

points for the brisk conversations that often continued late into the night. This can help remind those of us who were at Salt Lake City of what was said and, we hope, significantly increase the number of participants in the serious and scholarly liturgical conversation that the Society hopes to foster.

Indeed, since this brief overview cannot do justice to the rich material in each of the talks, here I will focus on one of the common themes that seemed to emerge from all the talks and is reflected in the description of The Society for Catholic Liturgy as a multidisciplinary association: There is a desperate need for serious scholarly discussions of liturgical renewal to be intellectually inclusive, significantly incorporating the knowledgeable voices that come from outside of the tightly knit community of professional liturgists.

The Stripping of the Altars and the Liturgy: Some Reflections on a Modern Dilemma

The keynote address, *The Stripping of the Altars and the Liturgy: Some Reflections on a Modern Dilemma* was delivered by Dr. Eamon Duffy, Reader in Church History in the University of Cambridge, who made a powerful case for the voices of professional historians to be heard in liturgical discussions. The title of the talk referred to Duffy's recently published (1992) and widely acclaimed book *The Stripping of the Altars: Traditional Religion in England 1400 - 1580*, which had been suggested pre-

conference reading material for the participants.

Among the many themes that Duffy explored in his book was his contention that by attending to "the particular quality, character and modes of lay experience of the liturgy and sacraments in those centuries, a radically different and much more positive picture emerges" than the very negative one often presented by "religious reformers" at the end of that period and by later historians. In his talk, Duffy focused his attention on the central role this inadequate negative perception played in the work of seminal figures in the modern liturgical renewal movement. Duffy concentrated particularly on Joseph Jungmann, whose scholarship powerfully influenced *Sacrosanctum Concilium* and continues to inform the approach of many major liturgical writers.

On the basis of recent historical scholarship, Duffy challenged accounts like Jungmann's that portray "medieval liturgy as a simple story of decline from the true liturgical participation of all the people during the patristic age, to subjective and uncomprehending pietism in the later Middle Ages." Recognizing that Jungmann was a great scholar who was correct in his description of the broad outlines of liturgical development, Duffy, nevertheless, argued that Jungmann's analysis of the changes that occurred during the medieval period seems to:

fall down disastrously. . . in his assumption that in this whole process the laity and their local clergy were passive and inert, progressively excluded from an understanding of the "true" meaning of the sacraments and from participation in the "right" sort of liturgical celebration, at the mercy of the reduced and impoverished sacramental and liturgical

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Publication of The Society for Catholic Liturgy

Editor: Fredric M. Roberts, Dept. of Anthropology, Michigan State University, East Lansing, MI 48824 (517-353-4600)

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The Society for Catholic Liturgy, 331 East South Temple St., Salt Lake City, UT 84111 (Phone: 801-328-8941;

FAX: 801-364-6504)

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