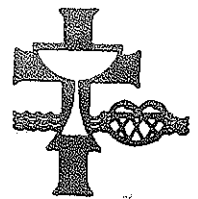


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The NEWSLETTER of associated parishes

P.O. Box 5562

Washington, D.C. 20016

(202) 966-0176

January, 1977

The Diocesan Liturgical/Music Conference: A Report

The conference opened with a service of An Order for Evening Worship and Solemn Eucharist at the Cathedral in Los Angeles, and then the participants went by bus to the conference center. This was the fifth conference for the group, and it was different from the first four in that there was to be no more feed-back to the Standing Liturgical Commission since the Draft Proposed Prayer Book had passed on first reading. Rather, the emphasis was on the new Book itself and how to "sell" it to the Church at large. There were four services every day: Morning Prayer, Eucharist, Evening Prayer, and Compline, so that a large amount of music and differing liturgical forms were used.



La Casa de Maria

800 El Bosque Road

Santa Barbara, CA. 93108

Canon Gilbert presented the rationale behind the new translations by analyzing Cranmer's style as representing the rhetorical and legal style of the English courts of the time. He also stressed that at the time English was the language of London and the upper classes only.

Leo Malania reported on the progress of printing the new Book. He announced that already some 400,000 copies had been ordered and that a letter to all clergy was in preparation explaining all the changes made by General Convention.

Alex Wyton gave a rationale for the selection of the musical setting for the liturgy that was very helpful; the setting should be:

- + the finest that can be found (difficult to define);
- + a fitting setting to the words (it must do something with the text);
- + liturgically appropriate and theologically right;
- + within the power of the congregation to sing well.

He said, "Anything else becomes a 'performance', which is blasphemous."

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Marion Hatchett's opening address stressed the fact that the new Book is in the Prayer Book tradition and actually expresses Cranmer's principles of revision far better than he could have done with the limited data available to him; his principles being:

- + agreeable to the Old and New Testaments,
- + agreeable to the three Creeds,
- + agreeable to the first four Councils,
- + agreeable to the Fathers of the first five centuries.

(continued)

James Litton stressed the importance of "entrance rites" for both congregation and ministers. The way people arrive sets the tone for what follows. He suggested that everyone there go home and watch their congregations gather.

There was a good deal of resistance to the little pamphlets being prepared to serve until the Book is ready. The idea of waiting for the Book seemed to be the predominant one, since most felt that congregations are tired of pamphlets and that the use of them would vitiate the impact of "The Book" when it arrives. There were many suggestions for the actual introduction of the Book to the congregation. They ranged all the way from a liturgy of blessing and placing the books in the hands of the congregations for a time of riffling-through and then explanation as the Service of the Word, to the simple placement of books in the racks as a normative function of the on-going life of the Church. Some parishes were going to remove the 1928 books immediately; others felt that they could be left for a time. Many said that the limitation of the size of their racks dictated the removal of the 1928 books, whether

it is a good idea or not.

Towards the end, some of the time allotted to Associated Parishes was given over to building a bibliography out of the group. Marion Hatchett's *Sanctifying Time, Life, and Space* and Bill Pregnall's *Laitly and Liturgy* were mentioned along with membership in Associated Parishes and subscriptions to liturgical magazines. (See list on page 7). Several dioceses have done fine work. The Diocese of Virginia has published valuable material for its clergy (see page 5), and the Diocese of Connecticut has entered into a complete educational program, deanery by deanery.

The one negative aspect of the conference lay in the apparent lack of basic communication between the clergy and musicians. They were all in one place physically, but the services planned showed they were not listening to one another. Much of the music was difficult, and at one service a choir was introduced which proceeded to sing alone a lot of music which was well within the range of the congregation present. +++

Henry H. Breul, Editor

Santa Barbara: A Wrap-up

On the last night of the Santa Barbara conference Henry Breul was asked to sum it up for the group. This is what he said:

About thirty years ago a group of clergy gathered at the College of Preachers in despair over eleven o'clock Sunday morning. That group became Associated Parishes and was really the beginning of the process we are into now and have wrapped up one stage with the new book. It was a rediscovery of the life of the Church which was as vital to the revival of the Church as was the rediscovery of the catholicity of the Church by our fathers of the Oxford Movement. It suddenly set the Church in a new framework, and a group of excited people stayed together and determined to make the Prayer Book work. In other words, they were ready to deal with the Church as it was only to show it was apostolic.

