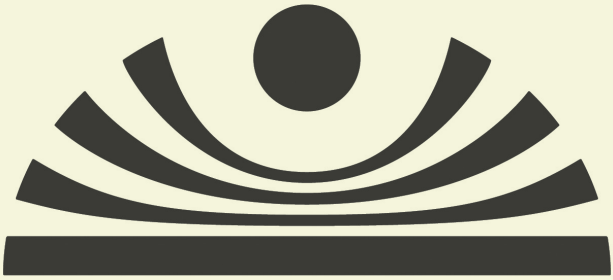

Proceedings

North American Academy of Liturgy Annual Meeting

Kansas City, Missouri
2-5 January 2022

Proceedings

of the

North American Academy of Liturgy

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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.

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

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Foreword

In the most extraordinary of times, the North American Academy of Liturgy held its 2022 Annual Meeting in Kansas City, Missouri, USA from 2–5 January. KCMO, heartland of Jazz and BBQ, Paris of the Plains, welcomed us warmly despite frigid weather. The ongoing COVID-19 pandemic meant, however, that most of the membership kept to the hospitality of the Westin at Crown Center and that no excursions into the city were planned for the full membership.

After the pandemic necessitated the cancellation of the 2021 Annual Meeting, it was a joy to gather. A respectable yet much diminished number of members attended in person, while many others attended virtually. Eighteen seminars assembled, most a mix of virtual and face-to-face, but some fully online. Plenary sessions, prayer, breakfast, receptions, and banquet took place as well, but with some social distancing.

Vice-President Todd E. Johnson's address *To Be Determined* looked to the Academy's origins to consider its future, reminding us that our origins were "attentive to context and culture, performance and symbol, and the work of God outside of the bounds of religion," and that, "we ought to consider that legacy very seriously."

In "*Crucifixus, Canon Missae, et Communio Sanctorum*: An Autobiographical *Hodayah*," Berakah recipient Maxwell E. Johnson—most ably introduced by Stefanos Alexopoulos—took us on a tour of an unparalleled life and career in liturgical studies. "Living on the ecumenical border" yielded diverse fruit, benefiting generations of liturgical scholars, including many Academy members. In one of the most poignant (and entertaining) Berakah addresses in memory, Max put forward a crucial call to commit once again to the heart of what it means to be who we are:

> I…want to say that living on and frequently crossing various borders may well be an apt description for us as liturgical scholars, who have devoted ourselves ecumenically to building not walls but bridges between our diverse communities… I would like to suggest that ecumenism, as a constitutive hallmark of our academy, is part of that very process of *mestizaje* as we ourselves become shaped, mixed, and changed into new people by our encounters with one another and, ultimately, through this, by our encounter with the Holy One who dwells among us… May walls continue to be torn down and open borders continue to be crossed as we commit ourselves to building bridges.

President Gennifer Brooks, in her report, recounted the colossal challenges posed by the pandemic for the Academy's meeting plans and offered thanks to those pivotal in keeping the NAAL on track for 2022. For her wise leadership over the

past two years: gratitude.

Even though attendance was lower than usual, the seminars were active as ever, evidenced by the six papers published here in Part 3. Layla Karst shifts the starting point for defining "liturgy" to communities of practice, thereby broadening the potential field for scholarly enquiry. Deborah Wong challenges the notion that Charismatic worship needs to look charismatic. Jonathan Hehn offers an historical contribution to the history of pipe organ use in Presbyterian worship. Jennifer Ackerman considers the benefits of art fluency for pastors. William Petersen proposes a renewed penitential dimension for Advent that is both corporate and grounded in the season's eschatological character. Richard Fabian shares the historical, biblical, and theological thinking behind the Eucharistic Prayers employed at St. Gregory's Church, San Francisco. I hope you take time to read the important work of these, our members.

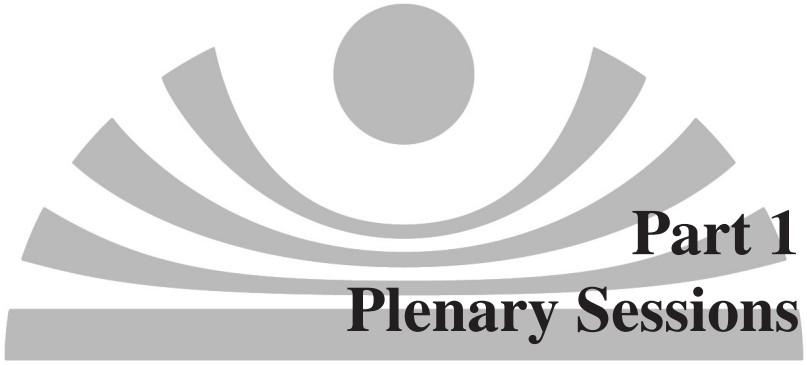
The Academy Committee at the 2022 meeting included: Gennifer Brooks (President), Todd E. Johnson (Vice President), Nathaniel Marx (Treasurer), Taylor Burton-Edwards (Secretary), Kristine Suna-Koro (Delegate for Membership), Kimberly Belcher (Delegate for Seminars), Bruce Morrill (Past President), and Melinda Quivik (Past Past President).

This second issue of *Proceedings* for which I have served as Editor would not have come to publication without the help of many generous spirits. On behalf of the Academy, I extend thanks to Editorial Advisory Board members Bryan Cones, Christopher Grundy, and Sebastian Madathummuriyil; Subscription Manager David Turnbloom; and our contracted designer Arlene Collins.

Toronto, Ontario, Canada will host the forthcoming 2023 meeting of the NAAL. May we see each other there, unimpeded by global catastrophe, for more conviviality and erudite exchanges.

Jason J. McFarland
Editor of *Proceedings*

Jason is Lecturer in Liturgical Studies and Sacramental Theology within the Faculty of Theology and Philosophy at the Australian Catholic University, Assistant Director of the ACU Centre for Liturgy, and a Senior Fellow of the Higher Education Academy.



Part 1
Plenary Sessions

Introduction to the Vice-Presidential Address

Gennifer Brooks

Gennifer Benjamin Brooks is the Ernest and Bernice Styberg Professor of Preaching at Garrett-Evangelical Theological Seminary.

The Rev. Todd E. Johnson, proud alumnus of the University of Notre Dame, currently the Senior Pastor of First Covenant Church Seattle, has been a member of the Academy since 1999. During his 20-plus years, Todd has primarily contributed to the Liturgical Theology Seminar, but was also a founding member of what is now the Exploring Contemporary and Alternative Worship Seminar and he also contributed to the Performing Arts Seminar for the short duration of its existence. He also served on the Academy Committee previously as the Delegate for Membership. In fact, I followed him in that position on the AC.

Until July 1, 2021, Todd held the Brehm Chair of Worship, Theology, and the Arts at Fuller Theological Seminary, a school where he had served on the faculty for 16 years. During his time at Fuller, he developed and led their doctoral program in Christian Worship, and co-led, with Academy member Michael Pasquarello, their PhD in Worship and Preaching. Prior to Fuller, Todd held faculty positions at North Park Theological Seminary, where he was Dean of Chapel, and Loyola University Chicago, where he was the Director of the Master of Divinity program.

Todd's recent scholarly work in liturgy focuses on ritual and theological models from the fields of linguistics, performance theories, and embodied cognition theories, as can be seen in his essay in the 2019 *Proceedings.*

As an ordained Minister of Word and Sacrament in the Evangelical Covenant Church, having worked pastorally in marginalized and disadvantaged communities in Pittsburgh and Chicago, in campus ministries, hospital and police chaplaincies, and now fully engaged in parish ministry, he is positioned to observe closely what the greatest needs in the community are and the decisions that are before us as the Christian Church. In a similar way, through his address to us, he intends to explore the decisions that are before us as an academy.

The title is of his address is, fittingly: "To Be Determined."

Please receive him.

Vice-Presidential Address

To Be Determined

Todd E. Johnson

Todd E. Johnson is Senior Pastor of First Covenant Church Seattle.

I thank you, Gennifer, for your gracious introduction and your patience and understanding in awaiting my arrival. I also thank you, on behalf of myself, our Academy Committee, and our Academy at large for your determined and relentless leadership through this most unusual season. Not just for one year, but for two. There is nothing I can say with words to approximate what you have said with your leadership and service these past two years. Thank you.[1]

A warm welcome to you all, members, future members, and guests to this meeting. And I thank you in advance for keeping us all healthy and well at this meeting.

It is a most unusual season that leads us into the odd circumstances of this meeting. It is oddly appropriate, I suppose, that the title of this address is "To Be Determined." I began planning my address a bit under two years ago, curious about the history of academic societies and academies and their unique qualities, and then locating our academy within the genus and species of those groups. As we are nearing the fiftieth anniversary of our academy and given how much has changed since our academy was founded, I wondered what we could learn about the future of our academy by reviewing the nature and histories of other such associations.

That project began to change the weekend of March 6, 2020, the weekend our current Academy Committee met for the first time to plan our then upcoming meeting in Seattle. When we returned home from that meeting, the world began to shut down in ways and for a duration we could not imagine at that time. The rituals of many of our faith communities were no longer in person by the end of March. I then began considering exploring the nature of virtual worship and how ritual choices on-line reflected core theological and ritual convictions about liturgical values and efficacy.

In the months that followed, your friendly neighborhood Academy Committee would soon be faced with deciding the fate of our Seattle meeting and negotiating our way through its cancelation and rescheduling, which we were able to do

without penalty. We also offered some vestiges of our meeting online, including an Emerging Scholars event.

In our second year as the Academy Committee, our attention turned to our meeting in Toronto. We met in July to discuss options for Toronto, with the new Delta variant beginning to make its way into and through North America, raising questions about international travel. We also went to school on the recently concluded meeting of *Societas Liturgica*, considering what we might be able to do virtually if we were not able to meet in person in Toronto.

In the end, there were three options on the table: an in-person meeting, a virtual meeting, or a hybrid meeting. Entering that discussion, there was hope that we might be able to at least have a hybrid meeting if not meet fully in person. We made two decisions. One, we would try (and we succeeded) in moving our meeting to the United States. And two, we could not afford either the hybrid or on-line options as the penalty for not meeting required minimums and the added cost of technology would all but empty our coffers. And so, it was decided to hold an in person meeting here, in Kansas City.

Enter Omicron, which began making its presence felt only weeks ago. This required an emergency meeting to determine if we continue to move forward with an in-person meeting here in Kansas City or cancel for the second year in a row. We obviously decided to move forward, knowing that we would have to pay some penalty because of our low room rate subscription. We were able to negotiate with the Westin Kansas City that this penalty would be minimized with no further contractual obligations to the hotel.[2] In light of the shifting sands of the world around us the past two years, we have had to make constant adjustments. So for now, we will meet in Toronto and then Seattle. But the only thing that is certain is that we are here, now, in Kansas City.

The other thing I certainly hope you realize, is that when I refer to "we" having done things, the vast majority of that "we" was Courtney Murtaugh working in concert with our President in consultation with the Academy Committee. We have been most fortunate to have Courtney's diligence, wisdom, and expertise these past two years. Thank you, Courtney.

But, if you remember, all of what I just offered was about this paper entitled, "To Be Determined." The fact is, I had early drafts of about three papers in my files, but as the meeting grew closer, and I felt the gravity of the challenges the incoming Johnson administration would have to face in the coming year, and the important decisions the academy would have to make in this meeting and the next. I decided to shift the focus of my paper to provide you all with context and data that might help us have fruitful discussions, effectively narrow our options, and discern the best path forward for our academy. I will not cover all the items

I identified while preparing this paper, but I do want to name two of them for the sake of clarity.

The two large issues facing us each have many facets to them. The first issue is the changing nature of higher education, and religious education and formation in particular. This was the challenge for our academy before COVID. Higher education has changed drastically in the past half century. Acknowledging the diversity of our world and the dominance of white male normativity in much of North American education in the past century, there is a need for a more robust diversity in who teaches and what is taught. Also, especially for those of us who teach at the master's level, an exponential growth in on-line learning was occurring before COVID. In 2006, twenty percent of graduate students had taken at least one on-line course. In 2019, forty-two percent of all graduate students had at least one on-line course. In 2020, that increased to seventy-one percent, with over half of all graduate students being exclusively on-line.[3] For us in liturgical studies, a diminishing demand for clergy triggers a limited demand for ministerial education, hence fewer jobs and less stability. This also often translates into fewer resources to support faculty in attending conferences such as ours. How will our academy adapt to meet the needs of the changes in the broader academic and religious worlds, as well as the changing needs and resources of our membership?

The second issue is the challenge of physical gathering created by the Corona virus. As we can see by our turnout this year, gathering in person and all that goes with it during a pandemic is a daunting task. At the same time, it likewise makes gathering for the rituals of our faith communities more difficult, and directly affects our areas of study and expertise. This makes our services potentially more valuable if our work can be completed and disseminated in a timely manner. An example of this would be the "Care-Filled Worship and Sacramental Life in a Lingering Pandemic" document that members of our academy convened.[4] Yet to gather physically to do such work becomes increasingly difficult. And diminished attendance at our meetings, given our existing contractual commitments to gather, raises the question: How do we gather in a productive way that we can sustain financially?

As you can see, there is much to be determined. But most of those issues which have yet to be determined are not unique to us but are part of what all academies and societies are negotiating at this time. Although unique in many ways, we are not alone.

From all of these concerns I have limited my scope and distilled the focus of this paper to consider the task before us: How do we determine the qualities of our academy moving forward, while finding appropriate modes and rhythms of gathering that are financially sustainable while maintaining the high quality of work of our academy. I believe this is the essential question we will face in the coming years.

To resource our academy community for this challenge, I will offer the following research for your information and consideration. First, I will provide some insights from various types and purposes of academic societies and academies relevant to our task. Second, I will offer examples as points of reference—past and present—that might be helpful as we consider our future. Third, I will explore the charisms of our academy from its inception, exploring to what extent they might resource us moving forward. Fourth, I will revisit the financial challenge we face coming out of this meeting and heading into the next three meetings.

I confess this is a bit of a patchwork quilt of a presentation. This, however, has its advantages. Should you find yourself losing interest along the way, you can submit this text to redaction critical listening,[5] identifying the various texts that sit behind this *textus receptus.* I have laid out the context and the issues. It is now time to offer some resources to better address them.

Academies and Societies

The history of academic guilds, societies, and academies is a long and varied one. They have served as places for academic formation, as a sort of labor union, and have lobbied for the inclusion of particular disciplines in the curricula of institutions of higher learning. But what I found most helpful in understanding our academy is uniquely North American, that is, to function as an advocate for its members and its discipline.

This particular chapter in the history of societies and academies begins in the newly formed colonies in what was "the new world" to its European residents. Higher education in the colonies (1600–1789) was driven primarily by the need for educated clergy in the new land for immigrant communities. Initially, these people were educated in Europe and came to the colonies and beyond to serve. It was, for some denominations and ethnic groups, difficult to meet the demand for educated clergy, so they began schools to meet their need. For example, William and Mary College was founded in 1693 by a royal charter of the King and Queen of England and all of its students were required to be members in good faith of the Church of England.[6]

This was not the case for Puritans and other dissenters, who also sought a properly educated clergy. Harvard became the first college in the colonies in 1636, but was joined by Yale in 1701, concerned that Harvard was being influenced by Unitarian theology. A less formal approach was taken by William Tennent who started the Log College in eastern Pennsylvania in 1727, and in 1747 would become a trustee of the College of New Jersey. The Log College was for ministerial training, while the College of New Jersey (which would later become Princeton University) offered a broader Arts and Science curriculum.

In general, there were three patterns in place when the Revolutionary War broke out for clergy education in in the Colonies. Anglicans, Roman Catholics, Dutch Re-

formed, Scottish Presbyterians, and Lutherans would be trained in Europe, often in the homeland of those immigrant churches. There were also the examples given of Congregationalists and Anglicans who had formally established their own schools. And there was a myriad of informal approaches to educating clergy as exemplified by the Log College. For the most part, this latter approach was the work of Revivalists, such as Baptists, Methodists, and splinter Presbyterian groups.

What is noteworthy in this history is the perspective on both sides of the Atlantic that a European education was, in the main, superior to any education offered in North America. The outliers would be the revivalists, who were concerned of the liberal or papist leanings of European thought. This may well be the precursor to what Nathan Hatch identifies as an anti-intellectual and anti-authoritarian common denominator among revivalists or evangelicals.[7] This could also be the seedbed for the nationalism found within certain Evangelical groups today.

That being said, North America did give rise to a new phenomenon illustrated in the distinction between the Log College and the College of New Jersey—that is, schools set apart exclusively for the training of Protestant clergy at the master's level. The touchstone of this movement was found in the Congregationalists who began Andover Seminary at Andover, Massachusetts in 1808, a response to the growing Unitarian leanings in New England's Congregational churches. This was the first theological seminary in the United States, as it was the first theological school to anticipate that its students had a college education. Its three-year curriculum became the template for what is now understood as the three-year Master of Divinity degree.

It did not, however change the assumption of the inferiority of theological education in particular and higher education in general to that of European schools. It is this lingering bias that gave rise to the American Council of Learned Societies. The American Council of Learned Societies was created in 1919 to represent the United States in the International Union of Academies.[8] The founders of ACLS—representatives of thirteen preexisting learned societies—were convinced that a federation of scholarly organizations, most with open membership but all dedicated to excellence in research, was the best possible combination of America's democratic ethos and intellectual aspirations. The constitution of the new Council stated its mission as "the advancement of humanistic studies in all fields of the humanities and social sciences and the maintenance and strengthening of national societies dedicated to those studies."

It is my assessment that this academic society was established as an advocacy group, both promoting and holding American scholars to excellence, and demonstrating American excellence on an international platform. Its charism of inviting interchange between scholars in the humanities within the same field, and exploring conversations with others in related fields, was part of a strategy of having the quality of American scholarship be given more serious consideration.

One can see this type of advocacy in more contemporary groups, such as the Evangelical Theological Society.[9] ETS (founded in 1949) sought to demonstrate the serious and high-quality scholarly work done within particularly defined theological parameters—a somewhat ironic twist given the history we just reviewed. A similar approach to advocating for the value of a field of study or group of scholars was taken with the founding of the Society of Pentecostal Studies in 1970.[10] It should be noted that ETS had for some time resisted the call to address the topic of worship, either in its meetings or in its journal, citing it was not a "scholarly enough" topic.

Likewise, those working in the area of Christian spirituality often had no location for conversations with other scholars in spiritualty until The Society for the Study of Christian Spiritualty was formed in 1991.[11] These three societies, together with ETS, have all been successful in varying degrees in bring attention to their particular field of study, and in bringing their research and writings into the conversations of the religious and theological mainstream. They all also, to varying degrees, address pedagogy within their field of study, promote excellence in scholarship, and encourage young scholars who will become the next generation of scholars in that field.

Within the broader scope of societies and academies, there are particular groups that preceded our academy that are worthy of considering as point of comparison. The first is the Liturgical Conference[12], which began in 1940 as an annual "liturgical week" under the leadership of the abbots of the Benedictine communities in the United States, though in 1943 it became constituted under an independent board of directors. From 1940-1968, the national liturgical weeks brought together priests, religious, and lay people from all over the United States, often attracting several thousand participants. In the years immediately following the promulgation of the *Constitution on the Sacred Liturgy*, the liturgical weeks brought together close to 20,000 people. The Liturgical Conference also began publishing scholarly informed and pastorally relevant liturgical and homiletic resources. Over time it has become more ecumenical and continues to publish *Liturgy* and provide other resources on-line.

Societas Liturgica was established by Wiebe Vos, a Reformed Pastor in The Netherlands and Jean-Jacques von Allmen, a Reformed Professor of pastoral theology in Switzerland.[13] In 1965, the two convened an international ecumenical gathering to discuss Christian initiation from the starting point of baptism and its ecumenical implications. It was a scholarly, pastoral, and ecumenical processing of the questions that the *Constitution on the Sacred Liturgy* raised for the ecumenical and global communion of churches. It continues to both publish *Studia Liturgica* and host bi-annual conferences for its international members. In some ways its uniqueness was extending the ecumenical discussions that began in the late 19th and early 20th century to the issues of worship and intercommunion.

That same year in the United States the Academy of Homiletics was founded.[14] It was ecumenical from the start, though predominantly Protestant. About three decades later, it was supplemented by the Catholic Association of Teachers of Homiletics[15], which exists within the Academy of Homiletics. In the vein of advocacy, both of these preaching groups were established to promote the study and teaching of preaching as serious theological disciplines. Like *Societas Liturgica*, its membership is primarily professors. Unlike the Liturgical Conference, these two groups' work is directly academic and indirectly pastoral.

A group that would be more akin to the Liturgical Conference would be the Hymn Society in the United States and Canada.[16] Established in 1922, it is an ecumenical body that promotes congregational song, its writing, its dissemination, and its performance. Among its members are choir directors, musicians, teachers of sacred music, hymn and song writers, and music publishers. Membership is for people and institutions who affirm the objectives and work of the Hymn Society. This organization is an intersection of theoreticians and practitioners, professionals and amateurs, and composers and musicians.

This gives you a sampling of the groups that were already existing when our academy was being formed and were already providing resources for the worship and preaching of at least Christian if not also Jewish communities of faith. Though they all vary in membership, audience, and purpose, each of them has some resonance with our academy's work.

One group I that I believe is worthy of adding to this list is admittedly a bit of an outlier. That group is the American Society of Church History,[17] which was founded by Philip Schaff in 1888, and is one of the oldest academic societies in North America. If you know of Schaff, it is probably from his editing of the multivolume Ante-Nicene, Nicene, and Post-Nicene collection of writings. However, Schaff's career is one of ecclesial and liturgical renewal through the resources of the early churches. His organizing this society was in part a continuation of that work.

Schaff was a leader in the Mercersburg Movement, a contemporary of the Oxford and Cambridge Movements in England, though it developed in a much different reality than those English movements, taking place within the North American context of the separation of Church and State. Also, it was responding to the fusion of worship and evangelism in camp meetings and revivalist churches.

In 1844, Mercersburg, Pennsylvania was the home of the seminary of the Reformed Church in the United States. The seminary and the denomination were comprised of German Reformed immigrants to the United States, of which Pennsylvania had many. Princeton trained Scotch Presbyterian theologian and biblical scholar John Williamson Nevin was persuaded to temper his puritanical leanings and aligned himself with the German Reformed denomination. Nevin began

teaching theology at Mercersburg in 1840. Four years later, noted German historian Schaff came to Mercersburg. For three decades after Schaff's arrival, these two men had a significant impact on American Reformed theology and worship, and the broader Protestant Church in the United States as well.

It is important to contextualize their work for a full appreciation of their intent. In the 1830s and 40s Charles Finney and his revivalist tendencies were beginning to hold sway, in particular on the east coast after he took a pastorate in New York City in 1832. Although Finney did not invent these revivalist techniques, he did hone them and codify them, and ultimately promoted them in his "Letters on Revival" (1945). Two years prior, Nevin had already begun a critique on Finney and his conversionistic tactics in *The Anxious Bench–A Tract for the Times* (1843). I would suggest that this tract actually served as the touchstone of the Mercersburg Movement and its protest against Finney's "new measures" and its inherent subjectivism. Nevin sought to replace emotional excitement with genuine repentance and faith based on sound, catholic teaching.

Both Schaff and Nevin argued for a "catholic" Protestantism which valued the scriptures and tradition as unifying Christian principles and suggested that the very existence of Protestant denominations was a violation of the biblical principle of the unity of the Body of Christ.[18] While there were accusations—even charges—that Mercersburg theology was too Catholic, they defended themselves theologically and biblically, appealing to the scriptures, creeds, and early Christian writings. This was evident in their liturgical work for the German Reformed Church. Their approach to creating a new liturgy for their church was privileging the "oldest ecclesiastical writers, and the liturgies of the Greek and Latin Churches of the third and fourth centuries, (which) ought to be made, as much as possible, the general basis of the proposed liturgy."[19]

I mention this organization for two reasons. First, it has continued to exist for over a century and a quarter and has changed its agenda a number of times over its on-going life span. Second, Schaff and the Mercersburg Movement were advocating a liturgical *ressourcement* through early Christian writings and practices, promoting certain liturgical practices over against other liturgical practices. I am not saying that either of those were or should be indicative of our academy, but that they serve as helpful reference points in considering who we are and how we began, to which I now turn.

The Genesis of The North American Academy of Liturgy

I have been living with the early documents of our academy and have a better idea of how we got started and why we chose to move in the directions we did initially, and how that has shaped us for almost half a century. I am uncertain of the entire backstory, but the starting point was this: the Franciscan Renewal Center of Scottsdale, Arizona offered room and board *gratis* as well as covering the cost of

transportation to about fifty notable American liturgical scholars and practitioners to a conference held in honor of the tenth anniversary of *Sacrosanctum Concilium*. It was also sponsored by *Theological Studies*, in no small part through Walter Burghardt, who was the editor at the time. Burghardt and John Gallen were the two people on the point for this event. Both *Worship* and *Theological Studies* were planning special editions which together would publish the proceedings of this event.

Here is a rather healthy excerpt of the letter of invitation sent by Gallen that is the touchstone of our academy.

> The renewal of the Church's liturgy has proven to be a massive and delicate undertaking and it is time, on this tenth anniversary of the Constitution, to take stock. Taking stock can be accomplished in several ways. We could, for example, look back, asking what we have done right, done wrong. Again, we can look forward, asking ourselves what we think are the dimension of the present situation, what particular needs, problems and opportunities we have—and in what direction we think the emphasis should be for the future.
>
> Moreover, many of us who are deeply involved in the liturgical apostolate have found that these ten years have indeed been busy ones. We have worked on committees, taught courses on all levels in educational programs, organized liturgical programs, lectured and discussed, assisted dioceses and religious congregations and orders in their own projects for renewal, have been involved in an almost endless variety of tasks to help the work of liturgical reform.
>
> One thing we haven't had the chance to do is this: professional liturgists of our country have not had the opportunity to come together as liturgists speaking to each other, offering opinions, listening, suggesting and discussing out of a background of both training and experience the most central questions of worship today and in the future.
>
> This letter is an invitation to you. Because of the gracious hospitality of the Franciscan Renewal center in Scottsdale, Arizona, and the marvelous generosity of the Center's friends, we are able to send an invitation to about fifty American liturgists to meet this winter in Scottsdale for a major conference. We will begin our conference on the evening of December 4, 1973 (Tuesday), and spend our time till noon on Friday, December 7th, in study, discussion and prayer together.
>
> This is a special kind of conference in the sense that it will not be built around a continued series of major addresses, followed by response and discussion. We plan two major addresses: on the opening night Walter Burghardt will offer a challenge that asks what theology and the American Church can rightly expect of liturgy and its renewal in America. Later in the week, Professor Langdon Gilkey will discuss the question of symbol-making in America. The rest of the time, our plan is to organize our rather manageable group into several smaller groups to *work* together through several central topics that we judge most demanding of our attention. (We would appreciate your suggestions on these topics even now, in answer to this letter.)
>
> And our work together is planned in the context of prayer together. For this reason, we have asked the Monks of Weston Priory in Vermont to undertake this *diakonia* for us, this work of service: to lead us in prayer during the week. The entire community of fourteen will be with us for these days.
>
> The focus of our conference: to bring together, on the tenth anniversary of the Constitution, persons with "liturgical credentials" in our country to pray and to study what we judge to be principal opportunities, needs and problems of liturgical renewal in the years that are before us. So it is really more future-oriented than directed towards a consideration of the past.[20]

The meeting was, by all accounts, a success and left its participants hoping for more. And plans for more followed shortly after the meeting. About a month later, Gallen sent out a summary of the discussion on the future of a group, being called at that time the "National Academy of American Liturgists." It was intended to be "a prayerful and critical forum for reflection on the contemporary liturgical situation in America." Here are four of the more central issues that were discussed for this new academy.

- Character/quality of academy:
  - ecumenical, composed of experts from the Christian Churches;
  - an association with an on-going task and work to accomplish;
  - not a pressure-group (but one which, because of the level of expertise involved, would undoubtedly carry a fair amount of weight, especially when speaking in concert);
  - not an attempt to reduplicate the work of other liturgical associations (e.g., FDLC, Bishops' Committee, Centers, etc.);
  - a "service organization" related to Churches and their Committees (cf. below "Goal").

- Goal and orientation: a working group of experts engaged in a process of sharing their diversified expertise together, which results in (a) mutual enrichment, (b) providing liturgical data (as a "service") for the Churches: these data need then be enfleshed in the psychology, anthropology and sociology of the American communities, a task that requires more than liturgists, but cannot do without liturgists.

- Qualifications for membership: the general rubric is (as it was for the Phoenix meeting) "liturgical credentials." How is this to be concretized? Some suggested headings:
  - academic (not necessarily doctoral): theological, historical, behavioral, social sciences, art; elaboration of "liturgy" as an academic science;
  - pastoral: experience; direction/administration of liturgical programs; active present work; publication work aimed at raising the liturgical consciousness of community;
  - art: in its several forms;
  - important-distinguished role in other associations, e.g., Standing Liturgical Commission of Episcopal church, FDLC, Centers, etc.

- Models for Academy:
  - association, meeting yearly or less often; no "home office";
  - association with "home office," composed of two/three liturgists with executive secretarial help; (neither of these models need be full-blown at once, but could be developed in stages).[21]

They also addressed what a working model of such an academy would look like. The initial draft of that model had this flow:

1. Choose a topic or topics for work over the course of a year.
2. Canvass the membership for ideas.
3. Meet annually on the chosen topic(s)
4. Results of small group efforts mailed out in January.
5. Regional meetings to continue this work (February-April)
6. Collect the results of those meetings and collate and disseminate them as the touchstone of the next meeting.

It was proposed that this group would function best at between 100-150 members. And it would work sympathetically and synergistically with other organizations and groups: academies, ecclesial communities, practitioners, and universities.

At this point I would like to pause and suggest we consider what these choices and preferences mean in light of the context of material I presented above. First, it appears they are neither trying to improve upon or replace other organizations. Many are already members of *Societas Liturgica,* as attendance at their conferences is mentioned in correspondence. Gabe Huck and Bob Hovda were both invited to represent the Liturgical Conference. The evidence points to the group supplementing and complementing the work already being done in the area of liturgical renewal, if not being the convening space for the leaders of the many different efforts in liturgical scholarship and liturgical renewal in the U.S. at that time.

But it was distinct in other important ways. It was self-described as ecumenical, but would, in fact, become inter-faith with our colleague Rabbi Larry Hoffman invited early on as part of these early conversations and meetings. Further it was mentioned more than a few times that this was not to be a "pressure group." This was not a place that Philip Schaff would find a home for his agenda. As helpful and important as such agendas may be, this academy was not going to serve as a vehicle for them.

This becomes even more clear in later correspondence from Gallen. The Scottsdale meeting resulted in the decision to plan the future of a "national, ecumenical academy for professional liturgists." To do so, Fr. Gallen organized six regional gatherings to get input on the nature of such a group. The question was raised of who could join. In a letter to the attendees from April of 1974, Gallen wrote:

> A major question that continually arose was the question of membership, i.e., who should belong to such an academy? This was, of course, another way of asking a question about the very nature and quality of the proposed academy: at what level should it exist, how precisely would it be distinguished from other forms of liturgical apostolate in this country? By way of answer, it was possible to suggest these ideas: a professional liturgist is, first of all, to be defined in terms of the liturgy. Thus, since liturgy is of its nature a complexus of elements (music, architecture,

> space arrangement and decoration, text, ritual gesture, object-symbols, dance, etc.), anyone who gave the whole or major part of his preoccupation to any one of these elements for worship was understood to be a *liturgist*. A *professional* liturgist was one who possessed a *theoretic* mastery or expertise in his particular area of liturgy, i.e., a reflective grasp and the ability to articulate this reflexive grasp, especially in the company of others who possess a similar expertise. (You will note that the word "theoretic" was chosen over the word "academic" since "academic" refers to only one form of theoretic expertise: the professional liturgist is not to be defined exclusively in terms of the academic credentials which qualify some.)
>
> A second question touched the area of *goal*: what would such an academy set as a purpose for itself? There was much agreement that the primary goal of this association should be for the mutual enrichment of its membership, an exchanging of expertise oriented to the deepening and nourishment of our own professional involvement with liturgy. It was thought that the question of *service for* the Churches and Church-organizations would inevitably arise of itself, and that it would be a mistake to let that question preoccupy the thoughts of everyone as we got started. And, lastly, it was affirmed we did not see ourselves as a "pressure group" though we realized that an association of professionals in liturgy would quite naturally carry some weight in the estimate of others.[22]

That letter concluded that the next meeting would be January 2-5, 1975, and most likely at Notre Dame. A letter sent out in September in anticipation of the Notre Dame meeting introduced the topic for that meeting. That was, "establishing the true criteria for the cultural development of liturgy." It is important to note how explicit they were in identifying "liturgy" as a multi-sensory ritual event, and not just a text. Further, its study was multidisciplinary, involving history, theology, and the human sciences. Lastly, it was at least ecumenical if not inter-faith. It raised the question of how the pastoral and theoretical approaches played out in this proposed group. It was agreed that there were significant pastoral implications to the work of liturgists, but given

> the general agreement that the primary purpose of our academy should be the mutual enrichment of its membership—a process which would inevitably overflow to the pastoral good of the Churches, it did not seem logical to make immediate pastoral relevance the normative criterion according to which a topic for our meeting should be chosen.[23]

It was proposed that the meeting would take place primarily in small groups, with occasional gatherings of all in attendance.

Further correspondence indicated that a January meeting of the "American Academy of Liturgists" at Notre Dame was going to be organized around working groups with two plenary sessions. The first was a keynote address by Mary Collins whose topic was "Liturgical Methodology for the Cultural Evolution of Worship in America."[24] The other address was offered by Jesuit historian James Hennessey entitled, "The Dimensions of American Religious Experience." The purpose of this second address was "Not to report the facts known to all, but to seek to uncover some of the radical impulses in our cultural experience which have been the locus of our experience of God's Presence (or obstacles to it), and which can, perhaps, suggest to us something of our future."

The explanation above was later given even greater clarity in terms of how it shaped the focus of this meeting.

> The ambiguity of today's faith-experience provokes further ambiguity on the level of the liturgy which is intended to sacramentalize this faith-experience. Confusion about how people experience God, about what they believe, about the meaning of pre-liturgical experience, makes people hesitant that they can authentically celebrate liturgy; they often find it false, deceptively "efficient" and assuring to do so. People today realize more and more that the dimensions of their faith must be fully concrete, involving all of the political, communal, cultural and ecclesial aspects of their daily lives; and they know a liturgy must reflect this concrete experience. In this context, there is substantial concern that theology and other religious talk may be more mesmerizing than relevant: often enough, one may hear talk of the contemporary tradition as though theologians and others on the same level reflect it, whereas it is concretely and pressingly a question of where the *people* are. Another difficulty has been the seductiveness of "reform," leading people to think that the work of renewal has been almost or entirely completed.[25]

This was later expanded to address questions of faith communities and where shared faith could be found within them, the relationship of ritual to life, the cultural relevance of gestures, signs, and symbols, as well as the diversity of cultures within "our culture," including generational, linguistic, and ethnic cultures.

This now brings us to reflections on these first two years that gave birth to what was called for the first time at Notre Dame the North American Academy of Liturgy. It also invites our reflection on how these years inform our self-understandings as an academy and provide us with possible directions forward. What follows are some of my summaries for your consideration.

When surveying the seventy founding members of the NAAL one finds Roman Catholics, Protestants, and Jews (with apologies to any Orthodox founding members I may not have recognized). It was comprised of women and men; lay, religious, and ordained; historians, theologians, practitioners, as well as artists and architects. Although the Protestants were all mainline, those from "free church" traditions would begin coming in the not-too-distant future. One day they would even have a vice-president from a free church tradition. The point is they cast their net broadly, both in terms of membership and in terms of the scope of their research.

When it came to their decision on types of membership, according to our articles of incorporation, there would be "one category of membership, whose rights, privileges, duties, liabilities, limitations, and restrictions are enumerated herein. Admission to membership is restricted to persons who have demonstrated their competence in the field of liturgy and related areas by fulfilling the criteria outlined in the By-Laws." (Article V Section 1)

This was clarified in our Policies and Procedures 1.2 "Candidates for Membership." "A member of the NAAL is either a recognized authority in the field of

liturgy, or a person who shares the scholarly aims and goals of the Academy, and is making a developing contribution to liturgical understanding and practice." (1.2.1.1) "Typically, members of the Academy meet two of the following criteria: hold a doctorate in some aspect of liturgical studies or the equivalent academic or professional degree (1.2.1.2.1); hold a professional position through which they contribute to liturgical formation, publishing and speaking (1.2.1.2.2); hold a prominent professional appointment with their respective religious bodies and actively contribute to the development of liturgy (1.2.1.2.4)." "Graduate students are eligible to apply to attend the Annual Meeting when they have moved to the end of their doctoral or equivalent terminal degree programs (1.2.1.3)."

I bring special attention to this as it was stated early on that membership would define the very nature and quality of the academy. And the understanding of membership evolved over time. Which only makes sense, as a review of what I have presented will quickly demonstrate that the pressing question for the founding members was context. And as contexts change, the academy, like the liturgy, must adapt—in its execution if not in its structure. In the beginning there were many things to be determined, but once put in place they needed to be revisited and evaluated, whether it be membership or any number of other key qualities. I hope the examples of the organizations I provided earlier illustrate how defining membership is an essential part of an organization's DNA, and how we from the outset defined ourselves over against them.

As pointed out earlier, "liturgy" was understood by our academy from the beginning as a multidimensional, multisensory event that required multiple perspectives and multiple disciplines to study, interpret, and assess it. And the particular issue of importance in this matrix of issues was context. What sort of ritual creatures were 20th century Americans and how does that affect their liturgies and their ritual execution? And today, in the 21st century, in all of its global and ecumenical diversity, how might we answer that question?

As mentioned at the outset, the pandemic's effect on our ritual patterns has made our work more relevant, if not more important than ever. The charism of our academy to convene a variety of voices and perspectives to address the ritual life of faith communities in a particular time may provide our academy a rare opportunity to be seen as a vital resource for our faith communities we have not seen for years. This is particularly important as we have little idea how long lasting the impact of this pandemic will be on our ritual practices.

Note also how the size of the academy grew, but the structure of organization around working groups with a few plenary sessions remains the core of who we are today. The warp and woof of convening and conversing is in our DNA. Our founders explored various rhythms of meeting and processing, and one can only wonder how they might have extended the work of the academy if they had the

internet at their disposal. Now is our turn to revisit our rhythms and modes of gathering.

So What?

I began by suggesting that we need to define the nature of our academy and the rhythms of our gathering in a way that is financially sustainable without diluting the quality of our academy. I then surveyed a particular unique quality of American societies and academies and then offered points of comparison to keep in mind as you learned about the choices made in the first two years of our academy's gestation and birth. We saw that we were spawned by the Roman Catholic Church's *Constitution on the Sacred Liturgy*, but that did not limit our embrace to either clerics or Catholics. It was inclusive for its time, and I suggest we must be inclusive for ours. It was attentive to context and culture, performance and symbol, and the work of God outside of the bounds of religion, and I suggest we ought to consider that legacy very seriously.

However, if we are going to steward that legacy and move it forward into a new era, we must be attentive to the cost. We need to gather safely and realistically. This may mean negotiating with our hotels to get lower minimum levels. But that also may mean we have to negotiate with our membership to avoid having members come to the meeting and not staying at our hotel. Maybe we will have to link registration and housing, for example? I do not have a solution I am ready to put forward. But I will propose that we must in the coming year have the same sort of regular correspondence and feedback that brought our academy into existence to keep it in existence. As your future president, I promise to do everything in my power to foster communication within the academy that, in the end, we believe, whatever decisions we make were well discussed and fairly decided.

I leave you with two quotes from James Gallen's invitation letter of August 20, 1973. "Taking stock can be accomplished in several ways. We could, for example, look back asking what we have done right, what wrong. Again, we can look forward, asking ourselves what we think are the dimensions of the present situation, what particular needs, problems and opportunities we have—and in what direction we think the emphasis should be for the future." Gallen later concludes, "So it is really more future oriented than directed towards a consideration of the past."[26]

I have gone back to our past, provided you with representative data from our inception, and contextualized it thematically and historically. It is offered as a resource as we begin making decisions about our future in this very difficult time. I trust it might be helpful as we make determinations moving forward, that steward our academy into a productive future.

I thank you most sincerely for your time and attention, and for the efforts you will contribute to the work of our academy in the crucial months ahead. May God's blessing be on us all.

Notes

1. I also offer my thanks, as well, to our Academy Archivist, Ed Foley, and his research assistant, Kathleen O'Brien, and my research assistant Sara Stabe, whose contributions were invaluable in fortifying and enriching the substance of this paper.
2. This is different from what we thought at the time of this paper's delivery.
3. See *Inside Higher Ed* https://www.insidehighered.com/sites/default/server_files/media/online%20enrollments%202020_0.png?width=500&height=500
4. See *Ecumenical Consultation on Protocols for Worship, Fellowship, and Sacraments.* https://thehymnsociety.org/wp-content/uploads/2021/06/Care-filled-Worship-and-Sacramental-Life-in-a-Lingering-Pandemic.pdf
5. In this case, reading.
6. This history is drawn from Craig Van Gelder and Dwight J. Zscheile, *Participating in God's Mission: A Theological Missiology for the Church in America,* The Gospel and Our Culture Series (Grand Rapids, Michigan: William B. Eerdmans, 2018).
7. Nathan Hatch, *The Democratization of Christianity* Yale University Press, 1989.
8. *Union Académique Internationale.* See https://www.acls.org
9. See ETS: https://www.etsjets.org
10. See SPS: http://sps-usa.org/home
11. See SSCS: https://sscs.press.jhu.edu
12. See Liturgical Conference: https://liturgicalconference.org
13. See Societas Liturgica: https://www.societas-liturgica.org
14. See Academy of Homiletics: https://www.homiletics.org
15. See CATH: https://cathomiletics.webs.com
16. The Hymn Society: https://thehymnsociety.org
17. See ASCH: https://churchhistory.org
18. See Schaff's, *The Principle of Protestantism,* translated by J.W. Nevin (1845), edited by Bard Thompson and George Bricker (Eugene, OR: Wipf and Stock, 2004).
19. Philip Schaff, "The New Liturgy," *Mercersburg Review* 10 (1858): 218.
20. August 20, 1973, Letter of Invitation from James Gallen.
21. January-February, 1974, "Intended as a working sheet of ideas, questions, etc." from James Gallen.
22. April 5, 1974, letter from James Gallen.
23. September 10, 1974, letter and summary report of the progress on the upcoming meeting, from James Gallen, "Page Two."
24. Later published as "Liturgical Methodology and Cultural Evolution of Worship in the United States" in *Worship*.
25. November 27, 1974, letter from James Gallen.
26. August 20, 1973, Letter of Invitation from James Gallen.

Introduction of the *Berakah* Recipient

Stefanos Alexopoulos

Stefanos Alexopoulos is Associate Professor of Liturgical Studies and Sacramental Theology at The Catholic University of America.

Let me begin by conveying Bishop Daniel Findikyan's warmest congratulations for Max and his greatest disappointment for not being able to be here today. In the absence of Bishop Daniel, the Auch-Direktor of Das Institut für eklektische Liturgiewissenschaft, it is a great honor for me, and most appropriate, under my capacity as the aide de recherche of Das Institut, to introduce today's honoree, Maxwell Johnson, who, among many other things, is the co-founder and Direktor of Das Institut.

Max, as we all affectionately call him, is internationally known for his stellar scholarly achievements and as a loved teacher. A Doktorvater, a mentor, a teacher, a friend, Max is a person who combines scholarly excellence with paternal warmth, academic recognition with Christian humility, amazing teaching skills with love and dedication to his students.

His research and numerous publications have placed an indelible mark in the history of liturgical studies. I would like to highlight that in advancing all his areas of expertise, he always explores the traditions of the Christian East, promoting their study, bringing them in dialogue with the Western liturgical traditions. In fact, in the last 20 years or so he has become the Doktorvater to the vast majority of Eastern Christians in North America aspiring to study their liturgical traditions, including myself. What an ecumenical statement! A Lutheran, teaching at a Catholic university, fostering Eastern Christian liturgy and forming Eastern Christian liturgists! Thank you, Max! I am so grateful! We are so grateful!

What beautifully ties together his entire career as a scholar, teacher, pastor, colleague, mentor, friend, and if I am allowed, husband and father, is FUN. Something that many fields of study and many academics have lost. To their detriment! Max works hard and works to the highest academic and professional standards but through it all he is fun. Max constantly reminds us not to take ourselves too seriously. As scholars who are men and women of God we should not take ourselves too seriously. The traditional liturgical traditions certainly express that attitude in word, ritual and symbol. At the same time, the promises of the Lord expressed in those traditions, the object of our study, should fill us with joy and hope, and—why not—fun.

A couple of months ago, in the Egyptian desert, in the outskirts of the city of Thmuis, camel herders discovered in a cave, a parchment leaf of a modern manuscript. Through Max's Egyptian connections these fragments were brought to the attention of Das Institut, which immediately poured all its resources to its study. Intensive research showed that the manuscript contained a fragment of a hymn belonging to the Kontakion genre, addressed to a certain Μάξιμος Ἰωαννόπουλος, or in English, Max Johnson, affirming another such discovery 20 years ago. In fact, this text is a variant of the one discovered back then. Of course, when Max will see the text, he will conclude it is neither Egyptian, nor a Kontakion in its proper sense, nor an authentic manuscript.

In any case, here is the text:

> Shining upon Egypt with the light of truth,
> Thou hast dispelled the darkness of falsehood;
> For writers about that land hath fallen down,
> Unable to endure Thy knowledge, O esteemed Professor.
> Thy writings hath broken the bondage of Sarapion,
> Solved the mysteries of the Apostolic Tradition,
> Broken new grounds in Initiation and the Eucharist,
> Bridged East and West by the ink of your pen
> O deliverer of truth and knowledge.
>
> Therefore, Thy students cry out to Thee.
>
> Hail, fountain of knowledge.
> Hail, lighthouse of research.
> Hail, for Thou hast become the true guide.
> Hail, for Thou hast illumined the way.
> Hail, the rock of students.
> Hail, the counselor of colleagues.
> Hail, the pillar of fire, guiding those in darkness.
> Hail, minister of holy sounds.
>
> Hail, O most illumined Maximos!

Ladies and gentlemen, please join me in welcoming the one and only Max Johnson!

The North American Academy of Liturgy

Awards to

Maxwell E. Johnson

The 2021-2022 Berakah

Giving thanks for your
✦ stunning ecumenical scholarship
✦ diverse allegiances:
Lutheran, Benedictine, Episcopal
✦ litany that history is an inexacting teacher
✦ reminder each year that
Chrysostom did not write that Easter sermon
✦ ability to hear the Holy Spirit
singing in the Oblates of Blues
✦ steadfast ministry—teacher, writer, preacher, friend.
Bless you!

Berakah Response

Crucifixus, Canon Missae, et Communio Sanctorum: An Autobiographical *Hodayah*

Maxwell E. Johnson

Maxwell E. Johnson is Professor of Theology (Liturgical Studies) at the University of Notre Dame and a pastor in the Evangelical Lutheran Church in America.

President Brooks, Vic-President Johnson, members of the Academy Committee, Dear Friends and Colleagues, thank you for this wonderful and greatly undeserved honor, and to Father Stefanos Alexopoulos for his most kind words of introduction. As many have said before me so let me say now, to be recognized and honored by one's peers is, truly, the greatest of gifts and I am, indeed, profoundly grateful. Like all past recipients, I am sure, I struggled greatly with what to say to you by way of response in these—what we now call—post-dinner reflections or musings. An academic address on Christian initiation, an *apologia* for the central importance of history and/or the historical-critical method in liturgical studies as the only antidote to the ahistorical myth of organic continuity in both theology and liturgy masquerading today as history, the need to move beyond Aidan Kavanagh's categories of *theologia prima* and *secunda* in liturgical theology,[1] a discussion of what's new in anaphoral development and why you should care,[2] or how Alessandro Bausi's edition of a newly discovered fifth-century Ethiopian text of the so-called *Apostolic Tradition* might challenge all previous theories with regard to provenance, date, and contents of this fictional document?[3] No. Rather, mindful of Taft's caveat about not confusing one's autobiography with salvation history, a problem he noted occurs far too often in contemporary preaching as well, I decided, nevertheless, to proceed autobiographically and very anecdotally, as a reflection on my own formation as a student and teacher of liturgy; that is, offering what I'm calling an autobiographical "*hodayah,*" an offering of praise and thanksgiving for and to so many who have formed me in our shared wonderful and privileged discipline of studying and teaching the worship of God.

Crucifixus

I have always lived, it seems, on the border, especially on the border between my Lutheran identity and theological confession and that of Roman Catholicism. And

more recently, in my own experience, I have also been living increasingly on the border between West and East, including not just Eastern Catholic and Orthodox students and colleagues but Oriental Orthodox, especially Coptic, Armenian, and East Syrian as well, including the study of Armenian baptismal rites and contemporary martyrdom,[4] along with those increasingly crossed geographical borders between North and South as I continue to visit and explore the various Mexican and Central American images of the crucified Jesus and the various advocations of the Virgin and their relationship especially to the poor. And, more recently, the borders between at least ELCA Lutherans and Methodists, Lutherans and Moravians, Lutherans and Reformed, and, what has affected me most directly, Lutherans and Episcopalians, have likewise been crossed. Of course, another way of thinking about what I am referring to as living on the border, is called "Ecumenism" and many of us could say that we have been defined by both the Ecumenical and the Liturgical Movements.

Several years ago our colleagues Gerard Austin, OP, and Don Saliers noted in their combined creation of the first draft of the "Methodist-Catholic Statement: The Eucharist and the Churches," that "in respect to biblical, theological, and liturgical matters we may share more in common with our dialogue partners than we do with many persons within our own communions."[5] Those of us who regularly participate in these meetings of NAAL, and other similar liturgical societies, know how true that is as we frequently find ourselves in situations of *koinonia* that cut directly across ecclesial borders and create a commonality, a *communitas,* that not only binds us together in the academic liturgical enterprise but is often ritually expressed by means of common liturgical celebrations, including, on occasion at least, celebrations of the Eucharist hosted by one communion or common worship between Christians and Jews, as we regularly do in our academy. With regard to such "common sharing with dialogue partners," it is not surprising that we find ourselves, at times, in a situation of greater communion with them than with others within our respective traditions. That is, it is not surprising that in crossing the ecumenical borders we find ourselves not simply as *guests* elsewhere but as those who truly find that we are at *home*, belonging with and to each other as we are profoundly shaped by each other's gifts.

Living on the ecumenical border between Lutheranism and Roman Catholicism began for me very early in small-town Benson, Minnesota, located about eighty-five miles southwest of Lake Wobegon. And I can date this to the summer before fourth grade, thanks to a childhood friend, who was Roman Catholic and who had what I considered to be "neat religious stuff," like the Rosary he wore around his neck under his shirt (in the firm belief that if he died while wearing it he would go immediately to heaven, obviously confusing it with the promises associated with the Brown Carmelite Scapular) and, more importantly, the crucifixes he had in his room. Now this friend being somewhat of an entrepreneur decided that as part of his attempt to convert me he should sell me one of his crucifixes (a bargain

for 50 cents I recall), an exchange that my parents would not allow, since it was obviously a "Catholic image" (but what they said was they didn't want him to get into trouble with his parents). But I was undeterred. Now it so happened that at that time my mother was the Sunday School Superintendent at Trinity Lutheran Church, a congregation of what was then known as the Augustana Synod, and what this meant is that in our home there were recent church and Sunday School supply catalogues from the Augustana Book Concern, the publishing house of the Synod. Paging through one, there it was it in plain sight in a *Lutheran* church supply catalog: "German Wall Crucifix, $4.95." Even Ralphie, eagerly longing for and receiving his Red Ryder Carbine Action 200-shot Ranger Model Air Rifle in *A Christmas Story,* could not have been more excited than I was. I still have that crucifix, by the way, the first of a still increasing collection.

But if the crucifix was my first crossing of the border between Lutheranism and Catholicism, only to discover even then how "Lutheran" the crucifix actually is, the specific liturgical dimension was to come later. And my first venture into that, into what I would later come to recognize as *Liturgiewissenschaft* or "Comparative Liturgiology," happened in my Junior High School years where I would occasionally sit and compare the texts of my family's 1958 Lutheran *Service Book and Hymnal* (SBH),[6] the "Red Book," with the English translation in my Latin-English *Maryknoll Daily Missal of the Mystical Body*, which had been given to me by a friend's very Irish-Catholic mother (who, by the way, liked to point out in her later years, "I gave that kid his first Missal"). Although at that time the only Mass I had attended was a funeral, including the televised ones for Pope John XXIII and President John F. Kennedy, I was struck by the parallels between these liturgies and the discovery that at least Lutherans and Catholics were saying basically the same things in their worship with the SBH even retaining the Latin titles *Kyrie, Gloria in Excelsis, Sanctus,* and *Agnus Dei* of the chants of the "Ordinary of the Mass," as well as the Latin titles for the Sundays of the Liturgical Year, at least, from *Septuagesima Sunday* through *Exaudi*, the Sunday before Pentecost. Even Lutherans thus had *Quasi Modo* Sunday and could thereby understand Victor Hugo's reference. And I should also mention, in passing, that the SBH, already in 1958, had restored three readings to the Sunday Lectionary, including the first reading taken from the Hebrew Scriptures. Together with this, under the able baritone leadership of my confirmation pastor, Robert A. Olson, the liturgical settings of the SBH, the first based on Anglican chant and various Plainsong settings, and the second a wonderful Plainsong setting of *Missa Orbis Factor* and other Gregorian melodies taken from the 1942 Swedish Mässbok*,* completed at least once a month on "Communion Sundays," with Pastor Olson chanting the Gregorian dialogue and the Proper Preface leading into a tenth-century chant of the Sanctus, which everyone knew by heart, was a strong part of my formation. Of course, we were *Swedish* Lutherans, and we loved our pastors chanting the whole liturgy. But if the comparative study of rites and the very performance of the SBH liturgy were already forming this crucifix-venerating Lutheran into the ways of the liturgy, it

was my experience with the Roman Catholic liturgy itself that pretty much sealed my fate. So, part 2: *Canon Missae.*

Canon Missae

With apologies to the On the Way seminar, where I have shared some of this before,[7] in what may seem surprising for a Lutheran liturgical scholar to confess, I often say that I became a student and teacher of liturgy in large part *because* of the text, orality, and aurality of the Roman *Canon missae*. I heard this ancient piece of Roman, Milanese, and Mozarabic euchology frequently in my adolescence, according to its excellent 1967 ICEL translation,[8] having been privileged to worship with some degree of regularity, usually at Saturday night Sunday Vigil Masses, with high school friends at St. Bridget's Church, DeGraff, MN, or at St. Francis Xavier Church in Benson. Hearing, as I noted, but once a month the Service of Holy Communion from SBH wherein after Preface and Sanctus, the *Verba* alone, and never the excellent Paul Zellar Strodach and Luther D. Reed Eucharistic Prayer,[9] were recited, the prayerful proclamation of the *Canon missae* spoke to me on a profound, if unconscious, level. Undoubtedly, this was because it regularly evoked the Church in heaven in communion with the Virgin Mary, Joseph, all of the Apostles, the early bishops of Rome (Linus, Cletus, Clement, Sixtus II, Cornelius) and others venerated in the stational-titular churches of Rome in the *Communicantes* (Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian) and all those early North African and Roman martyrs in the *Nobis quoque peccatoribus*, not just John the Baptist, Stephen, Mathias, Barnabas, Ignatius (of Antioch), Alexander, Marcellinus, and Peter, but especially the women martyrs: Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, and Anastasia, whose names I had never heard before in Lutheran Sunday School or Confirmation, together with the great biblical figures of Abraham, Abel, and the high priest of Salem, Melchizedek, who offered bread and wine. Together with this listing of so many in the communion of saints and from Older Testament salvation history, along with reference to the angel and the "altar in heaven" from which the assembly was to share Christ's Body and Blood, the Canon was wedded to powerful performative gestures, especially visible now at a free-standing altar, like the signing of the bread and cup during the *Te igitur*, the extension of the priest's hands over the bread and cup at the *Quam oblationem*, the genuflections and ringing of bells at the "consecration," the signing of the cross over oneself during the *Supplices te rogamus* and the slight striking of the breast at the *Nobis quoque peccatoribus*. All of this made and continued to make a strong and lasting impression on this West Central Minnesota Lutheran teenager, who used to frequent Catholic rectories with numerous questions for kind and patient Catholic priests. OK, I admit it. I was a strange kid. But I like to say that what kept me from being too strange was the fact that I also played Rock music in a band, though even here my attraction to Blues, R&B, and Soul Music, and not the Teenie Bopper top 40 AM Radio music, may have just reinforced my being on yet another border. Nevertheless, thanks to the Roman Canon my appetite for the study of early Christianity and liturgical

history and theology was clearly being whetted as the canon's *lex orandi* was forming and informing me in ways I did not yet know. While I did not then have the language to express it, I was surely experiencing what Enrico Mazza describes as the Roman Canon's ability to evoke the "sense of the sacred." He writes:

> When we begin to speak of the Roman Canon, we feel a need to praise this venerable document of our tradition…. It is venerable because of the impression its archaic and unusual language has made. *It is full of words and phrases that are hard to understand and therefore evoke rather than communicate, suggest rather than say outright. It awakens a sense of the ineffable and undefinable or, in other words, a sense of mystery*…. Once this sense of mystery is roused, the rationalizing unconscious forms the attitude, or, more accurately, the psychological mechanism which we call the 'sense of the sacred.' In fact, all the characteristics listed as making the Roman Canon venerable can be summed up in its sacredness.[10]

So enamored was I with this "venerable document," in fact, that when the final version of the translation came out in the early 1970's for the Missal of Paul VI, and most of the saints both in the *Communicantes* and the *Nobis quoque peccatoribus* were relegated now to parentheses and so made optional, I was deeply disappointed.[11] The Roman Canon no longer *sounded* right to me, which is a similar complaint I would make of the 2010 translation, although for other reasons. Of course, little did I reflect then that what was happening, especially with regard to the martyrs in the *Nobis quoque peccatoribus*, was that it was the *women* saints who were now being potentially excluded. Several years ago, Benedictine sister Mary Collins drew attention to this, writing:

> How ironic it is… that this postconciliar generation, which thinks of itself as having heightened sensitivity to women in the liturgical assembly, is the first generation of Roman Catholics for whom the names of the women in the ancient Roman canon are not being sounded! How seldom we hear proclaimed on Sunday the names of 'Felicity, Perpetua, Agatha, Lucy, Agnes, Cecilia, and Anastasia' as those in whose company we make Eucharist! The rubric that allows for the abbreviation of the commemorations for pastoral reasons brackets out some of the men but all of the women, and many presiders consistently use the option to abbreviate, oblivious to what is going unsaid.[12]

While there was no real opportunity for me to study Liturgy at Augustana College, Sioux Falls, South Dakota, my liturgical formation on, at least the Lutheran-Catholic border, continued in those days, especially by my discovery of Benedictine monastic liturgy, first during an independent January Term study at Saint John's, Collegeville, MN, (where I had created a course in Mariology with Roger Kasprick, OSB) and then through two January Term experiences at Our Lady of the Angels Benedictine Priory, now Abbey, near Cuernavaca, Mexico, a foundation of Mt. Angel in Oregon, and occasional retreats at the now unfortunately closed Blue Cloud Abbey in Marvin, South Dakota. What formed me especially through these encounters was, of course, not only the discovery of the Easter Vigil through long late-night Holy Saturday road trips across MN, but the centrality of the Liturgy of the Hours, the *Opus Dei*, as St. Benedict calls it,[13] and with this the purchase of my first Breviary in 1972, the interim edition of the Roman

Office called *Prayer of Christians*,[14] which in turn led to my acquiring the earlier three-volume 1961 edition of the Latin-English *Divine Office*, various versions of the *Monastic Diurnal*, and, not least, multiple editions of the Liturgical Press' famous *Short Breviary*, to which my own editions of *Benedictine Daily Prayer* stand today in continuity.[15] My love for Latin Gregorian chant also led me to purchasing a *Liber Usualis*, and at the same time, I started subscribing to and reading *Worship,* on whose board of editorial consultants, thanks to Kevin Seasoltz, I would eventually come to serve for 25 years. Here I should also note to my good fortune that right across the street from the dorm in which I lived was the small Greek Orthodox Church of the Transfiguration, in a building purchased from a re-located Lutheran congregation, which through occasional visits introduced me to the sights, sounds, and, not least, the smells of the Byzantine Christian East.

But it is the evocation and listing of saints in the Roman Canon that captured my imagination early on and which suggests to me my next section, the *Communio Sanctorum*, actually a communion of scholars and teachers that have shaped me in profound ways and to whom I owe an unpayable debt of gratitude. But, before doing that I must acknowledge in a special way, my best friend, partner, and spouse, Nancy. Without her unfailing encouragement, support, and push I would never have been able to muster the strength and energy to pursue doctoral studies in the first place. Thanks, Nance. So many who know both of us well often say "that woman is a saint," and they are right.

Communio Sanctorum

The Talmud advises, "find yourself a teacher," and here I must draw special attention to my primary teacher, *Doktoralvater*, mentor, friend, and collaborator on several projects, Paul Bradshaw, who not only played an instrumental role in my formation as a scholar and teacher but helped shape and expand in many ways what can certainly be called the "Notre Dame School of Liturgical Studies," focused, thanks to him, in a particular way on hard-hitting historical-critical study of especially the diverse early Jewish and Christian Liturgical sources within what was a decidedly ecumenical program. But, while special thanks indeed go to him, Paul was not my first teacher of liturgy and, indeed, I am one of the few remaining to be able to claim all of the following people as part of my pedigree in the field, though they are responsible for none of my errors. During my first year at Wartburg Theological Seminary in Dubuque, IA, thanks to Wartburg's relationship with Aquinas Institute of Theology,[16] I took my first serious class in liturgy, "The History of the Liturgy to the Council of Trent," from Frank Quinn, OP, in which three Lutherans and three Dominicans in a classroom filled with pipe and cigarette smoke were introduced to the liturgical sources. Of equal importance was the fact that by the time I was a senior Gordon Lathrop had joined the faculty at Wartburg and he became not only my teacher but also my advisor. Building on this solid formation, after ordination and a time in parish ministry, I entered the MA program in Liturgical Studies at Saint John's, Collegeville, where I was formed in the first

Christian millennium approach of what might surely be called "The Saint John's or Benedictine School of Liturgy," with its roots in the European Benedictine Liturgical Movement taught to me by the likes of Godfrey Diekmann (who, I am convinced, personally knew Ignatius of Antioch and Tertullian), by Aelred Tegels (whose Pasta Carbonara and Puttanesca, truth be told, was better than Taft's), Michael Marx (who from his last ever seminar published my paper on the Paschal Mystery from a Lutheran perspective in *Worship*),[17] Allan Bouley (whose *From Freedom to Formula*[18] had just appeared), Helen Rolfson, OSF (an expert on 14th century Flemish mysticism and whose collection of Byzantine icons surpasses my own collection of Mexican and Central American *santos* and crucifixes), Kevin Seasoltz (who strongly encouraged me toward doctoral study and who over the years published so many of my essays in *Worship*) and, not least, Gabriele Winkler, under whom I studied the Rites of Christian Initiation, including especially those Armenian, Syrian, and Greek pre- and post-baptismal anointings in detail (!), and whose unworthy successor I became at Saint John's. Thanks to Winkler I devoured E.C. Whitaker's *Documents of the Baptismal Liturgy*, and thanks to Tegels, I did the same with Jasper and Cuming's earlier edition of *Prayers of the Eucharist: Early and Reformed*. Of course, I had no way of knowing then that I would one day be involved in editing and up-dating the most recent editions of those two works.[19] And here I would like to express publicly my great debt of gratitude also to The Liturgical Press, most especially to Mark Twomey, Michael Naughton, OSB, Peter Dwyer, Hans Christofferson, and Mary Stommes, who have been so willing to take risks with me in publishing so much of my work.

At a lunch conversation at Saint John's once with Don Saliers and Michael Marx where I was seeking Don's advice as to where I should go for doctoral studies, whether Emory, Notre Dame, or elsewhere, he told me that if I would be disappointed going somewhere and not studying the historical development of the Anaphora or other rites I should go to Notre Dame. Best advice ever. Thanks, Don. So, that's what I did. After another short time in parish ministry, I entered the Notre Dame program shaped by Michael Mathis, CSC, and which had had a decidedly European character, with the likes of Louis Bouyer, Jean Cardinal Daniélou, and Josef Jungmann as part of its origins. Here, in addition to Paul Bradshaw, from whom I learned that pretty much all of these scholars were basically wrong, I encountered other members of this communion of great scholars and teachers like Niels Rasmussen, OP (whose final seminar in medieval liturgy before his untimely death I was also in), Mark Searle (whose work on infant initiation remains inspiring but whose seminar in Semiotics I still can't explain), James F. White (who directed the dissertations of so many Protestant members in this academy), David Tripp (who was there for a short time filling in for White), John Melloh, SM, and John Baldovin, S.J., from whom I did not have classes but who were both on my candidacy exam board and instrumental in my education, with Baldovin on my dissertation committee as well, with Thomas Talley in the audience—the vocal part of the audience—at my defense, and, of course, French Patristics scholar

Jean Laporte who, with F. Ellen Weaver, actually made it financially possible for me to attend my first meeting of NAAL, 1990, in St Louis. And, although not as an official teacher, I was formed also by numerous, especially breakfast, conversations with Lawrence Hoffman during a sabbatical at Notre Dame, especially with regard to the development of Lent. Last, but certainly not least, special mention must be made of Robert Taft, SJ, who was a beloved teacher, mentor, and friend to so many of us in this academy, who accepted my dissertation for publication in the Orientalia Christiana Analecta monograph series, and who was an untiring supporter of me and my work over the years. With Winkler, Bradshaw, and Taft I was well formed in the Anton Baumstark—Juan Mateos School of Comparative Liturgiology, a school, by the way, which was *never* about just history or philology,[20] and which was clearly part of both the Saint John's and Notre Dame Schools. And, according to Taft, apparently Bradshaw and I have constituted our own new "School of Liturgy," which so far has only a very few members, called "The Bradshaw-Johnson Neo Skeptic School of Paleoliturgiology."

I am well aware that all of us in this academy stand on the shoulders of giants who have gone before us, and I am particularly aware that so many of those teachers and scholars I have listed tonight are no longer with us but have become part of what the Letter to the Hebrews calls "the great cloud of witnesses" (Hebrews 12:1-3). Like those saints in the Roman *Canon missae* so these members of the *communio sanctorum* surround us and cheer us on in our scholarship and liturgical life.

Conclusion

Finally, I began this response by saying that I have always lived, it seems, on the border, especially on the border between my Lutheran identity and theological confession and that of Roman Catholicism. While I do not want to suggest that my experience is paradigmatic for you, I do want to say that living on and frequently crossing various borders may well be an apt description for us as liturgical scholars, who have devoted ourselves ecumenically to building not walls but bridges between our diverse communities, and not only between diverse Christian communities, but here as well between Christians and Jews. My friend, the late Virgilio Elizondo, who knew a thing or two about borders and their crossings, reminded us that the future is "mestizo," mixed, a future both he and I find so beautifully expressed in the image of Our Lady of Guadalupe.[21] I would like to suggest that ecumenism, as a constitutive hallmark of our academy, is part of that very process of *mestizaje* as we ourselves become shaped, mixed, and changed into new people by our encounters with one another and, ultimately, through this, by our encounter with the Holy One who dwells among us. If I may end anecdotally again with an admittedly Christian experience. Once in a Roman Catholic Benedictine monastic context, during the Communion Rite at a daily Eucharistic Liturgy I looked up to see a Russian Orthodox, a Presbyterian, a United Church of Christ member, and a United Methodist, all Benedictine Oblates, by the way,

in the communion line approaching the altar in single file from the choir stalls to receive holy communion. Soon, I, a Lutheran, would be in that same line. While some would have been and may still be scandalized by such an event, and want to put up walls helping to make sure these ecclesial border crossings do not happen, I remember uttering a short prayer of thanksgiving that at that surprising moment I had been privileged to see, if only for an instant, the very Church of the future, what Karl Rahner, SJ, once called the "Third Church,"[22] that is, the "one" Church that already exists among us. May walls continue to be torn down and open borders continue to be crossed as we commit ourselves to building bridges. And so, to those I have named specifically tonight and to all of you, my friends, colleagues, and dear students, I offer this *sacrificium laudis,* this *Hodayah*, *Eucharistia,* or *Berakah* in response to this much undeserved honor. Thank you.

Notes

1. See my *Praying and Believing in Early Christianity: The Interplay between Christian Worship and Doctrine* (Collegeville: The Liturgical Press, Michael Glazier, 2013).
2. See Nathan Chase*, Rethinking Anaphoral Development in Light of the Barcelona Papyrus* (University of Notre Dame, PhD Dissertation, 2020).
3. See Alessandro Bausi, "La nuova versione Etiopica della *Traditio apostolica*: edizione e traducione preliminare," Alessandro Bausi, "New Egyptian Texts in Ethiopia," *Adamantius* 8 (2002): 146-151; Idem, "The Aksumite background of the Ethiopic 'Corpus canonum'", in Siegbert Uhlig (ed.), "Proceedings of the XVth International Conference of Ethiopian Studies in Hamburg, 21.-25.7.2003" (Wiesbaden: Harrassowitz Verlag); Idem, "The "so-called *Traditio apostolica*:" preliminary observations on the new Ethiopic evidence," in Heike Grieser and Andreas Merkt (eds.), *Volksglaube im antiken Christentum* (Stuttgart: Finken & Bumiller, 2009), 291-321; Idem, "La nuova versione Etiopica della *Traditio apostolica*: edizione e traducione preliminare," in Paola Buzi and Alberto Camplani (eds.), *Christianity in Egypt: Literary Production and Intellectual Trends: Studies in Honor of Tito Orlandi,* Studia Ephemerides Augustinianum 125 (Rome: Institutum Patristicum Augustinianum, 2011), 19-69. See also Reinhard Messner. "Die angebliche *Traditio apostolica*: Eine neue Textpräsentation," *Archiv für Liturgiewissenschaft* 58/59 (2016/17): 1-58.
4. See with co-author M. Daniel Findikyan, "Toward the Restoration of Pre-baptismal Anointing in the Armenian Rite of Baptism," Armenian Liturgy Seminar (Plenary), Society of Oriental Liturgy, Etchmiadzin, Armenia, September 13, 2016, in the *Proceedings of the Sixth Congress of the Society of Oriental Liturgy, Armenia, 2016* (Leuven: Peeters, forthcoming 2022), and my "The Blood of Martyrs, Still 'the Seed of the Church:' The Holy Martyrs of the Armenian Genocide" in Stefano Parenti (ed.), *Worship: Studies in Memory of Robert F. Taft, S.J.*, Orientalia Christiana Analecta 310 (Rome: Pontificio Istituto Orientale, 2021), 159-178.
5. Gerard Austin, "Identity of a Eucharistic Church in An Ecumenical Age," *Worship.* 72, 1 (January 1998), 26-35, here at 27. See also my response, "A Response to Gerard Austin's 'Identity of a Eucharistic Church in an Ecumenical Age'," *Worship* 72, 1 (January 1998): 35-43.
6. *Service Book and Hymnal* (Philadelphia: Fortress Press, 1958), 15-70.
7. Portions of this have appeared as "Recent Thoughts on the Roman Anaphora: Sacrifice in the *Canon Missae,*" *Ecclesia Orans* 35 (2018): 217-51.
8. See Jeffrey N. Kemper's Notre Dame doctoral dissertation, *Behind the text: a study of the principles and procedures of translation, adaptation, and composition of original texts by the International Commission on English in the Liturgy* (PhD dissertation, University of Notre Dame, 1992). The publication of Kemper's study might have had great influence on the current translation fiasco of the Roman Liturgy. See also Kevin Magas, "Issues in Eucharistic Praying; Translating the Roman Canon," *Worship* 89 (2015): 482-505.

9. *Service Book and Hymnal* (Philadelphia: Fortress Press, 1958), 11. On the origins and development of this prayer see Luther D. Reed, *The Lutheran Liturgy* (Philadelphia: Fortress Press, 1947), 356-363. A version of this prayer was the third option in the 1978 *Lutheran Book of* Worship and now, revised further, appears as the first option in the current *Evangelical Lutheran Worship.*
10. Enrico Mazza, *The Eucharistic Prayers of the Roman Rite* (New York: Pueblo, 1986), 53-4 [emphasis added].
11. Of course, I was also disappointed in the new form of the *Confiteor* and the embolism after the Our Father for the same reason. Just where did Mary, Michael the Archangel, John the Baptist, Peter and Paul, and (in the embolism only) Andrew go?
12. Mary Collins, O.S.B., *Contemplative Participation:* Sacrosanctum Concilium *Twenty-Five Years Later* (Collegeville: The Liturgical Press, 1990), 31.
13. *Rule of St Benedict,* 19, and 22.
14. *Prayer of Christians* (Catholic Book Publishing Co., 1972).
15. *Benedictine Daily Prayer: A Short Breviary*, Second Edition (Collegeville: The Liturgical Press, 2015).
16. For a firsthand account of the wider ecumenical significance of the relationship between Aquinas Institute of Theology and Wartburg Seminary in Dubuque, IA, see the work of another of my teachers, Thomas F. O'Meara, OP, *A Theologian's Journey* (Mahwah, NJ: Paulist Press, 2002).
17. "The Paschal Mystery: Reflections from a Lutheran Viewpoint," *Worship* 57, 2 (1983): 134-150.
18. Allan Bouley, *From Freedom to Formula: The Evolution of the Eucharistic Prayer from Oral Improvisation to Written Texts*, Studies in Christian Antiquity 21 (Washington, D.C.: Catholic University of America Press, 1981).
19. E.C. Whitaker and Maxwell E. Johnson (eds.), *Documents of the Baptismal Liturgy*, Revised and Expanded Edition (London: SPCK, Collegeville: The Liturgical Press, Pueblo, 2003); Paul F. Bradshaw and Maxwell E. Johnson, *Prayers of the Eucharist: Early and Reformed*, Fourth Edition (Collegeville: Liturgical Press Academic, 2019).
20. See Gabriel Radle, "Living Comparative Liturgy: Robert F. Taft, SJ (1932-2018)," *Ecclesia Orans* 36 (2019): 197-223.
21. Virgilio Elizondo, *The Future is Mestizo: Life Where Cultures Meet*, Revised Edition (Boulder: University of Colorado Press, 2000). See also my *The Virgin of Guadalupe: Theological Reflections of an Anglo-Lutheran Liturgist*, Foreword by Virgil P. Elizondo, Celebrating Faith: Explorations in Latino Spirituality and Theology Series (Lanham, MD: Rowman and Littlefield, 2002); and my edited collection*, American Magnificat: Protestants on Mary of Guadalupe* (Collegeville: Michael Glazier, 2010).
22. Karl Rahner, "Third Church?" in Idem, *Theological Investigations*, Volume XVII: *Jesus, Man, and the Church* (New York; Crossroad, 1981), 215-27.

President's Report

Gennifer Brooks

And now for my report to the body gathered as the North American Academy of Liturgy at its annual meeting in Kansas City, Missouri, January 4, 2022.

In 2020, when President Bruce Morrill passed the gavel to me, I wasn't particularly perturbed. Policies and Procedures were in place, there had been a long line of presidents before me, and each had left some type of footprint that helped to show the way. So, as a person with lots of prior administrative experience and a supportive committee, I was all set to go. No problem. Right?

I returned from recuperating from surgery in sunny Trinidad, and we had a good AC meeting in March, and even began to put the necessary plans in place for the 2021 meeting in Seattle. And then came COVID and things have never been the same. One year turned into two. Two newsletters to the membership turned into five or is it six? But through it all I had the privilege and pleasure of working with an Academy Committee who stood shoulder to shoulder with me as we tried to navigate through a situation that changed by the second.

Along the way there were those who expressed their support and promise of prayers, thank you. There were those who sometimes did otherwise, but those were few and not worthy of much mention. But as I promised in one of my communiques to the membership, I will try to give you a brief sense of the challenges we faced that resulted in our being here in this place at this time.

- At the beginning of the pandemic, no one expected it would last this long or be this devastating, but almost all the letters I received advised that we not have a meeting on Zoom. Some were fierce and demanding. Others were hopeful and tried to be helpful. The AC met and together we agreed that we would not meet—not personally and not on Zoom. Hindsight says perhaps we should have done differently, but one has to work with what is in hand at the time and I stand by our decision. Instead at the urging of our Delegate for Seminars, Kimberly Belcher, we approved an online event aimed at supporting young scholars and another online gathering for communal worship at the time that our meeting would have occurred. I would say both were well-received and attended by members.
- One of the major factors that impacts our decision regarding the meeting is our contractual obligations. As an academy, our practice has been to sign a five-year contract with the hotels where we plan to hold our meetings. Because of

the *force majeure* clause, we did not incur any charges for canceling the 2021 meeting. So, we were able to do as the circumstances dictated and move that location to the end of the current contract, i.e., 2024.

- And then came the decision regarding the 2022 meeting. With respect to holding a meeting in 2022, there were three choices—Zoom, hybrid, in-person. As we considered all the possibilities, the cost became the major determining factor for the modality that we would employ for that meeting.
- Meeting on Zoom meant that we would be charged the full amount for the hotel room block plus food as required in our contract. This cost would have drained our reserves at approximately $100,000+.
- For a Hybrid meeting, we would have incurred approximately $90,000 for the electronic communications required to provide connectivity for all the seminars, since we would be required to use the hotel's resources. In addition, we felt many would have chosen not to be in person so we would have incurred the penalty for not fulfilling our required room block.
- What remained was an in-person format, and that was decided to be the format. However, because of the restrictions put in place by Canada, the location named on the contract, we knew it was almost certain that many if not most of the members would not attend if the meeting was held in Toronto as scheduled. This does not mean that Canada is considered second-class as was questioned. The plan was and is to switch sites and hold the 2022 meeting in Kansas City and the 2023 meeting in Toronto. Thanks to Courtney's work, we were able to make the switch.
- We chose an in-person meeting, with the understanding that we could still incur an extensive charge—even as much as $50,000 if we did not have sufficient registration. But the signs seemed to point in the direction of the virus being somewhat controlled so that risk seemed moderate, plus Courtney was still at work with Conference Direct, trying to modify the contract to the benefit of the organization.
- As you know, the COVID threat did not abate, but Courtney skillfully negotiated a concession that was not only feasible but a real Godsend. We were able to pay forward the penalty incurred because of the low registration and room block in 2022 to the 2025 meeting by committing to return to this hotel. That means, although we have incurred the expense this year, the amount attributable to actual expenses would be paid forward as a down payment towards the cost of the 2025 meeting at this hotel. You should know that she is still at work trying to improve the terms on that deal.
- In addition, Courtney has begun to negotiate with Conference Direct, the third-party group through which we work with respect to the hotel contracted for our annual meeting, to reduce our required room block. She is also recommending that the academy reduce the number of contract years from five to three. Further, the academy must consider going forward, the reality of hybrid meetings and the cost to members, regardless of the mode through which they participate in the annual meeting.

During these past two years, I have made every effort to keep the membership apprised of our situation and the decisions that we had to make and were making on their behalf. As you know there were many letters from me, and I thank Taylor Burton-Edwards, our Secretary for always getting them out on a timely basis.

Hopefully, this brief review gives you a sense of the myriad activities and negotiations over which I have presided in these two years. Through it all you can trust that in concert with the AC, I acted with diligence and care for both the membership and for the resources of the academy.

The last time I gave a report to the academy, it was as Vice President and Bruce referred to me as "soon to become the first black scholar to serve our Academy as President." Being the first black is something that I have almost become used to during my working life in the USA, but for this academy, I am not only the first black or the first person of color to be president of NAAL, but I'm also the first anything to serve as president for two consecutive years.

It has been a privilege, and generally a pleasure and I thank the AC and the members, who have supported my presidency.

Thank you, North American Academy of Liturgy.

Part 2
Seminar Reports

The Advent Project

Convener: William H. Petersen (whpetersen@aol.com) is the founder of the NAAL's Advent Project Seminar (2005). He is Emeritus Dean & Professor of Bexley Hall (Episcopal) Seminary where he taught liturgics, history, & spirituality.

Members in Attendance: Elise A. Feyterherm, W. Richard Hamlin, Laura E. Moore, William H. Petersen, Suzanne Duchesne, Julie Martin Hutson, Jill B. Comings.

Visitor in Attendance: Julie Martin Huston.

Description of Work: The seminar heard and discussed two papers, reviewed our website (www.theadventproject.org) and made plans for enhancements, and updated our list of congregations participating in the observance of an expanded Advent.

Papers and Presentations:

- William H. Petersen, "Repenting the Evil Done on Our Behalf—Corporate Repentance as Appropriate Penitential Aspect of an Expanded Advent."
- Laura E. Moore, "Convergence or Conflict? A Comparison of the RCL and the Women's Lectionary in an Expanded Advent Season."

Other Work and Plans for the Future: This year's convener is *pro-tem* and we will be looking to select a new convener for the next three years. We will also be re-inviting two new potential members to join us with Visitor status. Solicitation of reviews, resources, and/or papers from congregations participating in an expanded Advent observance in various traditions in the US, Canada, Europe, and Australia.

Christian Initiation

Convener: Garrick Comeau (garrickcomeau@msn.com). In his absence, members guided the agenda by consensus. Tim Fitzgerald prepared the report for *Proceedings.*

Members in Attendance: Christina Condyles, Timothy Fitzgerald, Victoria Tufano, Paul Turner, Stephen Wilbricht.

Description of Work: The Christian Initiation Seminar addresses questions that stand at the intersection of sacraments of initiation, the classic *Ordo* for Christian initiation, and ongoing discipleship in the church.

Papers and Presentations:
Due to COVID concerns, the number participating in the seminar was small. Some papers and presentations were postponed, replaced by other events and lively discussions.

Paul Turner presented an excerpt from his book *Sacred Oils* (Collegeville: Liturgical Press, 2021), focusing on the Oil of Catechumens. Reflecting on the historical record and current Roman Catholic rites of initiation, he examines how this oil is used as a sign of strengthening: those to be baptized were anointed with this "oil of strengthening" as support for their turn from evil. This anointing occurred in conjunction with the Lenten scrutiny rites. From its original baptismal context, later this oil was also used at ordination to anoint the hands of the priest and to anoint a newly dedicated altar.

In the revision of the Roman Catholic rites of adult initiation, anointing with the Oil of Catechumens was extended for use throughout the period of the Catechumenate, a new development in its history. Presently, the *Roman Missal* also calls for this prebaptismal anointing in the Easter Vigil liturgy; but the current U.S. edition of the *Rite of Christian Initiation of Adults* (see "National Statutes," #16) directs that the anointing be omitted.

This anointing for strengthening continued in the history of baptism of infants, an echo of the initiation of adults, after its disappearance. The child was anointed on the chest, prior to the baptism itself. In the current Roman Catholic rite for infant baptism, anointing with the Oil of Catechumens occurs prior to the profession of faith and the blessing over the water. In the U.S., this anointing may be replaced

(at the discretion of the minister of baptism) by an imposition of hands to accompany a prayer for strengthening.

In the second day, the seminar explored two pastoral issues pertinent to initiation—considerations on the death and funeral of a Catechumen or a baptized Candidate before the person's baptism or reception; and how Eucharistic practice both expresses and shapes our understanding of church, the relation of Word and sacrament, the roles of the assembly and of the presider, the presence of the Lord in our midst.

In addition, seminar members participated in trips to two local sites. Members visited the Nelson-Atkins Museum of Art and its collection of medieval texts, pages and manuscripts from Christian sources. Members also toured the Cathedral of the Immaculate Conception and its font suitable for baptism by immersion.

Other Work and Plans for the Future: The members also discussed at length the Academy's call to examine equality, diversity, and inclusion issues in the life of the church and the life of the Academy itself. This will influence the seminar's focus for next year—baptismal identity and ecumenical inclusion and equality, inclusion, and exclusion within the eucharistic community. How do we live out the radical equality that Christian baptism expresses? How do we fail to do so?

Critical Theories and Liturgical Studies

Convener: Gerald Liu, PhD (geraldcliu@gmail.com) is Director of Collegiate Ministries, Initiatives, and Belonging for the Global Board of Higher Education and Ministry of the United Methodist Church. He wrote *Music and the Generosity of God* and co-wrote with Khalia Williams *A Worship Workbook: A Practical Guide for Extraordinary Liturgy*.

Members and Visitors in Attendance: Gerald Liu, David Turnbloom, Gabriel Pivarnik, Hansol Goo, J. J. Wright, Kat Olson, Ken Amadi, Kim Belcher, Kristine Suna-Koro, Layla Karst, Nathaniel Marx, Rebecca Spurrier, Ricky Manalo, Ruth Meyers, Samantha Slaubaugh, Jason Smith (virtual), Sarah Johnson (virtual).

Description of Work: For 2022, we focused our time upon papers and respondents focusing upon the question, 'What is Liturgy?' and we also discussed *Ritual at World's End: Essays on Eco-Liturgical Liberation Theology* by Cláudio Carvalhaes. Paper presenters included Layla Karst, Jason Smith, Gabriel Pivarnik, and Kristine Suna-Koro. Respondents included David Turnbloom and Hansol Goo. Kristine Suna-Koro, Rebecca Spurrier, and I helped to introduce the work of Carvalhaes and Carvalhaes also spoke about his publication.

Papers and Presentations:

- Cláudio Carvalhaes, "Ritual at World's End: Essays on Eco-Liturgical Liberation Theology."
- Gabriel Pivarnik, "What is Liturgy in a World Where the Symbolic is Disappearing?"
- Layla Karst, "What is Liturgy? A Roman Catholic Response."
- Jason Smith, "The Liturgy of Sports: Or How to Celebrate Contingency Without Believing that God Loves Tom Brady More than Everyone Else."
- Kristine Suna-Koro, "What is liturgy, then? Five Theses From the SpaceTime of Pandemic – A Thinkpiece."
- Respondents with formal but untitled presentations were David Turnbloom, Hansol Goo, Rebecca Spurrier, and Gerald Liu.

Other Work and Plans for the Future: We have proposed discussing rites and response to personal, social, and ecological crisis and/or a discussing writing(s) of Mary Douglas.

Ecology and Liturgy

Convener: Lisa Dahill (ldahill@callutheran.edu) is Professor of Religion at California Lutheran University, Thousand Oaks, CA.

Members in Attendance: David Buley, Joseph Bush, Claudio Carvalhaes, Lisa Dahill, Mary McGann, Lawrence Mick, Ellen Oak, Susan Smith, Benjamin Stewart, Samuel Torvend, Michelle Whitlock.

Visitors in Attendance: Martin Marklin, Kristen Daley Mosier.

Description of Work: We met in fully online sessions. Several seminar members gathered in person in Kansas City but the session conversations took place via Zoom this year. We discussed (portions of) two new or forthcoming books by seminar members as well as five papers, chapters, or emerging projects from other members. We also had time for sharing of new ritual resources in the area of ecology and liturgy, including opportunities to pray together newly composed material by Mary McGann, including "Ode to the Backyard Compost," "Lament for a Landfill," "Grace for the Table of Resistance," and "Ritual for the Blessing of a Garden," as well as an Ecological Lord's Prayer from Claudio Carvalhaes's new book.

Papers and Presentations:

- Benjamin Stewart, "The Ecosacramentality of the Funeral," forthcoming in T&T Clark *Handbook of Sacraments and Sacramentality*. This chapter explores Christian funeral practices around the twin loci of the eco-fecundity and symbolic power of the human corpse, and sacramental theologies of embodiment and justice.
- Lisa E. Dahill, "Rewilding the Practice of Confession: Bonhoeffer, Eco-Systemic Crises, and in process around how climate chaos and eco-justice catastrophes shape the language and theology of Christian confession of sin."
- Cláudio Carvalhaes, *Ritual's at World's End: Essays on Eco-Liturgical Liberation Theology* (York: The Barber's Son, Fall 2021). We discussed the Introduction and first three chapters of this book proposing and enfleshing a fully ecological liberation theology, including questions of how both ritual and ritual/liturgical studies can more adequately enact this liberation.

- Joseph Bush, *Worshiping in Season: Ecology and Christ Through the Liturgical Year* (Rowman & Littlefield/Alban Books, 2022). We discussed the Introduction, Chapter 7 on Pentecost, and Conclusion of this forthcoming volume, centering in ecological grounding and implications of Pentecost, through the lens of appointed RCL texts and seasonal markers.
- Kristen Daley-Mosier, "The Waters of Jesus' Baptism: a Participatory Chain for the Jordan River Watershed, Then and Now." This dissertation chapter explores three lenses by which to speak of water's participation in the sacrament: water as sacramental/sanctified element, water as witness, and water at the heart of place-/watershed-based creaturely life.
- Susan Smith, "Stations of the Earth." This discussion explored emerging thinking around creation of Stations (modeled on the Stations of the Cross") that invite contemplative attention to various dimensions of Earth's sacred life, from distinctive features of the place in which the stations appear, to biblical teaching on creation or Incarnational/sacramental devotion.
- Samuel Torvend, "Praying the Seasons of Life on God's Earth," chapter in forthcoming book *Monastic Ecological Wisdom* (Liturgical Press, 2023). This chapter explores ways the Rule of Benedict roots monastic prayer in daily and seasonal rhythms of created life, as well as biblical eco-/Sabbath-patterns, while resisting Roman imperialism.

Environment and Art

Convener: Michael S. Driscoll (driscoll.7@nd.edu; Convener *pro tem*) is Professor *emeritus*, University of Notre Dame.

Members in Attendance: Michael Driscoll, Jan Robitscher.

Visitors in Attendance: Martin Marklin, Paul Turner, Michael Witczak.

Description of Work: In spite of the paltry attendance at our meeting this year in Kansas City, MO, the Art and Environment Seminar persevered. Like the motto for the city of Paris (*Fluctuat nec mergitur*), the ship may have rocked but it didn't sink. Jan Robitscher with her service dog Veronique and Michael Driscoll were joined by several members of other seminars to visit the Nelson-Atkins Museum on the first seminar day. In addition to visiting the museum at large the museum library hosted the NAAL members to exhibit leaves from Books of Hours and other Medieval documents from the Karen Gould Collection. Specialists Linda Ehrsam Voigts and Brother Thomas Sullivan OSB, librarian from Conception Abbey, presented selected documents and responded to questions. On the second seminar day two sites were visited: the Roman Catholic Cathedral of the Immaculate Conception in Kansas City, MO, and the Methodist Church of the Resurrection in Leawood, KS. At the cathedral gathering seminar member Carol Frenning joined the group via zoom to speak about the renovation in 2003 on which she consulted. After her presentation, the group had an on-site visit with docent Bill Blankenship who spoke about the history of the diocese and the building. Finally, the remnant of the seminar drove to Leawood, KS, to visit the megachurch on which Dick Vosko had consulted. Dick put the seminar in touch with Dan Entwistle, CEO and Senior Executive Director of the church, who generously gave his time in showing this remarkable mega-church. The seminar is indebted to Paul Turner who generously set up the visits to the museum and the cathedral, where he is pastor.

Papers and Presentations: There were no papers per se but on-site presentations by docents.

Eucharistic Prayer and Theology

Convener: Carl Rabbe (carl.rabbe@garrett.edu) is an ELCA Minister of Word and Sacrament, Lower Susquehanna Synod.

Members in Attendance: Geoffrey Moore, Charles Potie Pate, Fred Anderson, Rick Fabian.

Visitors in Attendance: Kristian Kohler, Trish Vanni.

Description of Work: Our 2022 meeting included a presentation that had been previously scheduled but delayed due to COVID, reviews of denominational materials on the questions of "virtual" eucharistic celebrations, and planning for future meetings. We were very pleased to welcome visitors from other seminars and visitors to the Academy.

Papers and Presentations:

- Rick Fabian—The Eucharistic Prayers of St. Gregory of Nyssa Church, San Francisco.

Other Work and Plans for the Future: We plan at least one virtual meeting in 2022 to plan for next year.

Exploring Contemporary and Alternative Worship

Convener: Nelson Cowan (ncowan@bu.edu) serves as lead pastor of Christ United Methodist Church in Jacksonville, FL, while also teaching as contingent faculty for Drew University, Emory University, and Wesley Theological Seminary.

Members in Attendance: Taylor Burton-Edwards, Dawn Chesser (online), Nelson Cowan, Suzanne Duchesne (online), Billy Kangas, Swee Hong Lim (online), Jim Marriott (online), Ed Phillips, Lester Ruth, Casey Sigmon, Noel Snyder, Nicholas Zork.

Visitors in Attendance: Saya Ojiri (online), Jonathan Ottaway (online), Adam Perez, Diana Sanchez-Bushong, Glenn Stallsmith, Teresa Stewart, Debbie Wong.

Description of Work: The Exploring Contemporary and Alternative Worship Seminar had robust lineup of papers and book presentations on topics related to Pentecostal, Evangelical, and Charismatic movements (histories, theologies, analyses of practice), as well as alternative forms of worship emerging within Mainline denominations. We had two sessions of exemplary note. The first was a 2-hour introduction to Lester Ruth and Swee Hong Lim's groundbreaking and field-defining book release, A History of Contemporary Praise & Worship. The second was an open seminar session co-led by Taylor Burton-Edwards and Ed Phillips on the Ecumenical Consultation on Protocols for Worship, Fellowship, and Sacraments.

Papers and Presentations:

- Adam Perez, "'Contemporary/Modern (Christian) Praise/Worship (Music)': A Review of Terms Towards Defining a Field."
- James Marriott, "From Welcome Guest to Full Participant: The influence of migrant worship practices in the Lutheran-Church Missouri Synod."
- Lester Ruth and Swee Hong Lim, "A Tale of Two Rivers: Introducing A History of Contemporary Praise & Worship."
- Taylor Burton-Edwards and Ed Phillips, "Adapting Worship for the Public Good: A Model from the Ecumenical Consultation on Protocols for Worship, Fellowship, and Sacraments."
- Debbie Wong, "Transcending Tradition: A Reappraisal of Methods for Studying Charismatic Worship."
- Jonathan Ottaway, "The Synthetic Theological Method in Pentecostal Theologies of Praise and Worship."

- Noel Snyder, "Steven Furtick as Songwriter and Preacher."
- Abigail Peper, "Setting the Homiletical Tables: A Sacred Feast With a Side of Conversational Preaching and Communal Authority."
- Glenn Stallsmith, "Praying in Christ: The Role of Liturgical Prayer in an Evangelical Megachurch."
- Nelson Cowan, Facilitated Conversation: "ECAW & Public Scholarship."

Other Work and Plans for the Future: For Toronto in 2023, we are issuing a general call for papers and presentations that pertain to the work of our seminar. Topics for consideration may be submitted directly to the convener for review. Potential site visit: The site of the Toronto Blessing Revival. Potential joint session: Liturgical Theology, discussing Melanie Ross' latest book release. We will elect or re-elect a convener for another three-year term.

Feminist Studies in Liturgy

Convener: Khalia J. Williams (khalia.j.williams@emory.edu) Associate Dean of Worship and Music and Associate Professor in the Practice of Worship at Emory University, Candler School of Theology.

Members in Attendance: Hwa-Young Chong, Jill Crainshaw, Ruth Duck, Heather Elkins, Elizabeth Freese, Colleen Hartung, Eunjoo Kim, HyeRan Kim-Cragg, Marcia McFee, Elizabeth Moore, Beth Richardson, Susan Roll, Deborah Sokolove, Sylvia Sweeney, Janet Walton, Khalia Williams, Chelsea Yarborough.

Visitors in Attendance: Barbara Tuckson.

Description of Work: The Feminist Studies in Liturgy group convened virtually this year on Monday, Jan 3. 2022 and Tuesday, Jan. 4, 2022. The focus of our gathering across 2 days were to honor Ruth Duck (Jan. 3) and celebrate the accomplishments of the group members (Jan. 4). In honoring Ruth Duck, we have produced a video tribute of the recorded Zoom meeting where many members offered words of reflection and gratitude to Ruth Duck, as well as a response from Ruth to the group. This celebration of Ruth's work and impact on Feminist liturgical studies extended into social media, and we were able to capture reflections from former students and colleagues of Ruth's, also captured in the video. A few of the highlighted reflections came from Heather Elkins (entitled "The Journey is Home"), Janet Walton, Sylvia Sweeney, and Hwa-Young Chong.

Other Work and Plans for the Future: The Feminist Studies in Liturgy group will plan next year's meeting in Summer 2022.

Formation in Liturgical Prayer

Convener: Margaret Schreiber, OP (smschreiber@spdom.org) is Sub-Prioress at Sadred Heart Convent in Springfield, IL.

Members in Attendance: Anne McGuire, Michael Prendergast, Kyle Turner. Virtual participants: Simone Brosig, Stan Campbell, Bernadette Gasslein, Paul Janowiak, Roc O'Connor, Margaret Schreiber, Rodica Stoicoiu.

Description of Work: We spent time developing a project for forming the laity for liturgical prayer. The goal of the project is to reach a large audience of people interested in learning more about the Mass. With that intention, two ideas for a presentation platform surfaced: YouTube or podcast series. After much discussion each member interested in being a presenter for the project agreed on a specific topic. They will send the seminar members a sample of what they might do for the project. All agreed to meet virtually about four times during the year to review the presentations so the project can move forward.

Other Work and Plans for the Future: At our next annual meeting we plan to finalize the project (a YouTube or podcast series on the Mass) and begin discussing ideas for the next seminar project.

Issues in Medieval Liturgy

Convener: Daniel J. DiCenso (ddicenso@holycross.edu) did his doctoral studies at the University of Cambridge (Gates Scholar) and is Associate Professor of Music, College of the Holy Cross specializing in Medieval chant and liturgy.

Members in Attendance: Anne Yardley, Barbara Haggh-Huglo, Michael Witczak, Joanne Pierce, Walter Knowles, Jerome Weber, Margot Fassler, Elaine Hild, Paweł Figurski, Tyler Sampson, Andrew Irving, Rebecca Maloy, Donna Brussell, Christopher Hodkinson, Richard Rutherford.

Visitors in Attendance: Samantha Slaubaugh, Arsany Paul, Jenny Claire Smith , Pawel Figurski , Hilary Bogert-Winkler , Andrew Stoebig.

Description of Work: This year's seminar involved a general update on research projects underway, a presentation and discussion of papers, works in progress, and projects on the horizon, and a lengthy discussion of the relative merits of online and in-person formats. This year only one member attended the conference in person, but we had one of the largest (and most robust) research discussions in recent memory. Though all members acknowledge the benefits of in-person meeting, many members of the seminar were in favor of keeping a hybrid option on the table going forward as a permanent fixture of the academy.

Papers and Presentations:

- Margot Fassler, "The Laments in Hildegard's Liturgical Play." The theological significance of the various laments in Hildegard's play *Ordo virtutum* were explored in this presentation, including both texts and music. The last part of the work focused on the final chant of the play *In principio*. Much of the text was sung by Christ on the Cross and becomes an altar call deeply situated in the liturgical commentary on the Eucharist found in Hildegard's treatise *Scivias*, written at the same time as the play.
- Rebecca Maloy, "Singing Sanctity in Medieval Iberia." This paper is based on the collaborative work in progress, Doctrine, Devotion, and Cultural Expression in the Cults of Medieval Iberian Saints. The paper gave an overview of the status of the project and illustrated how we approach the Old Hispanic liturgies for Iberian saints, from liturgical and musical perspectives, using as a case study the office and mass for St. Fructuosus, Augurius, and Eulogius.
- Anne Yardley, "Commemorating the Virgin at Barking Abbey: Caumbridge University Library Dd.12.56." This paper examined the unusual commemo-

rative Office of the Virgin from Barking Abbey, found in a 15th century book of hours. Listings in the Barking Ordinal had already made clear that the nuns of Barking venerated Mary weekly with a full three-nocturn, twelve-lesson, Matins service. Drawing on the material in this manuscript, recently attributed to Barking Abbey, and correlating the material with other Barking manuscripts, I argue that the Barking nuns compiled a unique series of readings and responsories to honor Mary, one of their patron saints. As they move through the three nocturns they articulate a Marian theology that ties in with their own self-understanding as nuns. They carefully craft the lesser hours to highlight the specific time of day in their respective antiphons and to tie in closely with the hymnody sung at Barking on Marian feasts. With this manuscript we can now learn much about how the Barking community created, collated, and curated materials that then steeped their minds and hearts in imaginative and rich ways.

- Barbara Haggh-Huglo, "The Early Organ in the Medieval Church: New Findings." The letter of Pseudo-Jerome to Dardanus of ca. 800-850 and the treatise *Rogatus a pluribus* by Gerbert of Aurillac of ca. 990 both brought attention to the organ, the first by placing the organ as the first of eight early instruments there associated with Jerusalem and Christian symbolism, the second by proving that organ pipe measurements were commensurable with Boethian numbers associated with strings and that the measurements of all pipes of the organ could be derived from the diameter. Both of Plato's World-Soul, were widely copied and followed by an increase in the documented presence of organs in psalters and in the church.
- Joanne Pierce, "Medieval Liturgy and Public Scholarship: Comments and Resources." This presentation focused on the roles of medievalists, especially in medieval liturgy and ritual, in the increasingly important area of public scholarship. Topics included increasing awareness of the misuse of medieval themes and symbols in current culture and the need to trace the development of certain ideas and practices in contemporary society more fully to a national and global readership. Examples from the presenter's own publications included: the meaning of the Christian cross; political oath-taking; and conceptions of hell/heaven. The session concluded with a brief discussion of how to compose an analytical essay for popular readership, and circulation (by email) of a list of links to sources offering further clarification on the "why" and "how" of writing these essays, some published examples, and reference to related sites of interest.
- Andrew Irving, "Introduction to Medieval Latin Liturgy: A Resource Guide." In this introduction to a publication project entitled "Medieval Latin Liturgy: A Research Guide," the editors Daniel DiCenso and Andrew Irving described the genesis of the project and its development. More than ninety international contributors from across disciplines have agreed to contribute entries on all aspects of medieval liturgy. The volume is intended both to provide an orientation to scholars from diverse specialisms, and to bring the dynamic

developments in divergent fields of research into conversation. The structure of the volume was discussed, and input from seminar members was sought regarding possible gaps.

- Pawel Figurski, "Medieval Liturgy and the Making of Poland: A Study in Medieval State-Formation." According to archeological discoveries of recent decades, the emergence of the Piast polity is viewed as a violent revolution that happened within 40 years of the 10th c. rather than a consensual evolution reaching back to the 9th c. and earlier Slavic settlement. Nevertheless, the events surrounding the baptism of the first historic ruler c. 966 are still viewed as the beginnings of the thousand-year-long Poland with its first 'state', a direct predecessor of the current Third Polish Republic. This paper answers the question of why the realm of the Piasts, constructed with much violence, began to be perceived as the savior instead of a predator by not only modern historiography, but also by medieval elites. The explanation of the process will be found in a realm usually overlooked in debates about medieval state-formation—namely, the Christian liturgy.
- Michael Witczak, "Priestly Spirituality at Mass: The Concluding Rites: A Comparison of the Private Prayers of the Priest in the *Missale Romanum* 1962 and *Missale Romanum* 2008." The private prayers of the priest at Mass, originating in the the 8th century Carolingian world, convey a theology of the priesthood. Their reformed shape in the post-Vatican II Missal offers a change in the theology of priesthood. This fifth installment explored the concluding rites of Mass, and the optional prayers for the priest to say once back in the sacristy. The theology of priesthood articulated is one that focuses on the priest as promoter of the priesthood of the faithful.
- Tyler Sampson, "Roman Liturgy and Monastic Ideals at St. Gall." This paper is a study of an unedited commentary on the canticles of Lauds found in a ninth-century manuscript of St. Gall (St. Gall, Stiftsbibliothek cod. sang. 446). The commentary *De canticis* is part of a larger section of the codex focused on aspects of liturgical time. Within the overall framework of St. Gall 446, a liturgical 'textbook' with romanizing tendencies, *De canticis* explicates both the *ordo* and *ratio*, the order and meaning, of the liturgical canticles.
- Daniel DiCenso, "New Reflections on fol. 89v, Brussels, KBR, ms. 10127-44." This presentation raised questions about how to interpret the scribal insertion on fol. 89v with respect to the ownership history and origins of the manuscript.

Other Work and Plans for the Future: Papers, presentations, works-in-progress, and other discussions will continue. Members are particularly invited to nominate visitors who may wish to attend our meeting. We plan to elect a new convener at the next seminar. No plans for joint sessions at this time. Site visits are under discussion. A strong feeling to allow for hybrid attendance, even if only via skype or zoom on a laptop.

Liturgical Hermeneutics

Convener: Sonja Pilz (rabbisonjakerenpilz@gmail.com) is Rabbi at Congregation Beth Shalom, Bozeman, Montana; Ron Anderson (Ron.Anderson@garrett.edu) served as convener *pro tem.*

Members in Attendance: Ron Anderson, Joseph Donnelly, Ed Foley, Gordon Lathrop, Jennifer Lord, Hwarang Moon, Melinda Quivik, Don Saliers, Tom Schattauer, Allie Utley, Andrew Wymer.

Visitors in Attendance: Dominik Ackerman, Ken Amani, Chad Fothergill, Jonghyun Kim, Teresa Stewart, Michelle Whitlock.

Description of Work: The Liturgical Hermeneutics seminar continued a conversation on liturgy and affect theory begun over the previous three years, with particular attention to Allie Utley's dissertation exploring the bodily experience of worship and how our feelings control/effect our experiences of worship, followed by a discussion of emotional valence in the Psalms, led by Don Saliers. We received and reflected on a report from Ed Foley regarding a project he has developed on preaching and the sciences. We discussed part of a forthcoming manuscript from Melinda Quivik, exploring the ways in which we might pursue more honest conversations about race and worship, particularly as they intersect in the context of seminary worship life. We concluded with a conversation led by Ron Anderson in which we explored some questions about the teaching of liturgy as a hermeneutic event.

Papers and Presentations:

- Allie Utley, *Sensing Worship: An Auto Ethnography of Liturgy and Affect*, concluding chapter on affect and good worship.
- Don Saliers, "Emotional Valence in the Psalms: Reflecting on the Rhythms of Lament and Doxology in Psalms 55,104, and 137."
- Ed Foley, "Preaching and the Sciences: How Engagement with Contemporary Science and Scientists Might Feed the Homiletic Imagination,"
- Melinda Quivik, *Worship at a Cross-Roads: Race, Responsibility, and Reason*, concluding chapter.
- Ron Anderson, "Teaching Liturgy as Hermeneutic Event: As Teachers of Liturgy, We Are Interpreters of Liturgical Traditions Preparing Others to Be Practitioners/Interpreters of Those Traditions."

Other Work and Plans for the Future:
Preliminary plans for 2023:

1) discussion of Gordon Lathrop's forthcoming book The Assembly: A Spirituality,
2) an exploration of the "hermeneutics of intercession", and
3) consideration of how the academy's attention to EDI shapes our own hermeneutical work within the seminar.

Other work will be solicited from the seminar members.

Liturgical Language

Convener: Rhodora Beaton (rbeaton@ost.edu) is Professor of Systematic Theology at the Oblate School of Theology in San Antonio, TX.

Members in Attendance: Jennifer Baker Trinity, Rhodora Beaton, Nancy Bryan, Lolly Dominski, Patrick Evans, Robert Farlee, Kimberly Long, Gail Ramshaw, Stephen Shafer, Martin Seltz.

Visitors in Attendance: Erik Christiansen, Cheryl Lindsay.

Description of Work: The Liturgical Language Seminar attends to issues of the language of worship by examining liturgical texts, considering scholarly essays, and discussing ideas and issues related to liturgical language. We welcome guest presenters and occasional participants, as well as Academy visitors and regular members. We occasionally meet jointly with another seminar, and sometimes we sing. We also strive to maintain a seminar group of a manageable size to encourage full and active participation by all. This year, for the first time, the Liturgical Language Seminar met online.

Papers and Presentations:

- Gail Ramshaw, "Calling a Myth a Myth: Genesis 1 and the Easter Vigil." Taking Genesis 1 as an example, the paper investigates the use of "myth" in liturgical preaching and proclamation.
- Kimberly Bracken Long, "Praying with the Tree of Life." Responding to the work of Gail Ramshaw, the paper investigates theological and pastoral implications of the image of the Tree of Life.

Other Work and Plans for the Future: The Seminar hopes to engage the new Mennonite *Voices Together Hymnal*. We also anticipate a paper considering the liturgical implications for the new *NRSV Updated Edition*. We expect continued conversation regarding congregational resources for the pandemic and post-pandemic contexts.

Liturgical Music

Convener: Heather Josselyn-Cranson, OSL (hjosselyn@hotmail.com) is the Sister Margaret William McCarthy Endowed Chair of Music at Regis College in Weston, Massachusetts, where she teaches courses in music and religious studies.

Members in Attendance: Carl Bear (on-line), Patrick Evans, Chad Fothergill, Jon Gathje, Kim Harris (on-line), Jonathan Hehn (on-line), Alan Hommerding, Heather Josselyn-Cranson, Swee-Hong Lim (on-line), Jason McFarland, Michael McMahon, Mario Pierson, Paul Westermeyer (on-line).

Visitors in Attendance: Kristian Kohler, Andrew Stoebig, John Weit, J.J. Wright.

Description of Work: The Liturgical Music Seminar learned about the process behind the creation of two new hymnals, the ELCA supplement *All Creation Sings* and the Mennonite hymnal *Voices Together*. We spoke with Swee-Hong Lim, the author of a chapter about musicologist and hymn-writer I-to Loh in an upcoming book *Doing Liturgical Theology*. We discussed two new studies: an exploration of music and theology in the Emerging Church and a survey of the use of organ preludes in Presbyterian worship. Finally, we continued work on an ecumenical theology of liturgical music that the seminar intends to publish as a joint project.

Papers and Presentations:

- Carl Bear and Sarah Kathleen Johnson, "Introducing 'Voices Together,' A New Hymnal and Worship Book for Mennonite Churches."
- Jonathan Hehn, "A Liturgical History of the Organ Prelude in Presbyterian Churches."
- Heather Josselyn-Cranson, "Music and Theology in the Emerging Church."
- Jason McFarland, "A Report on *Doing Liturgical Theology: Method in Context*."
- John Weit, "Introducing 'All Creation Sings,' A Liturgy and Song Supplement from the ELCA."

Other Work and Plans for the Future: We look forward to a presentation by Alan Hommerding on the new edition of *Sing With Understanding* that he has been editing. We are also considering possible guest speakers or opportunities for visits that will take advantage of our location in Toronto.

Liturgical Theology

Convener: Melanie Ross (melanie.ross@yale.edu) is Associate Professor of Liturgical Studies at the Yale Institute of Sacred Music and the Yale Divinity School. Conveners *pro tem*: Bruce T. Morrill, SJ, Professor of Theological Studies, Divinity School, Vanderbilt University, and Rhoda Schuler, Professor Emerita, Concordia University.

Members in Attendance: Bruce Cinquegrani, Todd E. Johnson, Bruce T. Morrill, Amy Schifrin, Rhoda Schuler, Thomas J. Scirghi.

Visitors in Attendance: Domenik Ackermann, Christina N. Condyles, Cory Dixon, Hansal Goo, Sangwoo Kim, Kristian Kohler, Cheryl Lindsay, Andrew Stoebig, David Williams, J.J. Wright.

Description of Work: We discussed a book written by seminar member Tom Scrighi. On Monday afternoon we attended a session titled "Adapting Worship for the Public Good: A Model from the Ecumenical Consultation on Protocols for Worship, Fellowship, and Sacraments," hosted by Exploring Contemporary and Alternative Worship Seminar. In addition to the papers we discussed, we also used some time for an open conversation on diversity, equity, and inclusion.

Papers and Presentations:

- Bruce T. Morrill, "Tradition and the Roman Rite: The Ongoing Struggle." Its theme, "the nature of tradition, and particularly liturgical traditions, as always evolving contextually," engaged everyone.
- Nicholas Denysenko, "Liturgical Theology in Crisis—Twenty-First Century Version," *Worship* 95 (October 2021). The author's description and analysis of how great changes in higher education, plus unfortunate isolation of pastoral liturgical practice therefrom, require a new assessment of the contribution and even viability of liturgical studies within curriculums and institutions prompted a wide range of observations from seminar participants' various academic and ecclesial settings.
- Frank Senn, "Embodiment and Entrainment in Music and Liturgy." Discussion centered around ways in which our bodies are drawn into a unity of movement through synchronization; musicians especially experience this synchrony, as can liturgical assemblies when they move and breath in sync.

Other Work and Plans for the Future: We discussed the value of continuing the pattern of previous years: Discussing a book authored by a seminar member and a classic" writing on the topic of liturgical theology. There was consensus to continue with the former item, perhaps following through with excerpts from Joris Geldhof's recent publication *Liturgical Theology as a Research Program*, which had been planned for 2022.

Those present were lukewarm about the 2022 plan (abandoned) to discuss excerpts from Evelyn Underhill. Todd Johnson is willing to lead this discussion, but as the newly elected president, he may not be able to present in our seminar. Another "classic" author named was Alexander Schmemann. Suggestions included excerpts from Porter Taylor's Festschrift, *We Give Our Thanks unto Thee: Essays in Memory of Fr. Alexander Schmemann*, 2019, including Bruce Morrill's on Schmemann's posthumously published journal (originally published as "The Liturgical Is Political: A Narrative-Theological Assessment of Alexander Schmemann's Work," Questions Liturgiques/Study of Liturgy 98:1-2 [2017]).

Other suggestions/questions from our conversation included:

- Discussion of a published work by a member of the academy from a minority group as one concrete action toward DEI goals.
- Do we need to revisit liturgical theology methodology?
- Do we need liturgical theology 2.0, addressing the question of authority/whose authority in light of DEI issues?

Liturgy and Comparative Theology

Convener: James W. Farwell (jfarwell@vts.edu) is Professor of Theology and Liturgy, Virginia Theological Seminary.

Description of Work: In the light of public health conditions, for the safety of our contact, the seminar elected not to meet this year. We will be holding an interim meeting mid-year 2022 by digital means to check in on one another's projects.

Other Work and Plans for the Future: We will gather for mutual critique around the comparative projects each member of the seminar has underway.

Liturgy and Cultures

Convener: Ruth Meyers (rmeyers@cdsp.edu) is Dean of Academic Affairs and Hodges Haynes Professor of Liturgics at Church Divinity School of the Pacific.

Members in Attendance: Ricky Manalo, Nathaniel Marx, Ruth Meyers, Gennifer Brooks.

Visitors in Attendance: Domenik Ackermann, Jennifer Ackerman (new NAAL member 2022).

Description of Work: The Liturgy and Culture seminar continued to learn about the many modes and meanings of intercultural worship and preaching. Contributors deployed anthropological and sociological perspectives to analyze practices of liturgy, leadership, formation, and dialogue within ecclesial communities that encompass multiple cultural groups. While concepts of liturgical inculturation and contextualization remain an important basis for our work, the multicultural reality of many churches has increasingly led our members and visitors to explore the dynamics of interculturality, especially through close ethnographic investigation of specific communities in North America.

Papers and Presentations:

- Jennifer Ackerman, "Art-Based Training to Increase Capacity for Church Leadership at the Convergences of Worship, Preaching, and Justice."
- Ricky Manalo, "Finding Collective Harmony: Pastoral Ministry in the Midst of Culture Wars and Ecclesial Polarization."
- _____, "Intercultural Marriage: A Pastoral Guide to the Sacrament" (forthcoming book co-authored with Simon Kim).

Other Work and Plans for the Future: The seminar especially encourages members and visitors to present papers and other work focused on intercultural encounter, dialogue, and worship.

Modern History of Worship

Conveners: Katharine E. Harmon (kharmon@marian.edu) is Assistant Professor at Marian University in Indianapolis, IN, and Kent Burreson (co-Convener for 2022) is the Louis A. Fincke and Anna B. Shine Professor of Systematic Theology at Concordia Seminary, St. Louis.

Members in Attendance: Sarah Blair, Rychie Breidenstein, Kent Burreson, Martin Connell, Sarah, Mount Elewononi, Timothy Gabrielli, Katharine E. Harmon, William Johnston, Kyle Schiefelbein-Guerrero, Todd Stepp, Shawn Strout.

Description of Work: The History of Modern Worship seminar welcomes papers exploring the liturgical history of the modern era (c. 1500-present) by considering its theological, socio-cultural, and practical/pastoral aspects. We are committed to dialogue and interface between denominations, which greatly enriches our seminar's work. At this meeting, we received papers considering the historical development and theological implications of English Separatists and baptismal practices, a consideration of Martin Luther's liturgical theology, and a consideration of the "myth" of Prayer Book Uniformity in the Anglican tradition. We also discussed the nature of Pope Benedict XVI's unique eucharistic images, and the nature of faith and the liturgical imagination, as evidenced by the struggles of Mother Teresa of Calcutta. Finally, two papers brought more contemporary issues to the table, including a discussion of the impact of Covid-19 on future worship practices and a sense of presence and space, and reflection on the pastoral implications of introducing traditionally Christian themes to secular audiences. We also provided brief reports on our current work and research projects.

Papers and Presentations:

- Martin Connell, University of Saint John/College of St. Benedict, began with his paper, "The Annulment of Baptisms: On the Origins of Baptist Theology," which provided historical and theological insight into the self-baptized Englishman, John Smyth (c. 1564-1612).
- William Johnston, University of Dayton, provided a paper titled, "'*Totam existentialem ensitatem*': Exploring an Image of the Eucharistic Transformation of the Faithful in Benedict XVI's Sacrament of Charity," where he offered a close examination of Benedict XVI's use of "density" as a metaphor for eucharistic practice.

- Kyle Schiefelbein-Guerrero, United Lutheran Seminary, drew from his forthcoming edited volume, *Church after the Corona Pandemic: Consequences for Worship and Theology*, for his presentation, titled "Worship in the Face of Corona: Ritual, Place, People, Things," exploring the concept of "event" as a key for interpreting and practicing worship in the future.
- Sarah Mount Elewononi, independent scholar in greater Pittsburgh, PA, presented on her pastoral experiences in preparing and teaching a baptismally-oriented Tai Chi program to a secular audience in her paper titled, "Steps to Safe Harbor: The Power of Ritual and Multivariant Symbols."
- Shawn Strout, Virginia Theological Seminary, offered his paper from a forthcoming article for the *Anglican Theological Review*, "The Myth of Prayer Book Uniformity," in which he considered the tensions present in considering how a desire for a common prayer book belies tensions between text and context, Catholic and Reformed theologies, and local and global realities.
- Kent Burreson, Concordia Seminary, St. Louis, presented his paper, "Liturgical Freedom and Love in Martin Luther's Liturgical Theology," in which he sought to recast interpretations of Luther's liturgical reform by emphasizing that Luther's primary orientation was to provide liturgies that were "evangelical and catholic," seeking to build up the life of the church.
- Timothy Gabrielli, University of Dayton, presented his paper, "Faith and Liturgical Imagination: A Case Study," which considered the experiences of "doubt and darkness" which plagues some of the modern saints, such as Teresa of Calcutta, in order to consider what such struggles might teach us about faith in the contemporary world.

Other Work and Plans for the Future: Our future plans include a slate of presentations which hope to focus on the following topics, among others:

- Martin Luther on Baptismal identity and formation
- Roman Catholic liturgical renewal in the twentieth century, c. 1900-1960
- Anglican clergy and the historical offices
- Roman Catholic instituted lay ministries and contemporary applications
- Intersections between Christian baptism and secular rituals

Our seminar has considered devoting a portion of our meeting time to more deeply considering baptismal identity and Christian formation, as this has become a recurring point of interest for several of our members.

We encourage submissions of works-in-progress, and particularly encourage eligible graduate students working on topics within the modern era to bring their work to our group for discussion and feedback.

We will be electing a new convener next year, to serve a term from 2024-2026.

Problems in the Early History of Liturgy

Convener: Jim Sabak, OFM (jimsabak@gmail.com) is a Franciscan Friar of Holy Name Province, and currently the Director of Worship for the Catholic Diocese of Raleigh, North Carolina. Jim also serves on the Executive Committee of the Catholic Academy of Liturgy.

Members in Attendance: Stefanos Alexopoulos, Paul Bradshaw, Glen Byer, Nathan Chase, Max Johnson, Lizette Larson-Miller, Clemens Leonhard, Anne McGowan, Arsany Paul, David Pitt, Mark Roosien, Nicholas Russo, Jim Sabak.

Visitors in Attendance: Arsany Paul, Mark Roosien, Jason McFarland.

Description of Work: The Problems in the Early History of Liturgy Seminar once again tackled the complexities of the evolution and practice of liturgy in its most early stages of development. This year's papers focused on the composition and practical theology of early Eucharistic Prayers, the use and purpose of fasting before the great feasts, the employment of liturgical texts on a series of scrolls in the Greek liturgy, prayers for and about Earthquakes and the ever evolving research on the Barcelona Papyrus, and the differences between banqueting and Eucharist, and the status of clergy who fail in their mission in the Early Church. We concluded our time together with a discussion on the roles of liturgical scholars as both liturgists and historians.

Papers and Presentations:

- Paul Bradshaw, "The Formation of the Eucharistic Prayer in the Apostolic Tradition." This presentation examined the eucharistic prayer in the Apostolic Tradition that showed its core to be as old as the second century.
- