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of the
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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.

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PART 3 – SELECT SEMINAR PAPERS

Foreword

The city of Albuquerque, New Mexico, was the site of the thirty-ninth annual meeting of the North American Academy of Liturgy. The academy last met in Albuquerque twenty years prior in 1993. The amazing setting of the Rio Grande Valley and the context of the centuries of history of Albuquerque provided an important background to our liturgical scholarship. President Craig Satterlee's efforts to help the academy to work as guests in the cultures and context of New Mexico were reflected particularly in the worship and with the plenary speaker, Dr. Charles Carrillo, a noted *santero*. There were 288 in attendance, with sixty-six visitors. The academy welcomed twelve new members at its annual business meeting.

The *Proceedings* reflect the academy's commitment to promote and support liturgical research, dialogue, and scholarly publication. This year's volume opens with the address of Vice President Michael Witczak, who explored the historical process of the liturgical movement and reflected on persons who have been influential in his approach to liturgical studies. Edward Foley was this year's *Berakah* laureate. In his response to the award, Foley challenged us to "continue to develop both a theoretical and practical agility that equips us and, more importantly, our students to address the growing hybridization of our faith communities and society itself." We are also pleased to offer the plenary address of Charles Carillo with a few of the images he used to stimulate our memories, imagination, and thinking. Part two reports on the breadth of the work of the twenty-two seminars that convened. Part three offers juried papers that came from the work of the seminars.

The annual meeting's success is due to the efforts and insights of the Academy Committee: Craig Satterlee (president), Michael Witczak (vice president), Martin Seltz (treasurer), Troy Messenger (secretary), Martha Moore-Keish (delegate for membership), Melinda Quivik (delegate for seminars), Catherine Vincie (past president), Jill Crainshaw (past-past president), and Courtney Murtaugh (meeting manager). Gratitude is also due to the local committee for their work: Ken Griesemer, Jennifer Phillips, Dolly Sokol, and Salle Watson.

I thank Ron Anderson and Julia Upton for their continued their service on the editorial board and Lizette Larson-Miller, who has begun her term on the board. Courtney Murtaugh continues her fine service managing the printing and mailing details of the *Proceedings*. I also thank Tasha Schroeder of Atlanta, Georgia, for her assistance with layout and production.

The 2014 meeting of the Academy will be in Orlando, Florida, 2–5 January.

Richard E. McCarron
Proceedings Editor

Plenary Sessions

Part 1

The Liturgical Movement: A Particular Examen

Michael G. Witczak

Michael G. Witczak, S.L.D., is associate professor of liturgical studies at the Catholic University of America, Washington, D.C., and specializes in the history and theology of Eucharistic celebration, sacramental liturgy, history of liturgy, and liturgical celebration of the saints. He previously served as a professor of liturgical studies, vice rector, and then rector of Saint Francis Seminary in Saint Francis, Wisconsin. He is a priest of the Archdiocese of Milwaukee.

Why This Topic?

The catalyst for this address is the book *Patterns and Persons: A Historiography of Liturgical Studies in the Netherlands in the Twentieth Century*, edited by four of our colleagues: Louis van Tongeren, Marcel Barnard, Paul Post, and Gerard Rouwhorst.[1]

Let me say a few words about the book and then explain why it sparked this reflection.[2] The book is divided into two major parts, with an introductory chapter and a conclusion. "Patterns" constitute Part I. "Persons" constitute Part II.

Gerard Rouwhorst and Louis van Tongeren introduce the book.[3] They give some background about the Dutch church in the twentieth century and about the development of liturgical studies, touching on topics like the Liturgical Movement in the Roman Catholic and Protestant churches, reflection on that worship, and ultimately on reform. The chapter provides helpful background about the two different institutional realities within the Dutch Reformed Church. A key aspect about life in the Netherlands that they point out is that it is a country that has been "silo-ized." Life is lived in nice, neat compartments that rarely touch one another. This is true of religious life and national life.

The first major section of the book touched on "Patterns."[4] The six chapters range broadly: Louis van Tongeren on the liturgical movement and liturgical reform in the Roman Catholic Church. Klaas-Willen de Jong on the Liturgical Movement in the Dutch Protestant world. Anton Vernooij on the vernacular movement in Holland. Liturgy and the arts as fostered in the van der Leeuw Foundation was the focus of Marcel Barnard. Paul Post and Justin Kroesen each contributed a chapter on the church architecture of both Roman Catholic and Protestant churches in the twentieth century. The ebb and flow, the enthusiasms and disappointments that characterized life in the Netherlands was palpable in the various treatments.

Then the book moved into "Persons."[5] Nine figures from the Dutch world of the twentieth century stood for many others. An anthropologist, two musicians/composers, and six who were various types of historians: archaeologists, philologists, textual critics, social historians. Their research and writing and teaching contributed to the movement of reform that overtook the churches in the middle and later parts of the twentieth century. Some were taken aback by the forces that were let loose (Frits van der Meer) and others were disappointed in what seemed like a reform truncated by loss of nerve and the need of authority to exercise control (Herman Wegman). Christine Mohrmann the philologist and Cees Bouman the university professor seemed to weather the changes on a more or less even keel. But all needed to navigate the changing waters of the liturgy in the life of the church. All were influential, and all were touched deeply by events. Liturgy and life coincided, perhaps even collided!

At the end of the book there is an epilogue by Marcel Barnard and Paul Post. They offer "Balance and Perspective"[6] to the book. It was this part of the book that caught me by surprise. Up to this point I had walked the path they had laid out. It was illuminating for me to see familiar names and to rehearse events that were quite similar to the events that I knew from the Liturgical Movement in the United States.

Then came the jolt. The authors claim a postmodern place for themselves and posit a form of liturgical studies that I don't recognize as the kind of liturgical studies that I do:

> . . . [W]e regard it as an anachronism . . . for the researcher to consider his or her own starting point as central or even normative. The colourful ritual-liturgical reality in our time makes it clear that there can no longer be reference to any one central liturgical ritus, and that as a consequence the discourse of liturgical studies also is and must be radically acentric.[7]

They then develop their argument in three sections: (1) They describe the Liturgical Movement in the Netherlands during the twentieth century as done from an "inside perspective" within the traditions of the Catholic or Protestant traditions of various participants. This is an example of the "silos" they had mentioned earlier. (2) The authors then offer a critical evaluation of this view, and propose the need to approach the liturgy from an "outside perspective," that is, open and broad and wide-angled. They offer reflections on what they see as the shortcomings of the narrative of Vatican II as the triumphant culmination of the Liturgical Movement; and they highlight the observations of the critics that the subsequent reform can be characterized as a rupture of the organic development of the liturgy. From another perspective they see a need to open the work of liturgical studies to other disciplines, such as ritual studies, medical anthropology, and the like. (3) Barnard and Post then offer their periodization of the Liturgical Movement in the twentieth century: (i) overture: second half of the nineteenth century; (ii) flowering: first half of the twentieth century; (iii) implementation: the 1960s and 1970s; (iv) movement and chiefly counter-movement: the 1980s and 1990s; and (v) Beyond the Liturgical Movement . . . : after 2000.

At the end of the chapter, they append a postscript, in which they discuss how the various contributors to the volume criticized their characterization of the

current state of the liturgy. Their collaborators raised issues with several elements of their critical reflection: (1) its tone; (2) its perspective; (3) the way they use the term "Liturgical Movement;" (4) a lack of appreciation of individuals in or of aspects of the movement; and (5) the role of popular religiosity.

I was glad that they had included the postscript, since I then realized I was not alone in my negative reaction to their analysis. But my visceral reaction was so strong that I thought it might be worthwhile for me to unpack what lay at the heart of it. What was being threatened by their analysis? Might my own comfortable presuppositions be at stake? Or perhaps did the values that I have come to cherish need to be articulated anew in the light of present circumstances?

For the remainder of this address, I attempt to understand my reaction and explore the various implications of this judgment about the liturgical movement. It will fall into three sections, inspired by the organization of the book: (1) exploring some patterns in the foundations of my own understanding of the liturgical movement; (2) reflecting on persons, namely, those who were foundational in shaping my approach to liturgical studies; and (3) pondering the future in the light of my own patterns and persons.

Patterns: My Understanding of the Liturgical Movement as a Historical Process

Initial Understanding of the Liturgical Movement

The first account of the Liturgical Movement that I remember reading is that of Burkhard Neunheuser, one of the faculty at Sant' Anselmo in Rome, where I did my liturgical studies. He called it *History of the Liturgy through the Cultural Epochs*.[8] He wrote as a Catholic for the audience at the Pontifical Liturgical Institute. (The book is a development of his lecture notes.)

There are three things I would like to highlight about Neunheuser's approach: his periodization, the underlying perspective of culture, and a theological vision.

Periodization

His chapters offer his take on the periodization of liturgical history. Periodization is, of course, always an artificial construct. The events of history simply continue to unfold from the past to the present to the future without any markers being posted along the way. The historian, in trying to tell the story of a particular institution, person, movement, or whatever, applies a perspective to break the timeframe into manageable units. Hence Neunheuser's "epochs," the chapters of the book, offer a way of understanding liturgy in the life of the church.

The chapters range from the New Testament, the Roman liturgy (his is primarily a Western history) and its origins, importation into Frankish territory, and reintroduction to Rome, the role of the Curia and the Franciscans in spreading this hybrid liturgy, the Reformation and Trent, the Baroque, the Enlightenment, and the Romantic reaction to it.

His treatment of Liturgical Movement, which he refers to as the "Classic Liturgical Movement" starts with the Congress of Malines (Belgium) of 1909,

during which Lambert Beauduin, a Benedictine monk of Maredsous, gave a talk in which he united the vision of Pius X in his *motu proprio* on music *Tra le sollecitudini* (1903) to the needs of the world emerging in the first years of the twentieth century: the liturgy could be a means of social transformation.

The movement was controversial from the start (e.g., the heated debate between Festugière and Navatel: is liturgy only external forms and ceremonial, or does it have theological and spiritual meaning?). The First World War interrupted the momentum, but soon thereafter several different strands emerged. One was theological and found mainly in Germany in the work of the Benedictine Odo Casel of the monastery Maria Laach. The Belgian movement, also stimulated by Benedictines, was pastoral and ecumenical. The French movement was rooted in the sources and found expression in the founding of the series *Sources Chrétiennes* by Congar, de Lubac, and Daniélou and the journal *La Maison-Dieu*. The Austrian movement associated with Pius Parsch focused on pastoral elements and cultivating a love of scripture and liturgy among young people. In the USA, Benedictine Virgil Michel founded a press and a journal to express his enthusiasm for the liturgy that he encountered in Europe. His focus came to be on the interrelationship between liturgy and the social apostolate of the church, among other things.

The years after World War II led to increasing popular interest with national and international "Liturgical Weeks" and congresses drawing ever larger crowds. Pope Pius XII issued an encyclical on the Liturgy (*Mediator Dei*, 1947) and initiated a number of reforms designed both to recuperate the earlier traditions of the church (e.g., the reforms of the Holy Week liturgies, 1951 and 1955) and also to make the liturgy more accessible to people (loosening regulations on the Eucharistic fast, allowing Mass to be celebrated in the afternoon and evening, etc.).

The Second Vatican Council called by John XXIII continued the line of theological and pastoral development and led, under Paul VI, to a comprehensive reform of the liturgy in the Roman Catholic Church. Other churches and ecclesial communities subsequently found themselves caught up in a set of similar dynamics and also engaged in reforms of their own liturgies.

Neunheuser's Perspective: Culture

The basic point of view of Neunheuser was to relate the development of the liturgy to cultural history. This perspective led him to see liturgical developments as a continual dynamic of both inculturation of the liturgy and transformation of culture by its intersection with the divine. In each chapter he offers an overview of the history of the period (primarily institutional, both political and ecclesial), liturgical forms both structural and literary that emerge or develop during the period, and the various art forms (architecture, music, painting and mosaic, poetry and preaching) that touch on the celebration of the liturgy.

This is the "inside approach" that Paul Post and Marcel Barnard spoke of. Yet the revised edition of Neunheuser's book in 1999 raised other topics important in the evolving world of the late twentieth and now in the twenty-first century: inculturation, ecumenism, the role of the laity, the role of women, the world of social communication, secularism and indifferentism, and new art forms. By taking the perspective of culture, it seems to me that some of the perceived limits of the "inside approach" are mitigated.

Neunheuser's Theological Foundation

Neunheuser's general conclusion embraces a particular theological foundation: the liturgy is important because it is where salvation history becomes present for those who participate in the liturgical act. His indebtedness to Casel's approach is clear.

Since reading Neunheuser, other treatments of the Liturgical Movment have affected my thinking about it. Keith Pecklers's work on the Liturgical Movement in the United States shares some characteristics with Neunheuser's approach.[9] His particular contribution is to enrich the primarily European account with the contributions by liturgical thinkers in the United States: liturgy and social justice, education, and the arts.

André Haquin in his recent account in *The Oxford History of Christian Worship* offers a similar account,[10] though his title reveals a twofold perspective: Liturgical movement and Catholic liturgical revision. He notes that the Liturgical Movement "does not represent an absolutely new start. History shows that the liturgy never ceased to be 'in movement,' that rites changed in the course of time in the different churches and even in the Latin Church after the Council of Trent. . . ."[11] He goes on to differentiate between "movement" and "reform" which allows him (and us) to "perceive differences and complementarity."[12]

This same distinction is developed by Mark Searle in his posthumous work edited by Barbara Searle and Anne Koester.[13] He offers a different periodization of the twentieth-century Liturgical Movement that takes into account a nuance that Haquin speaks of: movement and ritual reform. He speaks of two liturgical movements. The first he identifies as "social transformation through liturgical formation." The key figures he identifies are Prosper Guéranger, Pius X, and Virgil Michel. He characterizes the goal as bringing the people to the liturgy so that they will be shaped to go out and change the world. The second liturgical movement he calls "church renewal through liturgical reforms," and he highlights the Second Vatican Council and the subsequent reform of the Roman Catholic liturgical books that followed. He characterizes the goal as "bringing the liturgy to the people so that they might participate fully and bring the Church in to the modern world."[14] In summing up his analysis, he contrasts the two movements and makes a call for highlighting an objective value to the liturgy: we must participate in what God is doing. The rest of his book explores how our participation in the liturgy involves ritual, ecclesial, and divine elements.

One last contributor to my thinking is Robert Taft. His interesting and richly nuanced social history of the Eastern liturgy (a history of the liturgy that explores how the people experienced it), *Through Their Own Eyes: Liturgy as the Byzantines Saw It*,[15] offers a very simple and straightforward description of the Liturgical Movement: "a worldwide effort dedicated to making Christian liturgy better."[16] As is usual with Taft, he immediately couches this simple phrase within a more developed context: "But good liturgy is liturgy that glorifies God and sanctifies those glorifying him, and that is his gift to us, not ours to him."[17] Yet since our activity is an essential part of the liturgical act, the best way to accomplish this is through participation. Taft quotes the Second Vatican Council's teaching that this participation (full, conscious, and active) is rooted in baptism.[18]

Taft's short statement implies that there are criteria that can be applied. What constitutes "good" liturgy? What are the standards and where do they come from? Who applies the standards? Who is responsible to ensure that liturgy becomes "better?"

This most recent rethinking of the Liturgical Movement as found in the writing of Mark Searle and Robert Taft is thoroughly theological and objective in its orientation. The liturgy is a theological reality, where we human beings encounter the living God. Its history, its texts, its shape, its dynamics, its role in society and in the lives of individuals can all be studied; but in the end, the liturgy is God's work for us and we study it so that we can participate in it more profoundly.

People: Those Who Shaped My Understanding of the Liturgical Movement

This second part of my presentation will focus on the people who have shaped my understanding of the Liturgical Movement. This understanding began in my home parish, St. Robert in Shorewood, Wisconsin, a Milwaukee suburb. The church was built in the mid-1930s and is an exquisite example of Lombard-Romanesque revival.

My growing understanding continued in the Milwaukee Seminary, dedicated to St. Francis de Sales, whose chapel was a modern structure that seemed vaguely Bauhaus in inspiration (though I didn't have the vocabulary to name it then—I only knew that it was quite different from my parish church). At the seminary I was taught liturgy by folks like Ken Smits (classmate of John Barry Ryan at the Institut Catholique, under the direction of Père Gy), Carl Last (Notre Dame) and Bill Cieslak (Graduate Theological Union).

My seminary education, of course, was enriched the minute I started parish ministry and discovered that actually celebrating liturgy was quite different from studying it. In the homily service *Celebration,* I encountered, in addition to the exegesis, model prayers, and homily outline, an analysis, historical-critical and literary, of the prayer texts for each Sunday's celebration by Kathleen Hughes—introducing me to a world that I hadn't realized existed.

I took advantage of the programs offered by the Center for Pastoral Liturgy at the University of Notre Dame and began to learn the liturgy in a much deeper way since I now knew more keenly and practically what I was studying. Here I made the acquaintance of graduate students like Mary Alice Piil and staffers at the Center like Barbara Schmich and Jim Fields.

The big change came when I was asked to study liturgy so that I could then teach it at our seminary. I was sent to the Pontifical Liturgical Institute, run by the Benedictines at Sant' Anselmo in Rome, by my archbishop, Rembert Weakland, former abbot primate of the Benedictines.

Each faculty member at Sant' Anselmo contributed to my knowledge and love of the liturgy, but I would like to highlight three of them: Anscar Chupungco, Adrien Nocent, and Salvatore Marsili.

Anscar Chupungco[19]

Benedictine Father Anscar Chupungco was a monk of Our Lady of Montserrat Abbey in Manila. He studied liturgy at the Pontifical Liturgical Institute and wrote his doctoral dissertation under Burkhard Neunheuser. Neunheuser was a founder of the Institute, an indefatigable historian of the liturgy, and a staunch defender of his own master's theology: Odo Casel and his mystery theology of the liturgy.

By the time I arrived in Rome to begin my studies, Chupungco had succeeded his mentor Neunheuser as the third head of the Institute. My course work with him included a course on the history of the liturgy (which used Neunheuser's book, as described above), principles of liturgical inculturation (a course on four paragraphs from the Constitution on the Sacred Liturgy of Vatican II, nos. 37–40), the sacrament of anointing the sick, and a seminar on the liturgical material in the *Liber Pontificalis*.

That seminar led to my working with Chupungco on my licentiate thesis, in which I focused on the liturgical work of Leo the Great as described in the Liber. The phrase *actio sacrificii* was used of the eucharistic prayer. What might that mean? That work in turn led me to ask Chupungco to direct my doctoral dissertation, a study of the language of sacrifice in the Eucharistic Prayer, using the preface of the Eucharistic Prayer and the word *immolare/immolatio* as the entry points of my study.

With that number of courses and with that level of interaction as he served as my director, I learned much from him. One phrase of his that always stayed with me was his true but ironic observation that: "The Roman Rite is whatever Rome says the Roman Rite is." Chupungco's approach to liturgy and the liturgical movement taught me that liturgy and culture are intertwined. That one must study the history of the liturgy, its texts and shape, its theology and pastoral celebration to understand what it is. And his catchphrase reminded me always that the liturgy is not the possession of an individual but of a community of believers.

Adrien Nocent[20]

Adrien Nocent was a Benedictine of Maredsous in Belgium and one of the founders of the Pontifical Liturgical Institute in 1961. He was a confrere of Bernard Botte and held Botte's work in high esteem.

I had several courses with Nocent, including his course on the celebration of the Roman Eucharist, the sacraments of initiation, and the sacrament of reconciliation. I also worked in a seminar with him that used the rituals collected in the eighteenth century by Edmond Martène to explore the historical development and theology of the rites of reconciliation.

In each of these courses, Nocent taught me the value of a careful study of the sources: the sacramentaries and lectionaries, the ordines and pontificals. The goal of each course was always to understand the current celebration of Roman Rite in the light of its development, offering a genetic view of the present liturgy. His courses were ultimately theological, using the texts and the historical development of forms as a source for theological reflection.

Like Chupungco, Nocent had a saying that stayed with me forever after I heard him say it. Nocent said: "What the church has done the church can do." The

study of history ultimately had pastoral significance for Nocent. The study of the forms that the Church had used over the centuries became a treasury of theology and pastoral practice to be considered and perhaps proposed for use in the ongoing development of liturgical celebration.

Salvatore Marsili[21]

The last person I want to recall is Salvatore Marsili. He was a monk of Finalpia in northern Italy. He had studied at Sant' Anselmo and written his doctoral dissertation on John Cassian. He became intimately involved with the liturgical movement in Italy, where the monastery of Finalpia was the motive force of the movement. He was editor of the journal *Rivista Liturgica* for many years. And he was a student of Odo Casel.

I had him for two courses, the theology of the liturgy and the theology of the Eucharistic celebration. During my first semester at Sant' Anselmo, he tested my rudimentary Italian by beginning his first lecture with the word, *dunque*. "Dunque, che cos'è la liturgia?" Now, *dunque* means "therefore," and his use of the word implied that he was picking up from some prior moment of conversation. I was in a panic, not knowing what I had missed. As it turns out, this was a favorite rhetorical device of Marsili. You may recall that Anscar Chupungco's recent "Memoirs and Musings" was entitled: *What, Then, Is Liturgy?* The title is taken from his first lecture with Marsili. And mine! I never had a chance to take other courses or a seminar with Marsili, since he died during my third year as a student at Sant' Anselmo. And I'm not sure I would have, since he was a rough, craggy, intimidating man.

However, it was from Marsili that I first learned that theology was not just quoting other theologians. And that it was something that could make a difference in one's own spiritual life and prayer. His fundamental principle, and the title of his theology of the liturgy, was: "Liturgy is a moment in salvation history." The great consecratory prayers are a place to see the principle at work: as God has acted so powerfully in these events throughout salvation history, now, through the action of the Holy Spirit, make this water, this bread and wine, this moment, holy. I am forever grateful to Salvatore Marsili for opening up to me the insight that God's word and the liturgical act and human life and my life and the world are caught up together in a single divine plan.

These three persons taught me much of what is still a part of my life and my understanding of the liturgical movement.

- A love for the sources of the liturgy and the tools with which to study them.
- A Caselian theology that sees the liturgy as a participation in God's action of salvation in the world—the whole world, one that consists of the Church and the world, nature and supernature, creation and the uncreated. These Caselians imbued me with a fundamentally theological understanding of the liturgy.
- These professors from the Philippines, from Belgium, from northern Italy taught me a profoundly Roman approach to the liturgy: that it is not the property of anyone, but of the Church and ultimately of God.

Some Final Reflections: Is the Liturgical Movement Dead?

In the light of these patterns and persons of my own liturgical study, I would like to return to the statement from Marcel Barnard and Paul Post that triggered my reflections today. They said:

> . . . [W]e regard it as an anachronism . . . for the researcher to consider his or her own starting point as central or even normative. The colourful ritual-liturgical reality in our time makes it clear that there can no longer be reference to any one central liturgical ritus, and that as a consequence the discourse of liturgical studies also is and must be radically acentric.[22]

As I read this passage from Barnard and Post, I find some dualities (either explicit or implicit) that I would like to reflect on:

- Theology and religious studies
- Inside and outside perspectives
- Closed and open fields of study
- Centered and acentric liturgical action
- Unitary and diverse liturgies
- Prescription and description

I will reflect on these word pairs as a way of examining my own role in liturgical studies at the Catholic University of America (CUA). Regarding theology and religious studies, the tension implied is built into the title of our School of Theology *and* Religious Studies. (There is a long and sometimes contentious history to this name, which I will not go into here.) On the one hand, the school is Roman Catholic (owned by the Catholic bishops of the United States of America) and teaches Catholic theology in a variety of areas (biblical, historical and systematic, moral, liturgical and sacramental, pastoral, spiritual, and catechetics; plus church history and religion and culture). We have sometimes had spirited conversations on the relationship between theology and religious studies—and so far no sure statement of the nub of the relationship.

The nature of our school leads us to be *both* centered on Catholic tradition and issues *and* open to the varieties of perspectives and disciplines that the school embodies. We have our own problems with silos, but also attempt to talk to one another and be aware of one another's concerns. For instance, two courses that are required for the liturgy and sacraments degree at CUA are the history and theology of the liturgy and liturgy and culture. Some faculty in other areas are beginning to seek conversations about how liturgical foundations might affect their own work (e.g., a moral theologian writing a book on marriage wanting guidance in reflecting on the marriage liturgy as a source of understanding).

Barnard and Post observe that the liturgical landscape is quite diverse in the Netherlands. Bryan Spinks makes that same observation for the English-speaking world recently in his fascinating Alcuin Club contribution *The Worship Mall*.[23] We

combine our focus on the complex traditions and interrelationships of Jewish and Christian worship, and at CUA the Roman and Byzantine in particular, while at the same time reflecting on the relevance of that tradition to the events that are actually occurring religiously, ritually, and spiritually in the broader culture.

The implications of Neunheuser's history of the liturgy and the clear statement of Haquin remind us that the liturgy continues to evolve. If Taft is correct in his characterization of the liturgical movement as "making Christian liturgy better," then the task can never be done, no reform ever definitive.

However, the role of the liturgical movement is not limited to describing what is happening in the world of ritual, no matter how interesting that might be. It is absolutely essential that we be aware of what is happening in the lives of the people of our churches and synagogues and in our world. This kind of ongoing cultural awareness is a necessary backdrop for what is occurring in the liturgy. For instance, the Saturday, 29 December 2012, *New York Times* in its religion column included reflections from nonreligious humanists about the aftermath of the tragedy in Newtown, Connecticut. There were interfaith services of support for the victims and their families. Each of the victims was buried in a religious funeral service. And the humanists were caught flat-footed. They realized that in the face of crisis and death, they lack a community and organizational presence that seems to be essential to the lives of people.[24] Engaging in conversations about the evolving ritual and religious life of our country is essential. But for me, it needs always to be done from my center, my inside reality (to use the language of Barnard and Post). Once one admits the theological reality that God is a part of every liturgical action, that God is an actor in the event, then we find a center. If our study is not just describing and exploring what are we doing, but describing and exploring what God is doing and how we respond to it, then the nature of the inquiry changes.

In general, whereas Barnard and Post seem to posit that liturgical studies today must be open and acentric, my own sense is that liturgical study must combine theology and religious studies, be centered but open, be able to understand the inside world of a tradition and to recognize the reality of the outside world that provides the context that we live in.

These thoughts, my own "musings and memoir" as Chupungco called his recent book, emerge from wrestling with my reactions to Marcel Barnard and Paul Post's concluding chapter to their book on the liturgical movement in the Netherlands. The book led me to some emotional reactions, some thinking, some conversations with colleagues and friends, and now to this address. Not a bad outcome for a book chapter. I am appreciative to them since it provoked this reflection and to you for following my "personal examen" of my vocation as a student of the liturgy. The movement of the liturgy continues to create patterns and engage persons, and I am happy to be surrounded by a crowd of them.

