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Liturgical-Sacramental Worship: An Exercise in Ecumenical Theology of Worship with Reference to two Lutheran Worship Books

Mary M. Schaefer

*Professor, Christian Worship and Spirituality
Atlantic School of Theology, Halifax*

The intention of this essay is a modest one. After rehearsing some concepts pertinent to our theme I will present three models of the theology of worship and sacraments originating in Roman Catholic theology which display three "generations" of the theology of sacraments. Then I will consider from the perspective of theology of worship two Lutheran worship books which are widely used in North America.¹ Lastly, the question is asked whether the theology of communal worship which can be deduced from these books relates in its broad outlines to the most recent generation of Roman Catholic theology of liturgy and whether, at the level of liturgical practice, major Reformation issues may be on the way to resolution.

The limitations of this essay are several. The perspective is that of a Roman Catholic liturgical theologian. The liturgical data she utilizes are of an exclusively verbal order, whether actual worship text or explanatory introduction and rubric. The analysis does not take into account some sixty percent of the worship event as act of human communication: the environment in which the liturgy is celebrated, the understanding of the "shape" of the different services conveyed in their actual celebration, the celebrating congregation with its particular traditions and heritage whether local or brought from elsewhere, or the variety of musical, non-verbal and symbolic modes of communication.

The degree to which the community's worship has adapted elements of the ambient culture or, more importantly, "inculturated", is

an insufficiently recognized aspect of the preaching of the gospel. The varied ethnic origins and cultural locations of Lutheran churches in North America (“individual churches”) should result in worship which exhibits distinguishing traits. At the same time shared worship patterns and resources ensure a commonality which allows identification of the Lutheran tradition founded by and given theological definition by the outstanding figure of the Reformation.

A. Clarification of Terms

What are the nuances in the terms worship, liturgy, and liturgical-sacramental worship? Especially when reflecting on the first-order theology which is given expression in human conversation with God, the freight borne by terminology can impede dialogue. Hence these preliminary remarks.

Worship pertains to the honour living beings offer to others who are deemed worthy of it. Above all human beings pay homage to God and do so in prayer. The action of worship is anabatic, from creatures to God. Although worship is often understood to refer to this inner dimension of homage and therefore may carry an individualistic and pietistic accent, Christian worship, as Paul tells believers in Romans 12:1, involves the reverent offering of the whole person, spirit-in-the-body, to the only One to whom adoration is owed. Worship thus embraces every aspect of life. It issues in witness to the gospel (*martyria*), loving service of neighbour (*diakonia*), and celebration of the faith, deepening the faith held communally and individually (*leitourgia*).

As is true of nearly every technical word which has been “baptized” by early Christian usage, liturgy was a secular term which referred to the public office or duty performed by some on behalf of others of the Athenian citizenry. Applied to Christian cult, liturgy implies that Christians at prayer are acting on behalf of the larger society or even of the whole of creation. Liturgical worship is corporate prayer “embodied” in a set structure or series of rites or procedures. It has a “shape”. It utilizes the various media of verbal and non-verbal communication in order to cement and deepen communitarian bonds (the faith professed in common and love enacted) and commune with the community’s source, the utterly transcendent and

inextricably creation-involved triune God.

Liturgical worship follows a customary pattern or ritual structure which, rooted in the Jewish and early Christian heritage, witnesses to the foundational event of Jesus Christ (its diachronic aspect). Synchronically, this ritual pattern is shared with other like-minded communities of faith. It “edifies” the community which “owns” it by evoking active participation and response through mechanisms of verbal and symbolic communication. In the external expression the faith community comes to a deeper understanding of its identity and manifests what it is called to be.

Both Reformation and Counter-Reformation theologies tended to construe worship as referring to an inner individualistic dimension, and liturgy as negotiable external forms which ensured good order (the Protestant side) or which demanded correct performance (the Catholic side). In both notions the duty human beings owed to their Maker—the exercise of the virtue of religion—was to the fore.² Christian liturgy misunderstood or malpracticed may convey a theology of salvation through works.

Christian liturgy can be described anabatically, from the side of believers, as the corporate offering of a visible “sacrifice of praise” (Hebrews 13:15) to God made in the name of the whole of creation. Its visibility or shape puts liturgy into the realm of “sacrament” or sacred sign. But liturgy must also be considered from another perspective, the katabatic. For God is not merely receiver of worship. The One who is source of all being, the Only-begotten, and the life-giving Spirit offer life in all its fullness. Liturgy originates with them. Liturgy’s source, content or depth, and goal are none other than God in Trinity.

