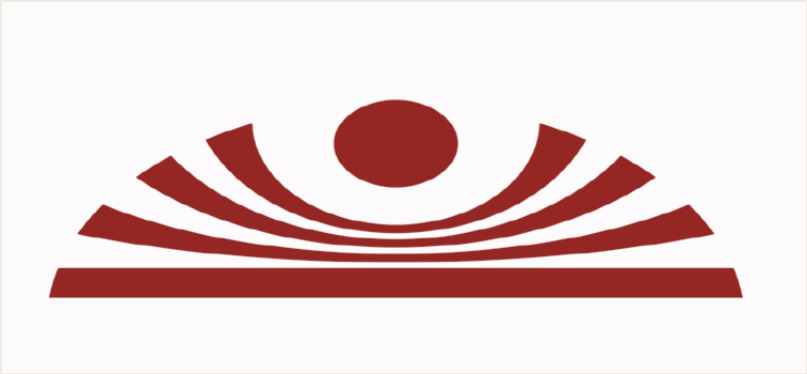

NORTH AMERICAN ACADEMY OF LITURGY

Proceedings

Annual Meeting

Orlando, Florida

2014

Proceedings

of the
North American Academy of Liturgy

Annual Meeting

Orlando, Florida
2–5 January 2014

The North American Academy of Liturgy (NAAL) (http://www.naal-liturgy.org/) is an ecumenical and interreligious association of liturgical scholars who collaborate in research concerning public worship. The Academy's purpose is to promote liturgical scholarship among its members through opportunities for exchange of ideas and to extend the benefits of this scholarship to the worshiping communities to which its members belong.

The *Proceedings* of the North American Academy of Liturgy is published annually by the Academy for its membership and for scholars, libraries, and religious communities and organizations that would benefit from the research and collaboration of the Academy.

Articles published in Part Three–Select Seminar Papers have been peer reviewed. Only papers presented at the annual meeting are eligible for review. Authors are responsible for the content of their submissions.

Subscription (i.e., standing order) price at $12.00 per year; individual copies are $15.00 each. Agency discount available. For information on standing orders or individual volumes, contact the NAAL subscription manager, Dr. Barbara J. Hedges-Goettl. Address: N1776 Linn Rd., Lake Geneva, WI 53147; e-mail: the2revs@aol.com.

This periodical is indexed in the *ATLA Religion Database*®, published by the American Theological Library Association, 300 S. Wacker Dr., Suite 2100, Chicago, IL 60606; e-mail: atla@atla.com; http://www.atla.com/. This periodical is included in the products distributed by EBSCO Publishing, Inc., 10 Estes Street, Ipswich, MA, 01938-0682; http://www.ebscohost.com.

Publication Number: ISSN 1055-338X

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PART 3 – SELECT SEMINAR PAPERS

Foreword

President Michael Witczack welcomed 258 members and 63 visitors to the fortieth meeting of the North American Academy of Liturgy in Orlando, Florida, 2–5 January 2014. The North American Academy of Liturgy traces its origin to a gathering in Scottsdale, Arizona, convened by John Gallen, SJ, to mark the tenth anniversary of the promulgation of the *Constitution on the Sacred Liturgy* (CSL) of the Roman Catholic Church's Second Vatican Council. At our meeting this year, we marked the fiftieth anniversary of CSL.

Reflection on the legacy and future of that document shaped the plenary sessions. In his vice-presidential address, Max Johnson examined the call for liturgical restoration and renewal in CSL, its ecumenical results, the contemporary challenges to the vision of CSL, and the vision of CSL and the NAAL today. A special panel reflected on liturgical renewal and the Constitution on the Sacred Liturgy in conversation with the legacy of Filipino liturgical scholar Anscar Chupungco, who died 9 January 2013. Gil Ostdiek, OFM, this year's *Berakah* Award recipient, reflects on the place of worship, what he has learned from studying and teaching about liturgical space and place, and what they hold for the future.

Twenty-one seminars convened for some nine hours of work, the breadth and depth of which is reflected in the seminar reports. The academy owes its thanks to the academy committee: Michael Witzcak (president); Maxwell Johnson (vice president); Martin Seltz (treasurer); Troy Messenger (secretary); Paul Huh (delegate for membership); Melinda Quivik (delegate for seminars); Craig Satterlee (past president); and Catherine Vincie (past past president). The relied on the aid of the local committee: Mark Wedig, OP; Gerard Austin, OP; Mary Frances Fleischaker; Deborah Geweke; Terrence Hogan; Bruce Croteau; Charles Thatcher; George Nursey; and Anthony Aarons, TOR.

With this volume of *Proceedings*, we begin our transition to a fully online format. I thank the editorial board and the academy committee for their input as we seek to make *Proceedings* a more accessible publication and to cut down on annual printing and mailing costs. The Academy is grateful to Dr. Troy Messenger, who has completed his service as subscription manager, and to Dr. Barbara Hedges-Goettl, who has taken on the position with this issue.

The 2015 meeting of the Academy will be in Minneapolis, Minnesota, 1–4 January.

Richard E. McCarron
Proceedings Editor

Plenary Sessions

Part 1

Sacrosanctum Concilium: A Liturgical "Magna Carta" Then and Now

Maxwell E. Johnson

Maxwell E. Johnson, Ph.D., is professor of liturgical studies at the University of Notre Dame, Notre Dame, Ind., and a pastor in the Evangelical Lutheran Church of America. He is the author, coauthor, or editor of more than fifteen books, including most recently Praying and Believing in Early Christianity: The Interplay between Christian Worship and Doctrine *(The Liturgical Press, 2013).*

On 4 December 1963, the Second Vatican Council, by a vote of 2,147 to 4, approved *Sacrosanctum Concilium*, the Constitution on the Sacred Liturgy (hereafter CSL), which became immediately the Magna Carta of contemporary liturgical reform and renewal over the past fifty years not only within the Roman Catholic Church, but ecumenically as well within several other churches. Little did I know last summer, when I decided to give my address the subtitle of "A Liturgical Magna Carta," that I would be anticipating Archbishop Piero Marini's own words, who said this past October in his address to the Federation of Diocesan Liturgical Commissions: "The Constitution *Sacrosanctum Concilium*, more than being a manual for reforming rites, is a *magna carta* capable of inspiring the renewal of the Church."[1] Forty years ago, and in union with CSL's call for liturgical renewal, the North American Academy of Liturgy was born. What I am going to do in this presentation is to address four different but related emphases: (1) the call for liturgical restoration and renewal in CSL and its ecumenical results; (2) contemporary challenges to the vision of CSL; (3) the vision of CSL and its continued implications and challenges for us; and (4) the vision of CSL and the North American Academy of Liturgy today.

1. The Call to Liturgical Restoration and Renewal in CSL and Its Ecumenical Results

All of us are closely familiar with what CSL has to say about what it envisioned as the restoration of Roman Catholic Liturgy in the mid-twentieth century. Certainly we are aware of its central affirmation that:

> In the restoration and promotion of the sacred liturgy the full and active participation by all the people is the aim to be considered before all else, for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit.[2]

Related to this, we must also recall: (1) the central importance of Sacred Scripture in the liturgy (nos. 24, 51); (2) the noble simplicity envisioned for the rites (nos. 34, 50); (3) the inseparable connection of the Liturgy of the Word to the Eucharistic Liturgy as two parts of a whole (nos. 50, 55, 56); (4) the restoration of the catechumenate (no. 64), the revision of the rite of baptism for infants (no. 67), the revision of the rite of confirmation (no. 71); and (5) the revision of the liturgical year with preference given to the temporal over the sanctoral cycle (nos. 107, 108). And, of course, many of us in this academy owe our very jobs to this constitution in the first place, since:

> The study of sacred liturgy is to be ranked among the compulsory and major courses in seminaries and religious houses of studies; in theological faculties it is to rank among the principal courses. It is to be taught under its theological, historical, spiritual, pastoral, and juridical aspects. (no. 16)

There can be no question but that what was decreed and envisioned by CSL came to fruition in those liturgical reforms that most of us have received as a rich ecumenical heritage and treasure that has shaped us both directly and indirectly. As the great Methodist ecumenist Albert Outler asked in 1967:

> What will happen to us Protestants as the new *Constitution on the Sacred Liturgy* opens the way for radical liturgical reform among our Catholic brethren—with the result that their worship may become simpler and more intimate without being less solemn or realistic? Will it then suffice for us to point to the myriad liturgical improvisations that we have produced in recent years—with motives more theatrical than theological? What if the Romans teach the world that the essence of worship is the faithful [human] response to God's immediate and real presence in a community of men and women who love each other as they have been loved by God? . . . Our only legitimate reaction would have to be a bold venture in basic liturgical reform ourselves.[3]

And for this "bold venture in basic liturgical reform" undertaken by us all, we can do nothing other than celebrate gratefully on this fiftieth anniversary.[4]

The reforms and renewal of western liturgies, Catholic and Protestant, however, cannot be discussed without attention also to the Christian East. As our colleague Robert Taft has said of the influential presence of Eastern Catholics, especially Melkite bishops, at Vatican II in words that apply to several of our current denominational worship books:

> In the pre– and post–Vatican II Roman Catholic liturgical renewal, the following were directly inspired by the East: the restoration of Holy Week and the Easter Vigil under Pius XII, liturgy in the vernacular, the Spirit-epiclesis in the new post–Vatican II Roman-rite anaphoras (which calls on the Spirit to consecrate these gifts), eucharistic concelebration, Communion under both species, the permanent (and married) diaconate, the re-composition of the ancient unity of Christian initiation in the justly famous Rite of Christian Initiation of Adults, revisions in the rites of ordination and confirmation, and the attempts (in my view unsuccessful) to restore the Liturgy of the Hours.[5]

2. Contemporary Challenges to the Vision of CSL

We are all very much aware of the challenges and critiques that have been issued not so much against CSL directly, but in the past twenty years or so to its interpretation and its results, perhaps best illustrated in the rejection by Rome of the 1998 English translation of the Roman Missal after its acceptance by more than 75 percent of the world's English-speaking Roman Catholic bishops, the 2001 publication of *Liturgiam Authenticam*, the 2007 *motu proprio* titled *Summorum Pontificum*, and—the most ecumenically disappointing of all—the 2011 English translation of the third edition of the *Missale Romanum* of Paul VI. And, together with these documents, we have been witness to arguments over how to interpret Vatican II, e.g., is it a "hermeneutics of continuity versus discontinuity and rupture," or "a hermeneutics of continuity and reform," or whether or not the Missal of Pius V in its 1962 edition was ever really abrogated, a question that Pope Paul VI would have found shocking and surprising. Do we need a reform of the reform because it went too far? Or do we need to embrace the reform anew since it still has a long way to go?

With others in this anniversary year, I referred above to CSL as a *magna carta*, which brings with it various medieval English historical associations with freedom and liberty. And I mean those associations deliberately. As Robert J. Egan wrote some time ago in *Commonweal*:

> "The meaning of Vatican II," Bernard Lonergan once remarked, "was the acknowledgment of history." Sometimes I think it was just this acknowledgment of history that so soon afterward provoked a screeching of the brakes in the church and a determined effort to go backward. For acknowledging history can be painful and confusing. It teaches us about the fictions of memory, the prevalence of legend, and the truth about diversity, conflict, change, and discontinuity. We have to learn how to live with the whole truth about our history, to face it and accept responsibility for it. Even making changes is not enough if we're still unable to acknowledge failings and experience repentance.[6]

Similarly, the late Anscar Chupungco recently argued:

> The issue about rupture of liturgical tradition is a polemic question that overlooks the history of the liturgy, which time and again has undergone adjustments in textual and ritual expressions. The true issue is whether the postconciliar reform has promoted the Church's "earnest desire" that the faithful worldwide are led to "full, conscious, and active participation in liturgical celebrations" (SC 14) and are enabled to encounter Christ through the *ritus et preces* of Vatican II's liturgy.[7]

Or, as John Baldovin has said it at the end of his *Reforming the Liturgy: A Response to the Critics*:

> [W]ith regard to the church's worship there is no going back. Antiquarianism can take many forms and today it seems often to assume that of a nostalgia for a beautiful medieval dream of a liturgy, a liturgy that took place in the Ages of Faith. That world—and therefore that liturgy—are gone. It will do no good to try to retrieve them.[8]

And dare I quote Pope Francis here as well?

> If the Christian is a restorationist, a legalist, if he wants everything clear and safe, then he will find nothing. Tradition and memory of the past must help us to have the courage to open up new areas to God. Those who today always look for disciplinarian solutions, those who long for an exaggerated doctrinal 'security,' those who stubbornly try to recover a past that no longer exists—they have a static and inward-directed view of things. In this way, faith becomes an ideology among other ideologies.[9]

Indeed, as those of us who are primarily (but not only) liturgical historians by trade know, the study of history is often liberating and freeing from misperception, misconception, and presupposition. Not history as an uncritically embraced mythology or ideology of continuity masquerading as history, but the honest engagement with the past that has shaped us, with whom we are in light of our past insofar as we can know it. Not history as a longed-for nostalgic moment or for a church or a world that never really existed except in someone's fantasies. Not freezing ourselves in some imaginative normative Golden Age moment of a repristinated fourth, thirteenth, or sixteenth century when they supposedly got it right, but the understanding that history is always instructive, although not normative; that, indeed, it *can* "help us decide what the essentials of [a] tradition are, and the parameters of its adaptation."[10]

There is, I fear, still an attitude about history and liturgical historical scholarship that seems to think that if liturgical historians have uncovered something from the past, the natural result is either to advocate its contemporary use in worship today, or, alternatively, if the historical foundations of a current prayer text

or document have been found wanting, to challenge its current use. Some modern critics of the liturgical reform, for example, say that *because* the eucharistic prayer in chapter 4 of the so-called *Apostolic Tradition* is now the subject of critique and that because the so-called *Apostolic Tradition* itself probably is not early, Roman, nor Hippolytan, then the second eucharistic prayer of the *Missale Romanum* of Paul VI, or the adaptations of A*postolic Tradition* 4 in other denominational books, should no longer be used at all. And, further, on the same basis, some claim that the liturgical reform itself is really inauthentic because it was based on such commonly accepted historical premises that have now turned out to be false.[11]

The lack of a proper critical historical method, or even ignorance of history itself, I would assert, is one of the great problems behind both *Liturgiam Authenticam* and Benedict XVI's *Summorum Pontificum*. In what is taken as a clear repudiation of the work of the former ICEL and English-speaking ecumenical cooperation in general, the following statement in *Liturgiam Authenticam* makes the relationship rather clear from Rome's perspective:

> Great caution is to be taken to avoid a wording or style that the Catholic faithful would confuse with the manner of speech of non-Catholic ecclesial communities or of other religions, so that such a factor will not cause them confusion or discomfort.[12]

"The manner of speech of non-Catholic ecclesial communities" in their liturgical language, however, is based directly on what had become the manner of *Catholic* liturgical speech because it was adapted directly *from* already existing Catholic liturgical speech! It is not and simply could not have been the other way around, even if for Roman Catholics ecumenical consultation and participation in what is now known as the English Language Liturgical Consulation (ELLC) had been a part of the process. A little historical knowledge of ICEL and the background of Catholic liturgical texts here might have been helpful, to say the least. With regard to these and other sorts of claims in *Liturgiam Authenticam*, Presbyterian ecumenist and liturgist Horace Allen has said: "the entire ecumenical liturgical conversation and dialogue is over—finished, dead, done."[13]

As I have noted elsewhere, up until only quite recently, I had considered Allen's response to be an exaggeration based on his personal frustrations over the apparent end of years of the ecumenical-liturgical work he himself had done.[14] But this anti-ecumenical sentiment, which he so strongly deplores, had clearly been in the works prior to *Liturgiam Authenticam* itself. In his recent book, *It's the Eucharist, Thank God*, Bishop Maurice Taylor, former member of ICEL, refers to a statement in a 1999 letter to ICEL by then head of the Congregation for Divine Worship and the Discipline of the Sacraments, Cardinal Medina, which says: "ICEL was forbidden to provide any more original texts and was ordered to cease having contacts '*with bodies pertaining to non-Catholic ecclesial communities*.'"[15] With this, therefore, it could not be clearer that the new translation of the Roman Missal had, as part of its operating principles and make-up, *a decidedly anti-ecumenical agenda*! And this, no matter how one might evaluate the merits or demerits of the new Missal translation itself, constitutes nothing short of a scandal in light of the past

forty-plus years of common ecumenical liturgical work (much of that work the contribution and legacy of our academy members!). *This is not a Roman Catholic issue; it is an ecumenical one*! We are in this together! Listen also to our colleague Gordon Lathrop much more recently:

> My principal concern is this: the new missal translation has simply and unilaterally abandoned what had been our shared ecumenical texts. Amid all the other furor. . . . I wonder if most people who have thought about this new translation have even noticed this loss. . . . The common Gloria, Sanctus and Creed translations are gone here. So is the common translation of both the full Preface dialogue and the briefer presidential "Lord be with you" exchange. . . . The sense will be, rather, that what happens in Roman Catholic worship is qualitatively other than what happens in the worship of other communities. If this is what you think, then this missal will serve and reinforce your conviction. If it is not what you think—if the Creeds we share really are shared confessions, for example, and if the ordo of the Mass is recognizable to you in the patterns of the service in many other places—I hope you will lament with me. Words matter.[16]

Similarly, with regard to Benedict XVI's claim in *Summorum Pontificum* that the pre–Vatican II *Missale Romanum* was never abrogated, Mark Francis noted in *The Tablet* that:

> Historical precedent . . . demonstrates that the "Tridentine Rite" was meant to be abrogated in 1970. . . . Designating the old and new rites "uses" within the same rite is an attempt at canonical sleight of hand and does not solve the problem.[17]

But, of course, one really does not to go any further than Pope Paul VI to hear essentially the same thing. As narrated by Massimo Faggioli, when asked by his philosopher friend Jean Guitton why he would not concede the 1962 missal to Archbishop Marcel Lefebvre and his SSPX, Paul VI responded:

> Never. This Mass . . . becomes the symbol of the condemnation of the council. I will not accept, under any circumstances, the condemnation of the council through a symbol. Should this exception to the liturgy of Vatican II have its way, the entire council would be shaken. And, as a consequence, the apostolic authority of the council would be shaken.[18]

The rest, as they say, is history.

3. The Vision of CSL and Its Continued Implications

Earlier I referred to the current debates over whether we need a reform of the

reform because it went too far or whether we need now to embrace the reform anew since it still has a long way to go. Not surprisingly, I answer the second question in the affirmative. With regard to the liturgical vision of CSL and the way that vision has been received and implemented ecumenically over the past fifty years, I want to say unequivocally that not only was and is that vision accurate but that we are still in the beginning stages of its implementation. Fifty years is not a long period of time at all in the history of the Church, and there is still a great deal that needs to be done and much that needs to be done ecumenically. And what I want to do, in part, therefore, is to invite us anew to a renewed appropriation of this vision and its tasks.

First, the question of liturgical language is not resolved in the least by *Liturgiam Authenticam* or the new English translation of the third edition of the *Missale Romanum*. Again it is Taft who has reminded us that liturgical language is not for God; it's for us. God already *knows all the languages*![19] But because liturgical language is for us, I care a great deal about what was accomplished with our common liturgical texts in English, and I invite you to be fully supportive of the English Language Liturgical Consultation's "Reims Statement: Praying with One Voice," adopted in August 2011:

> For the first time in history, Christians in the English-speaking world are using common liturgical texts. In the process of coming to agreed common texts, scholars from different Christian traditions agreed on principles for the translation from the earliest sources. This in itself has been a gift. Despite only having been in existence for a relatively short time, these texts have been adopted freely by an ever increasing number of churches. We celebrate this. They are being experienced as a gift, a sign and a way to Christian unity in our diversity. As the churches continue to discover the riches of these shared texts, we believe further revision is inappropriate at the present time. We invite all who have not yet explored these texts, and those who have departed from their use, to join us in prayerful reflection on the value of common texts and careful consideration of the texts themselves. Prayed together, shared common texts become a part of the fabric of our being. They unite the hearts of Christians in giving glory to God as we undertake the mission of the Gospel.[20]

Perhaps in this context we need to keep saying that the language of the New Testament, apart from Luke-Acts, is in *koine*, or *common* Greek, and that Jerome's Vulgate is so called because it was in the vulgar or common vernacular Latin tongue. Or, as I once heard Carmelite Reginald Foster, former papal Latinist, say at a Notre Dame lecture as only he could, "Oh yes, Latin is such a sacred language! It is so sacred, in fact, that all of the prostitutes in ancient Rome spoke it." Or, as Karl Rahner once put it, there is no longer a "sacred language" or a "sacred culture."[21] All human languages are sacred liturgical languages.

At the same time, that does not mean a willful or woeful disregard for what is clearly and solidly a part of the liturgical traditions of the churches with particular concerns expressed especially, perhaps, for sacred and/or liturgical music from

earlier centuries, even *Latin* chant, antiphons, hymnody, or polyphony. "Full, active, and conscious participation" does not automatically or always mean that everyone has to say or sing everything at the same time all the time. There are, as Benedictine Mary Collins reminded us on the *twenty-fifth* anniversary of CSL, several levels of active participation, including what she calls "contemplative participation" in the liturgy.[22] To not take seriously those who are hungering for and seeking greater signs of reverence, solemnity, and/or transcendence in worship, expressed often by a desire for particular traditional forms of music, ritual gestures, art, architecture, or what we might jokingly, but clearly condescendingly, call "chancel prancing" or "smells and bells," is something we do at and to our own peril.

In reclaiming the vision of CSL, we cannot allow ourselves to be stuck in the 1970s as liturgical fundamentalists trying to cling to that initial period of adaptation, enthusiasm, and change, wherein, as again Taft has reminded us, one of the problems was that too many people thought they were either Mozart with regard to music or Shakespeare with regard to language.[23]

The use of incense or frequent lack thereof might is a topic worth pursuing in this context. I sometimes say that only after Vatican II did Roman Catholics begin to develop liturgical asthma, something that for some reason apparently has not yet happened among Eastern Christians and most of us Protestants do not know yet if we have it or not. Again, it was Kavanagh who addressed the liturgical use of incense briefly in 1982, saying that: "There seems to be no good reason to lavish attention on how a given liturgical event is to engage all the human senses except the olfactory. This sense . . . is perhaps the most subtly influential of them all; it continues to function even during sleep."[24]

Hence, the questions of liturgical language, the spoken and sung, as well as the verbal and non-verbal "liturgical languages," remain tasks of the utmost importance as the vision of CSL is renewed and reappropriated.

Second, and, of course, closely related to language, the broader question of liturgical inculturation clearly remains one of our continued and common tasks and goals. I still get inspired by the Zaïre Rite whenever I show my classes Thomas Kane's now classic *The Dancing Church in Africa* and have often said that the penitential rite therein, which refers to sin as an insect sucking our blood,[25] could easily be adapted culturally in summers in Minnesota, where the state bird is the mosquito. The Zaïre Rite is an excellent example of what careful liturgical inculturation can be in Africa, where it can also serve as a model for other African nations. But what about elsewhere?

One of the great challenges in liturgical inculturation for many of us in this country is the question of *multicultural* worship. How do we do liturgical inculturation within a culture that is already *multicultural* by definition? Can we even do multicultural worship together within the same liturgical tradition, or must we simply return to former models where faith communities are defined by ethnicity and language as they were before as the result of earlier immigrations? While we as an academy rejoice in the increased number and diversity of Asian members, I hope you continue to lament with me that we seem unable to attract very many African American or Hispanic/Latino members. Even Mexico, after all, is part of "North America." As Mark Francis reminds us, CSL was against "a rigid

uniformity of worship" imposed on "all cultures"; noted that "provision should be made for legitimate variations and adaptations to different groups, regions, and peoples"; and that there is in CSL "the possibility of more radical adaptation and creativity."[26] Although such an approach is often denied by those who think that their rite is somehow beyond culture and conveniently forget that all worship is already formed culturally and continues to bear that cultural stamp, it is this "possibility of more radical adaptation and creativity" that suggests itself to us for special consideration and work today. Again, the vision is clear, but perhaps we have only just begun to incarnate it.

Third, together with inculturation, and certainly as part of it, there is an increased need to take popular piety more seriously in our engagement with culture, both historically and today. I have noted elsewhere[27] that it was often the case in the past that theologians, historians, and, perhaps especially, we liturgiologists tended to denigrate or even dismiss what is often (even pejoratively) called "popular religion" as but "superstition," vestiges of "paganism," or as reflecting, somehow, a "lower" form of belief and practice among the "unenlightened" than the "official religion" of the elite. Modern scholarship, however, has been more willing to embrace a much broader view of the whole, including the religious lives and practices of the poor, women, and others as theological and liturgical "sources." In the United States and Latin America, of course, it is especially among Hispanic/Latino theologians today where such *religiosidad popular* has increasingly moved from the periphery to the center of theological thought and reflection.[28] And so to understand the Christian faith and even its "liturgical" expressions among, for example, Hispanics/Latinos today, one must attend to this popular religion and its diverse contexts and meanings, and, yes, that does mean, even for us Protestants, respectful attention to the phenomenon of the Virgin of Guadalupe and other forms of indigenous Marian piety.[29] For "popular religion," as it implies, is the *religion* of a *populus*, a people; it is the way that faith comes to be appropriated, owned, and expressed.

But if contemporary Hispanic-Latino and other theologies have made the case for the study of the popular faith expressions of specific groups within contemporary Christianity, the same case has also been made now by several scholars for the study of early Christianity. Peter Brown's important 1981 work, *The Cult of the Saints: Its Rise and Function in Latin Christianity*, represents a significant scholarly shift in this context. Here, in particular, Brown argues convincingly that the *real* history of the early Church is to be read, precisely, in the development of the "popular" practices and beliefs associated with the cult of the martyrs and later saints at their shrines in the overall shaping of late antique culture, religion, and society, practices shared by both the intellectually elite and others in the Church, in spite of their differing intellectual capabilities.[30] And Ramsay MacMullen has argued in his compelling 2009 study, *The Second Church: Popular Christianity A.D. 200–400*, based largely on archaeological evidence, that of the Christian populations in ancient urban centres, perhaps only 5 percent of that population (the elite) participated regularly in the Church's official liturgical worship, while the other 95 percent constituted the "second church," whose Christian identity and practice was shaped by and focused around the cult of the martyrs in cemeteries and tombs. While his definition of the

elite seems rather artificial and his understanding of liturgy tends to be restricted narrowly to what actually happens *inside* a church building, without including other things such as processions and other events, I believe he is on to something.[31]

Similarly, as recent studies on the relationship between the eucharistic liturgy and the reception of communion in early Christianity have shown, there appears to have been a distinct separation between the two, which is also related to popular piety. That is, as Paul Bradshaw has written recently:

> The cumulative effect of . . . the early adoption of weekday communion at home, the taking of the sacrament to those unable to be present, the eventual multiplication of opportunities to receive communion at church during the week, whether in a distribution of previously consecrated elements or in a full eucharist—is to suggest that, while "official" Eucharistic theology, the theology of church leaders, may have centered on the importance of the congregation of believers offering the sacrifice of praise together in the celebration, the actual piety of ordinary Christians may have been shaped more by a focus on communion, on feeding on Christ.[32]

And, further, even at Rome, this sort of distinction may well have been built into the very fabric of the Sunday liturgy at the *tituli* churches. As Bradshaw continues, with reference to John Baldovin's work on the *fermentum*:

> If it is correct to interpret a statement by Innocent I in his letter to Decentius at the beginning of the fifth century as denoting the existence in the tituli churches of Rome on Sundays of services of the word accompanied by the distribution of communion consecrated by bread brought from the papal celebration rather than independent eucharists, then communion divorced from consecration formed the normal Eucharistic experience for the majority of Roman Christians for a good many years.[33]

No, no one is advocating a return to such practices, but the need to take popular piety seriously, whether in early Christianity or today, is again a plea to take real history seriously, to take how people actually celebrated and expressed their faith ritually, liturgy from the bottom up, if you please. For, you see, some modern Catholics tend to think that early Christians either were all already post–Vatican II Catholics or that Jesus used the Missal of Pius V at the Last Supper; some modern Protestants think early Christians, including St. Paul, were all Protestants continually spouting justification by faith or the sixteenth-century Lutheran motto of *simul iustus et peccator*, or using Cranmer's 1549 *Book of Common Prayer*; some other Protestants think they were all evangelical-fundamentalists using a biblical text that had recently arrived from heaven in a complete form with only the sixty-six books of the Hebrew canon; and some modern Eastern Orthodox and Eastern Catholics think they were all mystics or monks, spending long hours at vigils in incense-filled caves or on top of pillars; and some modern Christians and Jews still think that that what was done in medieval

and contemporary Jewish liturgy, with regard to prayer texts and the like, was how it was done already in the first century CE.

But to take real history seriously means also to listen to other previously silenced and/or neglected voices from the tradition or traditions, which enables us to expand our understanding of who we are and from where we have come. Here I want to note not only Gary Macy's *The Hidden History of Women's Ordination: Female Clergy in the Medieval West*[34] and Robert Taft's "Women at Church in Byzantium: Where, When—and Why?"[35] but also the recent book by Katherine Harmon, *There Were Also Many Women There: Lay Women in the Liturgical Movement in the United States, 1926–1959*.[36] What Harmon does in allowing those voices to speak in the modern era, Teresa Berger has done with the whole sweep of liturgical history in her *Gender Differences and the Making of Liturgical History: Lifting a Veil on Liturgy's Past* and with regard to women and liturgical feasts in her *Fragments of Real Presence: Liturgical Traditions in the Hands of Women*.[37] Thanks to her *Fragments of Real Presence*, I can no longer look upon those realistic, some would say graphically obscene, Spanish, Latin American, and New Mexican crucifixes I love so well, without now thinking of the gender-bending devotional approaches of the medieval female and male mystics to the bleeding wound in Jesus's side as related to birth giving on the cross, of him becoming a "mother" in his passion. Of course, this may just be my Lutheran heart being strangely warmed.

Fourth, there is absolutely nothing fundamentally wrong with the liturgical products that the vision of CSL has produced ecumenically, though even here some of the implementation of them, such as the Liturgy of the Hours as the prayer of the entire Church, the restoration of the communion of *all* the baptized, including fully initiated infants, with which Episcopalians, Lutherans, and others have had some success, and the restoration of the adult catechumenate, still need careful attention and further development and reform.

Concerning the adult catechumenate specifically, it is often the case that candidates for full communion or reception into various Christian traditions of those baptized elsewhere far outnumber real catechumens or elect at the Easter Vigil. And among some Protestant adaptations of the catechumenal process, especially Lutheran and Anglican, there has been another development. That is, it is not unheard of for the adult catechumenate to become but a Lenten renewal program in which already fully initiated members go through the stages of the catechumenate, including the scrutiny rites and their accompanying *traditiones symboli et orationis*, but, thankfully, not rebaptism. I have heard both leaders and those who experience this on occasion refer to themselves as "catechumenate junkies." But, as Aidan Kavanagh reminded us in 1987: "The RCIA is *not* directed to the already baptized as its objects. *The RCIA is directed basically to the never baptized*. . . . " And, yet because of the way it has been implemented, he concluded that: "in all candor, I must confess that *I give* [the RCIA] *less than a fifty percent chance of success*, and you will recall that I have been one of its most consistent public advocates. . . ."[38]

Indeed, there is nothing wrong with the ecumenical liturgical products that the vision of CSL has fostered and enabled. But, there is still much work to be done in incarnating or implementing that liturgical vision so many of us hold dear!

Within my own Lutheran tradition in this country, for example, in spite of frequent attempts, some notable examples to the contrary: (1) the Eucharist itself too often remains but an "occasional service," not to mention still the all too common use of individual communion glasses rather than the sharing of the cup; and (2) the three days of the Paschal Triduum have yet to become the normative practice as the annual center of parish life gathered around the Light of Christ risen from death, the watery stories of salvation history, the font, and the table, after a Lent of baptismal-oriented renewal. There is much work left to do and with regard to the vision of CSL. As Karen Carpenter sang so many years ago in words sung at just too many weddings ever since, "We've only just begun."

4. The Vision of CSL and the North American Academy of Liturgy Today

So, what does all of this have to do with us as an academy of liturgical scholars in this double anniversary year? The common vision I have tried to articulate so far is the kind of vision which gave rise originally to NAAL; so much so that the precise renewal of liturgy according to this vision was often the *telos* of the academy's scholarship, with so many of the changes in worship on the denominational levels being led by academy members who were also on the very denominational boards and committees charged with the actual nuts and bolts of bringing about that renewal. In such a context, it was only natural that academy worship regularly included the very resources being worked on or the recently published books of the various churches, such as the liturgies of the then new Roman Catholic books, the American Episcopal *Book of Common Prayer* liturgies or those of the *Lutheran Book of Worship* and others, which were then actually modeled *for* academy members as the common worship *of* the academy. And it was a gathering where the Eucharist was celebrated as the academy's pre-banquet liturgy, according to the rite of the current academy president, with people of various traditions communing together (unofficially, of course) at the same eucharistic table, often for the first time in their lives. Indeed, for many of our long-time members, NAAL was their first real and life-changing experience with honest ecumenism, leading someone like Jim White to ask, "Why teach ecumenism when I can teach liturgy?" and many others, like Gerard Austin, to affirm with the 1982 *Methodist-Catholic Statement: The Eucharist and the Churches*, that ". . . in respect to biblical theological and liturgical matters we may share more in common with our dialogue partners than we do with many persons within our own communions."[39] This was a rather common phenomenon for members of the academy constituting, as it were, a core following within various churches whose Christian identity, through academic study and liturgical participation in each other's rites, tended, and for many of us still tends, to transcend our ecclesial boundaries into situations of greater communion beyond those not yet established officially between churches. And it went beyond Christian ecumenism to Jewish-Christian dialogue, ecumenism, and shared worship as well.

But, as they say, that was then and this is now. Today, many of the kinds of topics and issues that once would have been academy plenary sessions of interest

to almost all of us, are dealt with either in denominational groups or, with regard to new critical studies in the field overall, in seminars. So, for example, the Catholic Academy of Liturgy (CAL) has, not surprisingly, concerned itself with the new translation and implementation of the third edition of the Missal of Paul VI, and, more recently, with the future of faculty positions in liturgy and sacraments in Catholic seminaries and universities in the United States; in short, with the very future of our common discipline, and whether it even has a future. Also, just this year, the Lutheran and Reformed groups gathered together in a joint pre-meeting to discuss the contemporary relationship between the Eucharist, the baptized, and the unbaptized. Now, the issues that CAL and the Lutherans and Reformed are dealing with all have broader ecumenical implications for many of us in this academy, and those issues are very much a part of the common liturgical vision made possible by CSL. But what is happening, to use the title of CAL as an example, is that we are becoming an "academy of academies," and that includes increasingly both our pre-meeting denominational groups and our regular seminars.

Please understand that I am neither criticizing nor lamenting this development. I am simply noting it. We are no longer an academy of liturgical scholars who share the same vision about what liturgy is or should be. Let's simply admit that! Rather, what we have operative throughout the academy are *multiple visions* about worship and its renewal. Not only are we now intentionally—*Deo gratias (!)*—an *interfaith* academy, at least a Jewish-Christian one, a development also not inconsistent, by the way, with the concerns of the Second Vatican Council and Jewish-Christian dialogue,[40] but even within the Christian traditions represented by our membership, there is not a commonly shared vision and certainly not a common liturgical-theological perspective. As both Siobhán Garrigan's work[41] and Melanie Ross's 2010 Notre Dame doctoral dissertation[42] reminded us, what many of us share as a common liturgical pattern or *ordo* for Sunday worship, which centers on gathering, word, meal, and sending, is simply not shared by many of our Evangelical Christian members, whose patterns of worship of are based more strongly on proclamation. And with regard to this, as Jim White asked us years ago:

> Do we want to say that what happens in most churches in the United States on a Sunday morning is "baby worship," since it does not match some ecumenical or historical standard? . . . We face a basic problem in ignoring the worship of most North American Christians. . . . Any scheme that totally ignores the worship life of about sixty percent of American Christianity is highly questionable. To imply that the *ordo* of Christian worship is missed by all those for whom the Eucharist is an occasional service, for whom the pragmatic Christian year makes more sense than the traditional Christian year, is indeed risky business.[43]

Further, even what we might think of as "common" occasionally turns out to be not so common after all, even if it is rooted originally in the ecumenical liturgical vision made possible by CSL and other documents. Think, for example, of the variety of ways that the anaphora of the so-called *Apostolic Tradition* 4 actually appears in our contemporary worship books and the diversity of eucharistic

theologies we encounter in those differing adaptations. Do we, to cite but one of these ways, *offer*, *present*, and/or *lift* to God the bread and cup, or do we take the bread and cup as we give thanks that God has made us worthy either to "stand" or "be" in the Divine Presence? It all depends on which denominational worship books we consult. And yet, "*offerimus tibi panem et calicem*" and "*astare*" in the Verona Latin manuscript make it pretty clear that the Church *offers* the bread and cup (oops, I mean "chalice") and "stands" in God's presence. So, how common are some of our common texts?

Or, to take another example, as Fritz West's own methodological studies of the lectionary have revealed, we do not really share a common lectionary as much as we have at least two different, even competing, lectionary "paradigms" or "hermeneutics" for the same lectionary lists. And it is not always the case that all three readings are actually employed in the Sunday worship of those who employ this lectionary. He writes:

> While the lectionaries themselves build upon an ecumenical hermeneutic, the interpretative frameworks by which congregations appropriate them are not always consonant with that hermeneutic. To get a handle on this problem, we must differentiate the liturgical forms Churches use from the liturgical paradigms they harbor. Liturgical paradigms are the ritual propensities and understandings a Church brings to bear upon the worship it celebrates. The Catholic liturgical paradigm is marked by weekly Eucharist, a balance of word and sacrament, a sacramental perspective on worship, an appreciation for ritual and symbol, an organic understanding of Church, and a veneration of tradition. The Protestant liturgical paradigm is a preaching tradition characterized by the centrality of the sermon and, in most cases, the infrequent celebration of the Lord's Supper. Other attributes include a preference for the verbal over the symbolic, an emphasis upon the local expressions of the Church . . . and a more occasional appreciation for Church tradition.[44]

This awareness of our multiple visions, hermeneutics, or paradigms of what worship or liturgy is has implications for both our overall identity as an academy and for our worship as an academy. I think that Paul Bradshaw was generally correct in his 2003 vice-presidential address in Albuquerque that NAAL was beginning then already to find its closest philosophical parallel not with other academies organized around theological or pastoral topics, but with the American Academy of Religion (AAR), i.e., that we were becoming the liturgical version of AAR. The history and the variety and diversity of our seminars since then easily support that conclusion. In fact, even to continue calling ourselves the North American Academy of *Liturgy* tends to hide the fact that what we do is to study diverse *worship* and *ritual* practices rather than something called "liturgy" commonly understood. Like "theology" in distinction to "religion" or the study of religion, so, perhaps, the word "liturgy" may come across to some as a rather exclusive term, and may reflect particular theological meanings both for the more "catholic-liturgical" churches and the Synagogue, in contradistinction to the more inclusive and encompassing

word "worship," which is clearly more common and acceptable among the various Protestant and Evangelical traditions that also make up our academy. My point? Unlike Societas Liturgica or the Society of Oriental Liturgy, we are perhaps not so much an academy of *liturgy* (and not even exclusively North American any longer, with Korean, Scandanavian, German, Austrian, Australian, and other members) as we are an academy that studies *worship* and ritual behavior in all their manifestations and, increasingly, within several diverse religious traditions.

Now, this has implications for our corporate worship as an academy. If what I have said has any truth to it, then this makes it all the more remarkable that we can actually come together as an academy to do *any* kind of common worship at all. But we keep trying. Even so, let's be clear on this. What might be called "official academy worship" consists of only *three* events each year: the opening rite on Thursday night, including the commemoration of departed members; the table prayer at the banquet; and the brief concluding and/or sending prayer at the end of Sunday's breakfast meeting. All other worship events that might take place during our meeting constitute *not* "academy worship" organized by the Academy Committee, but worship services generously offered by particular groups to which the rest of us are graciously invited. They do not need our evaluation or critique but our thanks! Indeed, there was a time not that long ago that if any morning prayer was to be done, it was done within the seminars themselves. Further, while it has become a custom over the last several years to hold some kind of worship service on Friday night, often with the involvement of the president of the academy, if and when that happens, that also is not to be viewed as an official worship service of the Academy, any more than is Sabbath worship to which our Jewish colleagues have consistently and most kindly invited us over the years.

But the fact that we feel the need to worship as an academy at all, I would submit, is due in no small part to the vision of CSL and the concomitant ecumenical liturgical spirit that originally shaped us. We know there is something right about remembering our deceased members at an opening act of worship; we know that some kind of Morning and/or Evening Prayer with songs, readings, psalmody, and intercession just makes sense; and that not to share in some kind of culminating meal celebration, sharing bread and wine in a ritual context of *berakah*, *hodayah*, and *eucharistia*, just wouldn't be right somehow. And so, in spite of our great diversity, we try to worship as an academy if for no other reason than that "it is right and salutary so to do."

Conclusion

So where does this all leave us as we celebrate this fortieth anniversary of the Academy and the fiftieth anniversary of CSL? I think it leaves us right where it should, as an academy of liturgical scholars or scholars of diverse worshiping traditions. And we can be no more or other than what we are. But there is one thing we can together commit ourselves to within our common pursuit of wisdom and understanding, and that is the implications of our worship for justice in the world. For there is another fiftieth North American anniversary that we have commemorated and celebrated this year, namely, the great "I Have a Dream"

speech of Martin Luther King Jr., on 28 August 1963, from the steps of the Lincoln Memorial in Washington, D.C. This speech, with its vision of racial equality and justice, blends, I believe, with the vision of CSL, and the close relationship that the liturgical pioneers saw between liturgy and justice.

Indeed, as the great liturgical theologian Amos put it in the mid-eighth century BCE:

> 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;
> and the offerings of well-being of
> your fatted animals
> I will not look upon.
> Take away from me the noise of
> your songs;
> I will not listen to the melody
> of your harps.
> But let justice roll down like
> waters,
> and righteousness like an
> everflowing stream. (Amos 5:21-24)

And, as the twentieth- and twenty-first-century prophet Nathan Mitchell has written:

> Liturgy is God's work for us, not our work for God. Only God can show us how to worship God—fittingly, beautifully. Liturgy is not something beautiful we do for God, but something beautiful God does for us and among us. Public worship is neither our work nor our possession; as the Rule of St Benedict reminds us, it is *opus Dei*, God's work. Our work is to feed the hungry; to refresh the thirsty; to clothe the naked; to care for the sick; to shelter the homeless; to visit the imprisoned; to welcome the stranger; to open our hands and hearts to the vulnerable and the needy. If we are doing those things well, liturgy and the . . . identity it rehearses will very likely take care of themselves. Liturgical art is our public gratitude that God is doing for us what we cannot do for ourselves. And there, perhaps, is where ethics and aesthetics together can begin to change the face of worship.[45]

The liturgical dreams made possible by CSL and the dreams for social justice and equality both remain unrealized or only half begun in our own day. And to both of these dreams, clearly related, we are invited to begin anew. Thank you.

Notes

1 Piero Marini, "*Sacrosanctum Concilium*: A Magna Carta," as cited at http://gottasinggottapray.blogspot.com/2013_10_01_archive.html.

2 No. 14. References to the Constitution on the Sacred Liturgy are from *Vatican Council II: The Conciliar and Post Conciliar Documents*, ed. Austin Flannery (Collegeville: The Liturgical Press (1975/1984), 1–44. Where quoted, references to paragraph numbers appear in the body of the text.

3 Albert C. Outler, *Methodist Observer at Vatican II* (Westminster, MD: Newman Press, 1967), 66. My thanks to Karen Westerfield-Tucker for directing me to this essay.

4 I have summarized elsewhere what this "bold venture" has entailed. See "The Loss of a Common Language: The End of Ecumenical-Liturgical Convergence?" The Aidan Kavanagh Lecture, 10 October 2006, *Colloquium: Music, Worship, and the Arts* (New Haven: Yale Institute of Sacred Music, 2010): 27–39; "Liturgy and Ecumenism: Gifts, Challenges, and Hopes for a Renewed Vision," The Godfrey Diekmann Lecture, *Worship* 80, no. 1 (January 2006): 2–29; and "Ecumenism and the Study of Liturgy: What Shall We Do Now?" *Liturgical Ministry* 20 (Winter 2011): 13–21.

5 Robert Taft, "Return to Our Roots: Recovering Western Liturgical Traditions," *America* 198, no. 18 (26 May 2008), online edition at http://americamagazine.org/issue/658/article/return-our-roots.

6 Robert J. Egan, "Why Not? Scripture, History & Women's Ordination," *Commonweal* (April 3, 2008), online edition at https://www.commonwealmagazine.org/why-not-0.

7 Anscar Chupungco, Acceptance Speech, Msgr. Frederick R. McManus Award, Federation of Diocesan Liturgical Commissions, 2011. Available at http://ncronline.org/news/people/filipino-liturgist-priest-anscar-chupungco-dies.

8 John Baldovin, *Reforming the Liturgy: A Response to the Critics* (Collegeville: The Liturgical Press, Pueblo, 2008), 157.

9 "A Big Heart Open to God: The Exclusive Interview with Pope Francis," *America* 209, no. 8 (19 September 2013), online edition at http://www.americamagazine.org/pope-interview.

10 R. Taft, *The Liturgy of the Hours in East and West* (Collegeville: Liturgical Press, 1986), xv.

11 See Peter Toon, "One Chapter of One Book, then let it be this . . . ," *Mandate* 29, no. 4 (July–August 2006): 13.

12 *Liturgiam Authenticam*, no. 40. Available at http://www.vatican.va/roman_curia/congregations/ccdds/documents/rc_con_ccdds_doc_20010507_liturgiam-authenticam_en.html.

13 Ibid.

14 See my "Ecumenism and the Study of Liturgy: What Shall We Do Now?" *Liturgical Ministry* 20 (Winter 2011): 13–21.

15 Maurice Taylor, *It's the Eucharist, Thank God* (Suffolk: Decani Books, 2009), 52 [emphasis added].

16 Gordon Lathrop, "Ecumenical Affirmation and Admonition Revisited," *PrayTell: Worship, Wit, and Wisdom* (blog), 12 October 2010, http://www.praytellblog.com/index.php/2010/10/12/ecumenical-affirmation-and-admonition-revisited.

17 Mark Francis, "Beyond Language," *The Tablet* (14 July 2007), http://archive.thetablet.co.uk/article/14th-july-2007/6/beyond-language-mark-francis.

18 Massimo Faggioli, *True Reform: Liturgy and Ecclesiology in "Sacrosanctum Concilium"* (Collegeville: The Liturgical Press, 2012), 150.

19 See Robert Taft, "On Translating Liturgically," *Logos: A Journal of Eastern Christian Studies* 39, no. 2–4 (1998): 162.

20 English Language Liturgical Consultation, "Common Texts," *The Reims Statement: Praying with One Voice: On Common Texts and Lectionary in the Life of the Churches* (Reims, France: 16 August 2011), no. 2. Available at http://www.anglican.ca/faith/files/2011/12/Reims-Statement.pdf.

21 Karl Rahner, as quoted by Roger Karban, "Everything is Sacred," *National Catholic Reporter* (August 24, 2013) at http://ncronline.org/blogs/spiritual-reflections/everything-sacred.

22 Mary Collins, *Contemplative Participation: Sacrosanctum Concilium, Twenty-five Years Later* (Collegeville: The Liturgical Press, 1990).

23 U.S. Catholic Interview, "Mass Instruction: Fr. Robert Taft on Liturgical Reform," *U.S. Catholic* 74, no. 12 (2009): 26–30; on-line edition at http://www.uscatholic.org/church/prayer-and-sacraments/2009/11/mass-instruction-fr-robert-taft-liturgical-reform.

24 Aidan Kavanagh, *Elements of Rite: A Handbook of Liturgical Style* (New York: Pueblo, 1982), 62.

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27 See my "Martyrs and the Mass: The Interpolation of the Narrative of Institution into the Anaphora," *Worship* 87, no. 1 (2013): 2–22, and my "*Sub Tuum Praesidium*: The *Theotokos* in Christian Life and Worship Before Ephesus," in *The Place of Christ in Liturgical Prayer: Christology, Trinity, and Liturgical Theology*, ed. Bryan Spinks (Collegeville: The Liturgical Press, 2008), 243–267.

28 On "popular religion" or popular piety in general, see The Congregation for Divine Worship and the Discipline of the Sacraments, *Directory on Popular Piety and The Liturgy: Principles and Guidelines* (Rome: Vatican City, 2001). For discussion of and various approaches to popular religion in an Hispanic/Latino context, see Roberto S. Goizueta, *Caminemos con Jesús: Toward a Hispanic/Latino Theology of Accompaniment* (Maryknoll, NY: Orbis Books, 1995), Orlando O. Espín, *The Faith of the People: Theological Reflections on Popular Catholicism* (Maryknoll, NY: Orbis Books, 1997); Alex García-Rivera, *St. Martín de Porres: The "Little Stories" and the Semiotics of Culture* (Maryknoll, NY: Orbis Books, 1995); and A. de Luna, *Faith Formation and Popular Religion: Lessons from the Tejano Experience*, Celebrating Faith: Explorations in Latino Spirituality and Theology (Lanham, MD: Rowman and Littlefield, 2002). On the resurgence of popular religion in other contexts, see Patrick Malloy, "The Re-Emergence of Popular Religion Among Non-Hispanic American Catholics," *Worship* 72, no. 1 (1998): 2–25; and Michael Driscoll, "Liturgy and Devotions: Back to the Future?" in *The Renewal That Awaits Us*, ed. Eleanor Bernstein and Martin Connell (Chicago: Liturgy Training Publications, 1997), 68–90.

29 I have written on this elsewhere. See my *The Virgin of Guadalupe: Theological Reflections of an Anglo-Lutheran Liturgist*, Celebrating Faith: Explorations in Latino Spirituality and Theology (Lanham, MD: Rowman & Littlefield, 2002), and *American Magnificat: Protestants on Mary of Guadalupe*, ed. Maxwell E. Johnson (Collegeville: The Liturgical Press, 2011).

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31 Ramsay MacMullen, *The Second Church: Popular Christianity A.D. 200–400* (Atlanta: Society of Biblical Literature, 2009).

32 Paul Bradshaw, *Reconstructing Early Christian Worship* (Collegeville: The Liturgical Press, 2010), 36.

33 Ibid.

34 Gary Macy, *The Hidden History of Women's Ordination: Female Clergy in the Medieval West* (New York and London: Oxford University Press, 2009).

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36 Katherine E. Harmon, *There Were Also Many Women There: Lay Women in the Liturgical Movement in the United States, 1926–1959* (Collegeville: The Liturgical Press, 2013).

37 Teresa Berger, *Gender Differences and the Making of Liturgical History: Lifting a Veil on Liturgy's Past* (Burlington: Ashgate, 2011); *Fragments of Real Presence: Liturgical Traditions in the Hands of Women* (New York: Herder & Herder, 2005).

38 Aidan Kavanaugh, "Critical Issues in the Growth of the RCIA in North America," *Catechumenate* 10, no. 2 (March 1988): 20 [emphasis added].

39 *Origins* 11, no. 41 (25 March 1982): 651–59, here at 653. See also Gerard Austin, "Identity of a Eucharistic Church in an Ecumenical Age," *Worship* 72, no. 1 (1998): 26–35. See also my grateful response to him, "A Response to Gerard Austin's 'Identity of a Eucharistic Church in an Ecumenical Age,'" *Worship* 72, no. 1 (1998): 35–43.

40 While not directly related to CSL directly, Vatican II documents like the justly famous *Nostra Aetate* should be noted in this context.

41 Siobhán Garrigan, "Is Ecumenical Worship a Serious Business? (Two Case Studies and a Funeral)," in *The Serious Business of Worship: Essays in Honour of Bryan D. Spinks*, ed. Melanie Ross and Simon Jones (London: T and T Clark, 2010), 159–170.

42 Melanie Ross, "Ecumenism after Finney: A Free Church Liturgical Theology," (Ph.D. dissertation, University of Notre Dame, 2010).

43 J. White, "How Do We Know It Is Us?" in *Liturgy and the Moral Self: Humanity at Full Stretch Before God*, ed. E. B. Anderson and B. Morrill (Collegeville: Pueblo, 1998), 57–58.

44 Fritz West, *Scripture and Memory: The Ecumenical Hermeneutic of the Three-Year Lectionaries* (Collegeville: The Liturgical Press, 1997), 169.

45 Nathan Mitchell, "The Amen Corner: Being Good and Being Beautiful," *Worship* 74, no. 6 (November 2000): 557–558.

Introduction of *Berakah* Recipient

Virgil C. Funk

Virgil C. Funk is president emeritus of the National Association of Pastoral Musicians, priest of the Diocese of Richmond, Virginia, a founding member of North American Academy of Liturgy. He is retired and residing in Portland, Oregon.

The academy and the *Berakah* award this year honor a remarkable man: Gilbert Ostdiek, Order of Friars Minor, now in his eightieth year. A Catholic raised and rooted in the soil of Nebraska, Gil reflects the best of the Franciscan spirituality and scholarship. He obtained his license and doctorate in theology in Rome during the Second Vatican Council, doing postdoctoral studies at Harvard and Graduate Theological Union, Berkeley.[1] As we celebrate fifty years of the *Constitution on the Liturgy*, it is fitting to honor someone who was one of twelve priest-students chosen for an experimental celebration and assessment of the proposed rite of concelebration, before it was finalized. Gil—you are living history, indeed!

Gil's scholarly interests are many and varied; the titles of his writings reflect a broad pastoral—may I say, Franciscan—concern for the liturgical renewal. Quoting Kathleen Hughes, his good friend and editor of the *Festschrift* in his honor, Gil has written

> . . . about the sacramental mission of the Church . . . crafting prayer texts, liturgical presiding, ritual process and human journey, ritual and symbol, priesthood, concelebration, reconciliation, the role of Sunday, human situations in need of ritual, marriage, the ordination of woman, to name a few of his preoccupations.[2]

Central to all of these is Gil's interest in liturgy-based catechesis—his original ideas are formulated in his book *Catechesis For Liturgy*, adapting the theory of Thomas Groome of attending, reflecting, and applying.[3] Gil created a catechesis for adult learning, examining the array of languages used in liturgy: word, ritual action, time, and space.

As Gabe Huck notes, Gil did a most important and difficult thing: without losing touch with the desired unity of the liturgical experience, he brought a fresh way of "*separating* and *studying* its elements."[4]

Gil has been on the faculty of Catholic Theological Union in Chicago, where he has spent his academic life preparing women and men for ministry in the Spirit of Vatican II. Gil is also important as a founder—a founding member of the faculty of CTU (one of two that are left) and the founder of the *Institute for Liturgical Consultants* at CTU, a twenty year institute that gathered architects and liturgists in the common cause of shaping a worthy space for worship. It is this topic Gil most frequently addresses in workshops and lectures across the country and it is one very close to his heart. You will hear more of this interest in his response tonight, titled "Reflections on the Place of Worship." It is fitting that we, the academy, honor Gil's teaching—fifty years worth—his "method" and all the diversity that grew from it. At NAAL, he is known and loved by many as the founding convener of the hermeneutics group and as NAAL's president in 1993.

But I believe that the academy's reason for selecting Gil is not only this lifetime of education, teaching, and lecturing, but the academy wanted to honor Gil for his fifteen years of work with ICEL, the International Commission on English in the Liturgy—anonymous work, I might add. John Page wrote me:

> Gil's chief accomplishment? Admitting my bias, the Missal that never was, the revised ICEL Sacramentary of 1998. Gil's heart, mind, and spirit, his whole being, are in those pages. A decade and half effort of scholarship, generosity, long hours in Chicago and Washington, and all with the prayer of God's holy people to the fore, never Gil Ostdiek, who was honored to be a major part of the great work, but always carried it on without any sense of being puffed up or self congratulatory.[5]

Peter Finn wrote me:

> It is no exaggeration to say that in the many years Gil served ICEL and through it the wider Church in English speaking world, he acted with tireless devotion, with great competence and scholarship, and with genuine humility.[6]

Margaret Mary Kelleher echoed these remarks in her comments at this afternoon's plenary session. And Kathleen Hughes says further:

> His life has been shaped by his Franciscan charism. He is one of the simplest and most self-effacing persons I have ever met. Those of us who worked for ICEL were always aware that all our labors were anonymous . . . and would not advance our careers. [Gil served] on the Translation and Revisions Committee . . . slow, tedious work and little can be attributed to individuals. But *his* gift was . . . excellent Latin and at the same time a keen sense of the musicality, the poetic. Never was a prayer discussed that it wasn't prayed aloud first and often it was Gil who could spot the awkward phrase, etc. Perhaps the key to Gil's life is that he is a hopeless 2 on the enneagram—"I am helpful." He really lives that out, gladly putting his own work aside to help a colleague or a student, proofread a text

or offer criticism, consult on a project, offer a whole bibliography, when asked for a reference. . . . Never a grumble.[7]

Anonymous scholarly work—that never saw the light of day!

Karl Rahner spoke of the anonymous Christian: It is an honor and privilege for me, a lifelong friend, to recognize an "anonymous scholar"—and in recognizing him, we honor all the work we do anonymously as scholars—this year's blessed recipient of the 2014 North American Academy of Liturgy's Berakah Award, Gilbert Ostdiek.

Notes

1 For details, see page 20 of the NAAL 2014 Program book.

2 In *Finding Voice to Give God Praise*, ed. Kathleen Hughes (Collegeville, MN: The Liturgical Press, 1998), xi.

3 *Catechesis for Liturgy* (Washington, DC: The Pastoral Press, 1987).

4 Dust jacket, *Catechesis for Liturgy*.

5 John Page, e-mail message to author.

6 Peter Finn, e-mail message to author.

7 Kathleen Hughes, e-mail message to author.

THE NORTH AMERICAN ACADEMY OF LITURGY

presents the

2014 BERAKAH AWARD

to

Gilbert W. Ostdiek, OFM

Compassionate teacher, perceptive scholar, intrepid administrator,
gentle and true liturgical shepherd, in whom
Sturdy Nebraska embraced Athenaeum Antonianum
thus animating many gracious years of service to
Catholic Theological Union, Institute for Liturgical Consultants,
and to countless parishes.

You have, for half a century and more, given selflessly
to the entire compass of Roman Catholic liturgical life and thought;
all these gifts given with an authentic Franciscan spirit.

Students and colleagues alike find in you
a model of fidelity and an uncommon synoptic view of
the pastoral/theological architecture of our common work.

For what you continue to encourage in word and act,
and for all the qualities we treasure in you,
this Academy gives thanks to God.

Reflections on the Place of Worship

Gilbert Ostdiek, OFM

Gilbert Ostdiek, OFM, STD, is professor of liturgy and a founding faculty member of Catholic Theological Union, Chicago, IL.

My deepest thanks to President Michael Witczak and the members of the Academy Committee for this award. Michael, your invitation caught me totally by surprise. Never in my wildest dreams did I ever imagine I'd be standing here. I am honored and humbled to be listed in the illustrious company of the previous recipients.

I thank you, too, Don Saliers, crafter of the award. As always, your words sing with grace and beauty. They bring great joy to my heart. Thank you! And Virgil, thanks ever so much for your gracious introduction, so assiduously researched! Many years ago your gentle persistence cajoled me into writing about liturgical catechesis, and I have never stopped. Thank you!

I am also thankful for what I have learned from members of this academy. In particular: the seminar on ritual theory and performance taught me to look at liturgy through the eyes of the social sciences, and the liturgical hermeneutics seminar keeps challenging me with new insights on how liturgy means.

The list could go on. Recently I heard on NPR what an instructor of public speaking told a student who wanted to know what to talk about when asked to give a speech. The instructor said: "Thank lots of people, for as long as you wish, and then talk about the weather." If you don't mind, I'll skip the bit about the weather, but I do plan to weave into my reflections an acknowledgement of many mentors.

But first, allow me to introduce family members who have come to share this moment with me. First, my brothers and sisters: John Ostdiek, OFM, representing our Franciscan Province; Anita Conway; Hank Ostdiek; Fritz and Rita Ostdiek, Jovita Schneider, and Clara Lou Bricher. Then, my nieces and nephews: Peg Conway and Frank Ray; Joan Waller; Don Ostdiek; Greg Ostdiek, SJ; and Ben Ostdiek. You are the best family I could ever have hoped for. I deeply appreciate your unfailing love and support. Thank you all so very much!

Reflections on the Place of Worship

If a subtitle is needed, the title of a recent book would serve very well. It reads: *Spaces Speak, Are You Listening?*[1]

Allow me to begin these reflections with a biographical note. In my seven years of seminary and doctoral studies in the late 1950s and early 1960s, the reigning approach to sacramental liturgy in the Roman Catholic Church was neo-scholastic. It was analytic and abstract, thoroughly shaped by Aristotelian categories and patterns of thought. It paid no attention to the actual performance of the rites. The liturgical renewal of Vatican II changed all that. Those changes were first implemented in Catholic parishes toward the end of the 1960s. I happened to be presiding at Eucharist in my mother's parish back in Nebraska when the changes went into effect. As far as I can recall, there had been little or no preparatory catechesis for the people. The bishop had sent a very short letter to be read that day. It said, in effect: "I'm sure the pope has given this long thought, consulted his experts, and spent much time in prayer discerning about the changes. So I ask you to accept them in a spirit of obedience." Needless to say, as a liturgist I was quite dismayed to have to read to the assembled people that simplistic explanation for such momentous changes. That experience motivated me to begin offering workshops in liturgical catechesis. That has become an ongoing passion.

I quickly learned from workshop participants that the rarified theological language of my student days said little to them. I learned from them that liturgy communicates most effectively through a whole array of languages, especially those that are "non-verbal" and speak to religious imagination and faith through the entire sensorium. Later I learned from James White's *Introduction to Christian Worship* to name those as the language of sound (words, music, and silence), the language of action (ritual gestures and use of symbolic objects), and the languages of time and space.[2] I have come to believe that of these four languages, the language of space is the most subtle and the one least attended to. Yet it has an unexpected power to communicate. *Spaces speak; are we listening?* It seemed to me that the inherited places of worship had fallen out of alignment with the renewed liturgy of the Roman Catholic Church. *Where* we celebrate no longer fits *what* the shape of the revised rites is and *who* celebrates them. That concern for the language of space remains alive for me as I continue to teach and work in the area of mystagogy of the liturgy. The remainder of this address will focus on that language.

I offer these reflections to acknowledge and honor several people. During my high school and college years I worked with my brothers Hank and Fritz and with our father constructing all kinds of farm buildings in rural Nebraska (from barns and chicken coops to family houses). From my father and brothers I learned a deep respect for the complex work of constructing buildings (all done by hand prior to rural electrification), along with an abiding love of woodworking. More recently, I have also learned much from those engaged in the profession of liturgical consultancy. Since Vatican II, renovating and building places of worship has not always been without contention. I especially want to honor those who have borne the heat of the day in that endeavor, some of them members of this Academy. In particular, I wish to honor those liturgical consultants who have received the

Berakah Award—Frank Kazmarcik, Robert Rambush, and Richard Vosko—and Ed Sovik, first recipient of the Academy's Godfrey Diekmann Award.[3]

Three simple questions frame the rest of my reflections.

Is Anyone Talking about Space and Place?

Over the course of the last half century there has been an amazing growth, almost an explosion, of studies about space and place in many disciplines. Commentators commonly note what they call the "spatial turn" taken in the social sciences. Sigurd Bergmann, a professor of religious studies in Norway, writes that the same "spatial turn" is occurring in theology.[4] To illustrate that expanding focus we need only name some of the disciplines that have addressed the question of space and place. For example:[5] liturgics and liturgical history;[6] biblical studies;[7] spirituality;[8] theology;[9] theology and culture;[10] and in the human sciences: anthropology;[11] architecture;[12] aural architecture;[13] cartography and geography;[14] history of architecture;[15] history of church art and architecture;[16] history of religion;[17] phenomenology of architecture;[18] philosophical poetics;[19] proxemics;[20] and semiotics.[21] This list could also go on.

