

## The development of the 5:00 Mass

This is my experience in regard to the development of the 5:00 mass at St. Paul's. It might be best seen as an add on to the paper "Praying at the Edges: Theology of an Emergent Anglo-Catholic Sunday Evening Eucharist" by Taylor and Newton. It's lifted from a message I sent someone in the parish in 2016.

First, is how Melissa came to the developmental task with rather clear images of what she wanted. What emerged as the 5:00 liturgy wasn't primarily an outgrowth of the conversations and processes within the parish. Second, she had some sense of the ground upon which it all rested. In her first couple of years she strengthened the Office, brought out the best in our liturgy, and fully embraced the Anglo Catholic tradition (when there was a good bit of pressure to let it go). In all that she nurtured a stability that allowed for latter change. It was a kind of appreciative process method that worked in this case because the conditions for AI type work were present.

I'll highlight an example of each of the missed elements.

In the article the process of creating the 5:00 community sounds as though it was a matter of listening and conversation within the parish community. This fits our parish's propensity to think it is exceptional. We create things out of nothing (or out of our own imagination and hard work). For example We have had a difficult time seeing ourselves as connected to a larger world in sacramental terms diocese (for years we wouldn't pay the assessment), Anglo Catholicism (there is a historic resentment from some at St. Clement's in our past behavior of saying that we are the only Anglo Catholic church in city) and so on. I admit I share in the exceptionalism.

It would make sense that the memories of the experience of most of those involved in establishing the 5:00 came off the work they shared. However, there was more. In the formation of the 5:00 community all the listening and discussion processes were real and needed. But I believe that for Melissa they served the purpose of helping her modify her existing vision rather than being the primary source for the vision. She came to the task with a very clear image of what it might look like. And that image was largely actualized in what we now see as the 5:00 Eucharistic community.

In 1995 -1997 Melissa was a priest associate at St. Andrew's, Trenton (she was VP at GTS at the time). The 10:00 Eucharistic community called itself the Community of Julian of Norwich. That community was a mix of Anglo Catholic liturgy with both inclusive and traditional language, we used incense, there was a shared homily, a jazz musician served as the community's musician, there was a rhythm of silence/stillness and words/movement. We gathered in a circle for the Liturgy of the Word then moved in a circle around the altar (while dancing) for the Great Thanksgiving and communion. The circle did have some of the effect Alissa and Mark note of being open and exposed to one another. After the Eucharist there was a social time with food in same space. That community had relationships with the performing arts and jazz communities as well as people and agencies serving the people of the city.

The shared homily at CJN followed norms common to good faith sharing practice (also somethings of a Quaker meeting or AA group) a priest would offer a few thoughts, the

community would sit in silence a bit, there was an invitation to offer other thoughts rising from the readings or the comments of the preacher, those wanting to share what the spirit was saying to them would do so. The sharings were to be brief, not reactions to what others offered but what came from within yourself, no cross talk, this wasn't a discussion and certainly not a debate. A bell was rung to bring the homily to a close. We would sit in silence and stillness. We had decided to not use inviting questions to begin the homily. We thought it better to allow more space as people formed their responses.

Melissa and I were also both influenced by what was going on at St. Gregory's in SF. We had visited and used a tape of their liturgy within the CDI program at GTS. She arranged for an article in the GTS magazine about that Liturgy.

I believe what we do at St. Paul's to be an improvement on what we did in Trenton in its being more traditional and accessible. Maybe the Trenton effort did more with its relationships in the city and the arts. There was a kind of organic connection. We were the jazz community's church. We were the performing arts community's church. In as much as any church could be that. Members of the CJN were deeply involved in reform efforts in the city. I think all that was more possible because Trenton is a much smaller city than Seattle. But it was also who we were.

On the second element to add to the story Melissa knew about the importance of, and how to shape, cultural density and ownership in organizations. She had also learned about the inner dynamics of a parish's life. So, the very first thing she mentions when she recounts the process of development the parish went through is the daily office *1. Strengthen the parish's practice of the Daily Office as a way to continue to support the prayerfulness of Sunday morning and the parish as a whole.* In another part of her presentation on the process she notes among the things learned *How to nurture and to protect the prayerful center while growing.* She understood that the spiritual map of the threefold rule was one lens into those inner dynamics. In the article there is not only no mention of the Office there is little sense that the creation of the 5:00 Eucharistic Community, among other changes, was part of a larger effort grounded in the parish's life of common prayer.

R.A. Gallagher, May 7, 2016