Notes

1 Liturgia Condenda 25 (Leuven: Peeters, 2010).

2 See my review in *Catholic Historical Review* 98, no. 1 (2012): 144–5.

3 Post et al., 2–22.

4 Post et al., 25–240.

5 Post et al., 243–466.

6 Post et al., 469–485.

7 Post et al., 469.

8 *Storia della Liturgia attraverso le epoche culturali*, Biblioteca «Ephemerides Liturgicae» «Subsidia» 11 (Rome: CLV Edizioni Liturgiche, 1977; third revised and expanded edition, 1999). See also his other treatments: "Il movimento liturgico: panorama storico e lineamenti teologici," in *La liturgia: momento nella storia della salvezza*, volume 1 of *Anamnesis: Introduzione storico-teologica alla Liturgia*, ed. Salvatore Marsili (Casale Monferrato, Italy: Marietti, 1974), 11–30; and "Le riforme liturgiche dal sec. IV al Vaticano II," in *La Liturgia: panorama storico generale*, volume 2 of *Anamnesis: Introduzione storico-teologica alla Liturgia*, ed. Salvatore Marsili (Turin: Marietti, 1978), 227–253.

9 Keith Pecklers, *The Unread Vision: The Liturgical Movement in the United States of America: 1926–1955* (Collegeville: Liturgical Press, 1998).

10 André Haquin, "The Liturgical Movement and Catholic Ritual Revision," in *The Oxford History of Christian Worship*, ed. Geoffrey Wainwright and Karen Westerfield Tucker (New York: Oxford University Press, 2006), 696–720.

11 Haquin, 696.

12 Haquin, 696.

13 Mark Searle, *Called to Participate: Theological, Ritual, and Social Perspectives*, ed. Barbara Searle and Anne Koester (Collegeville: Liturgical Press, 2006).

14 Searle, 12.

15 (Berkeley, CA: Intervarsity Press, 2006).

16 Taft, 1.

17 Taft, 1.

18 Taft, 1–2; and *Sacrosanctum Concilium*, 14.

19 For biographical and bibliographical information, see Mark Francis and Keith Pecklers, eds., *Liturgy for the New Millennium: A Commentary on the Revised Sacramentary: Essays in Honor of Anscar J. Chupungco, OSB* (Collegeville: Liturgical Press/A Pueblo Book, 2000). Since the meeting of the Academy, my esteemed mentor was called home to the Lord on 9 January 2013. May he rest in peace.

20 For biographical and bibliographic information, see Giustino Farnedi, ed., *Traditio et Progressio: Studi liturgici in onore del Prof. Adrien Nocent, OSB,* Studia Anselmiana 95, Analecta Liturgica 12 (Rome: Benedictina, 1988).

21 For biographical and bibliographic information, see Ferdinando Dell'Oro, *Mysterion nella celebrazione del mistero di Cristo: la vita della chiesa. Miscellanea liturgica in occasione dei 70 anni dell'Abate Salvatore Marsili*, Quaderni di Rivista Liturgica, nuova serie 5 (Leumannn [Turin]: Elle di ci editrice, 1981), and Giustino Farnedi, ed., *Paschale Mysterium: Studi in memoria dell'Abate Prof. Salvatore Marsili (1910–1983),* Studia Anselmiana 91, Analecta Liturgica 10 (Rome: Benedictina, 1986).

22 Post et al., 469.

23 The Worship Mall: Contemporary Responses to Contemporary Culture, Alcuin Club Collections 85 (London: SPCK, 2010).

24 Samuel G. Freedman, "On Religion: In a Crisis, Humanists Seem Absent," http://www.nytimes.com/2012/12/29/us/on-religion-where-are-the-humanists.html (accessed 30 December 2012).

Introduction of *Berakah* Recipient

Catherine Vincie

Catherine Vincie, RSHM, Ph.D., is professor of liturgical and sacramental theology at Aquinas Institute of Theology, Saint Louis, Missouri.

It is my privilege tonight to introduce an enormously gifted, creative and productive member of our academy: Father Edward Foley, Capuchin, professor of liturgy and music, scholar of things liturgical as diverse as the First Ordinary of the Royal Abbey of St. Denis in Paris, to ancient and contemporary liturgical music, to developmental disabilities and sacramental access, to preaching and the Vatican II liturgical reform. During the course of his career, Ed has authored or edited over twenty books, dozens of book chapters and peer-reviewed articles, and he has lent his editorial expertise to many of his colleagues here in the North American Academy of Liturgy and elsewhere. Of particular pride is his leadership in publishing and editing *A Commentary on the General Instruction of the Roman Missal* and *A Commentary on the Order of Mass of the Roman Missal*—projects in which a significant number of members of this academy have cooperated. Ed's commitment to the academic community has involved leadership of degree programs, participation on numerous boards and commissions, countless lectures and workshops. Ed is a founding member of the Catholic Academy of Liturgy and has served the North American Academy of Liturgy as vice president, president, and archivist. It is with anxious expectation that we wait each year for Ed's report, only to hear that in his capable hands: "The archives are secure!"

His commitment to the Vatican II liturgical reform has compelled Ed to reach out in innumerable ways to the wider faith community. He is no less committed to crafting scholarly books and articles than he is to providing pastoral articles and giving literally hundreds of talks and workshops that bridge the gap between the academy and the wider faith community. Apparently, from the evidence in his fifty-page CV, Ed has more more hours in his day than have the rest of us!

Ed's commitment to the life of the church also has led him to the ongoing ministry of liturgical presiding and preaching, again keeping the lines of communication open between the academic and pastoral. His concern for the preaching art led him to create and edit the journal *Preach: Enlivening the Pastoral Art*. Ed has been no less active in his own religious congregation, facilitating liturgical learning, presiding, and celebration.

To date Ed has produced an enormous body of work; he has provided leadership within and outside the Academic community; he has served his colleagues with expertise, concern, and creativity. Lastly, he has been friend to this academy and to many of us individually. It is for all these reasons that we are proud to honor you, Ed, with the North American Academy of Liturgy's *Berakah* Award for 2013.

THE NORTH AMERICAN ACADEMY OF LITURGY

presents the

2013 BERAKAH AWARD

to

EDWARD FOLEY, CAPUCHIN

Of Midwest origin formed in Franciscan sensibility
you speak and write from Duns Scotus' chair—
the *Subtle Doctor*—"rarest-veined unraveller."

A liturgical troubadour you've been nearly 40 years:
Teacher, preacher, musician, pastor,
theologian, author, editor, wit—
all with pastoral wisdom and care for social justice
wherever the Spirit propels you into this wide world.

Your innumerable pages encompass *From Age to Age,*
Mighty Stories and Dangerous Rituals
grounded in deep and lyrical love of
God's people and all creation.

Your life and work have become a living commentary on
the Mystery this Academy treasures,
for which this body gives thanks.

Practical Liturgics: A "Fusionary" Tale

Edward Foley, Capuchin

Edward Foley, Capuchin, Ph.D., is the Duns Scotus Professor of Spirituality and professor of liturgy and music at Catholic Theological Union in Chicago.

Given the polyvalence that marks our shared craft, returning the Berakah response to the closing banquet allows a myriad of both grace-filled as well as problematic readings of this moment. On the one hand, positioning these remarks toward the end of this great feast reflects a respectful resonance with the ritual practices of our Jewish sisters and brothers who traditionally reserved this interlude in the repast for expansive thanksgiving. The challenge to this *spiritual* Semite, however, is whether that means my task is to devise a litany of *berakoth*, enumerating all whose wisdom and care steered me to this quite extraordinary and humbling moment and then, litany completed, sit down.

On the other hand, a gastronomic reading of our context reveals that the main course has been consumed, most of the wine depleted, while dessert and coffee are on their way. Thus there may only be room in this post-banquet interlude for a pleasant cordial before the assembly drifts off into well deserved oblivion after full days of travel, scholarship, and networking. Yet, while I have been caricatured as many things, a "pleasant cordial" is seldom one of them, and that modality may not be my most authentic form of *Tischreden*.

Furthermore, our fearless leader and his merry band on the executive committee have urged me to do more than chant a litany of *berakoth* or attempt a string of after-dinner pleasantries. While trying to respect their wisdom, I have to admit that multiple attempts at devising a strategy for filling the void between a now spent entrée and the impending *Deo gratias* left me a touch stymied—stymied until, that is, our meeting planners sent me the menu for this evening's banquet. And there it was: an insight nestled in the midst of Tequila Caesar dressing, Cambodian squash, chipotle garlic mushroom sauce, and green chile apple tart. And the insight triggered by this mestizo cuisine, this encounter between New England and New Spain in the land of old pueblos was—in a word—fusion. This evening we have engaged in fusionary grazing through a menu rooted in the food arts of Greece, Spain, Cambodia, Mexico, Japan, and France (to name a few) all accompanied by wines from the Golden State, sometimes considered by both inhabitants and visitors alike as a country unto itself.

Fusion dining is not only the leading edge of the culinary arts in many parts of the globe, it is symbolic of the growing hybridity of the human species. In the United States, for example, the 2010 census indicates that people of mixed race are growing in numbers faster than single-race individuals; furthermore, apart from the raw numbers in that census, the people who elected to self-identify as mixed race or ethnicity grew by an astounding 134 percent.[1] The only thing outpacing the growing numbers of mixed-race people in this and so many other countries is the growing acceptance of this hereditary fusion in our society, pointed symbolized in the election and reelection of our racially hybrid forty-fourth president of the United States.

This newfound admission of hybridity is congruent with the work of geneticists such as those working on the Genographic Project of the National Geographic Society that has sampled the DNA of over half a million people in over 140 countries in an attempt to trace the 1 percent of the genome not shuffled from one birth to the next.[2] The growing evidence from this and similar studies is summed up by the noted Swedish geneticist Svante Pääbo who baldly states: "From a genomic perspective we are all Africans, either living in Africa today or in recent exile."[3]

While a shocking statement to many, this discussion of mixed race, DNA, and hybridity might seem a touch tangential in an academy devoted to liturgics. Yet I would opine that such go both to the historical origins of the practices we study as well as to the myriad of methods we ply in our craft. Just as there is no pure-blood Irish, Turk, Chinese, or Samoan, so is there virtually no ritual known to us that is free of the fingerprints of some other cultic practice. Leviticus's outline of Jewish sacrifice owes much to Canaanite practice; Luke's last supper telling is beholden both to Passover traditions and Greek symposia; similarly the Liturgy of John Chrysostom, Luther's *Deutsche Messe*, and even the 2002 *Missale Romanum* with its purported Roman genius were not constructed out of whole cloth—the latter certainly not out of whole Roman cloth—and ironically are often beholden to some of the very traditions they are intended to correct.

I would contend that if we are to be trusted navigators through what Professor Taft in his lectures characterized as this "liturgical swamp," then we too must be hybrid in our methods, resources, and dialogue partners. I am not suggesting that we become methodologically glib, but rather as an academy continue to develop both a theoretical and practical agility that equips us and, more importantly, our students to address the growing hybridization of our faith communities and society itself.

Contributions of Practical Theology

Admittedly, such advocacy could be no more than an apologia for my own academic journey that has sometimes careened from musicology to ritual studies, mediaevalia to hermeneutics, contextual theologies to postcolonial theory. Over the past two decades, however, I have attempted to become more focused in my hybridity, as the frameworks of practical theology have increasingly influenced my practice of the liturgical arts. With your leave, I would like to take a moment to reflect briefly on this theological marriage of sorts and in particular highlight three key contributions that practical theology has made to my liturgical scholarship.

Human Experience

The first liturgical arena that practical theology has illuminated for me is that of human experience, both in its theoretical and practical aspects. Liturgists of various faith perspectives—including many in this room—espouse a key tenet of Vatican II that believers should be led to full, conscious, and active participation in the liturgy (*Sacrosanctum Concilium* [SC], no. 14.1) and that in liturgical renewal such participation is "the paramount concern" (SC, no. 14.2) and a focal standard by which any liturgical renew can and should be judged.

In my experience, however, especially in the academic discourse on participation, while the activity of the worshippers is encouraged, such does not always seem properly respected as an independent theological resource. Instead, in what might be considered a Schleiermachian maneuver,[4] the action of worshippers is often understood as an activity that needs to be rightly informed and shaped by specialists such as ourselves so that an assembly's practice is in orderly compliance with our theories. In this theory-practice model, theory drives practice, and in the process it undermines the work of the people as an independent theological force. Such an "applied liturgics" approach is evident, for example, in classical forms of mystagogy too often reiterated in our own day. Here some honored mystagogue, à la Ambrose, explains to initiates in scriptural mode what their initiation was supposed to mean to them, without evidence of ever asking them what meanings registered in their own experiences. It is precisely such a one-way interpretive street that, I believe, epitomized the catechetical plan of the U.S. Roman Catholic Bishops in paving the way for the recent retranslation of the Roman Missal in my own tradition. Foggy liturgical rhetoric—dewfall, consubstantial, prevenient, abasement, oblation—was explained away by unidirectional catechesis programmed for reception, although as far as I could tell it cleared no space to weigh theologically the degrees of reception that would or would not take place throughout the English-speaking world. Schleiermachian, or applied, mystagogy of this sort needs to give way to what I would consider a more authentic *practical mystagogy* in which the believing and doing of assemblies—however oddly or inadequately judged by the expert—finds its proper voice in theological discourse.

Furthermore, practical theology has helped me grasp with new clarity that the experience to be weighted most heavily is neither the idiosyncratic insights of a single Mrs. Murphy (*pace* Aidan), or some homogenized reading of assembly activity, but the dominant flows of a community's believing and acting over time—its *sensus fidelium*—in all of its polyphonic messiness. While a challenging endeavor, often requiring empirical tools more familiar to social scientists than to liturgists, such seems essential not only for enabling believers to interpret their own experience in worship but also for affirming their right and obligation to be subjects in rather than objects of our common prayer.

Public Theology

A second aspect of practical theology that has significantly enhanced my liturgical frameworks is its self-definition—especially by key figures at the University of Chicago[5]—as an exercise of public theology. Martin Marty defined

public theology in 1981 as an effort "to interpret the life of a people in the light of a transcendent reference." For Marty, the goal of public theology is not helping individuals discern their relationship with God, but is concerned with constituting "civil, social and political life from a theological point of view."[6] The same year, Marty's colleague David Tracy reaffirmed the public nature of all theology and noted that distinct from fundamental or systematic theologies, practical theologies "are related primarily to the public of society . . . [i.e.,] the concerns of some particular social, political, cultural or pastoral movement or problematic which is argued or assumed to possess religious import."[7] Don Browning capitalized on these insights and advocated the public nature of practical theology, particularly around issues of family and marriage through the University of Chicago's Religion, Culture, and the Family Project.

Through such influences, I began to understand liturgy not simply as an act of some particular faith community but as enacted public theology within a faith tradition. One of the challenges of this perspective is that many, if not most, of those who will interpret the meaning of the worship event will be from outside the community that performs the worship. This is where Margaret Mary Kelleher's category of "official meaning" in practice gets trumped by her category of "public meaning."[8] An especially embarrassing example of this from my own tradition occurred in 2003 when eighty-year old Ben Martinez died; his funeral was at his local Catholic Church in the town of Chama, New Mexico, less than 200 miles from here. During the sermon, the pastor allegedly said that the deceased had been "living in sin," was "lukewarm in his faith," and that "the Lord vomited people like Ben out of his mouth to hell." Nine members of Mr. Martinez's family then proceeded to sue the priest, the church, and church leaders for severe emotional and physical suffering. Undoubtedly this is a somewhat bizarre case, and most of us do not get sued for our preaching—which doesn't mean we shouldn't. While bizarre, this episode yet throws into bold relief the challenge of worship in this digital age. The fact that a funeral in a small Roman Catholic parish, attended by less than 200 people, in a city whose population is roughly 1,100 was broadcast around the globe by the BBC and other international news outlets reminds us that what happens in our sanctuaries does not always stay in our sanctuaries . . . even in Vegas. Rather, our preaching and our ritualizing has the potential to be shared with increasingly wider circles of interpreters, sometimes providing actual good news, but other times revealing less than honorable aspects of our religious traditions.[9]

That worship can be a positive act of public theology was evidenced by "A Liturgy of Lament and Repentance," at Dublin's St. Mary's Cathedral in 2011. Created by the Roman Catholic Archdiocese of Dublin, this ritual was offered for victims sexually abused by Irish priests and religious. As widely reported in the press,[10] it included public readings from official reports detailing decades of abuse in Ireland, personal stories, and even spontaneous interventions from some of the victims. Maybe most dramatic was the opening of the ritual—reminiscent of opening rites on Ash Wednesday—as the archbishop of Dublin and the visiting cardinal archbishop of Boston entered and prostrated in silence before the bare altar in the shadow of a large wooden cross. Then the two prelates washed the feet of some of the victims of sexual abuse, recalling Jesus's act of humble service at the Last Supper (John 13).

While this is a mode of public theology I heartily endorse, worship as public theology does not always cast such a forgiving spotlight on the liturgical practices of my or your faith traditions. Within Roman Catholicism, for example, consider the *de facto* excommunications of politicians at the communion rail when some prelate or his representative judges them as legislating against the teaching of the church and so refuses the body of Christ to the body of Christ. Then there the scandalous erasure of women from our sanctuaries, the growing politicalization of our pulpits, the perceived anti-Semitism of restored holy week rituals, and the shocking ongoing eucharistic leadership of known abusers and those who shielded them. This digital age has transformed once self-enclosed enclaves into open-air sanctuaries, in which friend and foe, advocate and critique, as well as the true seeker, can take a seat and offer an interpretation. Thus our central acts of expressing and creating faith communities become powerful engines of evangelization, effectively explicating reasons for joining, but other times are unwitting messages of de-evangelization—embodying odious messages that repel rather than affirm both the committed as well as the seeker. Is it any surprise that one out of every ten adult USonians is an ex-Roman Catholic?[11]

Ethics

This blessing and curse provided by the public theology lens leads to a third contribution that practical theology has made to my liturgical craft, and that is ethics. Although I accumulated well over seventy graduate hours of study in liturgy, I only remember ethics being a recurring theme in one course. There were many instructors and colearners who raised ethical issues from time to time, but these were largely tangential to my formal studies in worship. I never got a chance to study with Don Saliers. After finishing doctoral studies in the late 1980s, when I began reading again, I did encounter writings in liturgy—especially from feminists—who were raising parallel ethical questions. Unfortunately, either because of my own predispositions or the way such writings were treated by others, their ethical concerns did not seem central to the discipline at the time.

On the other hand, when I began studying practical theology in 1990, the first piece I remember reading was David Tracy's "The Foundations of Practical Theology."[12] In the opening paragraph of that article, Tracy writes: "My claim is that practical theology attains its public character by articulating praxis criteria of human transformation as well as an explicitly theological ethic."[13] I was stunned. Not only did I know virtually nothing about ethics but was haunted by a lingering memory of my director of graduate studies—a somewhat shall we say "salty-spoken" ethicist—who on more than one occasion academically chided me (and my colleagues) because I had taken an easy doctoral path through liturgics rather than his brand of systematics. Thus, in some ways my studies had conditioned me to believe that ethics was not only largely unrelated to liturgics but also a disciplinary foe.

Yet, the more I read about practical theology the more issues of oppression, injustice, and prejudice moved to the fore,[14] and it was ethics that offered both an integrating vision[15] to emerging practical theology in the twentieth century as well as provided a much needed academic credibility to the field. [16] My conversion to the centrality of ethics was sealed by reading *A Fundamental Practical Theology*

by Don Browning.[17] This groundbreaking work not only led me to the awareness that strategic practical theology was itself an exercise in theological ethics, but also that "theological ethics is important for all the strategic practical theological disciplines,"[18] among which I would include liturgy.

While I did not understand it fully at the time, this ethical primacy became clearer to me the more I grappled with another pivotal concept in practical theology, that of *phronesis*. The practical wisdom of *phronesis* could, in some sense, be considered the fusion of *techne* with ethics. My favorite—albeit cultish—illustration of the difference between Aristotle's categories of *techne* and *phronesis* comes not from the *Nicomachean Ethics* but from a discussion between the "chaotician" Dr. Ian Malcolm and the "entrepreneur" John Hammond in the 1993 movie *Jurassic Park*. After a heated argument about the appropriateness of reintroducing dinosaurs into the age of *homo sapiens* the chaotician stuns the entrepreneur with the summary phronetic conviction: "Yeah but your scientists were so preoccupied with whether or not they could, that they didn't stop to think if they should."

An interesting challenge, not only to scientific technocrats, but also to those of us who shape and lead worship, sometimes (if truth be told) as an entrepreneurial enterprise. Too often concerns about the *techne*—whether that means slavish rubrical adherence on the one end of the spectrum or showbiz marketability on the other side of the spectrum—clears little space for phronetic reflection on why we are doing what we are doing and then asking those very problematic ethical questions that ensue. First of these for me is to what extent our prayer enhances the dignity both of present worshippers as well as members of our extended global family. In the language of friend and pastoral theologian Herbert Anderson, is worship actually an event of pastoral care, or do assemblies exit worship more diminished than when they first entered?

The new English translation of the Roman Missal begins the dangerous journey into the Eucharistic Prayer with a newly translated assembly response that declares, "It is *right and just*." But is it?

Is it *right and just* to expect worshippers to be full participants in a re-reformed liturgy when they had no place at the table when that re-reform was being shaped? Is it *right and just* to require contemporary believers to pray forms structured according to the syntax of a dead language that often leads them into some semantic abyss rather than the heart of the mystery? Is it *right and just* to plow ahead with the prescribed readings and some default Eucharistic Prayer in the wake of the Newtown slaughter of innocents, which cries out for lamentations and prayers for reconciliation even if it happens to be the vigil of *Gaudete* Sunday in Advent? Is it *right and just* to shape presiders and assemblies to engage in worship that serves more as an act of personal devotion rather than a rehearsal of mission to the exploited, powerless, and erased of the world?

In many years as a student of the liturgy, I have often witnessed widely contested debates about the liturgy as *theologia prima* . . . usually pursued by liturgical types (like myself) stomping our collective feet as a way to say, "Take me seriously!" Seldom, however, do I experience any parallel passion about liturgy as *theologia moralis*, our collective stomping of feet to ask, "How does this ritual contribute seriously to upholding the dignity of the human family in all of its flawed grace and diversity?"

Maybe my advocacy for the fusion of the methods and practices of practical theology and liturgy are, at base, a concern about the siloization or resiloization of my church, theological faculties—including my own—and even this discipline. We are a very modest group, a somewhat specialized field not widely taught or studied outside of seminaries or some divinity schools. While it is always encouraging to see new participants and applicants to the academy, I believe our future is contingent upon disciplinary alliances that connect the liturgies of the synagogues and churches (and mosques) more intimately to the liturgy of the world.[19] I personally have found practical theology an adept and nimble vernacular for making such connections with a wide range of interlocutors and a useful antidote to my own siloizing tendencies.

To the Poingancy of *Berakoth*

But, if I am listening to myself, I am beginning to realize that I am too long in petitionary mode, and the spirit of the *birkat hammazon*, urges ceding the passion of advocacy to the poignancy of *berakoth* that I have too long forestalled. So may the ritual put this wandering Aramean back on track!

The first *berakah* is for my family of origin, parents whose grace-filled memory remains a vibrant gift that abides with distinctive grace in the current matriarchs of the family—my sisters Tiffany and Gene—who honor me with their presence tonight. My family of choice named "Capuchin" has not always understood my path, but has sustained me through its many twists and turns these forty-seven years. My first liturgical mentor was Capuchin Ken Smits, a one time member of this academy; other Capuchins, including my provincial minister, testify this evening to a community's care stretching back to my first days as a high school freshman in 1962.

I wrote two theses in liturgical history: one with Ralph Keifer and the other with Neils Rasmussen. Both died tragically before their time in the summer of 1987. Blessed be their memory. Along the way that graciously unfolded before me, I was privileged to study with what would become its own litany of Berakah laureates: Theophane Hytrek, Thomas Julian Talley, Edward Kilmartin, James White, Nathan Mitchell, and the only archimandrite among them, Father Taft: *ad multos annos*, Robert. I have been a student of literally dozens more of you, not necessarily because I sat in your classrooms, but because I have read your works and shared engagement, study, and publishing with so many of you over the last thirty-some years. Symbolic of this mutual investment is my most honored colleague and founding member of this academy Gilbert Ostdiek, who facilitated my hiring at Catholic Theological Union twenty-eight years ago this month: I still owe you for that, Gil!

In his poem "The Way it is" William Stafford writes:

> There's a thread you follow.
> It goes among
> things that change. But it doesn't change.
> People wonder about what you are pursuing.
> You have to explain about the thread.

But it is hard for others to see.
While you hold it you can't get lost.
Tragedies happen; people get hurt
or die; and you suffer and get old.
Nothing you do can stop time's unfolding.
You don't ever let go of the thread.[20]

Liturgy has been that thread for me, and this academy as a reservoir of your friendship has helped me hold on through the ups and downs of several decades. If I have contributed to your holding on more tightly to that thread in your life, I am grateful, but recognize as you probably did before me that such gratitude is ultimately due to the Spirit of the divine weaver who threads us all for a holy purpose. So may this holy threading redound not only to the health of our academy and the faith communities we serve, but more to the upbuilding of the human family whose very hybridity refracts the sacred likeness, an incarnate mirror of transcendent love, who alone is holy, our only future, our ultimate hope, forever and ever. Amen.

Notes

1 D'Vera Cohn, "Multi-Race Americans and the 2010 Census," http://www.pewsocialtrends.org/2011/04/05/multi-race-americans-and-the-2010-census/ (accessed 10 December 2012).

2 National Geographic, "The Genographic Project 2.0: The Greatest Journey Ever Told," http://genographic.nationalgeographic.com/ (accessed 10 December 2012).

3 Svante Pääbo, "DNA clues to our inner Neanderthal," TED lecture delivered in July 2011, available at http://www.ted.com/talks/svante_paeaebo_dna_clues_to_our_inner_neanderthal.html?quote=1044 (accessed 11 December 2012).

4 Friedrich Schleiermacher (d. 1834) is sometimes considered the "father of practical theology," though he might better be understood as the "father of applied theology." His *Kurze Darstellung des theologischen Studiums* (*Brief Outline on the Study of Theology*) does speak of theology as a "positive science" (§ 1); is concerned with "the equilibrium . . . [of] both theory and practice" (§ 9); "the mutual connection . . . between the different parts of theology" (§ 18); and considers practical theology the "crown" of his threefold division and sequence (§ 31) of philosophical, historical, and practical theology. Nonetheless, he thinks of practical theology as the clerical application of the theories learned in the other "divisions" of university study (bible, systematic, history), and in the assessment of many, as well summarized by John Burkhart, "concourse between theory and practice is a one-way street [in his thought] . . . [and] action does not really influence thought." John Burkhart, "Schleiermacher's Vision for Theology," in *Practical Theology: The Emerging Field in Theology, Church, and World*, ed. Don Browning (San Francisco: Harper and Row, 1983), 42–57, here 52.

