



OUR STORY
20 YEARS OF PAX

The PAX Anniversary Committee
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Introduction

One of the PAX Community's greatest gifts is its ability to let everyone be free to do his or her thing. This spirit of individuality, however, is the bane of the would-be historian, because the informality extends to the Community's record-keeping. Although the people who put this report together have had the benefit of many people searching their memories and file cabinets, there are gaps in our records. The recollections that follow are taken from memory, from a study of the Mass sheets for the regular Sunday and special celebrations, from such minutes of meetings and other reports as we have, and from the questionnaires completed for the 20-year reunion. We have tried our best. However, this story may omit the most significant experience that you, or others, will remember. Similarly, we have not been able to record every name, or even a majority. Given the option of naming some people in key sections of the discussion, or the sterility of naming no one, we chose the former -- but in no way intend to diminish the contributions of the many members of PAX, past or present, who are not mentioned. Everyone is important to what PAX has been, and is. With those caveats, this is the story of PAX.

The story is divided into four parts:

Our Identity: a description of the evolution of PAX's search for identity; who we are.

The Liturgy: the experimentation and development of liturgies and associated events, the essential elements of PAX as a liturgical community.

The Structure and Activity: the evolution of a community structure as PAX grew in size and complexity.

The Separation: the trauma and growth in the events surrounding PAX's decision to leave St. Luke's parish.

This history could have been separated differently. After several tries we found that the divisions used here worked to describe the major features of the history of PAX. The sections overlap at times. For example, the meaning and activities of the liturgical community were linked to the liturgy, as were some of the critical factors of the separation.

Those who compiled this history, together were affected by the effort. We recalled moments of joy, felt remembered pain, shed a few tears, but were deeply glad we had been part of the PAX history. We hope that you have the same experience as you read this history.

WHO WE ARE

The Setting

During its 20 years, PAX has continually searched to define itself. Originally, the focus of the members was internal, upon the liturgy. Then awareness of what it is to be an active Christian led to involvement in parish activities. Eventually, the broadening vision spread to action outside the parish.

The group that developed into PAX first met in the early spring of 1969, as the result of an initiative of the Director of Religious Education, Carol Sheldon, and the pastor, Reverend Al Pereira of St. Luke's Parish, McLean, Virginia. Pereira recalls:

At a staff meeting Carol Sheldon stated that in her opinion our efforts at renewal were moving too slowly: there were a number of committed people who attended the sessions during Advent, and generally were ready to make the celebrations meaningful in their lives; but there were many others who had not come along. She suggested we draw up a list (each of us separately) of those we thought might be members of a group that would help plan and prepare for the Sunday liturgies. We did that and came up with a list of some 15-20 names, discussed them, added some, crossed out some, then decided those we selected could invite others. We planned to begin officially with the first Sunday of Lent.

The group that was formed was energized by the idea that it would be great to do things in a small group and experiment within the parish with liturgy. This was a major contrast with another group that had been formed a year before and had celebrated its first liturgy at St. Luke's at the invitation of Pereira. That group grew out of several years of conflict in Washington D. C. between the archdiocese and a group of liberal, politically-active Catholics who had formed a group called "The People". Its liturgies, celebrated at various churches around the District, had caused the local archbishop, Cardinal O'Boyle, to ban their celebrations. At the request of Monsignor Carroll Dozier, head of the Liturgical Commission of the Richmond Diocese, a group of "The People" set up a similar floating liturgy in Northern Virginia.

In its petition to the Liturgical Commission, the group, calling itself "Concerned Christians", explained why it was asking approval:

We Concerned Christians, living in a fluid, fast-moving society and attempting to serve Christ in our work, in our homes, and in volunteer organizations, need a liturgy that will offer opportunity for dialogue and community, a liturgy that will help to sanctify and give meaning to our urban-suburban lives.

A historian of that community recalls:

Our proposal, like any suppliant request, was a political document -- overstating some positions, perhaps, and understating others. It was designed not to be so explicit that it could become an easy target for conservative opposition, yet it needed to be sufficiently comprehensive and flexible to allow us to have a communal worship and life together. . . . We also needed to establish an identity separate and apart from The People, which was still alive in the minds of many conservative Catholics in Northern Virginia.

It was this group, named Nova at Pereira's suggestion, which preceded the group that became PAX.

In 1969 the country was in turmoil over the Vietnam War. A bitter election campaign had led to victory for Richard Nixon. And the church-laity conflict in the District of Columbia was widely known. In Catholic circles the furor over Humanae Vitae lingered. Cardinal O'Boyle's conflict with a number of archdiocesan priests was fresh in everyone's mind. However, the St. Luke's liturgical group had little more in mind than better liturgies, particularly involving their children. Buck Hennigan, one of the original members, also familiar with Nova, described the formation of the group that became PAX as "one of the few experiments initiated by a positively oriented 'in' group instead of by an 'out' group fighting the structure of the church." At the beginning the effort was known as the Westgate Experiment because the Eucharistic liturgy was celebrated at Westgate school.

Liturgical Focus

The prospectus for the Westgate Liturgy described this group:

The Westgate liturgical group is a group of St. Luke's parishioners seeking to find ways to make the liturgical experience more meaningful to the participants. . . . the proposed liturgy for the coming year is designed to emphasize family participation and Christian living throughout the week.

To reach out to more members of St. Luke's, a letter was drafted to be given to new parishioners, inviting them to join "St. Luke's Liturgical Community", described as:

A group of approximately 40 parishioners who are seeking new ways of interpreting the Sunday liturgy. This is done to enrich the lives of the parishioners thru better understanding of the liturgy as well as enrich the

liturgical life of the entire parish. . . . The members of the group share a common desire to develop the human potential for growth and see the liturgy as the instrument of that growth.

Thus from the inception and the first growth, the focus was on liturgical planning and worship, and the ways in which participation in liturgy might transform the individual. The community also wanted the liturgies to be meaningful for its children. The concern about children's liturgy was a constant theme during the early years. For example, a major part of the discussion at a January 1970 meeting was on how to improve the liturgies for children because "many families had begun coming mainly to see that their children gained greater understanding and enthusiasm for liturgy." Only the general liturgical focus was maintained. As was noted in minutes from February 1975, a meeting was called of parents, to discuss children's liturgy, and no one came. Although maintaining a specific children's liturgy remained a goal, the struggle to realize it rarely succeeded. The concept of a family celebration, however, remained integral to the concept of PAX. This was stressed in the August 1982 letter from the PAX steering committee to the St. Luke's Parish Ad Hoc Executive Committee:

As we have emphasized throughout our meetings with you, PAX liturgies involve the entire family. You will recall that the particular importance of family worship was expressed by many parents and teenagers alike at the July 11 meeting.

Parish Role

The other element identified in these early discussions was the importance of PAX being part of a parish. The summary of the Evaluation and Planning Meeting of May 1970 identified a future direction for the community:

Incorporate into the parish more fully in directions other than main church liturgy, i.e. in-depth discussion (study and prayer) groups, religious ed., social action, etc. It was seen that this would extend the Christian mission of the community as well as providing opportunities for growth experiences in addition to the Sunday liturgies for the members of the community who desired these.

The same meeting reiterated the stress on liturgy:

The importance of maintaining a small group identity and meeting on a regular Sunday basis was seen as essential to some members of the community as well as important for what the community can offer to newcomers in the way of in depth contact with the Sunday liturgy and in community contact and experience.

The link to the parish was to be a major element during the formative years of PAX. A February newsletter noted that PAX is part of the parish, and that the parish provides a place to worship, celebrants, advisory services from the priests, secretarial and printing services, and a school of religious education. Therefore, there is a need to contribute money to the parish. ". . . for the sake of survival of PAX as a recognized element in the sanctioned program of the parish community." In May 1972, the newsletter reported:

In reviewing PAX community relations with St. Luke's parish it was recognized that while the community is well represented on the Parish Board, we have not 'sold' ourselves very well to the parish.

And in November 1972, the newsletter admonished: "Remember that you are a member of St. Luke's church too. Have you registered . . . and do you contribute?"

These remarks indicated that some members of the community were beginning to see PAX as an entity unto itself, and not as part of the larger parish. To counter this interpretation, a report was written by Marie Grosso in 1972, entitled "The PAX Community," which stated:

PAX is part of St. Luke's although its existence is unusual and a somewhat new concept to operate within a parish. The Nova community, for example, has a longer history than PAX but is not within a parish structure. PAX is an exciting concept that has proven itself in that establishment of a very real, tangible sense of the kinship of Christians as they celebrate with their brother, Christ. It is not the 'free style' of Eucharistic celebration that is important to the concept of a community like PAX; rather it is this more intense feeling of brotherhood, of responsibility to worship well together. A PAX-like community could just as well be established among very traditional lines and bear the same fruit.

The role with respect to the parish continued to be a major element in the way PAX viewed itself. In September 1978 PAX issued a booklet to its members, describing activities and committee membership. One of the duties of the Steering Committee was "To develop better lines of communication and friendlier relations with the rest of the parish and to increase parish awareness and understanding of what we are about." This was not an easy task. The Steering Committee minutes from August 1979 note that the issue of where to celebrate after the new St. Luke's church was built was being considered. "We discussed whether or not PAX needed to be part of a parish, and we are in agreement that we did need to be."

In 1982 the parish board formed an Ad Hoc Committee to look into the matter of parish-PAX relations after a PAX report raised questions concerning whether PAX viewed itself to be a part of St. Luke's parish. One issue the Committee addressed was "Whether PAX considers itself an integral part of the parish". The Committee concluded:

As mentioned above, the PAX report, though concluding to remain with the parish, can be construed as not coming to that decision on the basis of love or loyalty to the parish but as a matter of convenience. The PAX representatives stated that such a construction was not intended and pointed out that the overwhelming majority of PAX members wished to remain parishioners at St. Luke's. The PAX representatives and parish board representatives as well could enumerate the significant contribution to the parish made by many PAX members who have participated in customary parish activities, have served on the parish board, and have been active on various parish committees and functions. We believe, contrary to any inferences that may be drawn from the report, that these are examples of love and concern for St. Luke's.

The committee had drawn the correct conclusion. PAX grew out of a desire of St. Luke's parishioners to experience more meaningful liturgies and most members thought of themselves as parishioners of St. Luke's as well as members of the PAX Community. The story of how and why PAX eventually withdrew from parish celebration is told in the last section.

Lessons from the Liturgy -- in the Parish

Pax began with people already active in the parish. As PAX grew, two types of people joined: those already active and those who became active, probably by the effect on them of the liturgies. If the liturgy is effective, the participant becomes more alive in faith, and tries to live out the faith in more than Sunday Mass attendance. At first, this living out was reflected in parish activities. During the early 1970's most parish activities that did more than hold meetings had PAX people involved. At one point 40% of the parish board were members of PAX. The co-chairpeople of religious education were from PAX, as was the chairman of the parish school board. The parish social action committee, first named Community Concern, and later renamed Human Development and Justice, was always headed by a PAX member. The Liturgy committee, when it functioned, was predominantly composed of PAX members. Many PAX members taught in CCD and usually headed the adult education program. Three chairmen of the parish board

members taught in CCD and usually headed the adult education program. Three chairmen of the parish board were PAX members. Involvement in PAX truly was leading to increased participation in the parish.

Leadership by PAX members inspired the parish to begin to prepare meals for S.O.M.E. (So Others May Eat) and to participate in Bread for the World during the Lenten Season and in the Fast for World Harvest sponsored by Oxfam America. The February 1975 newsletter noted that "Many active PAX members are among the most active parish members. . ." and that "PAX bridges the gap between sociological and spiritual church."

The April 1969 meeting to evaluate the "Westgate Experiment" identified as one of the accomplishments, "Awareness of educative values of the liturgy." As might have been expected, with liturgy as a central focus, some elements of the liturgy became controversial.

The 1972 report stated:

The PAX community is striving with all Christians to provide a strong sense of the presence of Christ in the lives of its members. As Catholics we come to share the Paschal Meal with Christ and with each other.

The report recognized our attempts to innovate.

Our liturgies are certainly far from consistently good, or enlightened, or profound. However, they are real efforts on the part of involved laity to express themselves liturgically within the guidelines of the Diocesan Liturgical Commission.

In November 1975, the PAX general meeting recommended as one step for growth:

long range planning for each Sunday Mass so that it will be more experimental. Fred Schellenberg, Buck Hennigan, and Sue Horowitz will research the possibilities of getting aid through the National Liturgical Council and other similar groups.

Being serious about the liturgy meant taking the liturgy seriously. And so PAX and rules of the new bishop, Thomas Welch, came into conflict in early 1976 over communion-in-the-hand. This practice was the norm in PAX. Bishop Welch banned it in the diocese. A group of PAX members met with him on the issue, to urge him to support a motion before the National Catholic Conference of Bishops (NCCB) at an upcoming meeting to ratify the use in the United States of communion-in-the-hand. The bishop was gracious, but said he would vote against the motion. The pastor, Father Hughes, appealed to the bishop

to permit PAX to continue the use of communion-in-the-hand. The bishop refused. At a tearful, tense, and lengthy meeting in the basement board room of the parish center, Fr. Hughes left it up to PAX to decide. He said he would not force us to change, but described some of the sanctions the bishop might impose. To keep from afflicting the parish, PAX agreed to stop using communion-in-the-hand during the parish Masses.

PAX worried about its interactions with the parish celebrants. In 1979 a long meeting was held with Father Rebeta and Father Hortum, the two associates at St. Luke's, to review the positive and negative aspects of PAX liturgies. As noted in the Fall 1980 newsletter: "PAX as a liturgical community meets each week for a common faith experience. . . ."

Another element of PAX liturgies was the visible involvement of women. According to Buck Hennigan, it was really the women who inspired and developed the PAX idea. Carol Sheldon came up with the original concept. From the early liturgies, women participated as co-equals with the men. Women were readers and distributors. This caused some tension within other parts of St. Luke's as seen in the notes of a summer Liturgical Planning Session in preparation for the move in 1971 from the parish center to the 9:00 A.M. parish mass:

3. Role of Women, and
4. Communion Distribution

Both involve breaking new ground in the parish. Important to make clear broad limits of what's now permitted.

The freedom of liturgical planning for a Mass solely for PAX was now constrained by planning for a parish Mass. The minutes of the February 1975 general meeting report:

Carol [Banfield] wondered just how autonomous we are in terms of times of Mass, women distributors, etc? Circumscribed by parish, pastor, bishop. Bill Flynn pointed out that differences with bishops were historically characteristic of experimental communities. And it has always been the cause of their disintegration. We need to decide how much leadership or how much risk to take.

As will be seen in the last section of this history, Carol and Bill were prophetic.

Lessons from the Liturgy -- Outside the Parish

At the May 1970 Evaluation and Planning Meeting, one of the questions to discuss was "What benefits have flowed from coming together to plan and execute weekly liturgies? To what extent has this sustained a personal responsibility for mission in the individuals involved?"

Constant participation in liturgies focused on living Christianity and immersion in Mass planning where the Scriptures were read and examined from many angles to see how they applied to daily life, eventually had the effect that the apostles preached: people were being transformed. Where once becoming more active in the parish was enough, gradually PAX began to see the need to look at broader issues.

The Steering Committee in about 1974 prepared a "White Paper on Social Justice Program" which stated: "We propose and recommend that Social Justice become an integral part of the PAX community." The actions recommended included:

Each PAX member should always strive to express his or her own individual response to Christ's dictate to love.

PAX as a community should provide opportunities for individuals to participate in social justice activities if they so desire and at whatever level they desire. . .

PAX as a community should give special encouragement to any of its members who are actively pursuing social justice activities. . .

Pax as a community should from time to time, or as the need arises, or as a continuing activity, undertake social justice activities in the name of PAX.

