

NEWSLETTER



Easter • The Year of our Lord 2011



Volume VII • Issue No. 1 • Spring

FROM OUR PRESIDING MEMBER



Dear Friends and Members of AR&LW,

Our common life continues to develop.

The upcoming 2011 AR&LW Convocation builds on past success. Great satisfaction was had in the conjunction of presentations and discussions, worship and reflection, that formed the heart of the 2010 AR&LW Convocation. Abiding by the truth in “if it ain’t broke, don’t fix it,” this year’s convocation employs a similar pattern.

Also like 2010, we will continue to follow the lead of Howard Hageman and focus on “A Reformed Liturgic.” Last year we set out to *define* a Reformed liturgic; this year we will explore ways to *embody* it.

We are blessed to have outstanding presenters lined up for this coming summer. Our keynoter is Bryan Spinks, who will explore just how the Reformed community might shape a liturgic in the present ecumenical environment.

There follow presentations by two of our number, Russ Mitman and Kimberly Bracken Long. Their presentations will deal respectively with ways of embodying our liturgic: the assembly (notably in regard to liturgical space) and the presider.

Worship will fill our days as well. In addition to daily prayer, two services of word and sacrament will provide occasions for reflection in small groups. Once again our worship leadership is outstanding—Scott Haldeman, Mary Hulst, Kim Long, Gregg Mast—coordinated by Priscilla Kimery and Greg Scheer.

Finally, David Gambrell of the Presbyterian Office of Theology, Worship, and Education will speak to us about *Invitation to Christ*, a recently completed initiative in sacramental renewal, whose heart and soul was congregational sacramental practice and reflection. Our own Marney Wasserman served as Convenor of the Sacraments Study Group that shaped this initiative.

Yet life does not stand still. As satisfying as this pattern of meeting has been, in coming years the Steering Committee hopes to return to an earlier pattern, developed when we met in conjunction with the Summer Institute of Liturgy and Worship at Seattle University. While we had there our own activities and worship, we primarily relied for our programming on that institute.

We hope to return to this pattern, meeting in conjunction with organizations and institutes with which we have an affinity. In this

✠ Liturgical Worship

way, we lighten the burden and cost of planning an annual convocation. This pattern will also provide opportunities to share with others our vision of sacramental renewal.

Specifically, we are exploring meeting in 2012

with the Institute of Worship now being developed by Princeton Theological Seminary and Westminster Choir College. Then in 2013 we have been invited to meet jointly with the Mercersburg Society, on the campus of New Brunswick Theological Seminary, New Brunswick, New Jersey. While these plans are as yet inchoate, we have every reason to hope they will bear fruit.

Grace and Peace,

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2011 ANNUAL CONVOCATION Monday—Thursday, July 25-28

“Embodying a Reformed Liturgic”

- As Presider
- As Assembly

*Prince Conference Center
on the campus of
Calvin College and Seminary
Grand Rapids, Michigan*

**Put it on your calendar now.
Plan to attend. Register today!**

**Brochure is included as an attachment to the e-version of this
Newsletter.**



REPORT OF THE SECRETARY-TREASURER

The checking account balance of the AR&LW account at Nevada State Bank was \$27,132.76 as of March 31, 2011. Of that amount, approximately \$18,500.00 represents funds from grants that have been given to provide scholarships for seminary faculty and staff, congregational representatives, and seminary students for the purpose of attending our annual convocation. These funds are not available for general expenses. From the remainder, we will owe Taylor & Francis Publishing, when billed, for sending to our membership last year's issue of *Liturgy*, in which you will find a report of the Association's 2009 annual gathering.

Please remember that the principal means by which we meet our operating expenses is through membership dues. It behooves each of us to encourage persons interested in liturgical and sacramental renewal to become members of our organization. While this will certainly help us meet our fiscal requirements, much more important, it will further AR&LW's aims: to strengthen our advocacy of and provide support for clergy and laity who are committed to worship that is Trinitarian, ecumenical, incarnational, and sacramental.