5 The author is personally indebted to Don Browning and David Tracy for their direction and friendship over the years.

6 Martin Marty, *The Public Church* (New York: Crossroad Press, 1981), 16.

7 David Tracy, *The Analogical Imagination* (New York: Crossroad Press, 1981), 57.

8 Margaret Mary Kelleher, "Liturgical Theology: A Task and a Method," *Worship* 62, no. 1 (1988): 2–25, here 6.

9 BBC News, "Church sued for 'Hell Prediction,'" http://news.bbc.co.uk/2/hi/americas/3074245.stm (accessed 8 January 2013).

10 E.g., editorial "Acts of Contrition" on The Opinion Pages of *The New York Times* (28 February 2011) at http://www.nytimes.com/2011/03/01/opinion/01tue3.html (accessed 8 January 2013).

11 Pew Forum on Religion and Public Life, "Faith in Flux: Changes in Religious Affiliation in the U.S.: Executive Summary" (2009), p. 9, available at http://www.pewforum.org/faith-in-flux.aspx (accessed 8 January 2013).

12 David Tracy, "The Foundations of Practical Theology," in *Practical Theology: The Emerging Field in Theology, Church, and World,* ed. Don Browning (New York: Harper and Row, 1983), 61–82.

13 Ibid., 61.

14 Gerben Heitink, *Practical Theology: History, Theory, Action Domains,* Studies in Practical Theology (Grand Rapids: Eerdmans, 1999 [1993]), 65.

15 Ibid., 69.

16 Duncan B. Forrester, *Truthful Action: Explorations in Practical Theology* (Edinburgh: T and T Clark 2000), 65.

17 Minneapolis: Fortress, 1991.

18 Ibid., 96.

19 This favorite image is reliant upon an image from Karl Rahner (d. 1984) who challenges the contention of *Sacrosanctum Concilium,* by suggesting that it is not the liturgy of the "church" that is *theologia prima,* but the "liturgy of the world." See Karl Rahner, *Theological Investigations XIV*, trans. David Bourke (New York: Seabury Press, 1976), 166. For a rich introduction to this thought, see Michael Skelley, *The Liturgy of the World: Karl Rahner's Theology of Worship* (Collegeville: The Liturgical Press, 1991).

20 http://mondaypoem.blogspot.com/2012/01/way-it-is-by-william-stafford.html (accessed 10 October 2012). See *The Way It Is: New and Selected Poems* (Saint Paul, MN : Graywolf Press, 1998).

Impulses and Dialogues: Stories from Historic Hispanic New Mexico

Charles Carrillo

Charles Carrillo, santero, anthropologist, and author, is recognized as a primary authority on the techniques, materials, and subject matter of early santeros. He is also recognized as the most accomplished artist practicing this regional tradition. He earned a doctorate in anthropology and archaeology from the University of New Mexico.

> The day I was born and christened—it was a clear flowery one in April—all kinds of colorful ceremonies marked the event alongside the big swirling river. That morning a formal proclamation was issued, and there was a solemn high mass with an appropriate sermon. In the afternoon the militia held a review. Then a stirring drama, which was composed for the occasion by one of the captains, was staged by some of the men. These things were duly recorded as a matter of course. . . .
>
> Actually, I am describing the birth of my people and their own way of life, the beginning of the Hispanic inhabitants of New Mexico and their own particular culture, on the feast of the Ascension of our Lord, the thirteenth day of April in year 1598. On that memorable morning along the banks of the southern Rio Grande, Don Juan de Oñate, adelantado for King Phillip II of Spain, or advance leader of the first permanent colony sent to these parts—which his followers were vocally regarding as a Promised Land—took solemn possession for God and King of a brand-new infant Spain at the outermost edges of the then-known world.
>
> —*Fray Angélico Chávez,* My Penitente Land: Reflections on Spanish New Mexico, *3*

Since that time, until today, with a minor hiccup that lasted twelve years from the time of the great Pueblo Revolt of 1680, until a dozen years later the Catholic Hispano peoples have maintained a practical spirituality. This practical spirituality is, in a simple way, a manner of living. "Belief, prayerful ritual,

and morality are the three great building blocks of spirituality in practice. As early as the second half of the fourth century the theological, infused virtues of faith, hope, and charity, were the keynotes of the three spiritual meanings of Scripture that derived from its literal meaning. *Faith* assented to the past deeds of salvation history and understood them through *allegory*; *hope* looked to the possible events of *future* time and eternity and understood them through *analogy*; and *love* considered what the Christian in the *present* is *morally* bound to do so. And charitable love in action (Matt 25:31-46) is obviously the most real of the three and the only one that will be eternal (1 Cor 13:13)."[1]

A late medieval spirituality was brought to New Mexico, which emphasized how Jesus, the Second Person of the Trinity, had become incarnate, emptied himself, and entered into the human realm of infancy, childhood, an adulthood of suffering, and finally death upon the cross. Image makers working in the late seventeenth-, eighteenth-, and even the nineteenth-century New Mexico provided my ancestors with visual reminders of the events of salvation history. They painted these stories on panels called *retablos*. These visual references told the events of incarnation, birth, suffering, and death of Jesus. They also recalled the life of his blessed mother, the Virgin Mary under her many titles. The angels and saints were painted so as to also have visual references to them when the "people of the saints" prayed for their aid.

The images painted 200 years ago are just as powerful today as they were for my ancestors. This is about belief, belief in the angels and saints—their meanings, their helpfulness, and their moral guidance. The images painted on wooden panels were real for my ancestors. They practiced a "folk Platonic" Catholicism. Simply stated, they understood that the power of the saints was contained in the very essence of the painted picture, earthly presences of heavenly persons. The saints truly dwelt in the images. We still carry these beliefs today. The saints are not mere symbols; they are as real as the members of our family. I believe that we still participate in *el misticismo español*, the mysticism of local spirituality exemplified by the religious hymns of the *Hermanos Penitentes* called *alabados*.

Niño, pues vais a pagar	Child, you are going to pay
Por la humana redención	for the human redemption
Bien sabéis vuestra pasión	you well know your passion
Y en triste lamentación	and in sad lamentation
Niño, pues vais a pagar	Child, you are going to pay

San Isidro

This morning, I will share some stories from my people, the Hispanos of New Mexico. These stories of saints inform and educate us, but most of all to teach us about our human condition. The first story involves San Isidro, the Christ Child, and the most blessed Virgin Mary. I first collected this story in the Genízaro village of Abiquiú, New Mexico. Abiquiú was established as a Genízaro Pueblo in 1754. The Genízaros were detribalized Hispanicized Native Americans, which included Hopis, other Pueblo Indians, Navajos, Utes, Comanches, Pawnees, Apaches, and

other Native Americans. My wife's grandmother, Belen Veronis Lopez de Trujillo, recounted the story to me in 1980. A few years later, I found the same story in a New Mexico Highway Magazine dated from the 1930s. That account told the story taking place in the Tewa Pueblo of Tesuque, not far from Santa Fe, New Mexico. Finally, in the late 1980s, I was working for the State of New Mexico, Office of Historic Preservation, when I encountered the story as told by a resident of the Hispanic community of Anton Chico, located on the Pecos River in east central New Mexico.

All three accounts, with minor variations, retold the same story. It seems as though the villagers in each of these stories recalled that it was spring time, time for planting. The feast day of San Isidro or St. Isidore was nearing (15 May), and the villagers made preparation for his feast. He is the patron saint of workers and laborers and in New Mexico, as elsewhere, is also patron saint of rain, irrigation, gardens, crops, and in a sense a good harvest. To insure this good harvest, the villagers celebrated by attending vespers in the local church, the night proceeding his feast day. A rosary was prayed and prayers were offered before midnight.

In the morning, an image of San Isidro was placed on a platform so as to carry the image around the village and petition him for rain and good crops. The villagers celebrated with good food and a dance that evening as they patiently waited for the May rains. Nothing happened for weeks. So, as good faithful "people of God," they again took San Isidro out to the fields to show him the pitiful condition of the gardens. The again petitioned him for rain and returned him to the church. They waited; nothing happened for another week. So they again repeated their actions, and this time they even took the image off the platform and turned his face to the parched soil to show him the condition that they found themselves in. The returned him to the church and waited in their homes. Nothing happened.

Figure 1. San Isidro

The elders in the community summoned all the residents to the church to ask them what should be done about the drought. After long discussions, it was decided that they were going to ask the Holy Child of Atocha—El Santo Niño de Atocha—for help. The adult Christ was all to busy with everything, so perhaps Christ as the young boy had more time to really help. They placed an image of him on the same platform used for Isidro and in a hurried procession showed him about the village fields and gardens. Before they were finished, it began to rain, at first a gentle rain, and then it came down hard. This was not the twenty-five year rain villagers often spoke of, nor the one hundred year rain. It was the devastating rain like Noah's flood. They took refuge in the church that was built on high grounds and watched as their fields and portions of the village were swept away by the rain waters.

Figure 2. Santo Niño de Atoche

In the morning, they opened the church doors to see the great devastation. Mud was everywhere. Because they were good Catholics, they did what needed to be done. They dressed a figure of the Virgin of Sorrows in a beautiful gown and placed her on the same platform. They exited the church and a child asked, "Why are you taking the Blessed Virgin Mary out into the ruined village?" The response from the elders was thus, "Para ensenñale la cajada que hiceron su hijo ayer" (To show her the [mess] her little boy made yesterday).

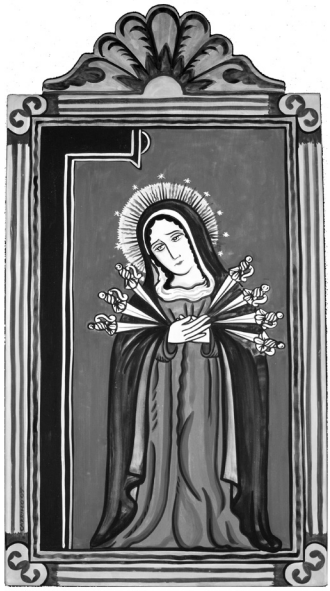

Figure 3. Dolores (The Virgin of Sorrows)

Now what does this portion of the story really relate, especially to seventeenth- and eighteenth-century New Mexican Catholics? In very simple way, the story informs us of incarnation theology—a subject that theologians still have trouble teaching! The idea of God becoming truly human by emptying himself and participating in the human condition is a concept difficult to teach. This story does it in a simple manner: Christ as a young boy—fully divine and fully human—"blows it," he messes up. Why? His judgment is that of a human child—not an all knowing, rational adult, but a little boy who sends too much rain. Mama is sent out to observe the damage. And again we see how our petitions to the Mother of God, to the Sorrowful Mother, are crucial in our catholic beliefs. Moms fix things!

As Paul Harvey used to say on the radio "And the rest of the story is. . . ." That year after the great flood, the villagers rebuilt their village and, more importantly, replanted their crops and experienced the best harvest ever. Why? Perhaps a miracle. Or simply the old soils were depleted, and the new top soils deposited in the flood were rich in organic matter and nutrients providing the gardens with conditions that ensured a great harvest. This story brings in San Isidro—and reminds us that he was only human and did his best. It then brings in the fully human child Jesus and reminds us of his humanity while reinforcing the idea of the Trinity. Finally it finishes by allowing "Mama" to intercede for us.

Figure 4. Santo Niño

San Antonio

The next story I want to share is one that is personal-a story about my "Nana" Nacha, Grandma Ignacia. As a young woman in her late 20s, Nana was widowed twice. She had buried two husbands in the span of seven years. The Depression had devastated the country, and here in New Mexico times were extremely difficult. To survive, most families maintained large gardens. Grandma always had a large chile garden. To plant chile, it was customary to propagate seedlings which were transplanted to the garden. To germinate the chile, grandma made a concoction of a scoop of chicken poop, a scoop of horse poop, and a scoop of sand. This mixture was place in metal trays. Chile seeds were spread on the potting mixture and covered with a thin layer of the same mixture. The seeds were watered, and when the plants had grown to 4 to 6 inches in height, they were ready to plant. The garden was prepared in long rows of soil bordered about 6 inches high. It took three people to plant. The first person paced off the spacing of plants by wide strides that were marked with the back of the shoe heel. The person who followed carried the trays of seedlings and placed a "pinch" of seedlings in the hole previously marked by the shoe heel. The thumb, index finger, and middle finger were used to grab or pinch a quantity of chile plants. The seedlings were laid in the marked spot. The three fingers were symbolic of the Most Holy Trinity—thus a petition to God the Father, Jesus, and the Holy Spirit to be participants along with the planters of the garden. The last person of the planting crew carefully packed soil around the delicate seedlings.

Grandma was the planter handling the moist and slippery seedlings. After a morning of back-breaking work, the crew took time to have lunch. It was then that Grandma realized that she had lost her wedding ring! She could not go back and dig up the newly planted chiles, so she did what she had been taught by her parents.

Grandma scurried off to her house and soon returned with a plaster statue of San Antonio. No, she did not have an ancient New Mexican santo. She had a relatively new plaster statue approximately 16 inches tall. She had acquired this "santo" in Belen, New Mexico. Grandma placed an old, wooden ladder against an ancient cottonwood tree that bordered her garden along the *acequia* or ditch. The old tree had a large hollow below the place where three branches spread out their great arms covered in beautiful leaves. She carefully places the statue and then said "Ok, Tony. It is your responsibility to watch over the garden and find my ring."

For centuries people all over the world have turned to "Tony" to help find lost objects. New Mexican, in the colonial period often removed the baby Jesus from the arms of the carved Antonios. In the eighteenth and nineteenth century, saint makers would carve from wood separate images of San Antonio and the Infant Christ that he held in his arms. They would threaten San Antonio that if he did not find the lost object, the infant Jesus would not be returned to his arms. Today, most museum collections have colonial era San Antonios without the baby Jesus. Often times, the santo was placed in a trunk, put in a corner, slipped under a mattress, or hidden in a shed until the request was granted. Grandma placed Antonio in the tree to observe the garden and look out for her ring.

The entire summer passed with countless hours of weeding, hoeing, and working in the garden; and no one found her ring. We have two chile harvests. When the chiles have grown to a considerable size on the plants, they are green in color, thus green chile. Much green chile is harvested; however, my ancestors were careful to leave much of the green unharvested. The green chile eventually ripens to a red color and thus red chile.

On the last day of the red chile harvest, grandma realized that she must remove her "Tony" from his sentinel, so she again place the old ladder against the ancient tree and reached up for the statue. To her surprise, when she retrieved him, he was missing his head. Apparently the hollow in the ancient tree was created over time by dripping water. When she placed the statue there the hollow was dry; however, summer rains had caused water to drip into the hollow and thus slowly erode the head of San Antonio. Upset about her headless santo, she scolded him and said, "You foolish saint, I entrusted you to find my ring. You have no eyes to see the garden and no brains to even think about it." She placed him under her armpit—remember he was still a santo—and carried him across the field. As she walked up the ditch bank, she slipped and fell in a spot of mud. The headless santo went tumbling into the garden and came to rest, standing straight up!

Grandma rose to her feet, brushed off the mud on her dress where her knees had touched the muddy ground and walked over to the standing santo. Again she placed him under her armpit and began to walk home. She gasped when, to her unbelieving eyes, she saw her wedding ring clinging to a clump of mud on the bottom side of her "Tony." Do you believe? St. Anthony, finder of lost objects, came through. New Mexicans have a saying that relates "God takes his time, but he never forgets." The same is said of the saints.

As an adult I inquired about my grandma's miraculous plaster statue: where was it? who had it? I was told another fabulous story. Apparently, everyone in the village came to know her story. Some years later, villagers were notified that the

Rio Grande was flooding to the north and that within hours they could expect to be flooded out. They were warned to leave homes close to the river and gather livestock that might be lost to the pending flood. The faithful villagers called upon my grandma, petitioning her for her San Antonio. Together they quickly positioned themselves north of their village of Abeytas, New Mexico, and waited until they could see the small crescents of water that preceded the great flood wave.

Without fear grandma ran down to the river and hurled her headless San Antonio into the churning flood waters. When the plaster santo touched the great crescent, the water suddenly leveled, spread out, and ceased to rumble. The flood waters dissipated; and the frightened villagers screamed thanks to San Antonio, for their village was safe. On their return to the village, they sang an *alabanza* or song of praise to the great miracle worker San Antonio. Grandma's plaster santo dissolved into the water, never to be seen again.

Profound Stories

These are the profound stories of my people, stories that remind us of our human needs, our fears and joys, but—most importantly—that we have saints to turn to in our time of need and that God is with us!

All families have stories. They may not be about santos or saints, however they are important. I encourage you to copy them down, record them, retell these stories, for they are about our human experiences, and sometimes they are about our human experiences with the divine!

Notes

1 Carrillo and Steele, *Century of Retablos: The Janis and Dennis Lyon Collection of New Mexican Santos, 1780–1880* (Hudson Hills Press, 2007), 15.

Seminar Reports

Part 2

The Advent Project

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

Seminar Participants: Jill B. Comings, Elise A. Feyerherm, John D. Grabner, Laura E. Moore, William H. Petersen

Visitor: Suzanne Duchesne

Description of Work

The seminar exists *to restore and re-image an expanded Advent for the life and mission of the church*. As such, it works ecumenically for the expansion of the season from four to seven weeks; collects and/or produces and provides appropriate Advent worship and homiletical resources for clergy and musicians; and authors as well as solicits scholarship that will interpret this proposal for liturgical renewal.

At the sixth meeting of this seminar the papers listed below were presented; the convener led a joint one session review of James K. A. Smith's *Desiring the Kingdom: Worship, Worldview, and Cultural Formation* (Baker Publishing, 2009) as it applies to the Advent Project Seminar; reports from U.S. and Canadian congregations experimenting with an expanded Advent in 2012 were received; educational initiatives for congregations were discussed; and plans for the updating and enhancement of our web page (www.theadventproject.org) were considered.

Papers and Presentations

Jill Burnett Comings, "Medieval Developments in the Observance of Advent—Factors in a Changing Focus: Part I—Early Medieval Gaul." The first of a planned series of papers about developments in the observance of Advent in the medieval west, this paper explored the contexts and ramifications of the changing shape of the season in early medieval Gaul. The Carolingian/papal alliance had many liturgical consequences, one of which was a hybrid Advent for the Frankish and Roman churches. For the Roman churches this meant the adoption of some

Gallican formularies with their more penitential tone. For Gallican Christians the hybrid season was eventually shortened to four weeks, although resistance to this Roman innovation lasted in some places into the thirteenth century. Additional work on this project is planned in hopes of discovering more about this sustained resistance to the Carolingian agenda and about the means by which this Advent fusion found its way back to Rome.

Suzanne Duchesne, "Preaching the *Parousia* in an Expanded Advent." Some preachers shy away from what are considered difficult lectionary texts during the time preceding the truncated four-week Advent and which indeed extend into at least the first two weeks of the short season. Through homiletical theory and ethnographic analysis, this paper argued that preaching the *Revised Common Lectionary* texts through the lens of an expanded Advent can provide a means of hope and inspiration for a renewed focus on mission. This possibility was investigated through narrative methodological theory as contextualized within two United Methodist Church congregations (Epworth, Bethlehem, and St Paul's, Hellertown, PA) that have experimented with an expanded Advent. Two sermon series, one on the theological-liturgical framework of the Advent Project and the other employing the Hebrew Bible lectionary texts for the season, were analyzed in terms of impact on the two ministry contexts and the life cycles of those congregations. The paper concluded with practical strategies for preachers in similar contexts who might desire to implement a plan for the participation of their congregations in the observance of the seven–week Advent season.

Elise A. Feyerherm, "Time and *Telos*: Exploring Advent Themes on Retreat." When the themes of a seven-week Advent season, marked by the seven traditional "O Antiphons," are compressed in the context of a three-day Advent retreat, the eschatological dimension of Advent must not only be explained, but also vividly experienced. This means that during the retreat, liturgy must crystallize and convey the essence of Advent as an anticipation of the Reign of God. In an Advent retreat, a carefully constructed liturgical experience is not only essential, but is at the very heart of any renewal of the season for clergy and laity alike. This presentation reflected on how the use of images, music, and texts in the Daily Office serves to immerse participants in an experience of Advent as waiting for and participating in the Reign of God in a complex and suffering world.

Laura E. Moore, "Advent and Christmas in the Parish: Some Principles and a Suggested Schedule." This presentation addressed concerns of parishes that might be interested in adopting an expanded Advent. Several areas were considered: how to plan the parish schedule for Advent and Christmas accordingly; when would be an ideal time to create and implement appropriate ornamentation (e.g., the Advent wreath and its style); when pastorally should such services as Lessons and Carols or events such as the children's pageant occur? The paper offered guidance in these and related matters.

African American Liturgical Traditions

Editor's Note: *This seminar did not meet in 2013.*

Christian Initiation

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

Seminar participants: Gerard Austin, David Batchelder, Robert Brooks, Dennis Chriszt, Eileen Crowley, Nicholas Denysenko, Jason Haddox, Melissa Hartley, John Hill, Patricia Hughes, Christopher James, Jay Koyle, Peter McGrail, Lawrence Mick, Hwarang Moon, Tom Rand, Anthony Sherman, Mark Stamm, Teresa Stricklen, Vicky Tufano, Paul Turner, Catherine Vincie, Stephen Wilbricht

Description of Work

The Christian Initiation Seminar members engaged in rich, diverse conversations about a wide range of topics related to initiation practices, theology, and pastoral practice in the Baptist, Episcopal/Anglican, Methodist, Orthodox, Presbyterian, and Roman Catholic traditions. Papers were circulated in advance of the seminar. Consequently, in the seminar presenters each had about forty-five minutes to give short overviews of their work, to respond to member's comments and questions, and to provide additional comments about future direction of their pastoral work, research, or teaching.

Papers and Presentations

David Batchelder opened the seminar with the introductory chapter of a book he is writing on his many years as a Presbyterian minister, "Pathway to the Waters of Grace: A Guide for a Church Ministry with Parents Seeking Baptism for Their Children." He emphasized the need for baptismal preparation that is "fundamentally conversational" and that encourages awe and wonder.

Nicholas Denysenko, assistant professor at Loyola Marymount University, continued to share his ongoing research on Orthodox rites, including a chapter of his book, "Chrismation and Receiving Converts in the Byzantine Rite." He provided historical examples, offered liturgical analysis of rites, reflected on the

role of the Holy Spirit, and posed contemporary questions about the implications of the "defining ritual gesture of conversion," ritual anointing with chrism, and the potential confusion with post-baptismal Chrismation.

Bernadette Gasslein, a member of the Liturgy and Culture Seminar and a member of RCIA teams in Western Canada, gave a presentation to a joint session of her seminar and ours. In her paper, "Scrutinizing Consumerism," she posed the question of how to help those going through the process of the Rite of Christian Initiation of Adults (RCIA) to reflect upon the false worship of consumerism. She presented a model for a scrutiny rite that called for exorcism and renunciation of consumerism. Members suggested other liturgical options, including the possibility of a communal penitential service on this subject that would be suitable for all Christians.

Jason Haddox, a recent Ph.D. graduate from Drew University, offered the members a chapter of his dissertation, "The Recovery of the Catechumenate in the Episcopal Church in the 1979 Book of Occasional Services." He featured the early catechumenal work of seminar member, Robert Brooks. He added insights from his current ministry as pastor of an Episcopal parish.

Peter McGrail, associate professor at Liverpool Hope University, brought to the group his analysis of "The Image of the Church as People of God in the Initiation Services of Common Worship (Church of England) and the RCIA." As in previous years, he offered insights into the ecclesiological issues posed and questions raised by the simultaneous existence of the Roman Catholic ordinary (post-Vatican II) and extraordinary (pre-Vatican II) forms of the rites of initiation.

Eileen D. Crowley, associate professor at Catholic Theological Union, introduced the seminar members to her ongoing research into the use of digital media arts in small group faith formation. She provided the group with a website to explore in advance, www.ourcallingsintheworld.net, where they could see examples of stories, photography, and digital stories created by her students and parishioners. She elaborated on her work in a presentation on "Empowering Theological Reflection about Baptismal Callings through Communal Art-Making."

John Hill, presbyter of the Anglican Church of Canada, give seminar members a look at the "Initial Report to the House of Bishops by the Primate's Task Force on 'Christian Hospitality and Christian Initiation and Formation', Autumn 2012." This report dealt with the widely varying parish policies, "from the extreme of welcoming only the baptized and confirmed who believe in real presence, to the other extreme of encouraging everyone to come, baptized or not." A member of the Task Force, John offered insights into this complicated pastoral issue.

Plans for the Future

During the 2014 annual meeting, we will continue to reflect on the history, liturgical theology, and current initiation practices of our ecumenical traditions. Several members will be offering chapters from their book projects.

Ecology and Liturgy

Convener: Mary E. McGann, RSCJ (*associate professor of liturgy and music, Franciscan School of Theology, and the Graduate Theological Union, Berkeley, CA*)

Seminar Participants: M. Kate Allen, William Cieslak, Douglas R. Cullum, Lisa E. Dahill, Therese DeLisio, Mary McGann, Larry Mick, Susan M. Smith, Benjamin M. Stewart

Visitors: Jenny Rowley, Paula Sampson

Description of Work

The seminar discussed Larry L. Rasmussen's *Earth Honoring Faith: Religious Ethics in a New Key* (New York: Oxford University Press, 2012). Within the comprehensive framework of this excellent book, our discussion focused on two chapters in particular: "The Sacred and the Commodified" and "Prophetic-Liberative Practices and Oppression," with particular interest in how the sacramentality of creation relates to sacraments of the church, distinctions between "the sacred" and sacraments, hermeneutical practices regarding creation, participatory symbols, and the relationship between sacramental practice and mysticism.

Papers and Presentations

Douglas R. Cullum, "Toward a Pastoral Ecology": This essay's fresh way of thinking about the ancient discipline of pastoral theology invoked the field of social ecology and Hildegard of Bingen's key concept of *veriditas*. The latter provides a way of reconceiving pastoral work as ecclesial participation in the life-giving work of the divine Spirit: a "(re-)greening" of the cosmos. Social ecology offers a critical interpretive lens for reshaping pastoral work as an ecological practice—or a *pastoral ecology*.

Benjamin M. Stewart, "The Role of the Earth in Funeral Rites: Some Theological Implications": This paper identified the conceptual metaphors by which the funeral rites in *Evangelical Lutheran Worship* portray earth. Most are

structured by an image of life as an earthly journey. While at times they describe a journey that seeks to abandon earth for an otherworldly heaven, a number of tensions within the metaphors challenge this trajectory with an earthward goal of resting in the fruitful, living earth.

M. Kate Allen, "The Interplay of Creator and Creature in the Psalms": This paper examined the psalms through the hermeneutical lens of voice, shifting from understanding the psalms as a strictly human-divine dialogue to understanding the psalms more broadly as a creature-Creator dialogue. Based on this study, the author offers three original psalm-based collect prayers that illustrate the kinship of all creatures, including humans, and that incorporate the actions and needs of all creatures in praying to God.

Lisa E. Dahill, "Indoors and Outdoors: Praying with the Earth": What happens when Christian liturgy moves outdoors, into intentional engagement with the more-than-human natural world? This essay and rite explored five themes: how indoors and outdoors are related in Christian liturgy; sharing the peace with creatures and creation; the Eucharistic/ritual implications of human bodies' edibility to other creatures; the use of ritual action in outdoor worship; and questions of liminality, sacred space, and sending in such rites.

