboard buildings or school cafeterias. There are no generic brands on the aisles of the church catholic.

This means that the worship of every congregation is unique, and it also means that no one congregation 193

embraces the full range of possibilities for Christian worship. Yet another purpose of the Directory is to announce that the worshiping Body of Christ is, to borrow Paul's image, composed of many parts, each serving to enrich the whole.

For example, the Directory tells us that it is appropriate in worship "to kneel, to bow, to stand, to lift hands in prayer; to dance, to clap, to embrace in joy and praise; to anoint and to lay on hands in intercession and supplication, commissioning and ordination." Now this does not imply that any one congregation ought to do *all* of these actions. Indeed, it would be hard to imagine a single congregation gathering up this whole list in its worship. What the Directory does do is to expand our appreciation for the many-faceted jewel that is Christian worship and for the abundant variety of ways in which the people of God express their praise and thanksgiving. In our congregation, we may bow quietly and reverently in prayer, but it nonetheless strengthens our grasp of the church's breadth to know that, in other places, Christians are dancing and singing their petitions to God.

It is also true that all congregations can extend their range of worship. Every congregation has regions of worship which, though nearby, remain unexplored. Another function of the Directory is to guide a congregation toward entering new territory in its worship.

To illustrate how this may work, consider this situation: The Smiths are being transferred from Smallville to Chicago. The Smith family has been active for many years in the Smallville Presbyterian Church, and now they must move to a new place and a new congregation. Obviously there are many things that the pastor, session, and members of the Smallville

church can do. They can express their pastoral concern and sense of loss. They can contact a congregation near the Smith's new home to alert them to the Smith's arrival. They can help out with the many chores involved in moving.

But what about worship? It never occurred to anyone in the Smallville church that the Smith's move should or could be recognized in worship. The Directory, however, suggests just such a possibility. "Those leaving the fellowship of a particular church," it states, "... may be recognized with a farewell." The folks in Smallville will speak many informal "farewell"s, of course, but the Directory is offering the possibility that a more formal farewell could be expressed as an act of worship, a prayerful thanksgiving to God for what the Smiths have meant to the life of this congregation and a sending out of the Smiths to their new place of work and worship.

The Directory does not say, of course, that the Smallville church *must* say farewell to the Smiths in worship; and it does not give detailed instructions about how to do so (note: specific words, actions, and orders of worship are found in service books, rather than in a directory). The Directory only poses the possibility. The Smallville session will decide whether such an action is desirable and, if so, what shape it should take. The fact remains, though, that the Directory has guided the Smallville church toward an expression of worship and a mutual recognition of ministries that they might not otherwise have seen.

The Directory for Worship can be used, then, in many creative and valuable ways. It is not a saw, a hammer, or a chisel, but rather a well-stocked tool chest, equipping the church for its many tasks of worship, education, nurture, service, and congregational renewal.



A Musician Looks at the New Directory for Worship

MUSICIAN'S VIEWPOINT

Martha Smith Hopson

“What songs do you know by Elvis” a bride asked me recently. After I recovered from the surprise of the question I began to try to interpret to her the Presbyterian concept of the wedding being a service of worship in the context of that congregation. We were worlds apart! She thought that she had rented a building and an organist to use as she saw fit. Not being a member nor an attender she did not grasp the subtlety of the emphasis on God’s love and how that is manifest through the couple who present themselves for marriage.

Fortunately the new Directory for Worship gives those of us, pastor and layperson alike, some helpful guidelines to offer to our churches and to couples who come to us for our assistance in their weddings. It states that “the wedding should be celebrated in the place where the community gathers for worship.” It comes under the supervision of the pastor and the session. Already that sets a different context because the building is not used for a wedding that is divorced from the authority of the Presbyterian Church through the minister and the session of the church.

The marriage service itself may be in the form of Service for the Lord’s Day

with the vows as a response to the proclamation of the Word. With the approval of the session the celebration of the Lord’s Supper is very appropriate. It is with the stipulation that all baptized believers present are invited to the table. It is a symbol of the community of faith participating in this event and, therefore, is not for the couple alone as practiced in some liturgies not of the Reformed tradition.