I would like to commend the Steering Committee, and particularly the tireless leadership of Presiding Member Fritz West, for the work that has been and is being done to offer a timely and stimulating Convocation this summer in Grand Rapids. The Committee's meeting in Plano, Texas, in February was productive: it not only brought planning for this year's gathering to culmination, but also laid important groundwork for our 2012 and 2013 events, of which you will be hearing much more in the next few months.

Our Association membership currently stands at thirty-three, down rather significantly from the number of paid members as of this time a year ago. Many of our continuing members, I believe, may have forgotten or are not aware that we now have a fiscal year membership beginning in July. Please consider renewing for the remainder of this fiscal year's membership period, or joining us officially for the first time.

Those joining our organization for the first time since the Fall 2010 issue of the newsletter are:

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Izumi Sanada
3-4-5 Zoshigaya
Toshima-Ku, Tokyo
1710032 Japan
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We welcome back:

Lisa Bodenheim
P.O. Box 206, 108 Lake E
Minnesota Lake, Minnesota 56068
(715) 864-1021
revlisabodenheim@yahoo.com

Our current membership year concludes this July. A form for joining AR&LW may be found in this newsletter. Membership dues should be sent to

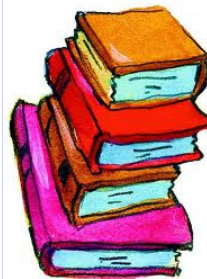
AR&LW
c/o Spanish Springs Presbyterian Church
P.O. Box 51176
Sparks, Nevada 89435.

Thank you, once again, for the privilege of serving as Secretary-Treasurer of your Association.

Bruce Taylor
AR&LW Secretary-Treasurer
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A BRIEF READING LIST: ESSENTIAL WORKS IN REFORMED LITURGICAL THEOLOGY



Are you interested in beginning to build a collection of works in Reformed Liturgical Theology? If so, you will be aided in your initial efforts by this list, compiled initially by Reford Nash upon request of a group of Akron (Ohio) area American Baptist clergy, and added to by members of your AR&LW Steering Committee.

Classic Works

(Some are out of print, but still available via Amazon)

- Abba, Raymond. *Principles of Christian Worship*. New York and London: Oxford University Press, 1966.
- von Allmen, Jean-Jacques. *Worship, Its Theology and Practice*. New York: Oxford University Press, 1965.
- Hageman, Howard. *Pulpit and Table*. Richmond: John Knox Press, 1962. Reprint: Eugene, OR : Wipf & Stock Publishers, 2004.
- Nichols, James Hastings. *Corporate Worship in the Reformed Tradition*. Philadelphia: Westminster Press, 1968.
- Paquier, Richard. *Dynamics of Worship*, trans. Donald Macleod. Philadelphia: Fortress Press, 1967.

Contemporary Works

- Bieler, Andrea and Schottroff, Luise. *The Eucharist: Bodies, Bread, and Resurrection*. Minneapolis: Fortress Press, 2007.
- Boulton, Matthew Myer. *God Against Religion: Rethinking Christian Theology Through Worship*. Grand Rapids: Eerdmans Publishing Co., 2008.

Gerrish, Brian A. *Grace and Gratitude: The Eucharistic Theology of John Calvin*. Minneapolis: Fortress Press, 1993.

Lathrop, Gordon. *Holy Things: A Liturgical Theology*. [Part 1 of a trilogy.] Minneapolis: Fortress Press, 1993. [Lutheran author, but excellent Reformed insights.]

Mitman, F. Russell. *Worship in the Shape of Scripture*. Cleveland: Pilgrim Press, 2001.

Mitman, F. Russell. *Immersed in the Splendor of God: Resources for Worship Renewal*. Cleveland: Pilgrim Press, 2005.

Old, Hughes Oliphant. *Worship: That is Reformed According to Scripture*. Atlanta: John Knox Press, 1984.

Presbyterian Church (U.S.A.) *Book of Common Worship*. Louisville: Westminster/John Knox Press, 1993.