The AP fathers decided they would try to explain to people how the Prayer Book itself intended certain things that were not being done, such as the Eucharist as the

main service on Sunday, baptism publicly, the kind of thing that was implied. In 1962, Associated Parishes was in despair. We really didn't know whether to go on, whether we'd done our thing, whether anything was going to happen anymore, and we gathered in Thompson House in St. Louis for a meeting which many of us expected to be the last meeting of AP. But at that moment we decided to move from being a society for the interpretation and good usage of the Book of Common Prayer into a society which would now abandon the Book of Common Prayer of 1928 and move into the process, as we put it, of being an "irritant to the Body of Christ" for the reform of its worship. We were concerned then that we could no longer in good conscience keep extrapolating from the Book of Common Prayer of 1928.

It has been fourteen years now, and I

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feel like a survivor of the Long March to Yanan. After General Convention, I turned to my wife and said, "I've got to set myself some new goals. It's done--my God, look--there it is!" And it has been done; and yet it hasn't been done. What I've heard at this conference unsaid are some things that worry me, some things that are dangerous, some new problems; and I just want to reflect on this with you, being a survivor of the Long March.

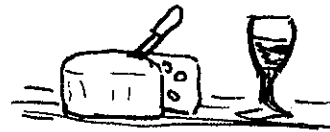


One of the things that worries me about the new book is the lack of excitement about it generally, even at Minneapolis. It was passed, indeed, but I didn't feel the kind of excitement this book should generate. You remember, the new Seabury Series "whomped up" the Church with enthusiasm in the 40s and 50s. Parishes were trying it, people were getting involved, there were groups gathering trying to make it work. I don't think it ever worked completely anywhere, but at least it got people involved with a process--a reform of education--and there was a good deal of energy generated by that in the life of the Church. I don't feel that happening here, and I think we should keep in mind that this is an opportunity to generate a getting-together in the life of the Church and a reflecting on the whole life of the Church; it's a joyful opportunity, not a chore at all. It is the next step in our development as a Church.

I want to reinforce what we said before--what Sam West and I said, and I know Mike Merriman agrees with me and the AP Council members here agree--avoid those little pamphlets if you possibly can; wait for the book and make something out of it. The problem we've had, I think, as a Church is that we have been the People of the Book--sometimes the wrong book; not being the People of the Bible, but being the People of the Prayer Book. As you know, the 1928 Prayer Book was very limited in its Scripture. I sometimes wonder how we survived all those years without adequate Old Testament lessons. Morning Prayer was our salvation in that sense. People at least heard a snippet from the Old Testament on Sunday morning. Dom Gregory Dix said way back that Morning Prayer should be used as

the pro-anaphora since it had a fullness of Scripture lacking in the Eucharist itself.

We also need to look at the new book in terms of something we have lost recently: that is, the impulse to social action. This book, in its baptismal service--and if it's a paschal book, which it really is, its heart is in baptism--the vows have social concerns; no longer the salvational "pie in the sky", but now seeking to serve God and your neighbor and to strive for social justice. This means that part of the dimension of our teaching needs to be the revival of the concern for social justice which we've backed off from in the Church. In the Psalms, the hymns, all the things we've done here, there is this constant harping on clothing the naked and bringing the homeless into your home and feeding the hungry. This kind of thing needs to be reemphasized because there has been, as you know, a kind of reaction in the Church that has brought into power a new group of people who have been backing off from the 60s, but backing off in the wrong way. The 60s were full of social action, but because the social action of the 60s doesn't meet our needs now doesn't mean you stop social action. The Church must always be a radical element within society. The document we're dealing with is in its own way a radical document in that it changes the way the Church looks at itself.