In its statements about the musical as-

“The Directory for Worship gives us some helpful guidelines to offer to our churches and to couples who come to us for our assistance in their weddings.”

pects of the service the Directory is very helpful. Music should direct our attention to God, not to the romantic involvement of the couple at that point in the festivities. The reception is the place for all the songs that bring back memories of the courtship. Now there is the place for those “songs of Elvis,” if the couple so desires! The songs that bring out the “warm fuzzies” for all of us fall in sequence behind our vows of commitment and faithfulness to each

other and to God that are made in the more serene environment of the service itself.

The use of congregational hymns, psalms, canticles, and anthems are all most appropriate. How thrilling when some couples choose to proceed with the congregation singing “Joyful, Joyful We Adore Thee”! All church musicians have some amusing anecdotes to tell about the “wedding that was” that they played for. One of mine is the bride who wanted the “Hallelujah Chorus” for her processional. She felt like, “Hallelujah, I got my man!”

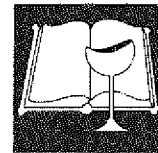
All church organists have also carefully made their way through a forest of greenery and candles to the console to play for a wedding. We have also tried to find a hole in it through which to peek to see whether it was time yet for the bride to process. How delighted I was to see the suggestion in the Directory for Worship that “flowers, decorations, and other appointments should be appropriate to the place of worship, enhance the worshipers’ consciousness of the reality of God, and reflect the integrity and simplicity of Christian life.”

Having a statement such as this does not insure that the guidelines set out are followed; however, it does give worship committees, sessions, ministers, wedding guild members, and musicians a place to begin in discussions with a prospective bride and groom.

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Tell-Tale Signs of a Congregation's Theology of the Sacraments

Clements E. Lamberth, Jr.



The newly approved Directory for Worship is a welcome addition to our constitution, for it encourages our churches to develop much richer and diverse practices in worship, especially in celebrating the sacraments. Pastors who move from one area of the country to another often find very restrictive practices in the observance of the sacraments. Those practices are sometimes viewed as casual customs which have grown up over the years, leading pastors to believe they can easily lead a congregation to change those customs. They are often surprised by the vehemence of the reaction, indicating that the customs are difficult to change because they are carriers of basic theological understandings. And in order to change those liturgical practices, a new theological base must be articulated and accepted. The signs which a pastor must learn to read are, therefore, in the actions of the congregation.

For example, you can learn what a congregation truly believes about baptism by noting whether members of the congregation must be encouraged to present their children for the sacrament. In areas where churches predominate which practice only adult baptism, Presbyterians sometimes begin to delay baptism for their children. Two reasons are often given: (1) to allow their children to make their own faith decision about whether they wish to be baptized; and, (2) to allow their children to remember the experience of their baptism. In this practice the emphasis is on baptism as a sign of the faith of a believer, in contrast to the traditional Presbyterian conviction that baptism is a sign of God's faithfulness and activity in the life of the child, whose parents are encouraged to claim confidently for their child. It also reveals a different understanding of church membership.

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Where adult baptism prevails, real membership in the church awaits one's intentional application, rather than being born into membership in the community of God's people, which infant baptism signifies.

In areas where families present their children immediately for baptism, their customs of baptism are often no closer to traditional Reformed theology. The tell-tale sign is in what the parents do after baptism. Baptism appears to be a very significant act. In too many instances, however, neither parents nor children are seen very often around the church after the baptism. Some reappear when confirmation class begins. When the youth are asked what they know about their baptism, it is evident that their parents never interpreted its

"In order to change liturgical practices, a new theological base must be articulated and accepted."

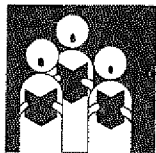
significance to them or even told them the story of their baptism. We have to assume they have a different understanding of baptism. Ironically, it may have more to do with an old Roman Catholic belief that if something were to happen to the child, he or she would be in mortal danger of not being saved. The parents may not even realize they hold such a belief, but their actions seem to indicate it. Moreover, their practice reveals little understanding of the church being God's household where child and parents are a part of a family of faith which is nurtured by a God who is both mother and father.