I cannot help but see in this burgeoning array of studies a parallel to the build-up of studies of ritual in the social sciences that reached a critical mass in the 1960s and 1970s and led to the development of the multidisciplinary field of ritual studies. From the studies on space and place I have begun to learn a great number of things.

What Have I Learned About Space and Place?

In summary fashion, let me name the following homespun themes. They surely need a far more nuanced explanation than can be given here.

- I have learned to think of space as vast and unbounded. I have learned that space becomes place when it is occupied by an object, by people, when it is identified with what takes place there. Think of the phrases we use. "Put everything in its place"; "save a place for me"; "the home place"; "no place like home"; "displaced"; "misplaced"; "first place in the standings."

Liturgical space is the place of worship, a place of gathering, praising, praying, a place for a holy people to do holy things.

- I have also learned that our bodies place us in this world. Our body-place is where we are, live, and act. Bodies circumscribe us, but they also enable us to go out to other places and people. In so doing they make it possible to transcend our physical boundaries, to go beyond ourselves, to go out to others through sight, hearing, movement, and touch. They also make it possible to welcome others into our place through those same means, so that together we become a "we." A room may suffice for an individual, a home houses a family.

So too, the place of worship is home to a body of worshippers. It is their "home place." Like a home, it has "rooms" (places) for various kinds of actions. It enables us to go out beyond ourselves in service to others and to welcome them in.

- I have learned that some see a homology between bodies and buildings. The four basic components of a building—floor, pillars/walls, apertures, and roof—replicate the design of our bodies: feet, torso, openings for seeing, hearing, and speaking, and the head.[22] That pattern ripples outward from our bodies into rooms, family dwellings, into neighborhoods, cities, and nations.

The place of worship is likewise an extension of a body of worshippers. Even when they are dispersed on mission, it continues to stand as a symbol of their presence in and for the world.

- I have learned that buildings are built environments. They are shaped to house and reflect who dwells there and what happens there.

I have learned that the place of worship is not just a built environment, but a built ecclesiology, a built theology. Elements such as elevation and volume, scale and proportion, light and shadow, processional ways, ritual centers, and seating arrangements are all theological, ecclesiological statements. Without words, the very place where we gather for worship shapes us.[23] It tells us who God is and who we are. It tells us how we are to relate to one another, to the God we worship, and to God's good creation.

- The place of worship, I have learned, is an architecture of remembrance. The United States Holocaust Memorial Museum in Washington is a powerful example of such architecture. The museum's architect, James Ingo Freed, shaped it not to be a neutral shell, but to embody memory. "There are no literal references to particular places or occurrences from the historic event [of the Holocaust]," Freed explained. "Instead, the architectural form is open-ended so the Museum becomes a resonator of memory."[24] A resonator of memory—what a striking phrase!

The place of worship is also a resonator of memory—not only the memory of people and liturgical events of another time and place, but also the memories and lived experience of those who continue to gather there week after week.

There is also a more homespun example. There is a plaque in a friary in Boston where I recently stayed during a translation project. The plaque says simply: "Home is the place of memory." Very aptly that plaque is placed on a wall in the kitchen. Every kitchen is filled with memories of family, friends, conversations, and activities. It is redolent with the odor of bread baked and savory meals cooked there. It is the final staging place for commensality, that most basic non-verbal language that binds groups together as one company, *com-pane*, bread sharers. What better place than the kitchen is there to enshrine those memories?

The place of worship is like that. It is indeed an architecture of remembrance, a resonator of memory. It is imprinted with the memory of all that makes us God's people who gather there to do holy things. It is a tent, a tabernacle, a meeting place for a pilgrim people and their God.

- In sum, I have learned that the place of worship truly is a language. It speaks. Not just through its surface adornments. In its very embodiment it tells us again and again about the God we gather to worship and about ourselves as a people, summoned by God and sent to give witness by how we live.

What Does This Mean for the Future?

As I noted earlier, multidisciplinary attention to space and place has grown remarkably, similar to what happened with the study of ritual. In his vice-presidential address to the Academy in 1983, Mark Searle argued for inclusion of an empirical step in liturgical studies alongside history and theology. The purpose of that step is to uncover through empirical work what rituals actually mean for people.[25]

I have no crystal ball to foresee what might develop in the future regarding space and place. My fond hope, however, is that something similar will happen for the place of worship. I hope multidisciplinary scholarship and empirical work on the language of the place of worship will become increasingly prominent in liturgics in general and in the Academy in particular. The seminar on environment and art has pioneered the way for us, and I am happy to honor their work.[26] I also hope that we will not constrict what space says to what we can put into words. The place of worship speaks without them. It seems to me that the field of liturgy cannot but profit from a continued and deep probing of the built theology, the built ecclesiology of the place of worship. For that to happen we need to welcome what the social sciences can teach us. *Spaces speak; are we listening*?

Thank you for listening patiently to these reflections. Once again, my heartfelt thanks to the Academy for this award. I will cherish it always. There is yet one more expression of gratitude I need to offer, the most important one of all. To the All Holy One, who graces us with life and calls each of us to be coworkers in the vineyard, be all glory, praise, and thanks. *Benedictus Deus in aeternum*. *Barukh attah Adonai eloheinu melekh ha'olam*.

Notes

1 Barry Blesser and Linda-Ruth Salter, *Space Speaks, Are You Listening? Experience Aural Architecture* (Cambridge, MA: The MIT Press, 2007).

2 James F. White, *Introduction to Christian Worship*, 1st ed. (Nashville, TN: Abingdon, 1980). For a more developed typology of the codes of liturgical language, see Silvano Maggiani, "The Language of Liturgy," in *Handbook for Liturgical Studies*, volume 2, *Fundamental Liturgy*, ed. Anscar J. Chupungco (Collegeville, MN: The Liturgical Press, 1998), 227–261.

3 As director of the Institute for Liturgical Consultants for many years, I was privileged to work with these and many others in the field of liturgical consultancy.

4 Sigurd Bergmann, "Theology in its Spatial Turn: Space, Place and Built Environments Challenging and Changing the Images of God," *Religion Compass* 1, no. 3 (2007): 353–379. Bergmann teaches at the Norwegian University of Science and Technology in Trondheim.

5 For a more complete multidisciplinary survey, see Phil Hubbard and Rob Kitchin, ed., *Key Thinkers on Space and Place,* 2nd ed., (Los Angeles: SAGE Publications, 2011).

6 Rudolf Schwarz, *The Church Incarnate: The Sacred Function of Christian Architecture*, trans. Cynthia Harris (Chicago: H. Regnery Co., 1958); E. A. Sovik, *Architecture for Worship* (Minneapolis: Augsburg, 1973); R. Kevin Seasoltz, *A Sense of the Sacred: Theological Foundations of Christian Architecture and Art* (New York: Continuum, 2006); Allan Doig, *Liturgy and Architecture: From the Early Church to the Middle Ages* (Burlington, VT: Ashgate Publishing Company, 2010).

7 Robert L. Cohn, *The Shape of Sacred Space: Four Biblical Studies* (Chico, CA: Scholars Press, 1981); Marie E. Isaacs, *Sacred Space: An Approach to the Theology of the Epistle to the Hebrews* (Sheffield, England: JSOT Press, 1992).

8 Robert M. Hamma, *Landscapes of the Soul: A Spirituality of Place* (Notre Dame, IN: Ave Maria Press, 1999); Philip Sheldrake, *Spaces for the Sacred: Place, Memory, and Identity* (Baltimore: Johns Hopkins University Press, 2001).

9 Sigurd Bergmann, ed., *Theology in Built Environments: Exploring Religion, Architecture, and Design* (New Brunswick, NJ: Transaction Publishers, 2009); John Inge, *A Christian Theology of Place* (Burlington, VT: Ashgate, 2003).

10 Eric O. Jacobsen, *The Space Between: A Christian Engagement with the Built Environment*, Cultural Exegesis series (Grand Rapids, MI: Baker Academic, 2012). This work looks at the spaces between buildings, rather than the buildings themselves.

11 Jonathan Z. Smith, *To Take Place: Toward Theory in Ritual* (Chicago: University of Chicago Press, 1987).

12 Anthony Lawlor, *The Temple in the House: Finding the Sacred in Everyday Architecture* (New York: Putnam, 1994); Bryan Lawson, *The Language of Space* (Boston: Architectural Press, 2001).

13 Barry Blesser and Linda-Ruth Salter, *Space Speaks, Are You Listening? Experience Aural Architecture* (Cambridge, MA: The MIT Press, 2007).

14 Yi-Fu Tuan, *Space and Place* (Minneapolis, MN: University of Minnesota Press, 1977).

15 Spiro Kostof, *A History of Architecture: Settings and Rituals* (New York: Oxford, 1985).

16 Xavier Barral i Altet, *The Early Middle Ages: From Late Antiquity to A.D. 1000*, trans. Lory Frankel (New York: Taschen, 2002). There are many series on church art and architecture from publishers such as Könemann (by historical periods) and Oxford University Press (the Oxford History of Art series).

17 Jon Canon, *Secret Language of Sacred Spaces: Decoding Churches, Cathedrals, Temples, Mosques and Other Places of Worship around the World* (London: Duncan Baird Publishers, 2013).

18 Christian Norberg-Schulz, *Meaning in Western Architecture* (New York: Praeger Publications, 1975).

19 Gaston Bachelard, *The Poetics of Space*, trans. Maria Jolas (Boston: Beacon Press, 1994; 1st ed., 1964).

20 Edward T. Hall, *The Hidden Dimension* (New York: Doubleday, 1966).

21 Gerard Lukken and Mark Searle, *Semiotics and Church Architecture,* Liturgia Condenda 1 (Leuven: Peeters, 1993).

22 For a more expanded typology of the elemental forms of architecture, see Anthony Lawlor, *The Temple in the House: Finding the Sacred in Everyday Architecture* (New York: A Jeremy Tarcher/ Putnam Book, 1994), 79–95.

23 In a speech during the repair of the House of Commons damaged by bombs during World War II, Winston Churchill is famously said to have remarked: "We shape our dwellings, and afterwards our dwellings shape us." Online at http://www.drmardy.com/chiasmus/masters/churchill1.shtml (accessed 29 December 2013).

24 See "Architecture and Art—United States Holocaust Memorial Museum," *www.ushmm.org/information/about-the-museum/architecture-and-art/* (accessed 9 December 2013).

25 Mark Searle, "New Tasks, New Methods: The Emergence of Pastoral Liturgical Studies," *Worship* 57, no. 4 (1983): 291–308 [reprinted in *Vision: The Scholarly Contributions of Mark Searle to Liturgical Renewal*, ed. Anne Y. Koester and Barbara Searle (Collegeville, MN: The Liturgical Press, 2004), 105–121]. See also John D. Witvliet, "For Our Own Purposes: The Appropriation of the Social Sciences in Liturgical Studies," *Liturgy Digest* 2, no. 2 (1995): 6–35 [reprinted in *Foundations in Ritual Studies: A Reader for Students of Christian Worship*, ed. Paul Bradshaw and John Melloh (Grand Rapids, MI: Baker Academic, 2007), 18–40].

26 See Richard S. Vosko, *God's House Is Our House: Re-imagining the Environment for Worship* (Collegeville, MN: The Liturgical Press, 2006), part one.

Sacrosanctum Concilium through the Ministry of Anscar Chupungco

Neal D. Presa, Mark Francis,
Gordon Lathrop, Margaret Mary Kelleher

Rev. Neal D. Presa, Ph.D., is moderator of the 220th General Assembly of the Presbyterian Church (U.S.A.), pastor of the Middlesex (New Jersey) Presbyterian Church, affiliate assistant professor of preaching and worship at New Brunswick Theological Seminary, and extraordinary associate professor of practical theology of the North-West University in Potschefstroom, South Africa.

Thank you, Michael, for your generous introduction and the invitation to serve as panel moderator for this plenary proceeding as the Academy reflects upon and observes the fiftieth anniversary of the Constitution on the Sacred Liturgy (*Sacrosanctum Concilium*) of the Second Vatican Council, through the ministry and legacy of the late Fr. Anscar Chupungco.

As a Filipino American pastor and liturgical theologian, I am doubly honored to serve and to pay homage to Fr. Anscar, as he was called, who was known regionally and internationally as Dean of Filipino liturgists. He was born Jose Herminio Javier Chupungco on 10 November 1939 in Rizal, Philippines, and later given the name "Anscar" when he became a Benedictine monk with the Abbey of Our Lady of Montserrat in Manila. He studied at the University of Santo Tomas, receiving the bachelor and licentiate degrees in philosophy and theology, *magna cum laude*, and received the doctorate in sacred theology from the Pontifical Athenaeum of Sant'Anselmo. His academic and ecclesiastical services included:

- Faculty member and later *preside* of the Pontifical Institute of Sacred Liturgy at Sant'Anselmo in Rome
- *Rector Magnificus* of the Athenaeum
- With then Bishop and later to be Archbishop of Manila, Gaudencio Cardinal Rosales of Malaybalay, the founder of the Paul VI Institute of Liturgy in the Philippines to train liturgists in Asia
- Board member of and consultant to the Congregation for Divine Worship in Rome and the Vatican Congregation for Catholic Education

- Executive Secretary of the Episcopal Commission on Liturgy of the Catholic Bishops Conference of the Philippines
- Rector of San Beda College and its three schools at Mendiola, Rizal, and Alabang—the only person to have done so
- Member of the Advisory Committee of the International Commission on English in the Liturgy (ICEL) and as chair of ICEL's Subcommittee on Translations and Revisions

Father Anscar edited the authoritative five-volume *Handbook for Liturgical Studies* and authored *Liturgical Inculturation*, *Cultural Adaptation of the Liturgy*, and *Liturgies of the Future*.

When he died on 9 January 2013 at the Paul VI Institute of Liturgy in Malaybalay, he was set to receive the Jorge Barlin Golden Cross from the Catholic Bishops Conference of the Philippines on 26 January, as well as the *Pro Ecclesia et Pontifice* Award from then Pope Benedict XVI, for his dedicated and faithful service to the Church.

It is fitting on this golden anniversary of *Sacrosanctum Concilium* that we consider the ministry and legacy of Fr. Anscar, for in the preface of his musings and memoirs, he wrote the following:

> I was formed in the liturgy of Vatican II at a time when the council ended and the work of postconciliar reform was in full swing. My professors at the Pontifical Liturgical Institute were all active in the various Vatican commissions of the Consilium for the Implementation of the Liturgy Constitution. Obviously, my work is strongly premised on the principles and criteria of litugical reform as my professors understood and taught them.
>
> I have always upheld the principle that we do not enjoy the liberty to question the conciliar decisions that the fathers made with the guidance of the Holy Spirit. I believe, however, that there are postconciliar revisions of the liturgical books and cases of implementation of the reform that are open to debate and further consideration in view of pastoral and cultural changes in local churches.[1]

It is to Fr. Anscar as colleague, mentor, liturgist, ecumenist, scholar, and churchman we now direct our attention. Our panel today consists of three academy members and colleagues, all of whom worked with Fr. Anscar in various capacities.

Mark Francis is a native of Chicago, a member of the Clerics of St. Viator. Ordained in 1982 and having served for three years in Bogotá, Colombia, Mark studied with Anscar Chupungco in Rome and obtained a doctorate in sacred liturgy (SLD) from the Pontifical Liturgical Institute of Sant'Anselmo in 1988. For twelve years he taught liturgy at Catholic Theological Union and also served on the revision/translation subcommittee of the International Commission on English in the Liturgy (ICEL). He served as superior general of his congregation in Rome from 2000–2012. He has written numerous articles on liturgical topics

and is especially interested in the relationship between liturgy and culture. His new book, *Local Worship, Global Church: Liturgy and Popular Religion,* will be published by Liturgical Press in February. After taking a year's sabbatical as a visiting scholar at Santa Clara University in California, he was elected the seventh president of Catholic Theological Union at Chicago and assumed office on 1 July 2013. Mark Francis will speak on Anscar Chupungco as professor and president at the Pontifical Liturgical Institute of Sant'Anselmo and how he was as a dissertation adviser.

Margaret Mary (Peggy) Kelleher, OSU, is an associate professor in the School of Theology and Religious Studies at the Catholic University of America. She teaches in the areas of liturgical studies/sacramental theology and religion and culture. She was a member of the Advisory Committee to the Episcopal Board of the International Commission on English in the Liturgy from 1992–2000, serving as vice chair of the committee from 1997–2000. She chaired ICEL's Subcommittee on Original Texts from 1994–2000. Peggy Kelleher will speak on Anscar Chupungco and the International Commission on English in the Liturgy.

Gordon W. Lathrop is a pastor of the Evangelical Lutheran Church in America and a retired professor of liturgy. In recent years he has taught at the Angelicum in Rome, the University of Copenhagen, the Virginia Theological Seminary, Yale Divinity School, and the Lutheran Theological Seminary at Philadelphia. He is the author of several books, including the *Holy Things* trilogy, *The Pastor: A Spirituality,* and *The Four Gospels on Sunday.* He has been president of both our North American Academy of Liturgy and Societas Liturgica. In 2014, he will move from Philadelphia, where he has lived for thirty years, to Arlington, Virginia. Gordon Lathrop will speak on Anscar Chupungco's participation in the Lutheran World Federation's Worship and Culture Study and its concern for inculturation and Christian unity.

Anscar Chupungco at Sant'Anselmo as Professor and Dissertation Director

Mark R. Francis, CSV

I have been asked to reflect on Anscar Chupungco as professor and as a director of my dissertation at the Pontifical Liturgical Institute of Sant'Anselmo in Rome. At the risk of getting slightly off track but to give you a better idea of who Anscar was and what he represented for those of us whose were his students, I think its important to have an idea of the context of Sant'Anselmo during the 1980s (something that Anscar would heartily approve of). Anscar spent much of his professional and religious life at Sant'Anselmo, as student, professor, *preside* (president) of the Liturgical Institute and then as rector of the entire Athenaeum.

The Pontifical Liturgical Institute (PIL) was founded by John XXIII in 1961 just before the start of the Second Vatican Council. Located at the Abbey of Sant'Anselmo on Rome's Aventine Hill, many of the Benedictine scholars who would decisively influence the council's new approach to liturgy in the Catholic

Church were associated with the school: Cipriano Vagaggini, Salvatore Marsili, Burkhard Neunheuser, and Adrien Nocent, just to name a few. The PIL, then, was a school that came to life during the heady days of the early 1960s and to a large degree owes its *raison d'être* to Vatican II. The method of study proposed at Sant'Anselmo was what is called *scientific* in Italian, essentially textual and historical. Thorough knowledge of the history of the Roman Liturgy—its theology, history—and scrupulous attention to the texts of the liturgical books comprise the larger part of the courses. During Anscar's tenure as professor and then *preside*, this classical approach would be pursued, but he also opened the door to the study of complimentary disciplines such as anthropology and missiology. It was this that attracted me to Anscar as both professor and director.

I first met Anscar Chupungco when he welcomed me to the Pontifical Liturgical Institute in Rome to begin graduate studies. Not knowing what to expect and relieved to be able to speak English with him instead of my rudimentary Italian, he invited me to take a seat in his office. With a smile, he asked if I had any questions about the institute. His approachable, warm demeanor made it easy to talk to him, and he had a way of calming any fears I had of studying in Rome. One of my concerns at the time was an edict that had been published by the Cardinal Vicar of Rome that all clerical students, when out in public, were to wear a cassock or at least a Roman collar. I asked Anscar about this—and he just smiled and said something to the effect, "Oh . . . are they saying that again? I wouldn't worry too much about it." From that moment on, I knew I was gong to like him!

As a teacher, Anscar came across as very learned, but he "wore his learning very lightly." He was unpretentious, invariably kind yet never lacking a witty comment from time to time. His lectures were always well prepared—and instead of reading his notes (which was the pedagogical method used by some of the professors at Sant'Anselmo)—Anscar really lectured and even took questions! More importantly, though, in many ways, I think he summed up the best of the Benedictine tradition because it was obvious that his life was formed and informed by prayer—personal and liturgical—and at the same time he was very aware of what was happening in the world and the church. He brought these concerns to his teaching and his dealings with students as an administrator—as *preside* of the Pontifical Liturgical Institute and later as rector of the Athenaeum.

When it came time for me to choose a dissertation director, Anscar was the obvious choice. He was a very popular director because he was always organized, would always be ready to offer helpful comments on the organization of the work, and was a great proofreader—especially in Latin. I also realized that in being directed by Anscar, I was joining a distinguished list of others—especially Americans—who had the good fortune to have had Anscar as their director. The first doctoral dissertation Anscar directed was that of Wilton Gregory, now archbishop of Atlanta. In the 2000 *Festschrift* for Anscar on the occasion of his sixtieth birthday, *Liturgy for the New Millennium,* Archbishop Gregory wrote that

> Working with Anscar in doctoral studies was a marvelous exercise in being introduced to critical thinking, to careful research, and to intellectual character building which he always both demonstrated and

expected in return. Anscar never allowed his opinions to overpower the thoughts of this neophyte scholar. However, he demanded that judicious study, respected sources, and reputable authorities always buttress the opinions of his students. He invited us to build upon a solid knowledge of the liturgical tradition of the Church. However, this invitation was always to allow a reverence for the past to prepare for the liturgical future of the Church. Such was his contribution to my own liturgical education and many others as well, I am sure.[2]

When I had the good fortune to teach for him during a sabbatical at the Paul VI Liturgical Institute he founded in Malabalay the Philippines in 1995, he showed an amazing love and appreciation for both the natural beauty of the place and especially for the people in the area, who were mainly simple farmers. It was especially here that it became even more obvious that his great learning and background in liturgy was being put at the service of the people. The purpose of liturgical study was not to impress or dazzle others with erudition—but to serve the church and God's people and to accompany them in the liturgy into the presence of God.

Anscar was always aware of the transcendent purpose of the liturgy—to worship God. But he was also aware that we engage in liturgy to cooperate in God's transformation of us; that through the liturgy we become more and more the Body of Christ and live out the practical consequences of this transformation. He said in his musing on the liturgy that "the liturgical assembly invites human society to make a collective effort to affirm human equality, eliminate social injustice, and promote true fellowship among all." In order for this to take place, the liturgy must be accessible to those gathered in Christ's name. Anscar always emphasized the teaching of *Sacrosanctum Concilium*—that good liturgy is not just a matter of following rubrics, but of opening our heart to God's words of love through study, prayer, and contemplation. I was reminded of this each time I walked through the choir entrance to the abbey church at Sant' Anselmo that bore the inscription, *Si cor non orat, in vana lingua laborat* ("If the heart does not pray, the tongue labors in vain").

Anscar was a mentor and model, especially when controversy and disagreement arose over this or that liturgical issue. He never lost sight of the main purpose of the liturgy. "We can debate," he wrote, "but at the end of the day what matters are not personal opinions but what truly contributes to making the prayer of the Church an encounter with the person of Christ."[3] It would be hard to come up with a better definition of liturgical ministry and of the legacy of Anscar Chupungco.

Anscar Chupungco and ICEL

Margaret Mary Kelleher, OSU

I am delighted to be able to contribute to this conversation about the contributions made by Anscar Chupungco to the work of implementing the Second Vatican Council's Constitution on the Sacred Liturgy. Michael Witczak

asked me to speak about Anscar and the International Commission on English in the Liturgy, ICEL for short. I had the honor of serving with Anscar on ICEL's Advisory Committee from 1993 to 2000.

It is quite appropriate to be introducing ICEL within the context of celebrating the fiftieth anniversary of *Sacrosanctum Concilium*, the Constitution on the Sacred Liturgy, since ICEL was established during the Second Vatican Council by representatives of ten conferences of bishops on 17 October 1963, almost two months before the promulgation of the constitution on 4 December 1963. As is stated in a report of ICEL's Episcopal Board, "The creation of ICEL was prompted by the Second Vatican Council's imminent promulgation of the Constitution on the Sacred Liturgy with its sanction of the use of the vernacular in the liturgical celebrations of the Roman Rite."[4] In telling the story of ICEL's first years, Monsignor Frederick McManus notes that *Sacrosanctum Concilium* 36 "left the decision to the territorial bodies of bishops: whether to use, and how much to use, the respective language, the decision subject to the confirmation or review of the Roman See."[5] In 1964 a mandate that set out the work of what would become ICEL's Advisory Committee was adopted by the conferences of bishops. The first assignment given to the Advisory Committee by the mandate included the following task: "to work out a plan for the translation of liturgical texts and the provision of original texts where required in language which would be correct, dignified, intelligible, and suitable for public recitation and singing."[6] As Fred noted, the members of the Advisory Committee were to represent "the diversity of specializations needed to plan and conduct a program of liturgical translations into English."[7]

The Advisory Committee first met in January 1965. Anscar became a member of the Advisory Committee on 20 May 1993, but his involvement in the work of ICEL goes back to 1981. At this point I should let you know of the sources I have consulted for this presentation. In addition to minutes I have from my own years on the Advisory Committee, I made use of materials in the archives of the ICEL secretariat in Washington, D.C. I also asked three people who played significant roles in ICEL to share with me some of their memories of Anscar and ICEL and they graciously agreed to do so. They are John Page, who served as executive secretary of ICEL for more than twenty years; James Schellman, who served as associate executive secretary; and our own Gilbert Ostdiek, who was a member of the Advisory Committee and chaired ICEL's Subcommittee on Translations and Revisions.

It was from John Page that I learned of Anscar's involvement with ICEL in 1981, and this was confirmed by correspondence I found at the ICEL secretariat.[8] Seemingly there had been an ongoing dialogue between the Congregation for Divine Worship and the Discipline of the Sacraments and ICEL over the proposed book *Pastoral Care of the Sick: Rites of Anointing and Viaticum*. The prefect of the Congregation at the time had a completely negative response to what ICEL had done with the book. When he left the CDWDS and a new person became prefect, one of the members of the congregation asked Anscar to serve on a panel set up by the congregation to discuss the proposed book with representatives of ICEL. Anscar was one of the consultors for the CDWDS at the time. The meeting took place on 25 November 1981. John Page was there and, as he tells it, "It was a while before

Anscar gave his report. He was very careful and professorial, but it soon became clear that, with a few minor exceptions, Anscar was in favor of the proposal." John remembers him from that meeting as "the scholar and (Curial) diplomat."[9]

In 1986, Anscar was asked by the congregation to examine the *Order of Christian Funerals* that had been revised by ICEL, and he gave a very favorable report.[10] Jim Schellman remembers Anscar's presence at the meeting of the Advisory Committee during which the *Order of Christian Funerals* "was approved by the AC for presentation to ICEL's Episcopal Board for approval as the ICEL text for formal action by the conferences of bishops." Jim recalls that "there came a moment towards the end of the Advisory Committee's discussion where Anscar observed that this was truly the finest example in the vernacular of the translation and pastoral adaptation of a Latin liturgical text resulting from Vatican Council II." Jim notes that "Anscar's observation was received with a kind of brief and profound silence by those assembled, a measure of the weight his remarks carried as a world-respected liturgist."[11]

After Anscar finally became a member of the Advisory Committee in May of 1993, he also began to serve on the Subcommittee for the Translation and Revision of Texts.[12] Gil Ostdiek, who was vice chair of the Advisory Committee and chair of the subcommittee, remembers Anscar as a "key member of the Advisory Committee" whose "knowledge of the historical provenance of the prayers and his great sensitivity to the rhetorical style of the ancient Latin collects were unsurpassed." Gil also notes that "there was a deeply pastoral concern in all his interventions at the ICEL meetings." Gil identifies one of Anscar's great contributions to the work of the subcommittee as "his collaboration on a sensitive and careful revision of the texts of the *Rites of Ordination*."[13] I take up the story of that contribution in what follows.

When Gil completed his term on the Advisory Committee in 1998, Anscar succeeded him as chair of the Subcommittee on Translations and Revisions. While there were several projects on which the subcommittee was working, the revision of the *Rites of Ordination* became a special project that consumed a great deal of time and energy. Some background information is relevant here.

As John Page recalls, when the second edition of the *Rites of Ordination* was issued by Rome, "ICEL was deep into the Sacramentary revision. By the mid-1990s a temporary solution was adopted—a translation of the new elements and limited revision of those Latin texts that had been modified since the ICEL Ordination text of the late 1970s."[14] When five conferences of bishops submitted this interim text of the *Rites of Ordination of Bishops, Presbyters, and Deacons* for the *confirmatio*, it was denied by the congregation and, in a letter of 20 September 1997, 114 observations were issued by the Congregation for Divine Worship and the Discipline of the Sacraments.[15] In his book *It's the Eucharist, Thank God,* Bishop Maurice Taylor, former chairman of ICEL's Episcopal Board, describes the congregation's response to the translation as coming back "in very scathing terms. The translation was deemed full of unacceptable elements: errors, liberties taken with the original Latin text, unlawful changes, etc." Bishop Taylor notes that "not only was the congregations's confirmation denied, but the peremptory and unfriendly tone of the response was unprecedented and ominous."[16] This response from the congregation, along with the knowledge that it was preparing a new instruction on translation, set the tone

within which ICEL had to continue its work. In June of 1998 the Episcopal Board "unanimously decided to provide as soon as possible a definitive English text of the ordination rites."[17] That led to a period of very intense work by the Subcommittee on Translations and Revisions. Anscar led a group that worked to produce a draft text which would be given to the Translations and Revisions core group for polishing. Gil Ostdiek was also involved in this work. In doing this translation the subcommittee took into account "the observations of the Congregation as well as comments received from the ICEL conferences of bishops."[18] Anscar's work on this text of the ordination rites demonstrates his dedication and selflessness because the approach to translation that it demanded was not the one he preferred. At a joint meeting of the Episcopal Board and the Advisory Committee in May of 1999, Anscar gave a detailed report of the revised ordination rites to the bishops. The report included an extensive explanation of the criteria that had been followed in producing the new translation. In presenting the first criterion, Anscar noted that "the Congregation requires a more literal translation, as against ICEL's practice of dynamic equivalence." However, he goes on to say that, even while striving for a more literal translation, the subcommittee "tried as hard to give a proclamatory character to the English text." Anscar's attention to the diverse contexts of the Latin texts appears in several of the criteria he set out for the bishops in his report. For example, the third criterion elaborates on the statement that "it is useful to remember that the ordination prayer for a bishop and the prayers for presbyters and deacons belong to two different sources, centuries, authorships, and theological cultures." In the fifth criterion, he points out that some of the key words in the ordination prayers for presbyters and deacons "belong to the socio-political system prevalent during the period of the Roman Republic."[19] John Page remembers Anscar's presentation to the joint Episcopal Board and Advisory Committee meeting as brilliant. Anscar ended his report with the following statement: "It is now up to the Episcopal Board to decide on the final draft of this rite that has been sailing through rough waters. I have the keen sense that the Rites of Ordination is a test case of what ICEL might be required to do with the Sacramentary. But I might be wrong, and I hope I am."[20] That was 1999, and in 1998, the bishops of the member conferences of ICEL had approved the revised Sacramentary and had sent copies to the congregation for the *confirmatio*.

On 26 July 1999 John Page sent Anscar an e-mail asking if he could possibly come to an August meeting to work on the revised *Rites of Ordination* again "to make a good text even better." Anscar responded the same day and expressed his willingness to come, saying "John, I do this most gladly."[21] At the March 2000 meeting of the Advisory Committee, John reported that the Episcopal Board had voted to approve the text that would be ready for release for the conferences after some last-minute editorial work.[22] In Anscar's report from the Subcommittee on Translations and Revisions for that same March meeting, he described the difference between the method of translation that the Congregation for Divine Worship and the Discipline of the Sacraments was calling for, based on the observations they had offered in their 1997 rejection of the *Rites of Ordination* and the method that ICEL had been using on the basis of the 1969 instruction on translation. He identified the method promoted by the congregation as one of formal correspondence and noted

that "the resulting translation into the receptor language is not always accessible to the audience, because the method of formal correspondence does not take the culture of the audience as a primary consideration."[23] Here we see both Anscar's sensitivity to issues of culture and his pastoral concern that people should be able to receive the message that is being proclaimed in liturgical texts. This is certainly in keeping with the principles set out in the Constitution on the Sacred Liturgy.