Therese DeLisio, "Baptism and Creation Care: Making Connections": This multimedia, pastoral presentation intended to make connections between the sacramentality of the earth, the sacrament of baptism, and the sacramental ministry of caring for the earth. Beginning with the universe story, it evoked humanity's place in the sacrament of creation and problematizes our anthropocentric alienation. Traditional theological emphases are reinterpreted through Trinitarian articulation of "sacramental principle" that God is for, with, and within all creation.

Mary E. McGann, RSCJ, "What the Earth Can Teach Us about Diversity and Interculturality": This pastoral presentation employed scientific perspectives on the earth and its ecosystems as source of insight regarding the building of intercultural understanding, mutuality, and interconnectedness in parochial communities and their liturgies. Discussion focused on methodology of using the earth as teacher/mentor and ecosystems as source of wisdom for human community and worship life.

Genny Rowley, "Hoping Paradigms: Congregationally Based Religious Environmental Praxis as Constructive Theological Source": This paper explored the religious environmental praxis of a Gulf Coast Lutheran church as a source for constructive theology. Through creating a thick description of the group's identity and experience, an exploration of their hoping paradigm and supporting eco-spiritual practices provides windows into the theological character of particular aspects of the religious environmental movement.

Other Work and Plans for the Future

Members of the seminar will continue to use a Dropbox venue to make materials available to others. The meeting format used this year has been adopted for 2014. Beginning 15 February 2013, Benjamin M. Stewart will take over as convener of the seminar.

Emerging Critical Resources for Liturgical Studies

Convener: Dr. Sharon R. Fennema (*lecturer in liturgy, ritual, and preaching, Harvard Divinity School*)

Seminar Participants: Stephanie Budwey, Cláudio Carvalhaes, James Farwell, Sharon Fennema, Christopher Grundy, Richard McCarron, Bruce Morrill, Tim O'Malley (via Skype)

Visitors: Benjamin Anthony, Benjamin Durheim, Tanya Riches, Rebecca Spurrier, Kristine Suna-Koro, David Turnbloom

Description of Work

The focus of our seminar discussion this year was a close reading and in-depth discussion of Regina Schwartz's book S*acramental Poetics at the Dawn of Secularism: When God Left the World* (Stanford University Press, 2008) using the critical discourses that form the heart of our inquiries. Guided by papers offered by seminar participants, we explored the contributions to our scholarship that Schwartz's sacramental poetics could make, while also offering critiques of her work from our perspectives as liturgical scholars. In particular, the idea of poetics and its broader application in a variety of ways proved productive, along with consideration of other cultural forms that might hold Eucharistic or sacramental resonances, as poetics of a different sort that could expand the textuality of Schwartz's formulations.

After fulsome introductions to each other and our work, the seminar's second session began with discussion of a paper presented by Jim Farwell and a response given by Ben Anthony that explored Schwartz's framing argument, locating her work in the context of theories of religion in relation to modernity and in the contemporary fascination with the Eucharist in philosophy, literary studies, and theology. Jim's identification of several thematic subtexts that pervaded the book, including the connection of poetry and ritual, the theme of mourning, and the turn to the other, provided fertile entry points for our discussion.

Our third session included papers by Tim O'Malley and Sharon Fennema with responses by Bruce Morrill and Richard McCarron. Tim's paper further developed Schwartz's articulation of John Milton's Eucharistic poetics by drawing more extensively on the images of Eucharist in *Paradise Lost*. He brought our attention to the concept of gift in Milton's work and the disposition of gratitude in which participants are formed by those poetics. The conversation that ensued explored the shaping function of a poetics of gratitude, aided by Bruce's connections to the work of Alexander Schmemann and Bernard Cooke. Sharon's paper had us engaged in a conversation about the poetics of promiscuity and God's desire for humanity, based on Schwartz's engagement with John Donne's poetry. Spurred on by Richard's incisive questions regarding the connections between word and flesh, between sex and text, as well between eschatology, fantasy, and imagination, we thought together about the implications of God's promiscuous love in both the practices of Eucharist and in theologies of human sexuality.

On Saturday the seminar continued our discussion of *Sacramental Poetics* in both a critical and constructive mode in dialogue with papers offered by Kristine Suna-Koro and Rebecca Spurrier and responses by Cláudio Carvalhaes and Sharon Fennema. The seminar engaged Kristine's incisive critique of Schwartz's focus on transubstantiation as *the* theological understanding of the Eucharist and tried to parse out the connections between sacrament, sacramental, and liturgy in dialogue with Schwartz's work. Taking up Kristine's constructive work of putting sacramental poetics in dialogue with a postcolonial theory, we unpacked her understanding of sacramentality focused on the concept of hybridity and teased out the distinctions between Schwartz's language of absence and Kristine's employment of the idea of opacity. Our discussion concluded by engaging the practical implications of sacramental poetics in the context of worship and disability based on Rebecca's engagement with Schwartz as a starting point for her own constructive work. There was much to discuss in Rebecca's reformulation and expansion of Schwartz's understanding of sacramental poetics as "artistries of interpersonal connectiotn" that permeate the boundaries between sacred and secular. Our work with Schwartz's text ended with dialogue about a poetics or aesthetics of worship that could account for both the beautiful messiness and the magnificent elegance of practices, and the power dynamics that shape participants engagement in those poetics/aesthetics.

During our final session of the 2013 meeting, seminar participants evaluated our work together, celebrating the excellent contributions of our visitors and the quality and character of our discussions. At the suggestion of Benjamin Anthony, the seminar decided to focus our conversations at the 2014 Annual Meeting in Orlando on the work of Michel de Certeau, with a specific text yet to be determined. Other topics and books that were suggested and may be pursued at future meetings were: *An Aesthetic Education in the Era of Globalization* by Gayatri Spivak; postmodern ecological theologies, perhaps particularly work by Catherine Keller; Richard Kearney's *Anatheism: Returning to God after God*; and *Is Critique Secular?: Blasphemy, Injury, and Free Speech* by Talal Asad, Judith Butler, Saba Mahmood, and Wendy Brown. 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*)

Seminar Participants: Peter C. Bower; David Caron, OP; William C. Graham; Daniel McCarthy; Martin Rambusch; Jan Robitscher; Richard Vosko

Description of Work

On day one, the seminar (1) took a guided tour of the Benedictine Monastery of Christ in the Desert; (2) visited Dar Islam Mosque in Abiqui; (3) took a guided tour of the Cathedral of St. Francis in Abiqui; (4) took a guided tour of Santa Maria de la Paz in Santa Fe.

Papers and Presentations

- William Graham's new book in preparation for publication: *100 Days Closer to Christ*
- Oral presentation by Daniel McCarthy, "Crispino Valenziano: Three Preeminences and Their Monuments"
- Peer review of a cathedral renovation by Martin Rambusch

Plans for the Future

The seminar discussed next year's plans for tours and papers, including a paper by William Graham, titled "Pastoral Authority as Tyranny: The Shared Role of Pastor and Community in the Construction, Care, Reconstruction, and Renovation of Worship Spaces." We also discussed the seminar's mission statement and a decision was made to work on revising it to be more in keeping with current work of the seminar members.

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: Bob Daly, SJ; Richard Hilgartner; John Laurance, SJ; Gabriel Pivarnik, OP; Charles Pottie-Pâté, SJ

Visitors: Joris Geldof, Geoffrey C. Moore, Joshy George Pazhukkathara, Gail Ramshaw

Description of Work

This year's seminar experience was stimulating and fruitful. We had six presentations to reflect on and discuss. Unfortunately, a number of our usual members were not able to be present this year for various reasons. Still, the core group of seminar members was enhanced by the presence of new 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 (Historical Research—16th Century to the Present) this year for one of our sessions.

Papers and Presentations

John Laurance, SJ, gave an overview of the major theological points operative in his recently published *The Sacrament of the Eucharist* (Liturgical Press, 2012): the visibility of Paschal Mystery in the Eucharistic celebration; the figurative nature of Christ's use of the bread and wine at the last Supper and the church's use of the same in the Eucharist; and the symbolic exchange nature of human personal life in general and the *sacrum commercium* of the liturgy itself. The seminar discussion emphasized the mystery nature of God's action both in liturgy and life, how the symbols both reveal and hide what they point to. The katabatic/anabatic nature of the liturgy raised further question of connection between the *opus operatum* and the *opus operantis*, recalling how E. Kilmartin showed how, because of the action of the Holy Spirit, the *opus operantis* is part of the *opus operatum* itself.

Richard Hilgartner began a discussion of "the meaning of 'my sacrifice and yours'" in new Roman Missal translation. The question is whether the phrase in this new translation suggests the existence of two separate "sacrifices" or just one. The Latin verb in this response to *Orate fratres* is in the singular and envisages a single sacrifice; the English translation suggests that the priest's and the participant's sacrifice are considered individually. There followed some discussion on the Latin word "atque" (or "ac"). It does not mean the same as "et" in Latin but both are translated by "and" in English. "Atque (or ac)" joins two elements, while "et" speaks of numbering. There is only one sacrifice joined with that of Christ's.

Robert Daly, SJ, presented "The Council of Trent and the Eucharist" to joint seminar groups (Historical Research and Eucharistic Prayer and Theology). He demonstrated how the sixteenth-century controversy between Catholic and Reformation theologies on the sacrificial nature of the Eucharist was based on a misunderstanding of sacrifice—a history of religions concept in which a victim needs to be destroyed.

Daly gave us his reflections on the theological implications of the new translation of the Eucharistic Prayers and the change from the previous translation: there seemed to be an excessive formality in new translation. The Latin uses longer sentences, and the connections are not always able to be translated well by long, periodic English sentences. Also, he noted the new translation revives the theology of "merit," a kind of semi-Pelagian emphasis. But there is at times more theological substance (e.g., prayer for deceased). The Roman Canon, it was noted, is a massively sacrificial text, turning the Lord into an object "being slain" to appease the justice of God—at least, it could be understood such by a literalist American mindset. He made a suggestion that a good translation would be neither a purely dynamic equivalence nor strictly literal translation of the Latin.

Gabriel Pivarnik, OP, shared some highlights of his recent book *Toward a Trinitarian Theology of Participation* (Liturgical Press, 2012). Discussion evolved around the notion of "presence" when applied to God, Christ, and Holy Spirit. The notion of "presence" itself, in becoming a noun in language betrays the fact that in our relationship to God, who is pure Act, it should actually be a verb—meaning the continual self-giving of God.

Charles Pottie, SJ, presented "Further Explorations of the Ecological Dimension of the Eucharistic Prayers" with a short introduction and then led the group through five Eucharistic Prayers from different sources, asking the group's assessment of the ecological images used as to their value as helpful and effective prayer texts. Discussion ensued around how creation 'praises' God independently of humanity. A further question emerged as to whether any Eucharistic Prayers deal with the phenomenon of violence found throughout the created world—both inanimate and animate.

Exploring Contemporary and Alternative Worship

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

Seminar Participants: Susan Blain, Margaret Brady, Taylor Burton-Edwards, Brenda Grauer

Visitors: Dawn Chesser, Gerardo Marti, Heidi Miller, Haejung Park, Jae-Weon Yoo, Nicholas Zork

Description of Work

This year's papers explored worship practices in multiple settings in the United States and Korea, including a seminary, a Korean "alternative emergent" church, a Korean megachurch, two denominational legislative assemblies in the United States (one of which is a global assembly), a multicultural Episcopal Church near Chicago, and the question of embodiment in contemporary worship across sizes and cultures.

Papers and Presentations

Jae-Weon Yoo, "Expressions of Contemporary and Alternative Worship in the Presbyterian Church in Korea": Yoo presented examples of worship in two "alternative" settings—Presbyterian Christian Theological Seminary and a small "emergent" tea room and worship center—showing how each is a substantial variation from the overwhelmingly "traditional" norm but also a harbinger of things to come for the Korean church.

Haejung Park, "Manna Church: Changing Leader, Changing Worship": Park documented how the current pastor of one of the largest Methodist congregations in Korea has led the congregation to diversify its offerings in worship through team worship planning that establishes worship series that are then offered in four dramatically different styles of worship throughout the day each Sunday, not

counting the additional services for younger youth and children. Services include a sacramental and healing service, a praise service, a "traditional" service, a youth/young adult contemporary service, and a late evening traditional service for persons whose work schedules prevent attending earlier services.

Conversation after both of these presentations addressed issues of indigeneity and the "invasion" of Western contemporary worship music and practices.

Heidi Miller, "Becoming God's Gesture to the World: Worshiping God with Our Bodies": Miller explored how ritually enacted narrative, particularly in Eucharist, generates "body-making" effects in contemporary and alternative worship settings, and traces the history of ritual studies in relation to the body, showing how ritual studies, like these contemporary expressions of worship, has also shifted toward a more whole-body and whole-assembly-as-body appreciation of what is at stake in ritual practice.

Margaret Brady, "Church of the Redeemer: An Update on the Increasing Multi-Culturality of English- and Spanish-Culture Episcopal Worshiping Communities": Brady reviewed the history of the two congregations and discussed more recent developments that show the congregation reaching at once a stronger Hispanic center in worship and congregational life and the challenge of younger generations who prefer or are expected to worship and communicate primarily in English.

Taylor Burton-Edwards and Susan Blain, "When Alternative Must Be the Norm: Worship at Two Denominational Assemblies in 2012": The two denominational worship executives explored how the design, format, forms of music, use of visual arts, worship at the denominations legislative assemblies of The United Methodist Church and The United Church of Christ represented alternative far more than "traditional" or "contemporary" models of worship and raised questions about the degree to which the amount of "manufactured normal" found in these services represented both possibilities and perils for worship in other contexts.

Other Work and Plans for the Future

The seminar is in the process of considering a change in name to reflect the shifting focus of our work toward documenting and analyzing patterns and peoples in worship in alternative settings.

Feminist Studies in Liturgy

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

Seminar Participants: Kathy Black, Jill Crainshaw, Ruth Duck, Heather Murray Elkins, HyeRan Kim-Cragg, Martha Ann Kirk, Martha McAfee, Carol McPherson, Carol Cook Moore, Elizabeth Sue Moore, Susan Roll, Deborah Sokolove, Janet Walton

Visitor: Carl Petter Opsahl

Decription of Work

Martha Ann Kirk opened with a ritual, "The Feminine Spirit in New Mexico." Kathy Black, Ruth Duck, Heather Murray Elkins, Martha Ann Kirk, and Janet Walton offered reflections on the ritual led by the Feminist Liturgy Seminar when NAAL met in New Mexico in 1993. Carol McPherson presented a chapter from her dissertation; HyeRan Kim-Cragg made a presentation on her new book, *Story and Song: A Postcolonial Interplay between Christian Education and Worship*; and Carol Cook Moore and Heather Murray Elkins presented papers. We considered issues of cultural appropriation, sacramentality, narrative, language, and identity. Martha Ann Kirk opened a conversation on the possibility of writing a book together. Elizabeth Sue Moore led a closing ritual.

Papers and Presentations

Carol McPherson, "Worship Coming Out: The Power of Naming Identity in Christian Public Worship": In her dissertation, McPherson explores how naming our identity in worship can celebrate diversity and offer a vision of the body of Christ that honors and is no longer divided by difference. In chapter five she propose that, in Galatians 3:26-29, Paul deconstructs and redefines difference to say that, in the waters of baptism, oppositional and hierarchal structures are dissolved

and difference is no longer divisive but interdependent as the rigid boundaries between the 'one' and the 'other' become fluid and permeable, enabling 'one' and 'other' to intermingle and embrace in order to become "one in Christ Jesus."

Heather Murray Elkins, "The Origin of a Sacrament" and "The Origin of a Stain": Elkins explored the narrative relationship of baptism, identity, and stain understood as the symbol and physicality of shame and sin (Paul Ricoeur, *The Symbolism of Evil*). Scriptural metaphors of forgiveness, new birth, and purification are placed in creative tension through her feminist use of story and ritual action. Her double essays articulate one response to a primary question of the feminist studies in liturgy seminar: how does one teach these mysteries of redemption and freedom?

Carol Cook Moore, "Are We Losing Our Voice? An Exploration of Gender and Leadership in Worship and Plenary at the 2012 General Conference of the United Methodist Church": In 1980 the United Methodist Church responded to the feminist liturgical movement with "Words that Hurt, Words that Heal," a document addressing the scriptural, theological, and social issues of gendered language and intended to educate and empower agencies as well as local congregations toward less patriarchal language in naming humanity and God. Simultaneously, drafts of new liturgical rites for the United Methodist Church indicate the exploration of language options for naming the Triune God as well as human beings; and the number of female-identified bishops, clergy, heads of United Methodist agencies and boards, and seminary professors increased dramatically. This paper describes a disconnect between the intentionally inclusive and diverse experience at worship, which reflected these changes, and the subtle and sometimes not so subtle exclusive nature of the interaction among the working body of delegates at the 2012 UM General Conference, in which female participants, as well as non-English speaking delegates, were routinely ignored and their comments dismissed.

Other Work and Plans for the Future

We planned and led Friday morning prayer, *The Waters of Life*, which many people affirmed as deep and meaningful for them. The liturgy grew of out our work on baptism from the previous year. The liturgy was designed collaboratively by the members of the seminar, with the text written through a rich e-mail exchange over several weeks and finalized as Hurricane Sandy raged, and the action worked out by all the members present on site. The intention was not to limit the service to Christian identity, but rather to prayerfully explore the multivalent, multifaith symbol of water.

At the Orlando 2014 meeting, Martha McAfee anticipates presenting a portion of her dissertation research on the relationship between trauma theory and the language of atonement in Eucharistic Prayers. We also expect to hear a presentation on sacraments and energy; discuss sharing pedagogical tools, methods, and other resources; and explore the relationship between the notion of salvation history and feminist work.

Formation for Liturgical Prayer

Convener: Anne C. McGuire, Ph.D. (*director of programs and ministries at the Shrine of the Holy Relics in Maria Stein, Ohio*). This year substituting: Rev. Dr. Paul H. Colloton, OSFS (*director of continuing education, National Association of Pastoral Musicians*).

Seminar Participants: Gaëtan Baillargeon; Simone Brosig; Stan Campbell; Jerry Chinchar, SM; Paul Colloton, OSFS; Jeremy Gallet; Paul Janowiak, SJ; Anne McGuire; Roc O'Connor, SJ; Michael Prendergast; Margaret Mary Schreiber; Joyce Ann Zimmerman, CPPS

Visitors: Bob Byrns, Hwarang Moon, James Wickman

Description of Work

We devoted our time to a discussion of the *Constitution on the Sacred Liturgy* (CSL) and what kind of formation is needed to form ourselves (ongoing formation of the formators) and our assemblies fifty years after its promulgation. Paul Janowiak, SJ, prepared a handout on CSL and led the discussion, which prompted the seminar members to examine our own need for ongoing formation. That discussion led to an important direction for the seminar: examining the importance of CSL and revealing how it affects people's lives based on their celebration of the liturgy, either well done or poorly done. There may be a tension inherent that needs to be addressed: whether CSL sets things in stone or provides a way to pray the liturgy. This tension may be between centrist or acentrist, with further examinations necessary to move to a more balanced approach, perhaps utilizing the work of Paul Ricoeur. There is also a need to move beyond camps and come to a means for dialogue. Paul Colloton suggested the work of Scott Stienkirchner, OP, in interreligious dialogue as helpful.

Keith Pecklers's book, *The Genius of the Roman Rite* (Liturgical Press, 2010) was discussed, although only targeted sections were examined for usefulness to the seminar. In particular, the section on the development of the rite was found helpful.

A question put forth to the group by the end of the discussion was whether the church has lost a transcendental narrative that needs to be regained.

Other Work and Plans for the Future

We finalized the last pieces needed from seminar members for a project on liturgy-based preaching for the Federation of Diocesan Liturgical Commissions (FDLC), and we planned for the work of the seminar at the 2014 meeting and beyond. The project should be completed by midsummer if all members send their individual contributions to Anne by 15 June 2013 for posting on the FDLC website as agreed to and as planned.

New directions for the seminar group were suggested, following our initial impulse in 2012. Joyce Ann Zimmerman, CPPS, Stanislaus Campbell, FSC, and Gaëtan Baillargeon prepared handouts to guide our discussion on where we need to go in emphasizing the impact of the CSL on liturgical formation today and into the future. After much discussion, the seminar decided to pursue a project that is geared toward the assembly, with a focus on formation of a catechetical, mystagogical nature. Each member was given the task of formulating how they would approach the project, given the parameters defined by the group. A sample will be distributed in advance of the 2014 meeting. The thrust of the project and our discussions is: We formators need ongoing formation. Also, we will discuss Rita Ferrone's *Liturgy: Sacrosanctum Concilium* (Paulist Press, 2007).

Historical Research: 16th Century to the Present

Convener: Jim Turrell (*associate professor of liturgy, School of Theology, University of the South, Sewanee, Tennessee*)

Seminar Participants: J. Neil Alexander, Rychie Breidenstein, Kent Burreson, Kevin Moroney, Jonathan Riches, Thomas Schattauer, Frank Senn, Carrie Steenwyk, Jim Turrell, Karen Westerfield Tucker

Visitors: Sarah Blair, Alan Rathe, Glen Segger. We were joined at points by members of other seminars: Brian Butcher, Robert Daly, Katherine Harmon, Gary Macy.

Description of Work

The seminar discussed a series of papers using a historical approach, engaged in discussion of a common reading, and heard progress reports on work by seminar members. Additionally, the seminar elected Dr. Jonathan Riches as its new convener.

Papers and Presentations

Jonathan Riches, "Race Matters: The Reformed Episcopal Church and the Civil Rights Movement with Application for Liturgical Theology": This paper discussed the engagement of the Reformed Episcopal Church (REC) in the Southeastern United States with racial justice, particularly in the era of the civil rights movement. It profiled leaders in the REC and offered an assessment of their contributions to the movement for racial justice. The failure to raise up local bishops (and the appointment of two successive bishops from Canada to serve in South Carolina) hampered efforts for justice; and some leaders at times reflected the prevailing culture of patriarchy and colonialism, despite the REC's commitment to equality.

Kevin Moroney, "Religious Experience and Christian Worship, Pt. 1": This paper examined four approaches to religious experience, exemplified by four scholars of religion: Mircea Eliade, Rudolf Otto, William James, and Abraham Maslow. Each asserted that there was a near-universal experience of the transcendent. Eliade

examined the overall mythic, cultic, and historical context. Otto shifted the language used to describe the holy. James examined the psychological underpinnings of religious experience. Maslow examined the phenomenon of religious experience using the tools of modern psychology.

Glen Segger, "Pastoral Rites," a chapter from his forthcoming book on Richard Baxter's *Reformed Liturgy*: This chapter from a larger work examined the pastoral rites contained in Richard Baxter's *Reformed Liturgy*. Baxter's volume was a book of liturgical texts, completed in the context of the restoration of monarch and bishops in England after the period of the Civil War and Interregnum. Baxter's pastoral rites reflect his moderate puritanism. The rites themselves show Baxter's concern for religious instruction and examination, pastoral discipline, and purified ceremonies.

Brian Butcher, "Orthodox Sacramental Theology in the Sixteenth and Seventeenth Centuries: An Overview and Initial Analysis": This paper examined the work of significant Orthodox writers of the sixteenth and seventeenth century. Encounter with the western churches prompted these authors to explain and defend Orthodox theology, often in terms that reflect western theological categories.

Sara Blair, "Holy Ground, Holy War, Holy Word, and Holy Words": This paper offered a brief examination of the history of Tippecanoe, Indiana, which was the site of both a battlefield and (later) a Methodist Episcopal campground.

The seminar examined four papers from the forthcoming *Companion to the Eucharist in the Reformation* (Brill), with the authors joining the seminar for the discussion. The collection intends to offer a survey of Eucharistic theology and practice across the span of early modern Western Christian traditions.

Gary Macy, "The Medieval Inheritance": This paper underscored that the church the Protestant reformers were reacting against was itself the creation of the Gregorian reforms and Lateran IV. The paper mapped the contested features, including the priesthood and the sacraments.

Tom Schattauer, "From Sacrifice to Supper: Eucharistic Practice in the Lutheran Reformation": This paper interpreted Lutheran practice in comparison to the Roman Mass that Luther had inherited and showed substantial continuities. "The Lutheran Eucharist was not a new rite," Schattauer argued, but "a reformed practice of the old rite."

Robert Daly, "The Council of Trent": This paper focused on the diversity of Catholic Eucharistic theology and the emergence of four major theories of eucharistic sacrifice in the aftermath of the council.

Jim Turrell, "Anglican Theologies of the Eucharist" and "Anglican Liturgical Practices": These two papers examined Anglican theologies and practice. They argued that there was substantial agreement among sixteenth- and seventeenth-century Anglicans on the question of Eucharistic presence and disagreement concerning the efficacy of the sacrament as a means of grace.

Other Work

Fritz West, the translator and editor of Anton Baumstark's *On the Historical Development of the Liturgy* (Liturgical Press, 2011; orig. *Vom geschichtlichen Werden der Liturgie* [1923]), joined the seminar for its discussion of this pioneering work of liturgical scholarship.

Issues in Medieval Liturgy

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

Seminar Participants: James Donohue, Michael Driscoll, Margot Fassler, James Hentges, Andrew Irving, Don LaSalle, Gary Macy, Daniel Mertz, Keith Pecklers, Joanne Pierce, Michael Witzcak, Anne Yardley

Visitors: NAAL members from other seminars who attended parts of the seminar meeting: Edward Foley, Walter Knowles, Anthony Ruff

Description of Work

The first day of the seminar meeting was devoted to a discussion of a number of presentations and reports. These included reports on work in progress and recent publications, as well as more formal paper presentations. On the second day of the seminar meeting, members went on a field trip to El Santuario de Chimayó, a healing shrine that has been an important Catholic pilgrimage site since the early nineteenth century.

Papers and Presentations

Gary Macy, "Greatest Hits from the New *A Companion to the Eucharist in the Middle Ages*." Macy, Edward Foley, and Michael Driscoll presented an introduction to and appraisal of *A Companion to the Eucharist in the Middle Ages* recently published by Brill. The book presents the liturgy, theology, art, architecture, law, and practical devotions of the Eucharist during one half of Christian history.

Michael Witczak, "Notes on the Outline of a Book on the *Carolingian Eucharist 750–900*." Witczak presented a brief summary of the contents of a projected book on the Carolingian Eucharist, 750–900. His outline includes treatments of the Eucharist in the capitularies, theological writings, Mass commentaries, devotional literature, and lives of the saints. Discussion centered around the audience for the book and its format. A suggestion was made to begin developing articles on the various topics.