The new problem that I see we have as clergy who are pushing the book, if you will, is that we have a new population coming up to greet us now. During the past six years of revision we've had people showing up with smiling faces who wanted change, who understood something about liturgy--I'm talking mainly about clergy now--who saw this as an opportunity for growth, who had some liturgical insights because that's what would impel them to look at this as an opportunity for growth. These were a different bunch of cats from the people we're going to deal with now. The new group will be those loyal priests who have very few liturgical insights who really don't know why we had to have a new book, but since we have a new book, "well, we'll try it." You deal with them in a different way. I'm afraid in a very real way we have to take a deep breath and go

(continued)

back to "first steps for little feet". The people who have not touched the book at all are the people who have not got the insight into liturgy and worship that the people we have been dealing with have had. I don't know how the statistics run in your different dioceses; I think 80% or 90% of Washington parishes have used the trial services to some extent; some intensely, some less intensely, but you've still got 10% to 20% in every diocese, I presume, and maybe more in others, who have never cracked it, never looked at it--all the stuff's gone into File 13. They've never ordered a new book, but now the new book has arrived and they are loyal sons of Mother Church and, God, they're going to try! I think they have to be fired up with some enthusiasm. I think they have to be shown what the book is really talking about--not the details, but the heart and center of it.



The interesting thing to see is that almost universally the new calendars have been used. It's remarkable also to see how the ordination rites have been used from the beginning. It's a rare thing to find an ordination from the 1928 Prayer Book now, at least in our part of the country. But this is going to be a new problem with the "first steps for little feet".

Then there is also that problem which we have found we're fighting now and which was fought in 1892 and 1928: that of the Book becoming a "sacred cow". I had a little lady in my parish come up to me when I was talking about going to General Convention where we were going to vote on the proposed book. I had the draft book in my hand, and she came to me and said, "Father Breul, when will we be able to get the new book in morocco binding and india paper?" I felt like saying, "When it dies!" You know, the old Prayer Book got to be the amulet against the evil eye. Brides carried it to the altar wrapped in lilies so that you couldn't possibly open it. When I went overseas, a dear little lady in my parish gave me, outside the church my last Sunday there, a dinky little Prayer Book--one of those things that should have had a magnifying glass with it--that I was supposed to put in my breast pocket to keep bullets away from my heart. She really believed that.

This is our tendency. We must not let this new book become a sacred cow. We must be able to see that Prayer Book not as something static--which has been our problem--but as something which constantly lives and moves and changes. The way things are changing now, 25 years will probably be it before we move to another stage of knowledge and insight and want some things very basically changed in this book. Whatever it is, it's a new world and we should try to keep this new book from being the sacred cow because it can be our new idol--one of those "idols that would keep us". The very reaction that has come about from any attempt to change it, the kind of irrationalities that were regurgitated at the hearings in Minneapolis, were a product of years and years of "sacred cowism" with the Prayer Book. The implications of this book, it seems to me, go far beyond the pages, and we must be very careful not to simply "do the book" and decide that's all there is to be done.

What we have been about, and what we should always be about, is the total reform of the Church in society--a radical and total reform of the Church and society at all times and in all places. Our Lord was certainly doing this. Our Lord was not content with the norms of His time. Our Lord was not content at all with the Pharisees and the scribes. This book has in it--implicit in it and explicit in the Baptismal office and in other places--that challenge to reform society, not to stay within our conventicles and within the halls of our church buildings, not to do what we have attempted to do in the past which was "say the words right and it will all happen", but rather it is an impelling document for those people who have passed through the Red Sea waters of baptism, for those people who have been brought out of this life into a new life by Christ to see that the implication is that the Kingdom here and now has to be developed here and now. Of course we know we'll never make it. This is an imperfect world with fallen Man, but the fact remains that, unless we see this book as a springboard to action outside the life of the Church, unless we see it as something impelling to action, then we've lost the point. It is not a book for the Church, it is not a book just for us to use on the altar, it's not just something to be comforting on the bedside table or to be wrapped in lilies, it is a book for action in this world, a book which calls for a radical reform of obedience to Christ. +++

prepared by the Liturgical Commission, Diocese of Virginia

The First Recommendation

That the normative sequence in the administration of the rites of Baptism, Communion, and Confirmation with respect to any individual be as in the order just named.