Schattauer, Thomas H., ed. *Inside Out: Worship in an Age of Mission*. Minneapolis: Fortress Press, 1999. [Lutheran authors, but good Reformed insight.]

Van Dyk, Leanne, ed. *A More Profound Alleluia: Theology and Worship in Harmony*. Grand Rapids: Eerdmans Publishing Co., 2005.

Vischer, Lukas, ed. *Christian Worship in Reformed Churches Past and Present*. Grand Rapids: Eerdmans Publishing Co., 2003.

[Eds.]



LITURGICAL RENEWAL IN PHILADELPHIA

More than a decade ago two eminent liturgical scholars in the Philadelphia area began envisioning a project of liturgical renewal that has resulted in the Philadelphia Liturgical Institute (PLI) Professor Gordon Lathrop of the Lutheran Theological Seminary at Philadelphia and Dean Richard Giles of the Philadelphia Episcopal Cathedral were the primary movers in establishing an ecumenical center for liturgical renewal in churches of the greater Philadelphia area.

Original seed money was provided by the Episcopal Diocese of Pennsylvania and the Southeastern Pennsylvania Synod of the ELCA. From the outset the PLI sought to forge a unique approach that would engage congregations and those with liturgical training and passion for renewal across denominational lines. Today, eight years after its official founding in 2003, the Board of PLI Foundation is composed of clergy and lay persons from Anglican, Lutheran, Methodist, Reformed, Roman Catholic and UCC liturgical traditions. Its official website address is <philadelphialiturgicalinstitute.org>.

During the Week of Prayer for Christian Unity in January 2003, the PLI held the first “Ecumenical Liturgical Renewal Symposium” at the Philadelphia Episcopal Cathedral. The ecumenical spirit of that event led to the “Nurturing Liturgical Renewal in an Ecumenical Perspective” project that sought and received funding

from the Calvin Institute of Christian Worship to foster the main objectives of the PLI Foundation. The project proposal centered around four significant questions:

- How is liturgical renewal best considered and undertaken in the local church?
- What are the challenges, conflicts, opportunities, and revitalizations that accompany liturgical renewal?
- What aspects of liturgical renewal pose the greatest challenges?
- How may PLI be a relevant, reliable, and supportive resource to churches that are considering or undertaking liturgical renewal?

Since the first symposium in 2003, additional workshops and symposiums for lay and clergy leaders have been sponsored by the PLI. The most recent one, “The Sacred Mysteries: Enhancing the Celebration,” was held in October, 2010. The event, hosted by Rosemont College in Rosemont, Pennsylvania, included a keynote address by Professor Lathrop and three workshops on sacred space for liturgy, presiding in liturgy, and the role of music in liturgy.

The document, “The Ordo—the Center of Liturgical Reform,” authored by Professor Arlo D. Duba and presented at the ARLW meeting in Seattle, Washington, in 2003, was formative to this symposium, especially after representatives of the Office for Worship of the PC(USA) and the Office for Ecumenical and Interreligious Affairs of the Roman Catholic Archdiocese of Philadelphia joined the PLI Board. Interestingly, Professor Duba’s article was discovered on the AR&LW website by a member of the Board who is a Roman Catholic layman and a professional architect! The 2011 Symposium on “The Role of Scripture in Worship,” with Professor Gail Ramshaw as keynote, will be held on Saturday, October 15, in the Archdiocesan Center, Philadelphia (see website above in the future for details).

In addition to training leaders, the PLI seeks to work directly with congregations through its Liturgical Visitation Program. Over forty visitors from across the ecumenical spectrum have been recruited, trained, and deployed in a structured process of direct involvement with clergy and lay leaders in congregations. These visitors, lay and clergy, have had significant involvement in liturgical studies and experience with worship praxis in their own parishes. When a congregation seeks a visitation, a team of three visitors—each from a different denominational tradition—is assigned to work with a team in that congregation. The team meets with the local church leaders, attends worship, meets again with the local church leaders, and prepares a final report. The church is urged to invite the team to return after six months to a year to be able to assess with the church how the leaders perceive liturgical renewal has taken place. Since its inception in 2003, under the initial leadership of an Episcopal laywoman, more than twenty congregations have been engaged in this uniquely ecumenical and highly intensive and focused effort at liturgical renewal.