The Spring of 1974 newsletter reported that the "Community adopted the Steering Committee's proposal for a social justice (community) program of prayer, study and action." According to the July 1977 newsletter:

Over the past year there has been a growing interest and effort in PAX to explore personally and as a community ways that we can more fully live a Christian life-style based on Gospel values.

The fruits of this kind of reflection were evident at our General Meeting in April, at which time a strong consensus was expressed for divesting ourselves of all operating funds as of June 30th. . . Foolish? Yes! Radical? Yes! It is the foolishness Paul speaks of in 1 Corinthians, Chapter 1 . . . We are talking about opening ourselves to risk and uncertainty, to sharing our resources in this community in a new and radical way, challenging our security and placing confidence in God's providence. In the past, we have asked for 'yearly' dues . . . Now we are asking individuals to respond from time to time

as our needs arise, avoiding accumulation of money, and maintaining a spirit of poverty.

This attitude of Christian sharing of resources was reflected in 1978 when Myrtle Hendricks, a PAX member on the parish board and chairwoman of the Human Development and Justice Committee, led the parish board to charter a study of parish help for others. The study, directed by a PAX member, led to the St. Luke's Outreach program, by which 5% of the parish Sunday collection is earmarked for needs outside the parish.

This widening focus was foreseen from the beginning. In the May 1970 Evaluation and Planning meeting, one of the questions was: "Is there a general community responsibility in addition to the personal responsibility of each member of the community, for bearing witness in some manner to the Christian message?"

Relations with the Parish

Gradually PAX began to see the need to bring these wider concerns into the liturgies. The 1976 Detroit "Call to Action" report, the culmination of a year-long effort by the NCCB to develop a set of actions called for by the whole church, religious and lay, was the subject of a PAX liturgy -- the only parish Mass at which the report was discussed. Liturgies addressed such concerns as the arms race, defense spending (with both proponents and opponents in a shared homily), practicing Christianity in political life, and the Vietnam War.

A powerful moment came in a mid-1970 liturgy when the U.S. was out of Vietnam and many of the young men who had gone to Canada to avoid the draft were seeking to return home. In a dialogue homily, the wife of a naval officer stood up, and with tears on her face and a shaking voice referred to the gospel of the day. She said that as believing Christians we should listen to the parable of the prodigal son and welcome back the boys who had been lost when they went to Canada.

These events did not bring PAX closer to the parish. But even more divisive were two prophetic actions by some PAX members. In the early 1970's, the parish board called a general parish meeting to address the financing of St. Luke's elementary school. Like most such schools, the general parish had to

heavily subsidize the school. The board had asked for a general meeting to address the issue of whether the subsidy should be continued -- actually increased, since the school had not been adequately funded -- or the school closed.

Many people signed up to speak. Throughout a long evening, most speakers supported Catholic education in general and the St. Luke's school in particular. A small number of speakers opposed funding the school, primarily on the basis that the funds should be spent where the need was greater: on the poor in the District of Columbia and on the needy elsewhere in the world.

Some of the opponents argued that if the school were to remain open and subsidized, the relatively well-off St. Luke's parishioners should fully pay their children's way. These speakers noted that if the parishioners chose not to pay, their alternative, the Fairfax County public school system was quite good. The subsidized spaces should be allocated to the poor, particularly poor blacks in D. C., whose neighborhood schools were terrible.

Many in St. Luke's parish were quick to point out that all the opponents were members of PAX. Actually one was not. Overlooked was the support given to the school by many members of PAX, some of whom had children in the school. But the lessons of the liturgies had led the PAX opponents publicly to identify what they saw as a misallocation of resources, a failing to be a good steward.

A second instance in which the values and goals of PAX appeared to disagree sharply from those of parishioners in general was the parish decision to build a new church. In this instance, the funding campaign was led by a PAX member, and many of the neighborhood fundraisers were members of PAX. Some PAX members supported building a new church. However, many did not. Twelve PAX members felt called upon to put an insert into a Sunday bulletin distributed at all Masses in which they sorrowfully protested the use of so large an amount of money for a physical structure, while so many people were needy. They stated that the new church was exactly the wrong symbol for a believing Christian community. Years of liturgical formation had truly shaped the social conscience of these individuals.

Individual or Community Actions?

This sharpening of social conscience led more PAX members to look outside the parish structure to care and share. Members became heavily involved with Network, the Center for Concern, S.O.M.E., and Zacchaeus. Marie Grosso, Margaret Schellenberg, and Joan Urbanczyk formed an organization, called it the Center for New Creation, and began to develop programs, and activities and to participate in actions which they saw as truly living out Christianity. The Steering Committee minutes from August 1979 concluded:

We discussed the general question of to what extent PAX liturgies should offer comfort and to that extent they should challenge. The general observation was that they seem to stress challenge less than they used to. Key elements of PAX are good liturgy and mutual support.

The community continued to struggle with whether it should primarily support individuals in their actions or whether it would engage in social action as a community. A PAX report in 1982 stated:

The 1981 PAX report on Community relations concluded that, in part, "As a liturgical community, PAX maintains a firm belief that the living Gospel demands a continual search for ways of structuring the lives of individuals and communities if they are to be truly Christian" . . . Implicit in that belief is the recognition that social action is a facet of the demands of the Gospel. Accordingly, at the September 1981 PAX general meeting, the Steering Committee was requested by members of PAX to examine ways PAX can most effectively respond to this demand.

The Steering Committee concludes there is no solution to resolving this charge. PAX is a diverse community -- its membership reflecting an array of interests, talents, and perspectives. At the same time, there are characteristics and goals which are shared by PAX members and which may legitimately be considered as part of the "institution" of PAX. Historically, PAX as an institution, rather than as individual members, has only rarely committed itself to specific social action programs. Under these circumstances, the Steering Committee at this time is unable to recommend pursuing a single cause or set of individual causes as worthy of undivided commitment from PAX. Rather, the Committee concludes that PAX, by virtue of its diverse makeup, is best served by continuing access to and awareness of opportunities of equally diverse social causes, needs, programs, etc.

In this vein, the December 1981 newsletter reported on Jim Hug's season with the theme "The Political Christian", and on a First Friday that featured speakers on Rachael's House, the Spanish Education Development Center, Catholics for Housing, the Literacy Council of Northern Virginia, and the Center for New Creation.

Minutes of the Steering Committee from September 1984 note:

The Committee then took up the topic of "concrete" PAX social action, a topic of many masses and two general meetings in the last several months. The Steering Committee is receiving many comments from members of the community concerning this issue. These comments are on all points of the spectrum ranging from those who believe that PAX may already be straying over the line into undesirable activities, to those who are pleased with the current status quo, to those who feel the need to move PAX into a more aggressive social action posture.

Some within the Community gradually shifted to more group involvement, and "in March 1986 the Community approved support for the formation of Mission Groups as a means for PAX members to strengthen both their ministry to those in need and in their prayer and community life."

Who Are We?

In this journey following the message of the scriptures, PAX had constantly addressed "Who Are We?" Indeed, while a PAX general meeting was being held in the parish center board room, the comments of the leader of the folk group and another teenager who were coming up the stairs of the center were overheard. The second youth asked the leader what was going on in the board room. The leader replied, "Oh its just another PAX meeting, trying to figure out who they are."

PAX continually searched for an answer. The minutes of the January 1971 meeting reported that Ann Duncan, one of the original members "spoke of her own unsureness of where we are going, what are we about? What do we bring to PAX and what do we expect to get from PAX?" In August, 1971, she wrote:

Hallmark of PAX: Willingness to accept and live with the fact that there is wide diversity within the Catholic community in belief and practice. Search for more effective means of celebrating our bonds. Another role has been to test the boundaries of meaningless rules where they served to impede efforts at establishing meaningful community.

The 1972 "PAX Community" report stated:

Pax can be defined as a constantly changing and growing community of Catholics whose efforts to encourage greater lay participation in liturgy planning have resulted in a feeling of closeness between fellow-worshippers.

The paper also described a vision of many PAX members:

Finally, PAX and similar communities in the diocese are being observed as possible forerunners of future directions of the Church. The Church has begun to recognize that diversity, rather than weakening the Christian community,

can actually strengthen it by providing spiritual expression consistent with the diverse needs of the individuals who make up the Mystical Body of Christ.

There were many discussions in the early years of "The Meaning of the PAX Community and its Directions for the Future", the topics for the PAX general meeting in November 1972. The meeting was "to define our purpose, requirements and methodology." In October 1974, "The Steering Group reported that they are working on investigating other Communities, delineating what PAX is. . . . [Their] report will explain our community to ourselves as well as to others". In February 1975, the newsletter noted work was underway on a draft statement "meant to answer some of the questions such as: Who we are, where do we go from here, where are we going?" At a November 1975 meeting, "The questions of 'What is PAX' and 'What would PAX like to be?' were discussed." The consensus "seemed to be that we need to take some definite steps in growth." In March 1979 the newsletter reported that "The theme for this year's PAX Retreat is PAX: Where Are We? Where Are We Going?"

The Steering Committee minutes from September 9 and 25, 1979 noted continued discussion of what does it mean, what should it mean to be a member of PAX:

Currently, the only tangible consequence of membership is that you are included in a communications system. You get a newsletter and phone chain messages, and your name appears on the membership list.

. . . we discussed the general area of topics whose discussion would contribute to the growth and development of the community. Topics mentioned were identity and definition of PAX. . . .

The Meaning of PAX

As the Community has struggled repeatedly to define itself, there have been various "final" answers to the search for the meaning of PAX.

In early 1975, the Community developed a PAX Statement, which laid out that era's view of the entity called PAX and of the direction it should take:

The future of the PAX Community will be determined by the growing and changing needs of all its members. Those programs, practices and activities that we presently have, will be periodically re-evaluated so that, as has been suggested at the beginning of this report, self-renewal can be achieved by conscious, goal-directed change based on the feedback which constant evaluation provides. There is in PAX a firm belief that the living out of the Gospel demands a continual search for responsible and innovative ways of

structuring our lives so that we are at the same time truly Christian and truly contemporary.

The statement concluded:

Perhaps the most pressing problem is that of defining the nature of the community. The acceptance within a community of a person's gifts and talents and the subsequent blending of these into more than a group of "systemized mass planners" is a constant challenge. PAX is continually searching for new directions, new ways to encourage the spiritual growth of the community members.

The pamphlet prepared in the fall of 1975 which was given out to anyone in the parish inquiring about PAX explained:

PAX may be defined as a growing and changing community whose efforts to encourage greater lay participation in the liturgy and in liturgical planning have resulted in a sense of closeness between fellow-worshippers. The love, awareness, and interest in one another has produced a sharing of other activities besides liturgy. The level of participation in any activity is a personal commitment, based wholly on individual needs and capabilities.

In February of 1981, a committee reported back to the Steering Committee on the question "On whether the philosophical and theological commitments to the PAX community can best be achieved through affiliation with St. Luke's. The committee wrote:

In this report, the Committee addresses two questions: (1) What are some essential theological and philosophical commitments of the PAX community?, and (2) Can these commitments best be met by membership or non-membership in St. Luke's parish?

PAX has always been composed of two groups, distinct in characteristics, but whose boundaries shift. Members cross back and forth between the two groups. Some leave the community and others join. The first group consists of those to whom PAX is a vital and necessary part of their daily lives. For these, the existence of PAX is a life support. These are the people who volunteer or accept the community jobs which take a lot of effort and time. For these people, mass planning is a time of spiritual renewal. For them, Sunday PAX liturgy renews their interior batteries. It is they who over the years have struggled with questions such as "What is PAX?" "What ought PAX to do?", and "Where should PAX go?"

The second group, who are usually the majority of PAX members, enjoy the Sunday liturgy, are willing (albeit often reluctantly) to mass plan, and do not really understand what the first group is so excited about when the previous questions are subjects of heated debate. As mentioned, people shift back and forth between these two groups. Thus, the groups are identified not by who is in them but by what opinions are shared by those who happen to be in them at any given time.

These realizations led the Committee to try to set down some statements which embody some of the philosophical and theological commitments essential to PAX. There was a deliberate attempt to try to be faithful to the historical statements and positions which flow out of the community. At the same time, the Committee recognized that greater precision about thought and language was being sought by the Steering Committee than any historical document could yield. . . the Committee agreed upon the following statements:

PAX is a liturgical community. It is devoted to liturgical planning and shared worship as its central activity.

The concept of liturgical community includes the firm belief that the living out of our Gospel demands a continual search for ways of structuring our lives if they are to be truly Christian.

Certain elements of community are essential to the PAX community and these elements are not common to other types of communities.

These include:

The PAX community seeks to be a community of Christian consciousness opening itself to and supporting people of diverse views. This prophetic commitment to accepting one another reveals itself around planning and celebrating the Eucharist.

The PAX community seeks to realize the Gospel in the way it conducts its communal affairs. This includes commitments to open discussion, presentation of ideas and suggestions by everyone, support for pluralistic positions and conflicting viewpoints, an open-ended agenda reflecting the growing and changing needs of all its members, and, whenever possible, decision by consensus.

The 1981 PAX "Report on Community Relations" concluded that "as a liturgical community, PAX maintains a firm belief that the living gospel demands a continual search for a way of structuring the lives of individuals and communities if they are to be truly Christian." In May 1980, the newsletter noted "PAX thrives on the talent, inspiration, innovation and spiritedness of all its members." In response to the 20th anniversary questionnaire, Mary Ann Ahearne wrote: "PAX taught me what it mean to be community -- it means to share in each others' lives." This echoes a remark noted in the March 30, 1973

issue of The Catholic Virginian, the paper of the Richmond diocese (before Virginia was split into two dioceses). In an article on the PAX Community, the reporter wrote that Mary Ann Campbell said, "The PAX Community offers a feeling of closeness and mutual concern and members share a genuine interest in each other with a spiritual base behind it."

PAX as a community has been a continuing, perhaps the continuing answer, to the question "what is PAX?"

LITURGY

Background

Nowhere was the impact of the Second Vatican Council felt more immediately than in the liturgical worship of the Church. The other Council imperatives, such as

- the Church in the Modern World
- the laity as the People of God

coalesce at the altar, where Christians meet in the most regular and external expression of their faith.

By 1969, the changes to the Tridentine liturgy had taken hold, not uniformly, and not without resistance. Enlightened bishops and pastors were searching for ways to enrich the liturgy with more and more wholehearted involvement by the people. In the post-Conciliar parish of St. Luke's, blessed with a dynamic and visionary pastor, the parish priests and staff were seeking ways to make the liturgy more meaningful at St. Luke's.

The Beginning

St. Luke's Parish Religious Education Board conducted a study in January 1969 on the meaning and implications of a Christian Community within a parish context. Carol Sheldon suggested, as a start, a concentrated effort with a small group of parishioners who the pastor and staff knew were ready for a fuller commitment, and then try to make it spread within the parish. The "Westgate Experiment" began during Lent, 1969 and continued as the "St. Luke's Liturgical Formation Community," then the "PAX Community of St. Luke's" and now simply the "PAX Community".

The PAX liturgical experiment was meant to be different and innovative. Its greatest achievement has been to involve concerned men and women in the planning and conduct of the Mass in a personal way. The key elements that are present today, and some that are not, took root at the very beginning -- individualized, detailed and thematic Mass sheets; seasonal planning with the celebrant; dialogue homilies that addressed the entire spectrum of the issues of the day; a children's liturgy that involved children of the Community in a Liturgy of the Word at their level, while allowing adults the time and

peace to address the Word more fully. Communion is taken in the hand, and under both species; women are totally involved in the liturgy. Indeed, the history of PAX is very much a story of its women.