Liturgical worship includes both the phenomenologically observable forms chosen by an ecclesial community and the inner dynamism of worship engendered by the self-communication of God to the worshipper open to such communication. Both aspects can be subject of critical analysis because the liturgical forms are product of human symbol-making which expresses and effects the divine-human transaction.

Liturgical worship is sacrament of the active work of the Trinity. As complexus of words of prayer and sign-actions liturgy instructs

and animates the believer in the right response to life's mystery-dimension, the trinitarian work. The sacraments of the church are liturgy's heart. Sacramental liturgy, outward sign of inward grace, initiates or deepens persons in the trinitarian relationship. The sacraments, whether counted as two or seven, symbolize God's will to save everywhere in life.

If sacraments are viewed as exclusively God's action, liturgy and sacraments can be treated disjunctively. Then liturgy is decorative or ceremonial adjunct to sacrament; there God "really" acts in Christ through his word of promise (Luther) or through his ordained ministers (Roman scholasticism). But all liturgy is sacramental to the extent that it reveals God's offer of self-communication. And all sacraments are embedded in liturgy, the worshipful response of those assembled in faith. On this point the contemporary theological shift casts new light.

And what of the word, that word of God which promises and initiates the divine offer of self-communication? While representing the katabatic dimension, the word proclaimed and preached shares in the response-structure outlined above for liturgy. For, ever since the decisive fundamental revelation made by the risen Christ in the resurrection appearances, the word of God and its interpretation in preaching comes to us in every instance as mediated by the faith of believers. This is true even as the word proclaimed is heard as offer from God inviting the personal response of faith. It poses a question which provokes the liturgy's communal answer of praiseful thanks, and finally issues in the personal self-donation to God symbolized and effected in sacramental action. Concurrently the liturgical-sacramental action builds the church, Christ's body, to offer to the world the healing and liberating power of reconciled relationships.

B. Three "Generations" in Roman Catholic Theology of Sacraments³

The Christian scriptures report Jesus' mandate or "dominical word" to his disciples to baptize all nations in the name of Father, Son and Holy Spirit (Matthew 28:19-20) and to celebrate the supper of the Lord remembering the one whose supper it is (Luke 22:19; 1 Corinthians 11:24, 25). They do not contain a theology of sacra-

ments or even an indisputable list of such sacraments. The patristic period provided some terminology: Tertullian used *sacramentum* (oath of allegiance, pledge) to translate *mysterion*, God's project of salvation realized in Christ which had been defended in Colossians, presented as proven in Ephesians. It offered no systematic theology of sacraments. Augustine was no systematician, but his maxims pertaining to the chief sacraments of the church spoke to the experience of the faith. Enjoying currency during the whole of the middle ages, they provided foundations for the scholastic theology of sacraments.

The "three generations" of Catholic sacramental theology outlined in the following pages, of quite unequal duration, mark important shifts: the scholastic; the Rahnerian systematic shift; and the recent contribution of Edward J. Kilmartin.

1. Scholastic sacramental theology

Latin handbooks of sacramental theology still adorn the shelves or at least the rare book rooms of some older seminary libraries. For those clergy who read them they provided a theoretical explanation of how sacraments work and guided the determination of authentic sacramental acts. Historical precedents, "case studies" and citations of canon law set out principles for the dispensation of sacraments to the faithful. Special emphasis was placed on hard cases. The model and principles they advanced were so influential as still to affect pastoral decision-making in some Reformation as well as Catholic circles.

The development of the theology of sacraments in the new universities of Europe during the course of the twelfth and thirteenth centuries was no mean achievement. But the communion ecclesiology which witnessed to some degree of mutual respect among the churches of East and West of the first millennium had been lost. The Western Christendom context allowed the ecclesial community of faith to be presumed rather than remain in the theological foreground of the scholastic synthesis. Once formulated, this model of sacraments, pre- and post-Tridentine, enjoyed an inordinately lengthy and uncritiqued hegemony even in those traditions which rejected the church of scholasticism.⁴

In the scholastic model the sacraments are conceived of katabatically, as acts of God instituted by Christ to confer grace. Christ is their chief agent. However, his activity is “distanced” conceptually, since the consequences of his resurrection—presence to and in the community—are not sufficiently accounted for. Through ordination the priest possesses a special “power of orders” enabling him to act “in the person of Christ” as instrumental agent in the dispensation of grace. Christ’s institution determines the number and the “substance” of the sacraments (matter and form, minister). For validity, i.e., the celebration of an authentic sacrament, the conditions need to be met of right minister (“of the church” is understood), intention “to do what the (universal) church intends”, and essential rite, including both “matter” and the more important specifying “form”. The church “has no power” to change these conditions but can determine secondary features which pertain to their administration and ceremony.