F. Russell Mitman
 Clergy person in the United Church of Christ
 Member of the Steering Committee of AR&LW, and currently serves as Convener of the PLI Board.
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DAILY PRAYER IN THE LOCAL CONGREGATION

These same voices, shaped by the practice of daily prayer, are also heard during the Prayers of the People each Lord's Day.

David finds his way into the church early through the Day Care doors. He makes his way to the sanctuary and turns on the lights. Next he goes and checks to see if the side doors are open. The side doors are the ones regularly used by members

The group that gathers for Morning Prayer have come to expect the regular prayers of thanksgiving and intercession printed in the *BCW*, but regularly admit that even though we may say the same words on a given day (e.g. give thanks for "the miracle of life and the wonder of living" each Monday or pray for "the lonely and forgotten" each Wednesday) these prayers take on new meaning each time they are spoken in relation to the changes in our lives and in the world. The prayers offered by those who come can be equally predictable at times (e.g. one person will always pray with thanks for our freedom and safety for our troops and another always has a list of our members in nursing or hospice homes). The pastor can glean from these prayers and the conversations that surround them valuable information about the life of the congregation as well as the community.

of the church. Ann shows up as he opens the door and Mary is not far behind. They know John will be there soon. John always shows up last, but he always shows up. This is the routine for every Monday, Wednesday, and Friday. The only difference on Tuesday and Thursday is that John goes to his coffee club at the local Café on the square. John has made a conscious decision to come to prayer three days a week and the coffee club only two days. Considering John has been a member of the coffee club that meets every week-day for over 30 years, this choice says something about the power of daily prayer.

There is so much more to be said about how this practice supports the ministry of Christ in a local setting. But what is written here will hopefully encourage others to adopt this practice as well.

This morning John will lead the prayer. The small group gathers in the choir loft. The conversation moves from talk about the church activities to personal agendas for the coming week to concerns about church members and finally ends with a short conversation about the text for the day and yesterday's sermon. This conversation takes place every day before prayer. It is never scripted but follows a somewhat predictable pattern. While there are orders of prayer printed and ready in the prayer folder, none of those present this day needs any help to guide through the prayer. The liturgy of Morning Prayer is written in their hearts, and with hymnal in hand they are eager to pray. "O Lord, open my lips," says John; and the rest respond "and my mouth shall proclaim your praise!"

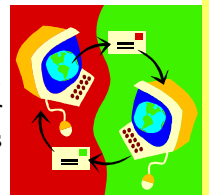
Chip Andrus
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Morning Prayer at First Presbyterian Church, Harrison, AR is offered every Monday through Friday at 8:30 a.m. in the sanctuary. There will be anywhere from 2 to 6 participants on a regular basis, and as many as 14 on special occasions. The liturgy of Morning Prayer has been a part of this core group's daily routine for over four years. When it was first introduced there was a surge of excitement and quite a few people began coming on at least a semi-regular basis. As time went on, only a few faithful remained faithful to the prayers (and the apostles' teaching—as we have many teachable moments around the prayers).

A WORD FROM THE WEB

The AR&LW Website is www.arlw.org. Be sure to visit it for the latest in our organization's information, as well as for its wonderful archive of liturgical articles.



The prayers are taken from the *Book of Common Worship* 1993, and we regularly discuss the importance of Evening Prayer and Prayer at the Close of the Day. These prayers are not practiced by this group as regularly as Morning Prayer, and only a couple of the participants have expressed enough interest to buy a copy of the *BCW* for themselves. However, when session, council meetings or other activities of the church call for Evening Prayer, there is a connection made by the regular participants of Morning Prayer that is much deeper than for those who are not a part of this practice.

