PROCEEDINGS

NORTH AMERICAN ACADEMY OF LITURGY ANNUAL MEETING

HOUSTON, TEXAS
7–10 JANUARY 2016

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FOREWORD

RICHARD E. MCCARRON, EDITOR

The 2016 Annual Meeting of the North American Academy of Liturgy convened in Houston, Texas, 7-10 January 2016. Gathered together were 240 attendees, including fifty-seven visitors. At the annual business meeting, we welcomed seventeen new members to the Academy.

In her vice-presidential address, *Living The Evangelical Counsels Or, Doing Liturgy With A Heart*, Joyce Ann Zimmerman, CPPS, developed a reading of the evangelical counsels of poverty, chastity, and obedience. She explained, "They are the condition for giving authentic praise and thanksgiving to God. They are the condition for forming a habit of the heart that opens us to an intersection of worship and daily living." This intersection of liturgy, life, and prayer are the foundation for living a liturgical spirituality.

The Academy celebrated the pioneering work of Marjorie Procter-Smith with the annual Berakah Award. Procter-Smith's work has been a prophetic call to all engaged in liturgical ministry and research. With word and image, she spoke of the power of ritual to transform us and the world in which we live—troubled as it is. Yet further, she summoned the Academy to open ourselves as well to the "necessary joy of savoring the wonder of the world in which we live and work."

The Academy Committee for 2016 included, Donald LaSalle, SMM, president; Joyce Anne Zimmerman, CPPS, vice-president; Anne Yardley, treasurer; Troy Messenger, secretary; Paul Huh, delegate for membership; Anne Koester, delegate for seminars; Maxwell Johnson past president; and Michael Witczak, past past president. As always, the efforts of the local committee enriched our annual meeting.

The breadth and depth of the academy's work this year is shown in the annual seminar reports, and part three offers peer reviewed essays that came from seminar work.

With this 2016 issue of PROCEEDINGS, I complete my service as editor. I am grateful to those who have served on the editorial board and to the two subscription managers in my terms, Troy Messenger and Barbara Hedges-Goettl. I also thank Courtney B. Murtaugh, who managed final printing and mailing with their accompanying responsibilities. The Academy is pleased to welcome the Reverend Dr. Stephanie VanSlyke as the new editor of PROCEEDINGS. The next meeting of the Academy will be in Washington, DC, 5-8 January 2017.

PLENARY SESSIONS

HOUSTON 2017

VICE-PRESIDENTIAL ADDRESS

Living the Evangelical Counsels: Or, Doing Liturgy with a Heart

JOYCE ANN ZIMMERMAN, CPPS

We members of this august Academy sometimes can be so focused on excelling at the various liturgical tasks at hand that we might easily forget that whatever we do in liturgical education, formation, and ministry must rest firmly on our own vital and fruitful participation in celebrations of liturgy. We cannot merely be *do*-ers of liturgy, we must be *pray*-ers of liturgy. We sense this about ourselves, even if we don't always articulate it. This is why, I believe, that despite challenges with the *how* of Academy worship,[1] we understand the *why* of our worship together and are strongly committed to it. We happily express that an important part of this gathering—indeed, perhaps the most important part—is our worship together.

Before we who are liturgical scholars—we who research, write, teach, lead, and prepare liturgies—can do these tasks well, we must ourselves be liturgy. Worship cannot remain something we simply go to, attend to, think about. Worship must define and reveal who we are. Our whole being must be oriented in praise and thanksgiving to the God whom we serve, bearing witness with awe and reverence to the nearness of our God for all we meet, in all we do. What I'm really speaking about here is that to do liturgical education, formation, and ministry well, we must be imbued with a spirituality grounded in worship and lived every day, a liturgical spirituality that constantly brings us back to worship, brings us to hunger for worship, brings us to recognize that without worship our lives are askew. Living an authentic liturgical spirituality entails a lifelong journey in growth and relationships.[2]

With this in mind, I have chosen to be deliberately non-academic and more spiritual in my reflection with you, perhaps even meditative and prayerful, in order to speak to what I believe are essential characteristics of a liturgical spirituality—and to be rather personal in what I say. Two momentous events in my life shaped my choice for the two parts of the title of my vice-presidential address: living the evangelical counsels and doing liturgy with a heart.

The first event: Thirty-five years ago on the morning I was leaving to begin my doctoral studies, after morning Mass one of the sisters said she needed to talk to me. I explained that I had to leave immediately because I had a long »

drive ahead of me, but she insisted on having a chat. This sister had been sharing with me her mystical experiences—truly wonderful, powerful, and soul-touching unmediated encounters with God. So, when she began with "God told me at Mass to tell you this before you leave," I didn't laugh or crack a joke. She said, "God told me to tell you that you would succeed in your studies, that you would receive your doctorate, that you would be a theologian, but that you were to be a theologian with a heart." I did not leave that morning with a cockiness born of assurance from God that I would be successful in my studies. Rather, this brief conversation left me in great turmoil: What does it mean to be a "theologian with a heart"? This question has molded over the years who I am and what I have chosen to do with my education and gifts. As I've grown in living a liturgical spirituality, the question has led me to understand that to be a theologian with a heart, I must do liturgy with a heart.

The second event: this August 15, it will be fifty years since I first pronounced these words:

> Glory to the Blood of Jesus!
> In the name of the Blessed Trinity,
> Father, Son, and Holy Spirit,
> in honor of the Blessed Virgin Mary Immaculate,
> of St. Joseph, of St. Gaspar del Bufalo,
> and of all the Saints and Angels,
> in the presence of this assembled People of God,
> I make anew to God my vow of
> obedience, chastity, and poverty
> for life
> according to the Way of Life of the Sisters of the Precious Blood.

At this time so long ago I truly was quite cocky! I thought I had arrived. By making my vow to God I thought I had surely achieved the odor of sanctity. In reality, over the years the only odor I've achieved is that of sweat and tears as I have learned how demanding and life-changing this vow is. One of the first lessons I learned is that by making this vow I am not setting myself apart, I and my sisters are not unique. This vow of obedience, chastity, and poverty is not distinct to us vowed religious, but rather it is my congregation's constitution and general practices that determine the particular way I live. Instead, obedience, chastity, and poverty are evangelical counsels; they are Gospel guidance or directives that lead to a holy way of life for all who are baptized into Christ Jesus. They are counsels that, I believe, we must live well if we are to do liturgy with a heart. And, lest you Jewish sisters and brothers think that because they are Gospel guidance my remarks do not apply to you, I suggest that these three counsels are as grounded in the Hebrew Scriptures and God's saving events as they are in the Gospel of Jesus Christ. They are divine counsels that

are the condition for love of God and neighbor that both testaments accentuate. I believe that these three evangelical or divine counsels are the condition for worshiping well and with integrity and truth.[3] They are the condition for giving authentic praise and thanksgiving to God. They are the condition for forming a habit of the heart that opens us to an intersection of worship and daily living.

Let us now turn to each of these counsels and, guided by Sacred Scripture, see how they are essential for growing in liturgical spirituality and for doing liturgy with a heart.

OBEDIENCE

It has always struck me that in our vow formula obedience comes first. Rather than thinking this is so because it is the most important of the three counsels or the most difficult to observe, I have come to understand that obedience is the bridge between the other two counsels that unifies the three as one single way of living an authentic liturgical spirituality.

Obedience enables us to live with a humility of will turned toward our loving God. Obedience, however, has less to do with keeping laws and rules as it has to do with furthering relationships. Looking to Sacred Scripture, we can easily find obedient servants of God who were utterly faithful to their covenantal relationship with God that, in turn, affected all other relationships.

Abraham: that great ancestor of three great faith traditions. His first act of obedience: "Now the Lord said to Abram, 'Go from your country and your kindred and your father's house to the land that I will show you. . . . ' So Abram went, as the Lord had told him . . . " (Gen 12:1, 4; NRSV). God asked Abram to leave his roots, his culture, his very way of life to go to an unknown land, to a new way of life, to a new covenantal relationship with God. God changes Abram's name to Abraham, and Sarai's name to Sarah (see Gen 17:5, 15). A name change: a new identity, a new mission. Now rather than being the father and mother of a single family lineage, they will "be the ancestor[s] of a multitude of nations" (Gen 17:4). This is the covenant God makes with Abraham, a covenant that requires him to "walk before [God] and be blameless" (Gen 17:1). This act of obedience was more than simply trusting God's word. Abraham's obedience was bound up in hearing God's word with humility of will—a will turned away from his own familiar ground, his own comfortable expectations, his own determination of how he was to live toward the God who is ever faithful to divine promises. Abraham's obedience looked beyond what was then familiar to him to embrace the spaciousness and promise of the unknown. By his obedience Abraham began a covenantal relationship with God and his promised numerous descendants that shaped who he was and how he lived. His obedience was an expression of his covenantal spirituality. »

Then there was a second act of obedience: God said to Abraham, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering. . . . So Abraham rose early in the morning . . . and set out" (Gen 22:2, 3). It would seem that Abraham's obedience would shatter the covenant, that the sacrifice of Isaac would leave Abraham with no descendants at all, let alone numerous ones. It would seem that Abraham's willingness to sacrifice even his beloved son would render the covenantal promise of posterity empty, fruitless. Still, Abraham obeyed. His obedience asked him even to sacrifice familial relationship. Abraham's obedience humbled him even more: with the sacrifice of his only beloved son, he could only cling to this God who is inscrutable in demands but ever so faithful in strengthening the divine relationship with God's beloved People.

Here is a heart-rending detail of this account: "Abraham took the wood of the burnt offering and laid it on his son Isaac" (Gen 22:6). No wonder Isaac was confused and questioned his father. Isaac is familiar with sacrifice. But it was beyond his imagination to know this sacrifice. He carried the very wood that would make him the "burnt offering" (Gen 22:6). Abraham turned his humility of will toward God who made an improbable demand of life that had been given as gift. And from that obedience, Isaac is spared. Abraham's obedience upheld the covenantal relationship in which we ourselves share even today.

Turning to the New Testament, we encounter another person of obedience who carried the wood of his own sacrifice. Jesus, too, was a man with humility of will. His obedience challenges us to a new relationship with God: "Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself . . . And being found in human form [he] became obedient to the point of death" (Phil 2:5-8).

Jesus never swerved from doing his Father's will. Even in the Garden of Gethsemane when Jesus prayed that his Father "remove this cup from me," his prayer nonetheless continued with "not my will but yours be done" (Luke 22:42). Jesus struggled with an obedient and humble will. So much so, that "In his anguish he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground" (Luke 22:44). In his very struggle to say yes to faithfulness, Jesus's life-blood was already pouring out. Obedience is humility of will pouring out life for others as a sign of fidelity to a covenantal relationship.

Jesus's saving ministry was about turning us toward an ever more faithful embrace of our covenantal relationship with God, his obedience was about drawing us ever more perfectly to the divine law of love, his life was about showing us how to "worship the Father in spirit and truth" (John 4:23). Jesus taught,

"Blessed are the meek, for they will inherit the earth" (Matt 5:5). The meek are those who are willing to bend their will to embrace the divine will. Rather than weakness, this bending of will ushers in a relationship of strength—strength to live as God intends, with all the earth as our temple.

Obedience is essential for authentic worship because its surrender—one that turns us toward God and doing God's will—is the same surrender needed for doing liturgy with a heart. Obedience is the core of liturgical spirituality because it keeps us open to hearing God's will in our everyday living, a habit that enables us better to hear God's word during the formal occasions of worship. One element of worship that all of our traditions share is the proclamation of Sacred Scripture to the gathered People of God. Obedience as an evangelical or divine counsel teaches us to hear that word, to appropriate that word, to live that word. We hear God's word proclaimed at worship; we live God's word on the altars of the world. Ultimately, evangelical or divine obedience is a listening to God that brings us to surrender ourselves: in liturgy, to the divine Presence; in daily living, to choices that align us with the righteousness of God. The surrender of obedience is a bridge that enables us to balance the loftiness of chastity and the earthiness of poverty. We turn next to chastity.

CHASTITY

Chastity enables us to live with a spaciousness of heart turned single-mindedly toward God and whole-heartedly toward ourselves and neighbor. Chastity has less to do with sexual activity as it has to do with the demand for us to love as God loves—mercifully, with forgiveness and compassion, with tenderness and care. My practice of celibacy is a directive of my congregation's constitution; my practice of chastity—as is yours—is a response to the evangelical or divine counsel to live with hospitality and integrity toward self and others. Chastity is marked by a receptivity to God, self, and others that celebrates the wonder and mystery of personhood, both divine and human. Chastity celebrates love that is both self-giving and receiving, love that is inclusive and expansive, love that is directed to seeking the fullness of good for both self and other.

If we interchange the word "chastity" for "purity," how it is commonly taken in spiritual writings, the Hebrew categories of clean and unclean might come to mind. These states are not necessarily determined by a moral code, but rather they are determined by various human acts. The Book of Leviticus is filled with taboos that, if one transgresses, then one is unclean. Transgression has to do with ritual purity and the right to belong, not necessarily with sin. In a state of ritual uncleanness, one cannot worship God with the community; in a state of ritual purity, one can join with the community for worship. »

If we sort the actions in Leviticus that make one ritually unclean, two large categories loom. One category has to do with sexual activity, the sex organs, and their emissions—acts associated with the beginning of life. Food taboos might be considered a subset of this first category because food sustains life. The other large category has to do with death and corpses (both animal and human), and has to do with the end of life.[4]

Ritual purity is redolent of life, that most precious gift we have. Since it is God who is the author of both life and death, being in a state of ritual purity raises one to a kind of participation in divine activity, of belonging to God. Psalm 24 reminds us that those "who have clean hands and pure hearts" (v. 4) can "stand in [God's] holy place" (v. 3), that is, can be with the community to worship God. Psalm 42 asks a pointed question: "When shall I come and behold the face of God?" (v. 2). Answer: those who are "pure in heart." One of the Beatitudes is "Blessed are the pure in heart, for they will see God" (Matt 5:8), they will be in God's presence.

Ritual purity not only was the condition for "behold[ing] the face of God," but it also was assurance of inclusion in the life of the community; being unclean removed one from communal worship, and in some cases removed one from the community itself, with its support and life-sustaining commerce.[5] We might say, then, that chastity has to do with belonging and well-being, both ingredients of a fulfilling life. Life is of the essence of chastity, as life is of the essence of worship. Both chastity and worship begin with life, enhance life, nourish life, and lead to fulfillment of life. Both chastity and worship are gifts as life itself is. Both chastity and worship have as their ultimate purpose communing with God and one another by self-giving love.

In the end, chastity or purity has to do with boundaries.[6] Living within proper boundaries bonds one to the life-sustaining community. Violating boundaries removes one from the community, and especially from worship. Violating boundaries is a violation of the sacred. Those in an unclean state could not worship because by their action they set themselves apart from the community, apart from what is holy, apart from what sustains life. It is not by accident that so many directives concerning what rendered one unclean are found in Leviticus, that same Book that includes the holiness code (Lev 17-26). Chastity, cleanness, purity cannot be separated from holiness, from God's very life and being.

Looking to Sacred Scripture, we can easily find chaste servants of God who were lovingly turned toward God, who lived within proper boundaries with integrity of self and regard for others who have inherent dignity. A particularly telling instance is the story of Susanna, where boundaries were violated and life threatened.[7] Susanna was the wife of wealthy Joachim who had a beautiful home

with "a fine garden adjoining his house" (v. 4). Joachim frequently had visitors to his house "because he was the most honored of them all" (v. 4). Two elders regularly visited Joachim and subsequently became lustful of Susanna who used to "go into her husband's garden to walk" (v. 8). So the two elders plotted for an opportune time to slake their lust. One day Susanna went for her walk and "wished to bathe in the garden for it was a hot day" (v. 17). With lustful anticipation, the two elders hid themselves in the garden and when the maids shut the garden door—thus setting boundaries—and went off to get the things for Susanna's bath, the two elders accosted Susanna with a choice: "lie with us. If you refuse we will testify against you that a young man was with you" (vv. 20-21). The two elders violated the boundaries of the garden and sought to violate the boundaries of Susanna's person and virtue. Susanna refused their advances; she chose the life of integrity and virtue over the sure death the elders' condemnation would bring. The story ends with the prophet Daniel rescuing Susanna by separating the two elders and questioning them, proving that their accusation against Susanna was false by means of their conflicting answers. Susanna retained her integrity, her life. Conversely, the two elders, who did not respect boundaries, faced the dire consequences of their lack of integrity. Chastity concerns respecting boundaries that are life-giving, and avoiding overstepping boundaries that bring death.

Let us turn our attention to love, an inseparable partner of chastity. The Old Testament shows God not so much as a vengeful God, but as a God of love. The prophet Hosea records these beautiful words of God in face of Israel's infidelity: "Yet it was I who taught Ephraim to walk, I took them up in my arms; but they did not know that I healed them. I led them with cords of human kindness, with bands of love. I was to them like those who lift infants to their cheeks. I bent down to them and fed them" (Hos 11:3-4). This passage simply oozes divine tenderness! Another example of God's great love: the Song of Solomon is an extended, metaphoric love poem between the divine Lover and the beloved People of God. God constantly speaks to us in many ways with these words: "How beautiful you are, my love, how very beautiful! . . . Come with me . . . How sweet is your love" (Song 4:1, 8, 10). Chastity does not limit love or love's receptivity and response, but creates a capacity to seek relentlessly for the Beloved: "I will seek him whom my soul loves. . . . I found him whom my soul loves. I held him, and would not let him go" (Song 3:2, 4). Chastity overflowing from self-giving love unbinds the shackles of loss and loneliness and creates a spaciousness of heart turned toward the Beloved and all others.

Jesus, the divine One incarnated human, redefined life and community boundaries and the spaciousness of love in terms of his own life, death, and resurrection. Jesus's saving mission is one of love. From his spaciousness of heart, in love he reached out to touch the untouchable, to free those who were bound, to have »

mercy and compassion on all who came to him. Jesus's love shows us what chastity is really all about: unbounded love that bursts forth life.

In Jesus's farewell discourse at the Last Supper as recorded by John, he expresses his unbounded love: "I will not leave you orphaned . . . those who love me will be loved by my Father, and I will love them and reveal myself to them" (John 14:18, 21). In the First Letter of John, we hear the bold statement: "Beloved, let us love one another, because love is from God. . . . God is love, and those who abide in love abide in God, and God abides in them" (1 John 4:7, 16). This holy, divine exchange of love between God and God's beloved people is what we celebrate at liturgy. Worship is where we encounter God, love God, and are transformed by God to be great lovers ourselves. Worship is where we celebrate divine presence in the community of the faithful. Chaste love raises us to the heights of divine encounter. Yet, to have the spaciousness of heart to be chaste, to have the capacity to love as God loves, we must give ourselves over to the self-emptying that is poverty of self.

POVERTY

We now turn our attention to the third evangelical or divine counsel, poverty. As with the other two counsels, there is a literal sense: poverty can be a state of being poor, having nothing, being dependent upon others even for what minimally sustains life. Obviously, this is not a desirable state for anyone! Realistically, we need certain amounts of material goods to live. Another, spiritual sense of poverty[8] has less to do with things and more to do with emptying ourselves to make room for what leads us to grow in who we are meant to be. Poverty is a kind of hospitality of self that equips us to be "at home" (a root meaning of hospitality) with the deepest riches we desire and with which God has blessed us: divine presence and life. Poverty shifts our focus from material things to spiritual things, from having to giving, from satiation to self-emptying for the sake of others.

Let us learn a lesson about poverty from Job. Job possessed much: wife, progeny, animals, servants, friends. He "was the greatest of all the people of the east" (Job 1:3). But for all his possessions, what really made Job great was that he "was blameless and upright, one who feared God and turned away from evil" (Job 1:1, 8). The Book of Job relates how Satan challenges God, asserting that Job is faithful only because God protects him. God responds, "Very well, all that he has is in your power; only do not stretch out your hand against him . . . only spare his life" (Job 1:12; 2:6). By Satan's hand, Job loses children, possessions, wealth, health. Job deeply despairs, his wife and friends hardly comfort him but instead accuse him of some sin, Job prays for deliverance. Despite his great suffering, Job remains faithful to God, maintains his integrity, preserves his trust in God. Then God speaks to Job and reminds Job of all the mighty,

divine deeds (Job, chapters 38-41). Lastly, Job humbly acknowledges God's power and wisdom, and prays for his friends whereupon God restores his fortunes beyond even what he had before Satan's treachery.

No matter Job's being dispossessed of his wealth, he remained rich in his faith in God. No matter Job's deep despair at being emptied of everything, he looked to and trusted in God's wisdom. Perhaps the greatest lesson Job can teach us is that by living the counsel of poverty we are committed to living a conviction about our utter dependence on God for everything we are and have. Having possessions does not make one rich nor assure well-being. Only fidelity to a loving God brings the riches of which one cannot be dispossessed. Being a community before God in worship, we are all, in a sense, stripped of our possessions and stand together as those poor and in need, utterly dependent upon God. We also stand together as those greatly blessed. God has always been a protector of the poor and needy, thus the confident prayer of the psalmist: "As for me, I am poor and needy, but the Lord takes thought for me. You are my help and my deliverer; do not delay, O my God" (Ps 40:17; see also Ps 70:5). The counsel of poverty enables us to come to worship empty of concern for things—necessary or not—and turn our attention toward the God who provides all blessings.

The prophets have much to say about the relationship between being poor and worship, "poor" here referring to those who are among the dispossessed and oppressed in society, largely due to the greed and social privilege of the wealthy and powerful. Simply put, sacrifices and offerings mean nothing if we care not for the plight of others. The prophet Amos sums up this thought forcefully: "I hate, I despise your festivals, and I take no delight in your solemn assemblies. Even though you offer me your burnt offerings and grain offerings, I will not accept them; . . . but let justice roll down like waters, and righteousness like an ever-flowing stream" (Amos 5:21-24). The prophet Micah says this a bit more gently: "With what shall I come before the LORD, and bow myself before God on high? Shall I come before him with burnt offerings . . . what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?" (Mic 6:4-8).

Turning to the New Testament, Jesus came into this world under most inhospitable circumstances: born not at home but far away where "there was no place for them in the inn" (Luke 2:7); laid not in a warm, soft crib but in an animal manger; not heralded by loving relatives and friends but by scruffy, stranger shepherds. Yet this poor Babe was the most hospitable of persons. He "emptied himself" (Phil 2:7) and gave himself over to the leper and the lonely, the sick and those seeking, the prostitute and plotters, the sinful and the storm-ridden, the hungry and the homeless. He "emptied himself" to have the capacity to welcome all. His poverty opened up an "at-home-ness" with anyone and everyone—»

even those who betrayed, condemned, abandoned him. His poverty afforded a capacity to attract large crowds upon whom he had compassion, or an individual upon whom he showered unwavering attention. His poverty opened him to meet others where they were and as who they were. His poverty opened the door of forgiveness and reconciliation, mercy and compassion. These are all instances of worship, for in his regard for others Jesus glorified his heavenly Father. So it is with us. In our regard for others, we glorify God.

Living poverty exhibits a hospitality of self that enlarges us to worship with a capacity to hear God's word, to remember God's salvation, to reach outside ourselves with a blessing for God's goodness. This hospitality of self assures that we are "at home" with whomever we gather for worship. Poverty shifts our focus from ourselves to others in a way that together, as God's beloved people, we are before God in all simplicity and humility. Poverty as a habit of the heart ensures that our worship is not self-referential, but is other centered: first, on God who is worthy of all honor and praise, and also on others who are created in God's image and have an inherent dignity that brings forth from us the same care for them with which God has cared for us. Hospitality of self draws us to make intercession for ourselves and others, not simply to receive what we need, but to express that we recognize our dependence upon God for everything. Indeed, "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt 5:3). Those who live poverty as a hospitality of self live in God's reign. They live worship-filled lives.

CONCLUSION

All three of these evangelical or divine counsels point us away from ourselves and toward God. They focus our will, body, self first of all on God, and then spill over in our regard for self and others. Rather than three different paths for living, the three counsels each condition us to a single end: turning our will, body, self toward the God who creates and saves.

Earlier I said that obedience is the bridge between chastity and poverty. Obedience is the right relationship with God that lays down the fruitful, chaste boundaries for belonging to God and each other and helps us grow as self-emptying, hospitable persons who welcome all others into a life-sustaining dialogue with God and each other. This description of the early Christian community sums up well, I believe, the relationship of obedience, chastity, and poverty: "All who believed were together and had all things in common; they would sell their possessions and goods and distribute the proceeds to all, as any had need. Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, praising God and having the good will of all the people" (Acts 2:44-47; see also Acts 4:32-35).

Obedience is the humility of will that lifts our chastity to a spaciousness of heart and our poverty to a hospitality of self. The surrender of obedience is a prerequisite for the receptivity of chastity and the self-emptying of poverty. Surrender, receptivity, and self-emptying are habits of the heart that lift our worship toward a God who guides us, loves us, and fills us with all that is necessary to come to fullness of life. The practice of these three evangelical or divine counsels lifts us out of a human propensity for self-reference toward an other-centeredness that is a primary building block of worship. While worship may at times and with certain elements rightly focus on us and our needs, essentially worship is other-centered: on God who is Creator, Redeemer, and Sanctifier and on the community with whom we come before God.

Living the evangelical counsels is all-important for doing liturgy with a heart and for living a liturgical spirituality. The humility of will of obedience, the spaciousness of heart of chastity, and the hospitality of self of poverty orient our whole being toward a loving relationship with God and each other. Doing liturgy with a heart means that we celebrate liturgy and live our everyday lives with the creative tension of kenosis of poverty and *theosis*[9] of chastity, two poles of self-emptying and coming to glorification, bridged by the balance and clarity of faithfulness that obedience enables. Doing liturgy with a heart means that we surrender to God's initiatives, are inclusive in all our relationships, and live what we celebrate. Doing liturgy with a heart means that God and others come before our own satisfaction and desires. Doing liturgy with a heart means that we love with all our will, all our body, all our self. Doing liturgy with a heart dismisses us from the celebration of liturgy with a heart to live liturgy with a heart. May we—by our embracing obedience, chastity, and poverty—offer to God heartfelt praise and thanksgiving, worship and reverence, honor and glory now and for ever. Amen. •

Joyce Ann Zimmerman, CPPS, is the Director of the Institute for Liturgical Ministry in Dayton, Ohio.

NOTES

1 For the purposes of this keynote, I will use "worship" and "liturgy" interchangeably. Elsewhere, I have drawn a distinction. See my *Worship with Gladness: Understanding Worship from the Heart* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2014), 19-30, especially 22.

2 Admittedly, living a liturgical spirituality is a lofty ideal. We are aware of our ministry being more than simply doing. Liturgical spirituality is not something we finally achieve, but entails a lifelong journey in growth. We spend our professional lives seeking richer insight into this liturgical discipline to which we are so committed. A new emphasis by the Academy Committee during this 2016 NAAL annual meeting is for everyone to meet and mentor the younger scholars among us. To this end,

NOTES, CONT

we have increased in the daily schedule more time for networking among ourselves. This decision, I believe, conveys a commitment to continue our journey of deepening a liturgical spirituality.

3 I noticed early on in our vow formula that the word "vow" is singular. In fact, I make only one vow, lived through three differing but complementary counsels. This suggests to me that these three evangelical or divine counsels point to a single way of living which inscribes one description of a liturgical spirituality.

4 Most commentaries on cleanness and uncleanness in Leviticus make this point about these laws having to do with life and death. For a representative commentary, see *Dictionary of the Bible* (New York: MacMillan, 1965), s.v. "Clean, Unclean," by John L. McKenzie (p. 142).

5 See *The Collegeville Pastoral Dictionary of Biblical Theology*, ed. Carroll Stuhlmueller, et al. (Collegeville, MN: The Liturgical Press, 1996), s.v. "Clean/Unclean," by Don C. Benjamin (p. 146).

6 I am expanding the notion of "boundaries" mentioned in the article by Timothy L. Lenchak on "Clean and Unclean" in *Dictionary of the Bible*, ed. David Noel Freedman, et al. (Grand Rapids, MI: William B. Eerdmans Publishing Company, 2000), 263.

7 The story of Susanna is apocryphal material added to the Catholic redaction of the Book of the Prophet Daniel, chapter 13.

8 It is this spiritual sense of poverty that German political theologian Johannes B. Metz develops in his *Poverty of Spirit*, trans. John Drury (Paramus NJ: Newman Press, 1968). This gem of a little work has greatly influenced my understanding and living of poverty.

9 For a good summary of the notion of *theosis*, especially as it relates to eschatology, see Gerard Austin, "*Theosis* and Eschatology," *Liturgical Ministry* 19 (Winter 2010): 1-8.

INTRODUCTION OF BERAKAH RECIPIENT

JANET WALTON

Speak what is true.

The year was 1988. Our academy met in San Francisco. A small group of women, Mary Collins, Kathleen Hughes, Peggy Kelleher, and I had a conversation about a concern we shared. Marjorie Procter-Smith was also there. Our question was: How can we teach a course about feminist liturgy? What bibliography would we use? What would a syllabus look like? How would we teach it? Marjorie was working on of a draft of a book and had many ideas to share.

And what happened next? The following year, the same women, and a few more, met in a newly-established seminar on the teaching of feminist liturgy. The foundation for our conversation was Marjorie's book. Today, twenty-seven years later, that book, *In Her Own Rite: Constructing a Feminist Liturgical Tradition*, continues to be a critical resource for liturgical studies.[1]

At the heart of Marjorie's body of work is this question: Are the liturgical traditions that we have inherited true for all people? Or, do they in any way disguise danger for women?

Marjorie is not referring only to words or stories. She is also speaking about the impact of patriarchal authority that is historically and culturally embedded in every aspect of our worship—verbal and nonverbal.

How do we identify and counter this power? Marjorie offers strategies of persistence and resistance. Pray with your eyes open.[2] Change actions that deny women's well being. Name experiences many women face: invisibility, ridicule, and rape, among them. Bring them into the center of our public worship including our prayers at eucharistic meals. With determination and courage, Marjorie has prodded us to see what is wrong and to speak what is true.

I want to include in this introduction other people's words as well. From Kathy Black:

> Marjorie's term" emancipatory language" totally changed the way I used words and taught students about the topic. For Marjorie, "emancipatory" means freedom for all people from words and actions that oppress them. »

From Susan Roll:

> When I was reading *Praying with our Eyes Open*, I was physically restless, I had to get up and move after every few pages. It challenged me so deeply that I felt it in my body. I learned from Marjorie how to name God and cry out to God publically for the pain and suffering of sexually violated girls and women.

I also asked George Procter-Smith, Marjorie's husband. Here are his words:

> In 1973, I was teaching a seminar, "The Black Religious Experience in America," at Brite Divinity School. A young woman, Marjorie Procter, enrolled in that seminary. When I read her paper, "Sojourner Truth," the depth of her analysis and the ease and grace of her writing told me that I was looking at the work of a first-class mind. I believed already then, what has come to pass, namely, that Marjorie would make major contributions to Feminist Theology and help to shift the paradigm of American Theological Education. Love and the "Hyphen Smith" came later.

After twenty-eight years at Perkins School of Theology, Marjorie retired from teaching and later from this academy. We miss the pleasure of her companionship, the strength and creativity of her insights, and her continual steadfastness in addressing human rights and rituals.

We are particularly happy you are back to receive our thanks and blessings, Marjorie, for your daring, your intellectual breadth, and your integrity. •

Janet Walton is professor of worship at Union Theological Seminary, New York.

NOTES

1 Original edition: Nashville, TN: Abingdon Press 1990; reprint: Akron, OH: Order of Saint Luke Publications, 2000.

2 See her *Praying with Our Eyes Open: Engendering Feminist Liturgical Prayer* (Nashville, TN: Abingdon Press, 1995).

THE NORTH AMERICAN ACADEMY OF LITURGY

presents the

2016 BERAKAH AWARD

to

MARJORIE PROCTER-SMITH

Teacher, writer, leader, painter, gardener,
Prompter of dancing women,
Pioneer in feminist liturgy and theology—
Linking us all to creation's beauty,
to justice in church and community.

You have vigorously explored rites and rights
Opening new texts to pray and sing ecumenically.

Your Texas no-nonsense cuts through
red tape to essentials;
Your generosity in classroom and office
has gifted generations of students and colleagues
with wisdom for liturgy and life.

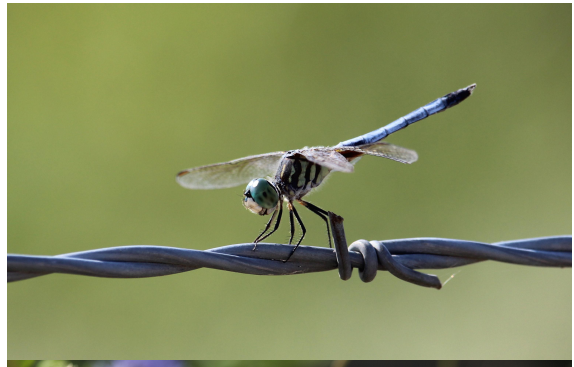
For all these gifts we give thanks and praise.

BERAKAH RESPONSE

MARJORIE PROCTER-SMITH

I'm amazed and humbled by this honor, and I've been genuinely stumped about what to say to you. I look out over the room and see scholars and academicians and pastors and religious leaders and denominational leaders and composers and musicians and dancers and singers and poets. I don't mean to sound silly here, but I'm a farmer and amateur naturalist these days. And my days basically involve feeding animals, collecting eggs, picking vegetables from the garden, canning and freezing and processing food, and walking our forty-four acres with my camera around my neck.

My wardrobe these days consists mainly of t-shirts and sweatshirts, sneakers and muck boots. My mind is occupied with animal husbandry, the challenges of gardening in blackland prairie dirt, and ecological recovery on our acres of prairie land a few of hours north of here. My research is focused on tracking, identifying, and reporting odonata and butterflies and moths for our county into a national database. »



So it seems to me that we are separated by at least forty-four acres, and I have struggled with how to cover the distance between our lives—mine: known; yours: imagined, remembered. What can I say to you, where you are, that is an authentic word from me, where I am?

As I pondered what to say to you, a quotation from writer E. B. White kept coming to mind, and it summed up my dilemma. As quoted in the *New York Times* in 1969, he said, "If the world were merely seductive, that would be easy. If it were merely challenging, that would be no problem. But I arise in the morning torn between a desire to improve (or save) the world and a desire to enjoy (or savor) the world. This makes it hard to plan the day."[1]

Me too, E. B. Me too. It also makes it difficult to write a speech. Do I want to talk with you tonight about the imperative to save, to repair, to heal the world? This was the focus of my academic and teaching work over the years, and I was convinced that our religious rituals had the power to transform us and, therefore, the world in which we live. Or do I want to talk about the necessary joy of savoring the wonder of the world in which we live and work? Since I'm on record as being a Both-And kind of person, I've decided to do both. But briefly.

TO SAVE AND SAVOR

One doesn't have to look far or hard to see that the world is suffering all around us, and in us. Environmental degradation, war, terrorism at home and abroad, violence and abuse, human trafficking and police violence, floods of terrified refugees, cities full of homeless people, mass shootings on an unprecedented scale...

Well, you read the papers and listen to the news. You know all this as well as I do. And these terrors and crises and fears take up residence in us, how can they not? They take a toll on our hearts and our minds. They haunt our dreams and constrict our imaginations.

And here's the thing, the thing that truly keeps me awake at night: Religion looks more like a part of the problem than a part of the solution.

In this city alone, right here in Houston, voters recently rejected an anti-discrimination law that would have prohibited discrimination against LGBTQ persons.[2] All the other major cities in Texas have just such a policy in place. The policy had already been adopted by the Houston city council. But a referendum was called by some Houston Christian leaders, who objected to granting protections against discrimination to LGBTQ people. Of course, there were also Christian leaders who worked hard to support the passage of the law, many of whom are friends and former students, bless them. But my point is that those who opposed and ultimately defeated it did so by making a religious argument: Religion fueling hatred and fear and discrimination. (And here, let me commend the NAAL Academy Committee and President Don LaSalle for confronting this issue and for taking seriously the problems raised by holding a meeting here. Commendations also to Hyatt Hotels for having an excellent record of support for inclusion and advocacy on behalf of LGBTQ persons.)

Let's face it. In this world of suffering and terror, religious arguments are used to deny the truth of environmental destruction, to deny care or food or shelter or justice to others. Religious arguments are invoked to support killing, violence, degradation, inequality, bigotry, intolerance, savagery, and cruelty. Every terrible thing you can think of, it seems someone has justified it by invoking religion.

Of course, religion has long been a problem to women. It's not much of a distinction, but if any group can claim to have been perennially the object of religion-based mistreatment, it is women. Women in the world's major religions are consistently silenced, marginalized, restricted, and vilified. Our bodies are regarded with fear and loathing, and our behavior is subject to constant review and critique, monitoring and constraining. We are either absent from the founding texts and narratives, or we are included only so that all the things we may not say and may not touch and may not do can be enumerated.