Of course there must be a recipient with dispositions which place no insuperable obstacle to the then “infallible” dispensation of grace. Unfortunately the requirement of faith and love is more presumed than kept in the foreground. The celebration of a sacrament “validly” ensures that grace is objectively available (*opus operatum*) to an individual who is open to receive it with minimally acceptable dispositions (*opus operantis*).⁵

Grace is conceived of as a “benefit” for the individual (baptism) or community (the Lord’s Supper). It can be conceptualized as objective and impersonal and even treated as a commodity distributed by the church. In this model the recipients of sacraments are more or less passive, as indeed the liturgy has programmed their visible participation. Interiorly they unite their devout intention to the action of the priest.

Although the old dictum holds that “God is not bound by sacraments”, the sacramental economy is the privileged place for God’s conferral of grace. For instance, where perfect contrition is required to ensure God’s extra-sacramental forgiveness of mortal sin, the sacrament of penance is commonly understood to be effective if the penitent can evoke only “imperfect” contrition. The proclamation of the word of God is a less assured place for obtaining God’s grace because the conditions of both the individual preacher’s and hearer’s openness to the word allow for uncertainties. In the case of the

administration of sacraments, on the other hand, meeting the church's requirements for validity assures the offer of grace, while the doctrine of reviviscence of the sacrament covers those instances where an individual is inadequately disposed.

Conceptual models are simplifications and overstate or even caricature the case. But the grounds for the liturgical and sacramental reforms of the sixteenth century, fuelled by Martin Luther's incisive insights into the universal priesthood of all believers and justification by faith, are obvious.

2. Karl Rahner's Theology of Sacraments

Karl Rahner (d. 1984) critiqued the post-Tridentine scholastic inheritance and extended the scope of Catholic sacramental theology to embrace important systematic themes. With Edward Schillebeeckx,⁶ Rahner situates Christ at the centre of sacramentality not only as institutor and agent of sacraments but as the primordial sacrament.⁷ In its turn the church, sinful and fallible as it is, remains visible sacrament (sign or manifestation and witness) of God's "real, eschatological, triumphant and irrevocably established salvific will" at work always and everywhere in the world, in the Spirit, to bring God's creative project to completion.⁸

Rahner's "supernatural existential", the human person's orientation to the life of grace, marks an important anthropological move for sacramental theology. The insight that grace is the uncreated self-communication of God brings personal relations to the fore. Anthropology, christology and pneumatology become the foundational blocks for Catholic theology of sacraments. However, a glance at the tables of contents of books published in the last fifteen or twenty years demonstrates that all these themes do not immediately find a place in Catholic sacramental theologies.

Rahner's integration of sacraments into the whole of theology was part of the sea-change in progress. Brought into clear view and related with one another were aspects and questions which had made their way into Roman Catholic dogmatic theology of the nineteenth and twentieth centuries. However, Rahner approaches sacraments as a systematic theologian for whom reflection on the liturgy itself as first-order theology is not a methodological given. Undoubtedly in-

fluenced by ecumenical Word of God theologies, and in keeping with the new priority of the word of God in Catholic biblical studies and liturgy of the post-Vatican II era, Rahner takes the Word of God as sacramental paradigm: "Sacraments are nothing else but God's efficacious word to [the human being], the word in which God offers himself to [the human person] and thereby liberates [the human person's] freedom to accept God's self-communication by [God's] own act."⁹

Elsewhere in the same chapter, while noting that a sacrament is a tangible word and a tangible response and contains "forms other than words", Rahner returns to his "common definition" of sacrament as an "efficacious word of God".¹⁰ Almost concurrently, Robert W. Jenson's *Visible Words* took Augustine's dictum, "The word comes to the element and so there is a sacrament, that is, a sort of visible word" as its point of departure for a Lutheran sacramental theology in a contemporary key.¹¹

Rahner's attempt to bridge the chasm between Trent's anathemas and late twentieth century Roman Catholic systematic theology now appears time-conditioned. The Word of God paradigm fails to account for the phenomena of corporate worship (the liturgy as observable and a source of theology in its own right) as well as anthropological considerations of the diverse circuits of communication operative in worship. For one who was a pioneer in reformulating trinitarian theology, Rahner's theology of sacraments pays altogether too little attention to the activity of the economic Trinity in the personal missions of Word and Spirit. Consequently he gives no essentially new insight into liturgy and sacraments which leads beyond their katabatic reading as action from God to human beings.