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- **AR&LW Web Page:** www.arlw.org

The importance of praying for geographical regions in the morning is echoed and expanded by the prayers for denominations in the evening. While the specific words used in the responses for evening prayer may be different, save the dismissal, the shape of the prayer is a part of their DNA and it shows. This is especially evident when a group is asked "for what else do we give thanks?" or "for what else do we pray?" Practitioners of Morning Prayer are well versed in being a vocal part of prayer and comfortable when it comes to lifting their voices with thanksgiving and intercession.

**LITURGICAL PEDAGOGY:
LET THE CONVERSATION BEGIN**

John D. Witvliet, director of the Calvin Institute of Christian Worship and keynote speaker at the 2010 annual Convocation of AR&LW in Grand Rapids, Michigan, addressed what a Reformed liturgic might look like in a talk entitled, “When Memory and Hope Embrace: Envisioning Reformed Worship in the 21st Century.” The question that his talk raised for me was this: has the task of elaborating a Reformed liturgic been accomplished? Put otherwise, have the Reformed churches now reached a stage in their traditions at which they should begin to shift focus from theory to application, liturgically speaking?

Witvliet cited substantial literary evidence that, since the publication of Howard Hageman’s *Pulpit and Table* in 1962, a wealth of material on Reformed liturgy has poured from the presses. Mature thought on this subject is embodied in the statement approved this past June by the newly formed World Communion of Reformed Churches (WCRC), “Worshiping the Triune God: Receiving and Sharing Christian Wisdom Across Continents and Centuries.”

But while many competent scholars have carefully reflected on the theology and practice of Reformed worship, few if any have devoted book-length studies to the question of how to inculcate a Reformed liturgic into worshipping congregations. It is appropriate, then, that Witvliet concluded his talk with an appeal to AR&LW members to consider what a liturgical *pedagogy* might look like.

I wish to respond to this appeal by sharing an experience applying a particular pedagogical tool, the use of case studies, to the teaching of worship. In summer 2009 Western Theological Seminary (WTS) invited me and Sue A. Rozeboom, a Ph.D. candidate in Liturgical Studies at the University of Notre Dame, to teach a course called “Introduction to Theology and Worship.” WTS offers this course in a blended distance education format, which it developed in 2003 to serve students unable to relocate to enroll in the traditional residential program.

Our course began online in November, moved to a face-to-face two-week campus intensive format in January, and concluded with

more online instruction through mid-March. Since I lived nowhere near the seminary, I administered the online segment of the course, while Sue was responsible for the residential intensive portion.

Sue and I consulted together on how to organize our syllabus. Very early in our planning we decided that we would not assign formal paper topics. Instead we would require our students to practice handling hypothetical theological and liturgical problems through their interaction with case studies we would prepare in advance. The case studies amounted to imagined scenarios we had good reason to suppose that pastors sooner or later would encounter if they were to serve long enough in a parish setting.

Each scenario concluded with a question or series of questions, to which we asked our students to respond in a three or four page paper. To ensure that our students would not turn in a paper consisting merely of casual judgments or impressionistic observations, we specified that their work had to show evidence that they had read and integrated the content of the readings we assembled with these assignments in mind.

Reproducing a few of the scenarios I sketched for these assignments will illustrate what we attempted to do here. Here is one:

Dan considers himself a good Christian. It was just that he had quit going to church. He started attending church again when he met Julie, and now it was something that he did regularly, although he said that he didn’t get much out of it. When Dan met with Pastor Len for marriage preparation, he explained to him that he had always tried to live a moral life, that he was honest in his dealings with others, that he even prayed to God from time to time. But, for as long as he could remember, church had been boring. Now that he was back, he accepted attending as one of his obligations if he wanted to make Julie and her family happy. But he still thought it was boring. In a moment of candor, he confided

his thoughts about worship to Pastor Len one day: “I guess when you belong to an organization you have certain responsibilities, some of which are more enjoyable than others. But if you want to join the club, you have to pay the dues.”

Imagine yourself as Pastor Len. How do you respond to Dan? What conception of worship does Dan have, if any? How do you lead Dan into a deeper appreciation of the worship the church offers to God, so that in time Dan himself may understand it, if not even look forward to participating in it?

I adapted this scenario from one found in Herbert Anderson and Edward Foley, *Mighty Stories and Dangerous Rituals: Weaving Together the Human and Divine* (San Francisco: Jossey Bass, 1998), from which I drew my original inspiration for the idea of case studies. It was interesting, to the say the least, to see how our students responded to it. More than one cast their papers in the form of a dialogue between Pastor Len and Dan. In this connection, it seems to me that the value of the exercise consisted in the opportunity to enter sympathetically into the mind of the characters, to momentarily see the problems through their lens rather than one’s own. Of course, the real difficulty for church-going seminary students was to understand Dan’s experience. Despite a rather detailed description of his problem in the case study, no two students understood him the same way.

Here is the case study that seems to have given our students the most trouble:

Rachel is a junior in college. She spent the first semester of her year abroad in Latin America. Her experiences really opened her eyes to the plight of the poor. On a visit home one weekend, she agreed to attend church with her parents. After the service, her parents asked for her impressions of the worship

service. She complained that she found the worship to be “self-indulgent.” Worship in her parents’ church seemed to her no more than the public expression of the values of a middle-class community. In her eyes the people praised and thanked and petitioned a God whose blessings made possible the secure and comfortable lifestyle to which their daily activities at least appeared to be directed. To Rachel the people seemed to invoke this God only to validate their lifestyle. Rachel countered that life lived in self-sacrificial service to the poor and disadvantaged—that is the “worship” that God desires.

Not unsympathetic with her point of view, Rachel’s dad engaged her in a serious discussion about her faith, which actually impressed him. Unable to change her opinion that worship is superfluous at best and profane at worst, he suggested that she call Pastor Rick (the pastor of her parents’ church) and ask him to explain his views on worship in the context of the criticisms she raised.

Imagine yourself as Pastor Rick. How do you continue Rachel and her dad’s conversation? How would you address her concerns? To what extent does her critique sound plausible to you? In other words, are you sympathetic with this critique? How would you explain your views on worship so as to help Rachel see an organic relationship between the worship of the church and the life to which God is calling God’s people to live in this world?

Rachel’s problem is opposite that of Dan. In view of my observations above, one might

entertain the thought that this case study caused trouble because our students found it too difficult to imagine a college junior with the liturgical and theological sophistication of Rachel! I choose to think rather that the trouble lies in the problem thematized in this particular case study. If there is one aspect of a Reformed liturgic that is underdeveloped, it is the relationship between liturgy and justice.

Let me conclude with a relatively simple case study, which I cannot refrain from adding because it provided a memorable occasion for at least a few of our students to instruct the instructor:

You have accepted a call to a local congregation in the Reformed Church in America (RCA). You have strong convictions about the place and need of a strong liturgical foundation to Sunday worship, and you have resolved to adhere to the Order of Worship for the Lord's Day as it appears in the denomination's liturgy, *Worship the Lord*. Indeed, one of the strongest desires of your ministry is to instill in the people under your care the same love for the liturgy as you have. You decide to offer a class on the liturgy of the RCA, to be offered over four successive Sundays after the worship hour.

Develop a syllabus for this four-part series. This should reflect your understanding of why the texts, elements, gestures, and movements are found in this order of worship arranged as they are.

Granted, this is less a case study than a formal paper topic. But it was the final assignment, in which we wanted our students to draw together the most valuable threads from all the readings, case studies and informal discussions (both in cyberspace and in brick-and-mortar classrooms) in constructing the syllabus. I still judge it as a most fitting note on which to conclude a class of this nature.

I don't pretend to originality here. But I do think that the case study approach I outlined above can help us to consider how to develop in our seminary students the competencies necessary for inculcating a Reformed liturgic into the people whom God may entrust to their care.

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