When I began work on *In Her Own Rite*, I said more than once and in more than one place that I aimed to change the world, to make the world a safe place for women.[3] I dreamed of a place not like this one. I dreamed of a place where the abuse, degradation, hatred, and fear of women were not held in place by religious arguments and narratives and practices—a place where religion instead operated as a resource to affirm and confirm the moral and religious and ritual agency of women.

Well, the problems I addressed in *In Her Own Rite* and *Praying with Our Eyes Open* and *The Church in Her House* are still with us.[4] I'm sure I didn't imagine, »

when I began work on *In Her Own Rite* in the 80s that the problems faced by women in the Christian churches and in the world would be solved by now. A former colleague of mine, and a wise woman, Phyllis Bird, often said, "This will not change in our lifetime." And she was surely right, if somewhat disheartening. But a little progress would not go amiss.

A CHALLENGE

And here, right here at this point in this speech, I was going to enumerate some of the myriad ways and places in the world that women suffer from violence, police brutality, rape, discrimination, and abuse. But I took all that out of this speech—all those statistics, those narratives, those heartbreaking stories of lives shattered, damaged, twisted, limited, constrained, ended. Frankly, I was afraid I would weep.

You all have computers and internet access (and undoubtedly better internet access than I have, in a rural setting on the far side of the digital divide). Look them up. I challenge you.

Read about rape in Uganda and India and Chicago and your own cities and communities and universities and religious communities where you live and work. Name it, work to end it.

Google "Maze of Injustice" and break your heart reading about the barriers to justice for Native American women in the United States who are raped or sexually abused, most often by non-Native men who are all but immune to legal action. Support leaders in the Native American community who are working to change this.

Find the "Say Her Name" project on the African American Policy Forum website and look hard at the faces of Black women brutalized or killed by the police in the Unites States. Say their names.

Then let's get to work saving the world, making it a safe place for women.

Look up the FaithTrust Institute online, and read their mission statement: "FaithTrust Institute is a national, multifaith, multicultural training and education organization with global reach working to end sexual and domestic violence."[5] They have been working to save the world and make it a safe place for women since 1976. Send them some money.

Write a litany, compose a song, make a ritual, speak their names. Do it in public. Bear witness.

Find out what your religious tradition's ratio of women religious leaders is. Where are these women? What is their life like, their ministries? How can you support them, and what structural changes can you help bring about to increase their numbers and strengthen their voices? And if your tradition doesn't give women voice or presence or agency, ask why not?

And then ask again. And again. And if you have the power to do so, change this. Review your tradition's rituals and songs and texts and stories. Where are women's voices heard? Where are their stories told? Where are their bodies? Does God look like them, ever? And if they are absent, silenced, missing, put them in.

Find them. If you aren't sure where to look, or how, there are many people working on this, and many of them are in this organization. Many of them are in this room. Find them and ask them for help.

And listen. Hear their voices, learn their stories, educate yourself about their lives. If our religious rituals are as powerful as I have always hoped, if they are as potent as we want to believe, then let us put that power to work to make the world a safe place for women. This probably will require turning our religious communities on their heads. The last will have to become the first, and the mighty will have to be cast down. There is some precedent for this belief.

I challenge you. I pass this on to you, this burden and this gift. Knowledge is a hard gift.

But it's a gift because in order to save the world, we must in fact savor it. Doing both may make it hard to plan the day, but it makes it worth doing.

PAY IT BACK

Because here is the thing, the thing I believe: we are all born in debt to the universe. Everything is given to us at our birth: the world, the earth, everything. And the rest of our lives we pay it back, by the way we live.

My other gift to you comes from my current work to save and savor the world. I said we live on forty-four acres of prairie in North Central Texas, just up the road a few hours. We have lived there for ten years, and I have spent much of my time meeting all the lives that share the place with us, learning about them and recording, but imperfectly, their lives and world. »

Here are some of them. They remind me every day how little I know, how much of the world's business is transacted without either my knowledge or my help. I spy on them with my camera, I capture a fraction of a moment of their lives, but so much is hidden from me. Their lives are holy, and my life is not more important than theirs.

A JOURNEY

If I could, I would take all of you on a walk with me to meet some of them. We would leave out from the back of our little house, and walk across the wide prairie. We would see that the land is sloping gently downhill until we reach the woods at the back of our property. We would enter the small woods, and go down the trail through the woods past the small pond. We would stand, quietly, in the middle of the small prairie remnant, surrounded by trees and silence.

The slides are silent, but their world is not. So since I cannot take you on a walk, I invite you to imagine, for these few minutes, the sound of the wind through the grasses, the distant drum of a woodpecker, the rustle in the leaves as the armadillo roots for food, the sharp metallic chip of a cardinal's call, the hum of bees and the early morning song of the phoebe. The song of the universe! •


NOTES

1 From "E. B. White: Notes and Comment from Author," Israel Shenker, *The New York Times*, 11 July 1969. Available at https://www.nytimes.com/books/97/08/03/lifetimes/white-notes.html (accessed 3 March 2016).

2 It also would have prevented discrimination on the basis of sex, race, color, ethnicity, national origin, age, familial status, marital status, military status, religion, disability, sexual orientation, genetic information, genetic identity, and pregnancy in city employment, services, housing, public accommodations and private employment.

3 *In Her Own Rite: Constructing Feminist Liturgical Tradition* (Nashville TN: Abingdon, 1990; reprint Akron, OH: Order of Saint Luke, 2000).

4 *Praying with Our Eyes Open: Engendering Liturgical Feminist Prayer* (Nashville, TN: Abingdon, 1995). *The Church in Her House: A Feminist Emancipatory Prayer Book for Christian Communities* (Cleveland, OH: Pilgrim Press, 2008).

5 See more at: http://www.faithtrustinstitute.org/about-us/guiding-principles (accessed 3 March 2016).

SEMINAR REPORTS

HOUSTON 2017

THE ADVENT PROJECT

CONVENER
William H. Petersen, Ph.D., D.D.

PARTICIPANTS
Nancy Bryan, John D. Grabner, Elise A. Feyerherm, W. Richard Hamlin.
Suzanne Duchesne was present by Skype for one session.

DESCRIPTION OF WORK

In addition to three major presentations, the seminar received and reviewed participation of fifteen new congregations in an expanded Advent observance (first southern hemisphere congregation in Australia; six new Episcopal/Anglican Church of Canada parishes; two Evangelical Lutheran Church of America; six United Methodist Church). Updating and expanding our website *http://theadventproject.org* received major attention and planning.

PAPERS AND PRESENTATIONS

William H. Petersen, "Advent: Premiere Season in Formation of the Eschatological Imagination for the Liturgical Year." This paper set forth an expanded Advent as framing the entire liturgical year in an eschatological mode. In this mode, members of the Body of Christ are formed to enter the annual round not as simply repeating a cyclic routine, but as participating liturgically in each new year with ever higher expectations—deeper understandings and broader horizons in, with, and for the Reign of God.

W. Richard Hamlin, "Adjusting the Lectionaries for Continuity and Coherence during an Expanded Advent: A Feasibility Study." Hamlin offered a comprehensive review of the *Order of Lectionary for Mass* and *Revised Common Lectionary* with a view toward simply recommending starting year A, B, or C on the first Sunday after All Saints Day in congregations observing an expanded Advent. Currently the proposal of an expanded Advent uses the lectionary of the previous year for the first three of the seven Sundays.

Elise A. Feyerherm, "Implications for a Re-Imagined Advent in Walter Brueggemann's *Sabbath as Resistance: Saying NO to the Culture of NOW*." Using both the Great "O" Antiphons as foci for the Sundays of an expanded Advent and Bruggemann's categories of idolatry, anxiety, coercion, exclusivism, multitasking, and coveting, this paper addressed the spirituality of a reimagined Advent season, especially with regard to its transformation possibilities and challenges. »

OTHER WORK AND PLANS

Immediate plans call for continued ecumenical expansion of the number of congregations participating in this proposal for liturgical renewal. Topics for further academic attention include theological questions around the categories of "time" and "eternity" and their relationship. One book being recommended to seminar members for study in preparation for NAAL 2017 is Emma O'Donnell's *Remembering the Future: The Experience of Time in Jewish and Christian Liturgy* (Liturgical Press, 2015). Also the seminar will continue to produce, collect, and recommend further liturgical, musical, and homiletical resources for observing an expanded season of Advent. •

William H. Petersen is emeritus dean and professor of Bexley Hall Seminary (now Bexley-Seabury, a seminary of the Episcopal Church).

CHRISTIAN INITIATION

CONVENER
Stephen S. Wilbricht, CSC

PARTICIPANTS
Robert Brooks, Dennis Chriszt, Jason Haddox, Melissa Harley, John Hill, Anne Koester, Lawrence Mick, Mark Stamm, Victoria Tufano, Paul Turner, Catherine Vincie, Stephen Wilbricht

VISITORS
Bob Burns, Garrick Comeaux, Diana Dudoit Raiche

DESCRIPTION OF WORK

The seminar read a book on the connection between baptism and intercession. We also discussed several papers that celebrated facets of Christian initiation fifty years after Vatican II. Through other paper presentations, we examined the topic of mystagogical preaching, and we discussed the "Sunday Morning Crisis" in relationship to liturgy and mission.

PAPERS AND PRESENTATIONS

Our first day of work began with Paul Turner, pastor of St. Anthony's in Kansas City, leading a discussion on ICEL's work on a new translation of the Rite of Christian Initiation of Adults (RCIA). He reported that ICEL has done much work on this project but that a finalized published product will not appear for quite some time. Participants expanded the discussion into what we have learned pastorally about the RCIA since its promulgation in 1972.

Mark W. Stamm presented his book, *Devoting Ourselves to the Prayer: A Baptismal Theology for the Church's Intercessory Work* (Discipleship Resources, 2015). Stamm contends that a primary purpose of intercessory prayer is awareness—awareness of the sufferings and pains that abound in the world. The intercessory work of the Church is one way in which we prevent ourselves from avoiding difficult truths. Stamm contends that we need to be asking the question: "What does the reign of God look like?" This will help to form our prayers of intercession.

Vicky Tufano read the forward to a volume of *Liturgy* for which members of the seminar were asked to write. The overall theme of this edition is "Christian Initiation Fifty Years after the Second Vatican Council." Catherine Vincie presented her paper "The RCIA and the Liturgical Movement." Mark Stamm, presented his paper entitled "The Three-Year Lectionary and Formation According to the 'Whole Counsel of God': A United Methodist's Perspective." »

Steve Wilbricht presented his paper "Preaching at Infant Baptism Apart from the Sunday Assembly."

Our second day began looking at the remaining paper from the Liturgy volume on Christian Initiation, "The Practice of Christian Initiation: Ritual Studies" by Garrick Comeaux. A lively discussion ensued regarding the importance and difficulty of asking questions on "how" the liturgy means rather than "what" it means.

Catherine Vincie presented her paper "Mystagogical Preaching," which will appear in an upcoming volume on preaching prepared by the Catholic Academy of Liturgy. In this paper, she traces the inception, the demise, and the restoration of mystagogical preaching in the Church. Changes in practice, in method, in anthropology, and in biblical studies all influenced mystagogy. Three primary questions are pertinent: What did you experience? What does your experience mean? And what difference does this make in your life?

John Hill presented "The Sunday Morning Crisis: Rethinking the Relationship between Liturgy and Mission." He posits two primary questions: Why have baptized Christians given up on Sunday Worship? How might a better understanding of the connection between liturgy and mission improve Sunday participation?

Finally, Anne Koester led the seminar in a discussion regarding the younger generation and the use of technology and social media. How does the reality of technological immediacy impact our Christian sense of expectancy, hope, presence, and relationship? What sort of consequences does this development have for commitment and belonging?

OTHER WORK AND PLANS

John Hill proposed that members of the seminar might contribute notes on mystagogical preaching for the Sundays of Easter 2016. Anne Koester will ask Mary Gautier of CARA to speak with our seminar in Washington, D.C. Paul Turner will present a paper on the implications of baptismal status on the Order of Celebrating Matrimony and will report on his new book on Confirmation. Diana Dudoit Raiche will present on the issue of children and conversion. Mark Stamm will discuss the pamphlet he has written on initiation in the Methodist tradition. Catherine Vincie will explore the new cosmology, original sin, and baptism. •

Stephen S. Wilbricht is Assistant Professor of Religious Studies at Stonehill College, Easton, Massachusetts.

ECOLOGY AND LITURGY

CONVENER
Benjamin M. Stewart

PARTICIPANTS
Mary McGann, Lawrence Mick, Susan Marie Smith,
Benjamin M. Stewart, Samuel Torvend

VISITORS
Joseph Bush, Marty Haugen, Ellen Oak, James Stark

DESCRIPTION OF WORK

This seminar aims to explore the multiple ways in which ecological consciousness/practices and liturgical consciousness/practices intersect and contextualize each other, and to develop articles/resources on this topic for the use by scholars and practitioners of worship. An introductory session reviewed current projects of seminar members and received greetings from absent members. The three following sessions were each anchored by two presentations, including one session with two presentations entirely devoted to discussion of Pope Francis's *Laudato Si': Encyclical Letter on Care for Our Common Home* (18 June 2015). A final session discussed the state of the field and made plans for 2017, including first essays for an ecological commentary on the liturgical seasons.

PAPERS AND PRESENTATIONS

Samuel Torvend, "Ecological Dimensions of the Easter Vigil Liturgy." Torvend proposed ten orienting ecological motifs in the Easter Vigil liturgy and nine strategies for enacting an earth-care lex agendi arising from the vigil.

Marty Haugen, "Congregational Song in a Changing Climate." This paper traced recent trends in the composition of creation hymnody, and proposes criteria for evaluating, composing, and selecting new hymns.

Joseph Bush, "A New Liturgics Course: Ecology and Seasons of Christian Worship." Bush described and analyzes the inaugural offering of a liturgics practicum, "Ecology and Seasons of Christian Worship", an elective in the "Certificate in Ecology and Theology" program of the Washington Theological Consortium. The course was taught by the author.

Benjamin Stewart, "Sunrise-facing Prayer: How a Nearly-forgotten Practice Reconceptualizes 'The Resurrection of the Dead and The Life of the World to Come'." Stewart argues that ad orientem prayer in funeral and morning »

liturgies constructs an embodied ritual frame by which death and morning may be recontextualized as participation in divine earth-healing.

Mary McGann, "Implications of Laudato Si' for Christian Liturgy." McGann proposed ten liturgical implications of papal encyclical.

OTHER WORK AND PLANS

The seminar is planning an ecological commentary on the liturgical seasons, with first contributions to be reviewed in the seminar in January 2017. •

Benjamin M. Stewart is Associate Professor of Worship at The Lutheran School of Theology at Chicago.

ENVIRONMENT AND ART

CONVENER
Martin Rambusch

DESCRIPTION OF WORK

Richard Vosko, "What is Different About Non-Denominational Churches." This paper examined why some nondenominational churches are growing in popularity and loyalty while mainline religions are not. The reasons for the decline in mainline church membership and shifts in religious behavior include demographic transitions, political infighting among leaders and inflexible doctrines. The disenchantment with traditional religions has created a competitive marketplace where alternative denominations are thriving. The appeal of these congregations includes the spirit of hospitality, charismatic preaching, inspiring music, social outreach services, diverse internal support groups, and educational programs for all ages. The presentation indicated that the construction of large, "megachurches" is declining and smaller satellite congregations are using repurposed buildings to synch with a main church and pastor via closed circuit links. Other emerging churches are relying on pop-up and portable church spaces with low budgets and few real estate liabilities. Instead of using expensive offices, pastoral teams stay connected using social media and rather than creating elaborate sanctuaries and meeting rooms, simple auditoriums or rented venues suffice for worship. The paper finally illustrated how different denominations construct and remodel their worship centers with attention to functionality, safety, energy efficiency and cost-effective designs. The outward appearance of these nondenominational churches matters less than what goes on inside.

Julia A. Upton, RSM: "Sources of Inspiration: Adé Bethune." This paper focuses on L'Eglise Royale Sainte-Marie, Notre-Dame de l'Assomption in Schaerbeek, a Brussels suburb. Designed by the architect Louis Van Overstraeten the church was constructed between 1845-1885. This huge building, reflecting both Roman and Byzantine architectural elements, loomed over Bethune's childhood home. She accompanied her grandfather there to the 7am Mass each day. The church is surely one of the sources of her artistic inspiration. Officially closed to the public since 1968 because of engineering concerns, gaining access to the interior posed an interesting although not insurmountable challenge. The presentation gave a visual tour and analysis of interior spaces and art.

Eileen D. Crowley, "Liturgical Media Arts: What's Next?" Crowley introduced the seminar members to advances in media environmental projection, low-tech theatre options for projection in churches without screens (reflective paint and fabric). She also discussed the latest media display technologies: LED video »

walls, OLED clear glass video screens, Switchable Projection Screens (glass and film) that can seem to disappear when not needed, and new extremely thin metal-based film that can be rolled up and put away. She shared some of the media installation art of Bill Viola to demonstrate how the churches could learn much from media artists like him.

During the course of the seminar work, members took tours of the Lakewood Church, the Chapel of St. Basil, the Rothko Chapel, and the Menil Collection. The seminar also gathered to hear about current projects by membership present as well as to discuss other committee items raised for consideration. •

Martin Rambusch is Chairman of Rambusch Decorating Company, New York.

EUCHARISTIC PRAYER AND THEOLOGY

CONVENER
Charles S. Pottie-Pâté, SJ

PARTICIPANTS
Robert Daly, SJ; Geoffrey Moore; John Rempel; Gabriel Pivarnik, OP; Charles Pottie-Pâté, SJ; Tom Richstatter, OFM

VISITORS
Sheila McCarthy, Carl Rabbe, Marjorie Procter-Smith, Brook Thelander

DESCRIPTION OF WORK

Our presentations covered different aspects of the theology of the eucharistic prayer, including one new eucharistic prayer with an ecological theme and two other eucharistic prayers from a feminist perspective.

PAPERS AND PRESENTATIONS

Geoffrey Moore: "A Eucharist Based on Feminist Liturgical Principles." This presentation included an explanatory part for this eucharistic prayer: naming the trauma, mourning the trauma, and reintegrating it into a narrative. The proposed eucharistic prayer was read and discussed. The discussion centered around the use of the institution narrative and some of the difficulties in using the narrative in view of a feminist critique because of atonement imagery. The language of "handing over/betrayed" and the multiple meanings of "body" were also explored. There proved to be connections with the presentation of another member, John Rempel.

Carl Rabbe: "Renewing or Making New? The Eucharistic Prayers of the Renewing Worship Project, and their Usage of the Words of Institution, as Seen in the Context of the Project's History." This paper, a work in progress for a thesis topic, was focused on the use of the institution narrative in the new eucharistic prayers now part the new Evangelical Lutheran Worship of 2006. The author was trying to show the difference from a previous revision of these prayers. Discussion encouraged the author to speak to some of the original task force for these prayers to collect more concrete data on how the shift occurred through archival work.

John Rempel: "Sexual Abuse in Religious Settings: Its Place in the Crafting of a Eucharistic Prayer?" The pastoral context of the experience of sexual »

abuse was the springboard for this presentation. After noting some of the questions behind this attempt at a new eucharistic prayer, e.g., misuse of religious atonement language; the authority of existing; and fidelity to liturgical principles and the pastoral situation. The prayer was read and then discussed at length. A lively discussion on the meaning of the death/resurrection and the transformative power of God's love ensued.

Robert Daly, SJ: "Ecological Euchology 2: Update." After giving a brief chronicle of his involvement in this topic up to now, Daly recited the proposed eucharistic prayer based on today's ecological understanding of the universe. There was an agreed appreciation and gratitude for the sound theological, scientific and poetic elements of this prayer. The remainder of our discussion focused on fine-tuning some of the expressions used in the prayer, to be hopefully submitted for publication in *Worship*.

Gabriel Pivarnik, OP: "Reframing Eucharistic Presence: Animating the Body of Christ in the Spirit. This presentation continued the research of our author around the meaning of Christ's presence in the Eucharist. Pivarnik focused on the role of the Holy Spirit in the Eucharist. The use of "Spirit-talk" around the Eucharist seems more real to young people than "presence." Relationality is the work of the Spirit. The effects of the Spirit are relationships. The Spirit brings about the social reality of the Church. Discussion included how the Spirit mediates; how the Spirit groans and unites our desires with that of God; and how the Spirit transforms and animates worship, mission, interreligious dialogue.

Charles Pottie-Pâté, SJ: "Revisiting Cesare Giraudo's In Unum Corpus: Mystagogical Treatise on the Eucharist"(based on new French translation: In Unum Corpus. Traité mystagogique sur l'Eucharistie). This short presentation aimed at calling attention to an excellent summary (in *La Maison-Dieu* 281, no. 1 (2015): 157-173. It is in the process of being translated into English) of the work of Cesare Giraudo's seminal reflections on the historical and theological dimensions of the eucharistic prayer.

OTHER WORK AND PLANS

Hopefully, we can have a joint seminar group sharing the theme of the celebration of the anniversary of the Reformation. Two presentations already slated: Brent Petersen on Luther's eucharistic theology and Porter Taylor on cosmic dimension of Eucharist. •

Charles S. Pottie-Pâté, SJ is Ecclesial Assistant for Christian Life Community in western provinces of Canada; resident priest at St. Mary's Cathedral in Calgary, Alberta.

EXPLORING CONTEMPORARY AND ALTERNATIVE WORSHIP

CONVENER
Taylor W. Burton-Edwards

PARTICIPANTS
Cortlandt Bender, Brad Berglund, Susan Blain, Taylor Burton-Edwards, Nelson Cowan, David Lemley, Eric Mathis, L. Edward Phillips, Ron Rienstra, John Witvliet

VISITORS
Emily Andrews, Jon Gathje, Sarah Johnson, Judith Kane, Eric Myers, Hyemin Na, Casey Sigmon

DESCRIPTION OF WORK

Our presentations covered different aspects of the theology of the eucharistic prayer, including one new eucharistic prayer with an ecological theme and two other eucharistic prayers from a feminist perspective.

PAPERS AND PRESENTATIONS

Taylor Burton-Edwards and Nelson Cowan: "Vetting CCLI's Top 100 and a Hymnal in the Cloud: New Processes Meet Treasured Values for a New Generation." This paper described the criteria and tools used by a team of United Methodists to vet the 2015 CCLI (Christian Copyright Licensing International) Top 100 list for adherence to Wesleyan theology, appropriate use of language for God and humanity and singability by congregations as a pilot for a vetting process to use in a proposed new hymnal for United Methodists. The paper also presented a test case of a song on which there was some disagreement ("In Christ Alone") and how the vetting tool helped resolve it.

Eric Mathis: "'Do the Locomotion with Me': Interaction Ritual Chains and Christian Worship Practices among Teenagers in the U.S." Mathis discussed the role of interaction ritual chains in the formation of Christian youth and teenagers. He presented the importance of participation of youth with adults in worship as a predictor of continued participation of these persons in worshiping communities in their own adulthood.

Heidi Miller: "Worship as an Act of Resistance—Bodies that Know: What Gathered Worship with Marginalized Communities Have To Teach Us for Worship in the 21st Century." Dr. Miller presented images and findings from her ongoing work to describe the embodiment of worship among worshiping communities »

in marginal contexts, particularly a worshiping community that meets at the border fences between the Unites States and Mexico near San Diego, California, and Tijuana, Mexico.

David Lemley: "A Worshiping Community of Composers: Jacques Attali and Liturgical Participation." This paper presented the primary criteria Jacques Attali used to describe the role of social ritual (representation, repetition and rehearsal, culminating in composing) to create political cohesion. This work was enlisted as a lens to describe Christian worship ritual that seeks to embody and create cohesion around the kingdom of God, as cues and clues to ways worship has been, or may be, imagined that generates forms of participation (ultimately, composing, in Attali's sense) by the assembly that embody the goals of God's kingdom rather than those of the kingdoms of this world.

Nelson Cowan: "Heaven and Earth Collide: Hillsong's Music Evolving Theological Emphases." Cowan has catalogued the lyrics and musical forms of all Hillsong songs from 2007-2017 using NVivo. Based on "big data" analysis of this body of song over time, Cowan noted specific shifts in the theology of the songs with respect to atonement, incarnation, realized eschatology, the kingdom of God. He further noted a number of these shifts move in an increasingly generalist direction corresponding with the increasing global reach Hillsong music has achieved.

Brad Berglund: "An Old Calendar for a New Advent: Ancient Irish Seasonal Calendars and the Christian Calendar." This paper explored ways of enriching the understanding and practice of the Christian calendar in a variety of worshiping communities and devotional practices through seeing the connections between Ireland's ancient earth-based calendars and Christian calendars.

» Cort Bender: Facilitative discussion on transitions in worship style—how leaders can make transitions in approaches to worship as effective and smooth as possible. Including ritual process for change, ways to reduce angst in the process.

» Ed Phillips: Review of Winter 2017 *Liturgy* issue on Contemporary Worship

» Heidi Miller: Worship at the Margins and a Marginalized Church in North America

» Emily Snider-Andrews: Theological Authority for Worship among Baptists in the U.S.

» Sue Blain: Dinner Church: Participant-Observer Reflections

» Eric Mathis: Teenagers and Passion: Who Knew?

» Casey Sigmon: Virtual Worship •

Taylor W. Burton-Edwards is Director of Worship Resources [Liturgical Officer] with Discipleship Ministries of The United Methodist Church, Nashville, Tennessee.

HISTORICAL RESEARCH: 16TH CENTURY TO THE PRESENT

CONVENER
Jonathan S. Riches

PARTICIPANTS
Sarah Brooks Blair, Rychie Breidenstein, Kent J. Burreson, Brian Butcher, Martin Connell, Katharine E. Harmon, Clare Johnson, Timothy Leitzke, Kevin Moroney, Tim O'Malley, Jennifer Phelps Ollikainen, Jonathan S. Riches, Beth Spaulding, Jim Turrell, Karen Westerfield Tucker

VISITORS
Sarah Mount Elewononi, John Krueger, Kate Mahon

DESCRIPTION OF WORK

The Historical Research: 16th Century to Present continued its practice of analyzing liturgies and liturgical issues with an emphasis on practical application for the church today. The Seminar dealt with diverse offerings covering Anglican, Orthodox, and Reformation liturgies. The emphasis on cultural application took a literary turn this year as papers were presented relating to poetry, a diary, and a novel.

PAPERS AND PRESENTATIONS

All the members and visitors made a short presentation including details of work in progress. Initial discussion focused on Kevin J. Moroney's "The Prayer Book with a Bit of a Brogue: George Otto Simms and Liturgical Restoration." Moroney looked at the liturgical theology of Simms through the archbishop's work for the Lambeth Conference 1958, his liturgical work relating directly to the Book of Common Prayer, and his academic work with The Book of Kells. Moroney finds that while Simms was a traditionalist who wanted to conserve the liturgy of the church, his life work was devoted to revising and restoring the liturgy based on historical sources.

The seminar turned next to Timothy O'Malley's "The Liturgical Poetics of Christina Rossetti." O'Malley looked at the poetry of Rossetti in light of the Oxford movement and Tractarian poetics, showing the clear influence of the Oxford Movement on the poet and positing the argument that her poetry not only exhibits the aesthetics of the Tractarians but makes them accessible and applicable to the laity. »

Discussion then turned to the Reformation as Kate Mahon presented "Reforming Liturgical Participation: The Lord's Prayer in Reformation Liturgy and Sacrament," the fourth chapter of her dissertation. Mahon took a macro view of the sixteenth century as relating to the function of the Lord's Prayer in texts of the period, looking at ritual aspects of formation.

Brian Butcher offered his "Orthodox Sacramental Theology: Sixteenth to Nineteenth Centuries." Butcher's work, which was recently published in *The Orthodox Handbook of Sacramental Theology* looked at primary sources of Orthodox liturgy during this period, showing their consistent reference to Scripture, their diversity, and their emphasis on tradition and belief as relating to the axiom *lex orandi, lex credendi.*

Following discussion of Butcher's paper, Martin Connell's presented: "Bodies and Blood: On Transylvania-Irish Worshipper in Bram Stoker's Dracula." Connell looked at the use of liturgy and ritual in Dracula and reflected on liturgical and theological issues raised by the work.

Rychie Breidenstein in her work "The Personal Becomes Public: The Poems of Sarah Anderson Jones Becomes Hymns," reflected on the importance of the little-known diary of Sarah Anderson Jones and the grounds it presents for further study.

Finally, the seminar considered and commented on three chapters by James Turrell that have been drafted for a worship text to be published by Church Publishing. These chapters cover marriage, Christian Initiation, and the formation of the Book of Common Prayer.

OTHER WORK AND PLANS

Jonathan Riches, the convener of this seminar completed his third year of service in this role. Several nominees were brought forward. Rychie Breidenstein and Katharine Harmon agreed to stand for election as convener of the Historical Research Seminar. Katharine Harmon was elected by ballot. The seminar thanked both candidates for their willingness to serve in this way and expressed their appreciation to Riches for his service the past three years. Preliminary plans were made for the meeting in 2017. Plans include a common reading of Ritual and its Consequences, as well as paper presentations to be offered by Kent Burreson, Jonathan Riches, Glenn Segger, and R. J. Gore. The seminar also intends to devote more time to reports of works in progress by seminar members at the meeting next year. •

Jonathan S. Riches is Associate Professor of Liturgics and Theology, Reformed Episcopal Seminary.

LITURGICAL HERMENEUTICS

CONVENER
Ron Anderson

PARTICIPANTS
Ron Anderson, Brian Butcher, Garrick Comeaux, Dirk Ellis, James Farwell, Edward Foley, Deborah Geweke, Larry Hoffman, David Hogue, Margaret Mary Kelleher, Gordon Lathrop, Jennifer Lord, Gil Ostdiek, Aaron Panken, Melinda Quivik, Marit Rong, Don Saliers, David Stosur

VISITORS
Sarah Johnson, Hyemin Na, Yolanda Norton, Sonja Pilz, Hillary Scarsella, Casey Sigmon, David Taylor, Allie Utley

DESCRIPTION OF WORK

The seminar this year included discussion of two books: Stephen Bevans, *Models of Contextual Theology*, rev. ed. (Orbis, 2002), led by Ed Foley; and Ronald Hendel, *The Book of Genesis: A Biography* (Princeton, 2013), led by Gordon Lathrop. Among the issues noted by Foley in our discussion of Bevans' work is the problematic character of the language we use to speak about culture as well as the tendency to reduce cultural factors to language as a form of essentialism, the importance of "context" for all theologizing, the need for (liturgical) theology to be self-reflexively contextual, and the importance of social location and experience. We were invited to consider where we would locate ourselves in Bevans' models.

In his introduction to Hendel's book, Lathrop noted the importance of a shared history of Jewish and Christian interpretation of Genesis. He also pointed us to the difficulties created when the interaction and interpretation of text and world no longer functions together today as it did in earlier periods of interpretation, the absence of attention to way text functions in liturgical practice, and to how canon itself emerges from liturgical practices in synagogue and church. We were invited to consider where Genesis occurs in our liturgies, how it appears, and how it means. Lathrop also noted how the intertextuality of Bible comes through in the intertextuality of the liturgy, especially in the lectionaries.

PAPERS AND PRESENTATIONS

In "Naming the Unnameable: Liturgical (Un)translatability and Interreligious Dialogue," Brian Butcher developed a conversation with Ricoeur's *On Translation*. He pointed to the gap between our intention in speaking and how our speaking is heard/interpreted, the importance of context »

in process of translation, and to the question of "untranslatability."

David Stosur, in his paper "Liturgical Participation: A Post-Critical Epistemological Perspective," continued the conversation with Ricoeur, but joined it to a discussion of religious knowledge as presented in the work of Jerry Gill and Michael Polanyi as a way to talk about the how liturgical participation may be an act of the sensus fidelium.

In "Hermeneutics of Liturgical Architecture and Space," Gil Ostdiek expanded on his short article for the seminar website, giving particular attention to the work of Richard Kieckhefer's *Theology in Stone* (Oxford, 2004) and Bert Daelemans, *Spiritus Loci* (Brill, 2015) as they develop theological approaches to the interpretation of liturgical space. Members of the Visual Arts and Liturgy seminar joined us for the discussion of his paper.

Jennifer Lord's "Liminality: A Liturgical Hermeneutic?" emerged as part of an ongoing project on preaching, as she explored what it means to consider the sermon as occurring in a liminal space and the tasks of reproaching in that context. Her paper provided an overview of (and introduced us to) the work of Bjørn Thomassen's *Liminality and the Modern* (Ashgate, 2014).

In "Apprenticing the Heart: Teaching and Learning to Lead Worship," Melinda Quivik considered the role of liturgical formation in theological education, the constant pressures to "do something different about seminary chapel life," and the importance of teaching of "primary theology" in a context where communally shared dimensions of liturgy are increasingly absent.

We are continuing to develop a seminar website, which includes indices for the work of the seminar since its inception as well as a set of short articles by seminar members on topics related to our work: *https://sites.google.com/a/garrett.edu/liturgical-hermeneutics/.*

OTHER WORK AND PLANS

Several themes emerged in our conversations throughout the seminar: what constitutes a language; how/if music (and other arts) have a metalanguage; the metalanguage created by the interaction of symbols; and questions about neuroscience, understanding, and memory. Shared reading may include Rowan Williams's *The Edge of Words* (Bloomsbbury, 2014) and Christopher Small's *Musicking: The Meaning of Performing and Listening* (Wesleyan University, 1998). •

Ron Anderson is Styberg Professor of Worship, Garrett-Evangelical Theological Seminary, Evanston, Illinois.

LITURGICAL LANGUAGE

CONVENER
J. Barrington "Barrie" Bates

PARTICIPANTS
Barrie Bates, Rhodora Beaton, Robert Farlee, David Gambrell, Scott Haldeman, Kim Long, Gail Ramshaw, Marit Rong, Martin Seltz, Allison Werner Hoenen.

VISITORS
John Wurster

DESCRIPTION OF WORK

This year's work consisted of presentations of members' work in progress, with an opportunity for comments, criticism, and praise. We also discussed the book *Riddley Walker*.

PAPERS AND PRESENTATIONS

- Gail Ramshaw, "On the Confession of Sin"
- David Gambrell, "The Prayer for Illumination: An Epiclesis over the Word in the Reformed Tradition"
- Kimberly Long, "Excerpts from Inclusive Marriage Services: A Wedding Sourcebook (2015) and From This Day Forward: Rethinking the Christian Wedding (2016)
- Group discussion of Russell Hoban's Riddley Walker, which the seminar agreed to read in advance
- David Gambrell and Kim Long, "Liturgical Language and Revision of the Book of Common Worship—Presbyterian Church (USA)"
- Marit Rong, "Luther's Flood Prayer: The Intertwined Motifs of Passage and Cleansing and the Focus on Sin"
- Rhodora Beaton, "The Word of God in the Mouths of Humans: What Can Evolutionary Anthropology Tell Us About Liturgical Language" »

OTHER WORK AND PLANS

The seminar plans focused discussion on these and other topics:

» The Frontiers of Liturgical Language

» Hildegard of Bingen and Greening of the liturgy •

J. Barrington Bates is Interim Rector of St. Peter's Episcopal Church, Essex Fells, New Jersey.

LITURGICAL MUSIC

CONVENER
Kenneth Hull

PARTICIPANTS
Carl Bear, Ragnhild Bjelland, Mary Frances Fleischaker, Kim Harris, Alan Hommerding, Kenneth Hull, Steven Janco, Martin Jean, Heather Josselyn-Cranson, Jason McFarland, Jennifer Ollikainen, Scott Weidler, Paul Westermeyer

VISITORS
Geoffrey Angeles, Jon Gathje, Brian Hehn, Jonathan Hehn, Mark Miller, Michael O'Connor, Beth Richardson, Mikie Roberts, Alydia Smith, Becca Whitla

PAPERS AND PRESENTATIONS

» Paul Westermeyer, "The Quest for Justice for Church Musicians"

» Jonathan Hehn, "Anglican Chant in 19th- and 20th-century Presbyterian Hymnals"

» Jason McFarland, "Interpreting Music in Its Liturgical Context: the State of the Question"

» Alan Hommerding, "World Library Publications' New Hymnal, One in Faith"

» Kenneth Hull, "Do We Become What We Sing? Towards a Model for Understanding the Formational Role of the Music of Congregational Song"

» Carl Bear, "Models for Constructing Liturgical Theologies of Congregational Song"

OTHER WORK AND PLANS

» Project updates from Carl Bear and Jason McFarland

» Judith Kubicki, "The Performative and Transformative power of Congregational Song

» Mikie Roberts, "The New Caribbean Moravian Hymnal, 2016"

» Reading and discussion together of a short introductory text on ethnomusicology, such as Philip V. Bohlman, World Music: A Very Short Introduction (Oxford, 2002)

» Other presentations as proposed by seminar members •

Kenneth Hull is Associate Professor of Music at Conrad Grebel University College, University of Waterloo, Waterloo, Ontario, Canada

LITURGICAL THEOLOGY

CONVENER
Timothy Brunk

PARTICIPANTS
Fred Ball, Lorraine Brugh, Bruce Cinquegrani, Joris Geldhof, Deborah Geweke, Barb Hedges-Goettl, Kevin Irwin, Martin Jean, Nathan Jennings, Todd Johnson, William Johnston, Gordon Lathrop, Martha Moore-Keish, Matthew Pierce, Don Saliers, Phillip Sandstrom, Rhoda Schuler, David Taylor, Gláucia Vasconcelos Wilkey, Ander Wright, Joyce Ann Zimmermann

VISITORS
Sheila McCarthy, Matthew Olver, James Starke

DESCRIPTION OF WORK

This year, the seminar discussed two books (Gláucia Vasconcelos Wilkey, ed., *Worship and Culture: Foreign Country or Homeland?* [Grand Rapids: Eerdmans, 2014]; and Hans Boersma, *Heavenly Participation* [Grand Rapids: Eerdmans, 2011]). Discussion of the first book was framed by Sheila McCarthy; Nathan Jennings and Joris Geldhof framed the second book.