Theological Rationale:

1. Baptism is above all the rite of initiation and welcome into Communion with Christ. Entry into membership in the Church becomes the necessary but contingent corollary to the primal significance of Baptism as welcome into Communion with Christ.
2. As Baptism marks the reality of one's Christian faith that becomes the occasion for one's Communion with God in Christ, similarly Confirmation marks the communicant's two-fold act of reaffirming his Baptismal vows and of his commitment of himself to an active part in the Church's witness to the world of men and women as an invitation to them to come into Communion through Baptism.
3. Thus, Baptism brings people into Communion with God in Christ in response to the Church's invitation, while Confirmation sends Christian men and women into the world to enact by their own committed and informed behavior that Gospel invitation of the Church, which is its commissioned work and mission, the mission being, "Go ye into all the world and preach the gospel."

The Second Recommendation

That the following be the sole prerequisites for Baptism:

1. The express desire of the parent or guardian in the case of an infant in arms.
2. The express desire of the pre-adolescent child with the consent of the parent or

guardian.

3. The express desire of the adolescent or adult.
4. That in each case the responsible adolescent or adult persons expressing the desire be urged to participate in the appropriate program of instruction in the Christian faith both prior to and following the Baptism.

The Third Recommendation

That baptized infants and pre-adolescent children be encouraged but not required against their apparent will to receive the sacrament when accompanied by their parent or sponsor. Such reception should be contingent on a concurrent program of appropriate Christian nourishment, encouragement, and instruction for the families of the infants and children concerned.

The Fourth Recommendation

That Confirmation as a rite is appropriately enacted when the candidate is a person clearly into adolescence or adulthood and normally capable of making the decision for Confirmation on his own initiative.

Rationale:

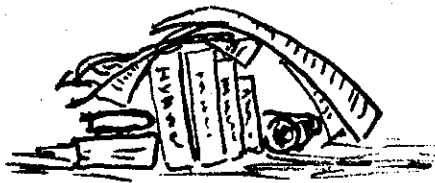
1. The act of Confirmation is both an act of the candidate and an act of the Holy Spirit through the Church in general and the Bishop in particular.
2. The act of Confirmation involves co-equally and necessarily both the candidate's reaffirmation of his Baptismal vows and his commitment to an active personal witness for Christ in the world.
3. Confirmation presupposes the candidate's prior participation in a program preparing him for his part in the Church's mission. +++

A Long-time friend of AP, the Rev. Victor E.H. Bolle, has written from Jamaica, West Indies, that there is a considerable shortage of clergy there. Anyone interested in working in Jamaica is asked to get in touch with him at St. Hilda's School, Box 27, Brownstown. St. Ann, Jamaica, W.I.



IN DAYS TO COME THE CHURCHES MAY BE FULLER.

This is an unpublished work by Charles Dana Gibson, dated 1896, thoughtfully sent to us by the Rev. James Taylor, an AP member who is Chaplain at the University of Indiana in Bloomington.