3. *Edward J. Kilmartin*

Edward J. Kilmartin (d. 1994), like Rahner a Jesuit, first studied ecumenical theology with particular reference to the World Council of Churches. Asked to teach sacramental theology to Jesuit scholastics on an interim basis, he abandoned his dream of a career spent in ecumenical research at a European theological institute. For seventeen years he taught sacramental theology while continuing to read widely in German systematic theology and to publish in the new dis-

cipline-in-the-making, liturgical theology. Later, work with doctoral students from a number of Protestant traditions at the University of Notre Dame in Indiana extended and concretized his studies of liturgies of the churches of East and West, in process of revision after the intensive liturgical-historical and comparative scholarship of preceding decades. Kilmartin now was in a position to construct a theology of worship.¹²

For Kilmartin “the liturgy affords a comprehensive interpretation of humankind, world, and history and aims at the integration of the participants into the ground of all reality: the Triune God” (p. 366). Where scholastic and Rahnerian sacramental theologies are outgrowths of christology, the whole Trinitarian mystery is the source, centre and goal of Christian liturgy. Critical reflection on the contribution of Odo Casel (d. 1948) regarding the presence “in mystery” of Christ in the liturgy, and a kind of reversal of Casel’s position on memorial as well as the introduction of pneumatology, facilitates the dialogue with Reformation and contemporary issues of presence, the ministry of the church, grace and faith. An ecclesiology of the individual church and of the particular worshipping assembly as active subject of liturgy underlies his presentation.¹³

But how does Kilmartin’s theology of Christian liturgy lead beyond the Word of God paradigm to one which takes account of the phenomena, shape and content of liturgy? Sacramental liturgy is the prayer of the church made in faith. A descriptive definition of sacraments might read something like this:

In response to God’s word proclaimed, assemblies gathered in Christ’s name use symbolic actions whose source is the Spirit to embody and celebrate the shape of God’s grace. The sacramental word at the core of the rite specifies the meaning of the human actions, which make use of elements of creation to specify the nature of the relationship with God which the rite signifies. This specifying word, declarative in form in most Christian traditions of the West, can only be understood as the prayer of the church. Made in faith, and through the agency of Jesus Christ, God is invoked for the gift of the Spirit in favour of an individual or community. Because this prayer is made by an assembly symbolically structured to express its full identity as the people of God gathered by and around Christ, the community believes that this prayer is always heard.

By introducing patristic perspectives and relational ontology into questions of eucharistic presence, Kilmartin is able to propose an ecumenical way forward. Ministerial “powers” can be referred only to the Spirit; and grace is the Holy Spirit as gift. Sacramental liturgy is not presumed to have an ontological advantage in the Christian life. Kilmartin affirms that the fundamental structure of justification-sanctification is the same in sacraments and in the events of daily life. The offer of saving grace initiated from God’s position of sovereignty requires a real response of faith made in human freedom. This faith is always a free gift of the Spirit. On the positioning of faith in the sacramental economy as on other issues, Kilmartin’s theology represents a frontal challenge to Neo-scholastic theology.

C. The Lutheran Heritage: Two Books and Their Theology of Worship

While the greater part of the two books of interest to us, *Lutheran Book of Worship* and *With One Voice*, consists of hymns, thereby symbolizing a chief contribution of Luther and Lutheranism to the practice and theology of Christian worship in the West, each contains liturgical structures for use in worship. That music is intended to be an integral part of the liturgical structure is amply shown in both books with the variety of musical settings for the service of Holy Communion.

The introduction to the 1978 *Lutheran Book of Worship* sums up well the goals of the majority of official liturgical materials of Christian churches developed in the last quarter century, whether or not their official introductions choose to state the matter so bluntly. Special mention is made of the sacrament of baptism and recovery of its full dimension in celebrations from Christian initiation to death.¹⁴ The aim is to express the common Lutheran heritage, draw inspiration from the traditions of early Christian worship and the Reformation, and exhibit awareness of ecumenical initiatives. Its intent is to empower lay worship ministries in a shared leadership (expressing the priesthood of all believers). The book allows freedom and affords flexibility in choices while intending to maintain integrity of forms.