PAPERS AND PRESENTATIONS

- William Johnston, "Themes in the Eucharistic Theology of Benedict XVI's Sacramentum Caritatis (Sacrament of Charity): Gift, Encounter, Participation, Transformation"
- Porter Taylor, "The Edwardian Eucharist: A Study in Liturgical Theology"
- Matthew Olver, "The Priestly Angel in the Roman Canon: A Case Study in Scriptural Exegesis"
- Bruce Cinquegrani, "Empathy and the 'Kenosis' of Christ: The Heart of the Liturgical Act"

Of particular interest this year was the multifaceted relationship between liturgy and culture and how different understandings of this relationship shape how we understand good liturgical participation. »

OTHER WORK AND PLANS

In 2017, the seminar will again discuss two books. They are Yves Congar, *At the Heart of Christian Worship: Liturgical Essays of Yves Congar*, trans. and ed. Paul Philibert (Collegeville: Liturgical Press, 2010) and Frank Senn, *Embodied Liturgy: Lessons in Christian Ritual* (Minneapolis: Fortress, 2016). The seminar will also discuss at least three papers but these have not been determined at the time of this writing. •

Timothy Brunk is Associate Professor of Theology at Villanova University.

LITURGY AND CULTURE

CONVENER
Mark Francis, CSV

PARTICIPANTS
Joseph Donnella, Peter Dwyer, Bernadette Gaslein, Tercio Junker, Margaret Mary Kelleher, Judy Kane, Eunjoo Kim, Ruth Meyers, Gláucia Vasconcelos Wilkey

VISITORS
Euihwan Cho, Hwa-Young Chong, David Jacoba, Sarah Johnson, Dalia Marx, Nathaniel Marx, Hyemin Na, Becca Whitla

DESCRIPTION OF WORK

Using *Worship and Culture: Foreign Country or Homeland* edited by Gláucia Vasconcelos Wilkey (Grand Rapids, MI: Eerdmans, 2014), we centered our conversations around the 1996 *Nairobi Statement* on culture and liturgy of the Lutheran World Federation. Our first conversation focused on a direct critique of the statement and was led by Bernadette Gasslein and Eunjoo Kim. Margaret Mary Kelleher then presented her article "Vatican II and the LWF Project: Points of Convergence" (pp. 52-67). Joseph Donnella facilitated a discussion of Stephen Burns's "A Fragile Future for the Ordo?" (pp. 143-161).

Bernadette Gasslein presented an article on how technology is changing liturgical points of reference: Teresa Berger's "Participatio Actuosa in Cyberspace? Vatican II's Liturgical Vision in a Digital World," *Worship* 87 (November 2013): 533-547. Nathaniel Marx presented his syllabus and bibliography for a course he teaches on liturgy and culture that features *Worship and Culture: Foreign Country or Homeland*. Eunjoo Kim presented a chapter of her soon-to-be published book, entitled "Models for Negotiating Diversity." We ended our conversations with Ruth Meyers's update on the Episcopal Church's progress with the Marriage Rite for same-sex couples.

OTHER WORK AND PLANS

In 2017 we plan on focusing on the challenge of multicultural liturgy. Using Mark Francis and Rufino Zaragoza's *Liturgy in a Culturally Diverse Community: A Guide to Understanding* (Washington-FDLC: Oregon Catholic Press, 2012) as a starting point, a focused critique will be given on the use of multiple languages in the liturgy (Nathaniel Marx) and the other ways the liturgy speaks in a multicultural assembly. Joseph Donnella will prepare a paper on the complexity of interfaith liturgical celebrations. »

Mark Francis will continue to lead the seminar in 2017, but then turn over this charge to Nathaniel Marx who will become a member of NAAL at this next meeting. •

Mark Francis, CSV is President and Professor of Liturgy at Catholic Theological Union in Chicago.

ISSUES IN MEDIEVAL LITURGY

CONVENER
James Hentges, OSC

PARTICIPANTS
Dan DiCenso, James Donohue, CR; Michael Driscoll; Margot Fassler; James Hentges, OSC; Nicolas Kamas; Joanne Pierce; Richard Rutherford, CSC; Anne Yardley; Michael Witczak

VISITORS
Katie Bugyis, Michael Flynn, Rebecca Maloy

PAPERS AND PRESENTATIONS

James Donohue, CR, presented "The Ordo Commendationis Animae in Alberto Castellano's Liber Sacerdotalis." As part of an historical survey of the key liturgical elements that comprise the rites for the dying contained in the 1614 Rituale Romanum (RR). Donohue provided an analysis of the rites for the dying as they appeared Alberto Castellano's Liber. He showed that Castellano compiled a number of usable rites, with some internal order, which, at the same time, are marked by flexibility in use. Influenced by the Ars moriendi tradition, Castellano's Liber gives witness to the consistent ritual response after death that characterizes the liturgical sources from OR XLIX to the 1614 RR.

Nicolas Kamas presented "Humbert of Silva Candida and the Sabbath Fast: The Role of Liturgy in the Development of an Anti-Greek Polemic." Much of the polemical material during the conflict of 1054 discusses whether one ought (Latin position) or ought not (Greek) fast on Saturdays throughout the year. Writers on the topic agree, either explicitly or tacitly, that every Saturday is a commemoration of Holy Saturday, just as all Fridays are a commemoration of Holy Friday and all Sundays of Pascha itself. However, the Greek and Latin understandings of the archetypal day differ substantially, as demonstrated by their differing liturgical and exegetical traditions. This became a significant cause for misunderstanding between East and West.

Richard Rutherford, CSC, had a twofold presentation: (1) Request to the seminar participants to assist with the search for new leadership for the Baptisteries of the Early Christian World database/archive project. (2) Presentation of the University of Portland / University of Barcelona collaboration in research projects for the archaeological excavation of a late Roman/late antique Christian cemetery at Pollentia, Mallorca. Projects include ceramics analysis and dating and DNA extraction. »

Margot Fassler presented on the liturgical elements of the film, Where the Hudson Meets the Nile: Coptic Chant in Jersey City, 2006-2012, made by Christian Jara and Margot Fassler, with J. C. Richard. The film views the liturgical life of two Coptic-American cantors, David Labib and Stephen Soliman. It demonstrates the ways they teach chant through an oral tradition and how they pray. The film is organized into four sections: (1) liturgy and technology; (2) people's role; (3) priests; and (4) deacons. It ends with an interview and teaching session with the greatest living Coptic cantor, Ibrahim Ayad of Cairo.

Michael Witczak presented a working draft of an article on "Alcuin and the Liturgy: The Testimony of His Lives of Saints." The paper began with a focus to study the Eucharist, but was broadened when only two or three references to the Eucharist were found. The Lives present missionary bishops committed to preaching and baptizing new members. Miraculous cures often occur through the medium of blessed oil. Churches are built and relics transferred. A lively discussion clarified several issues.

Katie Bugyis presentation, "The Development of the Consecration Rites for Abbesses and Abbots in Central Medieval England," offered a detailed study of these rites' evolution in liturgical books produced in England from 900 to 1200. It showed how these rites, through the prayers recited, insignia bestowed, chants sung, and bodily gestures performed, differently articulated and impressed the normative ideals of monastic leadership on those who were elected to it according to gender, and how those ideals were recast during periods of monastic and wider ecclesiastical reforms.

Rebecca Maloy presented "The Holy Week Prayers of the Verona Orationale (Old Hispanic Rite)." The contents of this early eighth-century manuscript are thought to date from the late seventh century. Each prayer is based on the text of the chant that precedes it and functions as an exegesis of that chant, often drawing on patristic sources such as Gregory the Great's Moralia and Isidore of Seville's De Fide Catholica. The prayers create thematic and exegetical links between chants sung in close proximity, providing rare insight into how chant texts were understood by participants.

OTHER WORK AND PLANS

Several members of the seminar have indicated that they will give presentations or updates on current projects in which they are involved. The seminar will engage in one off-site visit: suggestions of possible sites include the National Gallery of Art, Library of Congress, and Dumbarton Oaks. •

James Hentges, OSC is a member of Crosiers, Rome, Italy.

PROBLEMS IN THE HISTORY OF LITURGY

CONVENER
Stefanos Alexopoulos

PARTICIPANTS
Stefanos Alexopoulos, John Baldovin, Paul Bradshaw, Harald Buchinger, Glenn Byer, Nicholas Denysenko, Rick Fabian, Daniel Galadza, Peter Jeffery, Maxwell Johnson, Ruth Langer, Lizette Larson-Miller, Clemens Leonhard, Annie McGowan, Vitaly Permiakov, Patrick Regan, James Sabak, Dominic Serra, Nicholas Russo, Stephanie VanSlyke

VISITORS
Charles Cosgrove, Martin Kaiser, Martin Lüestraeten, Hugo Mendez, Anna Petrin, James Starke, Lisa Weaver

PAPERS AND PRESENTATIONS

Ruth Langer, "Reconstructing Jewish Worship without the Temple: Rabbinic Expectations vs. Social Realities." New methods have emerged in recent decades for the study of rabbinic literature, but these have not yet been applied to questions of liturgical history. This paper offers some first steps in that direction, suggesting some sources that, while apparently early, either reflect later editing or have been conventionally read through the lens of later liturgical realities

Paul Bradshaw, "Conclusions Shaping Evidence: An Examination of the Scholarship Surrounding the Supposed Apostolic Tradition of Hippolytus." This paper examined why previous generations of scholars did not see the problems in identifying the "Egyptian Church Order" as the Apostolic Tradition of Hippolytus that are so obvious to many scholars today and concluded that their unshakable conviction that it was the work of Hippolytus blinded them to any other discrepancies.

Nicholas Russo, "Hippolytus' Commentary on the Song of Songs: Identifying and Situating the Presumed Liturgical Data." Russo's paper evaluated the claims of Yancy Smith in his recent critical edition of Hippolytus's Commentary on the Song of Songs (= in Cant) concerning the rites of Christian initiation and concluded that the evidence suggests a ritual pattern more in line with what is known of eastern initiatory practice, confirming the supposition of J. A. Cerrato et al., that the commentaries of Hippolytus are not the work of a third-century Roman presbyter/bishop. »

Martin Lüestraeten, "Does Cyprian of Carthage Witness Baptismal Exorcism?" The view that baptismal exorcism was a widespread practice in the third century is often proved with reference to Cyprian of Carthage as well as to the Sententiae Episcoporum of the Synod of Carthage. The presentation contextualized and re-examined these texts with the conclusion that they both do not deal with baptismal exorcism but healing exorcism. Thus, there is no evidence for the practice of baptismal exorcism in the West before the fourth century.

Harald Buchinger, "Breaking the Fast—The Central Moment of the Paschal Celebration in Historical Context and Diachronic Perspective." The moment and rationale of the ritual act of breaking the fast differed substantially in various contexts. If the Sunday celebration is to be understood as a secondary offspring of allegedly earlier quartodeciman practice, the transformation the breaking of the fast may have resulted in diverse liturgical solutions.

Anna Adams Petrin, "Egyptian Influence on Fourth-Century Jerusalem Eucharistic Liturgy Again?" Recent scholarship suggests the need for a reconsideration of the relationships between the liturgical centers of West Syria, Jerusalem, and Egypt. This paper argued for a thorough-going reconsideration of the lines of liturgical influence evident in late third century Hagiopolite practice by analyzing and comparing the eucharistic portions of key texts in the family of the Apostolic Tradition and in the Mystagogical Catacheses.

Maxwell Johnson, "Towards a New Edition of St. Cyril of Jerusalem's Lectures on the Christian Sacraments: A Progress Report." Johnson presented a draft of his introduction to a forthcoming (2017) edition of Cyril's Lectures on the Christian Sacraments to be published by St Vladimir's Seminary Press. This new edition will contain a revised Greek text, a new English translation, and an introduction and notes bringing the scholarship on fourth-century Jerusalem up to date.

Clemens Leonhard, "Exegesis of the Liturgies and Moments of Consecration in Late Antiquity: Theodore of Mopsuestia." The essay argued that the 1941 thesis of Wilhelm de Vries that Theodore did not know a moment of consecration during the liturgy was basically right. However, there is a need for critical consideration of Platonist concerns expressed in the homilies. Furthermore, the paper briefly sketched Theodore's approach to the interpretation of the Eucharist as a sacrifice.

Martin Kaiser, "The Feast of Mid-Pentecost: A Thesis Concerning Its Origins." Mid-Pentecost—accentuating the midpoint of the fifty days of Eastertide—was celebrated in the East and in Northern Italy since the end of Late Antiquity. It may have developed gradually out of a continuous reading of the Gospel of John

during Eastertide. Its reading, John 7:14ff, notably begins with the phrase "in the middle of the feast" and over the course of time could have been assigned to the exact middle point of Eastertide.

Dominic Serra, "Baptism in Late Antique Rome: The Archeological Evidence." This paper reviewed the remains found in the excavations of Roman baptisteries of the fourth and fifth centuries, made some observations about the structures, decorations, and the water fixtures and statues, and offered some suggestions about their theological and ritual significance. More thorough analysis was offered concerning the episcopal font at the Lateran.

Lizette Larson-Miller, "Footwashing as Expression of Postbaptismal Penance: The Example of Late Antique Merovingian Gaul." The unusual theological rationale for the inclusion of footwashing in Merovingian baptismal practice (Missale Gothicum, Missale Gallicanum Vetus, Bobbio Missal) is the starting place for a review of the multiplicity of ritual ways in which Christians participated in the 'work' of their salvation, especially in acts of penance. In all three liturgical descriptions, there is an added focus to the received meanings of footwashing in that Christians are now to wash the feet of strangers and pilgrims so that they will have eternal life. The washing of feet was a means of penance for their own sins more than for those whose feet were being washed.

Daniel Galadza, "Reading the Lives of the Saints in the Byzantine Rite: A Note on the Martyrdom of Polycarp and Its Liturgical Context." This paper sought to answer one question: When was the Martyrdom of Polycarp (MPol) read liturgically within the Byzantine Rite? The text is found in Menologia that do not reflect the textual revisions of Symeon Metaphrastes (ca. 1000). The vitae found in these books were read at Matins or during Vigils, with the precise point in those services depending on the specific liturgical rite, whether cathedral or monastic, Constantinopolitan or Jerusalemite. Thus, MPol was read on St. Polycarp's feast day on 23 February at Matins in all Byzantine traditions, as well as on the second Sunday of Lent in the cathedral of Constantinople before Polycarp's commemoration on that day fell into desuetude around the time of Symeon Metaphrastes.

Vitaly Permiakov, "The Rites of Baptism and Chrismation in the Georgian Euchologia of the Hagiopolite Tradition."

Nicholas Denysenko, "Liturgical Innovations in the Ukrainian Autocephalous Orthodox Church of 1921-1936: The Untold Story." This paper presents and then reflects on the significance of liturgical revisions implemented by the Ukrainian Autocephalous Orthodox Church of 1921-1936. Ukrainianization, the establishment of a new ecclesiology, Christianization, and evangelization »

were the principles underpinning the revisions. The actual reforms included the adoption of vernacular Ukrainian in the liturgy, a renaissance in liturgical aesthetics, proposals for the revision of the liturgy of the word, and a revised rite for the ordination of a bishop.

Stefanos Alexopoulos, "Anamnesis, Epiclesis, and Mimesis in the Minor Hours of the Byzantine Rite." This paper seeks to uncover the theological emphases of the office of the minor hours (first, third, sixth, ninth) in the Byzantine Rite. Just as the celebration of particular events of salvation history provide the hinges of the liturgical year (anamnesis), complimented by the commemoration of saints who serve as examples for imitation (mimesis), and completed by the petitions of the faithful (epiclesis), the office of the minor hours emerges as a miniaturized daily celebration of the liturgical year. •

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WORD IN WORSHIP

CONVENER
Brian T. Hartley

PARTICIPANTS
Gennifer Brooks, Dawn Chesser, Brian Hartley, David Jacobsen, Tim Leitzke

VISITORS
Karla Bellinger, Euihwan Cho, Yolanda Norton, Andrew Wymer, Sunggu Yang

PAPERS AND PRESENTATIONS

Papers discussed focused on the role of the Word in the liturgy and included chapters from ongoing dissertation work as well as potential publication projects by individual members.

» Andrew Wymer, "Literature Survey: The Violence of Preaching: A Revolutionary Homiletic of Healing and Justice." This chapter represents the literature survey from the dissertation, "The Violence of Preaching: A Revolutionary Homiletic of Justice." Sources containing typological interpretations of violence within philosophy, theology, and homiletics from the twentieth- and twenty-first centuries are examined, drawing out themes and challenges for the construction of a homiletical ethic of violence.

» Sunggu Yang, "A Freudian-Ritualistic Analysis of Liturgical Preaching: Therapeutic Merits Found." This essay acknowledges liturgical preaching as a religious ritual practice that over a period of time creates significant psychological impact on the people's minds. The essay relies on Freud's and his later followers' psychoanalytic investigations and constructions of rituals in order to show liturgical preaching's psychological merits as a religious ritual.

» David Jacobsen, "Promising Signs: A Theology of Word and Sacrament for a Disenchanted Age." This paper retrieves and revises the Reformers' notions of "promise" as a means of developing a contemporary theology of Word and Sacrament for a secular age (Taylor). It draws initially on the ways in which Luther, Calvin, and Zwingli argue for an analogous relation of Word and Sacrament and how these Reformers uniquely wished to protect God's sovereignty. Along the way, the notion of promise is fleshed out further by appeal to Augustine, Paul, Juergen Moltmann, and Richard Kearney and used to press for new understandings of ecclesial identity-- beyond postliberalism and radical orthodoxy--as a way of re-envisioning Word and Sacrament for this disenchanted age. »

» Karla Bellinger, "Blest be the Tie that Binds: the Holy Spirit as Connector in Preaching." The agency of the Holy Spirit is largely overlooked in homiletic discourse. The experience of the Spirit in Christian faith, which has the potential to respond to the experience questions of our age, often does not. The central premise of the paper is that the preacher of the future will be a mystic, or he or she will not exist at all.

OTHER WORK AND PLANS

» Tim Lietzke, "She Speaks What She Hears: The Holy Spirit's Perichoretic Role in Martin Luther's Homiletic"

» Gennifer Brooks, "Preaching and the Margins"

» Michael Pasquarello, "The Word in Worship: Reflections on a Liturgical Hermeneutic and Homiletic." •

Brian T. Hartley is Dean of Arts and Sciences and Professor of Theology at Greenville College, Greenville, Illinois.

ADDITIONAL SEMINARS

No reports were received from the following seminars:

CRITICAL THEORIES AND LITURGICAL STUDIES

CONVENER

Sharon Fennema

Assistant Professor of Christian Worship; Director of Certificate in Sexuality and Religion; Director of Worship Life, Pacific School of Religion, Berkeley, California

FEMINIST STUDIES IN LITURGY

CONVENER

Carol A. Cook Moore

FORMATION FOR LITURGICAL PRAYER

CONVENER

Anne C. McGuire

Director of Programs, Ministries, and Pilgrimages, Shrine of the Holy Relics in Maria Stein, Ohio

QUEERING LITURGY

CONVENER

W. Scott Haldeman

Associate Professor of Worship, Chicago Theological Seminary, Chicago, Illinois

VISUAL ARTS AND LITURGY

CONVENER

Mark E. Wedig, OP

Associate Dean, Professor, and Chair, Department of Theology and Philosophy, Barry University, Miami, Florida

SELECTED PAPERS

HOUSTON 2017

NAMING THE UNNAMEABLE (?)

LITURGICAL (UN)TRANSLATABILITY AND THE CHALLENGE OF INTERRELIGIOUS DIALOGUE

BRIAN BUTCHER, PHD

In this paper, I propose an exploration of the pertinence of Ricoeur's broader, existential sense of translation for the task of interreligious dialogue: What is the possibility of "translating" the ritual experience of discrete traditions? This line of inquiry is suggested by Ricoeur's own quasi-linguistic understanding of ritual, which he occasionally made explicit.[1] Near the end of his life, in an interview conducted on the occasion of one of his many visits to the ecumenical community of Taizé, Ricoeur mused:

> We are overwhelmed by a flood of words, by polemics, by the assault of the virtual, which today create a kind of opaque zone. But goodness is deeper than the deepest evil. We have to liberate that certainty, give it a language. And the language given here in Taizé is not the language of philosophy, not even of theology, but *the language of the liturgy.* And for me, the liturgy is not simply action; it is *a form of thought.* There is a hidden, discreet theology in the liturgy that can be summed up in the idea that "the law of prayer is the law of faith."[2]

And in *Critique and Conviction,* Ricoeur remarks, apropos of the legacy of Mircea Eliade, "The liturgical sense of Orthodoxy nevertheless allowed him to affirm that before doctrine comes belief, before belief the rite, before the rite, the liturgy"[3]—presumably meaning, that the *event* of ritual had primacy over the *content* of its discourse. As Canadian theorist of media Marshall McLuhan famously put it, "The medium *is* the message."[4]

In what follows, I should like to proceed in two stages: first, by summarizing Ricoeur's thought on the phenomenon of translation, as articulated in his incisive if slim book, *On Translation*[5]; and second, by considering the import of Ricoeur's argument, particularly the notion of the "unsayable," i.e., what is "lost in translation," in light of George Lindbeck's discussion of the irreducible particularity of religious systems, as conceived according to his "cultural-linguistic" framework. I conclude with a consideration of why ritual may both illustrate the dilemma and present a mode of response to it. Throughout my discussion I benefit from the insights of Marianne Moyaert, who has made extensive use of Ricoeur in her own work on interreligious dialogue, not least to critique the influence of Lindbeck. »

RICOEUR'S ON TRANSLATION

In the first chapter, "Translation as Challenge and Source of Happiness," Ricoeur frames the act of translation as a "work of remembering" that is also a "work of mourning"; translation involves both gain and loss. The translator is in the invidious position of having to strive for faithfulness to the language of origin, thereby proving ever vulnerable to the accusation of infidelity, i.e., to having not done enough to "remember" well what is said originally in his or her effort to transmit it into a foreign tongue. This foreign tongue, in turn, resists assimilation, eliciting grief on the part of the translator: invariably, something is "lost in translation." Before, during and after the work of translation, one is haunted by the spectre of "untranslatability"—by the apprehension that the "wager" of translation will not result in a win-win situation. The "presumption of non-translatability" presents itself in this first chapter as a simple matter of the real *difference* between natural languages, the inevitability of having linguistic square pegs, so to speak, which do not fit into round holes. Yet the hermeneutical stakes are already high, since natural languages are marked by "primary words" (*Grundwörter*), which preserve the rich sedimentation of a people's intellectual history.[6]

Ricoeur's key insight emerges in this connection: primary words manifest the quandary faced by translation in its aim "to say the same thing in two different ways." This so-called *same* thing is unfortunately not available in an undisputed *tertium quid*; the translator is always left guessing, therefore, as to the adequacy of the equivalence posited. We will return to this problem below, as it figures prominently in Lindbeck's argument for a "cultural-linguistic" approach to religion: to wit, the meaning particular to a given tradition cannot simply be transferred into another without remainder, nor can a common essence in various religions be plausibly presumed, inasmuch as this would require comparing them to a non-existent, neutral *third* referent. As Ricoeur puts it here: "[G]ive up the ideal of a perfect translation";[7] accept the "impassable difference of the peculiar and the foreign."[8] And yet the chapter concludes on an optimistic note, reflective of its title. Having accepted the limitations of his craft, the translator can nonetheless enjoy his work, which resembles a reciprocal experience of *hospitality,* in which one receives the foreign at home but is also welcomed in one's sojourn abroad.

The second chapter, "The Paradigm of Translation," furthers Ricoeur's initial ruminations by suggesting that beyond denoting "the transfer of a spoken message from one language to another," translation may be taken as a synonym for the act of interpretation *within* a given language. Hence he approvingly quotes George Steiner's dictum: "To understand is to translate." Beginning with a discussion of the literal sense of translation, Ricoeur ponders the following enigma: despite the bewildering number of natural languages, there has always

been the phenomenon of translation, evincing some kind of "universal competence" for learning a foreign tongue. These facts resist ready theorization: if languages are truly *different*, then they ought to not be amenable to translation at all; if they do submit to translation, as is manifestly the case, it must be due to a "common fund" lying *behind*, i.e., at the origin of all of them or, at least, susceptible of being extracted from them—an *original* or *universal* language. This problem reiterates what Ricoeur had mentioned in his first chapter regarding the absence of a *tertium quid*: the desired "common fund" has not been, and perhaps ever cannot be, accessed—notwithstanding a history of efforts that end. To the contrary, Ricoeur deems the consensus of linguists to be that languages are fundamentally incommensurable, to the point of perhaps conveying, through their grammar, syntax, vocabulary, etc., irreducibly distinct worldviews—although Ricoeur himself appears to not concede this much. His summary of the *status quaestionis*, however, evokes Lindbeck's controversial claims that "adherents of different religions do not diversely thematize the same experience; rather they have different experiences." Religions, "at least in some cases, differentially shape and produce our most profound sentiments, attitudes and awarenesses."[9]

Ricoeur's overview of the dual quests for an original and a universal language also invite comparisons to the study and experience of religious diversity. The former quest arguably corresponds to nineteenth-century efforts of anthropologists of religion such as James Frazer, whose *Golden Bough* attempts to empirically chart the trajectory by which a putative primal, "natural" religion evolved into the array of surviving species; as well as to the current "pluralist" approach to interreligious dialogue that, in the words of John Hick, posits that "the same divine reality has always been self-revealingly active towards mankind," and that "within each main cultural region the response to the divine has taken its own characteristic form."[10] The latter quest, by contrast, namely the search for a "universal" language, can perhaps be said to find an analogue in the projects characteristic of modern *Religionswissenschaft*, like those of Durkheim, Freud, Otto, or Eliade—namely, to identify the "essence" of religion, alternatively construed as social cohesion, psychological compulsion, the experience of the numinous, the dialectic of the sacred and the profane, etc. It can also find an analogue in the idealism of philosophers like Kant and Schelling who, together with Schleiermacher and Tillich, *inter alia*, Ricoeur sees as limning a kind of "fundamental religion"—if not, however, an impossible "super-religion,"[11] an idea as chimerical as the Enlightenment dream of omni-translation.[12]

In light of this theoretical "impasse" (belied, of course, by the actual and common practice of translation), Ricoeur favors further reflection on the dialectic of faithfulness and betrayal. In words that might aptly be applied to the practice of interreligious dialogue, Ricoeur notes that "translation remains a risky operation which is always in search of its theory."[13] It is risky not least »

because we forget the "infinite complexities" even of our mother-tongue; a translator is ever obliged to relearn his own language in the act of acquiring another. Ricoeur quotes F. Hölderin: "What is one's own must be learned as well as what is foreign."[14] To further his consideration of the faithfulness / betrayal pair, Ricoeur directs renewed attention to the myth of Babel, which receives a positive interpretation in his hands as "a non-judgmental acknowledgement of an original separation."[15] To name the status quo as benign is not to renege upon the challenge of translation, however, but to pursue it with a view to one's own enrichment. Recalling great translators in Western literary history, Ricoeur affirms their desire for a "broadening of the horizon of their own language," their "discovery of their own language and of its resources."[16]

One thinks here immediately of the model of "particularism" that, according to Moyaert, is emerging as a "new model for interpreting religious plurality." It is also called the "Acceptance Model," since it contends that "'the religious traditions of the world are really different, and we have to accept those differences'"[17]—differences that "cannot be traced back to a common ground or universal structure."[18] This model is operative in the nascent discipline of "Comparative Theology," in which, according to Moyaert, the enterprise of "being taught by a strange text entails undergoing a spiritual process, which changes the reader and perhaps reveals God in an unexpected way." She further cites Francis X. Clooney's observation that "neglected meanings of the [one's own] tradition may be retrieved, established meanings may be extended and enhanced; meanings perhaps unintended by authors of [the foreign religious] texts may . . . occur to newly situated readers."[19] Moyaert adroitly maps the Ricoeurian conception of the hermeneutical arc onto the trajectory of comparative theology, depicting it as aspiring to move from encounter through critique to appropriation, with respect to the comparative reading of religious texts (sometimes termed "intertexting"). Note that *reading* is key here—a focus I will address below.

Let us return meanwhile to Ricoeur's "The Paradigm of Translation." The chapter reiterates the theme of hospitality broached earlier, before concluding with an extended consideration of the challenge of intralinguistic "translation." First, translation is an *ethical* problem even more than an intellectual challenge: It is a harbinger of interreligious dialogue, since religions are "like languages that are foreign to one another, with their lexicon, their grammar, their rhetoric, their stylistics, which we must learn in order to make our way into them." And there is a potentially ritual dynamic at play: Ricoeur queries whether "eucharistic hospitality [is] not to be taken up with the same risks of translation-betrayal . . . the same renunciation of the perfect translation."[20] (Here I take Ricoeur to mean that in sharing the Eucharist as a symbol of an ostensibly *shared* faith, we always risk the possibility that *my* faith is not, after all, shared by *you*—that the ritual itself is serving to create communion, rather than purely expressing it).

Second, with regard to intralinguistic translation: we are faced with the prospect that our words are necessarily caught up in a polysemous self-referential web, symbolized by the dictionary. Our sentences, therefore, and even more so, our discourses and *texts*, are consequently always subject to reformulation "in other words": "Thus we rediscover, within our linguistic community, the same enigma of the same, of meaning itself, the identical meaning which cannot be found, and which is supposed to make the two versions of the same intention equivalent." Pointedly, Ricoeur adds that what he earlier termed the "paradox of an equivalence without adequacy" is exacerbated by our desire to give voice to "something other than the real . . . the possible, the conditional, the optative, the hypothetical, the utopian"—a desire which obliquely discloses an "untranslatable secret," the secret of the "unspeakable."

The final chapter of *On Translation*, "A 'Passage': Translating the Untranslatable," resumes many of the themes already taken up in the preceding chapters. Its gravamen, however, is precisely this enigma of the "unspeakable": "Every language's struggle with the secret, the hidden, the mystery, the inexpressible, is above all else the most entrenched incommunicable, initial untranslatable."[21] Given that this "untranslatable" does not, in fact, prevent, actual translation, Ricoeur ponders whether the translator does not actually have a even more pioneering role than hitherto supposed. Since, on the basis of the "untranslatable," we cannot *presuppose* intralinguistic equivalence, it follows that the act of translation must rather, in and of itself, "produce" the possibility of comparing two things which are otherwise "incomparable."

Here Ricoeur seems to incline toward a view from which he earlier distanced himself; in chapter two, as mentioned above, he broached the possibility "that each linguistic division imposes a worldview," disavowing this as "an idea that to my way of thinking is untenable."[22] And yet by chapter three Ricoeur does seem to contenance its plausibility: he refers to sinologist François Julien's thesis as one he does not dispute, namely, that Chinese and Greek are "distinguished by an initial 'fold' in what can be thought and what can be experienced, a 'fold' beyond which we cannot go."[23] The upshot of this hypothesis is that Greek, and by extension, Western languages which have been imbued by the classical philosophical tradition, cannot readily convey the nuances of Chinese thought, nor vice versa; the brave resolve of the translator does result in the building of bridges, or perhaps tunnels, between the respective linguistic islands—but these remain fragile. Indeed, Ricoeur concludes the chapter, and the book, by intimating that even in the face of the apparent success of a translator who persists in the "construction of the comparable," one is left wondering whether the chthonic, subterranean passageways thereby constructed do not belie an unbreachable separation above ground. For good translations make us forget, if for a moment, that "achievement of contemporary semiotics, the unity of meaning and sound, »

of the signified and signifier."[24] The "unspeakable" lies not only in the depths, so to speak, but on the surface as well.

THE "UNSPEAKABLE" AND INTERRELIGIOUS DIALOGUE

Ricoeur's concluding discussion of the aesthetic, indeed sonic, "untranslatable" suggests to me the way in which religious traditions characteristically insist upon the importance of their own linguistic roots—and especially in their rituals. To cite the commonplace: Sufi Muslim *dhikr* requires naming God by the Arabic name revealed in the Qur'an (understood as existing from eternity in the mind of God) *Allah,* the unity of form and content in the divine name being seen as intrinsic; Hindu, Jain and Buddhist devotion historically ascribe a similar potency to the Sanskrit mantra *Om*, as to a variety of other mantras, such as the name of Buddha; while the Hebrew *Amen*, *Alleluia,* and *Hosanna* bespeak untranslatability by their ubiquity in the historic Christian liturgies of both East and West. In these liturgies we also encounter, time and again, the privileging of sacral idioms—Latin, Greek, Slavonic, Classical Armenian, Coptic, Ge'ez, etc.—on account of the meaning that each is "heard" to bear, especially as historically wedded to a given corpus of liturgical chant. Thus, perhaps the classic Ricoeurian focus on *reading* which, as Moyaert notes above, has hitherto been characteristic of the project of Comparative Theology, is insufficient. Despite the privileged role that reading has throughout Ricoeur's oeuvre, he has in this last chapter, as occasionally elsewhere, hinted at the way the oral/aural dimensions of language invite us beyond the relative security of an individual engagement with a text. We may recall what he has to say in *Thinking Biblically* with regard to the "dynamic, dramatically defined relationship between a community of interrelated 'selves' and a text" promoted by liturgical celebration:

> The liturgy makes use of a dialogical structure, where the participation of the worshippers is constitutive of the working of the liturgical action under the imprint of a convocation that generates a new "us." The practice of language within the liturgical framework has one specific intention, that of drawing near to a "mystery" that is as much enacted as said.[25]

Let us press on, however, to Ricoeur's discussion of the "untranslatable" taken as the veritable "unspeakable," whether intra- or interlinguistically. I find the taxonomy of Lindbeck's acclaimed 1984 study, *The Nature of Doctrine: Religion and Theology in a Postliberal Age,* to be very instructive in revealing Ricoeur's latent ambivalence in this regard.[26] As is well known, the Yale scholar distinguishes between three epistemological orientations: propositionalist, experiential-expressivist and his own, recommended cultural-linguistic approach, examining, respectively, whether different doctrines potentially imply:

» (1) The truth of one and the falsehood of the other (or the falsity of both, with respect to a third)

» (2) The validity of both, as different expressions of a common truthful experience

» (3) The incommensurability of each with the other, as engendering, by their very difference, distinct existential possibilities

We have already seen that Ricoeur seems to favor the third of these options, given his affirmation, on the one hand, that natural languages may give rise to distinct ways of experiencing the world and, on the other, that religion is productively conceived according to a linguistic analogy—as he says in *Critique and Conviction*, "religion is like a language, into which one is either born or transferred by exile or hospitality...which implies a recognition that there are other languages spoken by other people."[27] Moreover, given his asseveration of the "unspeakable" at the heart of any one language, I doubt that one could plausibly situate Ricoeur's view of religion in the first category, i.e., the propositionalist. For he repeatedly makes clear that for him theology, and the doctrine it generates, constitutes a second-order discourse, situated at a remove from the traces of the divine exhibited in the first-order discourses of Scripture, such as narrative, prophecy, wisdom, etc. One need only recall his discussion in the *Figuring the Sacred*'s "Naming God,"[28] to note his aversion to "onto-theology," and hence a doctrinal propositionalism, of any kind.