Traditions of observing the Lord's Supper give us additional examples of tell-tale signs of a congregation's theology.

Some churches cling to celebrating Holy Communion as infrequently as possible. The sacrament is important to them, and attendance is often higher when it is administered. The focus is on Christ's suffering and death. The organist frequently reinforces this aspect by playing hymns about the crucifixion throughout the distribution of the elements. They are truly grateful for the sign of Christ's loving, sacrificial death in the sacrament, but they never experience the joy of Christ's resurrection at the Table. Though there is no crucifix in the sanctuary, the mood of the Supper is always Maundy Thursday's anticipation of Friday's crucifixion. Their observance is a memorial service which does not move beyond death and mourning to the joyful alleluias of the resurrection. For this reason they do not see the sacrament as appropriate on Christmas Eve or Easter or Pentecost, because their practice does not fit the joyful mood of those services. It is no wonder that these churches insist on a pattern of infrequent observances of the Lord's Supper. Who wants frequent memorial services? They are much too painful.

Any pastor can cite further illustrations of congregational practices in the sacraments and other ordinances of the church which give evidence that their understanding has not included major insights and themes present in each of the sacrament. We are not the first generation of pastors to face this problem.

It is our task, as the worship teachers and leaders of our congregations, to introduce interpretations which are lacking. Congregations are not adverse to broadened insights. They do resent the implication that their previous practices are totally inadequate. We must lead them to expand their insights so that the grace which comes through the sacraments can be appropriated and their spirits nurtured.



A Thread in the Tapestry

Sharon K. Youngs

Numerous discussions and debates about the new Directory for Worship are taking place across the Presbyterian Church (USA). Several items are included in these discussions, two of which are the document's format and its length. For example, one pastor compares it more to a treatise than a directory!

Those who prefer a directory in which the contents are neatly compartmentalized probably will experience frustration. However, take note of the important theological statements put forth not only by *what* the document says, but by the way in which the document is written.

The Tapestry

The Task Force responsible for creating the Directory states its most basic conviction in the opening sentence of the Preface, namely, "that the life of the church is one, and that its worship, witness, and service are inseparable" (Preface, p. 1). In other words, worship is one of the threads interwoven throughout the tapestry known as the church's life.

From another standpoint, worship itself becomes a tapestry in this document. Within worship, therefore, are several threads. Certain elements are contained within the worship life of the church which are too fundamental—too essential—to be quarantined to one section of the Directory.

The Threads

Two such threads within the tapestry of

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worship are Baptism and the Lord's Supper. References to both begin in the Preface and continue throughout the first three chapters of the document.

Another thread is *music* which, in Arlo Duba's words from the 1989 Westminster Conference on Worship and Music, is the "sacramental bearer of God's revelation and truth." As with the sacraments, references to music permeate the Directory. Twenty-nine entries are to be found under the heading "music" in the index. These entries are dispersed among the first four chapters of the document. This weaving effect, coupled with the Directory's strong communal emphasis, gives a powerful witness to the importance of music in worship. Included in that is congregational song.

"Worship is one of the threads interwoven throughout the tapestry known as the church's life."

The Weaving

The Directory suggests a number of ways in and through which the Word of God is *proclaimed*: preaching, drama, dance and poetry to name a few. Also included are "songs in anthems and solos based on scriptural texts . . . and . . . hymns, spirituals, and spiritual songs which present the truth of the biblical faith" (W-2.2008).

On average, the people of God open a hymnal three times more often than the Bible. It happens weekly in congregational worship. It follows, then, that the

importance of a hymnal which is well-grounded biblically and theologically cannot be overstated. (The Task Force called to produce the forthcoming *Presbyterian Hymnal: Hymns, Psalms, and Spiritual Songs* kept this point before them throughout their work. In fact, three of the Committee's ten guidelines deal directly with the issue of theological integrity.) Congregational song is proclamation.

Congregational song is also a *response* to the proclamation of the Word of God. According to the Directory, the worshiping community expresses its response "in an affirmation of faith and commitment." It continues by saying that "a common affirmation may be offered by the congregation through singing a hymn or other appropriate musical response, or through saying or singing a creed of the church" (W-3.3501).