With One Voice (1995) takes unity for its ideal, making the point that this is not to be equated with uniformity. Praise is to well up as

from one voice which uses many harmonies. Values of our global village—universality and inclusiveness—are evidenced by concern (embodied in the materials) for inclusive language for persons and expansion of images for the persons of the Trinity as well as the introduction of current standards of contemporary English. The normative character of the service of Word and the Sacrament of Holy Communion together at the Sunday assembly,¹⁵ and the utility of following a lectionary in order to ensure a full diet of God's word, are basic principles shared with the ecumenical liturgical renewal.

With One Voice attends "publicly" to the shape as well as to the sources of liturgical worship. While the katabatic movement of word of God spoken to human beings applies clearly to the reading of scripture and its interpretation in the preaching and also to the sending of the assembly into the world, the anabatic is present in what *With One Voice* calls the Gathering and the Meal (pages 8-9).

In both books the Brief Order for Confession and Forgiveness is allowed to stand on its own immediately prior to the Holy Communion. Penitential notes so popular in the late medieval Roman and Reformation liturgies are absent from the elements leading up to the Word. This witnesses to the essential conservatism of this liturgical revision, for it has "revised back" to Luther (the German Mass of 1526) and Lutheran experiments in the Consultation of Hermann von Wied (1543).

Luther, at once liturgically conservative and theologically radical, demonstrated these qualities in his German Mass. He eliminated the Roman Canon and isolated the scriptural narrative of the institution of the Supper to show forth the promise or testament of Christ. Hence the katabatic aspect of worship was entirely to the fore. Not unexpectedly, this reductionism lingers on in an alternative form for Holy Communion (no. 32) outlined in *Lutheran Book of Worship*, although the Sanctus is restored to its usual place and two other forms, not titled Eucharistic Prayers, are offered.

The Great Thanksgiving prayers have a structure and content with ecumenical parallels. Particularly interesting is the "Light of Christ" setting, which punctuates the presider's prayer with the assembly's sung acclamations. Their eschatological note (Revelation 22:17, 20) concludes the sweep of salvation history vividly expressed in this prayer and gives the assembly an important participatory

voice.¹⁶ Congregational participation was a central feature of Luther's liturgical reform.

Conclusion

Does the practice and theology of liturgy which is offered in our two Lutheran worship sources relate in its broad outlines to the most recent generation of Roman Catholic practice and theology of liturgy? The question can be answered very simply: Yes. The priority given to the word of God, and the requirement of human response to divine initiative made in faith which issues in justification-sanctification through participation in the trinitarian life, are similar. Our inherited theologies of sacrament may be at loggerheads. But our praxis has overstepped Roman and Reformation controversies. Will we one day be able to see that the melodies we sing when we do the work of liturgy harmonize to form one voice? I believe so.

An addendum: It may simply be happy chance that our generation, which has seen the revitalization although not yet the realization of the potentialities of liturgical worship, has more women engaged in liturgy ("liturgists", properly speaking) and in critical scientific reflection on its practice than any previous one. Will this make easier, in practice and theological reflection, expansion beyond the prevailing word-paradigm to one which holds in view the whole range of modes of human communication? Integrating implications of the earliest Wisdom-christologies into our operative theologies of worship can ameliorate dominative power models. Ascending christology of the Spirit offers a reading of Jesus Christ in his full humanness. Trinitarian theologies can correct one-sided older readings of Christ's godliness to include the divine-human fullness of the risen One. Liturgical worship restored to equilibrium will enable the full inclusion of women in the work of the churches of God.

Notes

- ¹ *Lutheran Book of Worship* (Minneapolis: Augsburg, 1978) and *With One Voice: A Lutheran Resource for Worship* (Minneapolis: Augsburg, 1995).
- ² Protestants may employ national consultants of "worship and liturgy".

The decisions of the Vatican Congregation for Divine Worship and the Discipline of the Sacraments are scrutinized and corrected by the Doctrinal Congregation. Instead of acting as dialogue-partners *lex credendi* (the rule of belief) carries final decision-making power over *lex orandi* (the rule of prayer).

- 3 In this rapid overview I do not enter into those important *de sacramentis in genere* ("sacraments in general") issues which captivate persons approaching this topic for the first time: What is meant by "institution by Christ"; the number of the sacraments and "dominical" institution; are sacraments necessary for salvation?; are they infallible sources of "cheap grace"?
- 4 Even Eastern Orthodoxy adopted scholastic sacramental theology. See A. Schmemmann, *Introduction to Liturgical Theology* (New York: St. Vladimir's Seminary Press 1966) 9. Of course there were more or less adequate scholastic theologies. For an assessment of Aquinas see K. Rahner, "Introductory Observations on Thomas Aquinas' Theology of the Sacraments in General," *Theological Investigations*, Vol. XIV (New York: Seabury, 1976) 149-160.
- 5 John A. Gurrieri, "Sacramental Validity: The Origins and Use of a Vocabulary," *The Jurist*, 41 (1981) 21-58. The concept of validity was borrowed from canon law to deal with difficult, minimalist cases. The whole question of intention is refined by Jean-Marie Tillard, "Sacramental Questions: The Intentions of Minister and Recipient," in *The Sacraments in General*, ed. E. Schillebeeckx and B. Willems, Concilium, v. 31 (New York: Paulist, 1968) 117-133.
- 6 In *Christ the Sacrament of the Encounter with God* (New York: Sheed & Ward, 1963) Schillebeeckx introduced the model of encounter. There he reframed scholastic sacramental categories in terms of the anabatic and katabatic work of the risen Lord, to which the sacraments give visibility.
- 7 Of course this Augustinian perspective ("For there is no other sacrament of God but Christ," *Augustine*, Ep. 187, 34, PL 38, 845) was a legacy whose heirs include Luther, Karl Barth and Eberhard Jüngel.
- 8 Karl Rahner, *The Church and the Sacraments* (Freiburg: Herder 1963) 18. See also "The Theology of the Symbol," in *Theological Investigations*, Vol. IV, trans. K. Smyth (Baltimore: Helicon, 1966) 221-252; and "What Is A Sacrament?" in *TI*, Vol. XIV, trans. D. Bourke (New York: Seabury, 1976) 135-148 and "Considerations of the Active Role of the Person in the Sacramental Event," in *TI*, Vol. XIV, 161-184.
- 9 Karl Rahner, *Foundations of Christian Faith* (New York: Seabury 1978)

415. See also "The Word and the Eucharist," *TI*, IV, 253-286, esp. "The supreme realization of the efficacious word of God, as the coming of the salvific action of God in the radical commitment of the Church...in the decisions decisive for the individual's salvation, is the sacrament and only the sacrament" (p. 265, no. 6).
- ¹⁰ Rahner, *Foundations*, 427.
- ¹¹ Subtitled "The Interpretation and Practice of the Christian Sacraments" (Philadelphia: Fortress 1978). See Jenson's first chapter, a reflection on Augustine's formulation (*In Johannem*, 80, 3).
- ¹² Edward J. Kilmartin, S.J. *Christian Liturgy: Theology and Practice. I. Systematic Theology of Liturgy* (Kansas City, MO: Sheed & Ward, 1988). By now Kilmartin was teaching in Rome, entailing all the difficulties of communication which were the lot of Romans. The edition is marred by the then-novel method of publishing from computer diskettes and lack of editorial oversight. Nevertheless it lays out a theology of worship which, arguing from within the Roman tradition, critiques that tradition and addresses Reformation issues on the grounds of the liturgy itself. See also his "Sacraments as Liturgy of the Church," *Theological Studies*, 50(1989), 527-547; and biographical entry by M. M. Schaefer in *New Catholic Encyclopedia. Vol. 19: Supplement, 1989-1995* (Washington, D.C.: Catholic University of America, 1996) 228-229.
- ¹³ E. J. Kilmartin, *Culture and the Praying Church*, ed. M. Schaefer Canadian Studies in Liturgy, 5 (Ottawa: Canadian Conference of Catholic Bishops, 1990).
- ¹⁴ As one of the earlier revisions, this baptismal rite provided useful precedents for the work of other Protestant bodies.
- ¹⁵ The introductory Foundations for the Christian Assembly, pages 6-7, might well have quoted Luther, "For among Christians the whole service should center in the Word and Sacrament" (The German Mass and Order of Service, 1526) cited in *Liturgies of the Western Church*, introd. Bard Thompson (New York: World, 1961) 137.
- ¹⁶ For the importance of acclamations see M. Schaefer, "Heavenly and Earthly Liturgies: Patristic Prototypes, Medieval Perspectives, and a Contemporary Application," *Worship*, 70 (1996) 482-505.