RESOURCE LIST FROM THE LITURGICAL CONFERENCE, SANTA BARBARA, 1976

- Brand, Eugene. *Baptism: A Pastoral Perspective*. Fortress Press.
- Deiss, Lucien. *Early Sources of Liturgy*.
- Fuller, Reginald. *Preaching the New Lectionary*. Paulist Press.
- Hatchett, Marion J. *Sanctifying Time, Life, and Space; An Introduction to Liturgical Study*. Seabury Press.
Pre-Reformation Liturgies. The St. Luke's Journal of Theology.
Anglican Liturgies. The St. Luke's Journal of Theology.
- Mitchell, Leonel. *Liturgical Change; How Much Do We Need?* Seabury Press.
- Pregnall, William S. *Laity and Liturgy; A Handbook for Parish Worship*. Seabury Press.
- Selvick, ed. *Architecture for Christian Worship*. Fortress Press.
- Shepherd, Massey H. *Liturgy in Process*. Fortress Press.
The Psalms in Christian Worship, A Practical Guide.
A Liturgical Psalter for the Christian Year.
- Sloyan, Gerard. *Commentary on the New Lectionary*. Paulist Press.
- Sydnor, William. *Sunday's Scriptures; An Interpretation*. Morehouse-Barlow
Receive This Gift. Winston Press.
- White, James. *Christian Worship in Transition*. Abingdon.
- The Liturgical Conference. *Handbook for Liturgy Committees*.
From Ashes to Easter--Design for Parish Renewal.
Seasons and Feasts.
Liturgy (A monthly journal available only to members
of The Liturgical Conference).
- Executive Council, Episcopal Church. *Our Living Worship; A Study Guide for Liturgy*.
- Liturgical Commission, Diocese of Virginia. *Guidelines for Christian Initiation*.
- Order of St. Benedict, Collegeville, MN. *Worship*. A bimonthly review concerned
with liturgical renewal.
- The Canadian Liturgical Society, Ottawa, Ontario. *The National Bulletin on Liturgy*.
- Fortress Press. *Proclamation: Aids for Interpreting the Lessons of the Church Year*.
Proclamation Commentaries: The New Testament Witness for Preaching.
Mark, Paul J. Achtemeier
Luke, Frederick W. Danker
John, D. Moody Smith
- Franciscan Publications Center. *Good News Homily Service*.

(continued)

RESOURCE LIST (continued)

Associated Parishes. *OPEN* (newsletter published four or five times a year.)
The Holy Eucharist, Rite Two: A Commentary.

(Note: AP has in preparation and expected to be published in January, 1977, brochures on *The Parish Eucharist* and *The Great Vigil of Easter.*)

Filmstrips from ROA Films. *A Sacrament People.*
Liturgy and Worship.

Films from Murphy Center for Liturgical Research
A First Century Lord's Supper.
The Eucharistic Prayer of Hippolytus.
The Baptismal Rite of Hippolytus.

TeleKetic Film Library.



AND...THE COLLEGE OF PREACHERS CONFERENCE

The College of Preachers, Washington, DC, was the site for a gathering of forty-four members of Associated Parishes who responded to an invitation from Barry Evans of the College and Bill Pregnall of Virginia Seminary to explore the implications of "where we are", now that a new Prayer Book is a reality.

Meeting December 13-16, the conferees heard papers delivered by Tom Talley of General Seminary, Boone Porter of Roanridge, and Louis Weil of Nashotah House. Workshops, music rehearsals, worship, much discussion and little rest characterized the rest of the conference.

Tom Talley spoke on the opening evening about ritual. His thesis was, "Our task... now is the sanctification of our history, and a history renewed, and this is a work of ritualization from a fresh and imaginative base." Rites are the culmination of culture, but we live in a period where "the dreams of egalitarian society dissolve into a vast desert crowded with benign and pleasant loneliness." He developed this thesis

saying ritual is archaic (and thus authoritative), traditional, communitarian, ambiguous, formal, and serious. After response by the group centering on discussion of the Peace and silence as ritual, the evening ended with Compline.

Boone Porter began the Tuesday morning session with a presentation on the Paschal Mystery celebrated in Holy Week and Easter Eve rites. Pointing out that the Paschal Mystery comes from within the historical and cosmic context of the Jewish experience of Spring, he also commented that it is the liturgical sequence Biblically established that we, the Church, live in and through dramatically during Holy Week and Easter. The theology of the Paschal Mystery's affirmation of death and resurrection is, of course, central to the new Prayer Book.

Four workshops--Music, led by Mason Martens; Eucharist, by Bishop Fred Putnam; Initiation, by Bishop Ned Cole; and Liturgical Space, by architect Kent Cooper--were organized, and they worked through Tuesday

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afternoon. The day ended with Evening Prayer.

After hearing from the four workshops Wednesday morning, we identified areas of interests remaining to be addressed by the conference. Following the Eucharist and lunch, Louis Weil, professor of Liturgics at Nashotah House, spoke. He introduced his paper by pointing out that the liturgical mentality which celebrates the new rites might be quite different from that which produced the new rites. His address prioritized four issues we need to consider to better align our liturgical mentality with that of the new rites. These issues were: the sacramental role of the Bishop, the relation of Communion to Christian Initiation, liturgical structure, and within it the relation of text and music, and finally, the eucharistic prayer as the credal proclamation of the faith.

Following discussion of his talk, Louis and Boone Porter gave a two-hour "walk-through" of a parish eucharist commenting on a variety of issues, and decisions to be made, in preparing to do the eucharist. The final evening session began with An Order of Worship for Evening and ended with newly organized workshops on vesture and liturgical leadership and environment, initiation, the pastoral offices, and introduction of the

new Prayer Book in the parish.

The last morning there was a rich sharing of written and personal resources and experiences by the conferees. The staff, which included the three main speakers, the workshop leaders, and Jim McGregor, organist, then made brief inputs on their views of what was essentially important. There was some consensus that we need to consider the new Prayer Book within the total life and mission of the Church and that ultimately and fundamentally good liturgy springs from the lively faith of the whole community. Conferees joined in this discussion and the conference ended with a simple eucharist done at our tables in the refectory preceding lunch.

A second conference on Liturgy will be sponsored by the College of Preachers March 21-24. Speakers will include the Rt. Rev. Frederick Wolf, Bishop of Maine; Dr. John Dixon of the University of North Carolina; and the Rev. Leonel Mitchell of Notre Dame. Leo Malania, Horace Allen, Robert J. McCloskey, Jr., and Vienna will round out the staff with Barry and Bill. Registrations (\$135 resident; \$90 non-resident) should be sent to Barry Evans at the College of Preachers, 3510 Woodley Road, NW, Washington, DC 20016.

William S. Pregnall

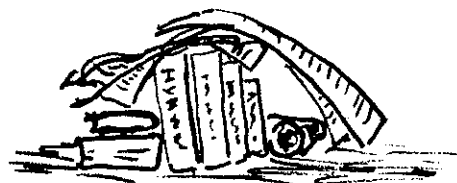
BOOKS

reviewed by HENRY H. BREUL

Strong, Loving, and Wise (Presiding in Liturgy). Robert W. Hovda. The Liturgical Conference, 1221 Massachusetts Ave., NW, Washington, DC 20005. 98 pp. \$6.95.

Fr. Hovda has written a remarkably insightful brochure on presidential style that should be read by every priest in the Church. He not only deals with the usual things such as gestures and adequate planning, but also with the historical, social, and spiritual dimensions of the act of presiding at liturgy. His suggestions are quite as applicable to Anglicans as to Romans, and his analysis of the nature of the Church at worship cuts across all ecclesiastical boundaries. This is more than just another helpful book; it is a blessedly important work, one which cannot help but become a landmark in liturgical reform.

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AP Council member, the Rev. David E. Babin, has written a new book, the title of which describes it: *Praise the Lord: A Guide to the Proposed Prayer Book*. It will be published by Forward Movement Publications in January and will be advertised in their December mailing. It's small--only 90 pages or so--and will cost only 35¢, even less in large quantities. Members are urged to be on the look-out for this and consider it as a resource for their own use and for assistance in their parishes.

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«The Liturgical Conference»

"... for when I am weak, then I am strong," wrote St. Paul to the Corinthians. And so might The Liturgical Conference write. Throughout its thirty-six year history, this membership association of persons bonded by their common concern for the vitality of Christian worship, has found its strength precisely in its weakness--its entirely independent voluntary character.

Father Robert Hovda, presently editorial director of the Conference, commented on this boon of being non-official in the February 1971 issue of *Living Worship*: "We believe that official agencies bear such a heavy burden of vested interests, administrative caution, and the timidity born of self-conscious authority, that it is a real boon to one's courage, imagination, and freedom to be non-official. This is in addition to the advantage and challenge of having to rely on the support and the lively and continued interest of a voluntary membership."

Support and interest do continue and remain lively. From small beginnings in 1940--a handful of Roman Catholics meeting annually to urge and explore liturgical reform--the Conference has grown to a membership of nearly 5,000 with a national office and staff located in Washington, D.C. The members are still primarily Roman Catholics, but the association increasingly attracts the participation of members of other Christian communions, both to its membership and to its board of directors.



The more deeply we move into liturgical reform, the more similar we find the liturgical problems of all the churches to be. Father Hovda has described these as "an excessive sacralization and formalization; a rigidity and other-worldly theology that prevent liturgy from celebrating the real lives and needs of real people; a separation of celebration from mission and a consequent impoverishment of the Christian goals of unity and equity and peace."

These are not problems easily overcome, for their solution requires an experience and consciousness of church radically different from what we have known. And so the Conference sees itself, like Associated Parishes, as a gadfly to the churches, their members and official leaders, asking the hard but necessary questions, experimenting, making mistakes, learning from them, moving on.

Here even the Conference's financial weakness serves, paradoxically, as a strength, for it forces the board of directors and staff to hard searching for the central issues before committing its limited resources to specific projects. Central issues are not always the same as immediately felt needs, and so the promotion of its projects requires constant effort at popular education.



Recent projects of the Conference have included *From Ashes to Easter--Design for Parish Renewal*, a kit designed to aid a parish or other faith community in rediscovering Easter as the Christian feast and Lent as its annual time for corporate experience of the initiation process through small group sharing of prayer, faith and rite; the introduction of a fourth periodical, *Major Feasts and Seasons*, a kit published quarterly to provide materials to assist parish leaders in coordinating all parish activities in keeping with the spirit of the liturgical and natural seasons; and a fifth volume in its series of manuals on various liturgical ministries, *Strong, Loving and Wise: Presiding in Liturgy*, written by Father Hovda. (Ed. note: see review, page 9)

The task of education is carried out through workshops and meetings, but primarily through its periodicals, *Liturgy* and *Living Worship*. *Liturgy* is a 32-page journal published monthly except July and August and sent to all members of the Conference. *Living Worship*, also published ten times a year, is a four-page essay exploring one current issue in liturgical renewal. A third

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periodical, *Homily Service*, is published monthly and is addressed specifically to the needs of preachers.

For years The Liturgical Conference was identified by many with the Liturgical Week. Through extreme financial weakness, this national gathering was abandoned from 1969 until the summer of 1975, when it was convened again on the campus of Princeton University. This summer the thirty-second North American Liturgical Week will be held at the Conference Center of the State University of Iowa in Iowa City, August 8-11, focusing on the church as a ministering community.

The Liturgical Conference is eager for the participation and support of new members so that, for all its weakness, its voice may grow strong, strong in its call

to all the churches, in all their parts, for honesty, beauty, and fidelity in worship.

In December 1975 then-president Elizabeth Sullivan wrote for the anniversary issue of *Liturgy*: "The Conference's direction and intention, its constant and heightening emphasis on worship in the local church--all are toward the unity in diversity and diversity in unity which this voluntary association can serve.

"It is free to be a meeting place, a forum for mutual help and consultation, for people concerned with and engaged in the work of liturgy within all the Christian churches--all of whom strive for authentic worship of God who has made Jesus their Lord. In this way the Conference honors the 'splendid' mystery of the church." +++

The Liturgical conference
1221 Massachusetts Ave., N.W.
Washington, DC 20005

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