An additional form of response is prayer which, again, the Directory expresses with reference to music:

Song unites the faithful in common prayer wherever they gather for worship. . . . The covenant people have always used the gift of song to offer prayer. Psalms were created to be sung by the faithful as their response to God. Though they may be read responsively or in unison, their full power comes to expression when they are sung (W-2.1003).

Music has always been an integral component of worship. The new Directory underscores, if not increases its importance by the affirmation that music serves as both proclamation of the Word and response to the Gospel. And what more appropriate way to use music than through congregational song? As their voices blend in harmony, the people of God weave a glorious thread of color, texture, strength and beauty into the tapestry of worship.

Teaching the Directory to Congregations

Molly M. Macaulay

“Reading, writing, and arithmetic” evoke memories of childhood school days. We remember books, papers, and exams, as well as different environments in which we learned. Receiving printed material day after day, repeating countless facts, and listening to instructors lecture, doesn’t necessarily insure an education based in thought and logical application for later use in life. What contributes to effective learning—learning that enters every thought and action? What makes learning actually “come alive,” without relying on modern curriculums, computers, and educational toys?

The answer depends not so much on “what” is taught, rather “how” the material is presented. A new curriculum can be exciting and successful, only if the teacher supplements the prescribed steps in the manual with his or her own creative, individualized methodologies. A brand new computer can be an alternate way of learning for some students, only if the teacher builds an atmosphere of confidence and reassurance with all the keys, colors, and sounds. A creative educational toy can teach best only if the instructor demonstrates proper usage and provides additional options for play. Likewise, the *Directory for Worship* can guide worship committees only if leaders present the material in a manageable and understandable manner.

The Directory comes to us as a constitutional guideline, to be read, discussed, and experienced. It charges congregations to examine their worship, in terms of theological meaning and also practice. It attempts to link worship to everything in the life of the church, from baptism to death, from church school to stated meetings. From a user’s point of view, the Directory

employs simple language understood by the average church member, and is logically organized and numbered. A reader can be however, overwhelmed by the amount of words and content. Every sentence holds major importance, whether in thought or action. Specific tasks are designated to different bodies of the church and to differing degrees. Where and how does a worship committee begin with such a document? What sections specifically speak to worship committees and their responsibilities? How can this written work “come alive,” be opened up for committees or boards, through means other than reading or lectures?

“The Directory can guide worship committees only if leaders present the material in a manageable and understandable manner.”

The easiest way to absorb the Directory’s contents will be to follow the official study guide that accompanies it (soon to be published and distributed). Additional teaching methodologies however, do exist; each will demand time and effort. In order to teach any material of such depth and length, we must construct short, simple, and appropriate teaching aids.

1. *Case studies* work best in small groups of six or less. An example follows: The Deacons accept responsibility for preparing the elements for celebrating the Lord’s Supper. They decide it would be easier and less expensive to purchase small thin wafers. They could buy them in large quantities, wouldn’t have to make phone calls for donations of bread, and believe everyone will know that the wafers symbolize the bread. The worship committee receives

this suggestion and seeks guidance on how to respond. How does the Directory address this situation?

2. *Choose one specific chapter* or section on which to focus. If a worship committee has general oversight of the Sunday morning worship, then begin by discussing only the section on Service for the Lord’s Day. A committee can continue to another section after everyone feels comfortable and knowledgeable about one.

3. *Create multiple choice questions*, true or false statements, or who, what, when, where, or why questions. Working in pairs eliminates pressure or drudgery associated with a study and also encourages discussion and further learning.

4. Choose a specific section and divide it into the *language of the Directory*. List all the “shall”s, “should”s, “may”s, and are “appropriate”s. This teaches us very quickly the meaning of these words and gives an order of importance to the content.

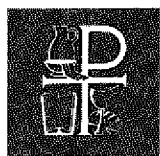
5. List all the responsibilities that are *mandated for worship committees*, giving it definite direction on its specific charges.

