

A PAGE FROM THE LONG AND AMAZING HISTORY OF ST. STEPHEN AND THE INCARNATION EPISCOPAL CHURCH

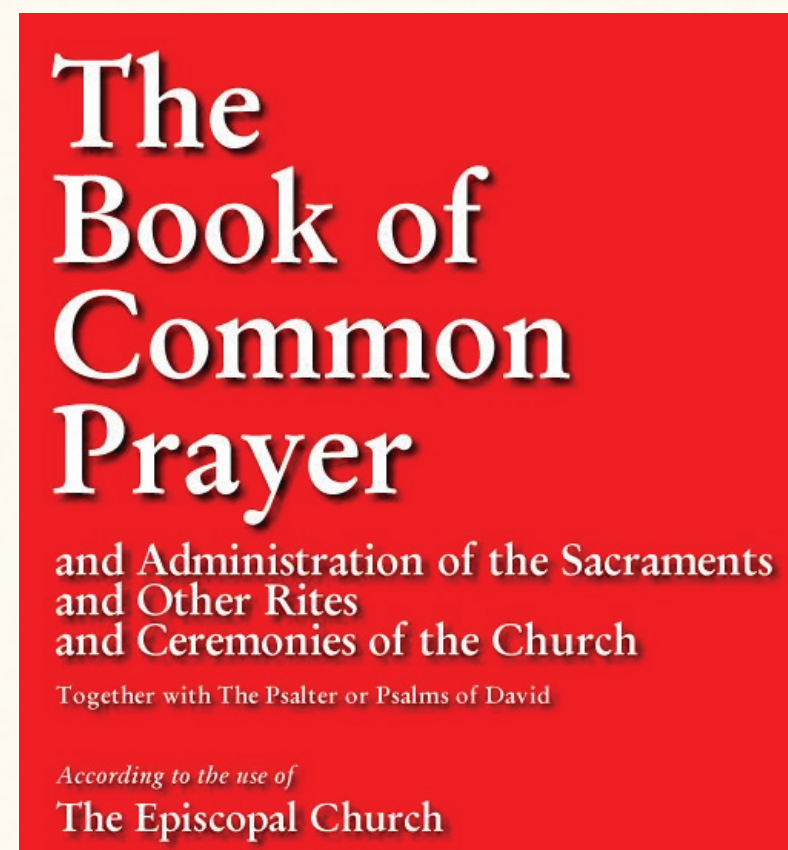
Liturgical Reform

When the Rev. H. Barry Evans, a newly ordained Episcopal priest, arrived at St. Stephen's in 1963 as an assistant clergyman, the congregation's worship was deeply formal, featuring solemn high mass, a rite that required three vested ministers and a half-dozen altar boys and older laymen, all in cassocks and surplices. (No altar girls in those days!)

But major changes were on the way.



The Second Vatican Council, launched the previous year, was in full swing, and its "opening of the windows"—as Pope John XXIII termed it—was affecting all churches. "We could hardly wait for the new issue of *Worship* magazine to arrive in the mail," Evans recalled. "Many of the changes the Catholics were adopting we picked up directly."



St. Stephen's was designated a **center for liturgical experimentation** by the Right Rev. William F. Creighton, who had succeeded Angus Dun as Bishop of Washington.



The people stood for prayer instead of kneeling, as Episcopalians had done for centuries.

Soon St. Stephen's was adopting **new worship practices** that are now commonplace in the Episcopal Church, and in many cases went on to be suggested or provided for in the 1979 Book of Common Prayer.



The gospel book was taken into the midst of the congregation for the reading of the Gospel.



Worshippers shook hands or embraced when they exchanged the Peace of the Lord with one another.

At the eucharist the priest faced the people from behind the altar, which had been pulled away from the wall.



The entire congregation left the pews and moved forward to circle the altar during the eucharistic prayer.

"In everything we did we were seeking **to make liturgy more accessible.**"

-The Rev. Barry Evans

WIDENING THE CIRCLE THE CAMPAIGN FOR ST. STEPHEN'S