On a final note, Anscar's work with ICEL disclosed him as a wonderful human being as well as an excellent scholar of liturgy. All three of my correspondents remember his sense of humor. As John Page said, "He shared his enormous knowledge generously, graciously, gently. And always with humor."[24] In addition to the wonderful memories I gathered from my colleagues, I remember Anscar's gracious hospitality and his selflessness when the Advisory Committee met in Rome in 1996. He invited us to Sant'Anselmo for a wonderful lunch and he was a gracious host. The day after our meeting ended, we went to the Vatican to attend morning Mass in Pope John Paul II's private chapel. When the Vatican official counted us before admitting us into the building, he discovered that there was one more person in the group than he had on his list. Someone would have to stay behind. Immediately Anscar offered to be that person and, as the rest of us went on to the chapel, Anscar went home. May he now be at home with God and with all the saints who have gone before us.

Anscar Chupungco, OSB: One Face of the Council

Gordon Lathrop

You know this, I am sure (you know it the more from what you have just heard from my colleagues here): Anscar Chupungco was a learned and gracious Roman Catholic priest and Benedictine monk, long a teacher in Rome, long an inspiring Christian leader in Asia, and long an important voice, listened to in many churches, especially when "inculturation" and translation were at stake. You may not know this: he was also a beloved participant in and scholarly resource for the Lutheran World Federation Study on Worship and Culture, from its very beginning in 1993 until its final meeting in 1998. Indeed, he will now posthumously make yet further contributions in a forthcoming volume in which many different people from different churches around the world will reflect on the continuing ecumenical significance of that study, a volume edited by Gláucia Vasconcelos Wilkey, called *Christian Liturgy and Culture: Foreign Country or Homeland*, soon to be published by Eerdmans. More: to many of us, Anscar was personally one important face of the Second Vatican Council, for us a kind of personal encounter with the "true Christian spirit" that flows from the liturgy and with the liturgy constitution's considerable accent on inculturation. He was also a dear friend. It is an honor for me to speak of him here, believing our remembering him to be a fine, appropriate and quite specifically human way to celebrate fifty years of the constitution—including fifty years of its original ecumenical intention.

When Pastor Anita Stauffer, who was long a member of this Academy and who died at the far too young age of 59 in 2007, was first organizing the Worship

and Culture Study of the Lutheran World Federation, she had the brilliant idea of inviting the participation of the person who was most known in the world as a scholar of Christian liturgical inculturation, even though this person was not a Lutheran. (Would that we, Christians and Jews, would more often make such invitations across our usual lines! I know that this academy has actually fostered these invitations. I think of the invitations Larry Hoffman has given to me to speak with his best rabbinical students on matters of faith!) In any case, already deeply aware of Anscar's important books, Pastor Stauffer traveled from her Geneva office to Rome to talk with him about joining the study. To her surprise, she succeeded. Ultimately, there were to be several other fine ecumenical participants from around the world who took part in the study, but Chupungco's agreement to serve as resource person from the beginning ensured that while the study would be anchored in Lutheran theology and practice, it would also be concerned profoundly with an at least somewhat wider Christian conversation, with a broader and deeper unity amid cultural diversity. The study would also, with Fr. Chupungco as resource, be making use of the thought of the contemporary scholar who was most known for his engagement with the issues of liturgical inculturation. It would be thinking with the very best.

Chupungco himself, in his 2010 book *What Then is Liturgy? Musings and Memoir*, recalls his participation in the meetings of the study.[25] But he does not nearly fully enough represent how beloved he was by the other participants, how important his reflections and lectures were, how much he influenced the widely read "Nairobi Statement" of the study, and with what joy the participants acclaimed him an "honorary Lutheran." His repeated chuckling over his sharing a birthday—10 November—with Martin Luther, as if that fact were a kind of private joke or perhaps a joke on the Roman authorities, was an endearing pleasure to everyone. He became important to all of those involved with the study, and I am sure I speak for all of them in saying that we give thanks for his life and mourn his death, commending him in confidence to God: "a sheep of your own fold, a lamb of your own flock, a sinner of your own redeeming," as we say in our funeral rite. In Anscar we heard a living voice from the Roman Catholic liturgical movement. In him we saw how important a profound liturgical inculturation was to the vision of the Second Vatican Council. And in him we came to trust that the ecumenical goals of the council—"to foster whatever can promote union among all who believe in Christ," as the first statement of the council said fifty years ago—were actually real.

Alongside Fr. Chupungco, I was the other regular resource person for the LWF Study. It is true that our shared work on this study did indeed lead to Fr. Chupungco and me being invited to work together in the Faith and Order Studies on worship and Christian unity sponsored by the World Council of Churches. It also led to our common work in a remarkable gathering called together by the Council of Churches of Sweden, held in Sigtuna, Sweden, in October 1995, and focused on the wonderfully honest Swedish question, *Varför firar vi gudstjänst?* ("Why do we celebrate liturgy" at all?). How do we answer that question? But that report of our teamwork and cooperation in various events also does not begin to represent how deep the friendship between us had become and how serious our

dialogue. Besides being a world-class scholar, Anscar Chupungco was for me a dear friend, and I shall not forget him.

That does not mean I always agreed with him—just as I do not always agree with the constitution of which he was for us a personal face.[26] For example, while Anscar knew and wrote about Luther's liturgical reforms—especially about liturgy in the vernacular and about the participation of the whole priestly people, sixtheenth-century evidences of the continuing inculturation task—he did not always get Lutherans right. With his own commitment to the Roman *editio typica* as a basis for inculturation, he did not understand that Lutherans also have an *ordo missae*, already implied in the Lutheran confessions as well as in Lutheran liturgical conservatism, though not guaranteed by any central authority. And what he wrote about Luther on eucharistic rites—that Luther "purged them of any reference to the sacrifice of the cross, and practically reduced the Mass to a community meal"—is simply wrong.[27] Furthermore, I was among those participants in the LWF Study of whom he remarked, rather disapprovingly, in one essay, that they "put across a rather negative view of culture." Ecumenical work on liturgy ought not hide such differences.

Still, it always struck me with a kind of amusement that our dialogue was frequently marked by what seemed the charisms of both Roman Catholic and Protestant positions: the commonly Catholic optimistic estimation of culture and the classically Protestant suspicion of human self-deception, including in human cultures. But then we expected Anscar to be Roman Catholic! And I and the others were indeed classical Protestants. Both, at least, were needed. And Anscar entered into our common work as a Roman Catholic now knowing the inside of an international Protestant process for renewal. In the end, as Anscar himself makes clear in his book, a kind of balanced view prevailed. The Nairobi statement talks in a way rare for reflections on liturgy and culture not just about transcultural, contextual, and cross-cultural characteristics, but also about the necessary counter-cultural themes. Both Anscar and I agreed with that statement, hoping it would be helpful for others. And, as time has gone on, it has become clear that the greatest lack in the Statement and in the work both of Anscar and of the LWF was sufficient attention to liturgical inculturation in a time of multiculturality, hybridity, and postcolonial realities. The new book I have mentioned tries to begin to address that lack.

But where I did most deeply agree with Anscar Chupungco, with all my heart, and where all of us who were participants in the study learned from him repeatedly was in his steady insistence that liturgical inculturation belongs to the essence of Christianity and has been part of its character from the beginning. As he would say, there is nothing more traditional to Christian communities than inculturation of the liturgical practice of the Gospel. Christianity is a translation religion. The belief in the incarnation requires this. And "translation" is not only a matter of language—though it certainly is that!—but also a matter of gestures and symbols and festivals and ritual practices, of culture and context. Chupungco's devotion to "dynamic equivalence" and "creative assimilation," both of which ideas came to expression in the statements of the LWF Study, mattered to us immensely. What we did not realize at the time was that subsequent leadership in the Roman Catholic

Church, with its authoritarian accent on literal and Latinist translation, would make the Lutheran study—of all things—one of the very few places where—for a while, at least—Chupungco's expression of these ideas could be free and effective. I am thinking that the more recent accent on "the joy of the Gospel" would be a note that he would welcome, as do I. In any case, I always found very moving his ability to be honestly critical while still faithful, while still hoping for the work of inculturation to be revived.

May the work go on. It is indeed, as he would say, not too late to start. As we seek to continue to reform Christian liturgical communities—in all of the churches, and not simply among Lutherans and Roman Catholics—so that the Gospel of Christ stands forth in clarity in every culture and context and language, calling us all to active participation in Christ's mystery—we will miss his voice. I think that both Christian and Jewish liturgists together in this academy may also miss his voice frequently and very usefully quoting Augustine: "In essentials unity, in opinions freedom, in all things love." Still, once again in this meeting of the academy, as also in his several books and in the forthcoming volume I have mentioned, we do continue to have that voice. It is the voice of the Constitution of the Sacred Liturgy made personal and, at least in this one case, turned indeed toward its ecumenical purpose. It is the voice of a beloved, gracious, honest, gently humorous, faithfully Roman Catholic, honorarily Lutheran, fully ecumenical man.

May we learn to follow this example. And may Anscar, in the mercy of God, rest in peace.

Notes

1 Anscar J. Chupungco, *What, Then, Is Liturgy? Musings and Memoir* (Collegeville, MN: Liturgical Press, 2010), xiv–xv.

2 Wilton Gregory, "Foreword," *Liturgy for the New Millenium,* ed. M. Francis and K. Pecklers (Collegeville, MN: The Liturgical Press, 2000), ix.

3 Chupungco, *What, Then, Is Liturgy*, xv.

4 1998–2000 Report of the Episcopal Board to the Member and Associate, Member Conferences of the International Commission on English in the Liturgy, ICEL archives.

5 See Frederick R. McManus, "ICEL: The First Years," in *Shaping English Liturgy: Studies in Honor of Archbishop Denis Hurley*, ed. Peter C. Finn and James M. Schellman (Washington, DC: Pastoral Press, 1990), 435.

6 Ibid., 447.

7 Ibid., 451.

8 Letters of 2 October 1981 and 9 November 1981 from John Page to Anscar Chupungco in Chupungco file, ICEL archives.

9 Personal correspondence from John Robert Page, 24 December 2013.

10 Letter of 28 February 1986 from John Page to Anscar Chupungco thanking him for the report he had sent in a letter of 15 February 1986, ICEL archives.

11 Personal correspondence from James M. Schellman, 17 December 2013.

12 In a letter of 26 May 1993, John Page informed Anscar that the Episcopal Board "has unanimously confirmed the Advisory Committee's vote to make you a member of the AC." ICEL archives.

13 Personal correspondence from Gil Ostdiek, 21 December 2013.

14 Personal correspondence from John Page, 24 December 2013.

15 Minutes of Advisory Committee meeting, 15–18 March 1998 and minutes of the Joint Meeting of the Episcopal Board and the Advisory Committee, 28–29 May 1999, personal copies.

16 Maurice Taylor, *It's the Eucharist, Thank God* (Brandon, Suffolk: Decani Books, 2010), 49.

17 Minutes of the Joint Meeting of the Episcopal Board and Advisory Committee 28–29 May 1999, personal copy.

18 Ibid.

19 All of these quotes can be found in the May 1999 minutes.

20 Ibid.

21 Correspondence between John Page and Anscar Chupungco, ICEL archives.

22 Minutes of the 1–4 March 2000 Meeting of the Advisory Committee, personal copy.

23 This report is attached to a 4 February 2000 letter from John Page to Anscar Chupungco in which John thanks Anscar for his report for the March meeting of the Advisory Committee, ICEL archives.

24 Personal correspondence from John Page, 24 December 2013.

25 Chupungco, *What, Then, Is Liturgy*, 165.

26 See Gordon Lathrop, "*Sacrosanctum Concilium* and the Augsburg Confession in Dialogue: One Ecumenical Reading of the Constitution on the Sacred Liturgy," *Worship* 87, no. 6 (November 2013): 548–564.

27 Chupungco, *What, Then, Is Liturgy,* 164.

Seminar Reports

Part 2

The Advent Project

Convener: William H. Petersen (*emeritus dean and professor of Bexley Hall Seminary, Fairport, NY*)

Seminar Participants: Jill B. Comings, Suzanne W. Duchesne, Elise A. Feyerherm, Laura Moore, William H. Petersen

Visitor: Richard W. Hamlin

Description of Work

Seminar members noted accomplishments of 2013, especially in publishing articles relative to the work of the seminar; assessed the growth and geographical and denominational distribution of parishes/congregations participating in an expanded Advent; modified the evaluation and data-gathering process; reviewed recent scholarly works pertinent to the goals of the seminar; defined directions and topics for future research; discussed further development of the Advent Project Seminar (APS) website (www.theadventproject.org) with our web master; and made provision for a "Director of Congregational Participation" on our board. In addition we heard and discussed the papers indicated below.

Papers and Presentations

William H. Petersen, "On the Threshold of the Liturgical Year: Time and the Liminality of an Expanded Advent." In supporting an expanded Advent congruent with the thematic scriptural emphases of both the RCL and OLM from the Sunday after All Saints' Day to the last Sunday of Advent, the paper argues that Advent at the threshold of the liturgical year is a season of liminality not only for the initial incarnational cycle, but for the entire liturgical year. A renewed theological understanding of the relationship between "time" and "eternity" is set forth as foundational to understanding the eschatological character of the season as primary, i.e., the focus is principally on

the Reign of God/Kingdom of Christ, rather than Advent understood as simply a pilgrimage to Bethlehem.

Suzanne W. Duchesne, "Altered Altars: One Way to Wean Congregations from Celebrating Christmas Too Early." A PowerPoint presentation and liturgical-theological analysis of a Philadelphia United Methodist Church congregation's exposure to and reception of their altar area's changing decor over the period of a seven-week 2013 Advent season. Collaborating with a local artist, the presenter essayed a series of tableaux rooted in principal themes exhibited in the Revised Common Lectionary from the Sunday after All Saints' Day through the last Sunday of the season. The presentation will be posted on the website as an aid to traditions observing a Sunday *ordo* different from a weekly celebration of the Eucharist.

Jill B. Comings and Laura Moore, "Put on the Armor of Light: Daily Devotions for an Expanded Advent." The presenters set forth their initial foray into this potential addition to the APS web site, soliciting comment and discussion from the seminar not only on the approach to these lectionary-based reflections, but to the quality of the spirituality envisioned. Their project continues as a work in progress.

Elise A. Feyerherm, "An Ecumenical Musical Supplement for an Expanded Advent, RCL Years A, B, and C." This work, now posted on the APS web site, represents the work of the APS Music Committee over three years with Feyerherm as principal editor. Covering a broad range of hymnals and musical resources from the major western traditions (Anglican, Lutheran, Methodist, Reformed, Roman Catholic), the supplement presents at least two or three musical options for each of the sixty-three possible lections in a seven-week Advent. The weeks in any given year are thematically organized according to the traditional Advent "O" Antiphons.

Other Work

The deliberations of the seminar were greatly aided by the presence and contributions of two guests, Priscilla E. Petersen (a layperson actively engaged in planning and presentation of adult education in her parish) and Dr. John Clabeaux (professor of sacred scripture at Blessed John XXIII National Seminary, Weston, MA). Clabeaux has consented to serve as the seminar's consultant for Scripture studies.

Two seminar-member papers were published in the past year: William H. Petersen, "Lest We Miss Thy Kingdom's Goal," and Suzanne W. Duchesne, "Preaching the Parousia in an Expanded Advent." Both appeared in *Call to Worship* (Louisville, Office of Theology and Worship, Presbyterian Church [U.S.A.]) 46, no. 4, pp. 3–7 and 9–15.

Christian Initiation

Convener: Eileen D. Crowley, Ph.D. (*associate professor of liturgy and worship arts, Catholic Theological Union, Chicago, IL*)

Seminar participants: Gerald Austin, Margaret Bick, Robert Brooks, Dennis Chriszt, Eileen Crowley, Jason Haddox, John Hill, Patty Hughes, Christopher James, Lawrence Mick, Tony Sherman, Mark Stamm, Teresa Stricklen, Vicky Tufano, Paul Turner, Catherine Vincie, Steve Wilbricht

Visitors: Diana Dudoit Raiche, Lisa Weaver

Description of Work

The seminar continued its ongoing discussion of various aspects of initiation: baptism, baptismal spaces, catechumenal processes, and ongoing faith formation related to initiation with reports from the field on current practices.

Papers and Presentations

Dennis Chriszt, a Cincinnati pastor, reported on how insights from the process of initiation helped guide him as he led the process of four African-American churches merging into the new Church of the Resurrection.

Mark Stamm of Perkins School of Theology offered the seminar members a presentation about his latest book project. The group discussed one chapter in particular: "Devoting Ourselves to the Prayers: A Baptismal Theology for the Church's Intercessory Work." Given that intercessory prayer is "the vocation of the baptized," Stamm said he had concerns about poorly composed Prayers of the People. He spoke of efforts he had made with his graduate students to teach them how to compose and how to lead these prayers in their communities and how to embody those prayers in works of justice and care.

Steven Wilbricht of Stonehill College led the group in a discussion of Susan Marie Smith's new book, *Christian Ritualizing and the Baptismal Process: Liturgical*

Explorations toward a Realized Baptismal Ecclesiology (Pickwick Publications, 2012). The author was present for the conversation about how post-Christendom churches might offer new forms of Christian ritualizing to help the baptized reconnect with their baptism at key moments in their lives, such as during important life passages, moments of healing, and vocational change.

John Hill, a member of the Canadian Anglican Primate's taskforce, brought the group the taskforce's latest model for Lenten and Easter season small-group reflections that include ritual adaptations designed to prepare the community to mature in their faith. The taskforce members' hope is that, through these small group reflections, the baptized can become an initiating community that might take the time to journey with catechumens to the font, rather than immediately invite the unbaptized to the table for "open communion."

Paul Turner, a presbyter of Kansas City (MO) and a longtime researcher and writer in the field of initiation, brought to the group the fruits of his latest research into the Ephphetha Rite used on Holy Saturday for the elect and used in a different way with infants as a postbaptismal rite. He traced the history of the rite and the changes and innovations introduced in the reform of the baptismal rites in the work of Group 21 of the Consilium, whose work it was to design, test, and revise initiation rites in response to the call of liturgical reform in *Sacrosanctum Concilium*.

Eileen D. Crowley presented part of her ongoing project of exploring what difference a liturgical space can make over time in the liturgical spirituality of a community. She offered images and transcripts of interviews with parishioners of Our Lady of the Most Holy Rosary Church in Albuquerque (NM), who shared their experiences of and insights about their three-tiered baptismal pool, their ongoing practice of baptisms regularly celebrated at Sunday Eucharist, their Easter Vigil, and the impact over the past twenty years of immersion baptism of adults, children, and infants.

Other Work and Plans for the Future

Next year, the seminar members hope to offer a similar variety of topics. Vicky Tufano will report on efforts to update the 1992 video, *This is the Night: A Parish Welcomes New Catholics*. The group will read and discuss Catherine Vincie's new book, *Worship and the New Cosmology* (Collegeville, MN: Liturgical Press, 2014). Tony Sherman and Vicky Tufano will speak about planned revisions for the National Statutes for the RCIA in the United States. Lawrence Mick plans to offer his work on preaching and cosmology at Easter Vigil and on Trinity Sunday. Lisa Weaver will contribute a chapter of her dissertation on Cyril of Jerusalem and baptismal pneumatology. John Hill will report on the second year of usage of the Canadian Anglicans' adaptation of the blessing of waters in the week after the Baptism of the Lord and contributions around that rite from First Nations Anglicans. The seminar convener will explore a possible joint session with the Liturgy and Ecology Seminar.

Stephen Wilbricht will lead the seminar as its new convener.

Ecology and Liturgy

Convener: Benjamin M. Stewart (*assistant professor of worship and dean of Augustana Chapel, The Lutheran School of Theology at Chicago, Chicago, IL*)

Seminar Participants: Doug Collum, Therese DeLisio, Paul Galbreath, Mary McGann, Lawrence Mick, Susan Marie Smith, Benjamin Stewart

Visitors: Johan Berg, Steve Beumer

Description of Work

The seminar engaged in a discussion of *Toward an Ecology of Transfiguration: Orthodox Christian Perspectives on Environment, Nature, and Creation*, edited by John Chryssavgis and Bruce V. Foltz (New York: Fordham University Press, 2013). Two local ecotheologically oriented environmental activists, Johan Berg and Steve Beumer, joined the seminar for a single session to discuss local ecotheological concerns, actions, and connections to liturgical life. One major theme of the conversation was the often-articulated understanding of liturgy as a rare place *to escape* questions of earth-care—questions that were often perceived by churchgoers as stressful, depressing, and secular. Activists and the seminar discussed efforts to integrate ecotheological orientation as foundational throughout liturgical practice.

Papers and Presentations

Paul Galbreath, "Meals, Values, and the Earth." This chapter from Galbreath's forthcoming book, *Leading into the World*, argues that the meal stories of the Gospels and the Acts of the Apostles can serve as a guide in the work of caring for the earth. The goal is to show how the practices of creation care are woven into the celebration of Word and Sacrament.

Lisa Dahill, "Bear, Sun, Earth: Liturgical Prayer and the Names of God." This paper explores the theology and practice of naming God with the language of creation. Building on the insights of Elizabeth Johnson, Ivone Gebara, and Jenny Price, the paper

traces connections between the effacement of female humanity under patriarchy and the traditional absence of images from the natural world *as names of God*. The paper tests the viability of this proposal by experimenting with newly composed prayers *to* [God named as] "Earth."

The seminar joined with the Liturgy and Spirituality Seminar for discussion of the following papers under the theme of "Encountering One Another's Located Spiritualities: What Brings Life?"

Diane Stephens, "Evening Prayer: A Celebration of Creation and Creativity." Having read the paper in advance, the seminar prayed a setting of evening prayer and discussed the paper and liturgy, especially engaging approaches to artistic expression in prayer and tensions between verbal and nonverbal expression in liturgy.

Benjamin M. Stewart, "Observed Spirituality of Natural Burial: Tensions and Promise." The paper, arising from interviews and observations of practitioners of natural burial, proceeded in three sections: briefly setting some historical context for natural burial in North America; identifying significant tensions that arise in current spiritualities of natural burial largely stemming from their departure from current dominant cultural norms; and proposing four observed patterns of spirituality in natural burial as spiritually and theologically generative.

Other Work and Plans for the Future

- Continue pattern of book study, seminar papers, and engagement with local activists, practioners, and experts.
- Explore possibilities for limited joint seminar sessions, while concentrating mainly on the work of this seminar.
- Possibly include brief prayer to anchor seminar gatherings or within some presentations.

Emerging Critical Resources for Liturgical Studies

Convener: Dr. Sharon R. Fennema (*visiting professor of Christian worship and director of worship life, Pacific School of Religion, Berkeley, CA*)

Seminar Participants: Kimberly Belcher, Cláudio Carvalhaes, Benjamin Durheim, James Farwell, Sharon Fennema, Christopher Grundy, Gerald Liu, Richard McCarron, Kristine Suna-Koro

Visitors: Benjamin Anthony, Tripp Hudgins, Rebecca Spurrier, David Turnbloom, and Becca Whitla

Description of Work

At the 2014 meeting, our seminar discussed the implications of the work of Michel de Certeau for the understanding and practice of liturgy from our unique scholarly perspectives, drawing in particular on *The Practice of Everyday Life* and "How is Christianity Thinkable Today" (available in *The Certeau Reader* [Wiley Blackwell, 2000]). Our discussions focused on what Certeau's critical discourses of social representation and social modes of behavior have to offer the study of liturgy and the different foci within the field that form the heart of our inquiries.

After spending time in the opening session of the meeting introducing ourselves and giving updates on scholarship, teaching, writing, and life in general, our second session was a new endeavor for our seminar. Having been invited by the Liturgy and Spiritualty seminar to participate in a joint session focused on articulating and encountering located liturgical spiritualities, our two seminars joined together to discuss two presentations, one from each seminar. Kristine Suna-Koro offered a presentation titled "Diasporic Liturgies: Living Palimpsestically and Worshipping Contrapuntally." She discussed the challenging intersections of worship, memory, and language from the perspective of a postcolonial worship participant, highlighting the many layers of meaning, engagement, and struggle embedded in worshipping, as she termed it, "contrapuntally." In the same session, Jennifer Davidson offered a presentation regarding participation in online spiritual and ritual practices and the complex dynamics of space, place, and time in that

context. These papers stimulated both wonderful discussions and the desire to work jointly with other seminars during future meetings.

Our third session included discussion of Benjamin Anthony's paper titled "Certeau and the Memorialization of Phillips Brooks," which looked at the dynamics of memorialization surrounding well-known Boston preacher Phillips Brooks and the transposition of Brooks' physical absence into discursive presence after his death. With a response by Sharon Fennema, the seminar's discussion looked at Certeau's understanding of the relationship between contemporary faith communities and the Christ-event of the past, discussing the plurality permitted and perhaps necessitated by the absence initiated in Christ's death. We found much fodder for discussion in Anthony's claim that the ways in which scripture manifests and effaces Christ according to Certeau are echoed in the practice of preaching.

Kimberly Belcher lead the Saturday morning discussion of Certeau's *The Practice of Everyday Life,* which investigates the notions of strategy and tactic in particular. In the afternoon, we engaged with Gerald Liu's essay, "Liturgical Time and Tehching Hsieh," which explored the colonial conundrum of Christianized time, using Certeau and performance artwork from Taiwanese performance artist Tehching Hsieh to disrupt the link between liturgical time and the Christian era. With a response by Kristine Suna-Koro, the seminar explored the possibilities for a postcolonial engagement with liturgical time embodied by ritual practices that acknowledge Jesus's absence, inspired by the particular dynamics of Hsieh's performance art.

Other Work and Plans for the Future

During our final session of the 2014 meeting, seminar participants evaluated our work together, celebrating the excellent contributions of our visitors and the quality and character of our discussions. It was determined that our seminar discussions for the 2015 Annual Meeting would focus on Gayatri Chakravorty Spivak's *An Aesthetic Education in the Era of Globalization*. As has been our practice in past years, we will reserve time for seminar participants to present works in progress as well.

Environment and Art

Convener: Martin V. Rambusch (*chairman, Rambusch Decorating Company, New York, NY*)

Seminar Participants: Peter C. Bower; David Caron, OP; William C. Graham, Philip Horrigan, William S. Kirvin, Martin Rambusch, Jan Robitscher, Julia Upton, Richard S. Vosko

Visitors: Carol Frenning, Scott O'Brien

Description of Work

The seminar gathered on Friday for a full day of work. We had previously agreed to balance seminar work with site tours, while increasing the proportion of academic work: papers, submissions, and book reviews. There were nine members and two visitors present. Our numbers increased with the return of a number of members from other seminars or because their seminars were not meeting.

Our first presentation was by William Graham: "Authority, Prophecy, and Tyranny: The Shared Role of Pastor and Community in the Prophetic Construction, Care, Reconstruction, and Restoration of Worship Spaces," which led to a discussion about refinement of the paper and suggestions as to where the paper would be best placed.

Our second presentation, "Recovering Ancient Ecclesiology: The Central Placement of the Altar in Early Latin Churches," was given by Richard Vosko on behalf of Robin Margaret Jensen. A lively discussion took place even without Robin herself present.

After a break for lunch, we gathered as a group to go to Winter Park to walk the Homer Morse collection. This small but packed museum houses one of the finest and most diverse collections of the work of Louis Comfort Tiffany. The collection includes pieces from his country home, Laurelton Hall, and some of his lamps, pottery, and fabulous windows. The draw for us as a seminar was his Columbian Exposition Chapel, a blend of Romanesque,

Arabic, and classical shapes and forms decorated with, and at time encrusted with, wonderful favrile mosaics.

On Saturday, we gathered for the presentation of two more papers and an organizational discussion for next year's meeting. Because its author was ill with bronchitis, Richard Vosko delivered Nicholas Denysenko's "Contemporary Orthodox Architecture in America and Theology: Parish Profiles." The discussion afterward delved into the nature of community as Nicholas presented it. Specifically, the question was asked as to how many of the community members are original from the founding of the community and then of those non-original members, how many of them know the story of the founding and, if not, what story do they hold onto.

Our second presentation for the day was given by Richard Vosko. The presentation, "Architecture for Community Worship: The Search for Common Ground," is in its developmental stage. Discussion of the paper took place, with some suggestions as to refinements and clarifications as to the audience the author is hoping to reach.

Plans for the Future

A short discussion of an agenda for 2015 was started, and some members have already offered presentations for next year in Minneapolis. Julie Upton offered to present on Ada Bethune. Jan Robitscher offered to present a paper on *visio divina* and barrier-free worship. Richard Vosko offered to present an updated report on his common ground project. A suggestion was made to tour the Minneapolis basilica, perhaps with Johan as a guide. Daniel McCarthy offered remotely to prepare and present a paper. We will again reach out in advance of the gathering to see if there might be other seminars we should meet with, and topics that might be of common interest to all.

Eucharistic Prayer and Theology

Convener: Charles S. Pottie-Pâté, SJ (*national ecclesial assistant for Christian life community, Canada; resident priest at St. Mary's Cathedral in Calgary, AB*)

Seminar Participants: Robert Daly, SJ; Barbara Green; Richard Hilgartner; Helmut Hoping; Brent Peterson; Gabriel Pivarnik, OP; Charles S. Pottie-Pâté, SJ; John Rempel; Tom Richstatter

Visitors: Barbara Hedges Goettl, Geoffrey Moore, Gerard Moore, Gail Ramshaw

Description of Work

This year's seminar experience was again stimulating and fruitful, as usual. A few of our usual members were not able to be present this year for various reasons. The group of seminar members was enhanced by the presence of visitors (some new, some second time visitors) who participated fully in all the discussions of the presentations and helped maintain the ecumenical make-up of the group. We joined another seminar group (Liturgical Language) this year for one of our sessions. Gail Ramshaw and Bob Daly gave their presentations on some ecological dimensions of the Eucharistic Prayer.

Papers and Presentations

Brent Peterson, "Calvin's Sacramental Theology and View of Presence in the Eucharist: Feeding on Christ" (re-titled "A Reformed View of Eucharistic Presence: Spiritually Real"). Peterson aimed toward writing a book centering on the interrelated terms: "presence," "sacrifice," and "mission," with the challenge between the Reformed tradition and what Calvin actually wrote and believed. Some points: Calvin presents a critique of transubstantiation and consubstantiation because he is concerned that the integrity of the substance is lost. Calvin finds that speaking of Christ's body in heaven is difficult: human nature cannot be multi present nor convinced by different qualities of a glorified body. We are lifted up to Christ by the Spirit, not Christ who descends to us. Calvin's acceptance of real presence centers on an "as if" condition— it feels very

memorialist, yet wanting to emphatically encounter the body and blood of Christ—central for him. He wants to also assume a kind of theosis. Christ is offered to us as gift and Christ is here, though Calvin never affirms a bodily presence.

Helmut Hoping: "*Christus Praesens*: Jean-Luc Marion and the Gift of the Eucharist." Hoping asserted that the Easter event should be seen as the proper starting point, according to Marion. Hoping described Marion's phrase that "God is love beyond being." Revelation is seen as the phenomenon of the gift of highest purity—it is marked by iconicity: "God's invisibility appears on Christ's face." He developed this notion further to assert that the Eucharist can be seen as an ongoing and continual kenosis and makes the following points: Reception requires a Eucharistic attitude of both contemplation and adoration; the sacrament needs an incarnated subject which can receive the Eucharist (under the physicality of bread and wine); Eucharistic presence then needs a human body; Eucharist is the best place for iconic perception to happen.

Robert Daly, SJ: "Eucharistic Conversion." Daly noted a propensity to identify reality with meaning. The purpose of the Eucharist is to transform the participants. Daly asks us to imagine if there is not this transformation taking place, is Eucharist even possible? His study was divided into three sections: Early Church, the Middle Ages, and the Reformed period. Through each of these periods, he noted the relationship between transformation of the elements and that of the participants. Daly argued that theologians were not fixated on transubstantiation but with the communion of the people gathered. There was discussion about conditions for worthy reception and questions of access.

John Rempel: "Jesus's Presence in the Meal He Gave Us: A Free Church Inquiry." This presentation connected nicely with Daly's paper. Beginning with the nature of the Free Church, an initial question was posed: By what criteria must the adequacy of parallel eucharistic theologies be measured? He noted that the actions of the Supper have primacy over word—this was a unifying factor in the early church, and that in that time discussions on Eucharist were not divisive. The Free Churches made themselves accountable to the tradition of the early Christian churches (piety was often rooted in the Supper but sometimes lacked a theological descriptive language). Rempel made reference to the work of George Hunsinger, *Eucharist and Ecumenism*, and especially his use of the term *transelementation*. Eucharistic presence for the Free Church often looks to the ethical dimension of Christ's presence—e.g., the Mennonites are pacifists and the love of the enemy is an outworking of the Eucharist's ethical dimension of Christ's presence. Rempel's hope was that a common language might be found.

Gail Ramshaw, "Liturgical Considerations of the Myth of Eden," and Robert Daly, SJ: "Ecological Euchology." In a joint session with the Liturgical Language seminar, Gail Ramshaw began with a short background about her concerns for ecology and liturgy. She desired to formulate a Eucharistic prayer that Darwin could pray and asked if we need to maintain the myth of Eden in our praying. She shared her eucharistic prayer with the group. Bob Daly then presented his own thoughts on ecological euchology. He addressed concerns about theories of chaos versus order and the question of multiple creations and whether it was possible to develop prayers that might inculturate different cosmologies.

Gabriel Pivarnik: "*Communicare et Participare*: The Active Presence of the Holy Spirit in the Eucharistic Celebration." Pivarnik began with why he had looked at the connection between *communicare* and *participare* in the Vatican II documents. Then he looked at the pneumatological principles that could be applied to the Eucharist: the Spirit that identifies and gathers, the Spirit of communion, and the Spirit that leads the Kingdom. This was followed by a look at the pastoral implications of demarcating an active presence of the Spirit in the Eucharist.

Sebastian Madathummuriyil was unable to attend to present "Mediating the Sacred: Sacramentality in Dialogue with Hinduism," though the paper was sent in advance to members. The members will follow up by e-mail with him.

Other Work and Plans of the Seminar for the Future

Presentations planned for next year include Luther's understanding of the eucharistic meal; Eucharist and Sacrifice—Words of Institution and Atonement; Ecology and New Cosmology in Eucharistic Prayers; "My Sacrifice and Yours." The convener thanks Gabriel Pivarnik for his contribution to this report.

Exploring Contemporary and Alternative Worship

Convener: Rev. Taylor W. Burton-Edwards (*director of worship resources, The General Board of Discipleship of The United Methodist Church, Nashville, TN*)

Seminar Participants: Susan Blain, Emily Brink, Taylor Burton-Edwards, Brenda Grauer, David Lemley, Marcia McFee, Ed Phillips, Lester Ruth, Jae-Weon Yoo, Nicholas Zork

Visitors: Julio Adam, Emily Andrews, Swee Hong Lim, Eric Mathis, Alydia Smith

Papers and Presentations

"The Politics of Liturgical 'Musicking' in Contemporary Worship Planning and Worship Leading." In this study, Nicholas Zork considered congregational music as embodied practice in three ethnically and socioeconomically diverse, urban congregations located in different global cities. Focus will lie not only on gathered ritual practice but also on the exercise of authority in planning congregational music, and implications for power, class identity, and the formation of inclusive communities.

"Trends in Emerging Worship in Korean Churches." Jae-Weon Yoo documented key elements of and issues for Korean culture in the movement toward including worship services that attract attendees with little awareness of Christian faith, vocabulary, or ritual, including the influence of Western evangelical worship practices on Korean practice.

"Divine, Human, or Devilish: Reviewing the Historiography of Contemporary Worship." Lester Ruth reviewed the current state of the telling of the history of contemporary worship, noting the strengths and weaknesses of the various approaches. He offered a critique of the current state of work by academic liturgists and constructive suggestions for the furthering of the historiography of this guild on this phenomenon.

"Space for Grace: Worship and Worship Planning in Open Space." Susan Blain and Troy Messenger documented how the process of creating a flexible space in

James Memorial Chapel, renovated in the early 1980s, has shaped the planning and leading of the "alternative worship" setting of daily worship at Union Theological Seminary (NYC).

"The Liturgy of the Studio as Possible Clue to Liturgy among the 'Nones.'" Brenda Grauer wove narratives from fabric studios in the United States and Nicaragua with "communities of conversation" analysis (enlisting seminar participants to reflect on these narratives) to explore and reflect on alternative ways in which the "Nones" (as reported by the Pew Form on Religion) may experience liturgy.

Plans for the Future

Swee Hong Lim: Influences of Australia and New Zealand on the Praise and Worship movement; Eric Mathis: Adolescent worship practices; Taylor Burton-Edwards: Robert McCauley and Thomas Lawson go to the megachurch: "special patient" and "special agent": ritual in sacramental practices of contemporary worship; Lester Ruth: The rise of "contemporary worship" as a technical term in mainline U.S. Protestantism; David Lemley: Worship music in the Calvary Churches: from participatory worship to "The Worship Experience."

Feminist Studies in Liturgy

Convener: Deborah Sokolove (*director, Henry Luce III Center for the Arts and Religion at Wesley Theological Seminary, Washington, DC*)

Seminar Participants: Jill Crainshaw, Barbara Thorington Green, Martha Ann Kirk, Marcia McFee, Carol Cook Moore, Elizabeth Sue Moore, Susan Roll, Deborah Sokolove, Sylvia Sweeney, Janet Walton

Visitor: Kit-Ying Law

Description of Work

Elizabeth Sue Moore opened with a ritual that invited each person to weave a ribbon into a wreath while reflecting on the past year, followed by an Epiphany meditation, "Angel of Our Bitter Better Nature," sent by Heather Murray Elkins. Carol Cook Moore led a closing ritual; and we met jointly with the Liturgy and Spirituality Seminar for a presentation by Khalia Jelks Williams titled "Embodying Grace: A Womanist Understanding of Liturgy, Spirituality, and the Body." Other papers and presentations are detailed below.

Papers and Presentations

Susan Roll, "Sacraments as Energy: A Search for a New Paradigm." This article seeks to overcome some of the greatest difficulties in generating a feminist-friendly approach to sacraments by proposing a new paradigm: sacraments as a form of energy. A sacramentality of energy can be articulated from three different angles: first, in terms of the action of the Holy Spirit; second, from scientific advances in quantum thinking; and the third from a new spirituality.

Deborah Sokolove, "The Problem of Art" from *Sanctifying Art*. Both the church and society at large tend to misunderstand and misuse the arts in five general ways. We either instrumentalize art, reducing it to a single meaning; commercialize it, turning it into a commodity rather than an experience; demonize it, seeing its

potential for idolatry or an invitation to sin; trivialize it as childish or irrelevant; or spiritualize it away from its rootedness in matter. A sanctified art can show us who we are and who we are meant to be.

Janet Walton, "About God and What We Expect from Prayer." The presentation, "god, without domination," explored ways of relating to god that are emerging from the realities of this historical moment. Such understandings of divine mysteries will change our participation in worship. They will demand more from each person. They will not exist comfortably with inequality. While Walton realizes that familiar words for god provide comfort, she believes that new ways of connecting to god are urgent now.

Jill Crainshaw, "'She Un-names Them': Reflections on a Place-based Liturgical Theology." How are we to be differentiated individuals and at the same time surrender ourselves to communal ways of living, to a kind of radical intersubjectivity that eliminates differentiation between hunters and the hunted? What is the difference between generic identifiers and personal names? How is "giving back a name" different than "losing a name"? These are questions that Ursula LeGuin takes up in her short story, "She Unnames Them." This paper explored liturgically-centered alternatives to linear approaches to salvation history. The emphasis was on connections between "unnaming" as narrated by LeGuin and place-based perspectives on liturgical practices and theologies.

Carol Cook Moore, "The X Factor: Tracing Feminist Methodologies in Current Theological Pedagogy." As liturgists, we dwell in the world of symbol creation and transmission. Those who are committed to a feminist pedagogy are committed to transcribing symbols into conveyors of God's justice. A feminist pedagogy applied to the study of liturgy will include particular texts, ask particular questions, and engage particular methodologies. Our task as feminist scholars and teachers is to embody justice in what we teach as well as the way we teach.

Other Work and Plans for the Future

In our work next year, we will address the theme, "An Alternative Anamnesis: The Marks of Women on Liturgical Studies." Questions will include: What has the contribution been of feminists to the work of this academy? What if we had not had the contributions of women for the past forty years? What does it mean to do anamnesis in a feminist way? Our plan is to revisit four papers that have been pivotal, inviting reflections on them from members of the group as well as from those who have not participated in the past. We particularly invite the Womanist members of the academy to meet with us for at least one session. Questions should be addressed to our new convener, Carol Cook Moore (ccookmoore@wesleyseminary.edu).

Formation for Liturgical Prayer

Convener: Anne C. McGuire (*director of programs and ministries at the Shrine of the Holy Relics in Maria Stein, OH*)

Seminar Participants: Stan Campbell, FSC; Jeremy Gallet, SP; Ken Hannon, OMI; Paul A. Janowiak, SJ; Anne McGuire; Michael R. Prendergast; Margaret Schreiber, OP; Joyce Ann Zimmerman, CPPS

Visitors: Anthony Aarons, TOR; Terry Fournier, Teva Regule

Description of Work

We began our meeting with a follow up to our ongoing project with Federation of Diocesan Liturgical Commissions on Liturgical Catechesis. Anne McGuire gave everyone an update on the status of posting our weekly materials and met individually throughout the meetings to fill in missing material.

The first discussion focused on *Liturgy: Sacrosanctum Concilium* by Rita Ferrone (Paulist Press, 2007). The organization of the book and its emphasis on the Liturgical Movement and contributions of Pope Pius XII were quite useful. In particular, her presentation of seven key concepts sparked a variety of responses related to liturgy, devotion, and spirituality. In more recent years, our liturgical and devotional practices have used the language of "spirituality" in very different ways, but that difference has largely gone unnoticed. Perhaps what is needed is a stronger expression of the distinctions of liturgy and devotion, and the strengths of bridging the two without losing those distinctions, rooted primarily in communal-individual prayer, and in being shaped by the prayers, formats, and actions of the rites.

Returning to the Constitution on the Scared Liturgy (CSL), we cannot forget what the document itself offers regarding the relationship of liturgy, spirituality, and devotional prayer. For Roman Catholics, the current practices that focus on Adoration of the Blessed Sacrament point out the trend toward private devotion

as frequently (mis)understood as relating to the communal rites of both the Mass and the rites for Exposition of the Blessed Sacrament. Caution was given in the discussion that liturgy can sometimes fail because it is only horizontal, and devotion can sometimes fail because it is only vertical.

The final discussion focused on the contribution of Ferrone's book regarding inculturation, which will foster much discussion, especially since Pope Francis has prayed liturgically and modeled appropriate ways in which inculturation has been the norm without being singled out or appearing contrived. The vignette that Ferrone used from the Maumere on Flores Island is a powerful example of inculturation, not as decorative but as drawing from the experience of the community itself. It has much to do with life patterns and relationship patterns.

Brother Stan Campbell presented a proposal for a project that would focus on Liturgy of the Hours and that seminar members supported. Stan's proposal began with a presentation of the sections from CSL on the Divine Office, paired with sections from the *General Instruction of the Liturgy of the Hours*. The material was organized in such a way that it became apparent that our current celebration of the Hours is an amalgamation of monastic and cathedral celebrations, with a slant toward the monastic. In particular, the seminar discussion pointed out the ritual bumps in the road when untrained ministers attempt to lead Hours in a parish or when the laity use popular settings of the Hours (*Magnificat*, *Give Us This Day*, *Living with Christ*) in their own prayer and then do not understand the format or individual "added" elements when using the complete settings with larger groups.

If we are concerned about the formation of the assembly for liturgical prayer, then perhaps our next round of study and presentations can focus on Liturgy of the Hours—heightening the awareness of both clergy and laity, trained and untrained, not only regarding the beauty and richness of this "prayer of the Church," but also in supporting and modeling the rhythms of praying psalms and practicing the cathedral elements of the Hours. In addition, we will have to keep in mind *parish* celebrations on a regular basis and *private* praying of the Hours in the many formats already pointed out.

Plans for the Future

Next year, we will have three primary areas of emphasis. The first is to continue a focus on Liturgy of the Hours, building on Stan's contribution this year: ways to introduce Liturgy of the Hours in parishes, centered on the actual experience of praying communally; suggestions for offering on diocesan levels and in formation programs of leaders of prayer; Teva is preparing a study of New Skete monastery and will present their Saturday evening vespers (which has both monastic and cathedral elements), where liturgy is formative and transformative, and articulates identity.

In addition, we have offers of papers on liturgical—devotional emphases. We will read and discuss *Liturgy and the New Evangelization* by Tim O'Malley, which is coming out this spring from Liturgical Press. An outline for discussion will be provided by Joyce Ann Zimmerman.

Historical Research: 16th Century to the Present

Convener: Jonathan S. Riches (*dean and associate professor of liturgics and theology at Reformed Episcopal Seminary, Blue Bell, PA*)

Seminar Participants: Richie Bridenstein, Kent Burreson, Brian Butcher, Alan Detscher, Katherine Harmon, Clare Johnson, Kevin Moroney, Tim O'Malley, Jonathan Riches, Frank Senn, Carrie Steenwyk

Visitors: Sarah Blair, Sarah Mount Elewononi, R. J. Gore, Kyeong Jin Kim, Calvin Lane

Papers and Presentations

The seminar began with introductions and greetings from members both present and absent, along with updates on works in progress. Nine papers were then presented and discussed. Clare Johnson introduced her work, "Archbishop Guilford Young: Australia's Liturgical Pioneer," which gives important insights into Australia's involvement in the Liturgical Movement and the important contributions of Young.

Jonathan Riches presented "Why Liturgy? Lessons from History." This paper is the beginning of an apologetic for liturgy, particularly for those from non-liturgical backgrounds. Brian Butcher's offering "Orthodox Sacramental Theologies: 16th-19th Centuries" led to dynamic discussion regarding the Eastern Rite and the Liturgical Movement.

The seminar continued with discussion of Kevin Moroney's "Religious Experience and Christian Worship, Part II" and expansion from work Moroney presented in 2013 considering figures not often brought to bear on liturgical matters, including Rudolph Otto, Mircea Eliade, and William James. Tim O'Malley presented "The Redeeming Death: Liturgy in John Henry Newman's *The Dream of Gerontius*." The poem implicates the reader as the moment of death becomes a liturgical rite. There is a movement away from a subjectivism to an objective rite that relocates the subject in the prayer of the church.

Katherine Harmon's paper, "The Reform of Holy Week in the Roman Catholic Context in the 1950s," detailed practices of Holy Week and the Easter Vigil. It showed ritual at the level of the people and an extraordinary look at cultural application of these rites.

Calvin Lane presented "Reformation of Pentecost," showing the liturgical importance of that feast and the liturgical reform associated with it. Kent Burreson shared his work "Luther the Liturgist," focusing on the proper historical use of Luther with regard to worship.

Sarah Mount Elewononi shared "The Liturgy of 19th Century New England Methodist Camp Meetings," a chapter from her dissertation. This chapter focuses on her methodology and provoked good discussion. Kevin Moreoney's second offering, "The 50th Anniversary of *Sacrosanctum Concilium*: An Anglican Perspective" turned the seminar back to discussion of the Liturgical Movement.

Other Work and Plans for the Future

The mission of the seminar was then discussed and a method for revising the mission statement over the next year was agreed upon. Plans for the meeting in Minneapolis in 2015 were discussed. In addition to discussing several papers the seminar agreed to consider Katherine Harmon's book, *There Were Also Many Women There: Lay Women in the Liturgical Movement in the United States, 1926–59*.

Issues in Medieval Liturgy

Convener: Joanne Pierce (*professor, Department of Religious Studies, College of the Holy Cross, Worcester, MA*)

Seminar Participants: Susan Boynton, James Donohue, Michael Driscoll, Margot Fassler, James Hentges, Andrew Irving, Michael Joncas, Don LaSalle, Dan Merz, Keith Pecklers, Richard Rutherford, Anne Yardley

Visitors: Katie Bugyis, Dan DiCenso, Jon Gathje, Nicholas Kamas, Tyler Samson, Katherine Kennedy Steiner

Papers and Presentations

Andrew Irving, "Design Matters: The Material Transformation of Twelfth-Century Mass Books." Irving described the peculiar series of reading and prayers in two evangelistaries produced at Montecassino in the late eleventh century. Comparison of the readings with Beneventan manuscripts preserved elsewhere revealed that the evangelistaries were intended for use in the night office and not for the mass.

James Hentges, OSC, "Conventual Eucharist in Fraternal Life Communities of Canons Regular." As background for a wider study of the practice of conventual Eucharist in the Crosier Order, the presentation looked at the development of the conventual Mass in the church and the differentiation in Masses in the medieval period. Specifically, the research reviewed the conventual Mass in the canonical (canons regular) and conventual (fraternal life) traditions.

James Donohue, CR, "The Rites for the Dying in the *Rheinau Sacramentary.*" Donohue provided an analysis of the rites for the dying as they appeared in one of the eighth-century Gelasian sacramentaries. Compared to the "first basic pattern" found in the old Roman *ordo defunctorum*, the *Rheinau Sacramentary* reveals a "second basic pattern," replacing viaticum and the readings of the passions of Christ with a litany-type prayer. It also anticipates other changes that will become more pronounced in the 1614 Roman Ritual.

Anne Bagnall Yardley, "The Sound of Devotion: Auditory Mapping in the Late Medieval English Book of Hours." Yardley offered a close look at the mise-en-page of selected parts of two mid-fifteenth-century books of hours. She examined the ways in which aspects of the page layout and design conjure the sounds of a sung liturgy so that one could follow the service through the layout and design.

Margot Fassler, "Further Notes on Hildegard of Bingen as Liturgist." Fassler presented more of her analysis of the liturgical theology of Hildegard of Bingen (d. 1179). She focused on a comparison of theological topics and themes in Hildegard's *Scivias* and the *De Sacramentis Christianae Fidei* by Hugh of Saint Victor (d. 1141), including comments on two illustrations of the *Scivias*.

Joanne Pierce, "Images of the Medieval Bishop: Sigebert the Beloved." Pierce offered a summary of her forthcoming article in *Envisioning the Bishop: Images and the Episcopacy in the Middle Ages* (Brepols). She analyzes "images" of Sigebert (1022–1036) presented in both pictorial book art as well as in "private" prayer texts for the bishop to recite at two points during the celebration of the pontifical Mass: during the vesting rite and during the communion rite.

Panel: "New Light From Musicology and Medieval History." Daniel DiCenso, "Ritual Relic or Monastic Treasure: Re-Evaluating the Earliest Comprehensive Source of Gregorian Chant for the Mass." Brussels, Bibliothèque Royale, ms. 10127–44 is a well-known source of Gregorian chant, but the origins of this manuscript, the identity of its maker(s), and the book's intended use and audience have been poorly understood. Though it has been suggested that the manuscript was made by/for a rural priest, the entire book-making process as well as the book's intended purpose and audience need to be reevaluated.

Katie Bugyis, "New Evidence for the Practice of Penance among Women Religious in Anglo-Saxon and Anglo-Norman England." This paper highlighted two findings from her research on the practice of penance in communities of Benedictine women religious in central medieval England. They are prayers of confession scripted for a female penitent, which are unique adaptations of Mass texts traditionally recited by a priest. These prayers offer remarkable witnesses to how some women religious composed prayers for their own penitential use.

Nicolas Kamas, "Ivo of Chartres, Chastity, and Clerical Vesture in the Gregorian Reform." Ivo's sermon on priestly vestments, *Sermo de significationibus indumentorum sacertodalium in synodo habitus* (third in the *PL* collection), is an example of the popular genre of *expositiones missae* reworked to promote the reform of the canons regular at the cathedral in Chartres. This commentary is best understood in light of Ivo's interest in the reform movement of the twelfth century.

Kate Kennedy Steiner, "Liturgical Documents from St. Andrews, Scotland, in the Thirteenth Century: A Case Study of Conflict." A thirteenth-century antiphoner and collection of polyphony from the cathedral of St Andrews were both made under the influence of several different liturgical sources: pre-Norman English Benedictine source, local Scottish practices and continental uses. The mixed use in both of these books demonstrates that they were newly compiled for the secular cathedral of St Andrews for a community of secular canons, known as the Céli Dé.

Other Work and Plans for the Future

For 2015, the seminar members are considering a panel of papers commemorating the 800th anniversary of the Fourth Lateran Council (1215). A group project has also been proposed: an on-going list of "new and noted" publications on medieval liturgy.

Liturgical Hermeneutics

Convener: Ron Anderson (*Styberg professor of worship, Garrett-Evangelical Theological Seminary, Evanston, IL*)

Seminar Participants: Ron Anderson, Brian Butcher, Ed Foley, Virgil Funk, Larry Hoffman, David Hogue, Mary Margaret Kelleher, Jennifer Lord, Gil Ostdiek, Melinda Quivik

Visitors: Emily Andrews, Michelle Baker-Wright, Garrett Comeaux, Dirk Ellis, Hwarang Moon, Gerard Moore, Aaron Panken, Sanna Reinholtzer, Boaz Tarsi

Description of Work

The seminar continued a conversation begun at the 2013 meeting looking at the emerging conversation between liturgical/religious studies and the neurosciences. To that end, our conversation was initially shaped not by member papers but by two sets of readings distributed to the group prior to this meeting. Ron Anderson facilitated discussion of several articles that both supported the neurologically formative role of liturgy and challenged the notion of "neurotheology," particularly whether religious or liturgical experience is neurologically distinguishable from other forms of experience. Ed Foley facilitated discussion of several articles related to the question of "embodied learning," in particular related to the development of "expert performance" through "deliberate practice."

Our work then turned to presentations of the work of several members: Melinda Quivik on the introduction to her book-in-progress on the liturgical year, explored through the lens of the "quadrilateral" of scripture, tradition, reason, and experience; Hwarang Moon on a comparison between conservative and minjung Korean Presbyterian churches, with attention to their liturgical practices as formative of differing public theologies and ethical practices; and a discussion of Ed Foley's 2013 *Berakah* response, with particular attention to his emphasis on liturgy as a "strategic enacted public theology."

Other Work and Plans for the Future

In addition to welcoming work from seminar members, there are four items on the agenda for 2015: discussion of Ed Foley's book exploring ritual as a language of belief and, therefore, providing a context for interfaith dialogue; Larry Hoffman's current work on understanding religion through aesthetic systems and ethics; a conversation on "technology and meaning making," drawing especially on a recent article by Teresa Berger (*Worship* [December 2013]); and a conversation with Robert Taft on liturgical meaning.

Liturgical Language

Convener: J. Barrington ("Barrie") Bates (*interim rector, St. John's Church, Montclair, NJ*)

Seminar Participants: Barrie Bates, Rhodora Beaton, Lolly Dominski, Bob Farlee, David Gambrell, Barb Hedges-Goettl, Gail Ramshaw, Marit Rong, Martin Seltz

Visitors: Hugo Enrique Mendez, Sanna Reinholtzen

Papers and Presentations

- Gail Ramshaw, "Examining a Eucharistic Prayer for All Saints"
- Rhodora Beaton, "Transformative Unity: The Language of Liturgy in Word and Sacrament"
- Kimberly Bracken Long, joint meeting with the Liturgy and Culture Seminar, "White Limos, Red Velvet, and Elvis: What Vegas (and Disney) Can Teach the Church about Weddings"
- Marit Rong, "Norway's Baptismal Liturgy: A Historical and Ecumenical Perspective"
- Hugo Enrique Mendez, "A New 'English' for the Roman Rite: Linguistic Observations on the Ordinariate Use"
- Gail Ramshaw, joint meeting with the Eucharistic Prayer and Theology Seminar, "Liturgical Considerations of the Myth of Eden," paired with Robert Daly, "Ecological Euchology," both of which contained newly composed eucharistic prayers

Plans for the Future

- The language of *Glory to God*, the recent hymnal of the Presbyterian Church U.S.A.
- Preliminary work on the continuing importance of liturgical language (perhaps as a group project)
- With a generous spirit, what can Presbyterians learn from "contemporary worship"?
- Marriage: "What would a fully inclusive marriage rite sound like?"
- Texts of hymns for schools
- A eucharistic prayer for Year C of the lectionary

Liturgical Music

Convener: Kenneth Hull

Editor's Note: *This seminar met in Orlando, but no report was received.*

Liturgical Theology

Convener: Timothy Brunk (*associate professor of theology, Villanova University, Villanova, PA*)

Seminar Participants: Lorraine Brugh, Timothy Brunk, Hans Christoffersen, Arlo Duba, Jon Gathje, Barb Hedges-Goettl, Fred Holper, Kevin W. Irwin, Martin Jean, Todd Johnson, Bill Johnston, Judith Kubicki, Gordon Lathrop, Martha Moore-Keish, Patricia A. Parachini, Matthew Lawrence Pierce, Neal D. Presa, Diana Dudoit Raiche, Teva Regule, Ann Riggs, Jette Bendixen Rønkilde, Melanie Ross, Don Saliers, Tyler Sampson, Philip Sandstrom, Rhoda Schuler, Thomas Scirghi, Gláucia Vasconcelos Wilkey

Visitors: Emily S. Andrews, Jan Rippentrop, Stephen Shaver, Mark Lloyd Taylor, Becca Whitla

Papers and Presentations

Jette Rønkilde presented a paper on Danish theologian Nikolai Frederik Severin Grundtvig (1783–1872). Of particular interest was Grundtvig's notion of experience and how that notion of experience can inform liturgical theology and practice. Rønkilde situated earthly liturgy in the heart of the perichoretic Trinity; the diagram she drew to illustrate her point led to sustained conversation.

Judith Kubicki presented a work in progress on images of redemption in Christian hymnody. Discussion centered on the prevalence of atonement theology in certain classic hymns and whether/how hymns that focus on the theme of *Christus victor* might supply an important corrective. Members suggested a number of hymns and hymnbooks that Kubicki could consult.

Stephen Shaver presented a paper on language in liturgical theology, particularly the role of metaphor. Members discussed the important polyvalence of metaphorical language, which, while helpful in talking about God, can also be subject to underextension and overextension (i.e., being applied too narrowly or widely).

William Johnston presented a paper on the heavenly liturgy and the ways in which one can understand liturgy on earth participating in and reflecting that liturgy. Members discussed the importance of the eschatological element in liturgy and also discussed the importance of the "hereness" of earthly liturgy, that is, the fact that earthly liturgy is situated among people who have cause to lament their suffering (illness, poverty, political repression, etc.)

Members also discussed two books read in common: T. M. Luhrmann, *When God Talks Back: Understanding the American Evangelical Relationship with God* (New York: Vintage, 2012), and Massimo Faggioli, *True Reform: Liturgy and Ecclesiology in Sacrosanctum Concilium* (Collegeville: Liturgical Press, 2012). Melanie Ross and Todd Johnson framed the discussion of Luhrmann, while Ann Riggs and Thomas Scirghi posed initial points of discussion for Faggioli. Members expressed appreciation for the way in which Luhrmann described the role of the imagination in prayer lives of persons belonging to Vineyard congregations and the ways in which imagination also functions in the liturgical and sacramental thinking of more high church communities. Members of the seminar likewise appreciated Faggioli's grounding of ecclesiology in the liturgy constitution. Specifically the seminar discussed the idea of a church that *is* a sacrament and also *has* sacraments and the idea that the primary instantiation of the church is precisely the church at worship (as opposed to being a perfect society as in the thought of Robert Bellarmine). Members wondered whether Faggioli's characterizations of those who support and those who oppose the liturgical reforms of Vatican II are sufficiently nuanced.

Other Work and Plans for the Future

In 2015, the seminar plans again to discuss two books. They are Maxwell Johnson, *Praying and Believing in Early Christianity* (Collegeville: Liturgical Press, 2013), and Melanie Ross, *Evangelical versus Liturgical?: Defying a Dichotomy* (Grand Rapids: Eerdmans, 2014). Arrangements for the presentation of papers is still pending, but we plan to have at least three papers for discussion.

Liturgy and Culture

Convener: Mark Francis, CSV (*president and professor of liturgy, Catholic Theological Union at Chicago, Chicago, IL)*

Seminar Participants: Dan Anderson, Stephen Burns, Mark Francis, Bernadette Gasslein, Paul Huh, Tércio Bretanha Junker, Eunjoo Kim, Kyeong Jin Kim, Ricky Manalo, Troy Messenger, Ruth Myers, James Olson

Visitors: Michael Eldridge, Safiyah Fosua, Swee Hong Lim, Diana Dudoit Raiche

Description of Work

In light of our meeting close to Disney World, we decided to focus on the broad spectrum of wedding rituals, ethnic and popular, as they interact and are developing within North American culture.

Papers and Presentations

Ruth Myers presented a paper titled, "'I Will Bless You, and You Will Be a Blessing': Liturgy and Theology for Blessing Same-Sex Couples in The Episcopal Church (USA)." This paper examined the development of a blessing for same-sex couples within the Episcopal Church (USA). Background was given on how official liturgical rites function within the Episcopal Church and the search for consensus as to the nature of this blessing, especially over the question of the nature of marriage. As a practical follow-up to Ruth's paper, James Olson presented the participation aid from his wedding, explaining how this ritual was put together and the theological and cultural dimensions that gave it shape.

Our second session was a joint meeting with the Liturgical Language Seminar during which Kim Long of that seminar group presented her paper, "White Limos, Red Velvet, and Elvis: What Vegas (And Disney) Can Teach the Church about Weddings." This provocative paper discussed a level of "popular religion" in regard to wedding ritualization that is prevalent in certain vacation areas in the

United States (e.g., Las Vegas, Disney), attempting to offer a sociological analysis of the phenomenon that needs to be the object of theological reflection on the part of the churches.

Paul Huh then led the group on a discussion of the art film, "Maria the Korean Bride" by Maria Yoon, performance artist and director. Members of the group were asked to view this film before the seminar. This film provoked a lively discussion over the changing shape of marriage rites, both in Korea and as these rites are employed in a multicultural context such as the United States.

Mark Francis presented an outline describing the origin of Roman Catholic Hispanic wedding customs and how they are used today, especially in a Mexican-American context.

Eunjoo Kim presented a paper titled "Interdisciplinary Approaches to Multicultural Worship." After examining current works treating multicultural/intercultural liturgy, a practical theological method was proposed that examines this phenomenon through an approach that takes into account the empirical description, interdisciplinary examination, the notion of normativity, and, finally, praxis.

Ricky Manalo, in his "Revisiting Source and Summit: Interpreting the Interrelationship of Sunday Eucharist and Practices of Lived Religion," examined the description of the Eucharistic liturgy in *Sacrosanctum Concilium* as the "source and summit" of the Christian life through the critique of Peter Phan, who found this expression problematic, since it seems to exclude the Rahnerian notion of the "Liturgy of the World" in which we are all necessarily engaged.

Other Work and Plans for the Future

We had a lively and wide-ranging discussion about possibilities for next year's focus. After a rather lengthy discussion, we settled on using Glaucia Vasconcelos Wilkey's collection of essays, *Worship and Culture: Foreign Country or Homeland* (Eerdmans, 2014), in order to revisit the Nairobi Statement of the Lutheran World Federation on culture and liturgy, seeing connections with *Sacrosanctum Concilium*, and exploring the evolving attitudes toward liturgical inculturation and the churches, especially in a North American context. This will be the focus for next year's meeting. After reading these essays, members will present papers dealing with specific aspects of this theme. By mid-September, the title of these papers will be sent to convener Mark Francis. For the second part of the meeting, Jim Olson will present his doctoral work on funerals. We also invite others who may wish to present on the topic of funerals and North American culture to present their work along with Jim.

Liturgy and Spirituality

Convener: Jennifer W. Davidson (*assistant professor of worship and theology and director of chapel, American Baptist Seminary of the West and the Graduate Theological Union, Berkeley, CA*)

Seminar Participants: Kimberly Belcher, Doug Collum, Jill Crainshaw, Jennifer Davidson, Therese DeLisio, Benjamin Durheim, Sharon Fennema, Paul Galbraith, Barbara Thorington Green, Martha Ann Kirk, Gerald Liu, Mary McGann, Lawrence Mick, Carol Cook Moore, Elizabeth Sue Moore, Sanna Reinholzen, Susan Roll, Susan Marie Smith, Deborah Sokolove, Rebecca Spurrier, Diane Stephens, Benjamin M. Stewart, Kathleen Sullivan-Stewart, Kristine Suna-Koro, Sylvia Sweeney, David Turnbloom, Janet Walton

Visitors: Brad Berglund, George "Tripp" Hudgins, Kit-Ying Law, Lisa Weaver, Khalia Jelks Williams

Description of Work

This seminar held discussions around the theme of "Encountering One Another's Located Liturgical Spiritualities: What Brings Life?" Recognizing that both liturgy and spirituality are contextual, socially-located constructs, we explored how we can best articulate our own liturgical spiritualities even as we seek to engage one another's spiritualities through intercultural encounters. Throughout our discussions we sought to ask: What is life-giving? What gifts might we offer to and receive from one another? This year, the Liturgy and Spirituality seminar invited three other seminars to join us in three different joint sessions. We met in consecutive joint sessions with Emerging Critical Resources for Liturgical Studies Seminar, Ecology and Liturgy Seminar, and Feminist Studies in Liturgy Seminar.

Joint Session with Emerging Critical Resources for Liturgical Studies Seminar

Kristine Suna-Koro presented "On a Dislocated Liturgical Spirituality: A Diasporic Magpie Goes through Worship," in which she reflected on the ways in which her own identity as a migrant, diasporic, dislocated, and relocated person shapes her liturgical spirituality and experiences of worship.

Jennifer Davidson presented "Dislocated Liturgical Spirituality: Negotiating Online Spaces as Liturgical Practice," in which she drew on the work of social theorist Zygmunt Bauman, specifically with regard to the question of the annihilation of space and time in Bauman's concept of liquid modernity. Davidson suggested that a concept of gaseous or vapid modernity may now be added to Bauman's theory, in which the permeability of space might better capture the multiplicity and instantaneity of time/space that characterize online and app-based liturgical/spiritual practices.

Joint Session with Ecology and Liturgy Seminar

Ben Stewart presented "Observed Spirituality and Natural Burial: Tensions and Promise," in which he identified a number of prominent themes in observed spiritualities of natural burial. His paper proceeded in three sections: briefly setting some historical context for natural burial in North America; identifying significant tensions that arise in current spiritualities of natural burial largely stemming from their departure from current dominant cultural norms; and proposing four patterns of spirituality in natural burial as spiritually and theologically generative.

Diane Stephens presented "Evening Prayer: A Celebration of Creation and Creativity," in which she described the renewal and revision process of an evening prayer liturgy developed by Stephens in February 2013 for use on Wednesday Evening (Day Three) of the eight-day Presbyterian CREDO Conference/Retreat for Presbyterian pastors. In addition to the description of this revision process, Stephens led the seminar through the liturgy, then engaging us in dialogue.

Joint Session with Feminist Studies in Liturgy Seminar

Khalia Jelks Williams presented "Embodying Grace: A Womanist Understanding of Liturgy, Spirituality, and the Body," in which Williams placed the work of Emilie Townes, M. Shawn Copeland, and Toni Morrison in conversation with Louis-Marie Chauvet's concept of symbolic exchange. In doing so, Williams advocated for an embodied liturgical spirituality that counters the oppression of black female bodies and affirms the interconnectedness of community that serves as the foundation for ethical living.

Plans for the Future

The seminar plans to continue to explore themes from the 2014 meeting by focusing on an article we read in preparation for those meetings: Anselm Kyongsuk Min, "From Autobiography to Fellowship of Others: Reflections on Doing Ethnic Theology Today," in *Journeys at the Margin: Toward an Autobiographical Theology in American-Asian Perspective*, edited by Peter C. Phan and Jung Young Lee (Collegeville, MN: The Liturgical Press, 1999), 135–159. Participants will be encouraged to write their own autobiographical theology/liturgical spirituality following the model set forth by Anselm Kyongsuk Min in this essay. Discussions of these essays will occur in seminar meetings that will employ methods of spiritual direction for shaping fruitful and generative dialogue.

Problems in the Early History of Liturgy

Convener: Stephanie Perdew VanSlyke (*adjunct faculty in Christian worship, McCormick Theological Seminary, Chicago, IL*)

Seminar Participants: Stefanos Alexopoulos, John Baldovin, Paul Bradshaw, Harald Buchinger, Martin Connell, Rick Fabian, Hans-Jürgen Feulner, M. Daniel Findikyan, Tom Fisch, Max Johnson, Vassa Larin, Annie McGowan, Mark Morozowich, Vitaly Permiakov, Ed Phillips, Dave Pitt, Nick Russo, Dominic Serra, Bryan Spinks, Stephanie Perdew VanSlyke, Fritz West

Visitors: Garrick Comeaux, Daniel Galadza, Hugo Mendez, Tyler Sampson, Lisa Weaver

Papers and Presentations

Stefanos Alexoupoulos, "Inscriptions as a Liturgical Source: the Case of the Parthenon," explored a hitherto unexploited source for the liturgy of the Christian Parthenon, the corpus of Christian inscriptions on the columns of the Parthenon that, he argues, give enough evidence to establish links with the Cathedral Typikon of the Great Church of Hagia Sophia in Constantinople and also indicate that the Cathedral Typikon was followed and celebrated in the Christian Parthenon between the ninth and thirteenth centuries.

John Baldovin presented the beginning stages of his work on processions for the *Reallexikon für Antike and Christentum*. This part of his study concentrated on the Greco-Roman material.

Harald Buchinger, in his presentation, "POxy 840 and the Rites of Christian Initiation: Dating a Piece of Anti-sacramental Polemics," described Papyrus Oxyrhynchus 840 as a parchment page containing an apocryphal gospel fragment in which the Savior polemicizes against purificatory rites. Recent scholarship has proposed that Christian Baptism and its efficacy—rather than Jewish ablutions—are the real object of the debate. If that is the case,

Buchinger argued, almost every liturgical detail points to a (later?) fourth-century dating of the text.

Martin Connell, "Ain't Them Bodies Saints: The Cult of the Saints in Northern Italy (350–450)." After the age of martyrdom, the Christian measures of sanctity shifted from heroic death to holiness in the lives of saints before death and in miracles in proximity to their body parts after the saints' deaths. The early time and many extant witnesses in Northern Italy supply rich testament to the emerging criteria for assessing sanctity for Christianity's vibrant cult of the saints and their body parts.

Daniel Galadza presented a paper, "The Byzantinization of the Liturgical Calendar of Jerusalem."

Vassa Larin, in her "The Liturgical Beginning in the Typikon of Pantelleria (8th c.?): A Case *Sui Generis*," analyzed the peculiar liturgical beginning described in the earliest extant Byzantine monastic typikon from the island of Pantelleria. The beginning of liturgy as described in this typikon not only lacks an initial "blessing" typical for the Byzantine monastic office, but also contains other peculiar elements, such as a communal "bowing" to a cross without kissing it. Larin argued that these elements enforce the tentative eighth-century dating of this oft-overlooked source.

Hugo Mendez presented "The Origins of a Post-Epiphany Feast for Stephen in Jerusalem and Syria." Numerous churches in the 4th-5th c. period positioned a feast to Stephen on 26 December, the first available place in their respective sanctoral cycles. This position was designed to highlight Stephen's preeminence among the martyrs. However, when a late December feast for Stephen entered the Jerusalem calendar by the fifth century, it occupied a place near at the end of the calendar, since Epiphany inaugurated the Jerusalem year. Following the discovery of Stephen's relics in 415, Jerusalem created a second feast for Stephen, positioned on the second day of its Epiphany octave. This study proposes that this feast is best understood in a comparative light, as an imitation of the practice of other churches.

Nicholas V. Russo presented "Athenagoras and Aristides and the Origins of Apophatic Language in Christian Euchology." In this paper, Russo traces the origins of apophatic strings in Christian euchology from the anaphoras of the fourth and fifth century back to their use in the apologetic literature of the second century. Finding examples in Athenagoras' *Plea* and the *Apology* of Aristides, Russo speculates that apophatic strings may have migrated into Christian praying from early formulaic confessions used by apologists to refute the pagan charge of atheism.

Dominic Serra, "The Purpose of the Lenten Scrutinies: Catechesis, Exorcism, Interrogation. The Earliest Evidence." The early sixth-century Letter to Senarius from John the Deacon identifies the prebaptismal scrutinies as interrogations about the faith of the elect. This has contributed to the belief that the scrutinies originated as inquiries of this sort and only later, as infant baptism became common, were reconfigured as exorcisms. This paper used the fourth- and early fifth-century evidence from Ambrose, Augustine, and Quodvultdeus to demonstrate that the scrutiny rites of the West were exorcisms of adult candidates for baptism and proposed that the Western scrutinies were exorcistic in origin.

Queering Liturgy

Convener: W. Scott Haldeman (*associate professor of worship, Chicago Theological Seminary, Chicago, IL*)

Seminar Participants: Susan Blain, Sharon Fennema, Christopher Grundy, Scott Haldeman, Don LaSalle, Marcia McFee

Description of Work

The work of the Queering Liturgy seminar in 2014 was focused on making progress on a book of essays that will open a conversation in both academy and church at the intersection of liturgical studies and queer theory. Sharon Fennema wrote and presented a draft introduction to such a volume that we hope will help in the recruitment of authors and the identification of a publisher.

Our second conversation was based on Lee Edelman's *No Future: Queer Theory and the Death Drive* (Durham and London: Duke University Press, 2004), a text we read together before arriving in Orlando. Scott Haldeman wrote a short piece to start us off and led the discussion.

Our third focus during the meeting was the preparation of one of the Academy services of Morning Prayer. It was a pleasure to lead our colleagues in giving God thanks for darkness and praise for the light.

Papers and Presentations

Sharon R. Fennema, "Cartographies of Queer Christian Practice: Mapping the Contours of Exclusion, Inclusion, and Disruption." Fennema drew several maps to locate and organize an initial collection of essays at the intersection of LGBTQ lives, queer theory, liturgical theology, and practices of Christian worship—for which her essay will serve as an introduction. The first described the various meanings of the term "queer." The second traced the evolution of queer Christian thought in relation to the evolving LGBTQ rights movement. The third followed the emergence of liturgies that take seriously the realities of LGBTQ folk. The fourth identified how

queer theologians, on the one hand, draw on liturgy as a source and, on the other hand, critically engage current liturgical practices. The fifth located work in liturgical theology that engages the subversive—even perverse—aspects of the queer theory, revealing transformative possibilities beyond the constraints of binaries—gender and otherwise. The sixth, and final, map projected new horizons in which Christian liturgy and liturgical theology fully embrace queer theory and theology. In sum, and in her words, "Queering Christian worship centers on explorations of the dynamics of exclusion, inclusion, and disruption that characterize the theological performances known as liturgy when we acknowledge the truth of these claims and foreground the presence, participation, insights, and reflections of queer characters who have so often been ignored or made invisible."

Scott Haldeman, "Lee Edelman's *No Future* and Implications for Christian Liturgy." To aid the seminar in engaging Lee Edelman's dense text as an example of how queer theory can challenge both familiar forms of Christian worship and liturgical theology, Haldeman described Edelman's work in general, reviewed some highlights of this particular text, and then asked a series of questions for discussion. Edelman reads Dickens and Hitchcock, among others, through a Lacanian psychoanalytic lens and challenges his readers to think about the structure of the narratives we tell ourselves and how valuing something highly within those stories inevitably has a shadow, a cost that someone has to bear. Further, he argues, one central narrative of our culture is that of "reproductive futurity," which requires the sacrifice of present needs in light of the needs of the Child, the progeny of heteronormative coupling and that it is the "unproductive" homosexual who bears the cost. Proposing that we reject the future—or at least this particular future and its system of value—challenges Christian theologians to consider the shadow side of our eschatological visions and liturgical theologians, in particular, to wrestle with, as an example, notions of Eucharist as foretaste in terms of present contradictions of broken fellowship and empty stomachs.

Other Work and Plans for the Future

In 2015, we plan to read and discuss a classic text in queer theory, Judith Butler's *Bodies That Matter: On the Discursive Limits of "Sex"* (New York and London: Routledge, 1993); review additional essays to be included in our collection tentatively titled *Queering Worship: Reconstructing Liturgical Theology*; and sharing resources (especially hymns and other liturgical music) that reflect a queerly Christian sensibility.

Ritual Theory and Performance

Convener: Thomas Splain, SJ (*parochial vicar, Our Lady of Guadalupe Parish, San Jose, CA*)

Seminar Participants: Marcia McFee, Tom Splain

Visitors: Kit Ying Law, Rémi Lepage

Papers and Presentations

Kit-Ying Law presented a paper titled "A Relational Trinitarian Theology of Worship and Its Liturgical Expression through the Lens of Chinese Five-Element Theory." The Trinity is the dynamic relationship between the Father, Son, and Holy Spirit. The Eucharist is the dynamic unfolding of this relationship as we address the Father, through the Son, by means of the Holy Spirit. Chinese Five-Element Theory affords us a lens to look at this relationship.

We are familiar with the symbols for Yin and Yang: a circle divided by an S-shaped line. One side of the S is dark, the other side is white, with a small dark circle within the white side and a small white circle within the dark side. The symbol is a way of uniting the opposites of Yin and Yang. The opposites are not static, but exist in a dynamic relationship that maintains a balance. Yin is cold, female, ingoing, dying. Yang is hot, male, outgoing, growing. Further, the five elements—wood, fire, earth, metal, and water—exist within a Yin-Yang relationship.

Kit-Ying Law took the five liturgical elements of word, prayer, table, mission (sending forth), and baptism (with the profession of faith) and related them to the five elements. Chinese medicine does not look exclusively at one organ that is ailing, but at the whole body as a functioning organism. So if the heart is ailing, we must also look at how liver and lungs are relating to the heart within the body. Applying this model to liturgy, if there is something lacking in our celebration of the word, maybe we should look at the community's treatment of baptism, catechesis, and mystagogia. If the table is lacking, maybe mission and prayer need some work.

Yin and Yang express a duality, but they do so in order to open up how things come together. Yin and Yang are not sharp lines. They enable us to look at what is

in between. Trinitarian language is all about relationship. Cognitive science talks about the relationship of left brain and right brain. Ritual theory analyzes liminality, the relationship of community and social structure. Inculturation/contextualization explores the relationship of doctrine and practice.

Other Work and Plans for the Future

Our seminar will shortly launch a website. We discussed the structure and content of this website. At the moment, there are ten sections with links within each section to the other nine. Each section summarizes an area we have explored over the last ten years.

The sections are: (1) Definitions and Foundations; (2) Ritual and Liturgy as art and the place of art in human understanding; (3) The Primal Patterns of Movement; (4) Rituals from the Top and Rituals from the Bottom, the relationship of rituals per se and liturgy as a type of ritual; (5) Improvisation; (6) Neuroscience; (7) Contemporary Memorials; (8) Principles of Generating Ritualization (Reinventing Rites); (9) Narrative and Ritual; (10) Case Studies.

There will also be a blog allowing for questions and ongoing discussion. We are looking forward to becoming a virtual seminar!

Visual Arts and Liturgy

Convener: Mark Joseph Costello, OFM Cap (*Chicago, IL*)

Editor's Note: *This seminar did not meet in 2014.*

Word in Worship

Convener: Brian T. Hartley (*dean of arts and sciences, professor of religion, Greenville College, Greenville, IL*)

Seminar Participants: Brian Hartley, Tim Leitzke, Michael Pasquarello, Tim Ralston

Visitors: Karla Bellinger, Seungyoun Jeong, Michael Jordan, Stacey Minger, Sunggu Yang

Papers and Presentations

The seminar heard and responded to five papers on the preached word as a liturgical act.

Michael Pasquarello, "The Praise of God: Our Eternal Duty, Desire, and Delight." This paper advocated for a recovering of preaching as an act of praise, for the life-changing power of the Word in the Spirit which is the presence of the future: the destiny of creation in the consummation of God's reign.

Sunggu Yang, "Liturgical Preaching as Ritual: Ritualistic Analysis and Social Functions of Liturgical Preaching." This paper analyzed liturgical preaching as religious ritual, in order to explore the ritualistic nature of liturgical preaching and its social functions. It incorporated four different models—the myth and ritual school approach, the phenomenological approach, the psychoanalytic approach, and the ritual functionist approach.

Timothy Leitzke, "Methodologies for Discerning Martin Luther's Homiletic." This paper assessed existing methodologies for discerning Martin Luther's homiletic and argued that none of the existing methods really ask what Luther thought was going on in a sermon. It also proposed to engage Luther's lectures on 1 John, where he discusses the preaching task.

Karla Bellinger, "How's the Preaching: Young Listeners' Response to the Homily Last Heard." This paper examined collective quantitative responses by Roman Catholic adolescents to their experience of recent homilies and homileticians to

suggest that there is a desire to connect their lives of faith and the preached word. The author argued the need for more attention to be paid to the listening audience and their collective desire for catechesis towards discipleship.

Michael Jordan, "Preaching as Cultural Literacy: Preacher as Narrator and Character." This paper examined the view of preaching in James K. A. Smith's "Cultural Liturgies" trilogy and argued that a preacher who handles story well can make preaching fit better within Smith's framework.

Plans for the Future

Tim Ralston, "Bridging the Two Horizons in Preaching: Understanding and Teaching a Biblical-Theological Model"; Sunggu Yang, "The First Female Preacher—Mary Magdalene after Christ: Her Appearance in the Sermons of Contemporary Women Preachers"; Michael Pasquarello, "The Beauty of Preaching: an Aesthetic Way of Life"; Tim Leitzke, "The Trinity in Luther's Preaching: The Johannine Sources."

Select Seminar Papers

Part 3

Jesus's Presence in the Meal He Gave Us: A Free Church Inquiry

John Rempel

John Rempel is director of the Toronto Mennonite Theological Centre, Toronto, ON, Canada.

The presence of Christ in the Lord's Supper is the abiding mystery of Christian faith. From the beginning, the church has obeyed Jesus's command at the Last Supper to "do this in remembrance of me." The earliest recorded reflection we have of what *remembrance* might mean is Paul's question, "The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ?" (1 Cor 10:16). Paul's next reference to the Supper, Jesus's words of institution, comes one chapter later in the same letter. These words are then shaped and appropriated in all of the Synoptic Gospels. In each one, Jesus's presence is described by means of his body and blood, i.e., the totality of his person. According to Paul, the taking, blessing, breaking, and giving of the bread is a participation in the body, the very being, of Christ.

In the early record, there are several accounts of the resurrected Lord breaking bread with his disciples. The most complete is found in Luke 24:28-35. In it, Jesus's identification of himself with bread and wine is not explicit. But it is implicit. A transignification of the elements, to use a modern term, takes place: the ritual breaking of bread brings to mind the meal Jesus gave his followers before his death. In the taking, blessing, breaking, and giving of bread, Jesus is known. The focus remains on the encounter; the bread is the sign of the Lord's presence. Both Paul and the Synopticists write from the vantage point of the resurrection. The expectation of believers is not in meeting Jesus as he was at the Last Supper, but as the Risen Lord. The early church found it necessary to preserve both the meal at the Last Supper and the one at Emmaus. The Last Supper focuses on the Lord's surrender to death, the Emmaus meal on his conquest of death. He remains the same person, the incarnate Son of God, yet his presence is no longer historical but sacramental (the gathered church as well as bread and wine make his presence tangible) and mystical (a collective yet personal encounter between Christ and the church).

The vast majority of movements and theologians in Christian history would affirm what has been said so far. The twin dangers all of them face are reducing Christ's presence to either the material or the spiritual dimension. Differences arise because faithfulness to Christ's promise of his presence at the breaking of bread was shaped by larger theological and pastoral controversy and the geographic and philosophic contexts in which they were played out.

My goal in this inquiry is to probe parallel ways of describing Christ's presence in the Eucharist. In the fourth century, the Eucharistic theologies of Ambrose and Augustine were held to be complementary. In the ninth century, their rearticulation in the writings of Radbertus and Ratramnus were seen as incompatible. But affirming the former and negating the latter did not end the debate concerning the Lord's Supper. It still left the church with a burning question: By what criteria must the adequacy of parallel Eucharistic theologies be measured? I want to begin by sketching the development of eucharistic theologies in the patristic, medieval, and reformation eras, with attention to Pilgram Marpeck, an Anabaptist theologian. Then again, in outline form, I want to look at three twentieth-century sacramental theologians, F. J. Leenhardt, Edward Schillebeeckx, and George Hunsinger, as well as the 1982 ecumenical breakthrough consensus text, *Baptism, Eucharist, and Ministry*.

Before I proceed, I want to ask a preliminary question prompted by a recent encounter. I had recently invited my Anglican colleague at the Toronto School of Theology, Ephraim Radner, to lecture to my seminar on *Eucharist/Lord's Supper in Ecumenical Perspective*. In the discussion afterward a student raised the question of what constituted a faithful Supper. "Doing what Jesus did," was Radner's answer. We pushed him on what he meant. He said that taking bread and wine and praying with the words of institution, in the power of the Spirit for the presence of Jesus, then giving the meal to those gathered for it. We pushed him again. Isn't a theological description of what is being done necessary? He said "No," adding, of course, that theological teaching on the nature of the Eucharist is essential for the church. But what unites us as the body of Christ is simply doing what Jesus did. My methodology for this inquiry is primarily theological and only secondarily concerned with the enactment of ritual but I will carry Radner's challenge with me into my work.

Motifs from Church History

As early as the Gospel of John, the apostolic church struggled with spiritualistic and physicalist interpretations of Jesus as the bread of life (chapter 6). As Christian reflection more fully entered the world of Greek thought, it turned to philosophical concepts to describe the relationship between the meal of bread and wine and the body and blood of Christ. The most famous of the Fathers in the West to do so were Ambrose and Augustine. William Crockett is struck by two aspects of their eucharistic thought. One is that their language is significantly different, Ambrose being a "metabolic realist" and Augustine being a "symbolic realist."[1] Yet both of them were based on a similar belief about the incarnation. The other noteworthy aspect is that we have no record of contention between these two approaches.

It is not until the ninth century, in the writing of Radbertus and Ratramnus, that the metabolic and symbolic understandings come into conflict. Ephraim Radner makes the case that even then, their theologies of the Eucharist had much more in common than in opposition—yet this was not the perception at that time.[2] By the eleventh century, in the debate between Lanfranc and Berengar, metabolic and symbolic language had shifted to exclude each other. Later Protestants accused Lanfranc of moving toward a materialistic view of Christ's presence, i.e., claiming an identity between bread and body. Later Catholics accused Berengar of moving toward a spiritualist view, i.e., an absolute separation of bread and body. The ultimate outcome of this debate was the decree on transubstantiation at the Fourth Lateran Council in 1215. Soon thereafter, Thomas Aquinas developed the teaching of transubstantiation to address the materialist tendency in a way that excluded a physical and local presence of Christ in the elements but asserted a sacramental, substantial presence.

By the time of the Protestant Reformation, the reformers were convinced that the doctrine of transubstantiation had not succeeded in its goal of preventing a materialistic understanding of the sacrament and proceeded in search of alternatives. They began their search with scriptural exegesis, went on to the Fathers, especially Augustine, and rehabilitated thinkers like Berengar and Wycliffe. Luther and Zwingli represented the extremes, Luther retaining the teaching of the corporeal presence in, with, and under the elements and Zwingli rejecting that teaching in favor of a remembrance in faith signified by the elements and an embodied presence in the gathered church as the body of Christ. In between the extremes stood Melancthon, Calvin, Marpeck, Cranmer, and Bucer, to name only the best known writers. There was ceaseless debate of the Protestants among themselves and of them collectively with the Catholics.

In the Catholic Reformation, as formulated by Trent, transubstantiation was given dogmatic status. Ritual accretions were removed and superstition combatted. Among Protestants, too, the search for adequate categories with which to describe the presence of Christ in the breaking of bread took dogmatic form. But the most dramatic movement away from a sacramental understanding of the world was yet to come. The arrival of the Enlightenment and modern science, with their disenchantment of the world, pushed theology and piety out of the outer, material world into the inner, spiritual world. One can cite Methodism, the Oxford Movement, and Calvin's influence on Baptists in Britain and the Reformed in the United States as a refusal to accept this confinement. But in the main non-Lutheran Protestant sacramental theology continued on a reductive path from its patristic, medieval, and reformation origins.

Sacramental Thought and Practice in the Free Churches

Historically, "Free Churches" have been those that reject an official relationship with the state. They also think of themselves as communities who measure themselves first and foremost by the New Testament (NT) and the apostolic church. First came the Mennonites, then the Baptists, and in some settings the Methodists and the Reformed, Disciples of Christ and so on. All of them retained a relationship—

often critical—with the Reformation, and through that, with the long Christian tradition and the universal body of Christ. By contrast, late twentieth-century, post-Protestant movements (e.g., Independent Megachurches, often charismatic) generally measure themselves much less by that historic relationship.

Its radical break with tradition in the sixteenth century notwithstanding, Mennonitism has generally made a place for the long Christian tradition as mediated by the Reformation. The most significant expression of that identity is its trinitarianism, usually articulated in the categories of Nicaea and Chalcedon. This assent involves not simply an isolated doctrine, but an implied theological method. Based on the creeds of the fourth and fifth centuries, room is made for the development of doctrine. In other words, everything that is essential to the church's faithfulness is not found explicitly in the Bible. When the simple confessions of faith in the NT were challenged, more complex thought forms were required to safeguard them. In order not to say less about Jesus and the Spirit, the church had to say more. Some Free Churches reject this understanding of the development of doctrine and rest their case, e.g., with a "biblical trinitarianism." The dominant biases of Mennonite theology over the centuries have gingerly and critically accepted the development of doctrine. Its sharpest rejection of the dominant tradition has been in its view of baptism. Overall, this tenuous relationship on the part of Mennonites to the classical tradition is essential to my argument.

With regard to the Lord's Supper, the teaching and worship of the Free Churches ranges from Zwingli, through Calvin, to Lutheran-influenced Pietism. Let us take Mennonites, whom I know best, as our case study. Their theology of the Supper is a simple interpretation of the words of institution, John 6, and Paul's concept of the body of Christ.[3] The spirituality infusing the celebration of communion is of equal importance to its doctrinal formulation. Traditionally a great reverence is accorded to the breaking of bread. Before communion there is a time of preparation in which believers are urged to be reconciled with God and neighbor. This arises from a twofold sense of the body of Christ: in communion we are made one with Christ and the church. There is a widespread belief in a surpassing presence of Christ in the breaking and sharing of bread and cup, without being able, or in some cases, being willing, to find words for this reality.

In the past forty years, mainline Mennonite leaders, including those preparing worship resources, have turned to the Liturgical Movement and its recovery and revision of ancient worship practices. They have been a great resource for preserving and deepening Mennonite belief and practice of the Lord's Supper. Even though our congregations are being influenced in competing directions, the impulse to learn from classical worship patterns has had a significant influence on our resources for worship, especially in regard to sacraments, the lectionary, and the church year.

Ecumenical Convergence concerning the Lord's Supper since Mid-Century: An Inquiry

This is a vast subject, so I can do no more than name a few theologians and trends that look promising from a Mennonite point of view for a fuller way of theologizing about the Supper that deepens the unity of the body of Christ. In

the 1940s, F. J. Leenhardt, a Reformed theologian at the University of Geneva, urged Protestants to reclaim the fullness of the teaching of the "real presence" of Christ. His ambitious goal was to affirm everything Catholics affirm about the meal Jesus gave us in thought forms that are trustworthy and have integrity in Protestant denominations.[4] For example, he begins by describing the Hebrew understanding of the eschatological reality of something, the end for which God has created it. He concludes his argument by noting a parallel claim in Thomistic thought, that "the substance of things is not in their empirical data but in the will of God who upholds them."[5] When bread is the instrument of Christ's self-giving, the bread becomes the body of Christ.[6] Leenhardt disagrees with certain Catholic trends like "static substantialism,"[7] but his goal is to present a parallel formulation that says what Thomas has said in another vocabulary, without negating the Thomistic formulation.

More than a decade later in *The Eucharist*, Edward Schillebeeckx praises Leenhardt's audacity. Schillebeeckx's intention is different from, yet symbiotic with, that of Leenhardt. It is to interpret the real presence in a manner that is open to modern experience yet faithful to Catholic dogma.[8] The author affirms that Trent rightly believed that the real presence could not be safeguarded in the sixteenth century without the concept of transubstantiation. But then he asks an essential question, whether this is an inner necessity of the dogma itself, or a necessity in the climate of that age.[9] Schillebeeckx spends a lengthy chapter exploring this question. Toward the end he invokes Leenhardt's understanding of the Eucharist in detail. In conclusion, he asks whether Leenhardt's view of the real presence is a difference in faith or merely in ontology.[10] His meticulous answer is that the difference is one of ontology.[11] This opens the way for him to venture a now well-known thought experiment that he calls "transignification."[12]

Another Thought Experiment: The Role of the Incarnation

Mennonites and most other Free Churches share with other Protestants, Catholics, and most Eastern Orthodox a belief in the Triune God and the two natures of Christ as set forth at Nicaea and Chalcedon. Of most profound relevance for our discussion is the doctrine of the incarnation. In it, the Word became flesh (John 1); Christ took on a human nature. Matter becomes the medium of spirit. With the Ascension, this principle was not overtaken (the outcome is spiritualism), but prolonged (the outcome is sacramentalism). The dominant development of the patristic era was that in all Christ's manners of presence (historical, mystical, sacramental), he was present in his humanity as well as his divinity. This conviction in turn spurred the development of sacramental thought, i.e., Christ in his glorified humanity was received in the Eucharist. In the High Middle Ages, this way of thinking made use of the concept of "substance." In the categories of philosophical realism, "substance" is that which creates the essential relationship between the universal and the particular. In the case of the Supper, the body and blood of Christ are truly present by means of bread and wine, but not in a local or physical manner.

Yet like its spiritualist opposite, the sacramentalist doctrine was unstable. This may be seen in the popular late medieval tendency to interpret substance as

a physical reality. This in turn gave rise to a spiritualizing reaction fatally contrasting the "substantial" and the "spiritual." This difference quickly led to stereotypes. Catholics and Lutherans accused others of denying the incarnation by spiritualizing the presence of Christ in the Supper. The others accused them of using the concept of "substance" in a way that inevitably led to the categories of dimensionality and quantity, and therefore physicality. There seemed to be no middle ground.

In transubstantiation and other expressions of metabolic realism, the substance of the bread is changed into the substance of Christ's body. In symbolic realism, such as Augustine's, the bread is united with the body of Christ but the metaphysical change happens to the congregation.[13]

Mennonites and other Free Churches fall along the spectrum from Zwingli (who displaced the body of Christ entirely from the elements to the congregation) to Calvin (who taught a heavenly offering of Christ's substance). In the middle stood the works of Cranmer, Bucer, and Melanchton, as well as the more recently recovered writings of Vermigli and Marpeck. A key reason for their conflicts on the Eucharist lies is their different theological method and their different ecclesiology.

All of the above theologians, in contrast to Zwingli, hold to a surpassing presence of Christ in the breaking of bread that the gathered congregation and elements of bread and wine mediate. The liturgical action, at the center of which the elements stand, is God's promise that the Spirit will use them as instruments to make the church one with Christ and one another. The redemption he gained once for all through his life, death, and resurrection the Spirit represents to believers now. Here Schillebeeckx's question of whether the eucharistic theologies of these Reformers have to do with a difference in ontology or a difference of faith is acutely relevant.

We will sample the theology of four texts in sufficient outline so that the above question can be meaningfully asked: Pilgram Marpeck and Thomas Cranmer in the sixteenth century, the World Council of Churches Faith and Order Commission in *Baptism, Eucharist, and Ministry*, and George Hunsinger in the twentieth century. Let us begin with Pilgram Marpeck, the sixteenth-century Anabaptist leader.[14] The incarnation is indispensible to Marpeck's approach. He is clear that Christ is present in the Supper in his humanity as well as his divinity.[15] He gives himself to the community and each believer as fully as when he was on earth. Christ's humanity is prolonged in the church. By extension, the "ceremonies" (his word for sacraments) become analogues of the incarnation.[16] In the presence of the Holy Spirit and faith, the outward action of breaking and sharing bread mediates the inward reality of Christ in his humanity and divinity. In communion, we receive Christ's love. It asks of us the pledge to continue his life on earth by living as he did, in love of neighbor and enemy.[17] In short, we receive and become the body of Christ.

For Cyril Richardson, the Anglican theologian, the claim that Christ gives himself in Holy Communion in his humanity as well as his divinity has the same theological meaning as giving us the substance of his body and blood.[18] But according to Richardson, there is an asymmetry at work in Cranmer's thinking. He

holds to the orthodox teaching of the incarnation. In his theology of the Supper, Cranmer asserts that we spiritually eat the flesh of Christ, but that we receive him by faith (a gift of God, not a human initiative) and not by sensible things.[19] There is a real presence of Christ that is spiritually (i.e., by means of the Spirit) received. Richardson argues that in so doing Cranmer not only breaks the mystical unity between form and substance, but in the process contradicts his own theology of the incarnation. In effect, Christ is present only in his divinity, spiritually but not substantially.[20] Richardson freely admits that philosophically he is a Realist rather than a Nominalist.

Realism claims that Christ is present in the world after his ascension in both of his natures and therefore that his substance is given in the Eucharist. Is this the only way of claiming the sacramental presence of Christ? Marpeck seems to be closer to the Realist view than Cranmer because Marpeck holds to Christ's presence in his humanity as well as his divinity, but he does not employ the category of "substance" or the metabolism of the elements. Thus we are back to Schillebeeckx's question: can there be legitimately different ontologies that apply the reality of the incarnation to sacraments?

This question accompanied the work of the World Council of Churches Faith and Order Commission in its preparation of *Baptism, Eucharist, and Ministry* (BEM). With great breadth and depth, George Hunsinger explored it in his pursuit of theological equivalence between philosophically different formulations.[21]

Let us examine what BEM does with Schillebeeckx's question. As an ecumenical document, it cannot adopt the ontology of one of the communions over against others. At the same time, it does advance a sacramental and not a spiritualist interpretation of the relevant accounts of the Eucharist in the NT, and by extension, the early church. It does this with a simple narrative methodology. Since BEM is not explicitly an exercise in philosophical theology, it is not easy to set it beside our other subjects. Its intent is to mediate the technical work of theologians to a less specialized audience.

"Christ himself with all that he has accomplished" is present in the breaking of bread by means of *anamnesis,* "granting us communion with himself."[22] The church is united with Christ in intercession. "The Eucharistic meal is the sacrament of the body and blood of Christ, the sacrament of his real presence." It is "real, living, and active," not dependent on the individual's faith—although discerning the body of Christ happens only through faith.[23] BEM's commentary to this section sets side by side the view that Christ comes to us through the "signs" of bread and wine, and the view that Christ's presence is not linked so definitely to the signs. It asks the question prompting this essay: ". . . whether this difference can be accommodated within the convergence formulated in the text itself."[24]

The Spirit makes Christ present in the Eucharistic meal, fulfilling the promise of the words of institution. The text goes on to make the trinitarian dynamic of this presence explicit. At the same time, the Spirit inspires the body of Christ for mission. The commentary notes that calling upon the Spirit does not spiritualize Christ's presence. The Spirit is invoked on the community and the elements.[25] Some affirm the presence without explanation, while others assert a change: ". . . there is no longer just ordinary bread and wine, but the

body and blood of Christ." Still others theologize to protect the mystery from damaging interpretations.[26]

Communion with Christ is at the same time communion within the body of Christ. Christ's presence brings about reconciliation and justice within the church and the world. Christians participate in Christ's Eucharistic presence in the world as a servant.[27]

Scholars considered George Hunsinger's *The Eucharist and Ecumenism* substantive and provocative enough that the journal *Pro Ecclesia* devoted the better part of an issue to its discussion. At the heart of Hunsinger's proposal is the concept of "transelementation." It is the notion modeled on the incarnation, "that the bread itself was transformed by virtue of its sacramental union with, and participation in, Christ's flesh."[28] He suggests this is what Benedict XVI meant when he wrote that the Lord lifts up bread and wine, "out of the setting of their normal existence into a new order . . . even if from a purely physical point of view they remain the same."[29] Hunsinger's decisive claim is that transelementation does not require the idea of substance.[30]

Hunsinger returns to the language and concerns of Catholic dogma to be sure he understands what they intend. In this light he grapples, as a Reformed theologian, to find concepts that allow him to make parallel affirmations. He begins by asking what is meant, e.g., by the sentence, "The bread is the body of Christ."[31] He then expands this point to include the mode of conversion, adding that for the sake of integrity, all parties need to affirm this assertion without equivocation.[32]

The church as the body of Christ finally leads Hunsinger to the eucharistic transformation of culture. He holds that Paul's discourse on the Lord's Supper in 1 Corinthians 11 makes clear that the church is a countercultural community.[33] He summarizes that "the Eucharist is the earthly historical form of Christ transforming culture."[34] The Supper offers and asks reconciliation of those who participate in it. Christ's reconciliation knows no limit, including even the love of enemies. In fact, it makes at-one-ment with enemies a condition for coming to the Lord's Table.[35] Trinitarian faith is essential to his argument. In fact, Hunsinger notes that in *On the Incarnation*, Athanasius makes love of enemy an outworking of belief in the incarnation.[36] Referring to writings by John Howard Yoder and William Cavanaugh, Hunsinger concludes that an ethic grounded in the Eucharist is ultimately pacifistic.[37]

Two points stand out in Hunsinger's summary of his position. There is a mutual indwelling (*koinonia*) between the body and blood of Christ and the elements. It involves their objective conversion through mystical union with Christ in the power of the Spirit without destroying their substance.[38] This conversion is not an end in itself, but the means to the conversion of the congregation. Risto Saarinen, a Finnish Lutheran, avidly agrees with Hunsinger's foundational postulate that "a simple and varying vocabulary of 'change' was sufficient for the church fathers of the first millennium." Yet he also makes an incisive judgment. The "terminology of Eucharistic conversion is too vague to solve the problems created after the formulation of the Latin doctrine of transubstantiation."[39]

This judgment is the crux of the matter. For Rome, the *sine qua non* was the objective conversion of the elements. For the Reformers (the exception is Luther, who holds elements of both positions), the *sine qua non* was the communion of the people. The latter was, of course, not a novelty but a reality that had largely been lost in both East and West. Zwingli and the Anabaptists he influenced were at one extreme, but even they held that in the Eucharist the congregation is remade into the body of Christ in order to take Christ's presence into the world. Other Reformers, as has been mentioned, asserted that in the Holy Supper believers were united with Christ, as well as being remade into his body. At the same time, the Reformers' emphasis on communion with Christ carried with it the danger of subjectivism, where participation in Christ is limited to the believer's capacity to experience him. This is, of course, what Catholic eucharistic theologizing sought to guard against.[40]

Both *Baptism, Eucharist, and Ministry* and Hunsinger expand the eucharistic presence of Christ from the church to the world along the lines of receiving bread in order to share it. This expansion is a part of many current Catholic and Protestant understandings of the Lord's Supper, but to my knowledge it is seldom formally considered to be a constitutive dimension of the Supper to be included in ecumenical dialogues on the subject.

From my observation, our understanding of the Eucharist is now fuller than ever before in the church's history. This has come about through historical research, the capacity for communions to read each other's histories more fairly, and the widespread longing for church unity. Leenhardt and Schillebeeckx are signs of that shift. BEM is a hopeful experiment in finding language and understandings adequate to this convergence. Saarinen is right that the thinking of a previous era cannot directly and completely address the thinking of a subsequent one. Yet Rome considers the Eastern Orthodox position, arrived at before the Eucharistic controversies beginning in the ninth century in the West, to be faithful.

The overlooked ecumenical significance of Eastern Orthodox Eucharistic theology in general, and the notion of transelementation in particular, open the door to more serious Free Church participation. One specific clarification that shifts the ground for all parties is the agreement that the epiclesis is over the people as well as the gifts. The clarity with which Hunsinger develops his position helps outsiders to the classical debates. They can begin to imagine the possibility of the conversion of the elements in a way that does not make them identical with the body and blood of Christ.

All of the authors in this survey, some implicitly, others explicitly, seek to set forth criteria that allow parallel ontologies of Christ's presence in the Supper to share a common faith. This approach is full of promise, even if there is still much work to be done.

Notes

1 William Crockett, *Eucharist: Symbol of Transformation* (New York: Pueblo, 1989), 88ff.

2 Ephraim Radner, *The End of the Church* (Grand Rapids: Eerdmans, 1998), 230–236.

3 Two examples with a sacramental tendency summarize this approach. One of them is the Mennonite Brethren Confession of Faith of 1902: "[I]n partaking of the Lord's supper they may be fed with the body and blood of Christ, thus to partake of all His sufferings and his merits . . ." (Howard Loewen, *One Lord, One Church, One Hope and One God* (Elkhart: Institute of Mennonite Studies, 1985), 170. The other example is from the *Confession of Faith in a Mennonite Perspective:* "The supper re-presents the presence of the risen Christ in the church. As we partake of the communion of the bread and cup, the gathered body of believers shares in the body and blood of Christ . . . " (Scottdale, PA: Herald, 1995), 50.

4 Oscar Cullmann and F. J. Leenhardt, *Essays on the Lord's Supper* (Atlanta: John Knox, 1958), 24–86.

5 Leenhardt, 45, 49.

6 Ibid., 52–55.

7 Ibid., 54.

8 *The Eucharist* (London: Sheed and Ward, 1968), 21.

9 Schillebeeckx, 47.

10 Ibid., 78.

11 Ibid., 108–117.

12 Ibid., 118–151.

13 See Sermon 272.

14 For background, see John Rempel, "Critically Appropriating Tradition: Pilgram Marpeck's Experiments in Corrective Theologizing," *Mennonite Quarterly Review* (January 2011): 59–76.

15 Walter Klaassen et al., trans. *The Later Writings of Pilgram Marpeck* (Kitchener, ON: Pandora, 1999), 85, 113–119.

16 William Klassen and Walter Klaasen, trans. and eds., *The Writings of Pilgram Marpeck* (Kitchener, ON: Herald, 1978), 73–88.

17 *Later Writings,* 102 and passim.

18 Cyril Richardson, *Zwingli and Cranmer on the Eucharist* (Evanston IL: Seabury-Western Seminary, 1949), 24, 28.

19 Richardson, *Zwingli,* 28–43.

20 Ibid., 38–45.

21 *The Eucharist and Ecumenism: Let Us Keep the Feast* (Cambridge: Cambridge University Press, 2008) and see the book symposium on Husinger's book in *Pro Ecclesia* 19, no. 3 (2010).

22 *Baptism, Eucharist, and Ministry,* Faith and Order Paper 111 (Geneva: World Council of Churches, 1982), 11.

23 Ibid., 12.

24 Ibid., 12.

25 Ibid., 13.

26 Ibid., 13.

27 Ibid., 14–15.

28 Hunsinger, 41.

29 Ibid., 79–80, quoted from *God Is near Us: the Eucharist, the Heart of Life* (San Francisco: Ignatius, 2003), 86.

30 Ibid., 77.

31 Ibid., 60–71.

32 Ibid., 72.

33 Ibid., 253–263.

34 Ibid., 276.

35 Ibid., 281–291.

36 Anonymous, trans. *St. Athanasius on the Incarnation* (London: Mowbray, 1975), 90–91.

37 John Howard Yoder, *The Politics of Jesus* (Grand Rapids: Eerdmans, 1992); William Cavanaugh, *Torture and Eucharist* (Malden MA: Blackwell, 2002).

38 Ibid., 315.

39 Risto Saarinen, "Fire, Iron, and the Eucharist: Some Questions for George Hunsinger," *Pro Ecclesia* 19, no. 3 (2010): 270.

40 From a Free Church point of view, the elephant in the room is the seeming inability of Roman Catholic thought and practice to guard itself against a physical partaking of Christ. From a Catholic point of view, the elephant in the room is the seeming inability of Free Church thought and practice to guard itself against such a subjectivizing of communion that there is no objective presence of Christ.

The Word Made Flesh: Toward a Sacramental Theology of Language

Stephen Shaver

Stephen Shaver is a second-year PhD student in liturgical studies at the Graduate Theological Union in Berkeley, California. An Episcopal priest, he has served congregations in Texas and Washington State.

Liturgy is an event in which God speaks to human beings. Martin Luther asserted that nothing else ought to happen in worship except that "our dear Lord himself may speak to us through his holy Word and we respond to him through prayer and praise."[1] Karl Rahner writes of "a theology of the word which includes as intrinsic to itself and as its own proper supreme point a theology of the sacraments," and Louis-Marie Chauvet describes sacraments as "the Word of God at the mercy of the body."[2] In all these uses, "word" is richly multivalent. It can refer to Christ as incarnate Word, to scripture, to the word of preaching, to the words of prayer, or to all of these at once. It can also be extended to include the celebration of sacraments as ways in which God's incarnate Word is spoken to human beings. In all such encounters, God's speech is prior to—and enables—human response.

In this paper I attempt to develop a theology of language as potentially sacramental: capable of bearing God's presence to human beings. I consider sacramentality as the mode of God's continual self-communication in the material world. This happens outside liturgy as well as within it—for Christians, any aspect of life is a potential arena for the encounter with the triune God—yet the Church's corporate worship is a particularly important and a particularly reliable one. I begin by exploring the process of human knowing, drawing insights from the field of cognitive linguistics to suggest that nearly all of the language available to human beings for considering complex and abstract realities is metaphorical, and that metaphor, far from being a mere ornamental device, is capable of bearing genuine, if always partial, truth. With this understanding, I reflect on the nature of theology as what happens when God speaks to humans, and humans, in response, speak to and about God. Because all theology is based on the self-revelation of God to human beings who are finite as well as fallen,

theological language can never aspire to exhaustive, definitional precision. Yet it can be true, insofar as it is *apt*: it can carry genuine metaphorical truth by which humans can encounter God and live faithful lives in response to God. Next I turn to the relationship between words and other elements of liturgy such as objects and gestures, arguing that words no less than these others are material symbols which convey the reality they signify. Thus liturgy is a communicative event in which both word and sign bear sacramental significance. I close with a brief reflection on some elements of my own Anglican liturgical tradition that illustrate a "hermeneutic of multiplicity": an appreciation for multiply metaphorical language and a trust in the faithfulness of God to effect the sacramental encounter without exhaustive definition.

The title of this essay points to the Johannine assertion that in Jesus Christ the Word of God has become incarnate. This is the basic ground for the Christian understanding of sacramentality. Another benediction for this project might be the opening of the Letter to the Hebrews. Here too, Jesus is described both as word and as tangible image: an appropriate invocation for an exploration of the sacramentality of words.

Long ago, God spoke to our ancestors in many and various ways by the prophets, but in these last days he has spoken to us by a Son, whom he appointed heir of all things, through whom he also created the worlds. He is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word (Heb 1:1-3).[3]

The Metaphorical Quality of Human Language

The role of metaphor in human speaking and thinking has received a great deal of attention at least since Aristotle, for whom mastery of metaphor was the chief indicator of intellectual ability.[4] Although Aristotle perceived metaphor as primarily a rhetorical device, twentieth-century thinkers have suggested that it is instead deeply entwined with basic human processes of meaning-making.[5] Recent work in linguistics, philosophy, and cognitive science suggests that human cognition is in fact substantially based on metaphor: it is by the metaphoric process of thinking about something from one domain of experience in terms of another that we construct an understanding of the world.[6]

This understanding is grounded in basic sensory experience: a core principle of cognitive linguistics is that language and cognition are *embodied* activities. Even abstract concepts—from those we use each day, like "democracy" or "beauty" or "friendship," to highly specialized scientific or theological vocabulary—rely on metaphorical understandings drawn from physical experience, often so familiar as to go unnoticed. Basic models of spatial relationships and force dynamics in the physical world combine with experiential metaphors such as AFFECTION IS WARMTH, SIMILARITY IS CLOSENESS, IMPORTANCE IS SIZE, and HAPPY IS UP to allow humans to conceptualize their world in ways that make sense for the human-bodied beings we are.[7] Thus metaphor is not simply an ornamental phenomenon but a cognitive one: as theologian Sallie McFague writes, "[f]ar from being an esoteric or ornamental rhetorical device

superimposed *on* ordinary language, metaphor *is* ordinary language. It is the way we think."[8]

This is not to say that there is no such thing as literal language. Humans are capable of describing things with which we have direct sensory and motor interaction with considerable precision. We can say "the cat is on the mat" with confidence that our interlocutors will be able to form a corresponding mental image. Many of these categories are culturally constructed—"the chair is on the stair" makes sense only where there are understood to be such things as chairs and stairs—but these are still objects with which we have direct physical experience. Yet there are also literal names for things at greater levels of abstraction—what Eleanor Rosch calls superordinate categories—such as "mammals" and "furniture."[9] These are more difficult to understand directly: it is easy to form a mental image of a generic cat or chair, but much harder to form a mental image of a generic mammal or piece of furniture without choosing a more specific instantiation of the category. Literal language works best with topics amenable to direct bodily interaction: with less tangible topics, literal language tends to serve to define rather than to describe. The farther a concept gets from direct embodied experience, the more difficult it is to think about it without using metaphor.

As George Lakoff and Mark Johnson write:

> [O]ur most fundamental concepts—time, events, causation, the mind, the self, and morality—are multiply metaphorical. So much of the ontology and inferential structure of these concepts is metaphorical that, if one somehow managed to eliminate metaphorical thought, the remaining skeletal concepts would be so impoverished that none of us could do any substantial everyday reasoning.[10]

Thus, in order to think meaningfully about time, we think of it in terms of space. English-speakers imagine ourselves moving through time, with the past behind us and the future ahead of us.[11] In contrast, speakers of Aymara tend to think of the past as in front of them and the future, which cannot be seen, as behind them.[12] But the need for a spatial metaphor is common across cultures, and certain primary metaphors seem to be so common as to be almost universal. A young child experiences social interactions and other complex concepts as correlated with particular sensory experiences. Affection is experienced together with the warmth of being held: AFFECTION IS WARMTH. A pile of objects rises vertically as more objects are added: MORE IS UP. A parent says, "Let's see what's in the box," and vision is correlated with new knowledge: KNOWING IS SEEING. It is through SUCH a complex process of metaphorical meaning-making—the process of saying THIS IS THAT—that human beings construct a world.

This process is prior to verbal language in that the cognitive link between domains of experience does not depend on the prior acquisition of words for those domains. Yet it is also shaped by words: the existence of a word for a particular culturally determined concept (such as "chair") allows that concept to become real. This can then become the foundation for the extension of the category to other

objects in one's experience. As McFague writes, "[e]ven as simple a statement as 'this is a chair' means only that I have made a judgment that I will think about this object *as* a chair because there is sufficient similarity between this object and other objects which I have called 'chairs' in the past that I believe my assertion is justified."[13] The prototypical "chair" may be a wooden kitchen chair, but under the right circumstances a beanbag, a cushion, or even an aptly shaped rock can also be called—can, indeed, *be*—a chair.[14]

An understanding of metaphor as the mechanism by which human beings construct a world suggests that our cognitive categories are *neither* inherent in the world "as it is" *nor* purely arbitrary and personal. In other words, neither positivism nor relativism does justice to humans' embodied ways of knowing. Positivism fails because meaning is always the product of interaction between subject and object, and this interaction takes place in the context of interpersonal relationships and cultures. Relativism fails because human meaning-making is constrained by a shared physical universe as well as by all humans' biological similarity and genetic relatedness: some metaphors really are better (which is to say, more apt for successful living) than others. We do not have unmediated access to reality, but we have enough to construct understandings that allow us to live successfully in the world. This permits an understanding of human knowing that is both appreciative and humble: because metaphor is truth-bearing, this really *is* that. And yet there are always ways in which this is *not* that: an epistemological modesty is crucial to all human discourse, scientific and theological alike.[15]

Chauvet identifies language as the most characteristic feature of being human.[16] It is through the process of naming reality that its "raw factualness" becomes a coherent world rather than "a chaos or a meaningless jumble."[17] This inevitably results in a distancing from direct experience as some aspects of reality are singled out for attention and naming while others are ignored—Chauvet cites Jacques Lacan's phrase "the murder of the thing." Yet this distancing is a necessary part of being human and finite.[18] Indeed, the temptation to imagine that we have access to an objective conception of reality is an attempt to deny the embodied nature of human existence, a hubristic attempt to supersede the necessity of language and symbolic mediation. On this account, "[t]he human being would be some kind of lame angel."[19]

Chauvet's identification of language, or the symbolic order, as what makes human beings human is theologically significant. Because the metaphorical process brings new meaning into existence, naming is an act of creation—one secondary, of course, to God's own work. Thus the human capacity for language can be seen as a participation, by beings created in God's image, in God's own creative activity. This is seen in Genesis when God gives the first human being the authority to name the animals and birds: "and whatever the human called every living creature, that was its name" (2:19).[20] The words of humans are derivative and reflective of God's Word—a symbol throughout the biblical tradition of God's creative and self-disclosing activity in the world. "By the word of the Lord the heavens were made, and all their host by the breath of his mouth" (Ps 33:6). Thus I turn to a consideration of God's word and human words.

Theology: God's Word to Humans, Humans' Words About God

Fundamental to Christian faith is the assertion that God *speaks*. God, who is transcendent and ineffable, has nevertheless chosen to make God's self known to us. It is God who takes the initiative: God who creates, God who reveals. Catherine Mowry LaCugna has aptly noted that it is meaningless to imagine who God is "in Godself" as if we had access to any sort of knowledge about a God who had not chosen to be revealed. In fact, God does self-reveal: this is "a God who is alive, who is ineluctably oriented 'other-ward,' who is plenitude of love, grace, and mercy overflowing."[21] Because God is utterly faithful, what God reveals is reliable and true: in Karl Rahner's axiom, the immanent Trinity *is* the economic Trinity. Yet we can never claim to know God exhaustively. This is "the paradox that stands at the base of all theological knowledge: God freely, utterly and completely bestows God's very self in the encounter with human persons, yet God remains ineffable because the creature is incapable of fully receiving or understanding the One who is imparted."[22] LaCugna notes that Christian theology has always needed both apophatic and kataphatic traditions: apophasis insists that God is greater than any human language or concepts, while kataphasis dares to say metaphorical things about God. The two approaches work hand in hand to allow a real though partial knowledge of God.

In his book *Hunting the Divine Fox*, Robert Farrar Capon spins a whimsical fable about the priority of God's self-revelation and both the dangers and the necessity of metaphorical speech about God. Capon posits a philosophical oyster who is granted a brief theophany. God describes the glories of creation, focusing primarily on things that move: squirrels, basketball players, and, above all, ballerinas. Since the only thing in the oyster's world that can move is a starfish, it tries to make sense of its experience through analogy. But, as Capon points out:

> Unless our philosophical oyster gets a firm grip on the truth that discourse about realities other than himself is always couched in analogies, parables, images and paradoxes, he could very well conclude his definitive treatise *On the Prima Ballerina* by proving that ballerinas have five feet and glide along the ocean bottom at four miles per hour.[23]

Capon concludes his fable with the admonition: "When you're on the low end of an analogy, be very slow to decide you know what the upper end is all about."[24]

Overextension, a phenomenon in children's language development, can serve as a useful analogy for the limitations of human language about God. In overextension, a child applies metaphoric thinking to categorize her experience in a way that conventional adult use does not permit. She may use the word *cat* to refer to any animal or *moon* to refer to any round object.[25] Within the limitations of the child's existing vocabulary, the metaphorical extension of her existing concepts makes perfect sense, although reality as understood by adults is more specific.

Theological language is much like this. Because God is always beyond full description by human categories, which are the only ones we have, it is essential to

acknowledge the wrongness of any language about God. While clarity is a virtue, full terminological precision in theological discourse is a chimera.[26] Thus Paul Avis has argued (persuasively, in my estimation) that there is no "non-symbolic, literal truth about God" available to humans. While God does indeed speak to humans in various ways, this takes place in the mode of interpersonal encounter with all its ambiguity, and primarily through metaphor, parable, poetry, and symbol, not through propositional statements "given, ready-made, whole and entire, and without remainder."[27] This suggests that theological language is at its best when it makes use of multiple metaphors, since one can disclose aspects of God that another hides. As Robert Taft writes, "[t]he precise genius of metaphorical language is to hold in dynamic tension several levels of meaning simultaneously. In this sense, one and the same eucharistic table *must be* at once Holy of Holies, Golgotha, tomb of the resurrection, cenacle, and heavenly sanctuary of the Letter to the Hebrews."[28]

Chauvet notes that univocality in language is appropriate only to impersonal objects:

> [U]nivocal scientific language is unable to do justice to the whole human reality, despite the claims of scientism. . . . The *primary* function of language is not to designate things in a univocal way, to label them. This, language does also and necessarily; in this regard, it comes under instrumentality. But its primary function lies elsewhere, in its unique capacity to place things at a distance by naming them. . . . The result, as we have insistently said, is that the raw elements of the universe become a world of meaning in which human beings can dwell as subjects.[29]

But Christian faith insists that ultimate reality is *relational*: that God is not less personal than human beings but more so.[30] While (relatively) univocal terminology is useful and necessary as a tool, polysemous natural language is the currency of personal relationship. Here the postmodern critique of metanarrative, as articulated by Jean-François Lyotard, is applicable: a multiplicity of images and narratives is more likely to do justice to the complexity of reality than an attempt at a single definitional truth.[31] It is not insignificant that the Christian church has chosen to include four different and mutually unharmonizable gospel stories in the canonical scriptures by which it proclaims the person of Jesus.

God "making" himself flesh (the "poetry" of the incarnate Word) inevitably meant a plurality of images and metaphors, as language struggled to capture the mystery of what had happened. The words, like the flesh itself, function sacramentally in both pointing to a divine reality beyond themselves, while at the same time mediating, however inadequately, something of that reality. But that will only be fully appreciated if the interconnectivity of metaphor and its irreducibility are allowed full play.[32]

If there is an unavoidable wrongness to all language about God, it is important to insist that there can also be a *rightness*—partial yet genuine nonetheless. It is not true that because we do not know the essence of God as it is in itself, we do not really know God. On the contrary, we *do* know the essence of God—this is what a theology of divine self-communication must presuppose—but always in a mediated

and imperfect way, as that divine essence exists and is manifested concretely in Jesus Christ and the Spirit.[33] A Christian understanding of sacramentality rests on a faithful God who reveals Godself through concrete encounters in embodied human history. God's faithfulness is the warrant for a certain optimism about the capacity of language to mediate a genuine encounter with God. David Brown thus argues that "language can sometimes be said to function sacramentally": metaphor can be a way, not merely of illustrating truths *about* God, but actually of *experiencing* God.[34]

In this understanding of metaphor, I differ from McFague, who sees a theology of metaphor as sharply distinct from one of symbol and sacramentality and argues that a sacramental view of the universe is untenable in a modern age. She notes—rightly, I believe—that metaphor is partial, fragmentary, and concealing even as it reveals. Yet she asserts that sacramental understandings lack this ambiguous quality: "in symbolical or sacramental thought, one does not think of 'this' *as* 'that,' but 'this' as *a part of* 'that.' The tension of metaphor is absorbed by the harmony of symbol."[35] McFague's preference for "metaphor" over "symbol" is grounded in her commitment to "what Paul Tillich calls the 'Protestant Principle,' the fear of idolatry, the concern lest the finite ever be imagined to be capable of the infinite."[36]

Yet McFague's distinction between metaphor and symbol seems unfounded. It rests, perhaps, on an assumption that there is a dichotomy between verbal language and material interaction: the dualistic Cartesian rupture between mind (words) and body (symbols). As I have argued above, language is itself a mode of embodied material action, and I will discuss the relationship between words and other symbols at greater length below. McFague also offers little warrant for her assertion that symbolic or sacramental thought, unlike metaphor, ignores the tension or fragmentation of the reality it conveys. More recent sacramental theologians have explored the relationship between presence and absence in symbols in great depth.[37]

It is ultimately the pessimism implied by McFague's relinquishment of the concept of sacramentality that I find unsatisfying. McFague notes that she writes from a Protestant temperament, which she identifies with the "prophetic" voice in scripture. Certainly the concern for justice reflected in her sensitivity to feminist and liberation viewpoints brings a crucially needed critique to any "priestly" sacramental understanding.[38] Yet the Protestant temperament does not have a monopoly on liberation: indeed, a robust sacramental concern for the goodness of the body (including the bodies of the marginalized) has nourished many social movements around the world.[39] In a world that needs not only prophetic critique but also positive revelation and meaning, McFague gives up too quickly on sacramentality—and on the optimism about the goodness of creation that is the reverse side of the partial quality of metaphor.

While McFague contends that the world is irrevocably desacralized, Capon points toward a reclamation of metaphor as revelatory of the relational character of all reality:

> We must remember the oyster, of course, and avoid the mystery-stealing silliness of thinking that cats actually conceptualize as we do, or that stones literally make up their minds. But having done that, we are in a

position to reclaim that older, better reading of creation which only the best analogies give. Think of what it would be like to have with us once more dogs who *know*, sunflowers who *like*, great stones which *refuse* to budge and rivers which *make glad* the City of God. Imagine getting back a universe moved by *love* for the good, full of creatures who are *priests* for each other, with heavens that *declare*, waters that *rage*, stars that *sing* and a sun who once again can *rejoice as a giant to run his course*.

It really was a better world—and our foolishness about words is the only reason we have to put up with the sleazy substitute we're making do with right now.[40]

Capon's language is intentionally whimsical—and while he is not writing for a primarily academic audience, his method reflects the fact that a certain playfulness and creativity, even poetry, can be appropriate to the theological task. The goal of theological language is not to be exhaustively, univocally true, but to be *apt*: to disclose aspects of reality that can be understood only through metaphor. Language that is apt can thus serve as a genuine means of relational encounter with the living God—just as water and wine and bread and people and oil and burning bushes can. None of these modes of divine self-revelation is guaranteed against misinterpretation or misuse: human beings are not only finite but also fallen. There is an apophatic "no" to every theological assertion: as Gordon Lathrop insists, liturgical language is always the "wrong word."[41] And yet—through nothing but God's own grace—we human beings are sometimes enabled to say things about God which are true; true enough for us to live by.[42]

Because theology is a relational endeavor—it is words about *God*, who is living and self-revealing, and whose own word is always prior to human response—theologians like LaCugna and Geoffrey Wainwright are right in asserting that the most appropriate mode for theology is doxology.[43] Human beings can never stand apart from God in order to talk about God in objectifying terms. Theology is done, as Wainwright writes, "from faith to faith"; while it may have an apologetic function, its integrity rests on the theologian's prior commitment to relationship with the triune God.[44] Indeed, theology consists of words spoken *to* God as well as words spoken *about* God; thus the liturgical discourse of praise, thanksgiving, and supplication is a form of theology, as is a treatise or conference paper. But even when the primary audience of theological language is other humans, God is always a partner in the conversation.

This is not to say that all theological language must be couched in the poetry of immediate mystical encounter or in images and metaphors drawn directly from the pages of scripture. McFague describes a continuum from more concrete to more abstract discourse (concepts and theories); this is similar to Wainwright's concept of a continuum between more immediate and more reflective modes of discourse.[45] The advantage of these models is that they avoid the sharp dichotomy between what is often called *theologia prima* and *theologia secunda* and instead acknowledge that *all* experience of God is mediated by human categories and concepts, whether more immediate or more reflective and abstract. Theological language understood as literally true tends either to be unrecognized metaphor—which runs the risk

of idolatry—or to consist of technical terminology which is true by definition but is nearly impossible to talk about in meaningful ways without resorting back to metaphor: in Lakoff and Johnson's terms, it is skeletal and impoverished.[46] Conceptual language is indispensable in theology; what is crucial is to acknowledge that it too is metaphorical and so its truth lies in *aptness* to reality rather than in categorical, complete *correspondence*.

I have used the phenomenon of overextension in language acquisition as an analogy for what happens when human beings speak of God—which raises the question: is the opposite process possible? What happens when God speaks to humans? As it happens, there is indeed a reverse phenomenon known as underextension. Rather than applying an *already*-learned linguistic category too *broadly*, a child learns a *new* linguistic term and applies it too *narrowly*. Thus a child might use the word *dog* only for her own dog and not others. David Lee recounts his five-year-old daughter's confusion about the word *egg* as she watched a television program about mammals: after the program she remarked, "I didn't know that cows laid eggs!" She had only encountered chicken eggs and had a narrower concept of egg than do adults.[47]

It is intriguing to consider whether the analogy of underextension might be apt to describe what happens when God speaks to people. At first it might appear that only a fundamentalist understanding of verbal inspiration would make this possible. Perhaps God does not speak to people in verbal language but only in inchoate preverbal impressions. This would mean that all language about God is simply human language arising from a process of *over*extension. Yet several factors suggest that this is too simple an understanding. For one, a growing number of philosophers, linguists, and cognitive scientists suggest that language in fact shapes cognition—that the categories available through our language shape our thoughts and even perceptions and that there is no preverbal universal "language of thought."[48] In any case, if words are not separate from material physical experience but a part of it, there is no reason to dismiss the possibility of God speaking to humans in words (through mystical experience, or dream, or even the inspired words of another person) any more than in emotional or sensory experience. Brown notes that the idea of artistic "inspiration" is not limited to painters and sculptors; poets, too, often assert that their metaphors come to them from somewhere.[49] We need not posit the plenary literal inerrancy of scripture to consider that the inspiration of scriptural authors was at least in part in the mode of verbal language.

While we might be reticent about asserting categorically that any particular biblical image or metaphor is the *direct* product of revelation,[50] the idea that humans seize on our limited experience to understand concepts that God means for us to grow into understanding more broadly is nonetheless attractive. Perhaps the best example is the classic Johannine statement "God is love" (1 John 4:8, 16): while human cognition allows us to understand this only from our experiences of creaturely love, divine love is always something more.

If we understand liturgy as an event in which God speaks to us—both in verbal language and, more broadly, through sign and action—our comprehension of what it is God says to us in sacramental encounters is doubtless always an example

of underextension. "This is my body," says the incarnate and risen Word of God; and we understand this in specific ways based on our own experience of bodies. Like the child whose only experience of an egg is a chicken egg, we have no way to conceive precisely what language used this way can mean. And so we return to the process of overextension, drawing on other experiences to construct new metaphors that communicate something of what we have encountered in the presence of the Holy One.

Sacramentality: True Symbols in Word and Sign

> *By the word [*dabar; logos*] of the* Lord *the heavens were made, and all their host by the breath [*ruach; pneuma*] of his mouth.*
>
> —Psalm 33:6

In the verse above, the psalmist asserts the participation of God's Word in the creation. Although it is less obvious in translation, he or she also asserts the participation of God's Spirit. In both Hebrew and Greek a single word serves for both *breath* and *spirit*, and so Christians may well see in this psalm verse an image of the trinitarian activity of the one God. While the relationship in liturgy between the work of Christ and that of the Holy Spirit has often been a point of contention, the second half of the twentieth century produced significant convergences. If Eastern Christians still tend to speak in terms of an independent mission of the Spirit and Western Christians of the single mission of the incarnate Word, both are able to recognize the full involvement of the triune God in the sanctification both of the eucharistic elements and of the faithful.[51] The classic doctrine of the unity of the actions of God *ad extra* is helpful in this—as is Irenaeus's old, appealing metaphor of the Word and the Spirit as the two hands of God.[52]

Imagining the intimate connection between the Spirit as breath of God and Christ as Word can help illuminate the material character of all communication. Far from being disembodied, words are in fact *made* out of breath—or gesture, as in the case of sign language, or ink, as with written text. In any case, there is no communication without materiality. Chauvet's insistence on considering gesture, posture, and movement under the category of language is apropos: human words are always embodied words.[53] The dichotomy between a structuralist like Saussure, who prioritized spoken language, and a poststructuralist like Derrida, who prioritized written language, masks the deeper truth that all words are material.[54] For Christians, this understanding of the materiality of language is underscored by the Johannine identification of the incarnate Jesus as the Word of God: "The Word became flesh and lived among us, and we have seen his glory" (John 1:14). As Brown writes,

> it is easy to jump to the conclusion that only the physical or material can function sacramentally, and so in the case of the incarnation it must be Christ's 'flesh' that accomplishes such mediation, pointing to the divinity that lies behind the fleshly appearance. But the author of the Fourth Gospel by identifying word and flesh demonstrates that word can equally

> be conceived in sacramental terms. Words are more than sounds; they are signs or symbols pointing beyond themselves, mediating the reality into which they draw us.[55]

If the spoken word has a certain priority over the written word in Christian liturgy, this is not because it is any less material; it is, rather, because liturgy is always an event in which the eternal God addresses us here and now. The elements of worship—water, wine, bread, oil, lights, clothing, people, words—do not rest static but are handled and employed so as to speak in the present moment. The turn in liturgical studies toward considering liturgies as events rather than as texts on pages has been immensely valuable in this regard. Yet it is also important to avoid the opposite pitfall of devaluing words in favor of an exclusive focus on nonverbal actions. To do so would continue to reinforce the paradigm that assumes that words are discontinuous with the rest of physical reality—a paradigm that rests on a dualistic view of mind as separate from body. Words are in fact an inherent part of the communicative ritual event; and the entirety of that event is a potential arena for the encounter with the God who has promised to be present.[56]

This encounter surely takes place in the reading of scripture. It can also take place in preaching, in the language of prayer, and in the language of song. Brown argues that "a good preacher's words [can] act just as sacramentally as an image: to draw the listener into an experience of the God who is always present and ready to address us." He suggests this occurs most effectively when preaching allows scriptural images and metaphors to come to imaginative flower through disciplined, creative rhetoric.[57] Beyond sermons, the prayers of the liturgy—particularly in traditions with authorized texts—serve as loci of proclamation of the church's faith.[58] And the prominence of hymnody in congregational life and its power to stir the spirit and linger in the memory suggests that hymn texts, too, can convey God's presence in worship.[59]

The capacity of material symbols to signify—to speak the Word—is also bound up tightly with words. As Augustine puts it, "the word is joined to the element and the result is a sacrament."[60] Kevin W. Irwin has drawn attention to the way words shape and constrain the nearly infinite range of meanings associated with such symbols as water, bread, and wine.[61] While remaining richly multivalent, these symbols thus take on a specifically Christian meaning: as Lathrop puts it, the symbol is "juxtaposed" with the proclamation of the crucified and risen one.[62] In this way a material symbol can become an "enacted metaphor."[63] Whether the medium is spoken word, gesture, or a combination of word and action is not the central issue, for all can create the cognitive metaphorical connection: THIS IS THAT. "Symbols function no differently [from words]. Whether spoken, acted, or painted, drawing bread close to body and wine to blood must continue to shock, even as it establishes a more integrated account of reality."[64]

Avis proposes a continuum of metaphor, symbol, and myth (in the non-pejorative sense): metaphors give rise to symbols, which when incorporated into narratives become myths.[65] The combination of all these elements gives rise to a worldview. By this accounting, Christian sacraments like baptism and eucharist can be seen as enacted metaphors for what liturgists commonly describe as the

"paschal mystery," the death and resurrection of Jesus Christ, which Christians see as the hermeneutical key to all existence. As Robert F. Taft puts it, "this single root metaphor of the paschal mystery [is] the disclosure, to those who will enter it in faith, of ultimate reality, the final and definitive meaning of all creation and history and life."[66] The death and resurrection serve in turn as a metonym for the entirety of Jesus's human existence: incarnation, public ministry, preaching, teaching, healing, suffering, death, resurrection, appearances to his followers, ascension, sending of the Holy Spirit, and glorious return.[67] The human being Jesus is for Christians the definitive revelation of God. Thus Christian belief and practice can be characterized as a series of interlocking metaphoric, symbolic, and mythic understandings forming a worldview that mediates and organizes the experience of what it means to be a human being in the universe.

In describing sacramental practice as metaphorical in this way, it is crucial to remember that that metaphor can be *true*; there is no such thing as "mere" metaphor, for metaphor is how human beings understand the world. More than this, though, I propose that liturgical theology—if it is to be *theology*—must insist on the priority of God's speech over human speech. Christian faith is faith in God's revelation. While "bottom-up" approaches can be useful in making Christian practice intelligible to a wider audience and in cross-cultural and cross-religious studies, theology is always grounded in God's prior "top-down" self-communication.[68] It is the trustworthiness of God that allows Christians to say confidently that these metaphors are true.

From this perspective, Christian liturgy can be understood as an encounter with the God who speaks: the same God who spoke all things into being at the creation, who speaks at all times and in all places for those with ears to hear, and who has spoken the definitive Word made flesh in Jesus through the power of the Spirit. Liturgy is hardly the only place in which God speaks. Its claim is a more modest one, but still a bold one: liturgy is a *reliable* place in which God speaks.[69] There are others—especially the pages of scripture and the face of the neighbor, particularly the neighbor in need—and indeed the entire universe is "permeated by the grace of God."[70] But liturgy is what Robert Taft calls a "privileged ground" in which, as Luther says, God faithfully speaks to the church and the church responds in prayer and praise. It is God who first enables us to speak to God. The entire endeavor is laughable otherwise, but through faith it becomes possible.[71] This is faith in its twofold meaning, as in Paul's ambiguous use of *pistis Christou* throughout his epistles: it is both "faith in Christ" and "the faithfulness of Christ," both the church's trust and God's trustworthiness.[72]

God's promise to be present in the church's liturgy is not grounded in a single proof text. Edward J. Kilmartin has appropriately pointed out the weakness of relying on the Matthean "where two or three are gathered" as a guarantee of sacramental presence.[73] Rather, the guarantee is found in the very character of God whose faithfulness is attested in a texture of promises woven throughout scripture and history.[74] M. Daniel Findikyan has demonstrated such an understanding of sacramentality in the many Armenian prayer formulae that call upon God to act according to God's "unfailing word." The onus for efficacy here is completely on God:

> From the perspective of the Word-Sacrament discourse, this prayer assigns full authority to the "unfailing Word" of the Lord and not to some obligatory lexical formula of consecration which, it is alleged, must be pronounced incantation-like to assure the validity of the Sacrament. Instead, the prayer gives voice to the church's faith in none other than the Lord himself, who, by his "unfailing word" has made specific promises to mankind that the Lord cannot but fulfill.[75]

The emphasis on faith in this perspective calls to mind Taft's image of Michelangelo's famous painting in the Sistine Chapel. Taft describes liturgy—understood in the broadest sense, as God's self-communication in Jesus Christ—as the event that bridges the gap between God's finger and Adam's, between God and humanity. The initiative lies with God who chooses to make Godself known—not inexhaustibly, which is impossible for us, but fully and reliably insofar as it is possible and needful for us. Because the gap always exists, we understand God only through metaphor. Yet that metaphor—expressed in words as well as images, gestures, signs, and actions—can indeed be *true*, through God's grace.

Conclusion: An Anglican Contribution to the "Plurality of Particularities"

Michael Aune has noted that liturgical theologians can be tempted to create liturgical theologies without adequately grounding them in the particular lives of actual worshiping communities.[76] Because Aune's caution is well taken, I want to conclude by situating my project more firmly within my own liturgical tradition. Thus as Aune concludes his own essay with a brief case study illustrating a "hermeneutic of contemporaneity" in Lutheran liturgy, I will suggest that there is something worthwhile about the particular charism of Anglicanism that can be both its most endearing and (especially to critics) its most infuriating quality: its tolerance for ambiguity. This "hermeneutic of multiplicity" can be characterized as doctrinal fuzziness or even obfuscation. But from a more appreciative point of view, it can also be seen as a reverence for mystery: an appreciation for both the power and the provisionality of human language, expressed in the disinclination to commit to a single metaphor to explain the transcendent.[77]

The hermeneutic of multiplicity is at work in Thomas Cranmer's famous prose style, with his characteristic love of doublets. Cranmer never uses a single word when two will do: "comfort and succor," "bless and sanctify," "offer and present."[78] It is at work in the epiclesis of 1549—which, though it disappeared from England in 1552, made its way through nonjuror rites into the American prayer book tradition—which rather uniquely invokes both Word *and* Holy Spirit, bringing to mind Irenaeus's image of two hands and in some ways foreshadowing the ecumenical convergences of the twentieth century.[79] And it is at work in the words for administering communion. The 1549 prayer book suggests a more Catholic or Lutheran view of Christ's presence; the 1552 book replaces this with a memorialist or receptionist formula. But the 1559 version simply merges the two: "The body of

our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life; and take and eat this, in remembrance that Christ died for thee, and feed on him in thine heart by faith with thanksgiving."[80]

The various theories that have dominated Western understandings of eucharistic presence—Roman Catholic conversion, Lutheran presence "in, with, and under" the elements, Zwinglian memorialism, Calvinist receptionism—all invoke different spatial metaphors to explain how believers encounter Christ.[81] Each offers its advantages, highlighting certain aspects of the Eucharist while deemphasizing others. Yet they are mutually incompatible when understood literally. While Anglicans have at times come close to endorsing or rejecting one theory or another, as a whole the tradition has avoided making definitive pronouncements. The broad scope for interpretation in the 1559 formula is illustrative of the Anglican hermeneutic of multiplicity: there is always more than one possible metaphor at work for what God is doing. If this inevitably reflects the exigencies of political maneuvering in an established state church, it also reflects a tradition that, when at its best, asserts that God's self-communication in liturgy is real, while being comfortable with describing that reality in more than one way.

A classic formulation of the Anglican trust in God's mysterious self-revelation is a simple four-line poem alternately attributed to John Donne and to Queen Elizabeth I.[82] Fittingly, it finds the ground for that trust in God's incarnate Word:

> He was the Word, that spake it;
> He took the bread and brake it;
> And what that Word did make it,
> I do believe, and take it.

It is Jesus, the Word made flesh, who is God's word spoken to us in word and sacrament. The self-communication of God can never be precisely defined. But it can be grasped through metaphor. This grasping is partial, always, to be sure. But it is reliable enough to live by.

Notes

1 From his sermon at Torgau. Martin Luther, *Luther's Works*, trans. John W. Doberstein, vol. 51, American ed. (Philadelphia: Muhlenberg Press, 1959), 333.

2 Karl Rahner, "What Is a Sacrament?," in *Theological Investigations*, vol. 14 (New York: Seabury Press, 1976), 142; Louis-Marie Chauvet, *The Sacraments: The Word of God at the Mercy of the Body* (Collegeville, MN: Liturgical Press, 2001).

3 Biblical citations are from the New Revised Standard Version unless otherwise noted.

4 Aristotle, *Poetics*, trans. S. H. Butcher (Internet Classics Archive), 3.22, accessed 23 May 2013, http://classics.mit.edu/Aristotle/poetics.html.

5 Particularly important studies of metaphor in the second half of the twentieth century were Max Black, *Models and Metaphors; Studies in Language and Philosophy* (Ithaca, NY: Cornell University Press, 1962) and Paul Ricoeur, *The Rule of Metaphor: Multi-disciplinary Studies of the Creation of Meaning in Language* (Toronto: University of Toronto Press, 1977). In the field of theology Sallie McFague, *Metaphorical Theology: Models of God in Religious Language* (Philadelphia: Fortress

Press, 1982) and Janet Martin Soskice, *Metaphor and Religious Language* (Oxford: Clarendon Press, 1985), have been influential. McFague is particularly helpful on the metaphorical quality of theological discourse, although I differ from her on the continuity between metaphor and symbol, as will be explored below. Soskice defines metaphor as an exclusively linguistic phenomenon and thus minimizes the value of early studies in cognitive linguistics (e.g., on p. 81); however, her terminology of "model" in fact fits a cognitive understanding of metaphor rather well.

6 The seminal study of metaphor from a cognitive perspective is George Lakoff and Mark Johnson, *Metaphors We Live By* (Chicago: University of Chicago Press, 1980). A good, more recent study is Zoltán Kövecses, *Metaphor: a Practical Introduction* (New York: Oxford University Press, 2002). For an accessible overview of the broader field of cognitive linguistics, see David Lee, *Cognitive Linguistics: An Introduction* (Melbourne: Oxford University Press, 2001). Philosophical implications of metaphor are explored in George Lakoff and Mark Johnson, *Philosophy in the Flesh: The Embodied Mind and Its Challenge to Western Thought* (New York: Basic Books, 1999); the work's philosophical heritage stems largely from the pragmatism of John Dewey and the phenomenology of Maurice Merleau-Ponty.

7 The standard convention in cognitive metaphor study is to capitalize metaphors and write them as "TARGET DOMAIN IS SOURCE DOMAIN."

8 McFague, *Metaphorical Theology*, 16.

9 On Rosch's work, see George Lakoff, *Women, Fire, and Dangerous Things* (Chicago: University of Chicago Press, 1990), 39–57.

10 Lakoff and Johnson, *Philosophy in the Flesh*, 128.

11 There is a variant (or "dual") of this metaphor in which we imagine ourselves standing still while events move toward us; the two differ only in that the Moving Observer metaphor highlights the person while the Moving Time metaphor highlights the event. See Lakoff and Johnson, *Philosophy in the Flesh*, 137–161.

12 Lakoff and Johnson, *Philosophy in the Flesh*, 141.

13 McFague, *Metaphorical Theology*, 16–17.

14 On radial categories and prototype effects, see Lakoff, *Women, Fire, and Dangerous Things*, 68–117.

15 This epistemological stance has much in common with the "critical realism" of Ian G. Barbour, *Issues in Science and Religion* (Englewood Cliffs, NJ: Prentice-Hall, 1966); also in Soskice, *Metaphor and Religious Language*. Paul Avis extends this concept to speak of "critical realism," "symbolic realism," and "mythic realism" in *God and the Creative Imagination: Metaphor, Symbol and Myth in Religion and Theology* (London: Routledge, 2004), 137–174. Lakoff and Johnson use the terms "experiential realism" or "experientialism," as in Lakoff, *Women, Fire, and Dangerous Things*, xv; Lakoff and Johnson, *Philosophy in the Flesh*, 508–09.

16 *The Sacraments*, 3. Chauvet is operating at the cognitive level: his use of "language" includes gestural and other nonverbal forms of communication and thus fits well with a cognitive account of metaphor as the mechanism by which this takes place.

17 Chauvet, *The Sacraments*, 13.

18 Chauvet, *The Sacraments*, 11. For the phrase, see Lacan, *Écrits: A Selection*, trans. by Alan Sheridan (London: Routledge, 2007), 114.

19 Chauvet, *The Sacraments*, 4.

20 Here I replace the NRSV's "man" with "human." McFague (*Metaphorical Theology*, 8–9) cites the traditional patriarchal reading of Genesis 2 as indicating that the man names the world without the woman's participation. Mindful of the injustice with which language has historically been used to preserve male domination, I nonetheless pursue a more optimistic valuation of this passage here and note that the alternate interpretation in which it is a still gender-undifferentiated prototypical human who does the naming is at least as strong. The gendered words *'ish* and *'isha* do not appear until Genesis 2:23.

21 Catherine Mowry LaCugna, *God for Us: The Trinity and the Christian Life* (San Francisco: HarperSanFrancisco, 1991), 230.

22 LaCugna, *God for Us: The Trinity and the Christian Life*, 231.

23 Robert Farrar Capon, *Hunting the Divine Fox: Images and Mystery in Christian Faith* (New York: Seabury Press, 1974), 7.

24 Capon, *Hunting the Divine Fox*, 8.

25 Lee, *Cognitive Linguistics*, 17.

26 While many theologians would agree, this is not a universally acknowledged statement. A recent example of an approach seeking literal terminological precision in theology which I find unsustainable is Garth L. Hallett, *Theology Within the Bounds of Language: A Methodological Tour* (Albany, NY: State University of New York Press, 2011). Hallett's "Principle of Relative Similarity" leads him to strive for such definitional accuracy as to reject using the word "ocean" to describe the Gulf of Mexico since the more precise term "gulf" exists (67). Near the conclusion to his project, Hallett finally has to create an exception to his entire principle when it comes to metaphor since he is laudably unwilling to reject all metaphorical discourse in theology (205). But he overconfidently states that "[o]n the whole, it is not difficult to distinguish" metaphorical from nonmetaphorical language—overlooking the ways in which metaphor is embedded throughout most human discourse. An example of a slightly different approach which still fails, in my view, to respect the irreducibility of metaphor is Anna Wierzbicka, "What Did Jesus Mean?—The Lord's Prayer Translated into Universal Human Concepts," in *Metaphor, Canon and Community: Jewish, Christian and Islamic Approaches*, ed. Ralph Bisschops and James Francis, Religions and Discourse (Bern: Peter Lang, 1999), 180–218. Wierzbicka makes a bold, perhaps heroic, attempt to deculturate the Lord's Prayer so that it may then be translated into other cultural idioms—but the five-page version she creates is not only tortuous but also remains dependent on her own cultural and theological presuppositions. Recent theological works on language that I find more promising include Kevin Hector, *Theology Without Metaphysics: God, Language, and the Spirit of Recognition* (Cambridge: Cambridge University Press, 2011) and James K. A. Smith, *Speech and Theology: Language and the Logic of Incarnation* (London: Routledge, 2012), ed. Ralph Bisschops and James Francis, Religions and Discourse (Bern: Peter Lang, 1999.

27 Avis, *God and the Creative Imagination*, 4.

28 Robert F. Taft, "The Liturgy of the Great Church: An Initial Synthesis of Structure and Interpretation on the Eve of Iconoclasm," *Dumbarton Oaks Papers* 34/35 (1982): 74.

29 Chauvet, *The Sacraments*, 77.

30 See John D. Zizioulas, *Being as Communion: Studies in Personhood and the Church* (Crestwood, NY: St. Vladimir's Seminary Press, 1997).

31 Lyotard's classic statement is, "Simplifying to the extreme, I define *postmodern* as incredulity toward metanarratives." *The Postmodern Condition: A Report on Knowledge*, trans. Geoff Bennington and Brian Massumi (Minneapolis, MN: University of Minnesota Press, 1984), xxiv.

32 David Brown, *God and Mystery in Words: Experience through Metaphor and Drama*, 1st paperback ed. (Oxford: Oxford University Press, 2011), 55.

33 LaCugna, *God for Us: The Trinity and the Christian Life*, 331.

34 Brown, *God and Mystery in Words*, 17.

35 McFague, *Metaphorical Theology*, 16.

36 McFague, *Metaphorical Theology*, 13.

37 Absence is a major theme in Chauvet, *The Sacraments*.

38 McFague, *Metaphorical Theology*, 12–17.

39 In saying this, I must also acknowledge my own tendency toward a Catholic temperament, as well as my social location as a white, heterosexual male who experiences considerable unmerited privilege. I identify, humbly, as a feminist and have deep sympathy with postcolonial, queer, and other justice movements, but I can only write from my own viewpoint and with my own blind spots.

40 Capon, *Hunting the Divine Fox*, 11.

41 *Holy Things: A Liturgical Theology* (Minneapolis: Fortress Press, 1998), 142.

42 Gail Ramshaw writes of a three-step approach to all liturgical language: yes-no-yes ("The Paradox of 'Sacred Speech'," in *Primary Sources of Liturgical Theology: A Reader*, ed. Dwight W. Vogel [Collegeville, MN: Liturgical Press, 2000], 167–177). Ramshaw here draws on Paul Ricoeur's concept of second naïveté.

43 LaCugna, *God for Us: The Trinity and the Christian Life*, 319–368; Wainwright, *Doxology: The Praise of God in Worship, Doctrine, and Life* (New York: Oxford University Press, 1980).

44 Wainwright, *Doxology: The Praise of God in Worship, Doctrine, and Life*, 4. See also Chauvet, *The Sacraments*, ix: "Theology is a believer's task."

45 McFague, *Metaphorical Theology*, 26; Geoffrey Wainwright, "The Praise of God in the Theological Reflection of the Church," in *Primary Sources of Liturgical Theology: A Reader*, ed. Dwight W. Vogel (Collegeville, MN: Liturgical Press, 2000), 112.

46 An example of the former is the social analogy for the Trinity: too great an insistence on God's three-personedness without recognition of the metaphorical character of this assertion creates tritheism. An example of the latter is the term *hypostasis*, which at least in contemporary English has no other meaning than what God has three of and Jesus has one of; the original Greek terminology was more obviously metaphorical in its cultural context.

47 Lee, *Cognitive Linguistics*, 65.

48 This is a moderate form of the classic Sapir-Whorf hypothesis—although there are still many scholars who would disagree, notably Steven Pinker. For a readable, popular introduction to current psychological research suggesting that language can shape thought, see Benjamin K. Bergen, *Louder Than Words: The New Science of How the Mind Makes Meaning* (New York: Basic Books, 2012).

49 Brown, *God and Mystery in Words*, 45.

50 A helpful study of biblical metaphors for God from a cognitive perspective, particularly the metaphor of Father, is Mary Therese DesCamp and Eve E. Sweetser, "Metaphors for God: Why and How Do Our Choices Matter for Humans? The Application of Contemporary Cognitive Linguistics Research to the Debate on God and Metaphor," *Pastoral Psychology* 53, no. 3 (January 2005): 207–238.

51 See Edward J. Kilmartin, "The Active Role of Christ and the Holy Spirit in the Sanctification of the Eucharistic Elements," *Theological Studies* 45 (1984): 225–253.

52 Irenaeus of Lyons, *Against Heresies* 4.0.4; 5.6.1.

53 Chauvet, *The Sacraments*, 3.

54 See Brown, *God and Mystery in Words*, 44.

55 Brown, *God and Mystery in Words*, 52.

56 See Second Vatican Council, *Sacrosanctum Concilium* (Constitution on the Sacred Liturgy), (1963), no. 7: "Christ is always present in His Church, especially in her liturgical celebrations. He is present in the sacrifice of the Mass, not only in the person of His minister . . . but especially under the Eucharistic species. By His power He is present in the sacraments, so that when a [person] baptizes it is really Christ Himself who baptizes. He is present in His word, since it is He Himself who speaks when the holy scriptures are read in the Church. He is present, lastly, when the Church prays and sings, for He promised: 'Where two or three are gathered together in my name, there am I in the midst of them' (Matt. 18:20)."

57 Brown, *God and Mystery in Words*, 110.

58 Kevin W. Irwin's discussion of euchology—that is to say, the texts of prayer—is quite helpful. See *Context and Text: Method in Liturgical Theology* (Collegeville, MN: Liturgical Press, 1994), 176–207.

59 See Brown, *God and Mystery in Words*, 73–109. Here, as an Anglican, I differ from Irwin whose Roman Catholic viewpoint leads him to deemphasize hymnody in eucharistic liturgy in favor of the classic antiphons and psalms—which of course can also surely serve as such loci for the encounter with God (*Context and Text*, 236–253).

60 Augustine of Hippo, *Treatise on the Gospel of John*, 80.3, trans. Paul F. Palmer, in *Sacraments and Worship* (London: Darton, Longman & Todd, 1957), 127–28; reprinted in Maxwell E. Johnson,

ed., *Sacraments and Worship: The Sources of Christian Theology* (Louisville, KY: Westminster John Knox Press, 2012), 2.

61 Irwin, *Context and Text: Method in Liturgical Theology*, 143–44.

62 Lathrop, *Holy Things*, 97.

63 Brown, *God and Mystery in Words*, 9.

64 Brown, *God and Mystery in Words*, 20.

65 Avis, *God and the Creative Imagination*, 93–134.

66 Robert F. Taft, "What Does Liturgy Do? Toward a Soteriology of Liturgical Celebration: Some Theses," in *Beyond East and West: Problems in Liturgical Understanding*, 2nd revised and enlarged ed. (Rome: Pontifical Oriental Institute, 1997), 243. The phrase "root metaphor" seems to have arisen in the work of philosopher Stephen Pepper. It entered ritual studies through Victor Turner and was used by George S. Worgul in *From Magic to Metaphor: a Validation of Christian Sacraments* (New York: Paulist Press, 1980). The common use of "paschal mystery" stems from Odo Casel, *The Mystery of Christian Worship* (Westminster, MD: Newman Press, 1962; originally published as *Das christliche Kultmysterium* [Pustet, 1932]).

67 On the paschal mystery as the central element of the *kerygma* and the "point of departure" for theology, see Chauvet, *The Sacraments*, 156–161.

68 This is the limitation I find in the method of Worgul in *From Magic to Metaphor*. Worgul's characterization of sacraments in metaphorical terms is perceptive and convincing, but he prioritizes anthropological method to such an extent that revelation can easily be missed, as when he suggests that "[a]n anthropological understanding of ritual fills the theological gap on the issue of 'how' the *res et sacramentum* comes about and functions" (152). Surely for Christians it is always the action of God through Christ, in the power of the Holy Spirit, that fills that gap.

69 See Kilmartin, *Christian Liturgy: 1. Theology*, 97, on the untenability of the claim that liturgy is the *only* source for theology; and Taft, "What Does Liturgy Do? Toward a Soteriology of Liturgical Celebration: Some Theses," 242–43, on liturgy as a "privileged," though not the only, ground of encounter with God.

70 Karl Rahner, "Considerations of the Active Role of the Person in the Sacramental Event," in *Theological Investigations*, vol. 14 (New York: Seabury Press, 1976), 166. The model of sacraments, scripture, and ethics as a triad of core elements of the Christian life is Chauvet's. See *The Sacraments*, 19–66.

71 Reinhard Meßner defines the object of liturgical study to be faith in God's action in the world: "Was ist systematische Liturgiewissenschaft? Ein Entwurf in sieben Thesen," *Archiv für Liturgiewissenschaft* 40 (1998): 260–63.

72 A recent collection of essays exploring the state of the discussion of *pistis Christou* in New Testament studies is Michael F. Bird and Preston M. Sprinkle, eds., *The Faith of Jesus Christ: Exegetical, Biblical, and Theological Studies* (Peabody, MA: Hendrickson Publishers, 2010).

73 Kilmartin, *Christian Liturgy: 1. Theology*, 352n10.

74 See, e.g., Matthew 7:9; 2 Timothy 2:13; John 15:7; James 5:16; Lamentations 3:22.

75 M. Daniel Findikyan, "The Unfailing Word in Eastern Christian Sacramental Prayer," in "*Studia Liturgica Diversa*": *Studies in Church Music and Liturgy: Essays in Honor of Paul F. Bradshaw*, ed. Maxwell E. Johnson and L. Edward Phillips (Portland, OR: Pastoral Press, 2004), 183.

76 Michael B. Aune, "The Current State of Liturgical Theology: A Plurality of Particularities," *St. Vladimir's Theological Quarterly* 53, no. 2–3 (2009): 209–229.

77 Some feminist theologians have identified ambiguity as a valuable component of sacramentality: see Susan Ross, *Extravagant Affections: A Feminist Sacramental Theology* (New York: Continuum, 1998), 39–40, and elsewhere.

78 All from the communion prayer of 1549. Brian Cummings, ed., *The Book of Common Prayer: The Texts of 1549, 1559, and 1662* (Oxford: Oxford University Press, 2011), 30–31; spelling modernized. Later Anglicans would retain Cranmer's fondness for doublets, as in the General Thanksgiving of 1662 (composed by Bishop Edward Reynolds): "we thine unworthy servants do

give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and to all men." Cummings, ed., *The Book of Common Prayer*, 268.

79 Paul V. Marshall, *Prayer Book Parallels: The Public Services of the Church Arranged for Comparative Study*, vol. 1, *Anglican Liturgy in America* (New York: Church Hymnal Corporation, 1989), 364–365. The Word/Spirit epiclesis remains in both eucharistic prayers of Rite I in the current 1979 book. It also appears in Rite II in the formula for supplemental consecration on p. 385.

80 Cummings, *The Book of Common Prayer*, 137. The formula for the administration of the cup is similar.

81 The phrase "in, with, and under" does not seem to appear in Luther's actual writings as far as I know, but he does use each of the three prepositions in various places, and the combined phrase is often used in Lutheran explanations of the eucharist. A fuller analysis of the image schemas involved in these four theories of eucharistic presence would be an intriguing future project.

82 Lavonne Neff, *The Gift of Faith: Short Reflections by Thoughtful Anglicans* (Harrisburg, PA: Morehouse, 2004), 121. For a discussion of manuscript tradition and authorship, see *Elizabeth I: Collected Works*, ed. Leah S. Marcus, Janel Mueller, and Mary Beth Rose (Chicago: University of Chicago Press, 2000), 47n1.