6. Using the study guide and a combination of the above suggestions during an indepth study on a *retreat*, will give the document the importance it deserves and focus attention on specific areas.

7. Invite the pastor to spend a regular ten or fifteen minutes during meetings, presenting relevant sections.

Whatever method of study a committee chooses, the point remains that the Directory for Worship provides the hub from which all the spokes of the life of the church originate.

Molly M. Macaulay serves as a Member of Drayton Avenue Presbyterian Church in Ferndale, Michigan.



Study Guide to Directory for Worship To Be Published

Harold M. Daniels

A study guide for the *Directory for Worship* prepared by the Theology and Worship Unit will be available next spring. It will be useful to church officers and adult study groups in studying the new Directory. Lesson plans will be adaptable to a variety of designs including church school classes, monthly session meetings, or weekend retreats.

The study guide has been prepared by C. Benton Kline, a member of the task force that prepared the Directory, and member of its writing team.

Announcement of publication date, price, and the source from which it may be ordered, will be forthcoming in this column.

Together with this issue of *Reformed Liturgy & Music*, the study guide will provide the major resources for use by congregations seeking to become familiar with the Directory for Worship and to assimilate it into their life and worship.

BOOK OF SERVICES—Since this issue of *Reformed Liturgy & Music* is being sent to all Presbyterian Church (U.S.A.) congregations, it is appropriate to review the progress toward the development of a new service book for the Presbyterian use. Many are still unaware that a service book is being developed.

During the same period that the new Directory for Worship was being prepared, work toward a new service book, successor to *The Book of Common Worship* and *The Worshipbook*, was

also proceeding. The project dates from action of the 192nd General Assembly of the United Presbyterian Church in the U.S.A. (1980) in response to an overture from the Presbytery of the Cascades (Oregon) to begin the process to develop "a new book of services for corporate worship." It asked that over the "next several years a variety of worship resources be made available . . . for trial use throughout the church before any publication is finalized." It was the assembly's hope that such a book as well as the process leading to it "would provide a new instrument for the renewal of the church at its life-giving center."

Subsequent action of the Presbyterian Church in the U.S. and the Cumberland Presbyterian Church made those churches partners in the project. A result of the reunion in 1983 of The United Presbyterian Church in the U.S.A. and the Presbyterian Church in the U.S., is that the Presbyterian Church (U.S.A.) and the Cumberland Presbyterian Church continue as partners in the project.

Responding to the action of the 1980 General Assembly, work was begun, by what was then the Joint Office of Worship, on a series of trial-use resources, entitled Supplemental Liturgical Resources, each volume to embody a particular portion of the projected service book. Task forces were appointed, each responsible for preparing the draft for a volume in the series. Each manuscript is extensively tested throughout the Church, and carefully scrutinized by the elected committee of the Theology and Worship Unit (prior to 1988, by the Administrative Committee of the Office of Worship and the Worship Committee of the Advisory Council on Discipleship and Worship) before being published.

In addition to a variety of liturgical texts to use in planning worship, each volume contains extensive commentary providing biblical, theological, historical, and practical information useful to those who use the resource.

To date, five Supplemental Liturgical Resources have been published: *The Service for the Lord's Day* (Supplemental Liturgical Resource 1) published in 1984; *Holy Baptism and Services for the Renewal of Baptism* (Supplemental Liturgical Resource 2) published in 1985; *Christian Marriage* (Supplemental Liturgical Resource 3) and *The Funeral: A Service of Witness to the Resurrection* (Supplemental Liturgical Resource 4) both published in 1986, and *Daily Prayer* (Supplemental Liturgical Resource 5) published in 1987. Their use is widespread, and evaluations have been positive.

Three additional volumes in the series are projected: *Pastoral Care* is scheduled for availability by early summer of 1990; a resource for singing the *Psalms* by late fall of 1990; and *The Liturgical Year* by the end of 1990.

The series is an integral part of the process leading to a new book of services. Material in the volumes that have been published thus far is now being revised, in light of the Church's use of them, for inclusion in the new book of services. The completed book of services is expected to be available in 1992.

Evaluations and suggestions for revision of the resources that have been published to date are invited. Comments should be directed to:

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