Walter Knowles, "Eleventh-century Fragments of Non-Diastematic Chant: Themes for Liturgical Improvisation." A significant number of missals and sacramentaries prior to the thirteenth century have partial notation of music for the choir's parts in the liturgy. Because, as fragments, they do not provide much help in defining the standard forms of these musical parts, they have not received much attention. This paper surveyed two manuscripts as samples of this phenomenon, a plenary missal from Reims (B.M., ms. 226) and the Leofric Missal (Oxford Bodleian 579). Knowles then proposed two hypotheses for this practice: a repository of themes for cantorial improvisation and/or a record of musical imposition over a prior (possibly indigenous) practice.

Daniel Merz, "Gleanings from an Historico-Theological Study of Scriptural Texts at Ordination in the Western Churches." Merz presented a summary of his doctoral dissertation, defended in 2011 at the Pontifical Liturgical Institute in Rome, titled, "Scriptural Texts at Ordination: An Historical and Theological Study." The study included a quick overview of the proclaimed word in Jewish, Catholic, and Protestant services, as well as a brief overview of the historical development of the lectionary, evangelary and antiphonary books. The times of ordination were examined with an eye to understanding why the Roman Rite placed ordinations during the Ember Days. The heart of the study was the culling of scriptural lections and antiphons from Catholic manuscripts of Roman and non-Roman western origin, dating from the sixth century through the contemporary period. Dominant scriptural passages were highlighted and dominant themes for an ecclesial approach to a scriptural theology of priesthood and episcopacy were raised.

Margot Fassler, "Hildegard as a Liturgical Commentator." Fassler's paper examined the Virtues as found in Hildegard's treatise *Scivias*, written between 1141–51. Fassler is writing a monograph on the treatise as a liturgical commentary. In this particular part of her work, she was concerned especially with the theological, visual and liturgical workings of these allegorical figures. Fassler then demonstrated the ways that Hildegard's drama in the *Ordo Virtutum* and her playlet at the end of the treatise fit into the treatise itself and discussed the meanings of both as calls to acts of penance. The presentation was followed by discussion of and suggestions for Fassler's continuing research. A bibliography on confession and penance in the twelfth century was distributed.

Andrew Irving, "Two Cassinese Evangelistaries and their Implications." Irving described the peculiar series of readings and prayers in two evangelistaries produced at Montecassino in the late eleventh century. Comparison of the readings with Beneventan manuscripts now preserved in Rimini, Rome, and Vatican City revealed that the evangelistaries were intended for use in the night office and not for the Mass. Irving concluded by articulating a number of preliminary questions to guide the study of this little known type of liturgical book.

Plans for the Future

In addition to presentations by seminar members, we discussed the possibility of inviting participants (not already involved in the NAAL) from the area of musicology (and possibly art) for a panel or cluster focused on a particular theme or topic in the area of medieval liturgy.

Liturgical Hermeneutics

Convener: Ron Anderson (*Styberg Professor of Worship, Garrett-Evangelical Theological Seminary, Evanston, Illinois*)

Seminar Participants: Ron Anderson, Michelle Baker-Wright, Brian Butcher, Ed Foley, Larry Hoffman, Peggy Kelleher, Walter Knowles, Jennifer Lord, Gil Ostdiek, Melinda Quivik, David Stosur

Visitors: Samuel Barth, Fred Davison, Aaron Panken

Papers and Presentations

The seminar discussed two books and three individual papers in this session. Aaron Panken provided an overview of and initial response to Daniel Levitin's *This is Your Brain on Music: The Science of a Human Obsession* (Plume/Penguin, 2007). He then lead the seminar in a discussion of Levitin's work, with particular attention to the connections we were able to make to liturgical practice beyond the contributions of music in the liturgy. Some of the connections included the attention to experience, the importance of prototypes and schemas for the organization of experience, and the role of pattern-making in liturgical formation.

Michelle Baker-Wright presented a chapter titled "Re-engaging 'New Musicology': A Consideration of its Problems and Possibilities" in which she responds to critiques that see the "new musicology" as overly focused on issues of power, failing to account for the autonomy and creativity of composers and performers and reducing musical meaning to historical particularities without attention to the potential for transcendence. Baker-Wright then tied these concerns to questions we had raised in our reading of Levitin, particularly concerns about memory and tradition, the illusion of immediacy, and the concern for transcendence.

David Stosur presented part of his paper "Mixed Signals on Liturgical Participation: Teaching Liturgy and Crossing Generational Divides," focusing especially on his discussion of the way in which Mark Searle draws on a Scholastic

understanding of sacramental signification to develop a threefold understanding of "liturgical participation"—at the level of ritual, of the Christian economy, and of the divine life. Such reworking of "participation" is required to "relaunch" the Liturgical Movement as a movement that leads us from liturgical participation to social transformation.

Melinda Quivik led us in a continuation of and conclusion to our conversation with Robert Neville's *The Truth of Broken Symbols* (SUNY Press, 1996). which we had begun at the 2012 meeting. Her overview focused on Neville's concluding discussion of how symbols are "broken" and "transformative."

Finally, Samuel Barth led us in an exploration of the ways in which adaptation in rabbinic liturgical rubrics have led to an openness to creativity in the midst of otherwise tightly defined texts/practices. In his presentation, Barth invited our consideration of examples of a range of prayers inserted following the final blessing of the *Amidah* as a way to consider how texts otherwise intended for personal use come to be inserted into, or become canonized in, various prayer books.

Other Work and Plans for the Future

In addition to welcoming papers from members, the seminar will continue to explore some of the questions raised in our reading of Levitin's book, with particular attention to questions of "body knowledge" and the emerging discussion of "neurotheology." A proposed set of readings will be developed by the seminar over the next few months and circulated at the end of the summer.

Liturgical Language

Convener: J. Barrington Bates *(interim rector, Grace Church Van Vorst, Jersey City, New Jersey)*

Seminar Participants: Chip Andrus, Barrie Bates, Rhodora Beaton, Ninna Edgardh, Patrick Evans, Bob Farlee, David Gambrell, Nancy Hale, Allison Werner Hoenen, Gail Ramshaw, Marit Rong, Martin Seltz, Christa Swensen, Brian Wren

Visitors: Lolly Dominski, Joshy George Pazhukkathara

Description of Work

The seminar discussed issues related to liturgical language, examined in a collegial group of reasonable size with full and active participation by all.

Papers and Presentations

Gail Ramshaw presented a concise Eucharistic Prayer designed for the Three Days liturgy of Maundy Thursday, and she received helpful critical comments.

Allison Werner Hoenen, "Renewing Liturgical Language in the *Evangelisches Gottesdienstbuch*," introduced the general critique of the criteria established for renewing liturgical language in this German worship resource from 1999, with examples of how these criteria were applied to renew prayer formulations, using a literary-critical and linguistic-semiotic approach.

David Gambrell presented on liturgical texts in *Glory to God*, the 2013 Presbyterian hymnal, with discussion of the liturgical language in the hymnal to be published in September 2013, with particular attention to the Service for the Lord's Day and Eucharistic liturgy. The baptismal liturgy, services for daily prayer, and other texts were also distributed for feedback from seminar participants.

Marit Rong offered, "The Shape and Theology of the Church of Norway's Baptismal Liturgy."

J. Barrington Bates gave a slide presentation on the language of worship as projected on a screen titled, "Liturgical Language and Technology: One Priest's Experience of PowerPoint Projections for Worship." The discussion revealed a strong undercurrent of clericalism and control, a lack of hospitality, and a concern about imagery that conflicts with—rather than enhances—a text.

Kim Long presented a brief discussion of the new ecumenically-produced liturgical resource called *Feasting on the Word Worship Companion* (six volumes, Westminster John Knox Press, 2012–2015), highlighting the foundational principles of the project, commenting on the writing process, suggesting various ways of using the books, and expressing hope for their usefulness. Kim also presented a new Eucharistic Prayer for general use. This prayer seeks to economize on language and emphasize the past, future, and present actions of God. It was offered for the seminar's critique.

Plans for the Future

Some tentative ideas for 2014 were raised: why liturgical language still matters; Gail Ramshaw's e-formations, an online resource from Augsburg Fortress; texts for the charge (dismissal); words before and after worship; ancient texts still in use by the Syro-Malabar Catholic Church; digital language and liturgy; earth prayer text; ecology and liturgy; practical theology of Christian marriage.

Liturgical Music

Convener: Alan J. Hommerding (*senior liturgy publications editor at World Library Publications*)

Seminar Participants: Emily Brink, Carol Doran, Alan Hommerding, Ken Hull, Steve Janco, Heather Josselyn-Cranson, Jonathan Kohrs, Anthony Ruff, Scott Weidler

Visitors: Carl Bear, Jon Gathje, Angela Hancock, Kim Harris, Stig Holter, Geoffrey C. Moore, Boaz Tarsi, Geoffrey Michael Twigg

Papers and Presentations

Boaz Tarsi, "Toward Uncovering the Music Theory of Ashkenazi Liturgical Music": The interworking of musical motifs, particular liturgical occasions, liturgical seasons, and times of day were laid out in a preliminary structured/systemic fashion that Boaz Tarsi is using toward a fuller articulation of a musical theory that is distinctively used in Ashkenazic liturgical music.

Jonathan Kohrs, "Considerations in Composing a Holy Communion Setting in a Contemporary Musical Language": The term "contemporary" for this presentation was used to describe harmonic and melodic musical vocabulary (*vs.* its other current usages in liturgical music). Kohrs presented a Holy Communion setting of his own composing, with an explanation of how he utilized a contemporary melodic/harmonic language to produce a setting that was still within the singing abilities of an average congregation.

Anthony Ruff, "Issues in the Visual Presentation of Gregorian Chant": Historical examples of how chant were presented and compared, along with examples of how chant today might be notated for those who are accustomed to reading modern musical notation, along with ways it can be notated for those who have a broader experience of singing chant.

Alan Hommerding, "U.S. Roman Catholic Hymnals and Hymnody, 1791–2010: The Influences of History, Geography, and the Accommodation of the Vernacular": This entry for the *Canterbury Dictionary of Hymnology* was presented

with a particular focus on the ways that the historical development of the U.S.-influenced Roman Catholic hymnals (especially in regard to the influence of language and immigrant populations), the dispersion of hymnal publishing as the geographic boundaries of the United States changed, and the long history of vernacular singing in U.S. Roman Catholicism both before and after Vatican Council II.

Emily Brink, "The Enduring Practice of Metrical Psalmody": The prominent place of the psalter in Reformation churches was summarized, followed by various examples of how the psalms for congregational singing have been written through the years. A variety of resources and methods were examined, including recent developments in presenting the psalms in metrical form across a variety of musical styles.

Carl F. Bear, "Did Luther Change His Mind about Music? Martin Luther's Theology of Music in Light of His Liturgical Reforms": A chronological view of Martin Luther's writings on the merits and place of music in worship was presented, yielding a perspective that Luther's view on these issues did develop and change from a negative to a more positive view in the years following his reforms of the liturgy.

Deacon Joseph Herrera, Office of Native American Ministry, Diocese of Santa Fe, New Mexico, offered a guest presentation: "Music and Ritual of the Indigenous Peoples of New Mexico." Following some introductory materials in regard to the structuring of indigenous communities and the ways in which their religious and civic offices are intertwined, Deacon Herrera presented a variety of video clips demonstrating some of the sacred songs, rhythms, and dances used today in sacred ceremonies in parts of New Mexico.

Stig Holter, "New Norwegian music for the Ordinary of the Mass": The Church of Norway is currently in the process of evaluating the numerous new settings of the Mass that were called for by the church's bishops. Norwegian composers have used a broad spectrum of musical styles. Seminar participants were invited to sing sections from a representation of these styles and participate in some evaluation.

Other Work and Plans for the Future

There will be a new convener for the seminar beginning with the 2014 meeting, Kenneth Hull (krhull@uwaterloo.ca). A proposal was put forward by Emily Brink to have an annual in-depth discussion of a major new/recent resource or hymnal from various denominations. This will be pursued via the seminar e-mail list prior to the 2014 meeting.

Liturgical Theology

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

Seminar Participants: Debra Blank, Lorraine Brugh, Timothy Brunk, Harold M. Daniels, Doris Donnelly, Arlo Duba, Deborah Geweke, Fred Holper, Todd Johnson, Hyung Rak Kim, Judith M. Kubicki, Gordon Lathrop, Martha Moore-Keish, Ann Riggs, Melanie Ross, Don E. Saliers, Philip Sandstrom, Marh Lloyd Taylor, Louis Weil, Gláucia Vasconcelos Wilkey, Andrew Wright

Visitors: Matthew Buccheri, Maggi Dawn, Jon Gathje, Joris Geldhof, Joshy George, Bob Hurd, Nathan Jennings, Unyong Kim, Peter Perella, Jan Rippentrop, Stephen Shaver, Tom Trinidad

Papers and Presentations

Doris Donnelly and Judith Kubicki presented response papers to the book we chose to read in common for this year's meeting: Regina Schwartz, *Sacramental Poetics at the Dawn of Secularism* (Stanford, CA: Stanford University Press, 2008). Schwartz suggests that a diminished emphasis on Real Presence (at least insofar as this was understood as transubstantiation) in the liturgical and sacramental life of post-Reformation England may have been connected to the ways in which figures such as William Shakespeare, John Milton, George Herbert, and John Donne employed liturgical and sacramental themes in their works. The seminar appreciated Schwartz's work but at the same time raised critiques about her grasp of Anglican theology and her exclusive focus on England.

Nathan Jennings, "Liturgical Theology and the Sacrifice of Jesus Christ": This paper elaborated on the theme of sacrifice in ancient Israel and how and in what ways the sacrifice of Jesus Christ is like and unlike those sacrifices.

Todd Johnson, "Prosper of Aquitaine: A Bibliography for Liturgical Theologians": This work provided a brief discussion and listing of works on Prosper, especially with regard to the axiom *lex orandi, lex credendi*.

Don Saliers, "Psalms of Lament as Resources for Liturgical Theology": Saliers drew attention to the relative absence of psalms of lament from the Sunday worship of Christians. He points out that not only is there a preponderance of "cheerful" psalms of praise but that even when more somber psalms are in use, the musical settings with which they are paired sometimes clash with that somber mood. Insufficient attention to these psalms in the liturgical life of the church represents a missed opportunity to identify with the suffering and crucified Christ as well as those who suffer various forms of oppression today.

Mark Lloyd Taylor, "Søren Kierkegaard as Liturgical Theologian? The Role of the 1830 Danish *Altar Book* in His Writings": The paper traced the diminishing frequency with which Kierkegaard drew upon Scripture passages in the *Altar Book* of the Danish Lutheran Church over the course of his career. That diminished frequency corresponded with the increased criticism of the church on the part of Kierkegaard. Among other items, Kierkegaard stressed the importance of suffering in the life of a Christian and the need for the church to be self-critical rather than (in his judgment, at least) rather complacent.

Other Work and Plans for the Future

In 2014, the seminar will discuss Massimo Faggioli, *True Reform: Liturgy and Ecclesiology in "Sacrosanctum Concilium"* (Collegeville: Liturgical Press, 2012) and selections from Tanya Luhrmann, *When God Talks Back: Understanding the American Evangelical Relationship with God* (New York: Knopf, 2012).

Liturgy and Culture

Editor's Note: *This seminar met in 2013, but no report was submitted.*

Liturgy and Spirituality

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

Seminar Participants: Jennifer Davidson, Carla DeSola, Kenneth Hull, Willy Malarcher, Betty Lynn Schwab

Visitors: Brad Berglund, Kim R. Harris, Khalia Jelks Williams

Description of Work

This seminar held discussions around the theme of "Beauty, Mess and Experience: Reconciling 'Liturgy and Spirituality'" as we sought to identify and clarify what makes spirituality essential to liturgy. We were particularly interested in exploring what contributes to a meaningful experience of worship, the role of vulnerability and trust, liturgy-and-spirituality legacies we have inherited, and how to advance spiritual literacy in the liturgy. As part of our exploration of this theme, we also discussed the ways spiritual direction can serve as a resource for worship. The seminar this year also engaged in the practice of worship through a liturgy led by Brad Berglund and Betty Lynn Schwab, which included the spiritual practice of biblical frame drumming.

Papers and Presentations

Betty Lynn Schwab presented "Worship, Spirituality, and Liturgy: Let's Bring the Triplets Together—Again!" in which she observed trends emerging in North American worship contexts including a continuing dissatisfaction with so-called "traditional" worship matched by a continuing growth of the concept of "spirituality" (or the "spiritual but not religious"). Schwab raised the question: how much wonder and awe do leaders and worshipers truly experience through worship? In doing so, she noted that many clergy come out of seminary feeling spiritually hungry—and she highlighted the importance of deepening worship leaders' experiences of the Holy through practices

such as spiritual direction. Finally, Schwab urged that we must recognize and honor the real hunger that brings people to worship. Like physical hunger, she explained, spiritual hunger is "the instinct that safeguards life, that has the potential to drive people to leave their 'homeland,' and can lead one to hope or to despair."

In her presentation titled "Engaging Womanist Spirituality in African American Christian Worship," Khalia Jelks Williams outlined a groundbreaking project that seeks to engage womanist spirituality as a method for elaborating a womanist liturgical tradition. Such a method weds the academic and practical and occurs at "the intersection of the African American woman's humanity and her faith in God, expressed through and encountered within her lived experience." As such, it blurs the line between the sacred and secular, is fully embodied, and seeks wholeness in the African American community. When applied specifically to a liturgical setting, womanist spirituality offers a point for critical reflection on liturgical practices with an eye toward justice. Williams's presentation elucidated four "sites of engagement" from a womanist liturgical spirituality perspective: memory, space, bodies, and God-image. Each of these sites goes under a process of redefinition when it is placed in conversation with African American women's experience.

Jennifer W. Davidson presented her paper titled, "I Hate, I Despise Your Festivals: A Praxis-Oriented Liturgical Spirituality," in which she argued that liturgy has enjoyed too privileged a place in our dominant discourse about the relationship between liturgy, prayer, and spirituality. Davidson particularly engaged the concentric circle model of liturgical spirituality offered by Kevin Irwin in his seminal book *Context and Text: Method in Liturgical Theology* (Liturgical Press, 1994) and offered a constructive critique of this model as informed by Mercy Amba Oduyoye, in which our gaze is shifted away from the center and toward the margins where those who are most vulnerable in society are being neglected, abused, and oppressed. Davidson offered that biblical texts such as Amos 5, Isaiah 1, and Jeremiah 7 warn us that liturgy is disqualified as privileged, formative space when the most vulnerable among us are neglected. Finally, Davidson posited a "pentecostal" theology of worship in which we come to see the gift of the law and the gift of the Spirit as the same move on God's part—to bring us into whole relationship with God's self. In this sense, worship becomes only one among many places in which we potentially encounter the emboldening, transforming presence of the divine.

Plans for the Future

At our next gathering, this seminar will address the theme "Encountering One Another's Located Liturgical Spiritualities: What Brings Life?" Recognizing that both liturgy and spirituality are contextual, socially-located constructs, this seminar is interested in exploring how we can best articulate our own liturgical spiritualities even as we seek to engage one another's spiritualities through intercultural encounters. Throughout our discussion, we will ask: *What is life-giving? What gifts might we offer to and receive from one another?* We invite presentations that explore Asian/Asian-feminist, ecology-centered, feminist, mujerista, queer, and/or womanist liturgical spiritualities. We are also interested in Celtic, Ignatian, Pentecostal, Baptist, and other tradition-specific spiritualities that might inform liturgical life. In addition to papers, we also encourage alternative, interactive, or experiential presentations.

Problems in the Early History of Liturgy

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

Seminar Members: Lizette Larson-Miller (serving as convener in S. VanSlyke's absence); Neil Alexander, Paul Bradshaw, Harald Buchinger, Glen Byer, Martin Connell, Richard Fabian, Michael Daniel Findikyan, Tom Fisch, Peter Jeffrey, Robin Jensen, Max Johnson, Reuven Kimelman, Ruth Langer, Vassa Larin, Clemens Leonard, Christian McConnell, Anne McGowan, Mark Morozowich, Vitaly Permiakov, Ed Phillips, David Pitt, Patrick Regan, Nick Russo, James Sabak, Dominic Serra, Bryan Spinks, Robert Taft, Fritz West

Visitors: Cara Aspesi, James Leachman

Papers and Presentations

Paul Bradshaw's "The Imposition of Hands in Ordination: Origin and Meaning" questioned where the importance given to the imposition of hands in ordination may have originated, as it is not a standard feature of Old Testament practice, nor of the appointment of rabbis, nor do the few New Testament instances of it seem sufficient to account for the later custom. It argues that it was the changing understanding of the Greek term *cheirotonia* that was responsible.

Harald Buchinger's paper on "The Development of the Easter Cycle in Late Antique Cappadocia" reassessed the homiletic evidence, showing that the differentiation of the paschal celebration started with Easter Sunday becoming independent from the paschal vigil earlier than the establishment of a developed commemoration of the Passion in a Triduum or Holy Week, which is not yet attested in Gregory Nazianzen and Gregory of Nyssa; furthermore, the question of the Easter Octave, Ascension and Pentecost has been discussed, challenging the growing consensus about considering Gregory of Nyssa's homily on Psalms 22(23) as an Ascension homily.

Martin Connell's paper "*Πασχα* in Paul; or, When did 'Passover' Become 'Easter'?" considered the earliest texts on *pascha*, from 1 Corinthians 5:7-8 and from the gospel accounts of the last supper and crucifixion of Jesus in light of Paul Bradshaw and Maxwell Johnson's recent book on *The Origins of Feasts, Fasts, and Seasons* (Liturgical Press, 2011) and its argument for the historical primacy of the Quartodeciman tradition for the dating of *Pascha*. The purpose was to consider when *Pascha* as "Passover" became *Pascha* as "Easter," or when the Jewish annual lunar feast became Christian and had distinctively Christian scriptures as part of its theology. An additional consideration concerned the relatively late introduction of Jesus as "lamb" in New Testament literature.

Michael Daniel Findikyan presented a paper titled "Ancient Introit Prayers from Jerusalem in the Armenian Divine Liturgy." Peter Jeffery presented a paper titled "Laughing at the Eucharist: The *Gospel of Judas* on the Christian Priesthood." Reuven Kimelman offered "What is the Purpose of the Re-thematizing of the First Section of the Shema (Deut 6:5-9) Lectionary in the Second (Deut 11:13-20)?"

Ruth Langer presented "The Early History of the *Birkat HaMinim* as a Window into Questions of Rabbinic Authority." New approaches to rabbinic literature encourage us to wonder whether the "institution narrative" of the *birkat haminim*, placing its origins at Yavneh ca. 100 CE, represents an accurate memory (as has been assumed) or is a much later constructed narrative. Langer explored the latter possibility, concluding that multiple factors point to its likelihood. This in turn has implications for dating the development of rabbinic liturgy among the rabbis as well as the success of their promulgation of their liturgical system.

Vassa Larin presented "The Active Participation of the Faithful in Byzantine Liturgy." The paper first reviewed historical witnesses to lay participation in Byzantine Liturgy and then addressed both concern for and indifference to the challenge of *participatio actuosa* within modern-day Orthodoxy.

James Leachman presented "*Reconciliationis orationes antiquiores latinae*: Beginning a Study." In it he proposed connections and similarities of context and literary and theological content between the two orations in the *Sacramentarium Gelasianum Vetus* that accompany the first post-baptismal anointing in two different formularies and the orations that accompany the first post-baptismal anointing and the first laying on of hands in the fifth-century Latin Verona manuscript of the *Traditio Apostolica*.

Clemens Leonard's paper considered "Justin and the Liturgy of the Word."

Anne McGowan's "'Give us Holy Spirit:' Epicleses, Doxologies, and the Sanctus in Early Christian Prayers," explored the way in which the pre-Sanctus petition for the Holy Spirit in the anaphora of Sarapion of Thmuis resembles the trajectory Gabriele Winkler proposes for the emergence of the epiclesis—an invocation of the Spirit enmeshed in a doxology that culminates in the Sanctus. Similar constructions appear in the *Apocryphal Acts of the Apostles* and the *Mystagogical Catecheses*. Invocations for the Spirit's presence, power, and particular gifts are also found in some other early Christian prayers, including ordination prayers and prayers attributed to saints, although how they may have shaped (or been shaped by) epicleses connected to baptism and Eucharist is unclear.

James G Sabak, OFM, in his "Keeping Vigil with the Saints in Rome," presented a theological analysis of the prayers, texts, and ceremonies associated with the sanctoral vigils celebrated in the ancient Roman liturgical calendar between the fourth and eighth centuries.

Robert F. Taft offered "Problems in Anaphoral Theology: 'Words of Consecration' versus 'Consecratory Epiclesis.'" Proceeding from the principles (1) that a church's worship tradition expresses its beliefs and (2) that its beliefs comprise its entire tradition, not just its most recent expression, Taft reviewed the history of how Catholics and Eastern Orthodox have expressed how they conceive the consecration of the Eucharistic gifts and proposed how to reconcile these differing views via an ecumenical approach to the question.

Queering Liturgy

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

Seminar Participants: Susan Blain, Steph Budwey, Sharon Fennema, Christopher Grundy, Scott Haldeman, Don LaSalle, and Ann Riggs

Visitors: Ben Durheim, David Turnbloom

Description of Work

The Queering Liturgy seminar, not surprisingly, continues to meet outside the bounds of the regular annual meeting schedule. This year we convened Friday at lunch; Saturday at breakfast; and, Saturday at lunch. Our major focus is to make progress toward completion of a joint book-length collection of essays with the working title *Queering Christian Worship, Reconstructing Liturgical Theology*. Those working most closely on the project presented a progress report and elicited suggestions and critiques from all present. In the end, we affirmed that we should continue to move forward and to seek a publisher. We also discussed a second potential project under Steph Budwey's leadership (see below on her paper), a hymnal of, by, and for queer Christians.

Papers and Presentations

Sharon Fennema led us in a discussion of one contribution to the above-mentioned book, Susannah Cornwall's essay, "All Things to All? Requeering Stuart's Eucharistic Erasure of Priestly Sex." Cornwall suggests that Elizabeth Stuart's assertion that the sex of the priest is under erasure in the Eucharist goes a long way to queering the gender symbolism inherent in this part of the liturgy, but that, ultimately, Stuart's own argument risks reinscribing a denial of non-normative bodies and sexualities, which may be particularly problematic in light of the continued elision of intersex and transgender body-stories. As an alternative,

Cornwall suggests that it is the bodily specificity of the priest that is queer, not its erasure, and, further, that Stuart's claim that identity is always predicated upon exclusion does not go far enough to acknowledge the nature of redeemed and overlapping identities in Christ. In the end, the seminar concluded that we need both queer moves—toward erasure and toward particularity.

Steph Budwey led us in conversation of her paper, " 'Draw a Wider Circle—or, Perhaps, Erase': Queer(ing) Hymnody." She proposes five categories of hymns to consider and collect: hymns in the wider repertoire that have been reappropriated by queer communities; hymns by LGBTQ poets whether they were open or only belatedly discovered; hymns of general inclusion; hymns that use the word "gay" or "lesbian"; and hymns created for events in LGBTQ lives whether individual (e.g., marriage) or communal (e.g., Pride). With gratitude for this conceptual structure and the paper itself, the group soon found itself planning an actual hymnal. The need for both collecting and creating resources for congregational song that affirms queer folk is urgent (both to stem the tide of shame that consumes so many lives—especially of the young—and to meet new needs such as the increasing prevalence of occasions of ecclesial blessing of same-sex relationships/marriages). There are also gaps to fill, such as the absolute of lack of hymns that reflect the experience of trans folk. And, there are a growing number of potential hymn writers interested in taking up this work.