And yet there is a problem: for Ricoeur does give evidence of believing that there is some primordial experience that discloses itself, for better and for worse (and Ricoeur countenances both possibilities) in the different religions; this view would align him with Lindbeck's second model, the "experiential-expressivist"—or, in you prefer the terminology current in interreligious dialogue, the *pluralist* model, in which, according to Moyaert (herself following Hick), "various religious traditions 'constitute different ways of experiencing, conceiving and living in relation to a transcendent divine Reality which transcends all our varied visions of it.'"[29] For in his essay in *A Passion for the Possible,* entitled "Religious Belief: The Difficult Path of the Religious," Ricoeur candidly invokes a "groundless ground," equally termed a "source of life" and a "foundational excess," which "fragments according to the receptive capacity of the containers." And he grants that this "fundamental religion" is accompanied by "religious sentiments which are easily transposable and communicable from one religion to another," such as Schleiermacher's "feeling of absolute dependence."[30] Indeed, Ricoeur would seem to exemplify the "experiential-expressivist" model, which Lindbeck in factly explicitly correlates to Schleiermacher and his legacy: "this [model] interprets doctrines," says Lindbeck, "as noninformative and nondiscursive symbols or inner feelings, attitudes or existential orientations."[31]

Nevertheless, Ricoeur proceeds almost immediately to acknowledge the dilemma—that we find ourselves imperiled, so to speak, by the Scylla of a naive universalism and the Charybdis of a perspectivism tantamount to an isolating »

particularism, if not an insouciant relativism. He thus returns in hope to the analogy of translation; not that one can "translate" a religion on the basis of "an overhead perspective claiming to embrace the totality of the religious field," but rather that one can seek cognate terms, or similar idioms, so to speak, by a "lateral progression" within a religion, toward the "edges" of another.[32]

CONCLUSION

It would appear that Ricoeur's "lateral progression" is finding productive application amid recent developments in Comparative Theology. The direction of some current scholarship is reflected in the title of one of the discipline's sessions at the 2015 meeting of the American Academy of Religion: "The Liturgical Turn in Comparative Theology." While Moyaert suggests that Ricoeur's notion of linguistic "hospitality" offers a way forward for interreligious dialogue, in which the "Other" is welcomed without being assimilated—retaining alterity amidst encounter, the practical question arises as to the foyer in which such hospitality is most effectively to be extended? Is it chiefly in conversation, where interested parties exchange foreign and domestic products, so to speak? Or in reading, where the welcome is held out rather to a personified text, which is invited to "speak" to me; which I allow into the intimacy, as it were, of my heart, which I commune with at the table of my spirit?

Inspired by Moyaert and others who are now adumbrating the practice of "inter-riting,"[33] permit me to suggest that ritual may have the advantage here: similar to that of a linguistic immersion experience over the classroom in which a language is studied. Attentive participation in ritual induces, at least potentially, a kind of vulnerability to which we are not otherwise readily exposed. I note here Ricoeur's appreciation of the paradoxical role of liturgy in the (de) constitution of the self, quoting from his *Postface* to *Taizé et l'Église de Demain*:

> I am grateful to the liturgy for delivering me out of my subjectivity, for offering me, not my words or gestures, but those of the community. I am happy with this objectification of my emotions; in entering into the ritual idiom, I am delivered from emotional effusion; I enter into a form that in turn forms me; by taking up in my own way the liturgical text I become text myself, in prayer and song. Indeed, by the liturgy, I am fundamentally divested of preoccupation with myself. . . . Behold the salutary disorientation that resituates the "I" amidst community, the individual amidst history and the human person amidst creation.[34]

In keeping with this "attestation" of Ricoeur, I would like to conclude on a personal note. I recently celebrated the seventeenth anniversary of my own reception, through Chrismation, into the Ukrainian Greco-Catholic Church. Something that has impressed itself poignantly upon me in the years since, in which

I have learned to pray in the Byzantine tradition, is the manner in which the *via negativa* is incorporated into the liturgy itself. It is in its ritual, where one would expect, perhaps, to find the most saturated forms of Orthodox particularity, that one encounters an intriguing resistance—an acknowledgement of the "unspeakable" lying at the heart of its faith. To take only one, salient example, the rite for Pentecost Sunday's "Kneeling Vespers" acclaims God thus: "Immaculate, undefiled, without beginning, invisible, incomprehensible, unsearchable, unchangeable, unsurpassable, immeasurable, long-suffering Lord, who alone possess immortality and dwell in unapproachable light. . . ."[35] For me, this confession of unknowing at the heart of a tradition that can also sing, "We have seen the true light, we have found the true faith," impels my own "lateral progression"—my own efforts to translate. So many languages yet to learn. . . . •

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NOTES

1 Paul Ricoeur, "Postface," in *Taizé et l'Église de Demain*, Jean-Marie Paupert (Paris: Fayard, 1967), 247-51.

2 Available on-line: *http://www.taize.fr/en_article102.html* (accessed 2 February 2016).

3 Paul Ricoeur, *Critique and Conviction: Conversations with François Azouvi and Marc de Launay*, trans. Kathleen Blamey (New York: Columbia University Press, 1998), 32. Originally published as *La critique et la conviction. Entretien avec François Azouvi et Marc de Launay* (Paris: Calmann-Lévy, 1995).

4 Marshall McLuhan, *Understanding Media: The Extensions of Man* (Cambridge, MA: MIT Press, 1994).

5 Paul Ricoeur, *On Translation*, trans. Eileen Brennan (London & New York: Routledge, 2004).

6 "[S]ummaries of long textuality where whole contexts are mirrored, to say nothing of the phenomena of intertextuality concealed in the [the words'] actual stamp" (Ricoeur, *On Translation*, 6).

7 Ricoeur, *On Translation*, 8.

8 Ricoeur, *On Translation*, 9.

9 George A. Lindbeck, *The Nature of Doctrine: Religion and Theology in a Postliberal Age* (Louisville and London: Westminster John Knox Press, 1984), 40.

10 John Hick, *God and the Universe of Faiths* (Oxford: Oneworld, 1988), 138. Cited in Marianne Moyaert, "Recent Developments in the Theology of Interreligious Dialogue: From Soteriological Openness to Hermeneutical Openness," *Modern Theology* 28, no. 1 (January 2012): 32.

11 Paul Ricoeur, "Religious Belief: The Difficult Path of the Religious," in *A Passion for the Possible: Thinking with Paul Ricoeur*, ed. Brian Treanor and Henry Isaac Venema (New York: Fordham University Press, 2010), 36-37.

12 Ricoeur, *On Translation*, 9.

NOTES, CONT

13 Ricoeur, *On Translation*, 14.

14 Ricoeur, *On Translation*, 21.

15 Ricoeur, *On Translation*, 18.

16 Ricoeur, *On Translation*, 2.

17 Moyaert, 34.

18 Moyaert, 35.

19 Moyaert, 44.

20 Ricoeur, *On Translation*, 23-4.

21 Ricoeur, *On Translation*, 33.

22 Ricoeur, *On Translation*, 15.

23 Ricoeur, *On Translation*, 36.

24 Ricoeur, *On Translation*, 38.

25 André LaCoque and Paul Ricoeur, *Thinking Biblically: Exegetical and Hermeneutical Studies*, trans. David Pellauer (Chicago: The University of Chicago Press, 1998), 279.

26 George A. Lindbeck, *The Nature of Doctrine: Religion and Theology in a Postliberal Age* (Louisville and London: Westminster John Knox Press, 1984).

27 Ricoeur, *Critique and Conviction*, 145.

28 Paul Ricoeur, *Figuring the Sacred: Religion, Narrative and Imagination*, ed. Mark I. Wallace, trans. David Pellauer (Minneapolis, MN: Augsburg Fortress Press, 1995), 217-35.

29 Marianne Moyaert, "The (Un-)Translatability of Religions? Ricoeur's Linguistic Hospitality as a Model for Inter-Religious Dialogue," *Exchange* 37 (2008): 340.

30 Paul Ricoeur, "Religious Belief: The Difficult Path of the Religious," in *A Passion for the Possible: Thinking with Paul Ricoeur*, ed. Brian Treanor and Henry Isaac Venema (New York: Fordham University Press, 2010), 36.

31 Lindbeck, 16.

32 Ricoeur, "Religious Belief," 38.

33 Marianne Moyaert and Joris Geldhof, eds. *Ritual Participation and Interreligious Dialogue: Boundaries, Transgressions and Innovations* (London and New York: Bloomsbury Academic, 2015).

34 "Je suis reconnaissant à la liturgie de m'arracher à ma subjectivité, de m'offrir, non mes mots, non mes gestes, mais ceux de la communauté. Je suis heureux de cette objectivation de mes sentiments eux-mêmes; en entrant dans l'expression cultuelle, je suis arraché à l'effusion sentimentale; j'entre dans la forme qui me forme; en reprenant à mon compte le texte liturgique, je deviens texte moi-même, orant et chantant. Oui, par la liturgie, je suis fondamentalement depreoccupé de moi-même. . . . Voilà le dépaysement salutaire qui remet le moi dans la communauté, l'individu dans l'histoire et l'homme dans la création" (Ricoeur, "Postface," 249-50; translation mine).

35 First "Kneeling Prayer" (*http://anastasis.org.uk/PentAll.htm*). The rite for Theophany, 6 January, similarly acclaims: "Trinity beyond all being, beyond all goodness, beyond all godhead, all-powerful, all-vigilant, invisible, incomprehensible; Creator of the spiritual beings and rational natures, innate goodness, unapproachable Light that enlightens everyone coming into the world. . . ." Available at *http://anastasis.org.uk/megagiasm.htm.*

HEAVEN AND EARTH COLLIDE

Hillsong Music's Evolving Theological Emphases

NELSON R. COWAN

Often overlooked and relegated to the category of individualistic piety, the music of Hillsong Church has been part and parcel of the church's identity since its inception in 1983. Through the pastoral leadership of Brian and Bobbie Houston and the worship leadership of early leaders Geoff Bullock, Donna Crouch, and most notably, Darlene Zschech, the seed of excellence in musical worship was sewn, grew wildly, and continues today. With famous songs such as "Shout to the Lord" (1993), "Mighty to Save" (2006), and newer songs like "Oceans" (2013) and "No Other Name" (2014), Hillsong Music has swept across the global Christian landscape, many songs pervading the liturgies of both charismatic megachurches and small mainline parishes alike. Hillsong Church estimates that over fifty million people sing their songs worldwide.[1] Further, as Australian musicologist Mark Evans has recently reported, Hillsong Music Association is currently distributing music to more than eighty-seven countries across the world.[2]

However, despite its notoriety on a global scale, Hillsong Church and its music have been underresearched.[3] The theological content of their songs comes under scrutiny for a lack of doctrinal engagement and hyperpersonalism. As such, the trend in liturgical scholarship has been dismissive of Hillsong Music as a formative liturgical force—a trend not reflected in this paper. Thus, presupposing that Hillsong Music (and indeed, sacred music in general) serves as a method of liturgical formation, this paper argues that Hillsong's lyrical repertory has both deepened in doctrinal engagement and widened in doctrinal scope. In an exercise of rhetorical and comparative lyrical criticism, this project primarily surveys and examines song lyrics spanning the years 2007 through 2015. Official statements from Hillsong Church, officiallly sanctioned blogs of the church, and academic discourse will be used as supporting material.

This project intentionally begins in 2007, the year in which Darlene Zschech resigned as Worship Pastor of Hillsong Church—the end of a longstanding leadership appointment beginning in 1996.[4] She was succeeded in 2008 by Reuben Morgan and Joel Houston, who along with many other worship leaders and songwriters have carried her legacy, but also helped launch Hillsong Music even further across the globe.[5] Tanya Riches, a doctoral candidate and former Hillsong worship leader, published a similar study in 2010 that tracked Hillsong Worship's evolving theological emphasis between 1996-2007.[6] My research »

is not a continuation of her project given its different methodology, categorizations, and loci of analysis; however, her work has proved valuable for insight into the early stages of Hillsong Music.

METHODOLOGY

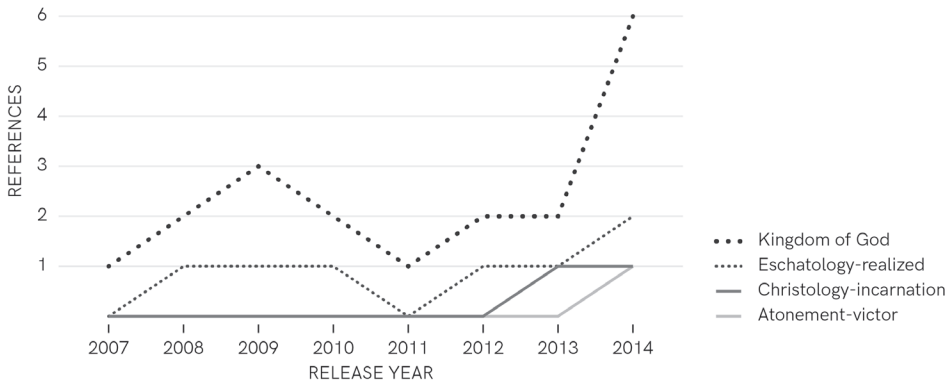
This project is principally based on an analysis of song lyrics featured on all Hillsong Worship and Hillsong United albums between 2007 and 2015.[7] Between these years, and up to the present date (including the most recent May 2015 "Empires" album from United), Hillsong has published a total of 170 tracks. Among the 170, 158 are distinct, nonrepeated tracks that feature lyrics.[8] These 158 tracks were the locus of research. The lyrics under analysis were pulled from the official Christian Copyright License International (CCLI) database and coded with NVivo, a qualitative research software program typically used for oral interview data.

The song lyrics were coded manually on multiple levels, moving from basic, objective categorizations to complex, subjective ones. First, all lyrics were coded by brand name designation—either Hillsong "Worship" (HW) or Hillsong "United" (HU)—and by the year of album release. Because the intended audience and focus of Hillsong Worship and United are different, it is critical to analyze these brand designations separately; however, when appropriate, I will make general conclusions that encompass the both of them. Second, lyrics were coded by the perspective of the worshipper (i.e., first person singular or plural, or no coding if there was no self or group reference) and the address to the Divine (i.e., second person singular, third person singular). In the one instance where the song was written from the perspective of God, this was coded accordingly. Rather than coding each occurrence of "perspective" or "address" within a song as a separate unit, the entire song was coded one time per perspective and address in effort to track a more general change instead of recording the frequency of references.[9]

Third, the lyrics were coded for their doctrinal engagement. Considering the scope and focus of this project, I found it important to document each doctrinal occurrence within the song, even if the atonement, for example, was referenced twice.[10] I initially started with classical doctrines of Christian theology, such as the incarnation, atonement, kingdom of God, the Trinity, and justification, among others.[11] However, as other doctrinal themes appeared upon coding the lyrics, they were added to the list, such as miracles, realized eschatology, Satan, parousia, and others. The final list of doctrinal categories is as follows: atonement-exemplar; atonement-general; atonement-victor; christology-incarnation; christology-natures of Christ; creation-natural, cosmic; ecclesiology-concrete; ecclesiology-mystical body of Christ; eschatology-parousia and end times; eschatology-realized; imago Dei; justification; kingdom of God; mercy and »

Figure 1a.

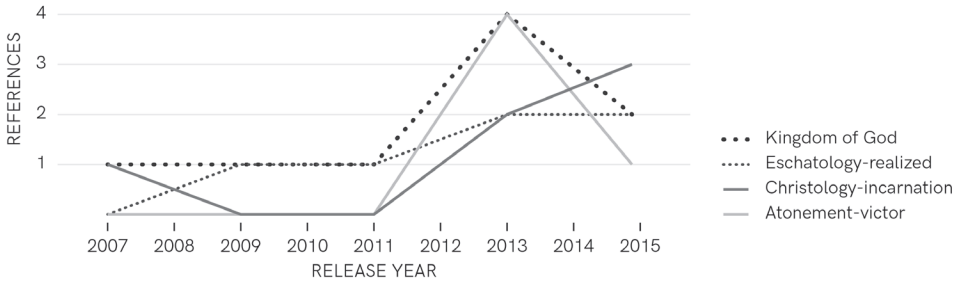
DOCTRINAL CHANGES, HILLSONG WORSHIP



NB: 2015 was not considered because a 1-song EP was released that year and would skew results.

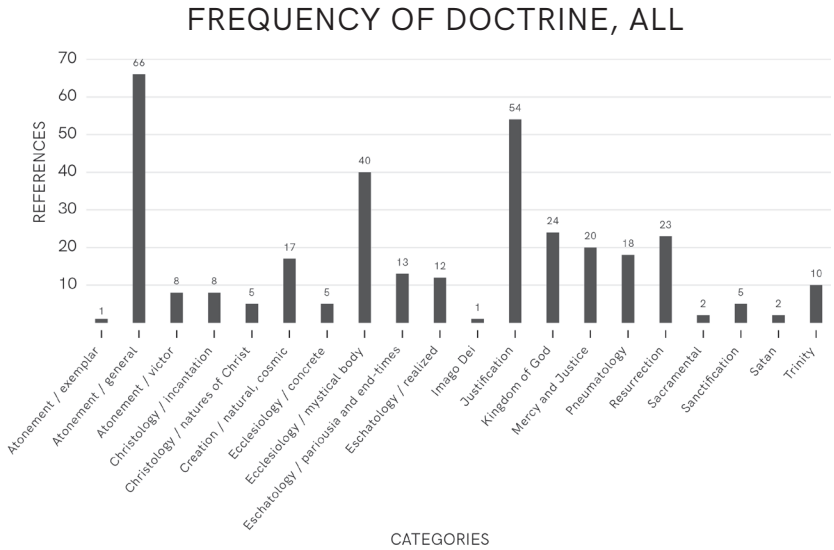
Figure 1b.

DOCTRINAL CHANGES, HILLSONG UNITED



NB: The 2008 "I Heart Revolution" was omitted because there was only one new song debuted that year and would skew the results.

Figure 1c.



justice; pneumatology; resurrection; sacramental; sanctification; Satan; and the Trinity. Each of these doctrinal categories will be explained in fuller detail in the "Findings" section. I did not include the general "Doctrine of God" in this study; however, for future research, it will be pertinent to explore the attributes associated with God the Father and track their development over time.

Fourth, the lyrics were coded for their expressions of piety. This was a labyrinthine category to code because of the assorted interpretations of piety and what constitutes piety as contained in lyrics. As a starting point of inquiry, I used CCLI's list of themes, which is featured on their SongSelect software.[12] Among their 336 themes, I culled the words associated with pious, devout acts and organized them into the following four categories: words describing (1) praise, (2) prayer, (3) a relationship with the Divine, and (4) a relationship with humanity (see Figure 2a).[13] Many songs featured multiple expressions of piety, but each category was only coded once per song in effort to track a general trend over the years, rather than tabulating frequency. Though the categories of piety may appear too general, I observed that separately querying themes such as "exaltation," "rejoice," and "adoration" was superfluous to a general tracking of pious expressions. If this were the repertory of a Mainline Protestant hymnal, for example, there would necessarily be different categories of piety, such as sacraments, lament, and social justice. However, the broad categories I selected are consistent with the majority of Hillsong's lyrical piety.

On a less precise level, I used the NVivo software to run word frequency queries. Though these queries include song titles in their frequency analysis, I was able to track the most commonly used words for Hillsong Worship and Hillsong

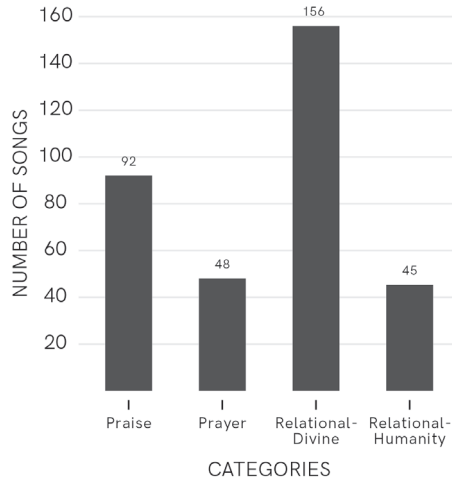
Figure 2a.

WORDS DESCRIBING EXPRESSIONS OF PIETY

Praise	Prayer	Divine Relations	Human Relations
Adoration	Confession	Commitment	Exhortation
Alleluia	Help	Confidence	
Appreciation	Prayer	Conversion	
Blessing	Repentance	Expectation	
Celebration		Hope	
Dance		Intimacy	
Exaltation		Longing	
Gratitude		Obedience	
Honor		Redemption	
Joy		Trust	
Love		Servanthood	
Praise		Surrender	
Rejoice			
Thankfulness			
Wonder			

Figure 2b.

FREQUENCY OF PIETY, ALL



United. More specifically, I tracked references of Divine names according to each year and each brand designation. Although these query results are ancillary to the overall focus of this project, they are helpful in gauging patterns and supporting the target data. As a final note before turning to the findings section, each phrase or song that has been coded to a particular doctrinal commitment or expression of piety contains a direct quotation from the song, typically with a few lines of context surrounding it. It is available as a resource for further inquiry. »

FINDINGS

In this section, I will provide the results of all twenty categories of doctrine, beginning with the most notable theological findings, followed by the less significant theological data. I will then report the usage of the perspectives and addresses to the Divine, the four expressions of piety, and with word frequency. For every result that yielded a significant change, I will analyze further in dialogue with other Hillsong publications and academic discourse. The abbreviations "HW" for Hillsong Worship and "HU" for Hillsong United will be used throughout the analysis.

KEY THEOLOGICAL FINDINGS

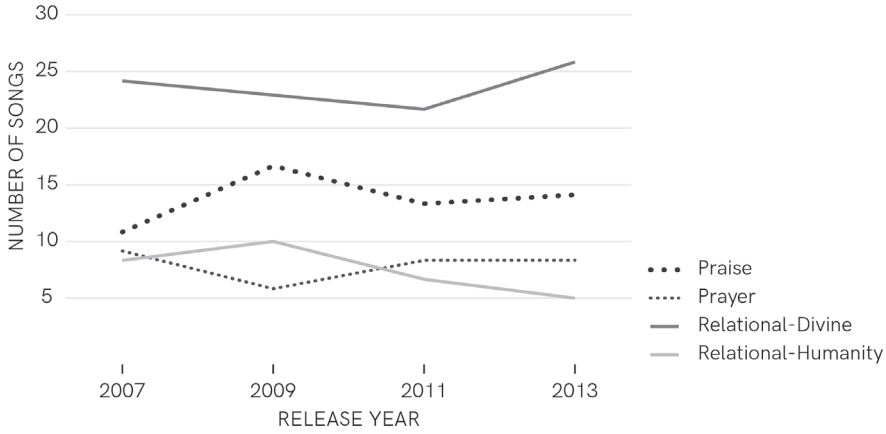
Of all the doctrinal categories, atonement is the most frequently appearing theme in Hillsong's lyrical corpus—a cumulative total of seventy-five mentions. The writers of Hillsong music employ a variety of atonement theories and images, which necessitated a parsing of atonement. The first category is "exemplar atonement," which emphasizes Christ's example on the cross as a demonstration of God's love toward humanity. There was only one concrete reference to this atonement theory, occurring in 2007 within the HU's song "Break Free."[14]

The second category, what I named "general atonement," is an amalgamation of atonement theories—namely, substitutionary, penal substitutionary, satisfaction, and transactional. Many of these atonement theories intersected, thus making it problematic to force a stark delineation between them. Any language of Jesus dying for "me" or "us" was coded in this category. Further, any language about "debt being paid" or Jesus "paying the cost" for humanity's sin was coded. The satisfaction of God's wrath is only mentioned one time in Hillsong's repertory, but also documented in this category. Between HW and HU, there was a total of sixty-six references to these types of atonement theories, by far the most prominent. Across the years, there was no significant change in the frequency of their utilization. When analyzed separately as HW and HU, the results are the same.

The third category of atonement bears strong semblance to the Christus Victor atonement theory, which is an ancient theory, but reinvigorated and popularized by Gustaf Aulén.[15] Victor-themed atonement theories emphasize the victory of Jesus, the triumph of the cross, the defeat of death, and point to the resurrection. There are only eight references to victor-themed atonement theories in the Hillsong corpus; however, this is a recent innovation in Hillsong's repertory. Prior to the albums released in 2013, there were zero references. This does not suggest a replacement to the "general" atonement theories, but rather a complementary status. In the "Hillsong Collected" blog, worship leader Reuben Morgan writes that the song "Calvary" represents the story of "His victory. Calvary covers it all."[16] Interestingly, "Calvary" does not contain victor-themed atone-

Figure 2c.

DOCTRINAL CHANGES, HILLSONG WORSHIP



NB: This only documents the albums from HW and HU that were released on the same year. HW's 2014 album and HU's 2015 album reflect the graphically represented trend.

ment language in the text itself, but Morgan complements the mentions of our debts, our separation, and "His ransom" with an emphasis on Christ's victory.[17]

Another notable finding is Hillsong's language and frequency of the incarnation. Lyrics coded as "incarnation" make a direct reference to Jesus as "Word made flesh," but also references to the earthly ministry of Jesus—references not completely tied to the work of Christ on the cross. Between 2007 and 2015, there were eight total references to the incarnation, comprised of two from HW and six from HU. Both HW and HU show an increasing use of the incarnational theme over the years. Seven out of the eight total references take place in 2013 and beyond. In a 2014 blog post, Hillsong Global Lead Pastor Brian Houston describes both the incarnation and God's saving work on the cross of Calvary as instances of heaven and earth colliding. He writes, ". . . the incarnation is the message of Heaven coming to Earth through the person of Jesus. Jesus—first through His birth 'when the Word became flesh' and then through His death and resurrection—brought forth the greatest collision of Heaven and Earth in history."[18] The idea of heaven and earth colliding is a consistent theme across many of their publications, and not only connected with the incarnation.

Though "realized eschatology" could be subsumed under the "kingdom of God" category, I wanted to highlight the notion of heaven's nearness and references »

to the "kingdom" that has already come. There are seven references in HW and six in HU.[19] Though the change is subtle, there is an overall increase of references throughout the years. This category proves to be especially interesting because of the immediacy of heaven and the Kingdom of God. It is not a coincidence that the word "now" is ranked the ninth most frequent word across all of Hillsong's repertory. Lester Ruth also notes the theme of immediacy of heaven and realized eschatology, in general, among contemporary worship songs.[20] He also writes that their lyrical structure, contra the strophic structure of Evangelical hymns, "reinforces the possibility of immediate access as the repeating of verses, chorus, and bridge create an ascending experience."[21] The structure of most HW and HU songs accord with Ruth's assertion.

To be coded as "Kingdom of God," the lyrics needed to explicitly mention the word "kingdom," or closely resemble the concept of God's already, but not yet, reign on earth. For HW, kingdom language was used nineteen times, and for HU, ten times. There has been a significant increase in Kingdom of God language across the years. HW consistently used this language between one and three times per year, per album; however, the 2014 album No Other Name used kingdom language six times—a sudden spike. Similarly, HU peaked in 2013's album Aftermath with four references to the kingdom, contrasting their once per album trend in years past. However, it must be noted that the 2015 HU "Empires" album only featured one vague reference to the kingdom. The track named "Closer than You Know," written in part from the perspective of God, intimates to the worshipper that "heaven is closer than you know."[22] Hillsong's kingdom language lives in the tension of the already—not yet, as some songs proclaim the kingdom's current presence, while others pray for its continued unveiling. The Kingdom of God is never spoken of as a distant, only heavenly reality.

NO SIGNIFICANT PATTERN

The data from the following doctrinal categories demonstrated no significant change across the years.

- Christology—Natures of Christ: Lyrics coded as "natures of Christ" must directly address the ontological nature of Christ—either highlighting his humanity, his divinity, or the interaction of both (i.e., the communicatio idiomatum).[23] Five references.
- Creation—Natural, Cosmic: This category contains all references to creation, whether the natural world or the cosmic universe. It highlights God's work and majesty in natural and cosmic creation, as well as creation participating in the worship of God. Seventeen references.

» Ecclesiology—concrete: By "concrete" ecclesiology, I mean direct references to the "Church"—whether a spiritual body or a physical structure. Five references.

» Ecclesiology—mystical body of Christ: Coding lyrics as "mystical Body of Christ" included references to "nations," "tribes and tongues," "all the earth . . . with the angels" singing praise to God. This was the third most frequent doctrinal category with forty references.

» Eschatology—parousia and end times: All references to the second coming of Jesus, end-time visions, or end-of-life prophetic visions were coded as "parousia and end-times." There were thirteen total references. No pattern is evident for HW, but I must note that HU has not had a reference since 2009.

» Imago Dei: There is only one reference to this, and it occurs in the 2015 HU title track "Empires," claiming, "we are shadows and portraits / empires of light and clay / images of our Maker / sinners called out as saints."[24] It will be interesting to see if there are any further developments in this doctrinal expression.

» Justification: For this category, I coded all references to the regeneration of the believer as "justification." The most frequent words associated with regeneration are variations of "saved" and "redeemed." This was the second most frequent doctrinal category cited with fifty-four references.

» Mercy and Justice: Most of the references coded refer to God's and humanity's role in justice and compassion for the global poor, as well as biblical justice themes such as caring for the widow and orphan. Twenty references.

» Pneumatology: Lyrics coded as "pneumatology" were those that directly mentioned "Spirit" or "Holy Spirit"—the third person of the Trinity. Eighteen references.

» Resurrection: Lyrics coded as "resurrection" mention the raising of Christ from the dead. I chose to code specifically for resurrection because of Hillsong's tendency to highlight Jesus' death without mention of resurrection. Though I predicted an increase over the years, there was no such pattern. Twenty-three references.

» Sacramental: There were only two sacramental references: one about baptism in HW's 2012 "Beneath the Waters" and one vaguely about communion in HU's 2015 "Closer than You Know."

» Sanctification: Generally, sanctification describes the process following justification in which the believer, through God's grace, grows in love for God and neighbor.[25] Five references. »

- Satan: There are only two references to personified evil—one in 2012 and one in 2014. Both instances appear on HW. "Devil" and "evil one" were the images.
- Trinity: In this category, I coded songs as "Trinity" and "Trinity-unclear." The Trinity designation means that all three persons are present in the song, though not necessarily addressed as triune. For example, the 2007 HW and HU song "Saviour King" features functions of each person in the Trinity, but never addresses them as three-in-one. In contrast, the 2014 HW song "This I Believe (The Creed)" mentions each person, then exclaims "Our God is three in One."[26]

The above referenced songs are the only two songs across HW and HU coded as Trinity. Eight other songs are coded as "Trinity-unclear." This means that two persons of the Trinity are explicitly mentioned, while the third is alluded to, but not concretely referenced.

PERSPECTIVE AND ADDRESS FINDINGS

Of the 158 distinct songs on HW and HU (counting the "overlap" songs only once) albums, 112 (71 percent) contain first person singular perspectives, while 82 (52 percent) contain first person plural perspectives. The overlap indicates the songs containing both singular and plural perspectives. In terms of addressing the divine, 141 (89 percent) songs contain second person singular addresses and 73 (46 percent) contain third person addresses. Once again, the overlap indicates songs containing multiple addresses. The only detectable pattern across the years is a reduction in the use of first person plural address, which is very minimal (see Figures 3a-b). The years 2007 through 2009 proved to have the largest frequency of first person plural perspective, which could be attributed to Hillsong's promotion of the I-Heart Revolution, "a multimedia-based social justice project," as Gesa Hartje-Döll terms it.

The only other noteworthy pattern is an increase in songs dedicated to the third-person address. This is a different pattern from songs that solely utilize a third person address in one section. For songs to be considered "dedicated," it had to contain more than two units (e.g., a verse and a chorus, or two verses) referring to God in the third person. Among the fifteen dedicated third-person songs, six were written in 2014 and 2015—an impressive increase. The remainder were evenly spread throughout the other years. These songs tend to exhibit didactic purposes, such as HW's 2014 "This I Believe (The Creed)," a modern paraphrase of the Apostles Creed, and HU's 2014 "Rule," which teaches that Love came "crashing down to bring the world to life" and "hope came dancing on an empty grave / death has lost its rule to the King of grace." Though these didactic songs certainly represent a minority of Hillsong's overall repertory, their increasing presence could indicate a shift in the purpose of Hillsong's »

Figure 3a.

PERSPECTIVE AND ADDRESS, HILLSONG WORSHIP

	PERSPECTIVE		ADDRESS	
Year of Release	1st singular	1st plural	2nd singular	3rd singular
2007 *(14 tracks)*	13	6	14	9
2008 *(16)*	9	13	13	9
2009 *(13)*	7	11	13	7
2010 *(12)*	10	6	10	3
2011 *(13)*	6	9	12	3
2012 *(12)*	8	4	11	3
2013 *(12)*	10	8	12	7
2014 *(11)*	8	7	10	7

Figure 3b.

PERSPECTIVE AND ADDRESS, HILLSONG UNITED

	PERSPECTIVE		ADDRESS	
Year of Release	1st singular	1st plural	2nd singular	3rd singular
2007 *(14 tracks)*	10	9	13	9
2009 *(12)*	8	8	12	6
2011 *(12)*	7	6	10	3
2013 *(15)*	12	6	14	6
2015 *(12)*	10	2	12	5

Figure 4a.

TOP 20 MOST FREQUENT WORDS, ALL

Song Lyric	Frequency	Similar Words
1. Love	341	Love, loved, loves, loving
2. God	228	
3. Name	184	Names
4. Hearts	170	Heart, hearted
5. Life	165	
6. Lord	156	Lords
7. Jesus	156	Jesus'
8. Knows	126	Know, knowing
9. Now	121	
10. Sing	121	Singing, sings
11. Let	111	Letting
12. Hope	110	
13. See	109	Sees
14. Forever	108	
15. Praise	107	Praised, praises, praising
16. Coming	97	Come, comes
17. Light	95	Lights
18. Lifts	89	Lift, lifted, lifting
19. Soul	89	Souls
20. Earth	84	Earthly

Figure 4b.

TOP 20 WORDS, H.W.

Song Lyric	Freq.	Similar Words
1. Love	186	Love, loved, loves, loving
2. God	171	
3. Name	147	Names
4. Jesus	125	Jesus'
5. Lord	118	Lords
6. Life	99	
7. Heart	82	Hearted, hearts
8. Sing	80	Singing, sings
9. Hope	79	
10. Forever	75	
11. Praise	69	Praised, praises, praising
12. Now	69	
13. Let	68	Letting
14. Lift	67	Lift, lifted, lifting
15. Earth	67	Eartly
16. Coming	61	Come, comes
17. Glory	*60*	
18. One	*56*	*One, Ones*
19. Knows	55	Know, knowing
20. See	54	Earthly

Figure 4c.

TOP 20 WORDS, H.U.

Song Lyric	Freq.	Similar Words
1. Love	178	Love, loved, loves, loving
2. Hearts	101	Hearted, hearts
3. Life	75	
4. Know	73	Know, knowing
5. Now	72	
6. See	68	Sees
7. God	64	
8. Let	54	Letting
9. Name	53	Names
10. Soul	52	Souls
11. Sing	50	Singing, sings
12. Light	48	
13. Coming	46	Come, comes
14. Praise	44	Praised, praises, praising
15. Lord	43	Lords
16. World	*43*	*Worlds*
17. Forever	38	
18. Hope	*38*	
19. Jesus	38	Jesus'
20. Like	*38*	

NB: *Italicized* words are unique to its list.

music. As Hillsong becomes increasingly global in presence and in resource distribution, perhaps they want to impart correct doctrine in the process, and not solely focus on the experience of atonement and justification.

EXPRESSIONS OF PIETY FINDINGS

Of the four expressions of piety (words describing: praise, prayer, relationship with Divine, relationship with humanity), as expected, words describing a relationship with the Divine accounted for 156 out of 158 songs in Hillsong's repertory. One exception was the 2008 HW "Sing to the Lord," which is largely an ascription of praise. Another exception was the vamp "For All Who Are To Come," which directly follows HU's 2007 "Hosanna." The praise expression accounted for 92 songs and the prayer expression in 48 songs. The "relationship with humanity" expression, or in other words, "exhortation," had 45 references across the years. This expression of piety is also the only one that changed—it decreased on both HW and HU albums. Perhaps this is linked with an overall decline in the first person plural usage, given that most songs that say, for example, "let all the earth shout . . . " include the first person plural.

WORD FREQUENCY FINDINGS

For the specific data on the in-order rankings of specific words, see Figures 4a-c. It is no surprise that the word "love" and its variations appeared at the top of the list. In Hillsong's repertory, almost every song references the love of God, preeminently displayed in the life, death, and resurrection of Jesus Christ. The love spoken of was not simply a transaction in the past, but is still faithfully witnessed in the life of the believer through acts of praise and other forms of pious relationship with the Divine. The preferred Divine name is "God," followed by the often times ambiguous "Lord," followed by "Jesus," "Christ," then "Saviour." The word "Spirit" is ranked 89th across all HW and HU albums, which may seem a curious deficit, given Hillsong Church's affiliation with the Australian Christian Churches, which is a part of the Assemblies of God. However, Pentecostal theologies—similar to Evangelical theologies—focus on the presence of Jesus Christ as the central theme of worship and proclamation.[27] Concerning trends in divine names, addresses to the second person of the Trinity, such as Jesus, Jesus Christ, Lord, and Saviour have increased on HW albums and remained consistent on HU albums. For HW and HU, instances of "Lord" have decreased over the years. Although there is no internal verification for this trend, it is certainly in line with similar trends in Western hymnody and congregational song.[28] »

EVALUATION

In short, the most significant findings from this coding analysis are the following: doctrinally, an increasing use of Kingdom of God language, realized eschatology, and victor-themed atonement theories; concerning piety, a decreasing use of exhortative language; concerning perspectives, a decreasing use of the first-person plural, and increasing amount of songs dedicated to third-person Divine addresses; and finally, concerning word frequency, an increasing use of second-person of the Trinity nouns and a decreasing use of "Lord." Is there an overarching theory that can make sense of all these changes? I do not think it is that simple, nor can one make concrete, tenable arguments given the limitations of this study.[29] However, of all the possible factors, it is evident that Hillsong's increasingly global presence plays the most prominent role.

In a recent dialogue with Steve McPherson—the head of Hillsong Music Publishing— Mark Evans reports McPherson saying the following of Hillsong's global focus:

> I do believe we initially set out to write music for our congregation but as time went on and we saw the impact our songs were having across all denominations, we became more and more aware of the responsibility and the privilege to be speaking into the broader church, and I believe our songwriting changed accordingly. Our focus went from being local to global.[30]

Hillsong is not simply writing songs for their congregation, but for the fifty million worshippers in over eighty-seven countries who regularly sing their corpus. Evans argues that the "generalist theological foundation" of Hillsong music is what allows multiple denominations and theological persuasions to comfortably sing HW and HU songs.[31] The data from the doctrinal analysis supports that claim. Neither HW nor HU pared down on any theological claim; instead, new theological emphases were added or buttressed, such as the kingdom of God, realized eschatology, and victor-themed atonement.

Concerning the issue of lyrical perspective, Hillsong's increasingly global presence coupled with the decreasing use of the first person plural appears counterintuitive. Is this intentional or happenstance? A recent release from HU's 2015 album Empires features the song "Even When It Hurts," whose chorus declares, "Even when the fight seems lost / I'll praise you / Even when it hurts like hell / I'll praise You / Even when it makes no sense to sing / Louder then I'll sing Your praise."[32] Notably for this genre, pain and suffering is expressed openly and in the first person. Joel Houston, the author of the aforementioned song wrote a blog post that included a free download of the song with the hope that one would donate to the World Vision Syrian refugee fund.[33] Through the simple publishing of a blog post, Houston forges the connection between a first

person lament and the painful reality of Syrian refugees' current suffering. The song may sing "I," but the connection to the global "we" is palpable.

Furthermore, singing "I" is more relatable and accessible to all participants, while the "we" component is manifested in communal ritual performance. Pentecostal theologian Amos Yong argues that in Pentecostal worship, textuality is not a key component; it is the experiential dimension that demands interpretation.[34] The vibrant experience of congregational singing supplies ecclesiological meaning to the written text. In the words of theologian Robbie Goh, the musical portion of Hillsong's liturgy is a semiotical "performance of the mega."[35] Thus, no matter which words are sung, in the context of a megachurch like Hillsong, the grandness of the music is symbiotic with the grandness of the assembly. Hymnologists and liturgical scholars are quick to cite contemporary worship music as "too loud" or too "performative" to allow for congregational singing.[36] Often, claims leveraged against the anticommunal "Hillsong experience" and churches with "contemporary" sounds are rooted in the notion that all voices must be heard aloud in congregational singing. To the contrary, the communalism of Hillsong worship is evinced by its sonic resplendence, not minimized by it. Ultimately, these theories regarding the decline of the first person plural are not intended to serve as an apologia for Hillsong, but rather are shared for collective consideration and speculation until further research is done.

Hillsong's global presence and generalist theological approach accords with the increase in songs dedicated to a third person, didactic approach. HW's 2014 musical adaptation of the Apostles' Creed, "This I Believe (The Creed)," was written at the request of John Dickson, the director of the Centre for Public Christianity.[37] Dickinson wanted the song to call "modern churches to reflect on the foundation of the faith that unifies us."[38] Though the song is mostly written as a second person address, the chorus powerfully proclaims the Triune God in the third person address and transmits centuries of Christian history (albeit differently from the original creed) to modern worshippers across the world. Ben Fielding, one of the composers of the song, also notes the song's translatability as a key factor for the way it was written.[39] This didactic song was written for the purposes of unity—unity in multiple languages, denominations, and expressions of the Church universal.

Connected with the increase of didactic songs is the decrease in exhortative songs. Songs that contain exhortation components are typically evangelistic in tone. For example, HW's 2010 song "Our God is Love" states, "Ev'ry soul ev'ry beating heart / Ev'ry nation and ev'ry tongue / Come find hope in the love of the Father."[40] This is not to say that "evangelism" is no longer an end-goal of Hillsong Music, but instead a reframing of how evangelism is to be lyrically expressed. HU's 2015 "Prince of Peace" speaks of God's love encompassing »

humanity and expresses this in testimonial form. The bridge proclaims "Your love surrounds me when my thoughts wage war / when night screams terror there your voice will roar / come death or shadow, God I know your light will meet me there."[41] The concept of testimony is central to Pentecostal song-type "intents," as Mark Evans has argued.[42] In the earlier years of Hillsong's lyrics, testimony was intimately connected with encouragement "to seek fullness in Christian life."[43] While this project has not explicitly examined the concept of testimony in the 2007-2015 corpus, it is apparent that is still plays a central role; however, its immediate connection to evangelism is not as self-evident.

The increasing frequency of highlighting the second person of the Trinity is indicative of Hillsong as a global presence, but also its emphasis on salvation. While Christians across the world are not in agreement Christologically, most can affirm that Jesus is foundational to Christianity. Hillsong Music emphasizes, above all, Jesus' role in the salvation of humanity. Of all the doctrinal categories queried, atonement was number one and justification was number two, far outnumbering any other doctrinal references. This is unsurprising due to its consistency with evangelicalism at large, a significant contingent of Hillsong Music followers. Lester Ruth argues that Jesus is the most cited person of the Trinity in both historic Evangelical hymnody and contemporary worship because of Jesus's decisive acts for humankind and the incarnation—particularly, "the tangibility of Jesus Christ's embodiment."[44] Hillsong's emphasis on Jesus—one mostly confined to his salvific acts—makes it accessible for an interconnected, global Evangelical and Pentecostal milieu of varying theologies and experiences of the Divine.

CONCLUSION

This study has proved to be more of a report rather than a theological analysis of Hillsong's repertory and its implications for global Pentecostalism, charismatic Christianity, and Evangelicalism at large. This is intentionally so. Without oral interview data and observational fieldwork, there is only so much one can claim for nine years of congregational evolution—musical and theological. However, in moving forward with future research within this project and others concerned with Contemporary Worship Music (CWM), it is critical to not only evaluate the text of a song, but its instrumentation as well. The many seemingly "simplistic" words of praise or devotion uttered in Hillsong lyrics are supported by complexly layered, sonically rich instrumentation. Somehow, a simple, seemingly rote recitation of "I believe in God our Father, I believe in Christ the Son, I believe in the Holy Spirit, Our God it three in one" is a powerful, heartfelt worship anthem across the globe. Hillsong worship songs, and contemporary worship songs, in general, are an aesthetic—a text and tune synthesis—in which one cannot be evaluated without the other. This aesthetic has swept across the

globe and reframed how we all think about the worship of the church. More scholars owe it attention because it will remain a presence, albeit an evolving one, on the scene of global Christianity.[45] •

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NOTES

1 See Hillsong Church's Media Fact Sheet: http://hillsong.com/fact-sheet/; For more officially reported numbers, see Hillsong 2013 Annual Report: http://hillsong.com/policies/2013-annual-report-australia/.

2 Mark Evans, "Hillsong Abroad: Tracing the Songlines of Contemporary Pentecostal Music," in *The Spirit of Praise: Music and Worship in Global Pentecostal-Charismatic Christianity*, ed. Monique M. Ingalls and Amos Yong (Pennsylvania State University Press, 2015), 182. Hillsong Music Publishing is the resource and publishing arm of Hillsong Church's music.

3 For exceptions, see C. Michael Hawn, "Congregational Singing from Down Under: Experiencing Hillsong's 'Shout to the Lord,'" *The Hymn* 57, no. 2 (2006): 15-24; Gesa Hartje-Döll, "(Hillsong) United Through Music: Praise and Worship Music and the Evangelical 'Imagined Community,'" in *Christian Congregational Music: Performance, Identity and Experience*, ed. Monique Ingalls et al. (Surrey and Burlington: Ashgate, 2013); Greg Scheer, "Shout to the Lord: Praise & Worship, from Jesus People to Gen X," in *New Songs of Celebration Render: Congregational Song in the Twenty-Fist Century*, ed. C. Michael Hawn (GIA Publications, 2013); Tanya Riches, "The Evolving Theological Emphasis of Hillsong Worship (1996-2007)," *Australasian Pentecostal Studies 13* (2010): 87-133; Mark Evans, "Hillsong Abroad," in *The Spirit of Praise*.

4 Tanya Riches, "The Evolving Theological Emphasis of Hillsong Worship (1996-2007)," *Australasian Pentecostal Studies 13* (2010): 87.

5 Joel Houston currently carries the title of Global Creative Director and Co-Lead Pastor of Hillsong New York City, while Reuben Morgan serves as the Worship Pastor of Hillsong London. Hillsong Church, "Joel Houston," http://hillsong.com/contributor/joel-esther-houston/ (accessed 15 July 2015); Hillsong Church, "Reuben Morgan," http://hillsong.com/contributor/reuben-morgan/ (accessed 15 July 2015).

6 See Tanya Riches, "The Evolving Theological Emphasis of Hillsong Worship (1996-2007); Also see Tanya Riches and Tom Wagner, "The Evolution of Hillsong Music: From Australian Pentecostal Congregation into Global Brand," *Australian Journal of Communication 39*, no. 1 (2012): 17-36.

7 Hillsong Worship, formerly referred to as Hillsong Live, is Hillsong Church's annual live production worship album. Hillsong United, now often referred to as, simply, "United," began as a youth worship movement and currently produces music that is often more studio-based, and accordingly, more sonically multilayered and complex. Albums from Hillsong Kids, Hillsong Young and Free, and the 2007 Hillsong Next Generation's release of "In a Valley by the Sea" were not included. Further, the 2008 "I Heart Revolution" project of Hillsong United was not analyzed, except for the few songs that were newly debuted on that album.

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8 Ten songs are repeated on both Hillsong Worship (HW) and Hillsong United (HU) albums. Two songs are instrumental only.

9 More often than not, each song contained multiple worshipper perspectives (typically first person singular in the verses and plural in the choruses) and multiple addresses (typically describing God's deeds in the third person, then a more intimate, direct address in the second person). »

10 For example, if the chorus proclaimed "You died for me, Jesus / You died for me, Jesus," I coded this as "atonement" one time. However, if atonement themes appeared in the chorus and in a separate verse, I coded it as "atonement" twice. If it appeared in a verse, chorus, and bridge—three times, etc. A verse, prechorus, chorus, bridge, tag, vamp are considered separate units in this project.

11 The theological foundations for these categories were culled from multiple sources, among them Ronald E. Heine, *Classical Christian Doctrine: Introducing the Essentials of the Ancient Faith* (Grand Rapids, MI: Baker Academic, 2013); Bernhard Lohse, *A Short History of Christian Doctrine* (Philadelphia: Fortress Press, 1966); Shirley Guthrie, *Christian Doctrine* (Louisville, KY: Westminster John Knox Press, 1994).

12 See CCLI SongSelect, "Themes," https://us.songselect.com/themes (accessed 10 July 2015).

13 This is not to say that words describing praise and prayer do not also signify a relationship with God. However, themes such as commitment, confidence, expectation, obedience, surrender, and trust, among others, needed a category of their own. Hence, they were grouped into "relationship with the divine." While the meaning of first three categories can be intuited rather easily, the fourth, "words describing a relationship with humanity," needs more attention. This category refers to song lyrics that exhort other believers or all of creation to do something. The most common examples of this are phrases that follow the verb "let," such as Hillsong United's song "Glow," which declares "Let the earth come to life in the light of Heaven's glow / and the streets shout with joy as the shackles lose their hold."

14 Joel Houston, Matt Crocker, and Scott Ligertwood, "Break Free," (2006). Hillsong Music Publishing. CCLI Song # 4785770. Although written in 2006, it debuted on the 2007 HU album All of the Above.

15 See Gustaf Aulén, *Christus Victor: An Historical Study of the Three Main Types of the Idea of the Atonement*, trans. A.G. Hebert (New York: Macmillan, 1967).

16 Reuben Morgan, "Calvary (Easter Song Study)," Hillsong Collected (blog), 31 March 2015, http://hillsong.com/collected/blog/2015/03/calvary-easter-song-study (accessed 16 July 2015).

17 Morgan, "Calvary (Easter Song Study).

18 Brian Houston, "When Kingdoms Collide," Hillsong Collected (blog) 17 April 2014, http://hillsong.com/collected/blog/2014/04/when-kingdoms-collide (accessed 16 July 2015)

19 However, there are twelve references overall due to a shared song from both HW and HU.

20 Lester Ruth, "Some Similarities and Differences between Historic Evangelistic Hymns and Contemporary Worship Songs," *Artistic Theologian 3* (2015): 75.

21 Ruth, 75.

22 Joel Houston, Matt Crocker, Michael Guy Chislett, "Closer than You Know" (2015). Hillsong Music Publishing. CCLI Song # 7037927.

23 Only one of these references borders upon classical Christian heresy. The lines "breaking down the divine / in a holy collision / the Divine in disguise" have a docetic persuasion, but not enough to question or decry Hillsong's orthodoxy. See Joel Houston, "Rise" (2010). Hillsong Music Publishing. CCLI Song # 5894244.

24 Ben Tennikoff, Chris Davenport, Dylan Thomas, and Joel Houston, "Empires" (2015). Hillsong Music Publishing. CCLI Song # 7037637.

25 For more information on general understandings of Sanctification, see Van A. Harvey, *A Handbook of Theological Terms* (New York: Touchstone Books, 1964), 214-215.

26 See Ben Fielding and Matt Crocker, "This I Believe (The Creed)" (2014). Hillsong Music Publishing. CCLI Song # 7018338.

27 Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge University Press, 2004), 205.

28 For an in-depth analysis of the problem with "Lord" in congregational song, see Brian Wren, *Praying Twice: The Music and Worship of Congregational Song* (Louisville, KY: Westminster John Knox Press, 2000), 243-252.

29 A lyrical analysis can only indicate so much. To make valid arguments about the culture of a global phenomenon such as Hillsong, one also needs observational data, oral interviews with key insiders and regular congregants, and a deeper knowledge of the Australian context.

30 Mark Evans, "Hillsong Abroad," 183.

31 Evans, 183.

32 Joel Houston, "Even When It Hurts" (2015). Hillsong Music Publishing. CCLI Song # 7037924.

33 Joel Houston, "Even When It Hurts," Hillsong Collected (blog), 5 December 2015. http://hillsong.com/collected/blog/2015/12/even-when-it-hurts-2/#.Vr5e6pMrKYU (accessed 13 February 2016).

34 Amos Yong, *Discerning the Spirit(s): A Pentecostal/Charismatic Contribution to Christian Theology of Religions* (Sheffield, UK: Sheffield Academic Press, 2000), 134.

35 Robbie Goh, "Hillsong and Megachurch Practice: Semiotics, Spatial Logic and the Embodiment of Contemporary Evangelical Protestantism," *Material Religion: The Journal of Objects, Art and Belief 4*, no. 3 (2008): 297.

36 See Gordon Lathrop, "New Pentecost or Joseph's Britches? Reflections on the History and Meaning of the Worship Ordo in the Megachurches," *Worship 72*, no. 6 (1998): 528-50. See Paul Westermeyer, *Te Deum: The Church and Music* (Minneapolis: Fortress Press, 1998), 314-318.

37 See "This I Believe (The Creed) Song Story," https://hillsong.com/collected/blog/2014/07/this-i-believe-the-creed-song-story/ (accessed 20 July 2015).

38 "This I Believe."

39 For more information on issues of translation and the Hillsong musical corpus, see https://distribution.hillsong.com/publishing/faq.

NOTES, CONT

40 Joel Houston and Scott Ligertwood, "Our God is Love" (2009). Hillsong Music Publishing. CCLI Song # 5636866.

41 Joel Houston, Matt Crocker, Dylan Thomas, "Prince of Peace" (2015). Hillsong Music Publishing. CCLI Song # 7037925.

42 Mark Evans, Open Up the Doors, 114; 144-147.

43 Tanya Riches, "The Evolving Theological Emphasis of Hillsong Worship (1996-2007)," 110. »

44 Lester Ruth, "Some Similarities and Differences," 70-71.

45 A revised and expanded version of this article is slated to be published in 2017 in *Pneuma: The Journal for the Society of Pentecostal Studies.*

ALBERTO CASTELLANO'S *LIBER SACERDOTALIS*

JAMES M. DONOHUE

I have undertaken an historical survey in order to uncover the original meaning of the key liturgical elements that comprise the rites for the dying contained in the 1614 *Rituale Romanum (RR).* Most are drawn from different sources, some of which are quite ancient. It is interesting to study them in their more ancient contexts and to see how they relate to their use in the 1614 *RR*'s response to the dying. To accomplish this task, I examined five particular liturgical sources or rites that represent principal moments in the history of the Ordo commendationis animae as it appears in the 1614 *RR*. Three of these liturgical rites, *Ordo Romanus XLIX (OR XLIX)* (ca. 800), [1] *Sacramentarium Rhenaugiense (SR)* (ca. late eighth or early ninth century),[2] and the *Franciscan Ritual for the Last Sacraments (FRLS)* (1260), [3] are chosen because each is representative of a key moment in the history of the commendation of the soul: *OR XLIX* captures the early Roman liturgical rites for the dying; SR, while different from other eighth-century Gelasian sacramentaries, suitably represents medieval developments embodied in the Frankish sacramentaries; and the *FRLS*, based upon the Pontifical of the Roman Curia of the early thirteenth century, provides us with an important rite with origins in monasticism that, through the ministry of the Franciscans, spread throughout western Europe as the prototype for all liturgies. The other two liturgical sources that I examined, Alberto Castellano's *Liber Sacerdotalis* (1523)[4] and Julius Santori's *Rituale Sacramentorum Romanum* (RSR) (1584-1602?),[5] are used in this survey because they stood as important sixteenth century liturgical predecessors to the 1614 *RR* and its *Ordo commendationis animae.*

THE *LIBER SACERDOTALIS*

One of the most important editions of a ritual, which prepared the way for the 1614 *RR*, was the *Liber Sacerdotalis* (*LS*) of Alberto Castellano (or Castellani or de Castello), published in Venice in 1523. Castellano (ca. 1459-1552) entered the Dominican priory of Saints John and Paul in Venice. Although details of his life are obscure, we know that he wrote historical accounts of prominent Dominicans from the foundation of the order to his own time and he edited the constitutions of the Order of Preachers and other Dominican formularies. In 1519 he edited a biblical concordance of the Old and New Testaments and in 1520 he revised the Pontificale Romanum. Castellano also edited many ascetical, patristic, and apologetic works, including the sermons of Caesarius of Arles and Zeno, bishop of Verona (Venice, 1508), and an interesting example of devotional »

iconography, the *Rosario de la gloriosa Vergine Maria* (Venice, 1521), in which the mysteries of the rosary were incised in wood for popular use.[6]

The *LS* enjoyed the explicit approval of Pope Leo X, who died, however, shortly before it appeared in print (sixteen editions in the sixteenth century alone).[7] Vogel attests to its widespread use in Italy, Southern and Western France, Lyons, Basle, and Rheims, and he indicates that after 1545, many dioceses began to shape their rituals along the lines of Castellano's *LS*.[8]

The *LS* is organized into three sections: the first part deals with sacraments (pp. 10v-200v), the second part concerns blessings (pp. 201r-243v), and the third part is devoted to processions and other matters (pp. 244r-268r).[9] The first part concerning sacraments is subdivided into a treatment of the five sacraments that a priest would administer: baptism (10v-29v); matrimony (30r-42r); penance (42v-68v); Eucharist (68v-114r); and extreme unction (114v-200v). Included under the sacrament of extreme unction are: instructions on the matter, form, minister, and effects of the sacrament (114v-116r); two orders for anointing (116r-120r); prayers for visiting the sick (120r-123r); rites of the dying (123r-155r); and burial rites (155r-200v). The order of communion of the sick is found under the sacrament of the Eucharist (111r-112v). Additional aspects of care for the sick are the blessings said over bread and water that are to be given to the sick (230r-230v), found in the part of the book devoted to blessings.

Castellano's *LS* contains many of the elements that will comprise the 1614 *RR*'s *Ordo commendationis animae*: the short supplications, the six commendation prayers, the reading of the passions, the reading of the Last Discourse from the Fourth Gospel, Psalms 117[118] and 118[119], three devout prayers addressed to Christ, and the response made after death. Our presentation and analysis of Castellano's rites for the dying will indicate the original placement and meaning of these liturgical elements relative to their place and meaning within the 1614 *RR*, indicating where the respective images and attitudes to death and dying differ and complement one another. Before examining these rites for the dying, we should first turn to the treatment of viaticum because, like the *FRLS*, Castellano's *LS* relocates viaticum as a rite for the dying to a new position within the rite of communion of the sick.

Communion of the Sick

In *Partis 1, Tractatus 3*, Castellano's *LS* deals with the sacrament of the Eucharist. Under the various headings that Castellano uses to divide his treatment of the Eucharist, he includes a rite of communion of the sick, entitled *Ordo ad communicandum infirmorum*.[10] On the whole, this communion rite is similar to the one in the *FRLS*. In particular, when communion is given to the sick person the priest says: "Receive brother, this food for your journey (*viaticum*), the Body of

our Lord Jesus Christ; may he guard you from the wicked enemy and lead you into eternal life."[11]

Although it could be joined with extreme unction,[12] Castellano does not relate this rite of communion of the sick, with its language of *viaticum*, to the rites for the final commendation of the dying, a rite provided for the last agony of a dying person. In fact, Castellano includes within his rite the opening prayer *Deus infirmitatis*, with its emphasis on returning the sick person to health and reuniting him with the active members of the ecclesial family.[13] This prayer is not found in the rite of communion of the sick in *FRLS*, in Santori's *RSR*, or in the 1614 *RR*, but rather appears as a prayer in the 1614 *RR*'s *De visitatione et cura infirmorum* (title 5, chapter 4).

Another indication that Castellano's rite of communion of the sick was not associated with the rites for the final commendation of the dying is the omission of the blessing of sackcloth and ashes that concludes the thirteenth-century *Pontifical of the Roman Curia*'s *Ordo ad communicandum [infirmum]*. Here, after communion is given, using the same viatical language as in the *LS*, the thirteenth-century *Pontifical of the Roman Curia* includes the blessing of sackcloth and ashes. The sackcloth is stretched out on the ground and a cross is made over it with the blessed ashes by a priest. It is then sprinkled with holy water, and the sick person is placed upon it. Similarly, a cross is made with the ashes and sprinkled over the person's chest and this is said: "Remember that you are ashes and that you will return to ashes." And then the priest asks the person if the ashes and sackcloth, which will give witness to his penance or conversion before the Lord on the day of judgment, are pleasing, to which the person responds in the affirmative.[14] Here, we have a rite of preparation for death in which the person would depart from this life and face judgment before God, marked with the visible signs of his repentance.

For its part, Castellano's *LS* does not include this proximate preparation of death in its rite of communion of the sick. Instead Castellano concluded his rite with another sprinkling of holy water and the prayer *Exaudi nos d[omi]ne*, in which the priest asks God to send an angel from heaven to watch over, cherish, protect, remain with, and defend all who dwell in this place.[15]

Close examination of the *LS* reveals that Castellano did not totally eliminate the blessing of sackcloth and ashes from his ritual, but associates them with the sacrament of extreme unction.[16] Hence, Castellano does not eliminate these rites, but relocates them where he thinks they more properly belong, i.e., not with the rite of communion of the sick, but with the rites associated with the more proximate preparation for death, which is extreme unction followed by the prayers of commendation. »

RITES ASSOCIATED WITH EXTREME UNCTION

Overview of Castellano's Aids for Preparation for Death

In *Partis* 1*, Tractatus* 5 Castellano's *LS* deals with the sacrament of extreme unction and its associated rites, which include the rites and prayers that are used in the dying person's last moments of life. From Castellano's *praenotanda*, it is clear that extreme unction is intended for those who are close to death ("*laborantib[us] in extremis*") or in danger of death ("*in p[er]icula mortis*").[17] Following his treatment of this sacrament, Castellano provides thirty-three chapters of rites associated with extreme unction (*De annexis seu concomita[n]tibus hoc sacr[amentu]m particula*).

The rites for the dying that Castellano compiles fit within a larger context of care for the dying that included sacramental confession and the sacrament of extreme unction, but not viaticum, which is ministered at an earlier stage of sickness. So, even though Castellano continues to refer to the dying person with the Latin word *infirmus*, the rites with which we are dealing are clearly rites for the dying.

Castellano's rites for the dying are distinguished by two characteristics: there is some internal order to the rites he presents and, equally, they are marked by the ministers' flexible use of these rites. We will look at each of these characteristics in turn.

There is some internal sense of order within Castellano's compilation of texts. Chapters 4, 5, 8, and 9 are closely related and together form a unit for the care of the dying. The word *prius* or "previously" introduces the instructions that accompany the declarations in chapter 5, suggesting that the timing is flexible but that these declarations ought to be made at some stage when the dying person is still able to make a profession of faith and of his intentions.

As a unit, these chapters complement the more remote preparations for death that would have taken place before the priests had been called at the final moments of life. One may presume, for instance, that a sacramental confession has already been made before the priests are called to assist the dying person in his departure from this life. Evidence to support such a presumption comes from the instructions in chapter 5 that are concerned with the declarations made by the dying person. Here the instructions explain that the declarations are explicitly made by those who are close to death and who, even after sacramental confession, may have fallen into despair because of the temptations of the devil.[18]

The *LS*'s instructions indicate that, after the priests have been called, in the earliest period in the dying process, a person would make these six declarations

(chapter 5). The text indicates that it is desirable that a dying person make these declarations at some stage, before he is no longer able to speak. Through the declarations, the dying person would reaffirm the intention to avoid the desperation of hope, the doubt of faith, and the fixation on past sins. Instead, the dying person, by pronouncing the declarations, is reminded that he should rely upon God's mercy and goodness that is exemplified in the blood of the cross.[19]

If the dying person were judged by the priests not to be in despair, because the declarations have already been made, at least in some form, the aids for the dying, found within chapter 4, would be used. After a gentle greeting and encouragement to subject himself to the divine goodness and will, the dying person, if he still has the use of reason, is asked a series of twenty questions (*petitiones*) that center upon profession of faith, sorrow for all sin, and the merit of the passion and death of our Lord Jesus Christ.[20] The instructions conclude this section by assuring the reader that there should be no despair or doubt about the well-being of anyone who has publicly assented with heart-felt belief to these questions.

The instructions in chapter 4 indicate that, after assenting to what is affirmed in these questions, and when the dying person has begun to struggle in the death agony, the passions (located in chapters 13-16) can be read, all or in part, and repeated if necessary. When the priests observe that the dying person is close to death, they interrupt the passions and make the commendation of the soul that, as the instructions point out, is found in chapter 9.[21]

So, the internal order of the rites would suggest that the dying person would have made remote preparation for death through a sacramental confession and the sacrament of extreme unction. Then, when the dying person has reached a more critical stage, the priests are summoned again. After some consideration about the proximity to death and the rational state of the dying person, the priest would begin the declarations or the questions, followed by the passions of the Lord. In turn, the reading of the passions of the Lord would be interrupted by the commendation of the soul (which begins with the short supplications)[22] when it is evident that the person has entered the struggle of the death agony. Among these rites, then, we would identify an internal order consisting of the declarations, the questions, and the reading of the passions as preliminary aids to *Ordo co[m]mendationis anime* of chapters 8 and 9. But, depending upon the particular needs of the dying person in his stage of dying, the priests would use these aids as they saw fit and, indeed, could select other aids, among which were the three useful prayers said in the death agony to Christ (chapter 6) or the five useful prayers said in the death agony to the Blessed Virgin Mary (chapter 7). »

This second characteristic of Castellano's aids for the dying—flexibility—is also discernible in the other rites for the dying within the *LS*, which include: the blessing of ashes and sackcloth (chapters 1 and 2); three prayers against temptation and a large number of devotional prayers (chapter 10); two psalms that are to be recited if the soul is still troubled in the death agony (chapter 11); and the Creed of Athanasius (chapter 12).

The last instructional note in the rites for the dying, found just prior to the chapter containing the response after the soul departs the body (chapter 18), clearly states the principle that guides the use of all these rites for the dying:

> The aforesaid prayers and suffrages are to be said, more or fewer according to what shall be necessary, because some people struggle at the end for a longer time and others struggle for a shorter time; and, accordingly, these things written down above are to be read in whole or in part.[23]

We see the same emphasis on flexibility within Castellano's rites for the dying in the instructions of chapter 4, which stands as the introduction to the unit we have identified as possessing some internal order. Here, Castellano indicates that, when the priests have been summoned to assist the dying person, they "will be able to comply with the pattern written below *or a different one, as they have seen fit*."[24] Indeed, this instruction indicates that the priests are accustomed to be called *often* in order to assist the dying, suggesting that over the course of a person's death struggle, the priests may respond several times, offering different aids to meet the dying person's particular needs.

Hence, we see that Castellano has compiled a number of usable rites, with some internal order. At the same time, it is a compilation marked by flexibility. Rather than a fixed and rigid ritual to be followed, Castellano provided a number of rites that would provide priests with the freedom to select the appropriate aids after they had discerned the dying person's condition and needs. Hence, for instance, the priest may have chosen to use the prayers to overcome the temptations against faith, hope, and the worship of an evil spirit in an illusory apparition (chapter 10) if he discerned that the dying person continued to struggle with these temptations. Or, any of the devotional prayers could have been used as the priest saw fit. Even the rites that we have identified as a unit with some internal order are to be used with flexibility. The instructions for the passions of the Lord are a case in point, for the instructions indicate that the passions "can be read, all or in part as is necessary, and they can be repeated as well." This suggests that the passions could be read to the dying person, interrupted by the short supplications (chapter 8) and the commendation prayers (chapter 9), when it appears that the person is close to death, and resumed if the person continued to linger in the death agony.

AIDS FOR THE DYING FOUND IN THE 1614 RR'S COMMENDATION RITE

Several of the aids for the dying that Castellano includes in the *LS*'s rites for the dying can be found in the 1614 *RR*: the short supplications; the six prayers under the *LS*'s heading *Commendatio anime ante mortem*; Jesus's farewell discourse (Jn 17:1-26) and the passion of Christ from John's gospel; Psalms 117[118] and 118[119]; and the three devotional prayers centered upon Christ's agony, death, and charity. We will focus on these particular aids for the dying as they appear in Castellano's *LS*.

The Short Supplications and the Commendation Prayers

From among the rites associated with extreme unction, the *Ordo co[m]mendationis anime* is to be used when the priests have seen clear signs that the person is close to death. The rubrical instruction in the chapter containing the short supplications (chapter 8) states that the commendation rite begins with these short supplications.[25] The chapter entitled *Commendatio anime ante mortem* in the table of contents includes the six prayers that the *FRLS* used to commend the soul before death.

While there is substantial agreement between the *FRLS* and the *LS* concerning the short supplications and the six commendation prayers, there are some minor differences. In the short supplications, Castellano's text includes the names of more saints before the general conclusion for each group. So, for example, where the *FRLS* prays for Silvester and then for all the holy pontiffs and confessors, the *LS* names Silvester, Gregory, Nicholas, and Augustine before its general conclusion. In addition, the *FRLS* possesses a chronological list of the mysteries of Christ: his nativity, his holy cross, his death and burial, his glorious resurrection, his wonderful ascension, and the gift of the Holy Paraclete. The *LS*, for its part, lacks the same order as it lists things more haphazardly: his death, his blessed resurrection, his death and burial, his holy cross, his wonderful ascension, and the gift of the Holy Paraclete. Finally, the short supplications found in the *LS* also include two additional penitential phrases at the end. While the *FRLS* asks that Christ will spare this friar (*Ut ei parcas*), the *LS* also asks for Christ's forgiveness (*Ut indulgeas*) and calls upon Christ to lead the dying person to true penance (*Ut ad veram penitentiam eum/eam perducere digneris*).

The *LS* then provides six prayers to be said in commending the soul of the dying person to God when his soul is seen to be caught or troubled in the agony of its departure. With the use of these texts, the *LS* continues to embrace the Frankish practice, expanded in the thirteenth-century *Pontifical of the Roman Curia* and in the *FRLS*, of providing these litany-like prayers as the final preparation for death. Replacing the more ancient Roman practice of viaticum and the reading of the passions of the Lord as the immediate preparation for death, »

the supplications and commendation prayers show great concern for the repentance and forgiveness of sin and the avoidance of the sufferings and punishments of the afterlife. Both the supplications and the commendation prayers appeal to Christ's sufferings in his passion, for these are the sufferings and merits that Christ offered in satisfaction for the forgiveness of sins and the alleviation of punishment after death.

As an important liturgical predecessor, the *LS*'s ritual pattern in the moments leading up to death would strongly influence the ritual pattern adopted in the 1614 *RR*'s *Ordo commendationis animae.*

The Passions of the Lord

Castellano's instructions indicate that after the declarations (*protestationes*) had been made by the dying and the assent given by the dying person to the questions (*petitiones*), the passions may be read when the dying person has begun to struggle in the death agony. The instructions state that all or some of the passions can be read as is necessary and they can be repeated as well.

Compared to the *FRLS*, we see a reintroduction of the reading of the sufferings of the Lord as the person enters the death agony, akin to what is in *OR XLIX* and in a variant form in the *Autun Sacramentary.* Unlike *OR XLIX*, which indicates that communion is given to the dying person and then the passions of the Lord are read until life departs from the body, the *LS* suggests that the passions of the Lord should be read as the person enters the death struggle, but they are interrupted when the dying person gives evident signs that he is close to death. At this point, similar to the pattern found in the *Rheinau Sacramentary* and developed more fully in the *FRLS*, the commendation of the soul is made, beginning with the short supplications. The instruction at the end of chapter 17, however, indicates that there is enough flexibility in the use of the rites of the dying for the reading of the passions to be resumed if the person continued to linger in the death agony after the prayers within chapters 8 and 9 had been used.

It is noteworthy that among the rites associated with extreme unction, the five chapters that contain the passions of the Lord and the reading from John 13-17 are located after the rite of the commendation of the soul (chapter 9) and immediately before the rite that is used after the soul departs from the body (chapter 18). While *OR XLIX* witnesses to the actual reading of the passions until life departs from the body, the *LS* provides a link between the reading of the passions and the moment of death in its table of contents. Perhaps the location of the passion texts in the *LS*, immediately prior to the rite after the soul has departed the body, is a remnant of an earlier time when the passions were used at this point and not just recorded here in a table of contents.

The *LS* calls for the reading of the four passion accounts when the sick person has begun to struggle in the death agony. Focus on the passion and death of Christ, at this point, after the declarations (*protestationes*) and the questions (*petitiones*), would seem to be a natural movement. The questions sought to help the dying person to rely upon the passion and death of Christ as the means of justification at judgment and, hence, as the instrument of his salvation. In addition, the declarations express the dying person's faith that salvation comes not from any personal merit, but through the merit of the passion and death of Jesus.

Among the liturgical sources examined in this study, Castellano's *LS* is the first to include the reading of Jesus's farewell discourse to his disciples. It is a particularly appropriate reading to one who is in the death struggle for it includes John 17, Jesus's priestly prayer, in which Jesus consecrates himself in death to the Father, for his followers. David Power suggests that the inclusion of John 17 is significant, for alongside the passion narratives, the dying person is now invited to see the passion itself as Jesus's sacerdotal act, which will free him from the pains of hell and lead him into paradise.[26]

Castellano's *LS* stands as an important influence upon the 1614 *RR*'s inclusion of the reading of the passion according to John, as well as Jesus's farewell discourse in John 17. The *LS*, while departing from the most ancient use of the reading of the passions immediately before death, includes all four passion accounts in its collection of rites when the dying person enters the death agony. While following the *FRLS* in its choice of prayers to be used to commend the dying person when he is close to death, the *LS* departs from the *FRLS* and reclaims an earlier practice of accompanying the dying with the reading of the passions of the Lord, even if they are not used as the immediate aid to prepare the dying person for death. In addition, the inclusion of the reading of the Last Supper Discourse (chapters 13-17) from John's gospel provides a new context from which to hear the passions of the Lord. Concern for repentance of sin in the preparation of death—clearly a part of the rites of ashes and sackcloth, the declarations, and the questions—is tempered by the reminder of and appeal to Christ's saving sufferings and death.

Psalms 117[118] and 118[119]

Castellano's rite includes two of the psalms that the Franciscan ritual designated for when the person continues in the death struggle: *Confitemini* (Ps 117[118]) and *Beati immaculati* (Ps 118[119]). Castellano also includes a psalm prayer after every eight verses of Ps 118[119]. These psalm prayers interpret and personalize the psalm, for in them the dying person asks the Lord to consider his plight. To take one example, in the psalm prayer after verses 25-32, the dying person maintains that God is his "portion" and protests that he has kept God's »

law even in face of sin and struggle. Hence, the dying person asks for God's mercy and pleads for God to lead him into God's justification.[27]

The Devotional Prayers Addressed to Jesus

Chapter six begins with an instruction that states that, "When the person is in the agony of death, the following prayers are read: A useful prayer to be said in the death agony."[28] In a manner reminiscent of stories found in the St. Gregory's *Dialogues*, Castellano begins this section with a story about a bishop who requests that his chaplain pray for him if the chaplain sees that he is placed in the agony of dying (*nisi du[m] videris me in agonia positum*). The chaplain promises to follow the bishop's instructions. The chaplain is to pray the Lord's prayer three times, each time praying it in association with a prayer devoted to a different aspect of Christ's suffering and death. The chaplain readily agrees to this request and carries out his promise. After the bishop dies, he returns to the chaplain in a splendid and gleaming form and tells him that he is now free from every pain. The bishop relates that after the first Lord's prayer, the Lord Jesus displayed his tears of blood for him and drove away all his anxiety; after the second Lord's prayer, all his sins were wiped away through Christ's most bitter passion; and after the third Lord's prayer, through his charity, Christ revealed heaven to the bishop and led him into it with joy.[29]

With the efficaciousness of these prayers established, Castellano states that each of the three prayers is to be said with the *Pater noster* and the *Aue maria*, preceded by the *Kyrieleison*. He concludes with the advice that much is brought forth if these prayers are said with devotion (*multu[m] eis prodest si dicat[ur] devote*). These three prayers addressed to Jesus, which are also found in the 1614 *RR*'s *Ordo commendationis animae*, were inspired by the *Ars moriendi* tradition. In fact, direct parallels can be established for two of the three prayers (prayers two and three), and one of these two prayers (prayer three) can be traced back to Jean Gerson's work itself.[30] What is most striking about these three prayers is their earnest devotion to Christ in his agony, sufferings, and death on the cross, and reliance upon its saving power as an offering made to God. In each prayer Christ is implored (*obsecro te*) to offer up and present to God the Father almighty: the countless drops of bloody sweat that were shed (first prayer), all the bitter sufferings and pains that were endured on the cross (second prayer), and the love that drew Christ down from heaven to earth to endure all the bitter sufferings (third prayer). These three prayers verbalize the key goals of the *Ars moriendi* tradition, which are to assist the dying person in acknowledging that salvation comes from the passion and death of Christ that Christ offered to God, and to help the dying person to fully commit himself to this passion and death:

> To this deth commyt the fully, with þis deth couer the fully, in this deth wrap all thi-self fully; and if it com unto thy mynde or by thin enmye be put in to thy mynde that god will deme the, sey thus: Lord I put the

> deth of oure lord Ihesu Crist be-twene me & myn euell dedis, be-twene me and thi Iugement, other-wise I wyll not stryve with the; Iff he sey þat thou hast deserued damnacion, sey thou agen: The deth of oure lord Ihesu Crist I put be-twene me and all myn euell merits, and the merite of his worthi passione I offre for the merite that I shuld haue had and alas I haue not; Sey also: Lord put the deth of oure lord Ihesu Criste be-twene me and thi rygtwysnes. Þan lat hym sey þis thrise: In manus tuas [domine] commendo spiritum meum, In to thin handis I commyt my soule.[31]

The tone of the three devotional prayers indicates that faith and hope in Christ's effective offering will supply for the sinner's lack of merit, and so overcome any fear and doubt arising from the dying person's sinfulness. These three prayers are significant because they are transmitted to the 1614 *RR* as "three devout and helpful prayers for the dying."[32] Castellano recognizes these prayers as ones to be said *in agone mortis*, but he locates them in a chapter distinct from the *Ordo co[m]mendationis anime*, which includes the litanies and prayers that are designated for use in the immediate preparation for death. The 1614 *RR*, however, includes these three devotional prayers under the chapter heading *Ordo commendationis animae*, which comprises all the prayers that can be used in the immediate preparation for death. In either location, these prayers conform with the prevailing view of salvation that is located in Christ's offering of satisfaction to the Father.

CONCLUSION

Castellano includes a rite of communion of the sick, entitled *Ordo ad communicandum infirmorum*, under his treatment of the Eucharist in *Partis* 1*, Tractatus* 3. On the whole, with its language of viaticum, this communion rite is similar to the one we examined in the *FRLS*. Although it could be joined with extreme unction, Castellano does not, however, relate this rite of communion of the sick to the rites for the commendation of the dying. Indeed, he dissociates the rites of the blessing of sackcloth and ashes—monastic rites used in the preparation for death—from the rite of viaticum, relocating them where he thinks they more properly belong, i.e., not with the rite of communion of the sick, but with the rites for the immediate preparation for death. The rite of communion of the sick, still considered as viaticum for the dying, loses its historical place as the immediate preparation for death and becomes further separated from the rites of the commendation of the dying by the sacraments of confession and extreme unction. Thus we see that communion as viaticum is given in the early stage of grave sickness, but is omitted at the exact point of death, so that confession, extreme unction, and the rites of commendation constitute the more immediate preparation for the final days and hours of dying.

In *Partis* 1*, Tractatus* 5, Castellano's *LS* deals with the sacrament of extreme unction and its associated rites, which include the rites and prayers that are »

used in the dying person's last moments of life. Castellano provides thirty-three chapters of rites associated with extreme unction (*De annexis seu concomita[n]tibus hoc sacr[amentu]m particula*) that form the context within which Castellano situates his *Commendatio anime ante mortem* (or, as it is entitled in the ritual at the beginning of chapter 8, *Ordo co[m]mendatio anime*).

We saw that Castellano compiled a number of usable rites, with some internal order. At the same time, it is a compilation marked by flexibility. Rather than a fixed and rigid ritual to be followed, Castellano provided a number of rites that would provide priests with the freedom to select the appropriate aids after they had discerned the dying person's condition and needs. There were practical reasons for this flexibility: a person may be dying for several days, but at some stage would reach the death agony, or the death agony itself could be a prolonged one.

It is clear, also, that the *Ars moriendi* tradition had a profound influence on many of the aids for the dying within the *LS*. In its own way, Castellano's aids for the dying embraced and promoted the essence of the *Ars moriendi* that included an understanding of personal sinfulness, an awareness of diabolical temptations and obstacles, and a fear of judgment, but also the assistance of the community (both earthly and heavenly) and most especially the power of the passion and death of Christ to lead the soul of the dying person into paradise. Indeed, Castellano's *LS* was instrumental in transmitting parts of the *Ars moriendi* tradition into the 1614 *RR*, notably the three devotional prayers addressed to Jesus when the person continues to struggle in the death agony.

A person receiving communion as viaticum in the rite described in *OR XLIX* met death with confidence, for that dying person was assured that this communion would be his defender and helper at the resurrection of the just, even in the face of sin and its consequences. While viaticum is no longer given at the moment of death in Castellano's *LS*, the dying person is nonetheless assured through other aids that they can face death with confidence.

Through the different prayers that we have examined within *LS*, one can easily note the more pronounced focus on sinfulness and personal unworthiness in the face of this sinfulness. However, on several occasions, Castellano's notes maintain that if a person completes this particular exercise with care, honesty, and devotion, then that person will be free of despair or doubt (interrogations) and will not be damned (declarations). In addition, the three prayers that act as remedies against temptation and the three devotional prayers that are said as the soul struggles in the death agony are specifically included to *effectively* combat the fears, trials, and dangers associated with death. Their conscientious and devoted use provide the dying person with effective aids that inspired

confidence and assurance in the face of death, much like viaticum had for those at an earlier time. In particular, there is an emphasis on the passion and death of Christ as the focus of many of Castellano's aids for the dying, for this is truly *the* means to provide hope and trust in the dying person. In this regard, we noted the three devotional prayers that portray Christ's effective offering to the Father, supplying for the sinner's lack of merit and assisting the dying person to overcome any fear and doubt arising from his/her sinfulness.

The short supplications and the six commendation prayers comprise the prayers that Castellano specifically includes under the heading *Ordo co[m]mendationis anime*. Almost identical to what we discovered in the *FRLS*, these prayers will appear as the first aids for the dying in the 1614 *RR*'s *Ordo commendationis animae*. The *LS* also continues the practice found in the *FRLS* of providing Psalms 117[118] and 118[119] if the dying person persists in the death agony, a practice that will be adopted in the 1614 *RR*'s commendation rite. Further, the *LS* retrieved the practice of reading the passions of the Lord as a preparation for death and introduced the reading of the Last Supper discourse in John's gospel as well. Although the 1614 *RR* will provide only the reading of the passion according to John and will shorten the Last Supper discourse to chapter 17 of the gospel, the sixteenth-century *LS* stands as an important influence on 1614 *RR*'s inclusion of these lections. From the *Ars moriendi* tradition, Castellano's *LS* has introduced the devotional prayers to Jesus into an official ritual of the Church, a practice that will be adopted in the 1614 *RR*'s *Ordo commendationis animae*. Indeed, as we have pointed out, many of the *LS*'s other aids for the dying, which are not present in the 1614 *RR*'s *Ordo commendationis animae*, are found in other chapters of this ritual: *Modus iuuandi morientes* and *De visitatione et cura infirmorum*. Finally, Castellano's *LS* gives witness to the consistent ritual response after death that characterizes the liturgical sources from *OR XLIX* to the 1614 *RR*. •

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NOTES

1 Michel Andrieu, *Ordo XLIX*, in *Les textes: Ordines XXXV-XLIX*, vol. 4 of *Les Ordines romani du haut moyen âge, Spicilegium Sacrum Lovaniense 28* (Louvain: Université Catholique de Louvain, 1956), 529-530. This ordo is hereafter referred to as *OR XLIX* in the text and notes of this paper.

2 *Sacramentarium Rhenaugiense*, ed. Anton Hänggi and Alfons Schönherr (Freiburg: Universitätsverlag Freiburg, 1970). This sacramentary is hereafter referred to as *SR* in the text and notes of this paper.

3 The Franciscan Regula breviary of 1260 was issued with a three-part Ritual for the Last Sacraments, entitled *Ordo fratrum minorum secundum consuetudinem Romane ecclesie*. A critical edition has been made available in English in "The Ritual for

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the Last Sacraments (1260)," in *The Ordinals by Haymo of Faversham and Related Documents* (1243-1307), ed. S. J. P. van Dijk, *Sources of the Modern Liturgy 2* (Leiden: Brill, 1963), 385-408. This ritual is hereafter referred to as *FRLS* in the text and notes of this paper.

4 Alberto Castellano, *Liber Sacerdotalis nuperrime ex libris s[an]c[t]e romane eccl[es] ie et q[ua]rundum aliarum ecclesiarum: et ex antiq[ui]s codicibus apostolice: et ex iuriu[m] sanctionibus et ex doctorum ecclesiasticorum scriptis ad revere[n]dorum patrum sacerdotu[m] parrochialium et a[n]i[m]arum cura[m] habentiu[m] com[m] odum collectus atq[u]e compositus: ac auctoritate Sanctissime D. D[omi]ni n[ost]ri Leonis decimi approbatus. In q[uo] continentur et officia o[mn]ium sacr[ament]orum et resolut[i]o[n]es o[mn]ium dubiorum ad ea pertine[n]tium: Et o[mn]ia alia q[uae] a sacerdotibus fieri possunt: q[uae] q[ua]m sint pulchra et utilia ex i[n]dice collige* (Venice: M. Sessam and P. De Ravanis, 1523; Paris: CIPOL [Centre international de publications oecuméniques des liturgies], Documents en microfiches, 1973). This ritual is hereafter referred to as *LS* in the text and notes of this paper.

5 Julius Antonius Cardinal Santori, *Ritvale Sacramentorvm Romanvm Gregorii Papae XIII Pont. Max. ivssv editvm* (Rome: 1584-1602?; Paris: CIPOL [Centre international de publications oecuméniques des liturgies], Documents en microfiches, 1973). This ritual is hereafter referred to as *RSR* in the text and notes of this paper.

6 *New Catholic Encyclopedia*, 1967 ed., s.v. "Alberto Castellani," by E. D. McShane.

7 Richard Rutherford with Tony Barr, *The Death of a Christian: The Order of Christian Funerals*, rev. ed. (Collegeville, MN: The Liturgical Press, 1990), 76.

8 Cyrille Vogel, *Medieval Liturgy: An Introduction to the Sources*, National Pastoral Musicians Studies in Church Music and Liturgy, rev. and trans. William Storey and Niels Rasmussen (Washington, DC: Pastoral Press, 1986), 264.

9 *LS*, 10r, indicates the three parts in the following words: "Prima pars continet quemadmodum sacerdos curatus debeat ecclesiastica sacramenta ad eius ministerium pertinentia et illis annexa adiuncta et accedie[n]tia debite conficere ministrare: conseruare: et ad salutem a[n]i[m]arum exhibere. Secunda pars continet qualiter sacerdos res ad eius officium spectantes benedicere et sanctificare debeat. Tertia pars continet qualiter sacerdos processiones et alias cerimonias diuersis temporibus diebus et euentibus accommodas perficere habeat: cum exorcismis demonia corum: computo eccleastico: et cantus breui informatione."

10 *LS*, 111r-112v.

11 The Latin text, found in ibid., 111v, reads: "Accipe frater viaticum corporis domini nostri iesu christi: qui te custodiat ab hoste maligno et perducat in vitam eternam. Amen."

12 The concluding instruction in the *Ordo ad communicandum infirmum* states: "The priest, after communicating the sick, ought to persuade him by good words that, if it will be necessary, the sacrament of extreme unction should be given to him." The Latin text, found in ibid., 112r, reads: "Sacerdos co[mmun]icato i[n]firmo de[bet] ei bonis v[er]bis p[er]suadere q[uae] si necesse fuerit det[ur] sibi sacr[amentu]m extreme vnctio[n]is."

13 The Latin text, found in *LS*, 111v, reads: "Deus infirmitatis humane singulare presidium auxilii tui sup[er] infirmum nostru[m] ostende virtutem: vt ope misericordie tue adiut[us] ecclesie tue s[an]cte incolumis rep[rese]ntari mereatur. Per christum."

14 The Latin text, found in *Le pontifical de la curie romaine au XIIIe siècle*, 494-495, reads: "Tunc extendatur in terra cilicium et de cinere benedicto super illud a sacerdote fiat crux et aque benedicte aspersio, et super illud ponatur infirmus. Et similiter fiat crux et aspersio super pectus illius et dicatur: 'Recordare quia cinis es et in cinerem reverteris.' Ait rursus ei sacerdos: 'Placent tibi cinis et cilicium ad testimonium penitentie tue ante dominum in die iudicii?' Resp.: 'Placent.'"

15 The Latin text, found in *LS*, 112r, reads: "Exaudi nos d[omi]ne s[an]c[t]e p[ate]r o[mni]p[oten]s eterne de[us]: et mittere dignare s[an]c[tu]m angelu[m] tuu[m] de celis: q[ui] custodiat: foueat: p[ro]tegat: visitet et deffe[n]dat o[mn]es habita[n]tes in hoc habitaculo: Per chr[istu]m. R. Amen."

16 Ibid., 119v-120r. Castellano includes the blessing and imposition of sackcloth and ashes in the first and second chapters of rites that are associated with the sacrament of extreme unction.

17 Ibid., 114r, especially paragraphs 2 and 7. The text in paragraph 2 reads: "Extreme vnctionis sacramentu[m] debet dari laborantib[us] in extremis." The text in paragraph 7 reads: "*Hoc sacr[amentum] dari d[ebet] solum i[n]firmis adultis penite[n]tibus q[ui] in p[er]iculo mortis*."

18 The Latin text, found in ibid., 124r, reads: "He protestationes morientium . . . quia multi in extremis labora[n]tes: etiam post sacramentalem confessionem: inciderunt ex diabolica tentatione in baratru[m] desperationis."

19 The second declaration may stand as a suitable example of this genre. The Latin text, found in ibid., 124v, reads: "S[e]c[un]da p[ro]testatio. Item p[ro]testor q[ue] sub tua angelica p[ro]tectione: et adiutorio diuine gratie disceda[n]: et sic mori intendo absq[ue] o[mn]i desperatione et fidei dubitatione: ita q[ue] neq[ue] magnitudo nec numerositas meo[rum] peccaminu[m]: in baratru[m] desperationis me immergere debent cu[m] sciam et veraciter credam vnam deifici sui sanguinis guttam in ara crucis effusam: suffecisse in redemptionem totius humani generis: si ita placitum fuisset diuine pietati."

20 Table 16 includes the first question about belief in the articles of faith and holy scripture as taught by the church. Two other questions, the first about the sorrow for sin and the second about belief in the merit of Christ's passion and death are included here as typical of this genre. The Latin texts, found in ibid., 123v, read: "Sacerdos. Doles de omni neglige[n]tia et omissione bene operandi: et de [con]temptu gratia[rum] a domino deo tibi datarum? Respondeat infirmus. Doleo." and "Sacerdos. Credis q[ue] d[omi]n[u]s noster iesus christus pro n[ost]ra salute mortuus sit: et q[ue] ex p[ro]priis meritis vel alio modo nullus possit saluari nisi in merito passionis eius? Respondeat infirmus. Credo."

21 The Latin text, found in *LS*, 124r, reads: "Finitis predictis petitionibus cu[m] ceperit in agone mortis infirmus certare poterunt legi infra posite passiones: omnes vel alique ipsarum sicut necesse fuerit et etiam repeti. Et cum viderint infirmum signis euidentibus morti proximum intermittentes passiones faciant recommendationem a[n] i[m]e vt infra. fo. 127."

22 The instructions indicate that the short supplications are prayed before the commendation proper. The Latin text, found in ibid., 127r, reads: "Ordo co[m] mendationis anime. Prius fia[n]t letanie breue."

NOTES, CONT

23 The Latin text, found in *LS*, 154v, reads: "Predicte oratio[n]es et suffragia dicenda sunt plus et minus s[ecundu]m q[ue] necessarium fuerit: q[uia] aliqui in extremis laborant longiori t[em]p[or]e aliqui breuiori: et s[ecundu]m hoc legenda sunt suprascripta in totu[m] vel in partem."

24 The Latin text, found in ibid, 123r, reads: "Solent frequenter a personis secularibus ex devotione advocari sacerdotes vt assistant morie[n]tibus. Ideoq[ue] taliter aduocati poterunt in tali t[em]pore infrascriptam forma[m] seruare vel alia[m] vt eis visum fuerit."

25 The Latin text, found in LS, 127r, reads: "Ordo com[m]endationis anime. Prius fia[n] t letanie breue."

26 David Power, "The Commendation of the Dying and the Reading of the Passion," in *Rule of Prayer, Rule of Faith: Essays in Honor of Aidan Kavanagh, OSB*, ed. Nathan Mitchell and John F. Baldovin (Collegeville, MN: The Liturgical Press, 1996), 290-291.

27 The Latin text, found in *LS*, 136v, reads: "Portio mea d[omi]ne: dixi custodire legem tua[m]. Deprecatus sum faciem tua[m] in toto corde meo: miserere mei secundum eloq[ui]um tuum. Cogitaui vias meas et conuerti pedes meos: in testimonia tua. Paratus sum et non sum turbatus: vt custodia[m] mandata tua. Funes peccatorum circumplixi sunt me: et legem tuam non sum oblitus. Media nocte surgebam ad confitendum tibi: super iudicia iustificationis tue. Particeps ego sum o[mn]ium timentiu[m] te: et custodientium ma[n]data tua. Misericordia tua d[omi]ne plena est terra: iustificationes tuas doce me."

28 The Latin text, found in ibid., 125r, reads: "Cum ho[c] est in agonia mortis legende sunt sequentes or[ati]ones. Oratio vtilis ad dicendum in agonia mortis."

29 The Latin text, found in ibid., 125v, reads: "Post morte[m] reuersus est papa sple[n]didus ad eum et corruscans grates imme[n]sas sibi referens: et dicendo ab o[mn]i pena se fore liberatum. Nam post primum Pater n[oste]r: dominus n[oste]r iesus christus sudore[m] suum sanguineum pro me ostendens: o[mn]em meam p[ro]pulsauit angustia[m]. Post s[e]c[un]d[u]m Pater n[oste]r: per amaritudine o[mn]ium passionum suarum o[mn]ia peccata mea vt nubem deleuit. Post tertiu[m] Pater n[oste]r: p[er] charitate[m] suam celos reserauit et me cu[m] gaudio introduxit."

30 Jean Gerson, Opusculum Tripartitum: De praeceptis decalogi, de confessione et de arte moriendi, in Opera Omnia (Antwerp: Sumptibus Societatis, 1706), 426-450.

31 The Boke of the Craft of Dying, in Yorkshire Writers: Richard Rolle of Hampole and His Followers, ed. C. Horstman (New York: MacMillan and Company, 1896), 2:413.

32 The Latin rubric, found in the 1614 RR, 98, reads: "Tres piae, et vtiles morientibus orationes, cum tribus Pater noster, et tribus Aue Maria in agone mortis recitandae."

PARTICIPATION AND TRANSFORMATION

Reflection on Themes in the Eucharistic Theology of Benedict XVI's *Sacramentum Caritatis*[1]

WILLIAM H. JOHNSTON

What was Pope Benedict XVI's view of "active participation" in the liturgy? Promoting active participation by all the baptized in liturgical celebrations was, in the early and middle years of the twentieth century, the motive force and guiding goal of the liturgical movement. The Second Vatican Council's liturgy constitution, *Sacrosanctum Concilium*, embraced this goal and made it "the aim to be considered before all else" in the liturgical reform, a mandate the postconciliar Consilium carried out with conscientious, systematic diligence.[2] Increasingly in recent years the question of what the liturgy constitution meant by active participation and how we should understand and implement it has become a matter of lively and diverse theological speculation[3]—a site, as it were, of skirmishing in the Catholic liturgy wars. Joseph Ratzinger engaged in those speculations and skirmishes, both to identify, critique, and amend what he saw as, here and there, incomplete or one-sided interpretations and implementation of the conciliar vision and mandate, and to explain the more complex and balanced teaching the council actually set forth.

So when Pope Benedict composed the most significant liturgical document of his papacy, *Sacramentum Caritatis* (*Sacrament of Charity*), the 2007 apostolic exhortation following the 2005 synod of bishops on the Eucharist, it is not surprising he took care to address the topic of active participation.[4] His basic point on this topic was to affirm not only of the council's emphasis on active participation but also the "great progress"[5] made in its implementation; his observation "that some misunderstanding has occasionally arisen" during the process did not negate but only qualified what remains a fundamentally positive assessment.[6] To understand his treatment of the topic in this document, we can consider four dimensions of participation: in liturgical ritual, in Christ's self-giving love, in daily life as formed by and lived in that love, and in the trinitarian love and life of God. In this document on the Eucharist, the first form of participation is understood as foundational for the others in the sense that they follow and derive from it as its mature fruit. Let us look at each in turn. »

PARTICIPATION

Participation in Liturgical Ritual

To indicate what participation should not be, Benedict employs the customary phrase coined in and used often since 1928 (Pius XI, *Divini cultus*, no. 9), that the faithful not be present as "strangers and silent spectators," having no proper role, unconnected with and unengaged in the liturgical act itself. In contrast, says Benedict citing Vatican II, they are to participate "in the sacred action consciously, devoutly, and actively" (SacCar 52; SC 48). He then quotes the remainder of the same paragraph of the liturgy constitution, as though in explanation of the three adverbs. That passage highlights certain key features of eucharistic ritual or theology: word (for instruction) and sacrament (for nourishment), giving thanks (the fundamental act and attitude for which the Eucharist is named), offering (another key eucharistic theme, with wording here reminiscent of Pius XII's extended treatment of the topic in *Mediator Dei*, nos. 80-111), and union with God and others (the *res* of the Eucharist).[7]

Later in this section of the document Pope Benedict addresses "the personal conditions required for fruitful participation" in liturgical celebrations.[8] He starts with fundamentals, urging that those present have "the spirit of constant conversion," to avoid approaching the liturgy "superficially, without an examination of [one's] life."[9] Aidan Kavanagh similarly argued that "liturgical participation . . . begins not with ceremonies but with conversion to faith in Jesus Christ in his Church."[10] This is to emphasize first things first, recognizing the need for conversion and faith to be real and awakened (as through self-examination) if participation in the liturgical event is to be genuinely active and personally fruitful.

To cultivate the requisite conversion and self-examination Benedict recommends moments of silent recollection before the liturgy, fasting, and sacramental confession "when necessary" (SacCar 55). Each of these ascetical practices, potentially profound Christian and human experiences—silence, fasting, confession—create conditions for deepening self-examination, furthering the way to deepening conversion.

Benedict also links full participation with a practice that, though now widespread, was as the twentieth century began infrequent and a much-desired goal of the liturgical movement: that "the faithful approach the altar in person to receive communion."[11]

Finally, we might note in the opening and closing paragraphs of the document something Benedict considers significant for fruitful participation in the Eucharist. We see it in the repetition of two key words: *admiratio*, in the sense of "wonder" or "astonishment," and *stupor*, "wonder," "awe," being "astonished"

or "stunned." In both paragraphs, he references a biblical eucharistic passage, inviting readers to imagine the wonder and astonishment felt (SacCar 1) by the apostles at Jesus washing their feet and (SacCar 97) by the two disciples encountering Christ on their Emmaus journey. As he begins and concludes this major document of his papacy on the Eucharist, Benedict voices the hope that a new "eucharistic wonder" will awaken among contemporary believers, along with joy in the Lord's enduring presence (referencing Matt 28:20 in SacCar 97). Clearly he thinks catechesis on the liturgy can contribute to this awakening (See SacCar 64), but what he invokes explicitly here is the potential of the liturgy itself to serve this end, in particular "the splendor and beauty radiating from the liturgical rite," which he understands to be (that is, for him, liturgical celebration can and should be experienced, by those participating, as) "the efficacious sign of the infinite beauty of the holy mystery of God."[12]

Participation in Christ's Self-Giving Love

Participation in the Eucharist, "a memorial of [Christ's] death and resurrection" (SC, 47), is participation in his paschal mystery of self-giving love. When Benedict comes to write in part three about "The Eucharistic Form of the Christian Life" (SacCar 70-83), that eucharistic form is fundamentally one of self-giving, a being formed in the pattern of the paschal mystery. Elsewhere Benedict employs a metaphor to describe how this happens, saying that "the Eucharist 'draws us into Jesus' act of self-oblation… into the very dynamic of his self-giving.'"[13] Employing it again, he says the eucharistic liturgy "draws us into Christ through the Holy Spirit" (SacCar 37). Behind the word image of "drawing" lie the Johannine verse, "And I, when I am lifted up from the earth, will draw all people to myself" (John 12:32), and the *Confessions* passage where Augustine imagines God saying "nor shall you change me, like the food of flesh, into yourself, but you shall be changed into me."[14] The point is the primacy of God's agency in the liturgy, and the receptive, responsive, actively-passive and transformative dimension of human participation.[15]

The effect of this drawing is transformation into that into which one is drawn, the dynamic of Christ's paschal mystery of self-giving love—the "transformation effected in us by the gift of the Eucharist," which "contains an innate power making it the principle of new life within us and the form of our Christian existence" (SacCar 70). Benedict describes this transformation at length in part three of the document. To summarize that lengthy section briefly: Since its prime model is the paschal mystery, a eucharistic form of Christian existence means "making our lives a constant self-offering to God" in Christian freedom (SacCar 72). A eucharistic form of life is ecclesial and communitarian, makes possible a new way of thinking (*metanoia*, Rom 12:2), is marked by moral transformation arising from heart-felt gratitude at the experience of God's unmerited love, is missionary even to the point of martyrdom for which all should be »

prepared, manifests God's compassion for all, works for reconciliation, decries economic inequality, acts for social change, and promotes care for creation (SacCar 76-92). These diverse manifestations of Christian life transformed into a "eucharistic form" are to be understood as arising from and sustained through active and fruitful participation in the celebration of the Eucharist.

Participation in Daily Life Lived in and from the Love of Christ

Christians find a source of holiness and glorification of God "'in the sacraments, and especially in the Eucharist: by sharing in the sacrifice of the Cross, the Christian partakes of Christ's self-giving love and is equipped and committed to live this same charity in all his thoughts and deeds.'"[16] This happens over time through an increasingly fuller transformation of liturgical participants, so they take on "the same mind . . . that was in Christ Jesus" (Phil 2:5; cf. 1 Cor 2:16), including Christ's feelings and will. As Benedict wrote, to love with Christ's own compassion "can only take place on the basis of an intimate encounter with God, an encounter which has become a communion of will, affecting even my feelings."[17] It is through such gradually all-embracing liturgical transformation that the believer's daily life can become lived with the love of Christ.

Perhaps the most frequently referenced biblical text in Ratzinger's liturgical writings is relevant here—Romans 12:1, "I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship" or *logiké latreía*.[18] Benedict calls this Paul's "concise description of how the Eucharist makes our whole life a spiritual worship pleasing to God," to the extent those lives take on a eucharistic form, progressively transformed into the pattern of Christ's paschal mystery.[19]

This perspective—on the necessary correspondence between liturgical worship and daily living—affects his understanding of "active participation" in the liturgy:

> The faithful need to be reminded that there can be no *actuosa participatio* in the sacred mysteries without an accompanying effort to participate actively in the life of the Church as a whole, including a missionary commitment to bring Christ's love into the life of society.[20]

That is, Benedict deems, or should we say denounces, visibly and apparently active participation in the ritual celebration to be not "active participation" at all, if it does not activate renewed commitment and yield actual efforts to engage in the practices of ecclesial communion and mission. Compare Jean Corbon's probing question, "How can we celebrate the liturgy if we do not live it?"[21] Or Louis-Marie Chauvet's link between "sacrament" and "ethics," where the latter is necessary to "veri-fy" the former, to make it "true" rather than a false and empty

ritual show lacking the substance of embodied ethical practice.[22] Benedict's point is the same here (in no. 55), and elsewhere, as when he says eucharistic worship that "'does not pass over into the concrete practice of love is intrinsically fragmented.'"[23]

Participation in the Trinitarian Love and Life of God

In the conclusion of *Sacramentum Caritatis*, Pope Benedict reflects that "Jesus' gift of himself in the sacrament which is the memorial of his passion tells us that the success of our lives is found in our participation in the trinitarian life offered to us truly and definitively in him" (SacCar 94). To participate in the eucharistic form of life just described in brief is to participate in the trinitarian love and life of God. For "the 'mystery of faith'," the eucharistic mystery, is itself "a mystery of trinitarian love, a mystery in which we are called by grace to participate" (SacCar 8)—doing so (1) in liturgical ritual, which (2) draws us into Christ's self-giving love, which transforms those who participate in it and (3) gives a eucharistic form to their daily living. Living this mystery is (4) participation in the trinitarian love and life of God.

Summary

What, then, for Pope Benedict, is "active participation" in the (eucharistic) liturgy? It occurs when what happens in the liturgy, to those participating in it in the way they participate, integrally carries forward into life, in the fullest sense. It occurs when the faithful who are gathered, consciously and actively taking part, and struck with eucharistic wonder at their sacramental encounter with the Risen Christ in the liturgy through the beauty of the celebration, are led thereby to a deeper participation in the holy mystery of God, a mystery of eternal (to us at once past-present-future) trinitarian love overflowing with grace in their lives—in lives which take on a eucharistic form, progressively transformed (divinized) and shaped in the pattern and with the dynamic power of Christ's sacrificial self-giving love—in lives which are shared in ecclesial communion with sisters and brothers with whom one dedicates one's efforts and energies to serve the Church's mission of witnessing to God's saving work in the world, inviting others into personal encounter with the living Christ, offering worthy worship to God, concretely helping those in need and promoting justice and peace in society—"a process leading ultimately to the transfiguration of the entire world, to the point where God will be all in all (cf. 1 Cor 15:28)" (SacCar 11). This is what constitutes "active participation" in a liturgical celebration.

But what, we might well ask, does that mean? In what sense is all that (as just described) "going on" during and through a ritual celebration of the Eucharist at which one is present and "actively participating"? This is in part a question about the *liturgy*—what ritual form(s) and manner(s) of celebration (*ars* or *artes celebrandi*) are most apt to carry the potential for this comprehensive vision »

to be real and experienced? At the same time, it is a question about the *participants*—what manner(s) of being present and "participating" (*ars* or *artes participandi*) will render them, in the liturgical act and moment, fertile ground where seeds of divinization planted by such liturgical celebration can grow and bear fruit in and through those persons in this way? For present purposes, let us forgo the first question and focus on the second—on the participant.

VISION TO REALITY?

Does the vision just sketched describe the reality of people's participation in liturgical celebrations? To the extent it does not, how can this vision of active liturgical participation come to be more fully known and lived by Christians in their public worship? This does not happen without education, in the ecclesial form of catechesis.[24]

Mystagogical Catechesis

Benedict speaks to this concern in his section on mystagogical catechesis (SacCar 64), which begins by naming the deep foundations of liturgical participation, beyond ritual behavioral competence. Fruitful participation in liturgical celebration presupposes first of all a living faith, a life already converted and progressively given over to God's purposes; it "requires that one be personally conformed to the mystery being celebrated, offering one's life to God in unity with the sacrifice of Christ for the salvation of the whole world" (SacCar 64). Benedict accordingly calls for an education that can help the faithful "live personally what they celebrate," so as to avoid the "ritualism" of liturgically speaking words and performing actions without corresponding "interior dispositions" cultivated by having been living a eucharistic life.

The particular kind of education the synod bishops and Pope Benedict propose is mystagogical catechesis, grounded in the ritual itself and its connection with life. More specifically, Benedict names three elements of mystagogical catechesis. The first "*interprets the rites in the light of the events of our salvation*," in particular interpreting Jesus's life and paschal mystery "in relation to the entire history of the Old Testament" (64.a)—as when Ratzinger speaks of Christ's risen body replacing the Temple, as the new "place of all worship."[25]

The second dimension attends to unpacking "*the meaning of the signs* contained in the rites," including the full "language of signs and gestures" that, he says, can be difficult for persons in our "highly technological age" to read and participate in with understanding and appreciation (64.b; see also no. 40). This could be done by providing information, using elements of the liturgical "language" metaphorically to communicate a contemporary message, or drawing on elements of today's culture to illuminate liturgical ritual.[26]

The third dimension of mystagogical catechesis involves recognizing "the *significance of the rites for the Christian life* in all its dimensions" - including human "work and responsibility, thoughts and emotions, activity and repose" (64.c). This stage of the mystagogical itinerary also lays open the close interconnection between the Eucharist one celebrates liturgically and one's concomitant "missionary responsibility" (64.c). More broadly, one should discover "as the mature fruit of mystagogy . . . that one's life is being progressively transformed *by* [*per*, through, by means of] the holy mysteries being celebrated" (64.c, emphasis added).

TRANSFORMATION

How does this happen?

This last statement makes a strong claim for the transformative power of liturgy. How does this happen? How does it work?

It can work by faith-filled, well-disposed, active participation in and attentiveness to the liturgy as celebrated. Indeed, Kathleen Hughes affirms, "It is inevitable. The celebration of the liturgy with attention will change us. Gradually our consciousness of what we are doing—and before whom—begins to work a transformation."[27] This can happen potentially with any part of the ritual—for example, the introductory rites, when in the very act of gathering together, "we come for nothing less than transformation: to become ever more deeply the very Body of Christ whom we celebrate in Word and rite."[28]

Philip Kenneson also sees much formative power in the sheer act of people gathering; in doing so they "inevitably presuppose and reinforce much about the shape, meaning, and purpose of the world that they understand themselves to inhabit."[29] Christians learn the Christian way of being in the "world," the "comprehensive vision, the social imagination, that animates Christian life" particularly in gatherings for worship—not because liturgical actions are more important than others but because they function as "*paradigmatic* for all other actions."[30] As Susan Wood says, in Christian worship the paschal mystery is the paradigmatic "interpretive key" that lets and leads participants to see and live their lives as "our passage from death to life within the paradox of the Cross, our vocation to live a life poured out for others"[31]—a eucharistic form of life, eucharistically formed.

Anthony J. Godzieba highlights the significance of the Christian imagination, or specifically the liturgical or sacramental imagination, which he defines as "the way of envisioning reality through the eyes of faith; it recognizes that the finite can indeed mediate the infinite, that all aspects of created being," including those employed in the liturgy, "can mediate grace."[32] He describes imagination as being both critical as well as poetic or constructive, and in the face of »

various forms of contemporary "social paralysis"—we could add, various forms of religious malaise, theological impasse, ecclesial discontent, liturgical ennui, personal trials, feelings of despair, etc.—as having the power "to begin to *imagine* that the world as it is could be *otherwise*."[33] In this liberating enterprise, imagining and thinking otherwise can become a catalyst for acting otherwise.[34] Of course, to imagine otherwise could mean to imagine anything, so Godzieba proposes criteria to distinguish life-affirming from life-denying "otherwises"—namely, religion's disclosure of "the 'otherwise' that is the sacred," and more specifically Christianity's "peak revelational intensities of creation, Incarnation, and Resurrection," through which believers can "glimpse . . . the divine poetic imagination, God's 'otherwise.'"[35] On this basis, and "within our act of faith in God," believers can engage in "an active refiguration of the world toward eschatological fulfillment," by imagining, with trust and hope, "the power of God to transform seemingly hopeless situations,"[36] such as death on a cross into life everlasting.

What makes all this relevant for us is that the sacramental imagination and the life-affirming power of its "otherwise" are instantiated and made accessible, not only but distinctively through participation in the liturgy: "in the liturgy the self finds its subjectivity configured within the Christian tradition, grounded in the memory of the crucified and risen Christ, and then transfigured into a disciple through effective (and indeed affective) participation—performing the liturgy in concert with the liturgy's own imagination."[37] For the disciple's transformation through liturgy and sacraments, they (liturgy and sacraments) require as their "most fundamental demand" what is most elementary yet, as Pope Benedict's treatment shows, deeply engaging: "that (having the required disposition) we *participate*."[38]

But again: how does this work? With all the foregoing in view, what is one to be *doing* during the liturgy, with one's body and senses, one's mind and its attention and thinking, one's emotions, and will, so that what has been described in these pages is what in fact one is at that moment participating in, doing, and experiencing? Susan Wood suggests this happens kinesthetically, repetitively, reflectively outside the liturgy but unreflectively within, and contemplatively.

This participatory knowledge works kinesthetically: "It is a knowledge gained through action," like learning to ride a bike by riding more than by studying.[39] But this ritual action cannot be "play-acting"; it must impact us personally, making a difference in our real lives and world, "we ourselves assum[ing] the identity that we enact" liturgically, the identity of Christ, of whose body we eucharistically partake, whose body we thus become, in and through the liturgy, and after. In this way, we come to "know him almost kinesthetically . . . by acting like him, by seeing the world through his eyes."[40] This liturgical patterning must

then be repetitive because when we live it out "we fall short," and need repeated reminding and re-encountering of God's way of acting so as to be re-formed in that pattern.[41] So what we are to be doing during the liturgy is, in part, kinesthetic action which is, over time, repeated. This shows the liturgical movement's emphasis on active participation to have been well directed.

Further, worship, both its words and gestures (the black and the red), is influenced by secondary theology: what we believe impacts how we pray, as well as the reverse (granting that *legem credendi lex statuat supplicandi*). And so, Wood says, "in a second, more reflective moment" outside liturgical celebration, "we may attend to the theology of particular individual elements that comprise the liturgy," to appreciate more deeply what we do when participating in the liturgy.[42] As an example consider Benedict's theological-spiritual reflections on various parts of the eucharistic liturgy (SacCar 45-51), or the content of any academic or catechetical teaching on the liturgy. But Wood suggests that in and during active participation in "well-executed liturgy" such consciously reflective theological thoughts do not come to awareness; instead "we are caught up into the primary symbols and larger movement of worship" and "drawn into the worship and knowledge of God." This knowledge, this participatory knowledge of God in the liturgy, "is mediated by the elements of worship," which we think about and understand outside worship reflexively but encounter inside worship non-reflexively; then, as a result, and through this reflexively informed non-reflexive worship, "there is a surplus of meaning that exceeds the sum of the parts."[43]

Wood says "this type of experience is a kind of contemplation," and she is not the only contemporary author to speak of contemplation and liturgy together, and positively.[44] She characterizes the kind of contemplation proper to liturgical participation as distinct from private mental prayer which can operate in a mode of detachment; rather, in liturgical contemplation, "all the senses are brought to bear in the liturgical act of indwelling. We are impressed with the objects, sights, smells, sounds . . . as a coin is impressed by a stamp." The point is that one be drawn in this way into union with and formed into the shape of Christ, and "the physical indwelling [being im-pressed] that occurs at the liturgy is the material dimension of the contemplative indwelling and union that occur there."[45]

Let me offer an example of how the contemplative engagement of the senses in the liturgical act might form liturgical participants into the image of Christ, giving their life a eucharistic form. In his 1980 Letter, *Dominicae Cenae*, John Paul II called the Eucharist a "school of active love for neighbor."[46] He described how the very ritual of the Rite of Communion "educates us to this love . . . [by showing] us, in fact, what value each person, our brother or sister, has in »

God's eyes, if Christ offers Himself equally to each one, under the species of bread and wine." Seeing this, "how the image of each and every one changes, when we become aware of this reality, when we make it the subject of our reflections!" These words invite a kind of new devotion: watching people go to Communion. There may be some you personally know, this one as admirably holy, that one beset by faults you have experienced; some suffer trials, others seem abundantly blessed. Some may approach for Communion looking aware, engaged, deeply moved; others appear to be going through the motions, mindless and heedless of what they are doing. Yet if we watch and see, one by one, Christ giving himself equally into the hands of each, "how the image of each and every one changes." We may come to think otherwise than before, and rather than be guided by prior opinions, we may be gradually formed and moved to become toward them, and (with them) toward all, as generous as the Christ who is self-giving to them—just as Christ has been equally eucharistically self-giving to oneself.

Perhaps this example illustrates the liturgical contemplation envisioned by Wood: actively participating in and contemplatively watching the ritual action, and in this, being im-pressed with the self-giving form of Christ and the will to carry that eucharistic form into daily life.

Let us take stock. Kenneson, Godzieba, and Wood have helped us reflect on how to understand the transforming power of the liturgy as it operates for those actively participating in and during liturgical celebration itself. We began exploring this question after noting Pope Benedict's assertion that one should discover "as the mature fruit of mystagogy . . . that one's life is being progressively transformed *by* [*per*] the holy mysteries being celebrated" (SacCar 64.c, emphasis added).

Let us conclude this study of the power of the liturgy for those who participate in it with reflections on how that power can be cultivated, and how active intraliturgical participation in and during the celebration can be further strengthened in its various dimensions by what one does also after and outside the liturgy. For humans are "always menaced by forgetfulness,"[47] even in the most important matters, and if the power of liturgical transformation is to extend effectively from the liturgy (as source) into life, it must be cultivated and practiced there as well, so as in time to be brought again to liturgical celebration (liturgy as summit). How then can that eucharistic form of life be attended to and nurtured when one is outside the liturgy, in daily life?

The first and chief answer is: by the very practice of love in daily life—by Christlike eucharistically-formed self-giving love in the great and small choices and acts of the moments of one's days. A school activity, for example, which involves

students directly in planning and engaging in a day of service-learning or community-engaged learning can carry into the week the Christian charity celebrated and renewed in Sunday Eucharist—a connection which can be further reinforced and strengthened by beginning or concluding that day with Eucharist. The point is that each act of charity renews charity. Gerard Austin described this as an aspect of the gradual *theosis* of a Christian life, using a passage from the *Summa Theologiae* to explain how love grows through the practice of love:[48]

> . . . each act of charity disposes to an increase of charity, in so far as one act of charity makes one more ready to act again according to charity; and with this aptitude growing, a person breaks forth in a more fervent act of love, by which one strives for the perfecting of charity; and then charity actually grows.[49]

Act by act, step by step, charity increases, potentially without limit, as it is practiced daily. This is the chief way of renewing the transforming power of liturgical celebration in daily life.

But beyond this, and especially in view of how quickly this spirit of charity can cool (even in the parking lot leaving church!), what other practices can revive during the week the power of liturgical transformation? Let us briefly consider four practices, and then conclude these reflections.

One practice is daily or regular lectio divina using lectionary readings or other passages of scripture.[50] Clearly this way of prayer serves the purpose of regularly keeping one rooted in the word of God which is at the heart of eucharistic and other sacramental celebration.

A second possible way is through the practice of the Liturgy of the Hours,[51] in full or modified form. Can this way of daily prayer serve this purpose? One of its express functions in the life of the Church is to extend the grace of the Eucharist throughout the hours of the day, as well as prepare for future eucharistic celebration.[52] It is the particular character or genius of the Hours to counter that "forgetfulness" by the repeated returning to prayer at regular intervals of time, repeatedly reawakening awareness of the pattern into which the eucharistic liturgy has formed one for Christian living.

The Liturgy of the Hours, however, is rarely practiced by those not obliged to it, so a third possible and more realistic way is a more accessible, simplified adaptation of the Hours that works on the same principle of prayer at regular intervals: the Angelus.[53] Pope Paul VI considered this prayer to need no reforming after the Council as it already so thoroughly embodied conciliar principles of reform: its structure is simple, it is thoroughly biblical, quasi-liturgical, and its practice thrice daily (or once or twice) regularly re-grounds one (recall Benedict's call for "constant conversion," SacCar 55) in some of the most »

basic mysteries of the faith: God's call, the faithful response, grace, the incarnation, the paschal mystery, eschatological fulfillment.[54] Can a prayer with such fociserve the purpose of nurturing outside the eucharistic celebration the transformation worked by the liturgy on its participants during the celebration?

A fourth possible way, this time not a systematically regular but a more occasional practice, is eucharistic adoration—can this way of occasional prayer serve this purpose? The same spirit that draws people to this practice, according to the praenotanda of the ritual, also "attracts them to a deeper participation in the paschal mystery" and "renews the covenant which in turn moves them to maintain in their lives what they have received by faith and by sacraments."[55] Benedict specifically links the practice with the eucharistic liturgy, saying it "prolongs and intensifies all that takes place during the liturgical celebration itself"and allows its effects to "mature." This "personal encounter" with the eucharistic Lord then "strengthens the social mission contained in the Eucharist" to break down the walls that separate them from Christ and "also and especially . . . from one another" (SacCar 66). Practiced in this way, as intended, eucharistic adoration aims explicitly to extend into the week the eucharistic charity renewed liturgically each Sunday.[56]

Finally, we have looked at Pope Benedict's teaching on active participation under four headings—participation in liturgical ritual, in Christ's self-giving love, in daily life as formed by and lived in that love, and in the trinitarian love and life of God. We have found these forms of participation to be mutually implicated: The first leads to the others, they authenticate the first, and all depend on love as their form and fruit.

And so, through theological, liturgical, and catechetical efforts aimed at aiding the Christifideles to mature in faith and conversion and find the will and ways to live a dynamically eucharistic form of life daily—this is how to foster the genuine and fruitful active participation in liturgical celebrations that is "called for by the very nature of the liturgy" (SC 14), that the Church and the world actually need, and that most authentically and effectively fulfills worship's dual purposes of sanctifying the faithful, by their sharing in the trinitarian life and love of God, and of giving glory to God, by their lives of self-giving love, which are in turn shaped, sustained, and progressively transformed by that full, conscious, and active liturgical participation. •

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NOTES

1 The working hypothesis underlying this paper (which, further developed, is to be incorporated in a book on the liturgical thought of Joseph Ratzinger) is that the liturgical theology of Pope Benedict XVI's apostolic exhortation on the Eucharist, *Sacramentum Caritatis* (hereafter abbreviated *SacCar*), can be fairly presented and usefully understood under the key themes of gift, encounter, participation, and transformation. This paper is a draft-in-development of the material on participation and transformation and aims to offer analytic exposition of what Benedict says and does in the document. *SacCar* is available at http://w2.vatican.va/content/benedict-xvi/en/apost_exhortations/documents/hf_ben-xvi_exh_20070222_sacramentum-caritatis.html (accessed 14 October 2016).

2 Vatican II, *Sacrosanctum Concilium* (Constitution on the Sacred Liturgy, hereafter abbreviated *SC*) (1963), no. 14; http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html (accessed 6 February 2016).

3 For an account of several recent discussions, see, for example, R. Gabriel Pivarnik, *Toward a Trinitarian Theology of Liturgical Participation* (Collegeville, MN: Liturgical Press, 2012), 155-64.

4 See *SacCar*, 52-63, "Actuosa Participatio," and 64-65, "Interior Participation in the Celebration."

5 The English translation reads "considerable progress," but the original is "magnum . . . progressum" (*SacCar*, 52).

6 This positive assessment of the conciliar and postconciliar liturgical reform by Ratzinger as pope, expressed most pointedly in *SacCar*, 3, can be compared and contrasted with many prior and at times strikingly negative statements on the same topic by Ratzinger the theologian, but in both cases his overall assessment is positive. See this position argued in William H. Johnston, "Pope Benedict XVI on the Postconciliar Liturgical Reform: An Essay in Interpretation," *Antiphon* 17, no. 2 (2013): 118-38. While Cardinal Ratzinger critiqued renewal efforts focused more on "external activity" and filling liturgical roles (*The Feast of Faith* [San Francisco: Ignatius Press, 1986], 69-70) than on the "inner processes" underlying them (ibid., 89), he also affirmed as "self-evident" the value of communal active participation by all present in the same liturgical act, calling this an idea that, "generally speaking . . . proved most fruitful. If one were to remove the active involvement which exists in today's liturgy [1977]—and the Council facilitated this involvement—it would immediately be obvious how much growth there has been. No one would want to be without it" (ibid., 89). He was certainly aware there were places the "inner dimension" of participation had been well cultivated, and made clear that his critique applied not in those places, and not everywhere generally, but "only . . . where this participation has degenerated into mere externals" (ibid., 89-90)—a common and widely shared critique.

7 In *SacCar* 15, Benedict describes the *res* as "the unity of the faithful within ecclesial communion."

8 *SacCar*, 55. A footnote references *SC*, 11. There, what the council stresses for fruitful participation is that the faithful approach the celebration with "the dispositions of an upright spirit, that their minds be attuned to their voices and they cooperate with divine grace lest they receive it in vain" (my revision of the received translation). The first criterion, on dispositions, identifies the mental or spiritual attitude with which

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to enter into liturgical celebration; the second calls for conscious intentionality as one engages in active ritual behavior during the celebration; and the third suggests a life lived afterward in conformity with what one has celebrated, such as "the [particular] mystery of the liturgical time or festivity" (*General Instruction of the Roman Missal*, no. 47).

9 *SacCar*, 55. Compare Romans 12:2: "Do not conform yourselves to this age but be transformed by the renewal of your mind . . . ." Might Benedict also have Plato in mind—that "the unexamined life is not worth living" (*Apology,* 38a)?

10 Aidan Kavanagh, "What Is Participation?—or, Participation Revisited," D*octrine and Life* 23 (1973): 343-53, at 345.

11 *SacCar*, 55. This practice is encouraged in the decree issued under Pius X in 1910, *Sacra Tridentina Synodus,* and is a common theme to be found in writings of the liturgical movement pioneers, even in the first issue of *Orate Fratres*. See Gerald Ellard, "Gregory and Pius, Fathers of Liturgy," *Orate Fratres* 1, no. 1 (1926): 12-16, at 15.

12 *SacCar*, 97. The term *stupor* is used elsewhere. For example, while urging the importance of beauty he recommends care in the arrangement and use of liturgical vestments, furnishing and vessels, to render them apt to "foster awe for the mystery of God" (no. 41). And in paragraphs on eucharistic adoration outside liturgical celebration, he recommends that children, especially during preparation for First Communion, "be taught the meaning and the beauty of spending time with Jesus and helped to cultivate a sense of awe before his presence in the Eucharist" (no. 67). There is also reference to the evangelizing potential of *admiratio* or "wonder . . . at the gift God has made to us in Christ," inspiring our witness to others of Christ's love (no. 85).

13 *SacCar*, 11, citing Benedict XVI, *Deus Caritas Est* (2005), no. 13.

14 See Ratzinger's citation of John 12:32 in his *The Spirit of the Liturgy* (San Francisco: Ignatius Press, 2000), 34; the Augustine passage, from *Confessions* 7, 10, 16, is cited in *SacCar*, 70.

15 Jozef Lamberts's point is similar when he suggests that the way to participate in the liturgy's *ars celebrandi* "consists above all in letting oneself be *caught up* [se laisser prendre] by the mystery which the liturgy makes present in the midst of the gathered faithful"; Jozef Lamberts, "L'Évolution de la notion de 'participation active' dans le mouvement liturgique du vingtième siècle," *La Maison-Dieu*, 241, no. 1 (2005): 77-120, at 118-19 (emphasis added).

16 *SacCar*, 82, citing John Paul II, *Veritatis Splendor* (1993), no. 107.

17 *SacCar*, 88, citing *DCE*, 18. Compare this with Kilmartin's thoughts on the liturgy effecting in the believer a "real configuration . . . which takes the concrete form of psychological participation in the religious attitudes of Christ, expressed in the historical actions and passions of his earthly life"; Edward J. Kilmartin, C*hristian Liturgy,* vol. 1, *Theology* (Kansas City, MO: Sheed and Ward, 1988), 346. For Kilmartin, according to Hall, the Spirit works through liturgical anamnesis "of the deeds in which the New Covenant was sealed . . . [to give] Christians the attitudes that Christ expressed in the covenant sacrifice. Actualizing the Spirit of Christ's faith in the liturgical celebration, Christian worshipers appropriate Christ's sacrificial attitudes [in Benedict's language, Christ's self-giving love] in the particular situations of their own lives." Jerome M. Hall, We Have the Mind of Christ: The Holy Spirit

and Liturgical Memory in the Thought of Edward J. Kilmartin (Collegeville, MN: Liturgical Press, 2001), 125.

18 The passage is referenced explicitly four times in part three of *SacCar* alone (nos. 70, 78, 82, and 85; add a fifth implicit reference at the end of 93).

19 Citation from *SacCar*, 70. The point that one's whole life is to be an act of worship is made often, chiefly throughout part 3hree (see nos. 70, 71, 72, 77, 79, 82, 85, and 93), but elsewhere as well (e.g., nos. 16 and 33).

20 *SacCar*, 55.

21 Jean Corbon, *The Wellspring of Worship* (San Francisco; Ignatius Press, 2005), 130. Corbon's work throughout, especially in part three, "The Liturgy Lived" (197-259), celebrates the link between liturgy and life.

22 E.g., Louis-Marie Chauvet, *Symbol and Sacrament* (Collegeville, MN: Liturgical Press, 1995), 276, 280f.; idem, *The Sacraments* (Collegeville, MN: Liturgical Press, 2001), 65.

23 *SacCar*, 82, citing *DCE*, 14. An address to a diocesan convention in Rome offers another Benedictine example affirming the Chauvetian ethical "very-fy": "a Eucharistic celebration that does not lead to meeting people where they live, work and suffer, in order to bring them God's love, does not express the truth it contains"; from "Address of His Holiness Benedict XVI: Opening of the Ecclesial Convention of the Diocese of Rome," 15 June 2010; at http://w2.vatican.va/content/benedict-xvi/en/speeches/2010/june/documents/hf_ben-xvi_spe_20100615_conv-diocesi-roma.html (accessed 6 February 2016).

24 See Congregation for the Clergy, *General Directory for Catechesis* (1997), available at http://www.vatican.va/roman_curia/congregations/cclergy/documents/rc_con_ccatheduc_doc_17041998_directory-for-catechesis_en.html (accessed February 6, 2016). E.g., no. 71 describes "liturgical catechesis," which "prepares for the sacraments by promoting a deeper understanding and experience of the liturgy. This explains the content of the prayers, the meaning of the signs and gestures, educates to active participation, contemplation and silence."

25 Joseph Ratzinger, *The Spirit of the Liturgy* (San Francisco: Ignatius Press, 2000), 43, in a chapter titled "From Old Testament to New: The Fundamental Form of the Christian Liturgy—Its Determination by Biblical Faith." Compare the *Catechism of the Catholic Church* (recall that Cardinal Ratzinger chaired the commission that drafted the *CCC*), which encourages a "typological" reading (*CCC*, 1094) of the "saving events and significant realities" of the Old Testament and their fulfillment in Christ (*CCC*, 1093), and urges catechetical efforts to "help the faithful to open themselves to this spiritual understanding of the economy of salvation as the Church's liturgy reveals it and enables us to live it" (*CCC*, 1095).

26 Providing information: for example, participants could learn about ancient near eastern shepherding practices to better understand the John 10 reading on Good Shepherd Sunday in the Easter season, or about the use of sheep in ancient Jewish worship to better appreciate what it means to pray, "Lamb of God, you take away the sins of the world, have mercy on us." Or they can reflect on the metaphorical use of liturgical "language." For example, consider Pope Benedict's simple translation of what it is to be bread, or altar, into a corresponding paradigm for concrete ethical action or commitment: "The Eucharist celebrated obliges us, and at the same time enables us, to become in our turn, bread broken for our brothers and sisters, meeting

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their needs and giving ourselves . . . . In order to be faithful to the mystery that is celebrated on the altars we must, as the Apostle Paul exhorts us, offer our bodies, ourselves, as a spiritual sacrifice pleasing to God (cf. Rom 12:1) in those circumstances that ask us to make our 'I' die and that constitute our daily 'altar'" ("Address of His Holiness Benedict XVI: Opening of the Ecclesial Convention of the Diocese of Rome," 15 June 2010, cited above, n. 22). With regard to contemporary culture: for example, can people's experience of community and mutual presence online newly inform their appreciation for the way those named in the eucharistic prayer (such as the local bishop, or the absent sick) are truly part of and in some sense present with those gathered, as an instance of genuine "ecclesial communion [that] is voiced and performed . . . without physical co-presence (citation from Teresa Berger, "*Participatio Actuosa* in Cyberspace? Vatican II's Liturgical Vision in a Digital World," *Worship* (2013): 533-47, at 541)? For further reflections on how "digital culture can invite new theological reflection on sacraments and liturgy," see Daniella Zsupan-Jerome, "Virtual Presence as Real Presence? Sacramental Theology and Digital Culture in Dialogue," *Worship* 89 (2015): 526-42 (citation at 529).

27 Kathleen Hughes, *Saying Amen: A Mystagogy of Sacrament* (Chicago: Liturgy Training Publications, 1999), 28.

28 Catherine Vincie, "The Introductory Rites: The Mystagogical Implications," in Edward Foley (gen. ed.), *A Commentary on the Order of Mass of The Roman Missal* (Collegeville, MN: Liturgical Press, 2011), 143.

29 Philip Kenneson, "Gathering: Worship, Imagination, and Formation," in Stanley Hauerwas and Samuel Wells, eds., *The Blackwell Companion to Christian Ethics*, 2nd (London: Blackwell Publishing, 2011), 55-69, at 57.

30 Ibid., 60 (emphasis in original).

31 Susan K. Wood, "The Liturgy: Participatory Knowledge of God in the Liturgy," in James J. Buckley and David S. Yeago, eds., *Knowing the Triune God: The Work of the Spirit in the Practices of the Church* (Grand Rapids, MI: Eerdmans, 2001), 95-118, at 105.

32 Anthony J. Godzieba, "Agnus Dei: Sin, Sacrament, and Subjectivity in the Liturgical Imagination," *Louvain Studie*s 34, nos. 2-3 (2009-2010): 249-74, at 254-55. This essay is the most recent of a series that also includes Godzieba, "Incarnation, Theory, and Catholic Bodies. What Should Post-Postmodern Catholic Theology Look Like?" *Louvain Studie*s 28 (2003): 217-231; idem, "Knowing Differently: Incarnation, Imagination, and the Body," *Louvain Studies* 32 (2007): 361-82; and idem, "The Catholic Sacramental Imagination and the Access/Excess of Grace," *New Theology Review* 21, no. 3 (August 2008): 14-26. Though his agenda is broader and different than ours—a kind of reaffirmation and regrounding of the (Catholic) theological enterprise in response to the "postmodern critique of religion and its various institutions, Christianity in particular" ("Knowing Differently," 361)—his discussion of sacramental imagination and practices is relevant and helpful for us in understanding the transformative power of liturgy.

33 Godzieba, "*Agnus De*i," 252; "Knowing Differently," 365; "Access/Excess," 19 (emphases in original). The concept of the "otherwise" is pivotal in all four of Godzieba's essays; he further develops the concept but credits it to Richard Kearney, "Ethics and the Postmodern Imagination," *Thought* 62, no. 244 (March 1987): 39-58 (the quoted phrase is on 44).

34 Godzieba, "Knowing Differently," 367.

35 Ibid., 368 ("the sacred") and 378 ("God's 'otherwise'"). For the particular life-affirming content of these "revelational intensities," see 380-381; also "Access/Excess," 23-24.

36 Godzieba, "*Agnus Dei*," 255.

37 Godzieba, 260.

38 Godzieba, 258 (emphasis added).

39 Wood, "Participatory Knowledge," 96; see also 99

40 Wood, 106.

41 Wood, 109.

42 Wood, 110.

43 Wood, 110-11. Two questions. First: Granting the merits of non-reflexive worship (grounded in prior theological reflection and catechetical formation), is there not merit, if only as a stage, in participating in worship while also calling to mind and reflecting on the theology of its parts—for example, listening to and praying the eucharistic prayer intentionally mindful as one does so of its eight structural parts (see *SacCar*, 48), precisely as an aid to more conscious, engaged, and active participation? Second: Can we compare Wood's "surplus of meaning" with Anthony Lilles's "incomprehensible ways"? He writes: "There are moments of prayer that exceed conscious awareness, and the liturgy is meant to be open to these moments. It is in this kind of prayer during the liturgy that the soul nourishes itself with the Word in incomprehensible ways." Anthony Lilles, "Vigilant for the Bridegroom in the Night of Faith: Beyond Conscious Participation in the Liturgy," *Antiphon* 16, no. 2 (2012): 100-13, at 111.

44 Wood, "Participatory Knowledge," 111. It seems we are beyond the debates of fifty-five years ago over this topic, sparked chiefly by the Maritains and responded to by many, including Cipriano Vagaggini. See Jacques and Raïssa Maritain, *Liturgy and Contemplation*, trans. Joseph W. Evans (New York: P.J. Kenedy and Sons, 1960), originally published in large part in *Spiritual Life* 5, no. 2 (June 1959): 94-131; Cipriano Vagaggini, "Liturgy and Contemplation," *Worship* 34, no. 9 (1960): 507-23. *Worship* abandoned its then usual format to devote an entire issue (vol. 34, no. 9, October 1960) to articles on the topic. In brief: the Maritains argued the superiority or priority of contemplation over liturgy; the liturgists argued the opposite. Vagaggini's article is intentionally "eirenical" (523) and made distinctions to affirm elements of both positions, while also making the case for the liturgy. For contemporary authors on liturgy and contemplation, besides Wood, see Lilian Vigo, "Liturgy as Enactment,"*Worship* 83, no. 5 (2009): 398-414, esp. 404-13; Lilles, "Vigilant for the Bridegroom"; Hughes, *Saying Amen*, chapter two, "Paying Attention," 17-32.

45 Wood, "Participatory Knowledge," 111.

46 John Paul II, *Dominicae Cenae* (1980), no. 6; at https://w2.vatican.va/content/john-paul-ii/en/letters/1980/documents/hf_jp-ii_let_19800224_dominicae-cenae.html (accessed 6 February 2016). All citations are from this section.

47 Xavier Léon-Dufour, "'Faites ceci en mémoire de moi.' *Luc* 22,1-1 *Corinthiens* 11,25," *Christus* 24 (1977): 203.

48 Gerard Austin, "Theosis and Eschatology," *Liturgical Ministry* 19 (2010): 1-8, at 4.

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49 Thomas Aquinas, *Summa Theologiae*, 2-2, q 24, a 6, resp. Austin also cites from the next article of the *Summa*, 2-2, q 24, a 7, resp.

50 See Benedict XVI, *Verbum Domini (The Word of the Lord)* (2010), nos. 86-87, http://w2.vatican.va/content/benedict-xvi/en/apost_exhortations/documents/hf_ben-xvi_exh_20100930_verbum-domini.html (accessed 6 February 2016).

51 See *Verbum Domini*, 62.

52 *General Instruction of the Liturgy of the Hours*, no. 12. It does this by "inspir[ing] and deepen[ing] in a fitting way the dispositions necessary for the fruitful celebration of the Eucharist: faith, hope, love, devotion, and the spirit of self-denial" (no. 12).

53 See Benedict, *Verbum Domini*, 88. Text at *Catholic Household Blessings and Prayers,* revised edition (Washington, DC: United States Conference of Catholic Bishops, 2007), 15.

54 See Paul VI, *Marialis cultus* (1974), no. 41, http://w2.vatican.va/content/paul-vi/en/apost_exhortations/documents/hf_p-vi_exh_19740202_marialis-cultus.html (accessed 6 February 2016). See also Benedict XVI, *Verbum Domini*, 88.

55 *Holy Communion and Worship of the Eucharist outside Mass* (1973), the subsection, "Forms of Worship of the Holy Eucharist," nos. 80 ("attracts them") and 81 ("renews the covenant").

56 See also Karl Rahner's encouragement of the practice in "Eucharistic Worship," in *Theological Investigations*, volume 23, *Final Writings* (New York: Crossroad, 1992), 113-16; original essay published in *Geist und Leben* 54 (1981): 188-91. He held that "this ancient custom contains a blessing for the future, a blessing we should not miss" (115).

THE PRAYER BOOK WITH A BIT OF A BROGUE[1]

George Otto Simms and Liturgical Restoration

KEVIN MORONEY

Does a reference to the same work of art in two articles published thirty-seven years apart indicate something about a person's theological perspective? If so, then the frontispiece of Anthony Sparrow's commentary on *The Book of Common Prayer*[2] gives us a window into the liturgical theology of George Otto Simms. The two articles mark both the beginning and the end of Simms's publications on liturgy. The first, an article published in the journal *Theology* in 1944, honors the four hundredth anniversary of Thomas Cranmer's first public reform of the liturgy in English: The Great Litany.[3] In the second, published in a 1981 volume of essays under the title *Irish Spirituality,* Simms reflected on the contribution of the churches of the Reformation to Irish spirituality, and in doing so turned first to the Prayer Book.[4] The two versions employ identical descriptions of the frontispiece: "It portrays Thomas Cranmer presiding at a round-table conference of Bishops and Doctors, 'Compilers of the English Liturgy,' with three books laid open before him—the Liturgies, the Bible and the Fathers."[5] In the 1981 version, he only added a prefatory description "The continuity of the Church's spiritual tradition was treasured through all the turmoil and change [of the Reformation]."[6]

In the course of a long and active ministry that included twelve years at Trinity College Dublin, three bishoprics (including the Primacy of the Church of Ireland), and significant roles in ecumenism and world Anglicanism, one area of George Simms's work into which he poured a considerable amount of energy and for which he has received little recognition is his contribution to liturgical renewal. This study seeks to correct that lacuna. For George Otto Simms did make a meaningful contribution to Anglican liturgical reform at both the international and local levels. As a relatively young archbishop (48) he received the remarkable appointment of chairman to the subcommittee for the revision of the Prayer Book at Lambeth 1958, and subsequently he served as chair of the Liturgical Advisory Committee (LAC) of the Church of Ireland from its inception in 1962 until his retirement in 1980. This study will explore the primary documents related to his liturgical work: his writings and speeches on the liturgy, the records of Lambeth 1958, and the minutes and correspondence of the LAC. The desired outcome is to gain an understanding of his liturgical theology and principles for liturgical revision; and to measure the extent to which he »

Figure 1.

Compliers of the English Liturgy. 1690-1720.
After: P. La Vergne. Print made by: Michael van der Gucht. The British Museum.
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influenced the implementation of recommendations from Lambeth 1958 upon revision in the Church of Ireland, particularly in the *Alternative Prayer Book* (APB) of 1984.

A BIOGRAPHICAL SKETCH

George Otto Simms entered the world just before both Europe and Ireland erupted into a period of great conflict. Born in 1910 as the third of four children to an Irish father and a mother of German descent, the town in which George Simms was raised in County Donegal was what came to be called a "border town" following the partitioning of Ireland. Only a river separated his childhood hometown of Lifford in the Free State from Strabane in Northern Ireland. Nonetheless, all indications are that he enjoyed a happy and secure childhood, and as a young man he followed the established path for those entering the ministry of the Church of Ireland; a primary degree at Trinity College Dublin (TCD) followed by the Theological Exhibition while in residence at the Church of Ireland Hostel on Mountjoy Square.[7]

Following ordination, his first placements provide indications why the liturgy, as enshrined in *The Book of Common Prayer*, became an area of devotion and expertise. His curacy was at St. Bartholomew's Dublin, a parish that was familiar with controversy as one of the very few Tractarian parishes in the Church of Ireland.[8] The parish register of the time shows that he and the vicar prayed Morning Prayer, Communion, and Evening Prayer daily, with the Litany added on Wednesdays and Fridays.[9] His remarkable ability to quote the Prayer Book at will undoubtedly dates to this time.

Following a mission led by William Temple at TCD in 1934, Simms developed regular contact with Archbishop Temple and others within the Church of England, who saw the young cleric's ability and recruited him to serve as Chaplain at Lincoln College beginning in February 1938. While Simms served at Lincoln only two years, he continued the daily round of Prayer Book liturgies to which he had grown accustomed at St. Bartholomew's, he gave introductory lectures on the liturgy that deepened his own knowledge and skill, and he met Michael Ramsey, who had recently been the sub-warden at Lincoln and who played a significant role in his life for the next forty years as both men rose to be Primates of their respective churches.

In 1940 Simms was drawn back to Dublin to serve as chaplain at TCD, a post he held for the next twelve years. While his first two positions were clearly formational, it was during this time at Trinity that Simms blossomed into the Christian, churchman, and scholar that the Church of Ireland remembers and loves. His primary role was pastoral, but because almost every priest in the Church of Ireland went to Trinity, by the time he left to be dean of Cork in 1952 Simms »

had been a pastor to an entire generation of Irish Anglican clergy. He also held an assistant lectureship at the Divinity Hostel, and so he was the beloved teacher as well.

While at Trinity he also emerged as a scholar. As was stated in the introduction, Simms published his first article in relation to the liturgy in 1944 under the title "Let the People Pray: Four Hundred Years of Litany."[10] In the essay Simms described how Cranmer "wove many of the features of liturgies, Eastern and Western, into the well-balanced, rhythmical carefully-vowellated Anglican Litany," highlighting that Cranmer "was at his best when interweaving worship and doctrine" in a way that balanced objectivity and adoration.[11] It is ironic that Simms's first essay on the liturgy focuses on Cranmer's first published piece of reform, and the article bears the marks that would characterize his work throughout the years: attention to detail, carefully worded prose, and a depth of knowledge that is expressed in the language of devotion and adoration. He was, above all else, a mystic.[12]

Perhaps it was this attention to detail that moved Simms's former professor, E. H. Alton, to request his assistance on a major project: to collate *The Book of Kells* for a complete facsimile of Ireland's most famous early manuscript. Through detailed examination of each word on all 680 pages Simms came to know and love the second book to which he became devoted for the rest of his life and, in this case, the one for which he is better known. His work was of such a caliber that his former tutor, A. A. Luce, encouraged him to submit it as a doctoral thesis, and Simms was awarded a Ph.D. in 1950. Over the next forty years he published numerous books on *The Book of Kells*, and his biographer Lesley Whiteside estimated that he gave more than four hundred talks on the subject.[13]

Throughout his years at Trinity, Simms became an increasingly popular speaker. His favorite topic seems to have been prayer, and he also spoke frequently on the liturgy, even delivering a radio address titled "400 Years of *The Book of Common Prayer*" in 1949.[14] By the time George Simms was appointed in rapid succession to dean of Cork (April, 1952), bishop of Cork (October, 1952), and archbishop of Dublin (1956) he had established a reputation as a man of spiritual depth, with a capable mind and a wealth of knowledge regarding the two books he loved the most: *The Book of Common Prayer* and *The Book of Kells*.

LAMBETH 1958

Before Simms had even been translated from Cork to Dublin, preparations were underway in Canterbury for the worldwide gathering of Anglican bishops to take place in July 1958. In a letter dated 25 February 1955, Geoffrey Fisher, the archbishop of Canterbury, wrote all metropolitans of the Anglican Communion, citing a resolution from Lambeth 1948 that the Prayer Book was such

a bond of unity for Anglicans that "great care must be taken to ensure that revisions of the Book shall be in accordance with the doctrine and accepted liturgical worship of the Anglican Communion."[15]

This suggested to Archbishop Fisher that the Lambeth Conference could be a useful setting for establishing principles for liturgical revision throughout the Communion. His letter proposed that each national church have a special committee that would review existing revisions, proposals before their national church, and general opinion on local liturgical matters; and that each national church could then produce a report that would be forwarded to a special committee in England that would condense the material down to a single document to be distributed before the conference.

The responses to the letter were varied. There was a general willingness to take up the question of Prayer Book revision, but there were also those who felt that the questions needed to be clarified,[16] there were some who felt that they were unable to contribute much, there were those who thought that the Lambeth Conference did not have the authority to publish guidelines for revision throughout the Communion, and there were those who thought that, regardless of questions related to authority, such a process would be redundant and a waste of time.[17] Into this plurality of opinion the new and relatively young Archbishop of Dublin was inexplicably appointed as the chair for Committee III-B: The Book of Common Prayer.

Research through available primary documents has not revealed exactly why George Simms received this appointment. He had established himself with good credentials in liturgy, but there were other bishops with better credentials. For example, Leslie Brown was appointed as secretary to the same committee, and he had overseen the liturgical revision work in South India, which was getting a lot of attention in the years leading up to Lambeth 1958. Lesley Whiteside noted Simms's own surprise at the appointment, and suggests that his friendship with Michael Ramsey and others within the Church of England, coupled with the kind of personal qualities that would be required for a committee "at which it would be difficult to obtain agreement,"[18] worked together to result in Simms's appointment.

Whatever Geoffrey Fisher envisioned when he sent that letter in February 1955, three documents emerged which were widely distributed in advance of the conference. These were: *Prayer Book Revision in the Church of England: A Memorandum of the Church of England Liturgical Commission*;[19] *Principles of Prayer Book Revision from the Church of India, Pakistan, Burma and Ceylon*[20]; and *Anglican Prayer Book Revision: A Scottish View.*[21] There was also an issue that »

was first introduced at Lambeth 1938 and that had carried over through 1948: the addition of new names to the Calendar.

Lambeth 1958 ran for five weeks during the month of July and through the first week of August. In his speech to the conference on the work of Committee III-B, Archbishop Simms acknowledged that while they had no authority in the legislative sense, "we could at the same time give advice and exercise a considerable amount of influence."[22] He introduced his topic by saying that they, as a committee, had been asked to deal with both something particular and something general. The particular matter was that of the Commemoration of Saints and Heroes, and he states the opinion that "we should have few saints and not too many, but I come from a Church which was described by an historian, when dealing with the sixth and seventh centuries of its Christian life, as 'the period in which in the Church of Ireland there were more saints than Christians.'"[23]

The general task was that of Prayer Book revision, with attention given to Holy Communion, Holy Baptism, the relationship between Baptism and Confirmation, Ordination, and Occasional Services. It was in explaining the committee's approach to Prayer Book revision that we start to see Simms's own theology and perspective emerge. He reminded his listeners that "prayer books are trying to convey mysteries, and therefore if we do put before you what is crystal clear and whose meaning is undoubted, we would expect you in the long run to suspect those phrases."[24] He continued:

> We must remember that the people who have used that form of worship, the laity, love [the liturgy] too, and although we may think that we can get more people to become worshipping and active members of our Church if we improve the liturgy or bring into it language which meets contemporary needs and longings, nevertheless it's very, very difficult indeed to encourage people to abandon what they have grown to love, what has formed them and given them their ethos. . . . We remember also that in Prayer Book revision, and in the words of worship as set out and presented in dramatic form of one kind or another, we have the responsibility of stirring not only devotion, but also thought of expressing people's unanimity, and also of instructing them in the faith.[25]

A few weeks into the conference, Archbishop Simms received a letter from Archbishop Fisher that was a follow-up to an earlier conversation. Fisher asked "If we can no longer say that 1662 is a real bond of unity, can anything be put in its place as a liturgy universally allowed and encouraged throughout the Anglican Communion alongside local alternatives?"[26] He went on to write that "It is not good enough to say that there are a family of liturgies available in the Anglican Communion, all vaguely near enough to each other to form a point of unity."[27] This letter seems to indicate that the assumption underlying the Resolution from Lambeth 1948, which was responsible for giving rise to this debate at

Lambeth 1958, was no longer tenable. So what is to be done? According to Archbishop Fisher, the possible answer was to develop a rite "sufficiently acceptable to every Province of the Anglican Communion. . . . Thus this general Anglican Rite would be a real bond of unity in regular use, but would not impose itself on any Province as the only rite."[28]

We do not possess Simms's reply, but his personal notes from the conference suggest that he was not entirely convinced of the premise of Fisher's letter. On a small notepad, in his easily distinguishable hand, Simms wrote:

> The central book is of course 1662; but this fact does not outlaw older forms such as 1549 or 1552 or the Scottish book, which may be studied with it. These are variants of a single tradition and should not be set one against another; 1552 itself expressed complete satisfaction with 1549. Modern forms throughout the world repeat the same general pattern and way of worship.[29]

There is no way to correlate the time line between Fisher's letter and Simms's note, but it is not too difficult to see in both Simms's speech and note the perspective of someone who, at a minimum, thinks great care should be given regarding Prayer Book revision and, at a maximum, resists it, at least in any comprehensive manner. With that said, he does complete the above cited note with the comment that "there does seem to be room for some clarification here; and some consideration of the scriptural and 'primitive' authorities in the light of which our tradition should be studied and revisions undertaken."[30]

However, one cannot read his words from the conference, both public and private, without seeing, in one's mind's-eye, the admonition: "Proceed with Caution." Under the heading "Personal" in his notes[31] he wrote: "I hope the Committee will keep in mind the Prayer Book as it exists and lives in the congregations of simple people as a means of grace, and consider it primarily in this its primary function. The studies of the scholars are subsidiary." Later in his notes he continued:

> It is to be devoutly hoped that the Committee will *not* make any attempt to adjust the Prayer Book to the *fashionable trends* in liturgical scholarship. One thing can be safely predicted as a result of this; what is the intellectual fashion in 1958 will be derided as outmoded in 1968.

The grandeur of the Prayer Book is partly due to the fact that it is remarkably free from the fashionable theologies of any particular date. »

Note—The difficulties in understanding the PB due to archaisms is often exaggerated: but it is necessary of course to eliminate those which are now unintelligible, or misleading, or linked with conditions which have passed away.

The point about the Prayer Book language is that it is a work of inspiration, written in a style and mode of thought which has been formed and evolved in the inner life of the church as a way of speaking with God. We have no comparable mode or style today.

We are unable to write prayers of similar power and spiritual truth.

We do not want such thinking to pass into a scholastic phase, as seems to be desired by some.

It is faith that understands.

Simms's notes may reflect the words of others or as preparation for things he either intended to say or write later on. But the perspective behind the things that he chose to write down is consistent. These personal notes are invaluable for this study because they give the clearest indication of his position while also, to a certain degree, provide an interesting contrast to how he guided the public process. In public he was guiding the process of change, in his notes he had profound concerns about the reasons for and scope of change.

The minutes of the floor debates at the conference are, by their nature, tedious. What does stand out clearly is that George Simms functioned as the spokesperson for Committee III-B, taking questions both from the floor and the chair, and either responding with changes in language intended to accommodate the concern, or agreeing to meet with the concerned bishop and work out new language. Two minor examples will serve to illustrate. On Tuesday, 6 August, Simms presented the committee's Resolutions and Report to the conference, including a proposed resolution that

> The Conference requests the Archbishop of Canterbury to appoint a Committee representative of the Anglican Communion to prepare recommendations for the structure of the Holy Communion Service which could be taken into consideration by any Church or Province revising its Eucharistic rite, and which both conserve the doctrinal balance of the Anglican tradition and take account of present liturgical knowledge.[32]

Bishop Sherrill of the Episcopal Church USA raised the concern that in his province both clergy and laity cooperate in these matters, and asked that something be inserted to clarify that this would be an 'advisory' committee. Archbishop Simms was quick to amend the Resolution to "The Conference requests

the Archbishop of Canterbury to appoint an Advisory Committee to prepare recommendations. . . . " The archbishop of Canterbury then added that it might be prudent to also include, "The Archbishop of Canterbury, in consultation with the Consultative Body."[33] The Resolution was amended to include both suggestions.

The Conference passed eight resolutions on Prayer Book revision. Perhaps the most significant were Resolutions 74 and 76.

> 74. The Conference, recognizing the work of Prayer Book Revision being done in different parts of the Anglican Communion,
>
> (a) calls attention to those features in the Books of Common Prayer which are essential to the safeguarding of our unity: i.e. the use of the Canonical Scriptures and the Creeds, Holy Baptism, Confirmation, Holy Communion, and the Ordinal;
>
> (b) notes that there are other features in these books which are effective in maintaining the traditional doctrinal emphasis and ecclesiastical culture of Anglicanism and therefore should be preserved;
>
> (c) and urges that a chief aim of Prayer Book Revision should be to further that recovery of the worship of the Primitive Church which was the aim of the compilers of the first Prayer Books of the Church of England.
>
> 76. The Conference requests the Archbishop of Canterbury, in co-operation with the Consultative Body, to appoint an Advisory Committee to prepare recommendations for the structure of the Holy Communion service which could be taken into consideration by any Church or Province revising its Eucharistic rite, and which both conserve the doctrinal balance of the Anglican tradition and take account of present liturgical knowledge.[34]

The report that came out of the subcommittee on the Prayer Book is lengthy, and includes substantive recommendations for revising the Eucharist:

- » A lesson from the Old Testament might form part of the delivery of God's Word in the Ante-Communion at the principal Eucharist on Sundays.
- » The three lessons might be separated by psalms or portions of psalms.
- » The function of the preacher as the interpreter of God's Word might be better emphasized if the sermon at the principal Sunday Eucharist immediately following the three lessons, with the Nicene Creed succeeding it as the response of the faith to the whole Ministry of the Word. »

» Where catechumens are habitually present at the Ante-Communion the note of adoration should be sounded, since for them this is their entire Sunday service. The restoration of the *Gloria in Excelsis* to its original position would meet this need, and this has already been done in some churches of the Anglican Communion.[35]

Shortly after the conference had concluded, a small book was published titled *Lambeth 1958 and You*, with essays on the major areas of concern. Archbishop Simms contributed the article covering the proceedings regarding Prayer Book revision, and what is interesting about the article, in light of what we have seen regarding his perspective on reform, was the emphasis in the title *New Ways of Worship*, and the comment in the article that "In discussing Prayer Book revision, the Bishops have been both *conservative* and *adventurous*."[36] The combined use of the words 'new' and 'adventurous' seems a bit incongruous with what we have seen in Simms's own views on Prayer Book revision. However, a careful reading of the article indicates that by 'new' and 'adventurous' approaches he was referring to the recovery/re-introduction of early church practices which liturgical scholars had uncovered and the committee was recommending for implementation in Prayer Book revision:

> [The Bishops] have welcomed some of the exciting discoveries which have recently been made about early Christian worship. In drawing attention to certain outstanding features of this early worship, the Bishops have set out principles of Prayer Book revision, hoping that these principles will assist future revision of the Prayer Book.[37]

Simms also assured readers that the traditions introduced by Thomas Cranmer at the time of the Reformation would be respected, but noted that due to the spread of the Anglican Communion across the world there was a growing demand for change in public worship to meet different cultures and changing circumstances. He also expressed a high level of understanding why there would be resistance to change, given the "priceless worth" of the collects and the "incomparable" phrases of praise and penitence. But in asserting his rationale for change and what it would look like he wrote that "the recent study of early ways of Christian worship has brought to light a number of facts and features in the Church's services which Archbishop Cranmer, had he known of them, would have delighted to use."[38] He then listed the adventurous elements to the bishops' recommendations, drawing largely on elements to be restored from the primitive liturgies:

» Exhortations have a legitimate function in the liturgy but they should be fewer and shorter.

» The present corporate expressions of penitence need to be modified both in length and language.

» The recovery of the 'People's Prayers' at the Eucharist by breaking up the prayer for the Church, each broken up into sections, each followed by a congregational response.

» The Offertory, with which the people should be more definitely associated, to be more closely connected with the Prayer of Consecration.

» The events for which thanksgiving is made in the Consecration Prayer are not to be confined to Calvary but include thanksgiving for all the principal 'mighty works of God'.[39]

Looking at George Simms's contribution to the discussion and recommendations for Prayer Book revision at Lambeth 1958, it is clear that he was someone who deeply loved the Prayer Book because he had been spiritually formed by both its language and theology, but he also accepted the need for some change as long as that change represented a recovery of the ancient patterns of early Christian worship.

LITURGICAL RESTORATION IN THE CHURCH OF IRELAND

In the years following Lambeth 1958, and with interest in liturgical renewal growing in Ireland, a meeting of the Mid-Belfast Rural Deanery in 1961 wrote to the Standing Committee of the Church of Ireland requesting the appointment of a liturgical committee for the Church of Ireland. The General Synod of 1962 followed through on this request by creating the Liturgical Advisory Committee (LAC), which was to report to General Synod annually and which was given responsibility to introduce proposals for liturgical revision.[40] The first meeting of the LAC took place in July of 1962, where Archbishop Simms was unanimously elected as chair, and where the striking decision was made to begin working for a complete revision of the Prayer Book.[41]

A review of the minutes of the LAC shows that they got off to a slow start at first, meeting only twice a year between 1962 and 1964. Subcommittees were established to prepare proposals for revision of the various services, and in 1965 the LAC presented services of *Holy Communion*, *Holy Baptism*, *Morning Prayer* and *Evening Prayer* for review and discussion (not experimental use) at the General Synod.[42]

Perhaps the best measuring stick to understand George Simms's leadership of the LAC will be to follow the process of revision for the service of Holy Communion as it progressed through several stages in order to see the extent to which the work of the committee he chaired in 1958 was implemented by the committee he chaired beginning in 1962. Figure 2 compares the Eucharist from the 1926 Irish Prayer Book and the 1965 draft of the revised Eucharist.[43] Items marked in small caps indicate changes that were made. »

Figure 2.

1926	1965
Lord's Prayer and Collect for Purity	~~Lord's Prayer~~ COLLECT FOR PURITY
Ten Commandments or Sum. of the Law with *Kyrie* response	Ten Commandments or Sum. of the Law with *Kyrie* response.
Collect of the day and Collect for the Queen	Collect of the Day
Epistle, Gospel, Creed	OT LESSON, PSALM(S), Epistle (LESSONS MAY BE READ BY LAITY)
Sermon	Canticle, hymn or anthem
Offertory	Gospel, Creed, Sermon
Prayer for the Church Militant	OFFERTORY, WITH PROVISION FOR PRESENTATION OF GIFTS BY LAITY
Exhortation I Exhortation II, permission to withdraw before Communion, Exhortation III	Intercessions (trad. and LITANY forms)
Invitation, Confession Absolution	Invitation, Confession, Absolution
Comfortable Words	*Sursum corda*
Sursum corda	"THE PEACE OF THE LORD BE ALWAYS WITH YOU;"
"Lift up your hearts."	"AND WITH THY SPIRIT."
"We lift them up unto the Lord."	"Lift up your hearts." etc.
Preface and Sanctus	Preface and Sanctus
Prayer of Humble Access (said by priest)	Consecration, beginning "BLESSING AND GLORY AND THANKSGIVING BE UNTO THEE ALMIGHTY GOD, OUR HEAVENLY FATHER, CREATOR AND PRESERVER OF ALL THINGS..." INSTITUTION NARRATIVE (W/MANUAL ACTS), ANAMNESIS INCLUDING DEATH, RES. AND ASCENSION, EPICLESIS ON CONGREGATION
Consecration (Anamnesis, Inst. Narr.)	PRAYER OF HUMBLE ACCESS (SHORTER AND SAID BY ALL)
Communion	Communion
Lord's Prayer	Lord's Prayer
Prayer of Oblation or Thanksgiving	Prayer of Oblation or Thanksgiving
Gloria in Excelsis and Blessing	*Gloria in Excelsis* and Blessing
	[Following the texts for the rite are Seasonal Offertory Sentences and Prefaces, Exhortation I, and a notice for Holy Communion.]

The 1965 draft is clearly based on the BCP service and was thus a conservative revision, but it is equally clear that a number of significant changes were made. For our purposes, it is worth noting that every change made can be traced back to a recommendation from Lambeth 1958. The inclusion of an Old Testament lesson; the use of Psalms and hymns between the readings; the inclusion of a litany form of intercession; a eucharistic prayer that gives thanks for creation as well as salvation and remembers Christ's resurrection and ascension along with his saving death— all reflect recommendations made by Committee III-B at Lambeth.[44] Additionally, the elimination of the first Lord's Prayer, the move of the Exhortation to after the service itself, the insertion of The Peace into the Sursum Corda, and the shortening of the Prayer of Humble Access also reflect recommendations to shorten certain elements of the liturgy.[45]

The 1965 revision also encouraged greater lay participation:

- Permitting the laity to read the lessons
- The use of psalms, hymns or anthems between the readings (congregational singing)
- Permitting the laity to present the elements at the Offertory
- Joining together with the priest in saying the second Offertory sentence
- The option of using a litany form for the prayers (congregational response)
- Joining together with the priest in saying the Prayer of Humble Access

An additional innovation was the provision of rubrical permission for "westward" celebration (the priest facing the people from behind the altar).[46]

In 1967 another draft of *Holy Communion* was presented, this time intended for experimental use, and the comparison in Figure 3 will show how the work of revision continued. Once again, items in small caps indicate changes from 1965.[47]

The structure of this revision represents a shift towards what was eventually used in the 1984 *Alternative Prayer Book* (APB), with readings, sermon, creed, intercessions, confession, absolution, comfortable words, the *Prayer of Humble Access*,[48] Offertory, and the eucharistic prayer that is entitled Thanksgiving and Consecration.[49] In terms of content it reflects more refinement rather than major change, with a bidding added before the *Collect for Purity*, portions of the *Ten Commandments* made optional, relocation of the *Prayer of Humble Access*, shortening of the beginning of the eucharistic prayer, and shortened postcommunion prayer. One structural change that did come from Lambeth 1958 was the move of the sermon to immediately after the gospel,[50] and two other »

Figure 3.

1965	1967
Collect for Purity	BIDDING and Collect for Purity
Ten Commandments or Sum. of the Law with *Kyrie* response.	Ten Commandments WITH OPTIONAL PORTIONS or Sum. of the Law with *Kyrie* response.
Collect of the Day	Collect of the Day
OT Lesson, Psalm(s), Epistle (lessons may be read by laity)	OT Lesson, Psalm(s), Epistle (Lessons may be read by laity)
Canticle, hymn or anthem	Canticle, hymn or anthem
Gospel, Creed, Sermon	Gospel, SERMON, Creed
Offertory, with provision for presentation of gifts by laity	Intercessions (trad. and litany forms)
Intercessions (trad. and litany forms)	PERMISSION TO WITHDRAW BEFORE COMMUNION
Invitation, Confession, Absolution	Invitation, Confession, Absolution
Sursum corda	Comfortable Words
"The Peace of the Lord be always with you;"	Prayer of Humble Access (said by all)
"And with thy spirit."	Offertory, with provision for presentation of gifts by laity
"Lift up your hearts." etc.	Sursum Corda
Preface and Sanctus	"The Peace of the Lord be always with you;"
Consecration, beginning "Blessing and glory and thanksgiving be unto thee Almighty God, our heavenly Father, Creator and Preserver of all things ... Institution Narrative (w/manual acts), Anamnesis including death, res. and ascension, Epiclesis on congregation.	"AND ALSO WITH YOU."
Prayer of Humble Access (said by all)	"Lift up your hearts." etc.
Communion	PREFACE AND SANCTUS
Lord's Prayer	CONSECRATION, beginning "HOLY AND BLESSED ART THOU, O HEAVENLY FATHER, CREATOR AND PRESERVER OF ALL THINGS..." Institution Narrative (w/manual acts), Anamnesis including death, resurrection and ascension, Epiclesis on congregation.
Prayer of Oblation or Thanksgiving	Communion
Gloria in Excelsis and Blessing	Lord's Prayer
	SHORTENED PRAYER OF THANKSGIVING AND OBLATION
	Gloria in Excelsis and Blessing
[Following the texts for the rite are Seasonal Offertory Sentences and Prefaces, Exhortation I, and the Black Rubric.]	*[Following the texts for the rite are Seasonal Offertory Sentences and Prefaces, Exhortation I, and the Black Rubric.]*

noteworthy changes were that the language style was that of the Revised Standard Version of the Bible, i.e., contemporary except that 'Thou' and 'Thee' was used when referring to God, and the rubric permitting people to leave before communion was inexplicably reintroduced.

This service came under public attack on the first two Sundays of 1968 from the pulpit of St. Patrick's Cathedral by the Rev. Dr. A .A. Luce, the very same professor from Trinity College Dublin who had encouraged a young George Simms to submit his work on the *Book of Kells* as a doctoral thesis nearly twenty years earlier. Dr. Luce asserted that "A Roman Catholic could use [this communion service]. There is nothing in it, as far as I can see (and I have looked very carefully) positively inconsistent with the Roman Mass."[51] He went on to denounce the experimental revision as having compromised Reformation principles, calling it an ecumenical experiment and noting that the ecumenical road should be a two-way street.[52]

Dr. Luce's two sermons on the revised Communion Service were printed on the front page of the *Church of Ireland Gazette* on 12 and 19 January, and letters to the editor flowed in weekly through to 10 May. That is four months of controversy! The most pointed letter came from Michael Kennedy, rector of Lisnadill in Co. Armagh, in which he listed the deficiencies of the Communion Service in the current Prayer Book (1926) that, in his view, needed to be addressed:[53]

- The existing service is insufficiently "scriptural." There is no provision in it for readings of the Old Testament.
- Its extreme "wordiness" hinders attention.
- There is insufficient provision for congregational participation.
- The structure of the service is defective. The essential action of taking, blessing, breaking and distributing is interrupted by the Invitation, Confession, Absolution and Comfortable Words.
- The old service rightly commemorates Our Lord's Passion and Death, but does not make adequate mention of His Resurrection and Ascension.

He concluded by noting that most of these points were made at the Lambeth Conference of bishops in 1958. George Simms made no official reply to his mentor and the tempest did not slow the work of liturgical revision.

In 1969 Dr. Simms was appointed as archbishop of Armagh and primate of All Ireland, the same year that 'The Troubles' broke out in Northern Ireland. The demands of the primacy during the first decade of the conflict certainly had an effect on how involved Dr. Simms could be in other matters, including »

liturgical revision. For while he had only missed one meeting of the LAC between 1962 and his appointment to Armagh, beginning in April 1971 the minutes frequently indicate either his absence or his need to leave during meeting. He did remain as chair until his retirement in 1980, but the LAC minutes of the 1970s reflect the increasing absence of a chair who was unable to give the committee his full attention. While the goal of a full revision of the Prayer Book remained, the minutes of the LAC reflect some drifting and loss of focus in the 1970s, and this must be at least partially related to the fact that Archbishop Simms was now dealing with critical matters of church and state that required his ongoing attention.

And yet, despite that fact, *Holy Communion 1972* appeared as the next stage of liturgical revision. Lambeth 1958 had passed a resolution calling for the establishment of a Liturgical Consultation that would be both representative and advisory in matters of liturgical renewal. The first step toward implementing that resolution occurred in 1963 when a consultation was held immediately following the Pan-Anglican Conference in Toronto.[54] A document was produced at this gathering, but its recommendations were not influential upon the Irish LAC.[55] However, following the Lambeth Conference in 1968 the group met again and produced a document titled *The Structure and Contents of the Eucharistic Liturgy and the Daily Office*.[56] This document established the basis for the structural changes that were used in *Holy Communion 1972* and established the classic order for Church of Ireland liturgical revision.[57] Additionally, the International Consultation on English Texts (ICET) had by this time published *Prayers We Have in Common*,[58] including liturgical texts such as the *Gloria*, Creed, *Sursum Corda*, etc., and the LAC made the decision to include these texts in their revision work. The parts highlighted in Figure 4 using small caps once again indicate a change in structure or revision of text in the 1972 revision.[59]

The last recommendation from Lambeth 1958 to be implemented was the relocation of the *Gloria in Excelsis* to the beginning of the rite as a song of praise.[60] Also, the combination of structuring *Holy Communion 1972* based on an Inter-Anglican document and the decision to use ecumenically agreed on texts meant that this revision reflected more of an international and ecumenical consensus than did its predecessors. Another aspect that was both distinctively Anglican as well as broadly ecumenical was that the Eucharistic Prayer in *Holy Communion 1972*, more than its predecessors, followed Gregory Dix's fourfold pattern of take, give thanks, break, and distribute [see highlights in the previous table][61] and is the basis for what is now *Prayer One* in the 2004 *Book of Common Prayer*.

It is easy to see how methodically George Simms and the LAC gradually introduced change to the generally conservative and reformed Church of Ireland.

Figure 4.

1967	1972
Bidding and Collect for Purity	Bidding and Collect for Purity
Ten Commandments with optional portions or Sum. of the Law with *Kyrie* response.	*GLORIA IN EXCELSIS* (ICET)
Collect of the Day	OT Lesson, Psalm(s), Epistle (lessons may be read by laity) Canticle, hymn or anthem
OT Lesson, Psalm(s), Epistle (lessons may be read by laity)	Gospel, Sermon, Creed
Canticle, hymn or anthem	Intercessions (TWO LITANY FORMS)
Gospel, Sermon, Creed	SUM. OF LAW OR TEN COMMANDMENTS
Intercessions (trad. and litany forms)	Invitation, Confession, Absolution
Permission to withdraw before Communion	Prayer of Humble Access (said by all)
Invitation, Confession, Absolution	THE PEACE
Comfortable Words	The Offertory
Prayer of Humble Access (said by all)	THE TAKING OF THE BREAD AND WINE (new heading)
Offertory, with provision for presentation of gifts by laity	Sursum Corda (The Lord be with you, etc.)
Sursum Corda	Preface and Sanctus contemporary language)
"The Peace of the Lord be always with you;"	THE THANKSGIVING OVER THE BREAD AND WINE, (new heading) BEGINNING "FATHER, YOU ARE THE BLESSED ONE, THE CREATOR AND PRESERVER OF ALL THINGS; ..." Institution Narrative (W/ SIMPLIFIED MANUAL ACTS), Anamnesis including death, resurrection and ascension and COMING AGAIN, Epiclesis on congregation.
"And also with you."	THE BREAKING OF BREAD (former rubric is now a heading)
"Lift up your hearts." etc.	THE GIVING OF BREAD AND WINE (new heading)
Preface and Sanctus	LORD'S PRAYER (ICET CONTEMP) WITH A RUBRIC PERMITTING THE OLD FORM.
Consecration, beginning "Holy and Blessed art thou, O heavenly Father, Creator and Preserver of all things ..." Institution Narrative (w/manual acts), Anamnesis including death, resurrection and ascension, Epiclesis on congregation.	Communion
Communion	PRAYER OF THANKSGIVING
Lord's Prayer	Blessing
Shortened prayer of thankgiving and oblation	
Gloria in Excelsis and Blessing	
[Following the texts for the rite are Seasonal Offertory Sentences and Prefaces, Exhortation I, and the Black Rubric.]	*[Following the texts for the rite are Seasonal Offertory Sentences, Prefaces, and Blessings; prayers for when consecrated elements run out; and rubrics for the communion of the sick.]*

However, it is also easy to see the movement toward a larger Anglican and » ecumenical consensus on the Eucharist. By 1977 the LAC set timetables in an attempt to achieve their initial goal of a full revision of *The Book of Common Prayer.*[62] However, the failure to reach agreement between the LAC and representatives of the *Evangelical Fellowship of Irish Clergy* led to the defeat of the next attempt at a revision of the Eucharist at the General Synod in 1980,[63] the same year that George Simms retired from the active ministry. If time had stopped then it might have appeared that this man of such accomplishment had finished on a note of failure. However, the LAC regrouped the next year and added a eucharistic prayer from Australia that met Evangelical concerns, which paved the way for the approval of the APB. As a final contribution, and as a testimony to his eye for detail dating back to his doctoral work, George Simms served as the final proof reader for the APB;[64] the Prayer Book that was ultimately a monument to his leadership, theology, vision and patience.

ASSESSMENT

In the year following his retirement in 1980 George Simms returned to that frontispiece in Anthony Sparrow's commentary to begin his last published article on the liturgy. This paper began with the question of whether the use of this icon at both the beginning and the end of his work as a liturgist gave any indication of his liturgical theology. In the opinion of this author, Sparrow's frontispiece indicates much of what we seek to know. When Simms saw 'The Holy Bible', 'The Fathers' and 'The Liturgies' that lay before Cranmer in that frontispiece, those sources suggested to him or confirmed in his mind that *The Book of Common Prayer*, like all great works, needed to be protected, preserved and restored, rather than to be made subject to fashionable innovation.

One might accuse Simms of being ahistorical in this regard. For we know, and scholars of the time had demonstrated, that Cranmer also had before him the works of Martin Luther, Archbishop Hermann of Cologne, Martin Bucer of Strasbourg, and Ulrich Zwingli of Zurich. While the Reformers of the sixteenth century sought to restore what they perceived to be biblical Christianity, they in fact were innovators, and while Cranmer was more conservative than most, he certainly drew on the texts and/or theologies of the above named reformers, and also composed some prayers himself.

There was certainly no shortage of liturgical revisers during the twentieth century who shared a preference for antiquity. However, what distinguished George Simms was that, at a time when Anglican scholars such as Gregory Dix were asserting the deficiencies of the BCP, Simms saw the Prayer Book as a treasure chest containing the best of liturgical history and practice, with the only justification for altering it being if something from antiquity could be recovered. And yet, this reluctant reformer led a process involving Anglicans from all over the

world at Lambeth 1958 and then returned to a very conservative Church of Ireland where he oversaw the full, if gradual, implementation of those recommendations in the APB of 1984. So if he must be viewed as a conservative, he must also be credited with providing a guiding hand that helped steer Anglicans in general and Irish Anglicans in particular through Prayer Book revision during the most significant period of liturgical reform since the sixteenth century. •

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NOTES

1 This title is an adaptation of the phrase, "Anglicanism with a slight brogue," which George Otto Simms liked to use in reference to himself but which he attributed to his friend, Michael Ferrar. See Michael Hurley, "George Otto Simms (1910-1991)" *Studies* 81, no. 32 (Summer 1992): 212.

2 Anthony Sparrow, *A Rationale or Practical Exposition of The Book of Common Prayer*, 7th ed. (London: Printed by J. Bettenham, for Charles Rivington, 1722).

3 George Otto Simms, "Let the People Pray: Four Hundred Years of Litany," *Theology* 47, no.288 (June 1944): 122-126.

4 George Otto Simms, "Irish Spirituality: Some insights from the Churches of the Reformation." In *Irish Spirituality*, ed. Michael Maher (Dublin: Veritas Publications, 1981), 104.

5 Simms 1944, 122; Simms 1981, 105. Interestingly, Simms did not include the frontispiece itself in either article.

6 Simms, *Irish Spirituality*, 105.

7 Lesley Whiteside, *George Otto Simms: A Biography* (Buckinghamshire: Colin Smythe, 1990), 1-20.

8 "Tractarian" refers to those who were influenced by the "Tracts for the Times," which was the literary arm of the Oxford Movement. Other associated terms include "Anglo-Catholic," "Ritualist," "Puseyite" and "High Church."

9 St. Bartholomew's Parish Register, 1934-1938. Representative Church Body Library, Dublin, Ireland.

10 George Otto Simms, "Let the People Pray: Four Hundred Years of Litany," *Theology* 47, no. 288 (June 1944): 122-126.

11 Simms, 124-126.

12 Whiteside, "in his care for things spiritual [he] was indifferent to externals" (18); "At his departure [from St. Bartholomew's] Canon Simpson spoke of George's "'Franciscan and mystical temper' . . . " (24); "Despite the fact that he was often rushing from one place to another, George was by nature a contemplative . . . " (43).

13 Whiteside, 43.

14 Whiteside, 43-44.

15 Geoffrey Fisher, Letter to the Metropolitans of the Anglican Communion. Lambeth Palace Library, 1955.

NOTES, CONT

16 The issue was whether Archbishop Fisher wanted these national committees to review all revision work being done or only the revision work in one's own national church. See Letters, 211-212. For queries regarding whose revision were to be reviewed, see also Letter from J. De Blank, 214; as well as Letter from Henry Sherrill, 216.

17 Letters from the Metropolitans to Archbishop Geoffrey Fisher. Lambeth Palace Library.

18 Whiteside, 79.

19 London: SPCK, 1957.

20 London: SPCK, 1957.

21 London: SPCK, 1958.

22 George Otto Simms, Speech to the Lambeth Conference. Lambeth Palace Library, LC 192, 1.

23 Simms, Speech, 2.

24 Simms, Speech, 2-3.

25 Simms, Speech, 3.

26 Letter from Geoffrey Fisher to George Otto Simms, Lambeth Palace Library, L195, 1958. 238.

27 Letter from Fisher, 239.

28 Letter from Fisher, 239.

29 George Otto Simms, Personal Notes on Lambeth Conference 1958, Private papers of George Otto Simms, Liturgy File, 9.

30 Simms, Personal Notes, 9.

31 This group of quotes are all taken from the document "Personal Notes from discussion at Lambeth 1958."

32 Conference Minutes, 5 August 1958, Lambeth Palace Library, 391.

33 Conference Minutes, 391-392.

34 Conference Minutes, 47-48.

35 *The Lambeth Conference of 1958: The Encyclical Letter from the Bishops together with the Resolutions and Reports* (London: SPCK, 1958), 82-83.

36 George Simms, "New Ways of Worship," in *Lambeth 1958 and You*, 15.

37 Simms, "New Ways,"15.

38 Simms, "New Ways," 17.

39 Simms, "New Ways," 17.

40 See Michael Kennedy, "The Theological Implications of Recent Liturgical Revision in the Church of Ireland," (PhD diss., The Open University, 1987), 124-126.

41 LAC Minutes, 30 July 1962; as cited in Michael Kennedy, 182-183.

42 Kennedy, 187. Perhaps the reason that these services were presented for review and not use was because the LAC was uncertain whether the Church of Ireland Canons allowed for experimentation. The LAC minutes of 20 February 1964 indicate that Archbishop Simms inquired whether experimentation "would be possible under Canon 1." The minutes of 26 June 1965 state that the LAC felt the need for permission for experimental use of draft services. The minutes of 18 November 1965 indicates

that the LAC reviewed a draft resolution seeking General Synod's permission for experimental use, and the minutes of 13 March 1967 indicate that a Bill would be introduced to the General Synod in May of the same year to change Canon 1 to allow for experimentation for a limited period. LAC Minutes, Representative Church Body Library.

43 The outline for Holy Communion from the BCP is taken from *The Book of Common Prayer* (Oxford: APCK, 1926), 138-155; the outline for Holy Communion 1965 was taken from *The Journal of the General Synod of the Church of Ireland* 1965, 214-235.

44 See pages 13-15 of this paper.

45 See page 12 of this paper regarding the recovery of the worship of the Primitive Church i.e., The Peace, and page 14 of this paper regarding shortening of material.

46 Kennedy, 188.

47 The outline for Holy Communion 1967 is taken from *Modern Anglican Liturgies* 1958-1968, ed. Colin Buchanan (London: Oxford University Press, 1968), 179-188.

48 This is a revised version of "The Prayer of Humble Access," where the traditional ending: "that our sinful bodies may be made clean by his body, and our souls washed in his most precious blood . . . " is changed to "That we, being cleansed in body and soul. . . . " This is an attempt to eliminate the dualism between the effect of the bread and wine; a concern that will return in the revision process for the 2004 Prayer Book. *The Order for the Celebration of The Holy Communion,* or *The Lord's Supper* (Dublin: Representative Church Body, 1967), 11.

49 Ibid.

50 See page 13 of this paper.

51 *The Church of Ireland Gazette*, 12 January 1968.

52 Dr. Luce stated that for "over 400 years our Holy Communion service has been governed by three principals. The sacrament is the sacrament received, and unreceived is no sacrament - transubstantiation and the repeated sacrifice of Christ are errors." Gazette, 12 January, 1968. 1.

53 "Letters to the Editor," *Church of Ireland Gazette*, 15 February, 1968.

54 Roger T. Beckwith, "The Pan-Anglican Document," in *Modern Anglican Liturgies:* 1958-1968, ed. Colin Buchanan (London: Oxford University Press, 1968), 23.

55 Beckwith, 28.

56 Colin Buchanan, ed., *Further Anglican Liturgies:* 1968-1975 (Nottingham: Grove Books, 1975), 27.

57 Kennedy, 207. The Preparation, The Ministry of the Word, The Prayers, The Thanksgiving Over the Bread and Wine, The Breaking of the Bread, The Communion, The Dismissal.

58 *Prayers We Have in Common: Agreed Liturgical Texts by the International Consultation on English Texts* (London: Geoffrey Chapman, 1970).

59 Outlines for Holy Communion 1967 are taken from *Modern Anglican Liturgies* 1958-1968, ed. Colin Buchanan (London: Oxford University Press, 1968), 179-188. The outline for Holy Communion 1972 is taken from *Further Anglican Liturgies* 1968-1975, Colin Buchanan (Nottingham: Grove Books, 1975), 93-103.

60 See page 13 of this paper. It had been at the end of the Anglican liturgy dating to 1552.

NOTES, CONT

61 Kennedy, 184; see also Gregory Dix, *The Shape of the Liturgy*, new edition with introduction by Simon Jones (London: Continuum International Publishing Group, 2005), 48.

62 LAC minutes, 21 April 1977.

63 Kevin Moroney, "A Time-Honoured Vision: The Book of Common Prayer [2004], Revision, Analysis and Assessment" (PhD diss., Milltown Institute, 2008), 112.

64 Whiteside, 173.