Some of the founders recall having a clear idea of what they wanted the group to be and do. This is clear from the account of the earliest evaluation meetings which stressed goals, accomplishments, and shortcomings, some of which remain valid today. This is shown in a summary of some of the comments from an April 1969 evaluation:

Accomplishments

Celebration of Liturgy on human scale more personal experience by proximity to altar. No discipline problem with the children since so caught up in celebration

Limited numbers enable members to know each other as individuals and to celebrate as whole group; sense of fellowship in worship; appreciation of the community (social) dimension of faith; sense of personal involvement and awareness of group interaction.

Deepening awareness and understanding of Eucharistic celebration as central to spiritual life of individual, family, and community; common religious experience for family and carry-over to life during week.

Awareness of educative values of the liturgy; meaningful sermons and dialog among members with priest yield new awareness of meaning in The Word; lay members study and plan liturgy, learning its true values as result;

Children learn meaning through experiencing close at hand.

Children's liturgy.

Prayer of Faithful by everyone, including smallest children.

Individual men and women participating in planning, interpretation and execution in terms of their own lives and those of the group.

Problems

How to separate logistics from liturgical planning.

Lack of precision (though casualness considered refreshing). Too long and too late in starting.

Homily and dialogue: some feared tendency to "over secularize" sermons (but others found it better to participate in imperfect dialogue than to hear a too-remote, spiritual-only sermon).

Music: inadequately selected and executed; limited in range.

With prodding from the pastor, the group from the beginning thought about its possible impact on the general parish. Some observations recorded in 1969 include:

Innovations which inspire within a small celebration become meaningless gimmicks as general Masses where intimate sense of "the other" is impossible. Phoney "involving" gimmicks invariably fail.

What will the "normal" program for the parish be in the future? Will we continue with "regularly scheduled" Masses for the whole parish or will there be more such celebrating groups calling for occasional large worship celebrations?

Basic goal seems to be to seek means of recovering community without losing universality. Total parish community might be subdivided and meet bi-weekly with general parish worship celebrations on alternate weeks. Some elements may be transferable to general Masses:

1. Emphasize two parts of Mass by greater emphasis on Liturgy of the Word.
2. "Thematized" issues with sermons planned over longer range for developing, evolving instruction.
3. Use of dramatic, multi-voiced reading of gospel where appropriate.
4. "School of formation" studying liturgy on continuing basis.
5. Area Mass leaders might join with liturgical planners.

Father Pereira's notes in the Parish Bulletin for April 13, 1969, reveal what he thought was different:

ST. LUKE'S LITURGICAL FORMATION COMMUNITY

For the last 5 Sundays a group of parishioners - 35 adults and 60 children - were a special Sunday morning congregation either at Tyson's Corner or Westgate Elementary School.

At the evaluation meeting Monday night - there will be another tonight - the concern of all who took a part in this effort is to determine how this kind of a temporary community can best serve the interests of the whole parish.

What was different about this Sunday Mass? Here are some answers culled from Monday night's report:

The families were something of a cross-section of the active parishioners. However, a determined effort was made to develop a real sense of Christian Community through personal acquaintance and sharing of tasks. Name tags were used, people were called by their first name, an air of informality was easily sustained. Acceptance of each other's differences make for frank discussions devoid of any personal accusations or attacks.

Here are some details: The members of the community take turns planning and doing the necessary work, such as providing refreshments, setting up the room etc. The participation has been in a 3-week cycle: 1st week family takes care of refreshments, the 2nd week assist in the planning of the liturgy, but responsible for setting up the room; 3rd week plan the liturgy.

Now planning the liturgy means to get together with another couple and one or more members of the parish staff, study the Mass texts, decide on theme and multi-media that will be used to convey the thoughts and emotions of the Sunday. The celebrant adheres to the assigned theme in his explanations and dialog homily. (There have been three: Frs. F. Murphy, R. Turner, M. Farrell). There is a variety of approach, down to earth, and fully involving a number of people. The children have their own liturgy till the Offertory. More next week. Names: The Siebentritts, The Duncans, The Coates, The Henrys, The Sayers, The Hennigans, The Keenans. . . .

As this story indicates later, the Community's path was not always smooth. There is a cycle to any continuing endeavor, as internal and external forces impinge upon it in varying, and shifting ways. These periods might be entitled: (1) Growth and Satisfaction; (2) Guarded Holding Action (3) Decline of Spirit; (4) Struggling Rebirth.

The PAX liturgies were not immune to these cyclical currents.

At the Parish Center

In the beginning, the Community flourished in the Parish Center, as an extra Liturgy outside the general Mass schedule. With little to worry about in the way of logistics, the energy of its members could be fully committed to the liturgical experiment. Mass planning was comprehensive and deep. The families got to know each other through these sessions, and the frequent evaluation meetings. The early theme sheets and meeting minutes reflect an engagement with the message of the Scriptures. The development of the many children was tended to by couples in turn. The priest-celebrants - Al Pereira, Mike Hanna, Fred Feusahrens, Don Howard, to mention only a few from this period - were wholeheartedly committed with us. The parish center abounded with diverse activity, and not only that of PAX. The priests' living room, dining room and kitchen were ours for the asking.

A special part of this Mass planning during the formative years was the theme sheet mentioned above. The theme sheet was the result of and contributed to two ideas and goals (1) the aim of the Mass

the Mass planners and their celebrant so thoroughly to plumb the meaning of the season and the assigned reading as to develop a coherent theme for a season, or a series of Masses, and then (2) to develop a guide for the Community -- to facilitate each individual's preparation for the Liturgy, and to enrich, by preparation, the participation of the Community in the dialogue that was then standard on nearly every Sunday. A typical theme sheet (see addenda III-V) would set out the reading for each of the season's Sundays, distill the planning group's thoughts in considering the season, and, sometimes, set out suggestions, in the form of questions, for reflection and dialogue.

The idea of a theme survives today, though in far less extensive form, as planners set out a theme at the head of the Sunday Mass sheet and use the introduction to propose a thematic concept for the celebration, or series of celebrations. And, today's Mass sheets sometimes list the readings for the next Sunday, to assist the preparation of the Community and thus to take maximum advantage of the precious Sunday time together.

PAX has never had any formal membership requirements -- anyone can put his or her name in the directory, and each person should provide some financial support, especially now that the Community must be fully self-supporting. But the one constant cachet of membership has been participation in Mass planning. One is not fully in the Community, nor of the Community, unless he or she shares in this central experience that PAX offers, and that is offered nowhere else.

Mass planning engages one personally in the Christian message. It not only requires a deeper inquiry into the Scriptural texts, itself a salutary goal, it also compels a comparison of one's own agenda with the message of those texts. Finally, it sets the stage for an interpersonal exchange with one's fellow planners, ideally including the celebrant as a co-equal contributor, from which a consensus must emerge. The result of one's contribution to the Community is, at its best, an enriching Christian experience. The reward, beyond the satisfaction with the resulting liturgies, is a deepened understanding and friendship among the planning group.

Nearly every contributor to our recent questionnaire included a mention of Mass planning as a significant factor in his or her reflections on the PAX experience. Obviously, good Mass planning takes

time. Yet, there currently appears to be a growing reluctance to commit the time required. This poses a challenge to PAX, to deal with the question of time!

There, of course, was unevenness over the years. Sometimes the effort at innovation bordered on gimmickry, but overall there was a bonding together, and an evident personality attached to the liturgical worship of the Community.

A vignette serves to illustrate both the serious approach of PAX to the liturgy and its idiosyncratic personality. Father Don Howard, himself a liturgically-minded celebrant, approached PAX with caution when he came to the parish in 1972. He tried hard to understand PAX liturgy, and eventually came to embrace it, but he was unfamiliar with the dialogue homily and approached his first planning session with reservation. Father Howard was advised by the planners to make his introduction to the dialogue homily, to pose the questions to be considered and ask the community to think through its responses, and then to be very, very patient in the silence that would pervade the church before the first responses came. Well, Father Howard took all this aboard and on one of his first Sundays proceeded to do just as he had been advised. He posed a series of thoughts and questions to the Community, urged the Community to take a few moments to reflect, and had just turned to his seat, prepared to wait patiently in silence, when a Community member jumped up to inform him that he had posed the wrong question!

In the Main Church

While the Community worshipped in the parish center, there was little or no time constraint, and many stayed on after Mass to reflect on the Mass event and to socialize. Finally, however, the growth in numbers, and the growth of the parish at large, which placed greater demands on the priests, and above all the pastor's insistence, finally dictated what Father Pereira had long visualized, a move to the parish church. The move came on September 19, 1971 to a new 9:00 a.m. parish Mass that came to be known as the PAX Mass. This was, in a sense, the Community's first challenge, taken on after long debate, and with some misgiving. There was concern not only whether the uniqueness of PAX, which depended so much on personal interaction, could work, not only in the large physical structure, but whether PAX could truly

leaven the general parish community from within a larger congregation. As we know, the answer to the latter ultimately was "No". The symptoms of incompatibility were not long in appearing, but in the meantime, the Community eagerly took on the challenge.

The logistics of the new Mass in the church were daunting, but the Community planned and prepared for it. If there was less intimacy, the church space permitted wider experimentation. Banners could be hung to reflect the seasonal theme. In this respect PAX did have an effect on the rest of the parish. There soon was a large library of banners for all occasions, In addition to the talented young musicians and singers of the folk group, piano or organ were available. Liturgical dance and en masse prayerful movements became possible. (A handout given to the Community to explain movements for the "Holy, Holy, Holy" is shown in addendum VI).

On the downside, the Community's gathering around the altar for the Liturgy of the Eucharist was awkward, and dialogue homily lost some of its spontaneity. The acoustics were bad. Planning groups responded with more shared homilies, i.e. one or more of the planning groups would contribute a reflection, and the celebrant would either join in or sum up at the end. Another attempt to recapture intimacy was to gather in small groups within the church pews, with a reporter to comment to the congregation at large.

Children's Liturgy

One of the casualties of the move to the main church was the children's liturgy. In viewing the early history of the Community, one must remember that the Community 20 years ago abounded with children, more than it does today. As an example, this story notes in another place that at the end of the first PAX era (1969-1971) in the Parish Center, children made up two-thirds of its membership. Therefore, an emphasis of the Community from its very beginning was to make the liturgy more meaningful for children, as well as their parents. The device was the "children's liturgy" whereby the children would share in a Liturgy of the Word appropriate to their age group, apart from the regular adult liturgy.

Properly done, a separate liturgy is obviously the best approach. Each age constituency would derive some meaning from the Word appropriate to it. Parents would be able better to devote their

attention to, and thus benefit from, an adult exchange. Many of the comments from the older members reflected upon the value for their particular family situation that they perceived from this approach.

However, the children's liturgy program required an enormous commitment from the couples involved. The Community's children were divided into age groups, each of which required its own preparation and direction. And, of course, the couples committed to this effort for a season also had to miss the very important adult session that went on at the same time. A second and not less important problem was availability of separate facilities where these simultaneous sessions went on.

In the parish center the adults had the chapel for the Liturgy of the Word, and the various spaces elsewhere in the center were available for the children by age groups. All could come together for the Liturgy of the Eucharist, and usually that was preceded by a procession of the children to join their Community. Over the years in the main Church, the logistic demands gradually eroded the original concept although valiant efforts were made by people who devoted themselves to the concept.

Eventually, the lack of proximate space, and the pressures of time, along with a perception of some parents that families should be together throughout the celebration, led to the demise of the children's liturgy as it was first conceived. The substitutes were family mass planning, the religious education program, and occasional liturgies planned and executed by the children. Father Hortum, an associate pastor, celebrated some creative liturgies with the children in the late 1970's.

Interaction with the Parish

Attempts were continually made to involve the non-PAX congregation through the use of greeters and invitations to join around the altar, but they were never fully successful. The length of the liturgies results in early flight by some, especially on the Sundays when the Redskins played at home! But there also were "converts", and the PAX membership list grew.

Our celebrants during this period were still mainly the parish priests or priests living in the parish center, although working elsewhere. Father Pereira maintained his steadfast encouragement and support. His embrace of diversity extended to all aspects of parish life and he took on all comers. Yet, by April 1972 he felt compelled to write, in an Open Letter to the parish:

The most righteous are probably those who object to our Liturgy -- well, just about anything we do differently -- from supporting the PAX Community Mass to slide shows during Mass and Communion under both species. Once in a while, they must admit that our attempts are successful -- such as the meditative tape and slide show F. Hanna and Mission Helper Sister worked out for Good Friday; or the Holy Saturday Vigil Fire ceremony.

But 'experiment' we must and will, within the norms and spirit of diocesan and church norms of the Liturgy, because we have a parish and a preponderance of youth -- we must reach them; and for all us others, a new approach will enrich our understanding and heighten our life of Faith.

As for PAX, there are 'underground' Catholic groups all over the country -- they reflect a need. A need for a much closer-knit community as a worthwhile value for the celebration of the Sunday Liturgy. Our auxiliary Bishop Sullivan was so impressed with the group and their aims that he is inviting other parishioners to attempt to inspire a similar movement.

Liturgical Events

The many activities that complemented the Sunday Liturgies are chronicled in the next section. PAX's children joined the parish religious education classes. PAX adults were in the majority at the adult education programs. After-Mass refreshments deepened and widened friendships and fellowship. PAX baptisms, First Eucharists and weddings provided special opportunities for family planning.

The record shows that the first PAX wedding was that of Carol Sheldon and Kevin McDonnell at the Westgate school, June 8, 1969. Rosa Venegas and Ben Scott were married on April 7, 1973, a couple who have given much to this community. Many PAX weddings followed, the latest being the marriage of Gretta Siebentritt and Rafael Tovar.

Baptisms were a specialty. The records are incomplete, but the first recorded PAX baptism appears to be that of Dee Priest, December 14, 1969. From there on, it's an honor roll of PAX names: Peter Hennigan (4/15/70), Thomas Campbell (5/14/72), Kerensa Lewis (1/14/73), Joe Maloney (10/29/73), Heather LeGrand (12/16/73), Alexander Hebler (4/20/74), Mary Kathryn Cummings (1975), Paul Scott (5/10/75), Lara Heiman (10/12/75), Mark Lambert (6/20/76), Ariana Wood (10/3/76), Megan Maloney (7/24/77), Katherine Horowitz and Christine Spaulding (8/14/77), Michael Spaulding -- 1979), Kristen Hendricks (6/20/81), Jill Grubmeyer (6/4/83), William Sullivan (8/8/82), Michael Brinton Brown (8/27/83), John Randolph French (11/20/83), Elizabeth Cabrera (2/3/85), Suzanne Brown (12/24/86) Charlotte Spaulding Slaiman and James

Cameron (5/10/87), Monica Brown (7/12/87), Elaine Bussjaeger (4/23/88) and Tyne Sebastian (2/12/89). Sarah Mulholland and Hal Tunick were baptized as PAX adults. The tradition of giving each newly baptized member of PAX the gift of a bread board was suggested by Mary Ann Campbell, after her son, Thomas, received a wood-burned bread board at his christening, from a school friend of hers.

In the meantime older brothers and sisters were celebrating their First Eucharists. There are several three-generation PAX families: the Spauldings, Stevens and Browns come to mind. A unique double belongs to the Sebastian family. Mary Lou, one of the earliest members, celebrated Jay's First Eucharist (2/26/70) with Pattie Hennigan and Paul Ahearne. In turn, Jay is Tyne's father.

Music

From the beginning the Community has relied upon a youth-led, guitar-based accompaniment to its liturgies. This served three functions: this type of accompaniment was characteristic of the liturgical ferment of the 1960's and 1970's; it involved the Community's youth; and particularly it provided a vehicle for the continued involvement in PAX of our older youth.

Not that there have not been other forms. There have been many: the organ; Heidi Byrnes at the piano; Bill Hendrick's solos on clarinet, recorder and harpsichord and chamber quartets; Mack Wood's trumpet, especially at Easter Sunrise or leading the "Saints Go Marching Home" at Pentecost; Ann and Stephen Brown on flute and guitar; Dale Chambers on autoharp and guitar, Paul Scott on the saxophone.

But by and large PAX owes most to its teenage musicians and singers. There have been too many to mention all, but the leaders were Tom Henry, Louie Knight, Megan Stevens, Louie Hackett (who created a bassa nova Our Father for PAX), Dave Nealon, Joel Siebentritt, Chris Cosgrove, Ann Campbell, four Ahearnes (Tom, Mary Ann, Robert and Patty), Ron Wolfe, Judy Bardsley, and today's leader, Jeremy Hushon. One adult has shown himself to be a permanent "teenager". Paul Delker has been a constant, supporting each folk group as it reconstitutes itself when the seniors go off to college. In recent years he has been joined by Caroline Schaad. Many adults have also lent their voices for special occasions, among them Sue Horowitz, Marilu McCarthy, Molly Cameron, Megan Stevens and Amanda Messinger.

Times of Change

In the mid-1970's, when a new diocese, a new bishop and a new pastor were announced PAX was later to realize that it had reached a liturgical apogee. The PAX liturgical focus had consistently produced a celebration worthy of its name, a liturgy that reflected the involvement of the people with the celebrant, that addressed the spiritual, ethical and social issues of the weekday lives of its members, a liturgy that touched the spirits of its congregation.

It is amazing what the environment can do to the spirit of the liturgy. Liturgy in a hostile environment is like a sailboat that loses its trim; outwardly everything looks the same, but it just doesn't go as fast. It soon became clear that the most that PAX could expect from the new pastor would be toleration. Except for one emergency appearance, he was never to celebrate a Sunday Liturgy with PAX. PAX was continually exhorted to speed up its liturgy so as to clear the parking lot for the 10:30 Mass. The parish center's living spaces were put off bounds, forcing use of the board room and downstairs office spaces for meetings, First Fridays, para-liturgies and even that was dampened as the center's doors were locked earlier and earlier. The front doorbell was answered reluctantly.

A critical event that affected the liturgies themselves came when the doors that divided the church space from the gymnasium were opened permanently. The result was a drastic disjuncture in the spatial relationship, and perforce a palpable further loss of intimacy and warmth. Participants now were able to sit out the Mass in the rearmost sections of seats, adding a spatial separation to the intangible psychic division between PAX participants and those physically present in the rear of the hall.

The liturgy itself best resisted the changed atmosphere. Some of the most meaningful liturgies in PAX's history enlightened this period; among them a memorable series on women (1981) on Christian ethics in the marketplace, and on the political Christian. With only the associate parish priests available, and as the parish grew they were increasingly busy, PAX came to rely more and more on outside celebrants, drawn from the Theological Union, Georgetown and Catholic Universities, United States Catholic Conference, Woodstock Theological Center, the Conference of Major Superiors of Men, the Glenmarys, Missionhurst, Catholic High Schools in the area, and the many national and international Catholic

organizations headquartered in the Washington D. C. area. These celebrants helped to generate awareness of contemporary issues and trends in the Church, shared the information and insights that they had developed from their concentrated study and action in their specialized fields and helped mold social and spiritual consciences. They helped establish the emphasis in PAX on social issues and outreach. Multi-media presentations, either as homily or meditation focused mainly on such themes.

The Community continued its efforts on behalf of the parish by assisting with the planning of major liturgies such as the Easter Vigil, and members participation on the parish board and committees continued. But individuals, chiefly PAX women, began turning outward to address concerns of poverty, Vietnam, etc. These were then reflected in the liturgies. Contemporary readings were sometimes added, to assist with the development of those themes. Baptisms, First Eucharists, anniversaries continued to flavor the family liturgies. Sadly, the Community also experienced loss; Ann Hittinger, Mary Rappoport, Betsy Schnibbe, Jim McQuaid, Paul Daugherty, Mary Kay Hughes, Hannah Bewick, Pat Bradley, Mary O'Farrell, and Jean Paul DeBlois (even as this was being written). Many others, though not members, were nevertheless close to the Community as spouses, parents or siblings of PAX members. Their memory also lives on in the Community.

Starting about 1979, whether from personal conviction or because of pressure from parishioners who for one reason or another considered the PAX liturgy unacceptable, or the Community "elitist", the pastor's previous attitude of reluctant toleration became one of outright opposition. The pressure to shift the PAX Mass to a "non-prime time" slot and the serving of other demands on the Community are detailed in section four. These demands went to the heart of the liturgy.

As the demands were being debated, the Community's energy was expended on the PAX-St. Luke's relationship, to the detriment of the liturgical planning. As offers to compromise seemed to be met only by further demands to gut the PAX liturgy, members began to worship elsewhere.

The Community made one last valiant effort to make its liturgy work, at a new time, 6:30 p.m. on Saturdays, and within the norms dictated by the pastor. It was almost destroyed. After one year, half

of it in the new St. Luke's church, which created the additional problems of acoustics, the regular attendees had dwindled to a handful.

Even during this bleak period, the PAX spirit survived in special liturgies. An annual Easter Sunrise Mass was held outdoors at Missionhurst. This remains one of the most looked-forward-to occasions in the liturgical year. The family pageant which marks Christmas Eve is another. Other special holidays and events were celebrated in members' homes. Members who stayed away from St. Luke's rejoined these special moments of fellowship.

New Beginnings: 1983

On the feast of Christ the King, PAX celebrated its first liturgy at its new location, Franklin Sherman School. Providing a sense of continuity, the Mass was celebrated by Jim Hug S.J., who had also celebrated the last PAX Mass at St. Luke's.

Although some longtime, and dear families chose to remain at St. Luke's, others who had left the Community immediately returned, and new families appear almost every week. The liturgical format and norms were returned to the pre-1982 model. Yet, while everything looks the same, everything is different.

For one thing, the logistical demands on the Community are enormous. Thanks to the dedication of a few people we have everything. Thanks to the efforts of a few more, the place gets set up for Mass and taken down each Sunday. The setting is distinctly unliturgical. Ben Scott's creative backdrops and panels overcame the distractions of panda-and-bamboo murals at Franklin Sherman School. The Williamsburg Jr. High School pillars produce many obstructed views and tortuous Eucharistic processions.

On the other hand, the children's religious education program is flourishing. First Fridays and special events continue in individual homes. Baptisms and First Eucharists continue to be celebrated. We are able to find celebrants who give generously of their time. Our teenagers continue to fill the ranks of the folk group. New members renew the Community. The sense of camaraderie that has been a hallmark of PAX may even be greater now that we are so on our own.

STRUCTURE AND ACTIVITY

At the Start

The community met for the first time at Tyson's Corner Town Hall during Lent of 1969 to celebrate the Mass with Father Pereira and later with Father Turner. A separate Liturgy of the Word was planned for adults and for children so that the adults could experiment with the liturgy, including dialogue homilies, which did not suit the attention span of the children. Immediately it was apparent that the two rented rooms in the town hall would not work due to bad ventilation and poor arrangement of space for the 40 adults and 40 children. In addition, while the experiment had begun in the "marketplace", many felt uncomfortable celebrating the liturgy in a commercial location.

The group soon moved to Westgate Elementary School where the rental costs again were subsidized by the parish. These facilities were more suited to the needs of both adults and children. The "Lenten" experiment continued until the middle of June. Liturgical celebrations were suspended for the summer with plans to continue in the fall.

The focus of the group was the liturgy, yet from the very beginning there was a concern for community and efforts were made to get to know all the participants. Nearly everyone stayed for coffee and refreshments after the liturgy. Participants reached out to the parish at large, issuing invitations in St. Luke's parish bulletin for others to join in this effort to deepen an awareness and understanding of the Eucharistic celebration. That first season people were encouraged to contact Bob or Marge Coates, John or Anne Duncan, Buck or Alice Hennigan.

At St. Luke's Parish Center

After a summer respite, the Community resumed its Eucharistic Celebrations on September 21, 1969 with 9:15 a.m. Mass in St. Luke's Parish Center. A number of organizational decisions had been made by this time too. David and Judy Grissmer had been asked to serve as chairpersons for the Community. Masses would be planned on a seasonal basis (a practice that is still followed) and a separate children's liturgy would be provided.

Family liturgy was central to the efforts of the Community. Most of the original members had 5 - 6 children, ranging in age from babies to young adolescents. As a result there was great concern for appropriate liturgy for the children. Three age groups were established for the children's liturgy: ages 3-5, grades 1-3 and grades 4-6, with babysitters available for children under age 3.

As with many fledgling groups, enthusiasm was abundant. There were many meetings to evaluate the liturgies and dialogue homilies as well as work out logistics. Each person was asked to donate \$1 per week to cover such things as refreshments after Mass, babysitting, and the priests' stipends. This was seldom realized. It was soon obvious that larger donations would be needed; \$6 to \$10 a year became the suggested donation, changing later to \$15.

Discussion of the need for a name for the Community was also taking place. Throughout the fall and winter notices asking for possible names were printed in the newsletter and posted on the bulletin board in the parish center. In the Spring of 1970 the name PAX (Pilgrims After Christ) was selected as the Community name. The group then suspended celebrations again for the summer months. There was hope for some summer community events and perhaps involvement in the 6 p.m. parish Mass during the summer.

With the large number of children involved, structuring appropriate children's liturgy as well as adult liturgy continued to be a major concern. In fact, children's liturgy was considered so important that the chairpersons for 1970-71 divided their responsibilities into two categories: children's liturgy and adult liturgies and programs.

There were also many tasks for a small group of adults. Name tags, refreshments after Mass, a phone chain, mass planners and babysitters, were the issues of many notices and meetings. Individuals assumed responsibilities for these tasks which were soon called committee assignments. In addition, an effort was made to reach new parishioners by writing to them about the community. If there were no refreshments after the liturgical celebration, members were encouraged to take a newcomer home "for coffee or a Bloody Mary".

Besides getting to know each other through Mass planning and conversation after the liturgy, the members of the Community started to come together for social gatherings. January 25, 1970 was the date

of the first "pitch in" dinner celebrated in the home of the Siebentritts; the forerunner of many pot luck gatherings. In April another party was organized for all the adults. And, on May 17, the parents and children celebrated Pentecost Sunday with a Mass and picnic at an all day outing at Londonderry, a facility of the Sisters of the Holy Cross near Germantown, Maryland.

Membership in the Community continued to grow. By the Fall of 1971 there were 167 members; 26 couples, 10 single persons, 105 children and 9-10 alumni. Community efforts to get to know each other continued. That winter members were encouraged to write and share family biographies. Valentine's Day in the Spring of 1971 was the occasion of a party at the Rappoport's.

With the growth of the group more room was needed to celebrate the liturgy. Furthermore Father Pereira was interested in leading the parish through PAX. A move into the main building was the next step when Father Pereira told the Community to take on responsibility for the parish 9 a.m. Mass.

After Moving to the Main Building

The Community prepared for the move over the summer of 1971, and took over responsibility for the parish 6 p.m. Saturday folk Mass that summer as part of the preparation. The first PAX celebration in the main building took place on September 19, 1971. Already by the Spring of 1972 Community members were concerned with "selling" the PAX to the parish. Incidental features of the celebration, the length of the service and the need to start on time (an everpresent topic), were parish concerns discussed at the Spring general meeting. These concerns continued all through the years at St. Luke's.

By the summer of 1972, a little over 3 years after the first "experimental liturgy", the interests of the Community were expanding beyond the preparation of the Sunday liturgy. This led to reflection regarding appropriate roles for PAX and also a change in the leadership structure. Instead of having two chairpersons in charge, 5 members of the Community were chosen to serve as a Steering Committee. This group worked on plans for some viable alternatives for spiritual and social growth in addition to the regular Sunday Eucharistic celebration.

These plans were the subject of a general meeting in September, 1972. In addition there was discussion of the purpose and management of the dialogue homily. There also was frustration at both the

time and space constraints placed upon the Eucharistic liturgy as a result of an expanded and successful parish religious education program conducted on Sunday mornings. Since space in the adjoining school was used for the religious education program, the rooms were unavailable to the Community for socials and extended discussions after Mass.

As a result of the concerns of members both for spiritual growth and for opportunities to be a Community, two retreats were scheduled that Fall, to share insights on the purpose and direction of PAX.

In an address to the Community at the October retreat, Mark Banfield suggested:

We are in pursuit of Abundant Life and our family finds in this Community a Family Anchor; trustworthy substitutes for the relatives who are not nearby, a Friendship community; meaningful expression in worship opportunities to participate in guidance, expression of the group will and spirit fulfillment; an expanded non-threatening close relationship with other adults, an opportunity to seek a "Christlike" life with help of others; a community where Love prevails.

We all have our reasons for seeking our nourishment in the spirit through PAX - So our question is - whither now PAX?

That year PAX also cooperated with St. Luke's parish in a number of programs aimed at spiritual growth including an Advent Penance Celebration, Lenten discussions and a Day of Recollection.

Another outgrowth of the planning by the 1972 Steering Committee was the First Fridays started in March of 1973. They consisted of a Friday evening of scripture sharing, community business liturgy development and a time for socializing.

Spring of 1973 was also the time of the first Seder planned by the Community and held in the parish center. Some 75 persons took part in this liturgy. PAX continued the Seders for a number of years, until St. Luke's parish took over the activity in 1980, but asked PAX members to organize it.

March of 1973 found the Community acting as "family" for Rosa Venegas, as she prepared for her marriage to Ben Scott. Since Rosa's family were not in the United States, PAX members became the family, planning all parts of the wedding including bridal showers, photographs, and the reception. On April 7, 1973 PAX rejoiced with them at an ecumenical liturgy celebrated by Father McClosky and Reverend Smith.

Social action was not a separate Community focus. Instead it was integrated with parish organizations because Pax members had many responsibilities for such programs in the parish. This pattern of involvement in parish social action programs continued for a number of years as Pax worked to be a community within a parish.

However, the Community did respond to specific concerns of members through a special needs committee. And at the same time, there was an informal outreach program developing as members would become aware of a specific need, often that of someone in the Community or parish, and seek help from PAX. It was in this way that a scholarship fund was set up in the Spring of 1973 by Barbara Ahearne through which PAX members made a substantial contribution to the college tuition of the leader of the parish Folk Group, who also played for PAX - a young man from a large family who had been working after graduation from high school to save money for college, but would not have been able to begin college studies without additional help.

In a similar way a Christmas party was organized in which gifts for the needy were contributed. And, around this time a special PAX fund was established by an anonymous donor who gave \$1000 to help any member in need. Three trustees, John Ahearne, Joan Urbanczyk and Tom Campbell, were named who manage the fund. Money from the fund is an outright gift with no requirement to return the money. Yet many have repaid the money, evidenced from the fact that over the years over \$11,000 has been distributed, substantially more than the original gift.

By Spring 1973 after just one year of the new organization plan, the Community decided to expand the Steering Committee from 5 to 6 members for the next year. Two of the 6 would be nominated by the Community as co-chairpersons, each having operational functions. The 4 members designated as the Steering Committee would advise the co-chairpersons. Committee chairpersons were called "gift" chairpersons in consideration of the gift of self to the community effort. By this time, too, members were asked to pay yearly dues of \$15 instead of having the Community rely on donations. This practice lasted until 1977 when PAX deleted dues, preferring to collect for needs as they occurred.

The organizational structure was again altered in two years. Concern had developed that the Steering Committee and chairpersons seldom met together and that there was no leader among the Steering Committee. This raised questions regarding responsibilities for policy and major decisions. As a result the Community made a change in the leadership structure for 1975-76 year. Two coordinators, a name change from co-chairpersons, would be chosen from the Community. A Steering Committee of 4 persons would be elected from the Community to serve 2 years, with overlapping terms so that 2 Steering Committee members changed each year. The Steering Committee was to direct the two coordinators rather than advise and would act as spokespersons for the Community.

This format was used until the Fall of 1980 when the position of chairperson was dropped. Four Community members were asked to take on the work of the Steering Committee, with the chairmanship rotating among them on a quarterly basis. The Community continued to have chairpersons of the various liturgical, social justice, special needs and social committees to help with the expanding work of the Community.

The pattern for spiritual and social programs and action had been established by 1973 and continued throughout the years at St Luke's, with the variations in the organizational structure stated above. The membership grew to about 200 with many people signing up as a result of attending the 9 a.m. parish Mass planned by PAX. Those who were active in the Community continued to take leadership roles in the parish.

Helping the Needy

Separate from parish activities, Community members continued to reach out and help those in need. Most memorable is the help that was given to Betsy Schnibbe, one of the founding members and the first treasurer for the Community. For approximately 3 years, during her struggle against the effects of diabetes prior to her death in 1975, members of the Community offered help, at first with driving, shopping and occasional meals. Then as Betsy's condition continued to deteriorate a core group of 10-12 women from PAX organized a schedule and worked with the Schnibbe family to provide daily help for about 18 months. As is so often the case, those who were feeding, bathing, giving injections and offering other

forms of support spoke not of the work, but of how much they were helped by the understanding and friendship of a remarkable woman.

It was around this time that the Community also answered the request for help for a young Vietnamese man, Thai Pham. One Sunday a Vietnamese woman who worked for a family in the parish came up to Barbara Ahearne after the 9 A.M. PAX liturgy and asked for help for her son who was trying to get out of Vietnam. Barbara had not known the woman, but she took the request to PAX members who responded with care and financial support. Thai Pham did come to the United States and PAX provided funds for food and clothing to the Siebentritts who opened their home to Thai. Community members also provided the tuition for a year-long radio/TV repair course. Various individuals drove him to night school so that he could become proficient in English and also helped him with the language. Over the years Thai has stayed in touch with members and was present at the wedding of Greta Siebentritt in December 1988.

As more Vietnamese refugees came to the area, several PAX members took refugees into their homes. Others worked with individuals to help them with the English language.

Several years later, in 1978, at the suggestion of Lee Collins, PAX members started to contribute to the work of Caridad Inda in Latin America. A Latin American outreach fund developed to express solidarity for the less privileged and for Caridad's work which provided donations to various centers in Latin America. However, as an organization PAX again decided in 1979 not to have an official outreach program, but to respond to specific proposals.

In 1981 the Community responded to the needs of the newly established house for homeless women, Rachael's Women's Center, both with financial help and by volunteering to paint the walls. Each September volunteers also painted the Education Development Center under Caridad's supervision.

Christmas is a special time of reaching out to others and throughout the years PAX has contributed to many different groups at this time of the year. The Community has adopted families outside of PAX to help, has collected toys for children, gathered mittens, gloves, and scarves for the homeless and boxes of toiletries for those at S.O.M.E. For several years in the late 1970's, the Community put up a "Giving

Tree" at St. Luke's during Advent. Individuals would select a card from the Christmas tree and provide the listed gift or perform the requested task.

Retreats

As the Community reached out to others throughout these years in the parish, it provided spiritual sustenance for its members in several ways. The week-end retreats were one of these. A minimum of 6 retreats, generally at Marymount University and Missionhurst, were held between 1973 and 1982 especially for the Community on topics such as prayer and conversion. In addition, in 1976 PAX worked with St. Luke's to support a parish-wide retreat. The 10th anniversary of PAX in 1979, was a time when the Community looked to the past, thought about the future and reflected on the purpose of PAX as the Community had done at its first retreat in 1972. "PAX where are we? Where are we going?", the question asked at the first retreat in 1973, was the focus of the two-day gathering.

First Fridays

First Fridays were another source of spiritual nourishment throughout the years. Responses to questionnaires indicated a desire to continue the First Friday programs that had started in 1973. Attendance is frequently small, but the programs are important to those participating. The format began to vary from scripture sharing and para-liturgies to presentations of challenging theological, political, and sociological views, such as Phil Land's presentation "Capitalism and Christianity". In addition, there were sessions by priests whose specialty was liturgy, including Virgil Funk, Lawrence Madden, and Bill Hartgen. There is also the memory of Myrtle Hendrick's example of "bad liturgy" when asked to find a poor meditation for a First Friday on good vs. bad liturgies. The chosen example was the song, "Drop-kick me, Jesus, Through the Goal Posts of Life".

After a while, the suggestion came to make the First Fridays an extension of the Sunday liturgy, a return to the original First Fridays. The gatherings started to be held in various homes as the parish center was less and less available to the community. In 1981 the meetings were called "Roving First Friday's" and in 1982 "Special Gathering Three previously known as First Friday" was the forum for a presentation on liturgy planning by Father Eugene Walsh.

Special Events and Parties

Discussion of liturgy has been a recurring topic throughout the years, surfacing not only in First Friday presentations but also in special workshops. A particularly memorable occasion was the March 1, 1975 all-day liturgical workshop held at St. Luke's parish as a cooperative effort of PAX, Nova, and St. Luke's parish. Invitations and reminders encouraged children as well as adults to participate, suggesting that children who helped with the children's liturgy attend as well as interested high school students. Parents with young children were aided by the availability of baby sitters at the workshop.

Throughout the years in the parish the Community continued to gather for parties and picnics. These gatherings were always well attended. Friendships were developed and experienced in a number of ways, such as the "sewing circle" which a number of women formed in the mid 1970's. Easter Egg hunts with Margaret Schellenberg initiating the practice of smashing confetti eggs became a PAX tradition for the young and not-so-young.

Several couples, including the Urbanczyk's, Campbell's, and the Siebentritts celebrated their 25th wedding anniversary with a liturgy with the Community. The Siebentritts celebrated their 30th wedding anniversary and the Brown's their 40th with PAX. Kevin Bissell and Caridad Inda shared the joy of the 25th anniversary of their Profession of Vows with PAX. The Community also rejoiced with the two brothers of Paul Daugherty on the occasion of their 30th and 40th anniversaries of their ordination.

Annual Epiphany parties began in 1978 at the Rappoport's and later were hosted by the McIntoshes, Maroccos and Hushons. On August 5, 1979 the community celebrated its 10th anniversary with a family picnic at St. Luke's. When St. Luke's parish stopped its Mardi Gras celebration, PAX began a Mardi Gras celebration. Much of the fun comes from the costumes worn and naming a king and queen, who are then garbed in the elaborate robes that had been created for the St. Luke's Mardi Gras.

From time to time as new members came and others departed, PAX members have felt the need to simply get to know each other again. For that reason a series of pot luck dinners for groups of 8 to 12 were planned both in 1979 and 1981.

Over the years a number of members have moved to other areas of the country and PAX has bid them "godspeed" with farewell parties of different types, often including special skits, songs and a PAX remembrance, such as a quilt with squares made by the various families, or a book of everyone's favorite recipes, presented to the departing members.

In 1979 the Community revived the practice of refreshments after Mass which had stopped for lack of space when PAX began to celebrate in the main church. The Community was able to use a parish-owned house on Dead Run Drive and planned refreshments about once a month. Several speakers were scheduled for these Sunday morning gatherings too.

During the years that PAX was striving to continue as a community with the 6:30 p.m. Saturday liturgy, it was difficult to maintain all the activities and outreach programs that had become associated with PAX. But an effort was made even though many were frustrated by the constraints placed upon PAX and, indeed, general participation declined.

Leaving St. Luke's

When PAX decided that it was necessary to separate from St. Luke's parish in 1983, the organizational structure of the Steering Committee as established in 1980 was continued. However, a number of new committees were established to provide for the additional responsibilities that PAX was assuming. It was necessary to find a suitable place to celebrate the liturgy, and take care of all the preparations for the liturgies, such as Mass linens, vestments, bread, and wine. More extensive attention had to be given to liturgical design since the Eucharistic Celebration was held regularly in the all-purpose room of Franklin Sherman School, with hot dogs and Pandas painted on the walls. The duties of the treasurer in managing the finances of the community increased substantially because large amounts of money had to be collected to pay the rent. In November, 1983 the PAX Community was incorporated under the laws of the Commonwealth of Virginia as a not-for-profit organization.

The energy of the Community had to be divided between striving for spiritual growth through liturgy and outreach to others, with the many time-consuming logistics of total responsibility for liturgy.

The social action committees which had worked in conjunction with the parish now were working independently. PAX members continued to participate in the harvest fast for Oxfam, provide meals for Zacchaeus House, and collect food for Rachael's Women's Center and El Rescate Nova, an interfaith center providing legal and social assistance to the Central American refugee committee of Northern Virginia. Members continued to make and bring sandwiches, also known as "paxwiches" for Zacchaeus to Mass on Sunday mornings.

Individuals continued the pattern of responding to the need of those around them. The Community assisted Emma Shirley, an elderly lady who could not read or write. She was being evicted from a very simple house where she had lived most of her life because she did not have enough money to pay the rent. A number of individuals made monthly contributions to a rent fund for 4 years, until Emma had to go into a rest home.

However, as in the past, there was no official PAX position with regard to the outreach programs. The Ribbon Around the Pentagon brought this policy to the forefront again in 1985. The organizing agency for the Ribbon was the Center for New Creation, established by PAX individuals. About 40-50 churches and other groups officially supported this event by assisting in a number of ways, including housing participants. The PAX founders of the Center for a New Creation did not request official help from PAX, realizing that it was not the policy of the Community to take official positions. Yet others did request that the Steering Committee reconsider the policy. At that time PAX chose to remain with its long-standing position of publicizing the work of individuals with various social action programs, but not to endorse specific programs or events.

Members gave sizable donations to the Community but the funds had to be used to support the basic needs of the group: rent, stipends to celebrants and the like. However, a social action committee was established to disburse funds in excess of these basics, on a quarterly basis, to various organizations or individuals. The committee reports back to the Community quarterly on the disbursements of funds.

In 1986 the Community approved support for the formation of Mission Groups as a means for PAX members to strengthen both their ministry to those in need and their prayer and community life. Each

mission group is required to have both internal and external missions. The internal component consists of regular meetings to pray, study scripture, share and educate its members. The external component consists of some type of ministry in the area addressed by the Mission Group. In addition, the groups are asked to report regularly to the Community on their activities.

The first mission group, the Central American Mission Group was formed in 1986. As an outgrowth of their study and work, this group came to the Community in May, 1988 with a proposal that PAX build a relationship with the Santa Marta Community in El Salvador through prayers, letters and pictures. They also asked that PAX help the people of Santa Marta financially through individual donations collected by the Mission Group. PAX members endorsed the proposal with a review to be provided by the Central American Mission Group, as the group suggested.

As this mission group continued its work, a call was issued in the Winter of 1988-89 to form a mission group for the homeless.

During the last years at St. Luke's the First Fridays were on the verge of extinction. However, they have been revived in the last few years. Titled "First Fridays" they now take place on various days and times of the month in order to accommodate the busy schedules of the speakers, hosts and those attending. "First Fridays" are scheduled on any day from Monday to Saturday and also include such events as a special Lenten series planned by community members.

In recent years several prayer groups were started to aid Community members in a search for spiritual direction. Loretta Ginivan began a group that shared and reflected on personal and prayer experience in light of biblical passages. Another group was formed to help Maureen Lewis while she was suffering with severe chronic back pain.

There was little time or energy to devote to planning retreats when PAX was struggling with the work to establish itself outside of St. Luke's. But in 1988 a "day" retreat was organized for the community by Kevin Bissell. Community members met Friday evening at the home of David and Pamela Danner for liturgy and a pot-luck dinner and returned the next day to continue the retreat. Realizing how far

in advance a place for a retreat must be scheduled, plans have already been put in place for a retreat in the Fall of 1989.

Another significant event in PAX's journey since leaving St. Luke's was the establishment of a religious education program in the Fall of 1986. For some time a number of parents had desired a religious education program more constant and frequent than the monthly family religious education program. In addition, by this time PAX members realized that the Community would not be returning to St. Luke's as an entity in the near future and thus their children would not be participating in a parish religious education program.

With these considerations in mind, PAX took on the responsibility of a religious education program for the elementary school students, incorporating family religious education into the program. At the same time as the elementary program was established, a religion program was started for the high school students at the beginning called "Joe's Angels" for the teacher, Joe Nangle. The Community committed itself to the religious education programs with financial support for textbooks and with instructional support on the part of members who volunteered to teach each Sunday.

Throughout the time of change for PAX in the 1980's, members have worked hard to stay close to one another. The traditional Epiphany and Mardi Gras parties have continued. Pax has tried to continue having a family picnic at some point in the summer. The Community also revived the notion of pot luck dinners for small groups of individuals during Lent of 1987 to socialize, share a simple meal and discuss the Sunday liturgy. In the Fall of 1988, the Central American Mission Group planned a family fiesta with a Latin American band as a way of expressing their gratitude for the support PAX gave to the Santa Marta Community. And that same Fall a group of men calling themselves, "PAX Pickers" began to gather several Friday evenings a month to share an interest in playing guitar.

Many of the PAX activities are the same as they were when the group was part of St. Luke's. In many ways there is more freedom to experiment, to express oneself without the strictures of parish rules. However, that freedom is modified by the additional work that comes from the lack of administrative support from a parish. In addition, many members are now 20 years older and at senior career positions.

Given the standard 12-hour work days in Washington, they simply do not have the time for many planned activities. As a result there has been a change in the intensity, frequency and manner in which programs and projects are undertaken. The commitment and love of community remain.

A final change came for PAX in November, 1988 with a move to a second location. The rules for use of school buildings in Fairfax county meant that the rent costs for the Community would rise substantially by November 1988. A committee was established in September 1987 to look for alternative locations. After extensive work considering many alternatives, PAX changed locations in November of 1988 and continues its spiritual journey at Williamsburg Junior High School in Arlington, Virginia.

SEPARATION

In May 1978, the St. Luke's Ministries Committee conducted a survey to determine the Mass-time preferences of the parishioners. Finding that the preferred time period was between 9:00 and 11:30 a.m., the Parish Board asked PAX to move to 12:00 a.m. A survey of PAX members and a general meeting were inconclusive. No PAX consensus could be reached on a new time slot, and most members seemed to prefer to remain at 9:00 a.m.

In September 1978, the PAX Steering Committee was notified by the Ministries Executive Committee that they would probably recommend moving PAX to noon on Sunday. In November, the Pax Steering Committee wrote to the Board saying:

. . . PAX members are sensitive to the desires of their fellow parishioners as well as the need to resolve issues in a spirit of Christian reconciliation. Therefore, if a general Mass-time change is considered necessary, the PAX Community view the proposal of the Ministries Committee as a reasonable and acceptable way of bringing that change about.

That solution was not accepted by the pastor.

Throughout 1979 and 1980, many PAX members were concerned about the strained relationship between PAX and St. Luke's. Some members brought their concerns to the attention of the Steering Committee, which undertook a review of the relationship. At the October 1980 general meeting, the Community agreed to form a special committee to review community-parish relationships and to examine whether PAX could best achieve its communal goals by continued affiliation with the parish or by some alternative. Three subcommittees were formed: (1) to address the philosophical and theological implications of affiliating or not affiliating with the parish, (2) to review the practical aspects and logistics of alternatives to the current situation, and (3) to consider whether or not alternatives to parish affiliation would be acceptable to the bishop. Because few members of the Community were interested in any choice other than affiliation with St. Luke's, alternatives were not explored.

In April 1981, the Steering Committee prepared a "PAX Report on Committee-Parish Relations". Copies of the draft report were distributed to members for comment, for inclusion in a final report which the Steering Committee intended to present to the Parish Board and to the pastor. The draft copies were

distributed at the 9:00 a.m. Mass, and the report was brought to the attention of the Board and the pastor.

The report analyzed the affiliation of PAX with St. Luke's and concluded that the majority of PAX members considered themselves parishioners of St. Luke's and wished to remain so. Therefore the report recommended steps be taken to improve PAX-parish relations. However, some members of the Board and the pastor interpreted the report as an indication that PAX was not really a part of the parish, but rather than the parish was "hosting" PAX.

In July 1981, the Board established an ad hoc committee composed of three Board members and three PAX members to consider implications of the PAX report and to recommend ways to improve understanding of PAX's relationship to the parish.

The committee submitted its report to the Board in March 1982. The committee concluded:

1. PAX parishioners are very active, important, loyal, and loving members of St. Luke's.
2. Any perception that PAX is fundamentally at odds with the rest of the parish is inaccurate.
3. Liturgical propriety is a matter of priestly competence and jurisdiction. As a consequence, the committee presumes that PAX liturgies are in accord with diocesan norms and acceptable formats.
4. The present Mass schedule should not be changed at this time.

The report also included the following recommendations:

1. That should a final report be prepared, it be published in the weekly parish bulletin.
2. That a position be established on the Parish Board for a PAX representative who would serve as a liaison between PAX and the Board, the parish and the pastor.
3. That there be an occasional bulletin insert explaining PAX to the rest of St. Luke's parishioners and listing activities, Mass times, and celebrants.
4. That in the future, as considered desirable by the Parish Board, the issue of Mass schedules and parish time and space requirements be reopened.
5. That PAX parishioners and all St. Luke's parishioners should constantly be searching for and open to ways to correct any existing tendencies toward divisiveness and misunderstanding.

This report was discussed at the Parish Board meeting in April 1982, at which the pastor expressed considerable disagreement. This led to Board acceptance of the report in May "for further study" and the decision that the Executive Committee of the Board meet with the PAX Steering Committee to address the pastor's concerns. When this meeting was held in May, the pastor raised the following issues:

1. He would like PAX to move from the Sunday 9:00 a.m. Mass time.
2. He would like PAX to modify its practices, in particular, to stop gathering around the altar, reduce the length of time spent on the sign of peace, to use no more than three celebrants a year from outside the parish, and not to use children to take up the Offertory collection.
3. He questioned the financial contributions PAX members were making to the parish.

Following a PAX general meeting in June to discuss the pastor's issues, the Steering Committee brought the following Community positions to the Executive Committee of the Parish Board:

1. The Community wanted a Sunday morning Mass.
2. The Community would limit the number of different celebrants annually to probably 7 - 10, but would need to be able to plan Mass with celebrants on a weekly basis.
3. The Community would continue to gather around the altar.
4. The Eucharist would continue to be received under both species.

These positions were transmitted to the Executive Committee in a meeting at the end of June. The Steering Committee was informed that the Executive Committee's decisions were as follows:

1. Collections should be taken at the Offertory time.
2. There would be no gathering around the altar.
3. There would be no communion under both species.
4. Eucharistic ministers were to be those with current appointments from the diocese.
5. There would be no dialogue homilies.
6. There would be prior pastor's approval of all celebrants, from a list submitted in the fall of the year.

7. No available Sunday morning time existed, but proposals of alternate times would be appropriate.

These conclusions were discussed at a long PAX general meeting in July which was attended by the members of the Parish Board Executive Committee. The pastor came briefly, only to reaffirm his positions. The meeting concluded with the following PAX positions:

1. PAX would request a 5:30 p.m. Mass time on Sundays.
2. PAX would follow the decisions of the pastor and the Executive Committee.
3. PAX did need access to a reasonable number of priests from outside the parish.

While transmitting these community conclusions, the Steering Committee continued to question why PAX could not have a Sunday morning time, and challenged the implication that PAX members were not making a fair financial contribution.

These and other questions were transmitted to the Executive Committee. At the end of July the Executive Committee responded that 5:30 p.m. on Sunday would not be possible as a Mass time, but that either 2:00 p.m. on Sunday or 6:30 on Saturday would be acceptable. In early August the Steering Committee responded to the Executive Committee, arguing that the 5:30 p.m. Sunday alternative should be reconsidered and challenged the reasons that the Executive Committee had given for rejecting that option. In mid-August the Executive Committee and the pastor responded, reaffirming their previous positions. At a September general meeting, PAX chose the 6:30 p.m. Saturday time.

This was formally accepted by the pastor in a letter transmitted to the PAX Steering Committee in September, reiterating the requirements:

1. Prior approval by the pastor of outside celebrants, from a list to be submitted in September for the subsequent 12 months.
2. No dialogue homilies.
3. Collections taken at the Offertory time.
4. No gathering around the altar.
5. Only diocesan appointed Eucharistic ministers.

6. No communion under both species except by the celebrant and the Eucharistic ministers.

7. All diocesan and church liturgical norms, current and future, will be observed as and at the time they are issued.

8. All PAX Eucharistic celebrations at St. Luke's shall be open to all parishioners and visitors.

On October 16, 1982 PAX began celebrating at 6:30 p.m. on Saturday.

Many PAX members were demoralized by the conditions that the Community was required to meet. Many were offended by what they considered to be a lack of pastoral concern. Many members concluded the new Mass time and the restrictions were designed to destroy the Community. The new time was difficult, particularly for small children. Not gathering around the altar, Mass late on Saturday, and with diminishing numbers of people, made the celebrations difficult.

For these and other reasons, many PAX members looked elsewhere for alternatives, and participation continued to drop. Many who could manage the inconvenient time felt that it was not worthwhile to make a special effort to come to the comparatively constrained celebrations of the liturgy under the new norms. Choosing a Mass for personal convenience became attractive. Nevertheless, a core of the community persisted in trying to prepare and celebrate meaningful liturgies.

In February 1983, the parish moved into the new St. Luke's church. The new church was cold in appearance, with an unfriendly atmosphere. In addition, because of reductions in the building budget, the acoustics were poor. The building was a large echo chamber. This created a major problem for people for whom Mass participation had been more than that of being passive spectators.

During the Lenten season, a series of meetings was held to determine a course of action. A large segment of the attendees believed it was time to give up trying to be a part of St. Luke's. The Community was dying in its attempt to stay in the parish. However, one last attempt was made. A meeting was requested between PAX and the Parish Executive Board. At that meeting the Steering Committee presented a letter requesting that PAX be allowed to return to its previous liturgical practices and to be given a time to celebrate the Eucharist on Sunday morning. The pastor was not receptive, and was not

time to celebrate the Eucharist on Sunday morning. The pastor was not receptive, and was not concerned that PAX was failing.

Therefore, in early June, a committee was formed to look for a location outside of St. Luke's. In July the pastor formally rejected the May appeal, and another committee was formed to prepare an appeal to the new bishop, whose appointment had just been announced. This committee prepared a short history of PAX, with supporting documentation, which was sent to Bishop-elect John Keating. This led to a meeting with Bishop Keating in August, soon after his arrival in Arlington.

The bishop reviewed our appeal, but concluded that the matter should be left in the pastor's hands. Consequently, in an October 1983 meeting, PAX decided to leave St. Luke's parish and to hold its liturgies at another site at 9:00 a.m. on Sunday mornings. A lease was signed late in October for use of the Franklin Sherman School in downtown McLean.

The decision to leave St. Luke's was wrenching for most PAX members. It was also divisive. Some members felt that they could not leave the parish, so ceased celebrating with the Community. Some left both PAX and St. Luke's. The loss of fellowship of friends and of their parish home doubly saddened those who chose to go with the Community.

The decision to leave St. Luke's parish was not only an arduous process of dealing with parish personnel, but a painful process of weighing the many concerns of the Community. At that time it seemed a real possibility that the members would split into two distinct groups. Reflections from a journal by one PAX member at that time show the depth of one individual's struggle:

A few ideas are coming clearer for me - - that the community must respond somehow as community to those who for years have found that the parish was stifling. We have essentially told them that we hated to see them go but that the community was staying put - if only by its failure to reach a consensus to do anything else. For them there has been either a quiet, sometimes painful, drifting or walking away or a swallowing down of their concerns and a walking along with the community in patient waiting for a change of heart and mind. But we have not met their needs and because we cling to them so desperately it is our needs that we are serving. We must free them to move on, letting them go with a blessing, welcoming them back whenever, maintaining our links with them and waiting to see what will happen.

Perhaps the parish-based group will prove strongest, most committed and most able to endure because the practical necessities of a weekly liturgy. . . But

maybe the reverse will be true - - that those who strike out courageously into the unknown will create a new home that is more nurturing and that its appeal will be so strong that those whose fears are stopping them will finally be able to make the leap. Always they are asked where they will go but never have they been able to model a form that meets the demands of their imagination because they've been held back from doing anything to fragment the community.

But I do know that a group--or a home -- that won't let go becomes a smothering rather than a liberating force in people's lives. Letting go when people are ready to go is still for me among the hardest things to do. Throughout all this, I've used "they" and I'm not sure but that I'm one of "they". . . . Anyway since it doesn't seem likely that anytime soon we'll all be of one mind and be able to act together, we must stop trying to fit everyone into one mold or another. Someone said that those who leave will never come back, but if that's so won't it mean that they will have found something better? That comment made me think of that fast-talking salesman who tried to force us into a decision about his land by saying that if we didn't buy then we'd never be back. Doesn't say much for what he had. Anyway it seems to me that we have to decide and move on.

PAX made it clear to its members and to those outside PAX that although the circumstances forced PAX to celebrate its liturgies outside the parish, PAX members had not withdrawn from the parish in which they were registered members. Many kept their St. Luke's roles as lectors, committee members, Eucharistic ministers, and financial supporters (until the pastor withdrew those opportunities one by one).

Some were deeply hurt by the insensitivity of the pastor and vowed not to worship at St. Luke's again. Some viewed the rupture as temporary, and looked forward to PAX again celebrating at St. Luke's.

A new pastor was appointed to St. Luke's in the summer of 1984. The new pastor was approached in late 1985 by representatives of those PAX members who wished to return to St. Luke's. In March 1986, the pastor celebrated a PAX liturgy at the home of George and Diane Stevens, and then participated in a long and frank discussion. The gist of his message was that he would welcome any and all PAX members into his parish as individuals. However, he could not accept PAX as a community. This exchange made it clear that PAX would have to provide for its spiritual needs on its own.

Since leaving St. Luke's, PAX representatives have met several times with the bishop and several letters have been exchanged. PAX has kept the bishop informed of what it is doing. In turn, he has

continued to hope that we will return to a parish (or parishes). Nevertheless the bishop acknowledges that PAX Masses are legitimate and has pointed out that under Canon Law each member has a right to the sacraments in his or her territorial parish.

POST SCRIPT

As PAX enters into the third decade with confidence and justifiable pride, there is a sense that something is different in its liturgy. It is hard to pin down and harder still to articulate. It is as if the Community's formation over the past 20 years has finally borne fruit, but maybe at the expense of the liturgy itself. Whereas the liturgy previously was the Community's raison d'etre, it is now subsumed within a broader context, that of proposing the social message of the Gospels to today's world. As this story relates elsewhere, PAX has grappled with the question "what should PAX be?" from the beginning. Individual members and small groups, present and past, have led the way. This is not bad. Liturgy was never meant to be an end unto itself. Indeed, Liturgy at its best propels one into the social message of the Church. There is a risk, however, should the Community live off its liturgical and spiritual capital.

It is not clear where PAX is now. Perhaps the core remains the liturgy, but it appears that liturgical planning and presentation is no longer the central focus. Some might say PAX has moved away from, while others might say it has moved beyond the liturgy. What is constant is the aspect of Community.

As PAX continues its journey, particularly if the liturgy has become less central, remaining a Community will be an increasing challenge.

ADDENDA

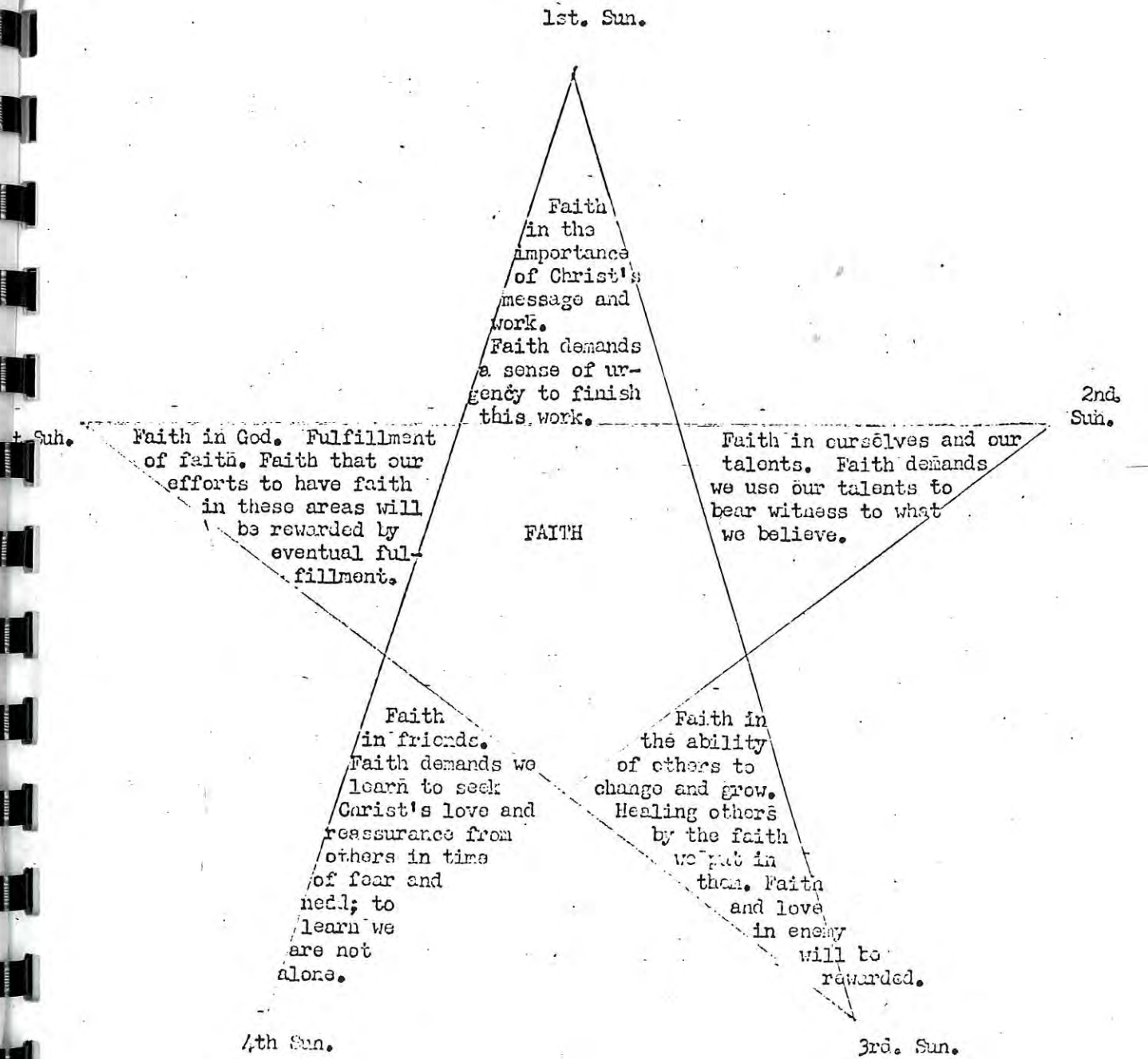
PAX LEADERSHIP

1969-70	Co-Chairpersons:	Judy and Dave Grissmer
1970-71	Co-Chairpersons:	Winn and Jim Kutz Mary Ann and Tom Campbell
1971-72	Co-Chairmen:	Mark Banfield and Buck Hennigan
1972-73	Steering Committee:	John Ahearne Lee Collins Dan Lewis Ron Rappoport Fred Schellenberg
1973-74	Coordinators: Steering Committee:	Fred Schellenberg and Lou Urbanczyk Carol Banfield Ron Rappoport Margaret Schellenberg Dan Lewis
1974-75	Coordinators: Steering Committee:	John Ahearne and Buck Hennigan Caridad Inda Marie Grosso Bill Flynn John Hebel
1975-76	Coordinators: Steering Committee:	Norb Buckholz and Peg Gorman Caridad Inda Paul Delker John Hebel Sue Horowitz
1976-77	Coordinators: Steering Committee:	Mary and Dave Sanford Sue Horowitz Elise Siebentritt John Murnane Paul Delker
1977-78	Coordinators: Steering Committee:	Sally and Al Galiani Elise Siebentritt John Murnane Barbara Ahearne Mariano Gowland
1978-79	Coordinators: Steering Committee:	Mary Lou and Jim Cummings Nancy and Lou Rosso Barbara Ahearne Ron Rappoport Bill Hendricks Mary Lou Melley
1979-80	Coordinators: Steering Committee:	Jean and Paul Delker Lillian Bisson Mary Lou Melley Bill Hendricks Mike Maloney
1980-81	Steering Committee:	Jean Delker Doug Spaulding Lillian Bisson Mike Maloney
1981-82	Steering Committee:	Kevin Bissell Fred Degnan Jean Delker Doug Spaulding
1982-83	Steering Committee:	Fred Degnan Kevin Bissell Sara Hebel Carl Siebentritt
1983-84	Steering Committee:	Carl Siebentritt Sara Hebel John Hushon Sally Galiani

1984-85	Steering Committee:	John Hushon Randy French Heidi Byrnes Sally Galiani
1985-86	Steering Committee:	Randy French Heidi Byrnes Elaine Wolfe Paul Delker
1986-87	Steering Committee:	Elaine Wolfe Paul Delker Tim McCarthy MaryAnn Campbell
1987-88	Steering Committee:	Tim McCarthy MaryAnn Campbell Lou Rosso Barbara Cabrera
1988-89	Steering Committee:	Lou Rosso Barbara Cabrera Judy Degnan Dan Mulholland

THE EPIPHANY STAR

Symbol of the Faith of the Three Kings.
Use as a guide sheet for the five Sundays after Epiphany.



Dialogue: Our differences and different situations. The variety of ways Christianity may be lived.
Our common efforts to live a Christian life.

Seasonal Theme Sheet for Epiphany.

Theme: Faith

Symbol: The Epiphany Star

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Gospels of the season are stories of Faith. Jesus proclaims himself to the world publicly and people believe. The gospels also teach us lessons of the kind of faith that is demanded of us.

THE FIRST GOSPEL is the story of the boy Christ in the temple with the wise men. He tells Mary he must be about His father's business - that obviously this business is important.

Lesson: The lesson we draw is that we must believe in the importance of the message that Christ is teaching. Faith demands a sense of urgency from us - to finish the unfinished business of the Father - the same urgency that Christ showed.

The Epistle (Romans, 12: 1-6) urges us to offer our lives - our "living bodies" to God. It urges us to fashion our lives after the will of God and not the will or pressure of society.

THE SECOND GOSPEL is Christ at the wedding feast of Cana. He uses his powers to his fullest to bear witness to who he is.

Lesson: The lesson we draw is that our faith demands the use of our talents to their fullest to bear witness to what we believe.

The Epistle (Romans 12: 6-12) lists different talents but emphasizes the fact that we are all brothers working to carry out Christ's work. Common respect for each other is stressed.

THE THIRD GOSPEL tells of Christ rewarding the faith of the leper and the centurion. The theme is the healing of the sick.

Lesson: The lesson we draw is that faith in others heals and changes them. If we say to our enemy or someone who does us wrong, "I believe you can do better," he will. Our continued efforts to have faith in people's abilities to grow and to change will be rewarded.

The Epistle (Romans, beginning 12: 14) tells us to repay evil with kindness, to conquer evil with love and faith. To repay evil with kindness. This is the heart of the Christian message.

THE FOURTH GOSPEL is the story of Christ in the boat with the Apostles and their fear of the storm. His calming of the waves.

Lesson: Christ chides his apostles not to be perilled by fear. Christ tells his apostles they are not alone and reminds us we are not meant to be alone in our efforts. By learning more humbly to ask help from others in our darkness we feel Christ's presence more strongly.

The Epistle (Romans 12: 8-12) Tells us to go about our business (Christ's business) unafraid in the night is almost over - to be indebted to our neighbor for the love he gives us and return it.

THE FIFTH GOSPEL tells of Christ's being presented in the temple. Simeon's longing is ended and his faith fulfilled.

Lesson: The world and our lives will be fulfilled because we believe 1) in Christ's message and mission, 2) in ourselves and our talents, 3) in other's ability to change, 4) in other's abilities to help us.

The Epistle is from the prophecies of the Old Testament.

so turn page for corresponding suggestions for dialogue.

First Sunday. Do I feel urgent about finishing Christ's business? What are some of the things I feel most urgent about? Do they relate to Christ's business? What things are very important to me?

Second Sunday. What are my best talents? How can I use them for Christ's business?

Third Sunday. Who are the people around me that most lack faith or love in themselves? How can I change them into more loving or giving individuals by the faith I have in them and the love I show them?

Fourth Sunday. What are some of my fears that hold me back? What are ways in which I, in the modern society and my present situation, am in danger of 'perishing'? When do I need to ask help or consolation from people? What fears or difficulties do I need to express and share?

Fifth Sunday. How can all these efforts to live and show faith help us to trust in the eventual rewarding and fulfilling of our faith? What lessons have we learned the past 4 weeks. Have efforts to trust Christ's message, our own talents, to heal others and to trust others paid off.

The dialogue should be our Christian efforts to reveal how we all differ in these things, yet how we are striving for much in common.

HOLY HOLY HOLY

A group of us have fallen naturally into doing the following movements during the introductory dialogue:

Lift up your hearts.

(The celebrant raises his arms, looking up.)

We lift them up to the Lord.

(All raise their arms, looking up.)

Let us give thanks to the Lord our God

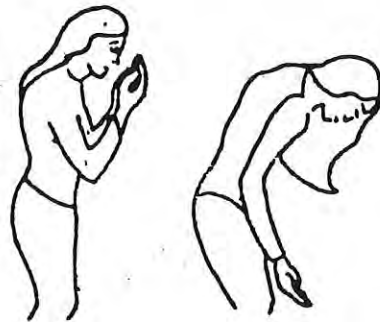
(All hold the above gesture, while the celebrant bows.)

It is right to give him thanks and praise.

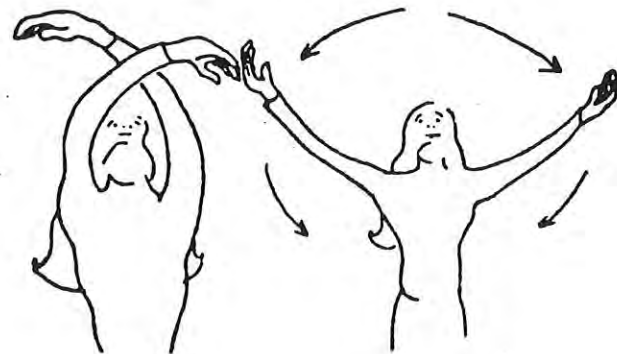
(All bow, lowering arms.)

Holy, holy, holy Lord. Cup hands together, palms in front of face, and bend your body slightly forward. Close your eyes--it will help you feel this gesture of awe before God.

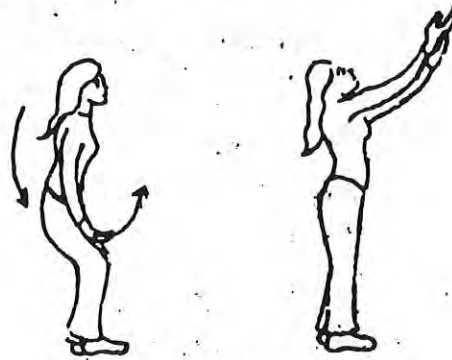
God of power and might. Bow deeply, lowering arms.



Heaven and earth are full of your glory. Make a full circle with your arms by crossing them in front of your body, lifting them up and, with an impulse, opening them wide to the sides and then lowering them. This is done as *one* movement, with a feeling of fullness and openness. It will flow into the next gesture.



Hosanna in the highest. Bend your knees slightly. Then straighten them, at the same time swinging your arms up in front of you with a feeling of praise.



Blessed is he who comes in the name of the Lord. Fold your arms across your chest while bowing slightly, and then open them, taking the hand of the person on either side of you. *Hosanna in the highest.* Holding hands, raise your arms as in the first "hosanna."



PAX REPORT ON COMMUNITY-PARISH RELATIONS

INTRODUCTION

As pilgrims after Christ (PAX), we seek continual growth and renewal of our relationships with each other, with our Church, and with Christ, our goal. The restless search for a more meaningful communal expression of faith, which was the spark that gave birth to the PAX Community, has continued to play a central role in its history. Over the years, PAX has assessed and reassessed its shared values, its goals, and its responsibilities. This report is a part of the ongoing process-- another step in the pilgrimage.

BACKGROUND

For some time many PAX members have perceived and been concerned about the strained relationship between PAX and Saint Luke's Parish. Some members brought their concern to the attention of the Steering Committee which responded by committing itself and the Community to a full and open review of the relationship between PAX and Saint Luke's.

At the October 18, 1980 general meeting the Steering Committee proposed, and the Community agreed, to form a special committee to review community-parish relations and to examine whether PAX can best achieve its communal goals by continued affiliation with the parish or by seeking some alternatives. Three subcommittees, each reviewing a different aspect of the relationship, were formed: the first addressed itself to the philosophical and theological implications of affiliating or not affiliating with the parish; the second reviewed the practical and logistical aspects of alternatives to the present

arrangement; the third focused on the prospects of, and suggestions for, better relations between PAX and Saint Luke's. All PAX members were encouraged to work on the subcommittee of their choice.

The three subcommittees submitted reports to the Steering Committee and a second general meeting took place on March 6, 1981. Those who attended discussed the extent to which certain functions and characteristics are essential to PAX and then reviewed a series of definitions of PAX (detailed below) which the first subcommittee had arrived at in its deliberations. With some minor changes and additions, these definitions seem to reflect the ways in which PAX members see themselves. Thus, this report from the Steering Committee to the community is based on the work of the three subcommittees, the community's deliberations at the two general meetings, and the thoughts of individual steering committee members.

THEOLOGICAL AND PHILOSOPHICAL IMPLICATIONS OF PAX'S RELATIONSHIP WITH ST. LUKE'S

The PAX Community is composed of diverse individuals who are drawn together by some shared philosophical and theological commitments. Although PAX members may have personalized definitions of the community, certain statements reflect a consensus about the meaning of PAX:

- * PAX is a liturgical community devoted to liturgical planning and shared worship as its central activity.
- * As a liturgical community, PAX maintains a firm belief that living the Gospel demands a continual search for ways of structuring the lives of individuals and communities if they are to be truly Christian.

* Certain elements of community are essential to PAX.

These include:

- ** PAX seeks to witness to its Christian consciousness by supporting and opening itself to people of diverse views; this commitment to accepting one another reveals itself most completely in planning for and celebrating the Eucharist.
- ** PAX seeks to provide opportunities for its members to affirm their ties to each other through social fellowship and mutual assistance as well as through religious worship.
- ** PAX seeks to realize the Gospel message in the way it conducts its communal affairs by committing itself to open discussion, by airing everyone's ideas and suggestions, by supporting pluralistic positions and conflicting viewpoints, by having an open-ended agenda reflecting the growing and changing needs of all its members, and, whenever possible, by reaching decisions by consensus.

Throughout the months of deliberation little feeling emerged that PAX should leave St. Luke's. It became apparent that PAX could remain faithful to its purpose, as expressed in its self-definition, without breaking away from St. Luke's. At the same time, this exploratory process has uncovered significant uneasiness both about PAX's lack of harmony with the parish and the extent to which PAX's capacity for growth toward its goals is adversely affected by that strain. PAX's relationship with St. Luke's impacts both positively and negatively on its ability

to concretely express its commitments. For example, time constraints imposed upon the 9:00 A.M. Sunday liturgy resulting from the parish's logistical needs limit PAX's opportunities for liturgical innovation and post-liturgical educational or social programs; fear of offending other members of the parish may also be inhibiting. On the positive side, from a purely logistical point of view, the tie between PAX and Saint Luke's frees PAX from the burdens of locating and organizing alternative facilities. Furthermore, affiliation with Saint Luke's enables PAX to maintain its status in the diocese and its contact with the institutional Church as well as its status as the only separate lay community affiliated with a parish. Finally, the link with Saint Luke's brings active PAX members together with less active members, with other parishioners, and with non-parishioners, allowing for PAX's constant renewal through an influx of new members. Both the community and the parish benefit from this aspect of the relationship. In sum, the benefits associated with belonging to the parish-- including historical continuity, acceptance by the diocese, renewal through contact with non-PAX members, and use of facilities-- are significant and should not be lightly set aside.

ALTERNATIVES TO AFFILIATION WITH ST. LUKE'S

There are viable liturgically oriented communities existing outside of a parish structure. The NOVA Community is an example in this area. Other examples include such groups as Newman centers associated with colleges and universities and communities which celebrate with religious orders. From a purely logistical point of view, there are numerous options for locations where PAX could meet for Sunday morning liturgies. These options include office buildings, public schools, and private homes. But in addition to

logistics, a significant question PAX would have to consider is whether or not a particular alternative to affiliation with St. Luke's would be acceptable to the Bishop. Because few members of the community seem to want such an alternative arrangement, pursuing these options does not appear to be warranted.

IMPROVING RELATIONS BETWEEN SAINT LUKE'S AND PAX

For a variety of reasons, the relationship between PAX and Saint Luke's has become strained, leading to a communications breakdown which has, in turn, exacerbated the differences between the community and the parish. This breakdown is, to some extent, between PAX and all other parts of the parish-- priests, boards, committees, and non-PAX parishioners. The basis for the problems include misunderstandings as well as genuine and legitimate differences.

As part of Saint Luke's Parish and as a community which professes its Christian commitment and welcomes diversity, PAX has a responsibility to encourage openness and understanding between itself and other elements of the parish. At the same time, certain characteristics of PAX and/or certain principles of individual PAX members may be at odds with improving community-parish relations. In some situations, improved parish relations may have to be balanced against essential elements of PAX.

CONCLUSION

After carefully considering the reports of the subcommittees as well as the discussions which their efforts have generated both at the general

meetings and in less formal discussions, the Steering Committee concludes that a break with Saint Luke's Parish is not in PAX's best interests. At the same time, we believe that this conclusion should be no cause for complacency. Rather it should generate intensive efforts on the part of the community to satisfy the needs of all its members— both those whose first priority is rapprochement with the parish and those who worry that the parish link prevents the community from taking risks and growing. Fostering rather than stifling these apparently divergent views, though it produce some tension within the community, can be creative, helping us to grow toward our goals if we remember to accept each other as sons and daughters of God even though we do not share each other's views on all issues. Thus, we present this report not as the end of a completed process but rather as a step in a continuing process. Most significantly, the process of self-definition which was an important part of these explorations is one which must continue.

RECOMMENDATIONS

1. That PAX maintain its current affiliation with Saint Luke's Parish.
2. That PAX commit itself to eliminating, when possible, the barriers to its full realization of its goals as expressed in its self-definition and to searching for meaningful alternatives when it is not possible to eliminate such barriers. Specifically, one member's suggestion that the community consider having, on a regular basis in another location, a more experimental liturgy deserves further consideration.

3. That PAX commit itself, to an extent consistent with its overall goals, to improving its relationship with all parts of the St. Luke's structure including priests, the Parish Board and other parish committees, and individual parishioners.
4. That the Steering Committee's current practice of appointing one of its members as a liaison between PAX and Saint Luke's be formalized and that this function be coordinated by a joint liturgical/social standing committee.
5. That PAX continue the efforts of the Liturgy Committee and the Alternatives Subcommittee to develop a closer relationship with communities like NOVA in order to broaden its own liturgical perspectives.
6. That PAX continue to be open to its members in all of their diverse needs and in all of the divergent ways in which their Christian consciences take them.
7. That PAX commit itself to a continuing reassessment of its meaning and goals.

July 5, 1982

Dear PAX Members:

On June 29, 1982, the PAX Steering Committee (Kevin Bissell, Fred Degnan, Jean Delker, and Doug Spaulding) met with the Parish Advisory Board's Executive Committee (Bob Chiappetta, Fr. Hughes, Joe Park, Bob Reid, and Dave Sanford). The meeting was the second one of this group discussing PAX's position within the St. Luke's parish structure. This group was formed to discuss unresolved questions that arose from a joint committee comprised of three PAX members and three Board members that met a number of times over the past year discussing PAX's position within the St. Luke's parish structure.

At the meeting, the PAX Steering Committee presented needs of the PAX Community which had been expressed at the June 13, 1982 PAX general meeting, as well as needs expressed by PAX members in written statements and discussions. The needs presented at the meeting by the PAX Steering Committee were that the following elements of PAX Mass celebrations are important means of fostering a meaningful communal expression of our faith: Mass planning, diversity of celebrants, Sunday morning Mass time and gathering around the altar.

After a lengthy discussion the PAX members of the meeting were advised that:

1. Collections should be taken at Offertory time as part of the presentation of gifts;
2. That there be no gathering around the altar at Sunday and Holy Day Masses, and
3. That there be no communion under both species at Sunday and Holy Day Masses.

In addition, in accordance with church norms:

1. Eucharistic ministers be only those with current terms approved by the diocese;
2. There be no dialogue homilies at Sunday and Holy Day Masses; and
3. That there be prior Pastoral approval of all priest celebrants. PAX will submit to the Pastor a list of priest celebrants in the Fall of the year.

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Fr. Hughes feels that there is no acceptable time on Sunday mornings for a PAX celebration. He indicated that proposals of alternative times by PAX are appropriate. He expressed his concern over divisiveness if PAX were to celebrate Mass in another parish space at the same time that a regular parish Mass is in progress.

There will be a meeting to decide how PAX will respond to these developments. The meeting will be on Sunday, July 11, 1982. All PAX members are invited to bring coffee cake to share and have coffee at the Siebentritt's immediately following the 9:00 a.m. Mass. The meeting will begin about 12:00. Fr. Hughes has accepted our invitation to participate in this meeting.

You are encouraged to direct questions that you may have regarding this announcement to any member of the PAX Steering Committee.

Very truly yours,

THE PAX STEERING COMMITTEE

Sr. Kevin Bissell - 652-2463
Fred Degnan - 536-4978
Jean Delker - 356-1428
Doug Spaulding - 978-8347

cc: Rev. John J. Hughes
Dave Sanford
Bob Chiappetta
Joe Park
Bob Reid

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August 5, 1982

St. Luke's Parish Board
Ad Hoc Executive Committee
St. Luke's Catholic Church
McLean, Virginia 22101

Dear Members of the Ad Hoc Executive Committee:

Bob Chiappetta communicated to Fred Degnan on July 28, 1982 the results of the Ad Hoc Executive Committee's deliberations on the proposal made by the PAX Steering Committee on July 20. We strongly urge you to reconsider your position.

The Ad Hoc Executive Committee and the PAX Steering Committee have met several times over the last few months. At the two meetings immediately prior to our July 20 meeting, each of you encouraged PAX to consider moving from the 9:00 a.m. Sunday Mass time to a non core Mass time of our choice. When we questioned what was the time period from which we could choose, we were given the impression that an appropriate period was from Saturday evening through Sunday evening, excluding Sunday morning. At no time did any of us understand that Sunday evening would be inappropriate. Accordingly, we, with the authorization of the PAX Community, requested a 5:30 p.m. Sunday evening Mass time, provided that the comments and questions we offered on behalf of the Community did not persuade you that a core Sunday morning Mass time was acceptable. (This authorization was neither casually arrived at nor casually granted, but rather was the result of the four hour meeting on July 11. The preference for a Sunday evening Mass is shared by the overwhelming number of PAX members.) We understand your position now to be that PAX may have a Mass time at either 6:30 p.m. on Saturday or 2:30 p.m. on Sunday. We also understand the considerations that you relied upon in reaching your position to be as follows:

1. It would be too expensive to heat and cool the new church for the extra time a 5:30 p.m. Sunday Mass would require. (Dave Sanford indicated on August 1 that energy conservation was also a consideration.)

2. A Sunday evening Mass would attract non parishoners.

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3. In a survey taken several years ago the parish voted to discontinue a Sunday evening liturgy.

4. Most other parishes in the diocese have discontinued Sunday evening Masses.

As we have emphasized throughout our meetings with you, PAX liturgies involve the entire family. You will recall that the particular importance of family worship was expressed by many parents and teenagers alike at the July 11 meeting. The Mass times you have offered us effectively will preclude regular family worship by giving rise to repeated conflicts in family schedules and obligations. For example, parents with young children will find each suggested time difficult to cope with regularly. Similarly, parents with teenagers will find consistent weekly family worship at the times very inconvenient, if not impossible.^{1/} As a result, our ability to celebrate as a community also will be impaired.

Furthermore, we question the considerations taken into account in arriving at your position. It is our understanding that the estimated budget for heating and cooling the new church for next year is \$8,000.00. How much additional cost would be incurred by a Sunday evening 5:30 p.m. Mass? A 5:00 Mass? Can't some compromise be struck on the hours any heating or cooling system need be operated? In light of the possibility that religious education programs will be held on Sunday evenings in the gymnasium this fall, at the very least it seems that a Sunday evening Mass in the gymnasium prior to the beginning of religious education class would neither be an economic burden on the parish nor constitute a significant use of energy. In any event, would it be acceptable for PAX to offer to defray the cost of any additional expense presented by a 5:30 p.m. Sunday evening Mass?

The other considerations relied upon in arriving at your position also do not in our view override the needs of those members of St. Luke's who happen to be PAX members or who happen to prefer PAX liturgies. Past parish opinion regarding a Sunday 5:30 p.m. Mass seems irrelevant in light of PAX's request. In any event, it is our recollection that in the survey to which you refer, a number of parishoners indicated they attended the Sunday evening liturgy. Thus,

^{1/} The times also may be an imposition on the folk group.

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PAX liturgies on Sunday at 5:30 p.m. may attract a sizeable number of parishoners on a weekly basis. Wouldn't this be beneficial for St. Luke's as a whole? If a Sunday 5:30 p.m. Mass attracts non-St. Luke's members, doesn't that benefit the parish--if not spritually, at least economically?

Finally, we question why a 5:30 p.m. Sunday Mass time can't be offered for the time being until the new church is ready for occupancy. With the possibility that religious education programs will be scheduled to be held on Sunday evenings in the gymnasium, the additional hour or so--if necessary--to heat the gymnasium for a 5:30 p.m. Mass should not constitute a significant problem. More importantly, wouldn't allowing celebrations on Sunday evening for the time being serve as a concrete basis for a final decision as to the propriety of a 5:30 p.m. Sunday Mass time once celebrations are to be held in the new church?

We believe that your position is not consistent with the heartfelt needs of PAX parishoners--people who are seeking a time to worship that will facilitate, not impede, regular family attendance at a community celebration. Before we formally present your position to the PAX Community for consideration, we ask you to reconsider.

Fred Degnan for
The PAX Steering Committee
Sr. Kevin Bissell
Fred Degnan
Jean Delker
Doug Spaulding.

August 15, 1982

'Dear members of the PAX Steering Committee.

The Ad Hoc Executive Committee of the Parish Board met on Wednesday evening, August 11, to reconsider its position against a 5:30 p.m. Sunday Mass celebration time for the PAX Community; this was in response to PAX's request to plan and celebrate a parish Mass at 5:30 p.m. on Sundays.

Your letter of August 5, 1982 enumerated our considerations in arriving at our position. However, either because of incomplete communication or out of misunderstanding of the verbal response which you received, our considerations need some further clarification. Firstly, the energy consideration included the use of energy as well as the cost. Secondly, we were not specifically referring to the attraction of non-parishioners but to the attraction of stragglers and some resultant bad liturgy.

In weighing the pros and cons our original position remains firm, i.e., PAX's celebration of the Eucharist may continue at St. Luke's only at 6:30 p.m. on Saturday or at 2:15 or 2:30 p.m. on Sunday. The 6:30 p.m. Saturday celebration time will entail a change of the regular parish Mass from 5:30 to 5:00 p.m.

You have indicated the PAX Community's intention to incorporate the following norms in its liturgies:

1. There will be prior approval of the pastor for all priest celebrants. PAX will submit to the pastor a list of all priest celebrants for the ensuing twelve months in September each year.
2. There will be no dialogue homilies at Sunday and Holyday Masses.
3. Collections will be taken at Offertory time as part of the presentation of gifts.
4. There will be no gathering around the altar at Sunday and Holyday Masses.
5. Eucharistic ministers will be those only with current terms approved by the diocese.
6. There will be no Communion under both species at Sunday and Holyday Masses.

We make the additional observations that: (1) All diocesan and church norms, current and future, will be observed as and at the time they are issued, and (2) these Eucharistic liturgies will obviously be open to all parishioners and visitors to Saint Luke's.

It is our sincere wish and fervent prayer that we have a strong bond of community among all St. Luke parishioners. St. Luke's parish exists as a total community for mutual aid and encouragement in our faith.

We see the need for an assessment of how the new time for the Sunday celebrations of PAX liturgies fits into the overall schedule of Sunday Masses at St. Luke's between now and the opening of the new church building.

Once the time for the celebration of PAX Sunday Eucharistic Liturgies has been settled it is imperative that regular meetings, e.g., four times a year, take place

between the Executive Committee of the Parish Board and the Steering Committee of PAX to communicate new thoughts and recommendations as they may occur.

ST. LUKE'S PARISH BOARD AD HOC EXECUTIVE COMMITTEE

Bob Chappell
Bob Reed by hsc
Doug Spaulding by hsc
Joe Park by hsc
Ralph [unclear]

Please check one box below, sign and return no later than Tuesday, August 31, 1982.

PAX accepts the above decisions by the Ad Hoc Executive Committee and chooses to celebrate at:

2:15 p.m. Sunday

2:30 p.m. Sunday

6:30 p.m. Saturday

(circle one of the above)

PAX rejects the above decisions by the Ad Hoc Executive Committee

Signed _____

August 31, 1982

St. Luke's Parish Board
Ad Hoc Executive Committee
St. Luke's Catholic Church
McLean, Virginia 22101

Dear Members of the Ad Hoc Executive Committee:

On August 20, 1982, two members of the Pax Steering Committee received your letter dated August 15, 1982.

Because of vacation schedules of Pax Steering Committee members and other members of Pax and because of the restrictions on Sunday-Mass communication, we have been unable to adequately poll members of the Pax Community, as such a major decision requires, in order to fully respond to the August 15 letter.

We could make such a response by September 15, 1982.

At the present time it would appear that the 6:30 p.m. Saturday Mass celebration would be the best of the three possible times given to us.

Jean Delker for
The Pax Steering Committee
Sr. Kevin Bissell
Fred Degnan
Jean Delker
Doug Spaulding

September 15, 1982

St. Luke's Parish Board
Ad Hoc Executive Committee
St. Luke's Catholic Church
McLean, Virginia 22101

Dear Members of the Ad Hoc Executive Committee:

We join you in your prayer that there be a strong bond of community among all St. Luke's parishoners among whom is the Pax Community.

In light of this the Pax Community has authorized us to select the 6:30 p.m. Saturday time to plan and celebrate Mass in the manner we agreed.

We look forward to any opportunity for dialogue between the Pax Steering Committee and the Executive Committee of the Parish Board.

Please notify us when we should begin planning to have our 6:30 p.m. liturgy.

Yours Sincerely, *Sara Hebel*

for The Pax Steering Committee

Sr. Kevin Bissell

Fred Degnan

Sara Hebel

Carl Siebentritt

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Saint Luke's Church

7001 GEORGETOWN PIKE • P. O. BOX 506 • MCLEAN, VIRGINIA 22101 • PHONE: 356-1255

September 27, 1982

The PAX Steering Committee
% Mrs. John H. Hebel
St. Luke's Catholic Church
6049 Ramshorn Place
McLean, Virginia 22101

Dear Members of the PAX Steering Committee:

The Ad Hoc Executive Committee of the Parish Board has taken up your letter of September 15, 1982 in which you indicated the PAX Community is willing to accept a change in the time set for the celebration of PAX Community-planned masses to 6:30 P.M. on Saturdays in lieu of 9:00 A.M. on Sundays and to conduct PAX Community-planned masses in the manner agreed upon. Your favorable response was followed by a recommendation to Father Hughes that the agreement be accepted, and that has been done. A copy of the resolution is attached for reference.

It seemed best to make the changes in the mass schedule effective Saturday, October 16th. They will be announced at all masses celebrated on the weekends of October 2nd and 3rd and October 9th and 10th.

It is our earnest desire and prayer, as I am sure it is yours, that these changes will be of benefit to all, especially in terms of strengthening the bonds of friendship and understanding, and more importantly, a deepening of our faith and spiritual lives, both on the individual and parish levels.

Joseph J. Duff
Joseph J. Duff
Chairman
St. Luke's Parish Board

Attachment

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RESOLUTION

The Ad Hoc Executive Committee of the Parish Board, by virtue of the plenary authority granted to it by resolution of the full Board made and adopted at its regular meeting on June 16, 1982, recommends to the pastor that the PAX Community be permitted to plan the Sunday celebrations of the Eucharist to be held on Saturdays at 6:30 p.m. in lieu of 9:00 a.m. on Sundays commencing on October 16, 1982 subject to the following norms to be incorporated in those liturgies:

1. There will be prior approval of the pastor for all priest celebrants. PAX will submit to the pastor a list of all priest celebrants for the ensuing twelve months in September each year.
2. There will be no dialogue homilies at Sunday and Holyday Masses.
3. Collections will be taken at Offertory time as part of the preparation and presentation of gifts.
4. There will be no gathering around the altar at Sunday and Holyday Masses.
5. Eucharistic ministers will be those only with current terms approved by the diocese.
6. There will be no Communion under both species other than by the Celebrant and Eucharistic ministers at Sunday and Holyday Masses.
7. That all diocesan and church liturgical norms, current and future, will be observed as and at the time they are issued.
8. That all Sunday and Holyday PAX Community planned celebrations of the Eucharist held at St. Luke's church be open to all parishioners and visitors to St. Luke's.

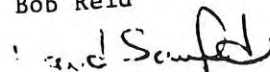
If the foregoing recommendation is accepted, its adoption would also appear to require a change in the time set for Saturday parish Confessions, and a rescheduling of the 5:30 p.m. Saturday Mass to 5:00 p.m.

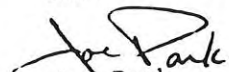
It is further recommended that a continuing dialogue be maintained between the Executive Committee of the Parish Board and the Steering Committee of the PAX Community. To this end, it is suggested that the two representative groups meet together once each quarter for the foreseeable future.


Bob Chiappetta

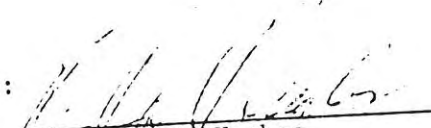
Father Hughes


Bob Reid


Dave Sanford


Joe Park

I concur:


Rev. John J. Hughes
Pastor, St. Luke's Church xxiv

September 22, 1982