Plans for Future

Among the many good ideas vying for our attention in 2014 are discussion of: additional essays from our book (or perhaps even a full draft); the shape of a queer(ing) hymnal and a plan for completion; Susannah Cornwall's *Controversies in Queer Theology*; Lee Edelman's *No Future: Queer Theory and the Death Drive*; Patrick Cheng's *Rainbow Theology*; Mark Jordan's *Recruiting Young Love*; a chapter of Don LaSalle's new book on a spirituality of time; and the queer theological potentialities of St. Liberata.

Ritual Theory and Performance

Convener: Thomas Splain, SJ (*Kino Border Initiative, Nogales, Arizona*)

Members: Marcia McFee, Tom Rand, Tom Splain, Samuel Torvend

Visitors: Rémi Lepage, Mary Reinhardt, Mark Stanger, Cynthia Wilson

Description of Work

Our seminar is devoted to the interdisciplinary fields grouped under the banner of ritual studies. Our questions focus on what we can learn about ritual dynamics prior to rituals becoming the liturgies of the Judeo-Christian tradition. Performance theory, such as the work of Victor Turner and Richard Schechner, are basic to our pursuits.

Papers and Presentations

At our Albuquerque meeting, Rémi Lepage presented a paper titled, "Grace and Ritual Performance: The Contribution of Louis-Marie Chauvet." Chauvet perks our interest because he is using performance theory to build a sacramental theology. Rémi Lepage explored this theology with us.

Chauvet points out that ritual performance can be seen as an answer to a gracious God who is always the one who initiates us into a relationship with Godself. A deficiency in some theologies is that the stress has been placed on a receptivity to grace and not a response to grace. Our response to grace is a performance.

Covenant and response is always mediated through bodies. The response, the expression, constitutes our evolution as subjects and believers. The expression has to be done with a balance between exteriority and interiority. Chauvet, borrowing from Geneviève Hébert, calls this balance "modesty." Christian joy in liturgy is not expressed as we express ourselves at a party,

There is an anabatic dimension to liturgy (a rising up as in worship) and a catabatic dimension (a salvific receptivity to the downward movement of grace). Sanctification allows us to offer a spiritual sacrifice to God and in our moments of

worship, we recognize our sanctification. In a business exchange, there are two poles: a product is presented and then paid for. In a symbolic exchange, there are three poles: the giving, the receiving, and the time and attention given to the receiving,

Echoing Robert Hovda, Chauvet calls on liturgical presiders to develop skills in animating the assembly. A liturgical actor facilitates the participation of others in the life of God by being attentive to the different aspects of the community involved in the liturgical action. This would involve the bodies of the participants, the culture, the cosmos, traditions, and particular circumstances. Symbolic mediation is a key concept in Chauvet's theology. His contribution is an invitation to consider a vision of grace that avoids an excessive focus on receptivity and sees the assembly as the integral subject of liturgical action.

Marcia McFee could not join us in Albuquerque so our seminar group gathered around three laptops for a webinar session with her. McFee discussed her work with the International Quadrennial General Conference of the United Methodist Church, held in 2012 in Tampa, Florida. There were twenty-nine worship services over a ten day period. Each day had a morning prayer, Eucharist, and evening prayer. The conference building was utilitarian and needed props, media, and lighting to make the setting prayerful. Three to four thousand people from around the world were in attendance. Marcia used the terms "anchor," "frame," and "thread" to give shape and continuity to the ten days.

Anchors are the images that reoccur in the service. In Tampa, the sea was a core image with boats, sails, driftwood, rocks and sand. *Frame* gives continuity to the anchor. It is what connects us to the core stories of our own lives and the story of our faith journey. Christ called the disciples by the sea and the sea implies invitation, healing, listening, embarking, believing, encouraging, encounter, feeling and following. The *thread* provides consistency. The Jordan flows into the Sea of Galilee. Baptism flows into discipleship. We stand on the shoreline in the midst of possibilities as we hear the voice of the teacher calling us again. What Marcia is doing beautifully illustrates Chauvet's call for skillful presiders. (Marcia McFee's website is worshipdesignstudio.com.)

Other Work and Plans for the Future

Tom Rand did his dissertation on Paul's Letter to the Galatians. In the letter, Paul is addressing an audience of Jews, Celts, and Phrygians. Tom has memorized the whole letter and in delivering it, tries to discern his audiences and their perceptions.

Samuel Torvend is designing a book tentatively titled, *Touch Me and See: Rituals of the Body in Global Christianity*. In the book, he wants to explore different theologies of the body and different bodily stances/gestures looking at them from personal, communal, and social perspectives.

Visual Arts and Liturgy

Convener: Mark Joseph Costello *(Chicago, Illinois)*

Members: Foy Christianson; Mark Joseph Costello, OFM Cap; Carol Frenning; James Ross; Gilbert Sunghera, SJ

Visitors: Vincent Chavez, Ken Griesmer, Mark Wedig

Description of Work

Noting the historical bonding between visual art and worship, the Visual Arts and Liturgy Seminar seeks to promote research and discussion regarding the current use of the visual arts within the worship setting. The significance of the presence or absence of the visual arts is examined by looking at specific ritual centers and objects. The group also focuses on the socio-liturgical context with its affect on the creation and reception of art used in worship. This year, the seminar focused on "Communion States Imagery."

Papers and Presentations

Johan van Parys, "The Origin of the Cult of the Saints: Martyrs and Mary—and All the Saints." This session set the stage for the rest of the discussions. Van Parys discussed the origin and the history of devotion to the saints and the theology of the communion of saints.

Carol Frenning, "The Communion of Saints as Experienced in the Art and Liturgy of the Churches of the East": Frenning explored how images are used and where they are located.

Gilbert Sunghera, "The Communion of the Saints as Experienced in the Art and Liturgy of the Churches of the West": This session looked at contemporary imagery of the communion of saints and linkages to local popular art forms, with a focus on the Los Angeles Cathedral.

Guest presenter Felipe Mirabal offered "There Is a Candle for Each Saint: The New Mexican Legacy of Celebrating the Liturgical Year for More than Four Centuries."

Mark Joseph Costello, "Possibilities and Issues in Recent Projects: Considering the Saints": This session reviewed criteria for selection of saint images from different pastoral and theological perspectives. Issues around historically "knowable" saints lives as well as more symbolic figures in the tradition were presented in light of individual community selections. A group discussion followed allowing participants to share their own pastoral and personal reflections.

Guest presenters Ray John de Aragon and Rosa Maria Calles explored, "The Work of a Santero"; and Ken Griesmer presented the case study, "Our Lady of the Most Holy Rosary, Albuquerque."

Other Work and Plans for the Future

Planning for the 2014 Orlando meeting included the selection of the topic *Visual Enculturation*.

Word in Worship

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

Seminar Participants: Brian Hartley, Nam Joong Kim, Timothy Leitzke, Jennifer Ollikainen, Mike Pasquarello, Amy Schifrin

Visitors: Dawn Chesser, Angela Dienhart Hancock, Stacy R. Minger, Rhoda Schuler, Sunggu Yang

Description of Work

The group finished reading and discussing editorial materials and one additional paper for the seminar project, "Media and Preaching," and four other papers from members on various themes regarding preaching.

Papers and Presentations

Amy Schifrin, "A Resurrection Hermeneutic: Law and Gospel in Preaching and Worship": Schifrin maintains that through the performative doxological Eucharistic exegesis of the life of Christ, i.e., through preaching within the Eucharistic *ordo*, the classic Lutheran law/gospel dialectic that seeks to put sin to death and raise up new persons in Christ works as a resurrection hermeneutic, bringing those who would shout for Christ's crucifixion to become preachers of his resurrection. If within our Eucharistic liturgies, the preaching of the Word, both Law and Gospel have occurred, so that we are flayed open, looking to God for our very breath, then our lives as the church, as the body of Christ will be sacramental as we live in unity with him, as vessels of his love for all the world. Schifrin proposes that the preaching of the resurrection through a law/gospel dialectic and the celebration of the Holy Eucharist are but a single Word through which the assembly is drawn the full embrace of the Holy Trinity.

Nam Joong Kim, "Toward an Alternative [Korean] Prophetic Preaching in the Context of Globalization": Kim articulates that prophetic preaching ministry and preaching justice are ongoing priorities in the field of preaching and worship, practically, in the midst of an ongoing process of development in the struggles and problems that emerge in the context of globalization. It suggests that particular issues related to racism/discrimination, weak social systems, the pervasive diminishing of social/ethical values/policies, and theological/biblical understandings must be addressed in the pulpit in terms of participation and praxis with effective homiletical strategies.

Timothy Leitzke, "Rudolf Bultmann and the New Homiletic: Continuity or Discontinuity?": Leitzke postulates that Bultmann differs from the New Homiletic chiefly in that he does not believe that the preacher has any access to the historical Jesus. In this respect, Bultmann finds himself closer to postmodern homiletics, which criticize the New Homiletic, than he is to his own students in the New Homiletic.

Mike Pasquarello, "The Beauty of Preaching: A Homiletic Aesthetic": This paper provided a summary of research and writing in liturgical theology and practice as it relates to the Word in Worship. It serves as an introduction to the book-in-process, *The Beauty of Preaching: A Homiletic Aesthetic*.

Michael Jordan, "The Power of Preaching in an Age of Social Media": In this paper, Jordan claimed that because of the dual vulnerability between preacher and congregation, preaching has the potential to overcome the weaknesses of communication in the social media age, which tends to "flatten" both speaker and listener. When considering technology and preaching, close attention should be paid to whether the specific technology enhances or diminishes the humanity of the preacher.

Plans for the Future

Michael Pasquarello, "The Praise of God: Our Eternal Duty, Desire, and Delight"; Nam Joong Kim, final chapter in dissertation; Timothy Leitzke, "Methodologies for Discerning Martin Luther's Homiletic"; Sunggu Yang,"Film and Preaching: A Critical-Homiletic Relation between a Cultural Form and Preaching"; Jennifer Ollikainen, "Collecting Expectations from the Pew Regarding Preaching"; Amy Schifrin, "A Liturgical Homiletic: Proclamation and the Sunday Psalter"; Angela Dienhart Hancock, dissertation chapter.

Select Seminar Papers

Part 3

Engaging Womanist Spirituality in African American Christian Worship

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> *We called them the Thursday ladies. . . . Those ladies were the most constant event in our lives. They connected the time before our brother Junior (we called him June Bug) died and the time after that. They'd always been coming on Thursday, and they were always the same. . . . Their community was well-established. They had ritualized those mornings spent in Mama's kitchen, the evenings on our porch. . . . These ladies weren't on vacation—except on Thursday. That was their day off and the day when they gathered in the home . . . and relieved themselves of the burdens of working for white folks . . . and we didn't want to miss any of the ritual. Our house was the base for Thursday breakfast, supper, late night talk and a kind of gathering of spirit that I didn't understand then, but respected (or feared, or envied) for the strength that was obviously a part of these women's meetings.*[1]

It happens. Whether it is in mama's kitchen, in the park on a Saturday afternoon, at work, in the grocery store, or in worship on Sunday—*it* happens. "It" is the moments when humanity's lived experience of faith intersects with divine grace and transforms the moment into something sacred. These moments can be ritualized or spontaneous, public or private, formal or informal. These are the moments that illustrate the way in which spirituality is the underlying matrix upon which worship and life are experienced, understood, and engaged. As a student of African American worship, I find this particular element of spirituality to be a necessary part of the historical, ritual, and theological research of the African American Christian church. Understanding the importance of African American spirituality in worship, I propose in this paper the method of engaging womanist spirituality in African American worship as a foundational step toward developing holistic liturgical practice and analysis within the African American church.

Womanist theologian Delores Williams constructs a womanist theological method that engages four categories: (1) a multidialogical intent, (2) a liturgical intent, (3) a didactic intent, and (4) a commitment both to reason and to vitality of female imagery and metaphorical language in the construction of theological statements.[2] Williams states:

> If womanist theological method is informed by a liturgical intent, then womanist theology will be relevant to (and will reflect) the thought, worship, and action of the black church. . . . This means that womanist theology will consciously impact *critically* upon the foundations of liturgy, challenging the church to use justice principles to select sources that will shape the content of the liturgy.[3]

Inspired by Williams's claim that womanist theology must engage a liturgical intent, this paper explores the process of engaging womanist spirituality in African American Christian worship. While I agree with Williams's womanist theological method, I contend that before we are able to begin critical reflection upon the worship of the African American church, we must first engage the spirituality upon which the subject of our reflection is established. Therefore, engagement with womanist spirituality in African American worship has the potential to establish the foundation for this critical reflection and provides the content and insight to develop a more inclusive study and practice in African American worship.

The axis upon which the thoughts of this paper revolve is the method presented by the word *engage.* In its simplest form, the method of engaging womanist spirituality is the process of making a meaningful connection with spirituality of the African American woman's lived experience of faith. To "sit with" the lives of African American women, to connect with their theologies born of daily struggles and celebrations, to join in their cares and concerns that spring from wells of nurture and love, and to engage their passions and pains is all a part of this process of engagement. Engaging womanist spirituality in African American worship means to connect with the perspective and experience of those who are most marginalized in the African American church and in society. It is seeking an understanding of the spiritual lives of African American women, those who are silenced and oppressed within the larger scope of the African American church, and allowing these lives to speak for the community. This intentional engagement of womanist spirituality in academic research and liturgical practice is the starting point for reconstructing the African American worship tradition into a tradition that faithfully represents and includes all participants—women, men, and children.

Entering into conversation with the theological and ethical theories of multiple womanist/feminist/mujerista scholars, this paper proceeds in three movements. The first movement defines the author's use of *womanist spirituality.* Recognizing that both terms—*womanist* and *spirituality*—render different interpretations, I will explore the individual and collective meanings of each term as it relates specifically to this work. The second movement of this paper is the exploration of engaging womanist spirituality in four sites of engagement: memory, space, bodies, and God-image. While these sites of engagement will

be explored individually, it is important to note that they are all interrelated and interdependent within the worship experience. The third and final movement focuses on the implications of intentionally engaging womanist spirituality in African American worship.

Womanist Spirituality Defined

Womanist spirituality is a complex concept because the individual ideas of womanism and spirituality hold broad and diverse understandings within themselves. Depending on the cultural, social, economic, and political contexts of the individual interpreting these terms, very different understandings of the terms *womanist* and *spirituality* can be identified, especially in the area of spirituality. Therefore, to bring the terms together into the harmonious proclamation of womanist spirituality within this paper requires that we first understand the working definitions of each term as specifically applied to this work and then explore their operation as a theoretical unit.

Sandra Schneiders proposes that spirituality, particularly Christian spirituality, was originally a term derived from the Pauline use of *pneumatikos* to describe whatever was under the influence of the Spirit of God.[4] From its original meaning, the term has gone through various ways of being used, and as Schneiders points out, the way in which it is used today requires a more inclusive and open definition. She states, "*Spirituality*, in this inclusive sense, might be defined as the experience of striving to integrate one's life in terms of self-transcendence toward the ultimate value one perceives."[5] To be more direct, the use of the term *spirituality* in this paper speaks of the everyday experiences of life and the way in which we relate to and interpret God at work in those experiences. Spirituality is the way we live and experience the divine in our lives. This inclusive and open-ended definition transcends denominational differences, as well as social and cultural experiences.

Spirituality is central to my exploration, as opposed to theology or ethics, because it is often the motivator for an individual's social interactions and is directly related to the everyday political and economic realties of the African American community at large. Speaking specifically of African American women, Marla Frederick declares, "These realities limit and define the issues they bring before God, the choices they make, and the ways in which they live out their spirituality."[6] This inclusive and open-ended spirituality presented here, and inspired by Schneiders, is a spirituality that is both individual and connected to the community. It is the experiences of God at work within daily life and the guiding belief that God is in fact at work that allow individuals to experience God's transformative power in their day-to-day living. Frederick remarks:

> Spirituality is about living through moments of struggle and moments of peace and ultimately acquiring a better life, a life that is filled with a deeper knowledge of God. This better life comes from the onset of not only a public political confrontation but also a personal affirmation and development over time.[7]

As proposed by Frederick, and echoed within this work, spirituality is both a private and communal mater. It is also something that matures over time with deeper knowledge, or experience, of God.

The use of the term *womanist* is drawn directly from Alice Walker, who coined it in her book, *In Search of Our Mother's Garden: Womanist Prose.* Walker provides the definitive understanding of womanist in a four-part definition that attributes womanist characteristics as: (1) deriving from the term *womanish*—referring to a particular behavior of courage, audacity and willfulness; (2) being communal and committed to survival and wholeness of entire people, male and female; (3) rooted in love—love of creativity, love of the Spirit, and love for herself; and (4) as being to feminist as purple is to lavender.[8] In discussing womanist worship, Delores Williams describes a womanist this way:

> She is committed to the survival and wholeness of a people (female and male) and to the folk stream of African-American heritage, female and male. She contributes to that stream through advice and counsel she gives to her children, especially her daughters. As a woman-child, she is courageous and aggressive and wants to know more than is thought "good" for a woman to know. Womanists are not homophobic: they love women and men, sexually or nonsexually. They celebrate life, nature, struggle, hospitality, and love. But they remember to love themselves. Regardless. A womanist recognizes her organic tie with both feminism and the black community. She liberates her sisters, her people (including males), and herself. She loves the spirit.[9]

While I embrace all tenets of womanist thought coined by Walker, and expounded on by Williams, this work finds itself drawing mostly from the womanist expressions of community and her [the womanist's] commitment to the survival of the whole community—female and male. It is within this womanist thought that we find the inclusive guiding belief system, or what Schneiders calls a comprehensive ideology,[10] that compels womanist theologians, ethicists, and practitioners into analytical and reflective actions that account for the entire community.

Echoing Walker and Williams, womanist ethicist Emilie Townes states, "The womanist project is to take a fuller measure of the nature of injustice and inequalities of human existence from the perspective of women—Black women."[11] This mission of addressing the race, gender, and class oppression within human existence from the perspective of African American women is a communal mission. As theologian M. Shawn Copeland asserts, "Womanist religious discourse seeks to discern the meaning, significance, and role of religion for the differentiated cognitive, moral, cultural, and social praxis of *black human beings as persons-in-community.*"[12] Womanist thought is not separated from the whole community; it is rooted in the depths of the community and applies theological and ethical reflection onto that community from the perspective of African American women. It is this particular womanist idea that Cheryl Townsend Gilkes claims is "a call to the kind of unity that creates a community climate that is nurturing and empowering."[13]

To speak of womanist spirituality as a theoretical unit is to pull from the roots

of Walker's womanist ideology and connect it with the inclusive understanding of spirituality as a lived experience of God's activity in the everyday lives of African American women. It is this experience that directs the way in which African American women exist as individuals and as a part of the African American community at large. Townes expresses:

> Womanist spirituality is not grounded in the notion that spirituality is a force, a practice separate from who we are moment by moment. It is the deep kneading of humanity and divinity into one breath, one hope, one vision. Womanist spirituality is not only a way of living, it is a style of witness that seeks to cross the yawning chasm of hatreds and prejudices and oppressions into a deeper and richer love of God as we experience Jesus in our lives.[14]

Womanist spirituality is a part of what it means to be an African American woman. It is not separate from her daily living, but rather is the intersection of her humanity and her faith in God, expressed through all of her life experiences. The lived experience of African American women as a foundation for the study of liturgy is a valuable starting point to retrace liturgical history from the African American woman's perspective. It moves the focus of the research of African American worship to asking critical questions: Where were the women in the major liturgical movements of African American history? What roles did the women play in liturgical reforms of the church? Connecting womanist spirituality and worship beckons the exploration of African American worship through nontraditional forms of research, using sources like the slave narratives of African American women, spirituals, diaries, folklore, and oral histories that have been passed through generations. This opens up an entirely new perspective on African American worship in particular and liturgical history as a whole.

Womanist spirituality's rooting in the lived experiences of African American women does not assume that every African American woman is a womanist. However, it does assert that in order to do womanist studies the scholarly work must be centered on the lives of African American women. In focusing on the experiences of African American women, it must be noted that there is no universal experience. This essay also does not assume a universal condition of oppression for all African American women. African American women live a variety of lives, which bring about multiple experiences. This exploration of African American women's lives, then, does not hinge on an assumed universality but does find its connections within the uniting reality that the experiences of women of color are important sites of oppression and survival and also of a deep-rooted spirituality that extends beyond the church and permeates their everyday lives.

The interrelatedness of womanist spirituality and the lived experiences of African American women establishes a few basic characteristics of womanist spirituality. First, the intersection between the African American woman's humanity and her faith in God brings about a "creative and tensive holding of both sacred and secular, without separation or dilution."[15] The spirituality of African American women is the same wherever she functions—whether it is in the

church or out in the world. This is an age-old reality of African American culture in which there is this blurring of sacred and secular lines occurring in all areas of everyday life, cultural performance, and ritual. Second, womanist spirituality honors African American women and their lived experience as the embodiment of divine activity. As we speak about womanist spirituality being rooted in African American women's experience, it is important to note that the experiential nature of this study is fully embodied. Womanist spirituality engages the whole woman—mind, body, and spirit—and recognizes that it is incomplete if the entirety of the African American woman is not addressed. Therefore, womanist spirituality is an embodied spirituality. The final characteristic of womanist spirituality is it seeks wholeness in the community, as seen in Walker's understanding of the womanist's commitment to the survival of the whole community. While the site of womanist spirituality is the lived experiences of African American women, it realizes that the African American woman's life is centered in the African American community. Womanist spirituality is born of the vision of a church that is the center of the community's life, where the church can come together for *all* their needs: worship, food, community organizing, drug counseling, and many other things.[16] The African American woman's experience is rooted in the communal experience and is intricately connected to the well being of the whole community.

Sites of Engagement for Womanist Spirituality

The worship experience of African American women is a phenomenon that has not been fully examined within studies of religion, liturgy, or African American history. The nature and inspiration of the African American woman's worship, the ways in which her worship shapes her identity and ways of being in the world, and the impact that she has on the worship experience has often been a secondary thought in our historical, theological, and ritual studies. This secondary status of the African American woman's worship experience leaves room for research to bring to the forefront the spirituality of African American women in a way that informs all aspects of other studies, rather than being informed by them. Therefore, as we peer into this idea of engaging womanist spirituality, we bring to the light of reflection the worship experience of African American women and focus our engagement of worship in four sites: memory, space, body, and God-image. While these sites of engagement do not exhaust the many ways African American women encounter worship, it provides a starting point for engaging spirituality in worship. This exploration of engagement is not suggesting any formal theological construction, but rather is taking a moment to step back and express ways of connecting with the spirituality of African American women in worship.

Memory

> *As we laid down our burdens, we became lighter. As we testified and listened to others testify, we began to understand ourselves as communal beings, no longer the kind of person that the slave system tried to make of us. Through our participation in these rituals, we become one. We become again, a community.*[17]

In the great storehouse of our memory, we find ourselves and the world in which we live.[18] Memory is a powerful tool in which we discover the world and find ourselves, while connecting to our heritage. To engage the memory of African American women in worship as a site of womanist spirituality enables the learning of the African American woman (individually and as a whole community of women) through what she remembers. This engagement of womanist spirituality through memory means an intentional act of lifting up her ancestry, listening to her stories, and connecting with pains and passions that lie within her memory.

To lift up the ancestry of African American women is to sit with the historical traces of the central role women held within the African American community since slavery. The ritual for the first generation of Africans in America was an encounter that included all of creation, and was a means of survival. The early experiences of worship for African American slaves had much involvement of women in the public spaces of worship; it is not until years later that we see African American women being moved to the margins of worship. This is history to be heard, embraced, and then celebrated for its equality and lamented for its loss. Engaging spirituality through the lifting of the African American woman's ancestry is to recognize:

> The spirituality of Black women is a chain forged from many links, a tree with outstretched branches whose roots are buried deep in African soil and whose trunk and branches are flung far across the Atlantic Ocean, coming to rest in the nations of South America, the Caribbean, and North America.[19]

The ancestry runs deep and wide, and while it is impossible to uncover it all at once, the process of engaging becomes a continual pursuit to find the links. Uncovering the ancestral roots brings a historical feminine voice into the community as an equal authority in shaping the present and the future of that community.

The other area of memory that is critical in the engagement of spirituality is testimony. Testimony, according to Cheryl Townsend Gilkes, acts as a means of survival and, held within it, the potential for community.[20] Testimony in the African American church serves a greater purpose then just getting up and talking, and it is something that many larger African American churches have abandoned. Gilkes describes testimony in this way:

> Testimony transforms the collection of worshipers into a community. Oppression and suffering make testimony important for psychological survival. Testimony does not resolve black problems but does transform them from private troubles of distressed individuals into the public issues of a covenant community. Testimony is one of the important antecedents to movements for social change.[21]

Testimony is a way of naming the struggles and triumphs of the past and present that transforms the gathered into a covenant community. While this traditionally has taken place within worship services, it is also necessary to step back and ask: Where is the African American woman testifying? This question

will lead to locations of testimony that are nontraditional and to ways of testifying that are not always traditional. This nontraditional testimony can also be understood as storytelling. Both testifying and storytelling is connected to a process of remembering that brings voice to the female memory. This is a process proposed by bell hooks, which she calls critical remembering, most often seen in the testifying to the religious experience that transforms individual victories over stumbling blocks and the destructive fury of society into prophetic resources for the larger community.[22] For hooks, this process of critical remembering is a means of recovering the self and loving the self. I surmise that to engage this critical remembering as a community recovers the African American woman and learns to love her. By allowing the African American woman the space to tell her stories, she begins to embrace her own experiences, and the experiences of her foremothers, as significant. This engagement of memory through the voicing of history brings a validation and acknowledgement of women's experience, agency, and power as active participants in shaping history. "Narrative remembrance functions to empower women not as individual monads but in a solidarity of sisters."[23]

Bringing this full engagement of memory into the worship experience where the entire community is gathered is both a historical and eschatological event. In the memory of the African American woman we encounter the past through her lived experience, while envisioning the future of the community through her hope and love. This very act of engaging memory converges both the lived experiences of the past and the hope of the future into the present, making that moment of memory in worship sacred as we engage the way in which the experiences of God in the past and her faith in God connect in the immediate presence of God.

Space

> *I was here alone and I guess it was probably like about September or October and I was here about 12 or 1 o'clock that night. I had said my prayers and got in the bed and all of a sudden the Holy Spirit started dealing with me and I got up out of the bed and started saying my prayers again and I started singing. I just walked through the house praising the Lord that night. . . . It was like I was at a peace that God said, "I done gave you everything you asked for. Now you know it's just my time. It's time for you to give me some time." And that went on until about five o'clock that morning and I had to be to work at seven. . . . I had been praising the Lord and I had done prayed and sung and prayed ALL NIGHT LONG—from about 12 or 1 o'clock 'til five that morning.*[24]

Where does worship happen for African American women? What does the worship experience say about the various spaces African American women inhabit? How does the space traditionally identified as "sacred space" in the church relate to the wider geography of African American women's lives? What does liturgical space mean for the African American community, particularly the women? These are all questions that are apart of the process of engaging womanist spirituality in worship space. Space is one of those elements in ritual that sometimes goes overlooked, and

engaging womanist spirituality in worship brings this normally obscure element to the foreground. Space is as an important site of spirituality because it is in space that the isolation and exclusion of women takes place. It is also in space that women find alternative ways to worship and live out their spirituality. In speaking about a liturgical spirituality of space, Susan White states:

> Places where we live and pray and where significant things have happened are important to us. We are willing to fight for them; sometimes we are even willing to die for them. The very fact that people can talk meaningfully about 'sacred space' attests to the singular role of places in the divine-human relationship.[25]

Because space is so important to the way in which we experience life, it is an element of the worship experience that must also be engaged through womanist spirituality. As seen in the excerpt that introduced this section on space, worship can happen in very different spaces for African American women, even in her home at her bedside. Therefore, it is an inadequate assumption that worship is fixed to the confines of a church building.

The conversation of womanist spirituality and space makes me think back to my childhood when I witnessed the times my mother found her sacred space in places like our kitchen, living room, and even her bedroom. These different spaces were ritualized because there was a distinct divine experience that happened in those spaces that made the moment and the space different from any other. Alternative spaces of worship are nothing new to the African American Christian tradition. The African American church was founded in the hush arbors, homes, and deep woods. This history establishes a legacy of finding 'sacred space' outside the brick and mortar of a church building and redefines what constitutes liturgical space. From a womanist perspective, liturgical space can be understood as the space in which the African American woman ritualizes. It is the space in which there is a gathered assembly of any size that comes together around the shared goal of experiencing community, love, and God in their midst.

Engaging womanist spirituality means to seek to clearly identify these alternative ritual spaces for African American women. It also endeavors to discover the various leadership roles and areas of authority these women have in these alternative spaces. Once these spaces are identified, the process of engaging spirituality is to connect with the experiences of the women in these spaces. How are they encountering God in the space? How does the space shape their spiritual identity? This inquiry is not only limited to the alternative spaces. It is to be applied to all liturgical space, from the church building to the beauty salon. If African American women are ritualizing space in one way or another, womanist spirituality seeks to understand the spatial and spiritual impacts of this ritualization.

> *"Here," she said, "in this here place, we flesh; flesh that weeps, laughs; flesh that dances on bare feet in the grass. Love it. Love it hard. . . . This is flesh I'm talking about here. Flesh that needs to be loved. . . ." Saying no more, she stood up then and danced with her twisted hip the rest of what her heart had to say while the others opened their mouths and gave her the music. Long notes held until the four-part harmony was perfect enough for their deeply loved flesh.*[26]

The reality that human beings have physical bodies is one of the primary factors in our spiritual lives. To be embodied means to be conditioned by the realities of our body's experiences within time and space. As human beings, we are embodied and our spirituality is shaped and lived out through our bodies. Therefore, to engage womanist spirituality is to recognize the fully embodied nature of African American women and to connect with the pain and passion that is entangled within the embodied experience of African American women's bodies. According to Susan White, the history of Christian theology has made it clear that we are not simply spiritual beings "trapped" for a season in the physical, but that our bodies and our histories are integral parts of our relationship with God.[27] If all human experience is embodied experience, and our bodies are integral parts of our relationship with God, then the African American woman's experience of her body reveals important aspects of her spirituality.

To begin to engage womanist spirituality at the site of the body is to connect with the heritage of the African American female body. Since the African American woman's involuntary arrival in the West, her body has been a site of powerful and painful contention.[28] This heritage of pain is important to understanding present misconceptions of the African American female body. Gilkes's view of the African American female body is most suitably stated here:

> Because we are African-American, the assaults on our lives and bodies are historically molded and take on a more ominous character and meaning. . . . Racialized sexism, particularly in the form of the specialized sexism that assaults African-American women, compounds our own community's ambivalence about the meaning of being Black and female in America.[29]

This ambivalence that has been developed from a history of violence and assault on the body leads to a misunderstanding of the body as well. Mujerista theologian Ada María Isasi-Díaz claims, "We lack an understanding of the intrinsic-ness of our bodies to who we are, of the fact that we are at all times embodied beings, and that every human being is one single entity body-spirit."[30] The misunderstanding of the body is rooted in a disconnection with the history of the African American female body. To recover this connection means to recover the history of the African American community. It is to revisit the stories of stolen bodies, battered bodies,

objectified bodies, and tortured bodies; and to juxtapose them with surviving bodies, dancing bodies, strong bodies, and sacred bodies. This is the history of the Black body, and more specifically the African American female body.

Engaging womanist spirituality at the site of the bodies of African American women is simply bringing the historical data of the pain and pleasures of these bodies into a real conversation. Through engagement we seek to understand the present realities of the African American woman's body and ask the questions: How does the African American woman understand her body? How does her body reveal traces of her spirituality? How does the paradox of her embodied experience bring us closer to her? How does the African American community influence her spiritual experience of her body as a site of divine revelation? To ask these questions is to focus on the African American woman's body, an act that is not customary in the African American church. To make the body a central site of engaging spirituality embraces the body and lays the foundation to re-imagine the African American female body as sacred. As Copeland states, "Black worship must create an environment capable and worthy of reclaiming black women's bodies, sex and sexuality, minds and culture."[31] To engage African American women's spirituality in their bodies creates an environment capable of reclaiming the body, and redressing the contemporary and historical attitudes toward the African American female body.

God-Image

> *Here's the thing, say Shug. The thing I believe. God is inside you and inside everyone else. You come into the world with God. But only them that search for it inside find it. And sometimes it just manifest itself even if you not looking, or don't know what you are looking for. Trouble do it for most folks, I think. . . . It? I ast. Yeah, It. God ain't a he or she, but a It.*[32]

This final site of engaging womanist spirituality in the African American woman's God-image and God-talk is about her image and understanding of God. This section is not focused on proposing theologies of inclusive language, or constructing ethical theories of inclusive imagery within worship. While these are both valuable and necessary approaches to God-image, engaging the African American woman's image and understanding of God is the preceding step to such constructions. We cannot propose a method of constructing holistic and inclusive images of God, unless we know how the African American woman understands God. Who does she say God is? How does she talk about God? For Shug Avery in *The Color Purple*, God was It. For Ntozake Shange in *For Colored Girls*, God was found in herself and she loved *Her* fiercely.[33] Who do African American women in the pews of our churches say that God is? Where does she find God? How does she interpret God and herself in the scriptures? In asking these questions regarding God-image, we must be prepared for a variety of responses, and be intent on connecting with those images to gain greater understanding of the African American woman's spirituality.

Understanding that the Bible is the primary source for spiritual authority within the African American church, I focus this question of God-image and

womanist spirituality in womanist biblical interpretation. I realize I am limiting the scope of engagement with womanist spirituality by narrowing the focus; however, God-image is such a huge site of engagement and I am merely attempting to crack the doors of inquiry while leaving room for further exploration. In engaging biblical texts, womanist scholar Renita Weems proposes a womanist criticism that involves rethinking the very act of reading biblical stories. Weems states, "Intrinsic to this movement is an interest in looking closely at the stories and their construction, to see how identity is shaped and reinforced and how real readers negotiate identity and meaning when reading."[34] Essentially, womanist criticism looks at the reader and how the text shapes the reader.

Bringing this activity of womanist criticism into the engagement of womanist spirituality, we must sit with the African American woman's interpretation of the Bible. These interpretations may vary, and the point is not to arrive at one interpretation, but to simply hear and connect with the interpretations. This requires that we step away from traditional methods of interpreting the scripture, and hear the ways in which African American women are reading those scriptures. Individual interpretations of the Bible intersect with social and political identities; therefore, the way in which we read the Bible and interpret it intersects with the way in which we are socially and politically perceived and our social and political experiences. If this is the case, then engaging the biblical interpretations of African American women also requires an understanding of the social and political contexts of these women that shape their interpretation. Weems expresses, "Almost from the beginning of our engagement with the Bible as African Americans we have interpreted it differently from those who introduced this book to us."[35] This reality makes it even more pertinent to use biblical interpretation as a part of the engagement of the African American woman's image of God.

This engagement leads us to yet another approach to the Bible, one that seeks to discover what the African American woman is reading and what she chooses not to read. The scriptures that she elects to read tell us much about what she accepts and understands about God and God's relationship with her; but the passages she ignores also tell us that she has her own canon and that this canon is shaped by a spirituality that understands God in a particular way, apart from the scriptures. The African American woman's image of God develops a distinct strategy, or strategies, that she uses in negotiating meaning and identity from biblical stories, as well as "resisting the meaning(s) and identities attached to certain stories."[36] Engaging this spirituality is hearing her out. It is listening to and respecting the way African American women read and interpret the biblical stories; and it is creating the space for her share her interpretations.

Moving Toward a Womanist Liturgical Tradition

While this work has focused on an introduction to the process of engaging womanist spirituality in African American worship, I recognize that this study is only part of the process toward full engagement. However, the work in this paper is the first step in moving toward a liturgical tradition within the African American Christian church that is inclusive of women, men, and children—a womanist

liturgical tradition. In order to move toward a womanist liturgical tradition, attention must be paid to a liturgical vision that includes African American women. This is a tradition in which African American women's ways of knowing and being in the world are reflected in every aspect of the service.[37] The substantial omission of African American women from the leadership and major participation within African American worship flows from a history of the community's struggle through oppression, which eventually made the women subordinate to African American men. Inclusive worship in the African American church must begin with the African American woman's lived experience, with the spirituality that shapes her spiritual identity and guides her liturgical interpretation. As liturgical scholars and leaders in the church, our task is to change the imbalance caused by patriarchal worldviews within the African American church. If we are willing to unmask the androcentric male dominance within African American liturgies, we will discover a whole new way to be a community in worship.

Whether the worship of the African American Christian church has almost completely neglected the lived experience of its women or treated them as incidental to the central community, the cumulative effort of engaging womanist spirituality in worship moves the church toward a fundamental restructuring of all worship practice, liturgical structure and church hierarchy. This is a move that places African American women at the center of worship and makes her the connection between the entire community, men and children included. This is the first step toward a womanist liturgical tradition. Engaging womanist spirituality in worship calls for a movement toward all aspects of the worship, from the pulpit to the door, to clearly reflect the presence, power, authority, and experience of African American women. In this movement, the worship becomes family worship because it is also seriously inclusive of the experience of black men and black children.[38] Engaging womanist spirituality also requires us to connect with the factual evidence of African American women's contribution and leadership within the community and creates a space for her freedom of expression to be obvious. Essentially, to engage womanist spirituality in African American worship is to lay the foundation to resurrect, reconstruct, and make visible the egalitarian, inclusive womanist black religion both submerged in and outside of the expressions of patriarchal power now dominating in the African American denominations.[39] This is the foundation that will lead to shaping liturgies of justice and liberation for the entire community, that will bring wholeness into our worship, and that will make room for a holistic experience of God at work within the entire community.

Notes

1 Karla F. C. Holloway, "The Thursday Ladies," in *Double Stitch: Black Women Write about Mothers and Daughters*, ed. Patricia Bell Scott and others (New York: Harper Perennial, 1991), 27–29.

2 Delores S. Williams, "Womanist Theology: Black Women's Voices," in *Black Theology: A Documentary History*, ed. James H. Cone and Gayraud S. Wilmore, vol. 2, 1980–1992 (Maryknoll: Orbis Books, 1993), 266.

3 Ibid., 270.

4 Sandra M. Schneiders, "Feminist Spirituality," in *The New Dictionary of Catholic Spirituality* (Collegeville: Liturgical Press, 1993), 394.

5 Ibid., 395.

6 Marla F. Frederick, *Between Sundays: Black Women and Everyday Struggles of Faith* (Berkeley and Los Angeles, CA: University of California Press, 2003), 10.

7 Frederick, 14.

8 This understanding of *womanist* has been adapted from Alice Walker's *In Search of Our Mother's Garden: Womanist Prose* (New York, NY; San Diego, CA: Harcourt, Inc., 1983), xi–xii.

9 Delores S. Williams, "Rituals of Resistance in Womanist Worship," in *Women at Worship: Interpretations of North American Diversity*, ed. Marjorie Proctor-Smith and Janet Walton (Louisville: Westminster John Knox Press, 1993), 215–6.

10 Schneiders, 395.

11 Emilie M. Townes, *In a Blaze of Glory: Womanist Spirituality as Social Witness* (Nashville: Abingdon Press, 1995), 10.

12 M. Shawn Copeland, "Body, Representation, and Black Religious Discourse," in *Womanist Theological Ethics: A Reader*, ed. Katie Geneva Cannon, Emilie M. Townes, and Angela D. Sims (Louisville: Westminster John Knox Press, 2011), 99. Emphasis added.

13 Cheryl Townsend Gilkes, "The 'Loves' and 'Troubles' of African-American Women's Bodies: The Womanist Challenge to Cultural Humiliation and Community Ambivalence," in *Womanist Theological Ethics: A Reader*, ed. Katie Geneva Cannon, Emilie M. Townes, and Angela D. Sims (Louisville: Westminster John Knox Press, 2011), 95.

14 Townes, 11.

15 Copeland, 107.

16 Annie Ruth Powell, "Hold On to Your Dream: African-American Protestant Worship," in *Women at Worship: Interpretations of North American Diversity*, ed. Marjorie Proctor-Smith and Janet Walton (Louisville: Westminster John Knox Press, 1993), 44.

17 Diana Hayes, *Hagar's Daughters: Womanist Ways of Being in the World* (Mahwah, NJ: Paulist Press, 1995), 23–24.

18 Choan-Seng Song, "The Rice of Hope," in *Third Eye Theology*, rev. ed. (Maryknoll: Orbis Books, 1991), 145. Song is quoting Augustine in this statement.

19 Hayes, 55.

20 See Cheryl Townsend Gilkes, *If It Wasn't for the Women* (Maryknoll: Orbis Books, 2001), 137–141.

21 Ibid., 137.

22 Cheryl Townsend Gilkes, "The 'Loves' and 'Troubles'," 81. Also see bell hooks, *Black Looks: Race and Representation* (Boston: South End Press, 1992).

23 Elizabeth A. Johnson, *She Who Is: The Mystery of God in Feminist Discourse* (New York: The Crossroad Publishing Company, 2002), 63.

24 Frederick, 65–6.

25 Susan White, *The Spirit of Worship: The Liturgical Tradition* (Maryknoll: Orbis Books, 2000), 89.

26 Toni Morrison, *Beloved* (New York: Alfred A. Knopf, 1987), 104–5.

27 White, 76.

28 Copeland, 98.

29 Gilkes, "The 'Loves' and 'Troubles'," 85.

30 Isasi-Díaz, "Elements of a *Mujerista* Anthropology," in *In the Embrace of God*, ed. Ann O. Graff (Eugene: Wipf and Stock Publishers, 2005), 100.

31 Copeland, 100.

32 Alice Walker, *The Color Purple* (New York: Harcourt Brace Jovanovich, 1982), 166.

33 See Ntozake Shange, *For Colored Girls Who Have Considered Suicide / When the Rainbow is Enuf* (New York: Scribner, 2010), 87.

34 Renita Weems, "Re-Reading for Liberation: African American Women and the Bible," in *Womanist Theological Ethics: A Reader*, ed. Katie Geneva Cannon, Emilie M. Townes, and Angela D. Sims (Louisville: Westminster John Knox Press, 2011), 60.

35 Ibid., 56.

36 Ibid., 60.

37 Williams, "Rituals of Resistance," 216.

38 Ibid., 216.

39 These concluding thoughts are drawn from Williams's "Rituals of Resistance," 221–2.

Mixed Signals on Liturgical Participation: Teaching Liturgy and Crossing Generational Divides

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Introduction: The Preparation for the Revised Translation of the Roman Missal

More than a year has passed since the beginning of Advent 2011, when Roman Catholics in the United States began celebrating the Eucharist using a revised English translation of the *Roman Missal*. These many months seem to have gone by quickly, perhaps in part because of the lengthy period of preparation leading up to its implementation.

Beginning with the March 2001 promulgation of *Liturgiam Authenticam*,[1] it has been a decade-long run-up to this revised translation, which has been highly discussed in Catholic ecclesiastical and academic circles, and rather well publicized by the U.S. bishops. One of the stronger general impressions one is likely to have taken away from the more proximate period of advance instruction is that its generous lead time (at least two years) and carefully orchestrated presentation was often rather pointedly viewed as an intentional strategy that would not fall victim to the supposed poor preparation for the post-conciliar change to the vernacular that occurred in the 1960s (though not everyone who recalls that more radical change experienced that transition as ill-prepared).

Along with this comparison to the preparation for the liturgical changes after the council, another common refrain from those providing instruction on the revised translation is succinctly stated on the USCCB "Roman Missal" homepage:

"The entire Church in the United States has been blessed with this opportunity to deepen its understanding of the Sacred Liturgy, and to appreciate its meaning and importance in our lives."[2] Indeed, whatever one's evaluation of the new translation, the sense that its impending implementation provided a prime occasion for basic instruction and review of important liturgical principles for both ministers and Catholics at large was a point of general agreement.

One of those key principles, of course, is articulated in the *Constitution on the Sacred Liturgy* at paragraph 14:

> Mother Church earnestly desires that all the faithful should be led to that fully conscious [*sic*], and active participation in liturgical celebrations which is demanded by the very nature of the liturgy. Such participation by the Christian people as "a chosen race, a royal priesthood, a holy nation, a redeemed people" (1 Pet. 2:9; cf. 2:4-5), is their right and duty by reason of their baptism.
>
> In the restoration and promotion of the sacred liturgy, this 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; and therefore pastors of souls must zealously strive to achieve it, by means of the necessary instruction, in all their pastoral work.
>
> Yet it would be futile to entertain any hopes of realizing this unless the pastors themselves, in the first place, become thoroughly imbued with the spirit and power of the liturgy, and undertake to give instruction about it. A prime need, therefore, is that attention be directed, first of all, to the liturgical instruction of the clergy. . . .[3]

Strikingly, this foundational principle of full, conscious, and active participation in the liturgy was not given extensive treatment in any of the advance instruction sessions that I witnessed. One of these, a daylong program developed by the Liturgical Institute at Mundelein and Liturgy Training Publications titled "Mystical Body, Mystical Voice" was utilized by the Archdiocese of Milwaukee in February 2011 as its primary workshop on the new translation for archdiocesan ministers, ordained and lay. It was somewhat surprising that while in the *Participant's Guide* for this workshop there was a nod to the principle of "active participation," namely, a quote from Pius X's *Tra le sollecitudini* of 1903 under the heading "Vatican II Context—A Century of Renewal," the phrase was completely absent from the list of "Five Principles" from *Sacrosanctum Concilium* that were presented as the more immediate context for the rationale behind the revised translation.[4]

Rather than leaving virtually unaddressed this significant liturgical principle, the preparation offered in parishes did occasionally acknowledge active participation as an important aspect of and rationale for the revised translation. In general, at least as reported to me by students and colleagues and as I experienced it in the instruction offered in my own parish, the reasoning ran something like this: "Having to learn different words will make us more attentive to what we are doing at Mass." Attentiveness to the wording changes, and instruction on why the changes were

taking place, would presumably provide the occasion for greater awareness of what the liturgy is all about. Implied in this approach was the presupposition that such attentiveness had previously been somehow deficient—that Catholics had grown slack at some point in attending to the liturgy of the prior translation—but the presence now of the new words would "shake things up" and awaken the assembly to what it was really supposed to be doing. This newfound attentiveness was deemed either itself to constitute or more modestly to lay some foundational work in achieving what Vatican II called full, conscious, and active participation in the liturgy.

This paper will take this ecclesial/cultural phenomenon of an inadequate or only partial understanding of liturgical participation as a launching point for exploring a way of approaching this key conciliar principle of worship and sacrament at the college and graduate levels in the present North American context. It takes issue with the idea that greater attentiveness to the words of the new translation of the Roman Missal leads to better, more profound liturgical participation, or even that it lays a sufficient foundation for doing so, because it misses essential aspects of ritual engagement and remains at the surface level in understanding the meaning of liturgical participation. It will draw primarily on the theological work of Mark Searle regarding levels of liturgical participation and then also on the sociological work of William D'Antonio and others regarding the various present generations of Catholics in relation to Vatican II in order to suggest that a multiplicity of factors are at work in the reception of the Council's principle of liturgical participation. Recognition of this multiplicity likewise should be incorporated into approaches taken in the university or school of theology classroom to the subject of liturgical theology and participation in the liturgy since Vatican II.

Full, Conscious, and Active Participation: Searle's Three Levels

In his posthumous work, *Called to Participate*, Mark Searle makes the case that what most North Americans have in mind by liturgical participation is not exactly what Vatican Council II intended by the phrase.[5] "English-speaking Catholics," he contends, "reading the liturgical text [*Sacrosanctum Concilium*] in light of cultural associations, have tended to perceive the move to encourage participation as a long overdue step toward democratizing the Church, or as a way to keep modern people interested in what the Church has to offer. In either case, it could be seen as a concession to the marketplace in which consumers want a more active say in what is going on, and are more likely to stay away out of boredom if not given the opportunity to 'participate.' "[6]

This typical understanding, "getting everyone to join in the responses and the singing and the moving about," is seen to be faulty when one attends carefully to the phrasing of what Searle considers to be a highly significant passage, *SC* 30: "*To promote active participation*, the people should be encouraged to take part by means of acclamations, responses, psalmody, antiphons, and songs, as well as by actions, gestures, and bodily attitudes. And at the proper times all should observe a reverent silence" [emphasis added]. The ritual performance, in other words, is a *means* to the end of active participation, not active participation itself.[7]

While the council in fact never offered a precise definition of "participation," with Searle we can agree that a hermeneutics of the term must be contextualized by what the document itself says about the purpose of liturgy,[8] and also by what other documents might contribute to affirming this interpretation. We read in *SC* 2:

> For the liturgy, "through which the work of our redemption is accomplished," [*Roman Missal*, prayer over the gifts, 9th Sunday after Pentecost] most of all in the divine sacrifice of the Eucharist, is the outstanding means whereby the faithful may express in their lives, and manifest to others, the mystery of Christ and the real nature of the true Church. It is of the essence of the Church that she be both human and divine, visible and yet invisibly equipped, eager to act and yet intent on contemplation, present in this world and yet not at home in it; and she is all these things in such wise that in her the human is directed and subordinated to the divine, the visible likewise to the invisible, action to contemplation, and this present world to that city yet to come, which we seek [see Heb13:14]. While the liturgy daily builds up those who are within into a holy temple of the Lord, into a dwelling place for God in the Spirit [see Eph 2:21-22], to the mature measure of the fullness of Christ [see Eph 4:13], at the same time it marvelously strengthens their power to preach Christ, and thus shows forth the Church to those who are outside as a sign lifted up among the nations [see Is 11:12] under which the scattered children of God may be gathered together [see Jn 11:52], until there is one sheepfold and one shepherd [see Jn 10:16].

The purpose of the liturgy—and therefore a primary reason for active participation in it—is thus no less than the purpose or mission of the church. One would be hard pressed to find a better summary statement of major points on the church's mission than this passage, which speaks to both the expressive and the formative roles of the liturgy in accomplishing that mission. The document, in sum, sees the mission of the church from a liturgical perspective to be its expression of the Paschal Mystery to the whole world, or as *Lumen Gentium*, *Ad Gentes*, and *Gaudium et Spes* put it, to be the "universal sacrament of salvation."[9]

Intrinsic to expressing in Christians' lives and manifesting to the world "the mystery of Christ and the real nature of the true Church," according to the further explanation of the purpose of the liturgy found in *SC* 7 (a passage typically quoted for its enumeration of the modes of Christ's presence in the Eucharist and other sacraments), is the recognition that

> . . . Christ indeed always associates the Church with Himself in this great work wherein God is perfectly glorified and [human beings] are sanctified. . . .
>
> Rightly, then, the liturgy is considered as an exercise of the priestly office of Jesus Christ. In the liturgy the sanctification of [humanity] is signified by signs perceptible to the senses, and is effected in a way which corresponds with each of these signs; in the liturgy the whole

> public worship is performed by the Mystical Body of Jesus Christ, that is, by the Head and His members.
>
> From this it follows that every liturgical celebration, because it is an action of Christ the priest and of His Body which is the Church, is a sacred action surpassing all others. . . .

In other words, the universal sacrament of salvation, the Body of Christ, is joined to its Head in the liturgy, which is a signifying activity, in such a way that the members participate in the priesthood of Christ. The church is identified specifically in the liturgy with the priestly office and action of Christ on behalf of the world, for the life of the world. Human sanctification *is* God's glorification—or as Irenaeus put it, "the glory of God is humanity fully alive."[10] The church's role in the economy of salvation is tied directly to Christ, and we might add, that bond is made firm and animated by the Holy Spirit.

In order to probe more deeply into what exactly the council might have been intending in speaking about full, conscious, and active participation, Searle offers a reinterpretation of the classical scholastic understanding of sacramental signification as threefold, involving the *sacramentum tantum*, the *res et sacramentum*, and the *res tantum*.[11] Though initially this theology of sacramental signification gradually emerged in response to the ninth-century Eucharistic controversies, the scholastic theologians of the twelfth and thirteenth centuries gave it a more definitive formulation, and also generalized its application to the other sacraments. Doing so necessitated an often unnoticed, and certainly unpronounced, shift in perspective, which broadened the understanding of the external sign, the *sacramentum tantum*, from considering almost exclusively the sacramental objects (consecrated bread and wine, baptismal water) to paying more attention to the performative context of the sacramental rite, especially the words spoken over the objects and/or at a particular moment of sacramental transformation: "This is my body . . . "; "I baptize you in the name of the Father. . . ." This move surely played a role in the eventual canonical fixation on matter and form as key to the validity of the sacrament's administration, the form in particular being associated with the ritual words that were spoken. The early/mid-twentieth century revitalization of this threefold terminology—a delayed response to Matthias Scheeben's late nineteenth-century writing on the ecclesial dimension of all the sacraments—centered on the ecclesiological aspect of the middle term, the *res et sacramentum*, classically identified with the sacramental character in those sacraments traditionally understood to confer a character (baptism, confirmation, and orders), and the source of some debate in other sacraments that do not, especially penance and anointing of the sick.[12]

Searle's reinterpretation of this terminology capitalizes on and expands both the earlier shift in understanding of the *sacramentum tantum* from object to rite and the more contemporary recognition of the ecclesiological dimension of the middle term. He also recovers the Christological dimension of the *res et sacramentum* that was the initial concern of this theology as a response to controversies over Christ's real presence in the Eucharist, but à la Edward Schillebeeckx, sees its relevance for all of the sacraments due to the close connection of the Christological and ecclesiological dimensions, since the church, after all, is the Body of Christ, the sacrament of the

sacrament, if you will, of the encounter with God.[13] Searle lays out his understanding of the terminology being applied to liturgical participation as follows:

> 1. The *sacramentum tantum* is the signifier taken on its own. It is the whole human, visible, ritual performance. To engage appropriately in the many different elements of that performance is to participate in the rite.
>
> 2. The *res et sacramentum* is what is immediately signified by the rite (but which in turn signifies something more than itself). So, for example:
>
> > the marriage ceremony . . . signifies two people getting married;
> > the rite of baptism . . . signifies that the person baptized is becoming a member of the Church;
> > the rite of ordination . . . signifies that someone who was not a priest is now a priest.
>
> Note that in every instance the rite both signifies what is going on and makes it happen. What is signified is a new social or ecclesial reality: a marriage, membership in the Church, being a priest. Of course, as we shall see, because the Church is not just any society but the Body of Christ, [each of the above new realities] are specific identities, bringing unique rights and responsibilities related to the mission of Christ and the Church, and which point to God and the saving reign of God. Nonetheless, to engage in the rite at this level, i.e., not just as ceremonial practice or play-acting, is to participate in a conventional action that has conventional effects, even if both the convention and its effects are peculiar to the Church.
>
> 3. The *res tantum* is what being baptized, or married, or ordained *ultimately* means. It is what all the signs finally point to: our union with God. This is often referred to as sanctifying grace, the gift of the Holy Spirit, the forgiveness of sins, love (*caritas*), or sharing the divine life. To engage in the rite at this level is to be open to the gift of God's own self and to participate in the very life of God, allowing the love that is of God and from God to fill our hearts and minds.[14]

"Each level of the sacrament," Searle continues, "involves a corresponding level of participation, governed by the constraints that are operative in the kind of performance or relationship appropriate at each level."[15] He spends the rest of the second chapter elucidating what occurs at each level, his shorthand for which will prove useful for our purposes as well: first, "the level of ritual," i.e., "participating in the rite as a whole according to one's assigned role and doing it in such a way that one is"; second, at "the level of the Christian economy," i.e., "participating in the *priestly work of Christ* on behalf of the world before the throne of God and thus identifying with Christ dead and risen"; and third, "the level of divine life," i.e., "participating in the *trinitarian life of God* as human beings."[16]

Before moving on to examine more closely the question of how to connect learning the words of a newly translated rite with the levels of liturgical participation, I wish to make one more observation about this depth of participation to which Searle refers. In its simplest meaning, "to participate" is "to take part or to have a share in" something. The word is used in a passage from the Christian scriptures with great significance for the Eucharistic liturgy. I refer to Paul's First Letter to the Corinthians 10:16, which reads: "The cup of blessing that we bless, is it not a *participation* in the blood of Christ? The bread that we break, is it not a *participation* in the body of Christ?"[17] The Vulgate uses the Latin *communicatio* (communion) for the first instance, and *participatio* (sharing) for the second. But the original Greek, like the New American Bible translation, uses the same word in both instances. (St. Jerome evidently was not concerned with one-to-one linguistic correspondences in his Latin translation of the Greek!) I think it would help us to get past the cultural baggage we carry regarding the word "participation" and to recognize the depth intended by that word if we note that we sometimes translate it in English as "communion," sometimes as "fellowship." The original word St. Paul himself used was *koinonia*, a word, I contend, with the power to penetrate beneath the surface of external ritual activity to capture our hearts and minds at the more profound levels of the priestly work of the Body of Christ and of the divine trinitarian life.

At first glance, it would seem that the question of greater attentiveness to the wording of the new Missal translation remains largely only at the first level of liturgical participation, that of participation in the rite. It needs to be said that even at this level—and this is why even many months into use of the new translation congregations are still often stumbling—certain vital tenets of ritual activity are severely tested when any kind of liturgical revision is at stake. Searle states, "Taken in [a] broad sense, [ritual] simply refers to behavior that is patterned, repetitive, and thus more or less predictable."[18] Obviously, when introducing changes to ritual wording, the patterned, repetitive, and predictable nature of the activity is entirely disrupted, and it can only be hoped by those with the authority to instigate a revision that it will garner the support necessary for people to comply with the changes long enough and sincerely enough that what was once strange, new, and unpredictable language can eventually become patterned, repetitive, and predictable. We are, at this early stage, still unable to ascertain whether the current, still "new," translation will prove to have such durability.

It also needs to be said that the principles of translation in *Liturgiam Authenticam* at points deny these characteristics—a certain strangeness rather than a repetitive predictability is thought, in the theology of that document, to be a desirable feature of the liturgical language, lending it a more sacred quality.[19] The same dynamic is at play in the traditionalists' contention that the Latin language itself bears this quality. I disagree with this notion of a sacralizing of language, convinced as I am of the aptness of Karl Rahner's formulation of the liturgy of the church being no more, and no less, than an interpretation of what he called "the liturgy of the world": God's celebration of love for all humanity and the entire cosmos, made manifest throughout ordinary human history, and especially in the extraordinary culmination of this manifestation in the Paschal Mystery of Jesus Christ.[20] If the doctrine of the Incarnation is not about the way God reveals God's

self and God's salvation most of all in what is entirely ordinary human life, then one has to wonder what it could be about. By the same token, the incomprehensible mystery of God is nonetheless revealed to us in ordinary human words and gestures; if these are not comprehensible, the mystery isn't revealed.

Putting this excursus on principles of translation aside, let us presume that the current translation does endure long enough to achieve the patterned, repetitive, and predictable qualities that Searle ascribes to ritual behavior. We are now faced with an apparent dilemma. If one of the selling points of introducing a new translation was that it gave us an excuse to be "more attentive to the words," by that same reasoning, when we come to a point at which the words are no longer "new," we will no longer have reason or need to be so attentive. Either our "first glance" presupposition, that such attentiveness to words was largely a concern at the first level of ritual participation, was too hasty, or we must conclude that "attentive" ritual behavior is not actually possible.

The predicament I have sketched here is, of course, a false one. The problem is not having new words to learn. Indeed, many who were aware of it would have been eager to embrace the revised translation that ICEL had worked admirably to prepare throughout the late 1980s and 1990s and that the U.S. bishops had sent for Rome's *recognitio*—something the bishops waited upon in vain, until the promulgation of *Liturgiam Authenticam* effectively scrapped over a decade of effort. The problem is not even, or not only, that our assemblies are inattentive to the words of the liturgy, but rather that they are largely unaware of the radical call to participation in the deeper levels of liturgy that Searle describes. It is less a matter of attentiveness to words than of a transformation of attitudes.[21] And I daresay that Vatican II was prescient in its warning already quoted, that "it would be futile to entertain any hopes of realizing this unless the pastors themselves, in the first place, become thoroughly imbued with the spirit and power of the liturgy, and undertake to give instruction about it" (*SC* 2). This "spirit and power" are not in the words alone or in any single aspect of the first level of participation. This would include the cognitive aspect of better attentiveness to and understanding of the words used at the ritual level—new, old, vernacular, or Latin. Such cognitive awareness can aid in moving members of the congregation to the second and third levels of participation by presenting a vision of or making the invitation to more profound participation. But the depth of participation itself comes, on the human side, from acting on the vision, responding to the invitation; from the divine side, all three levels are utterly gracious and gratuitous.[22]

Sociological and Generational Groupings of Adult Catholics

So how might we go about constructively utilizing Searle's multileveled approach to liturgical participation in analyzing this timely example of implementing the revised translation? Specifically, how can such an analysis be used in the instructional setting of the classroom of a college, seminary, or school of theology? Here it is important to recognize a significant pedagogical and sociological reality, namely, what William

D'Antonio and others have identified as four age-groups of adult Catholics in the United States who might make up the student population of these classrooms (though the representatives of the oldest group, of course, are less and less likely to make an appearance among the student body in the immediate years ahead).[23] While within each generation there will naturally be differences of experience, opinion, ideology, theological sophistication, etc., the historical contextualization of each group vis-à-vis the Second Vatican Council both can be kept in mind as an instructor approaches the question of liturgical participation with each "audience" and can be utilized as a point of discussion and mutual enrichment among those in each group. Such interchange is all the more important as those in the oldest group fade more from the scene (a situation that speaks to the advantage of having guest speakers from that generation who can attest to their experience of liturgical change).

The four groups, divided by age, are described by D'Antonio as follows:

> 1. *Pre–Vatican Catholics*, born in 1940 or earlier, who "came of age in a church where Mass was said in Latin, the priest with his back to the people." In 1958, Mass attendance among this group reached 75 percent, but by 2011 it had decreased to 54 percent. At the time of D'Antonio's researchers' first survey in 1987, this generation represented a third of the adult Catholics in this country, ranging in age from 47 to 90–plus.
>
> 2. *Vatican II Catholics*, born between 1941 and 1960 and overlapping the baby-boom generation were nearly half of those in the 1987 survey, and a third of the 2011 survey. They "had one foot in the old Latin Mass church and the other foot in the new English-Mass church." Their regular attendance rate at Mass has consistently been about 20 percent lower than the Pre–Vatican II Catholics, and was as high as 42 percent in the 1990s.
>
> 3. *Post–Vatican II Catholics*, the "Generation-Xers," were only 22 percent of Catholics in 1987, and would eventually be considered to span the birth-year period of 1961 to 1978. In 2011 they represented a third of the Catholic population—roughly equal to the number of Vatican II Catholics. "For them the Mass in English was all they knew, and the documents of Vatican II were seen and interpreted through the charisma of Pope John Paul II." However, according to D'Antonio, "Even as they cheered John Paul II, they tended to ignore his pleas for sexual abstinence, natural family planning, or going to Mass and confession on a regular basis, as evidenced by [the] surveys." Their Mass attendance rate has remained near 30 percent throughout the years of the survey.
>
> 4. Finally, the 2005 survey surfaced the *"Millennial" Catholics* who came of age in the twenty-first century, having been born between 1979 and 1987. Only 9 percent of the adult Catholics in 2005, by 2011 they included those born through 1993, and were 23 percent of the Catholic population. "They seemed to identify with John Paul's concerns for the poor, the environment and the common good. At the same time, they

> continued to decide for themselves the morality of homosexuality, and sexual behavior in general. . . . As Catholics, their world was shaken by the sex abuse scandal that gained prominence in 2002. . . ." Bucking the trend of mainly decreasing Mass attendance rates among their elders, 23 percent of Millennials in 2011 attended Mass regularly, an 8 percent rise from 2005. This difference is at least in part due to the increased percentage of Hispanics (45%) among the Millennials—they report a 6 percent higher rate of Mass attendance than non-Hispanic Millennials.

D'Antonio's survey also asked questions relating to reasons for attending Mass. A significant majority of Catholics in all four generations cited "experiencing the liturgy" and "feeling the need for Eucharist" as the two most important. "Enjoyment of the company of others" also received a majority of responses across the board. A minority in each generational group (42% pre-Vatican II, 34% Vatican II, 39% post-Vatican II, and 34% Millennials) cited the fourth most frequent reason, "the Church requires it."

It is worth comparing these results with those of an April 2008 survey conducted by the Center for Applied Research in the Apostolate (CARA), which also surveyed these generational groups and asked questions about the importance of various aspects of the Mass.[24] The overall results among those who attended Mass at least a few times a year show the following aspects as having a significance rating of "somewhat important" or "very important" at 75 percent or above:

1. Feeling the presence of God (94%)
2. Prayer and reflection (93%)
3. Receiving Eucharist/Holy Communion (92%)
4. Hearing the readings and the Gospel (89%)
5. Hearing the homily (88%)
6. The Mass is celebrated in a language I most prefer (83%)
7. Worshiping with other people (76%)[25]

In terms of the generational breakdown of "very important" responses, "feeling the presence of God" received 82 percent of responses from Vatican II Catholics, about three-quarters from pre– and post–Vatican II Catholics, and 65 percent from Catholic Millennials. "Prayer and reflection" received 77 percent from post–Vatican II respondents, 73 percent from both pre–Vatican II and Vatican II Catholics, and 58 percent from Millennials. "Hearing the readings and the Gospel" came in at 68 percent Pre-Vatican II and Vatican II, 67 percent Post-Vatican II, and 46 percent Millennial Catholics.[26]

Both surveys also sought responses on questions regarding reasons for missing Mass. In D'Antonio's survey, about 40 percent across the generations cited, "I'm just not a religious person." "Family responsibilities" was an important reason cited for about half of the two younger generations, and about 30 percent for the older two. "Health reasons" came in third, with the Millennials topping the percentage rate at 29 percent, 2 percent higher than the oldest generation. As a reason for missing Mass, "It is not a mortal sin," came in at 20 percent for pre–Vatican II respondents,

31 percent for the Vatican II generation, 32 percent for the post–Vatican II group, and 29 percent for the Millennials. The CARA survey similarly asked those who do not attend Mass weekly, "If you missed Sunday Mass at least once in the last six months, how well do each of the following explain, if at all, why you missed Mass?" The percentage rates of the reasons broke down as follows:

1. I don't believe that missing Mass is a sin (57%)
2. Busy schedule or lack of time (44%)
3. I'm not a very religious person (42%)
4. Family responsibilities (36%)
5. Health problems or disability (26%)
6. Inconvenient Mass schedule (24%)
7. Conflict with work (19%)[27]

Generationally, according to the CARA report, "Older Catholics are more likely to cite health problems or disability [21%] as being 'very much' a reason for missing Mass and the least likely [23%] to cite that they don't believe that missing Mass is a sin. Millennial Generation Catholics are more likely than those of other generations to cite a busy schedule, lack of time, or conflict with work as a reason that 'very much' explains their missing Mass."[28]

Generational Context and Postmodernity: Implications for Teaching Liturgy and Liturgical Theology

So what might these general facts and figures have to say to the question of liturgical participation? What hints do they provide? We may first to take note of the kinds of things Catholics from the various generations had to say regarding why they attend Mass (D'Antonio) and what aspects of the Mass they deem significant (CARA). Phrases like "experiencing the liturgy," "feeling the need for Eucharist"/ "receiving Holy Communion," "feeling the presence of God," "enjoyment of the company of others"/"worshiping with other people," and "prayer and reflection"—all of these can be associated, at one or another of Searle's levels, with full, conscious, and active liturgical participation. Apart from "feeling the presence of God" and perhaps "prayer and reflection," however, none necessarily gives an indication that anything other than the first level, participation in the rite, may have been intended by these responses. Even "feeling the presence of God" and "prayer and reflection," of course, could be given a fairly individualistic interpretation that runs counter to Searle's description of participation at the deeper levels, "God-and-me" rather than "my sharing with the assembly in the priestly office of Christ." Since the wording comes from the survey, not from the participants, it would be interesting to know how they would "explain their answers" or how they would have responded to the question without any prompting of choices.

As a reason for attending Mass, "feeling the need for Eucharist/receiving Holy Communion," for example, would likely resonate differently with the oldest generation than with the others. In spite of Pius X's attempts in the early twentieth

century to promote greater frequency in Eucharistic reception, pre–Vatican II Catholics recall a time when they themselves, or certainly their parents, would not have received Communion on Sunday had they not visited the confessional on Saturday. As a late Vatican II Catholic myself, I remember this being my grandfather's strict rule for himself (even though he did not see it as something to impose on younger generations). Post–Vatican II and Millennial Catholics would not likely have much experience of this.

Similarly, "prayer and reflection" for those formed by the pre–Vatican II liturgy would have meant praying one's rosary or other devotions while the priest "said" Mass. For a growing number in the mid-twentieth century, especially just prior to council, it may have meant "following along while the priest said Mass," as they read in their Sunday missal the vernacular translation of what the priest was saying in Latin. Whether they welcomed or resisted the new expectations put on them when they experienced the new Mass, their understanding of "prayer and reflection" at Eucharist even now is likely quite different from those with little or no recollection of Mass celebrated in Latin.

These few observations—and we could make many more—of the multiple levels and diverse understandings of liturgical participation drive home the point made by Searle in his analysis of the first level, that ritual is *formative*. Insofar as "prayer and reflection" provide a majority reason for Mass attendance (for 58% of Millennials and for about three-quarters of their elders), Searle's concern is critical for a proper understanding of how the first level of participation in the rite can signify the next level of participation in the Christian economy:

> Prayer in general and ritual prayer in particular is not a matter of externalizing inner thoughts and feelings but of maintaining a relationship with God in which we are committed to certain attitudes. . . . [W]hen the liturgy requires us to sing "Glory to God in the highest and peace to his people on earth," it does not matter all that much whether or not we feel on top of the world. If we do, and prayers and rites provide us with an outlet for expressing our mood and emotions, that's good; but if the ground does not shake and the heart does not quake, the exercise is not invalidated in the least. What matters is that we follow the indications of the rite and try to make its attitudes our own.
>
> The liturgy . . . is the rehearsal or appropriate enactment of relationships: our relationship to God, to one another, to those who have gone before us, to those who will come after us, and to the world as a whole.[29]

Searle's depiction of liturgy as rehearsal of relationships, so that Christians might actually build those relationships, resonates with Rosemary Haughton's idea of ritual in the church as "formation for transformation."[30] The church—officials and people—exercises control only over the first level of participation, the ritual performance. What it does at this level is to provide formation for the deeper levels of transformation: for transformation of attitudes at the level of the Christian economy, where the ritual is allowed to "do its work" on the participants, forging them into who they are becoming by virtue of their baptism, i.e., the Body of Christ

for the life of the world; and, through the formation provided at this second level, for the ultimate transformation, participation in the divine life—*theosis* in Greek, *deificatio* in Latin, *divinization* in English—true *koinonia* with God and all creation, being led by Christ in the power of the Holy Spirit from one degree of glory to the next. That this deepest level is utterly God's gift can be attested by the fact that God bestows it at God's own pleasure, and by the good news that it is offered, not just to many, but to all. Haughton reminds us that no amount of formation can guarantee such formation, but also that the community dedicated to such transformation doesn't want to leave it solely to chance.[31] That is why the liturgy constitutes *public* worship. What is exterior to us is just as much in the heart of Christ as the interior of our own individual hearts and minds. When we join our hearts and minds to Christ at the second level of participation, even these "interior" attitudes become public—an expression of "the mystery of Christ and the real nature of the true Church" (*SC* 2) and "an exercise of the priestly office of Jesus Christ" (*SC* 7).

Transformations that Await

The Second Vatican Council is a generational watershed in our contemporary U.S. Catholic culture. As with every aspect of postmodern life, the meaning of liturgical participation will be interpreted differently, because experienced differently, by the various generations of Catholics living today. Haughton, in another place, notes that postmodernity is characterized not only by change on a quantitative scale never before known in human history, but also at so rapid a *pace* of change that qualitatively we experience what she calls "imaginative shut-down."[32] We move so immediately on to the next thing, or the images on the world screen flash so quickly before us, that we have no time to sit and be still with what came before, to appropriate it, to discern its benefits and dangers, or to notice its effects on us and on our attitudes. In short, we have no time to participate. Generational differences in responding to this hurried pace of change are surely part of our postmodern condition.

The liturgy is designed to be a place where such participation can and must happen, where the pace of change can receive a change of pace. The vision of the liturgy and of liturgical participation proposed by the Second Vatican Council, as well as the provisions to promote that vision and that participation, have yet to be fully realized. While there is some comfort in knowing that we cannot bring about transformation, we are responsible for the appropriate liturgical formation, for enacting the first of Searle's levels with a view to the transformations that await at the second and third. By many accounts, the possibility of promoting this fuller vision of participation was largely left unactualized in the run-up to the implementation of the new English translation of the Roman Missal. Mark Searle's analysis of liturgical participation through the lens of the classical threefold aspect of sacramental signification has provided insight into why so much of the preparation for the translation was unable to take full advantage of the "opportunity" that the U.S. bishops had hoped to capitalize on, "to deepen [the U.S. church's] understanding of the Sacred Liturgy, and to appreciate its meaning and importance in our lives."

But missed opportunities have valuable lessons to teach. To the extent that in the liturgy itself, in homilies, and in catechesis we do not promote liturgical

participation in a way that points beyond the wording and the actions of the ritual, or only goes to the "meaning" of the words, as if the individual mind's cognitive grasp is all there is to liturgy's "interiority"—to that extent we shall continue to ignore the fullness of liturgical participation. While a university's or school of theology's classroom teaching is no substitute for the liturgy itself, the opportunity for academic investigation into the richness of liturgical participation does exist there. A collection of students, faculty, and guests who come at the question from generationally diverse vantage points is a valuable resource for such exploration. Of course, other diversities along with age—ethnicity, gender, culture and subculture, sexual orientation, denomination, etc.—also add to this richness, and will continue to do so. What won't be around much longer is the generation of Catholics whose identity was shaped prior to Vatican II. We should make every effort to bring to the classroom their diverse experiences and responses to the council's liturgical reforms and invitation to participation while this is still possible, for theirs is a witness that cannot be replaced.

Notes

1 Congregation for Divine Worship and the Discipline of the Sacraments, "Instruction: *Liturgiam Authenticam*," 28 March 2001, *Origins* 31, no. 2 (24 May 2001), 17, 19–32, hereafter, *LA*.

2 United States Conference of Catholic Bishops, "From Preparing to Praying: *Roman Missal*, Third Edition: New Words: A Deeper Meaning, but the Same Mass," *Welcoming the Roman Missal, Third Edition: Deepen, Nurture, Celebrate*, available at http://old.usccb.org/romanmissal/index.shtml (accessed 7 August 2012).

3 Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium* (4 December 1963), English trans. Vatican website, available at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html (accessed 26 August 2012); hereafter, *SC*.

4 Christopher Carstens and Douglas Martis, *Participant's Guide for* Mystical Body, Mystical Voice*: Encountering Christ in the Words of the Mass* (Chicago: Archdiocese of Chicago: Liturgy Training Publications, 2011); see pp. 13–15. I could, in fact, identify only one other instance of the phrase in this 31-page booklet. A quote from *Liturgiam Authenticam*, 28 ("The Sacred Liturgy engages not only man's intellect, but the whole person, who is the 'subject' of full and conscious participation in the liturgical celebrations") appears on p. 18 under the heading series: "Principles of Translation Expanded—*Liturgiam authenticam*, 2001—Principles Based on the Genius of the English Language—Fosters active participation." It should be noted that this quote, and the assertion of fostering participation, are all that is listed. Exactly how it is that the revised English translation will foster such participation is not specified, nor do I recall it being addressed in the workshop presentation.

5 Mark Searle, *Called to Participate: Theological, Ritual, and Social Perspectives*, ed. Barbara Searle and Anne Y. Koester (Collegeville, MN: Liturgical Press, 2006).

6 Searle, 16.

7 Searle, 16.

8 Searle, 16–17.

9 See *LG* 48, *AG* 1, and *GS* 45.

10 St. Irenaeus, *Adversus Haereses* 4.20.7 (PG 7/1:1037). Earlier in the same book quoted (20.5), Irenaeus writes: "The glory of God gives life; those who see God receive life. For this reason God,

who cannot be grasped, comprehended or seen, allows [God]self to be seen, comprehended and grasped by [human beings], that [God] may give life to those who see and receive [God]. It is impossible to live without life, and the actualization of life comes from participation in God, while participation in God is to see God and enjoy [God's] goodness." The connection between Christ's priestly office and the church's role in the Christian economy, as we will see, signifies and leads to such participation in divine life.

11 A succinct but helpful history of this terminology can be found in Paul F. Palmer, "The Theology of the 'Res et Sacramentum,'" in C. Stephen Sullivan, ed., *Readings in Sacramental Theology* (Englewood Cliffs, NJ: Prentice-Hall, Inc., 1964), 104–123, esp. 106–114, originally published in the *Proceedings of the Fourteenth Annual Convention of the Catholic Theological Society of America* (1959).

12 James Dallen affirms Paul Palmer's identification of the doctoral thesis of Bartholomew Xiberta, *Clavis Ecclesiae* (Rome, 1922), as the beginning of the move to considering the *res et sacramentum* of the sacrament of penance to be reconciliation with the church. See Palmer, 114–117, and Dallen, *The Reconciling Community: The Rite of Penance* (New York: Pueblo, 1986), 265ff.; idem, "Theological Foundations of Reconciliation," in *Reconciliation: The Continuing Agenda,* ed. Robert J. Kennedy (Collegeville, MN: Liturgical Press, 1987), 16–17 and 31–32n7.

13 See Edward Schillebeeckx, *Christ the Sacrament of the Encounter with God* (Sheed and Ward: Kansas City, MO: 1963). A very helpful exposition of the post-conciliar landscape of sacramental theology can be found in Peter E. Fink, "Sacramental Theology after Vatican II," in *The New Dictionary of Sacramental Worship*, ed. Peter E. Fink (Collegeville, MN: Liturgical Press, 1990), 1107–1114. For a discussion specifically of the Christian priesthood in its ecclesiological and Christological dimensions and the implications of this for the relationship between the ministerial priesthood and the baptismal priesthood, see David Coffey, "The Common and the Ordained Priesthood," *Theological Studies* 58 (1997): 209–236.

14 Searle, 17–18.

15 Searle, 18.

16 Searle, 18 and 44, emphasis in the original.

17 *NAB*, emphasis added.

18 Searle, 18. Searle (18–27) highlights four other characteristics of ritual behavior: it is collective, it is formal, it is performance, and it is formative. These also could be explored with respect to preparation and now implementation of the new translation, but time and space limitations prevent me from doing so here.

19 See, e.g., *LA* 27.

20 See Karl Rahner, "Considerations on the Active Role of the Person in the Sacramental Event," *Theological Investigations* 14 (New York: Seabury, 1976), 161–184, esp. 169–170.

21 See Romano Guardini, "A Letter from Romano Guardini," *Herder Correspondence* (August 1964), 237–239.

22 See Louis-Marie Chauvet, *The Sacraments: The Word of God at the Mercy of the Body* (Collegeville, MN: Liturgical Press, 2001; orig. French, 1997), 123–127, esp. 125.

23 The distinctive generations and their descriptions here are taken from William D'Antonio, "Survey reveals generational shift in the Catholic Church," *National Catholic Reporter* [online] (October 24, 2011), available at http://ncronline.org/news/catholics-america/different-generations-church (accessed 27 August 2012).

24 Mark M. Gray and Paul M. Perl, *Sacraments Today: Belief and Practice among U.S. Catholics* (Washington, DC: Center for Applied Research in the Apostolate/Georgetown University, 2008), available at: http://cara.georgetown.edu/sacramentsreport.pdf (accessed 25 August 2012).

25 Gray and Perl, 39.

26 Gray and Perl, 41.

27 Gray and Perl, 48.

28 Gray and Perl, 50.

29 Searle, 25.

30 Rosemary Haughton, *The Transformation of Man: A Study of Conversion and Community* (Springfield, IL: Templegate, 1967, 1980), 248–249.

31 Haughton, *Transformation of Man*, 249.

32 Rosemary Luling Haughton, *Images for Change: The Transformation of Society* (New York/Mahwah, NJ: Paulist Press, 1997), 3–4.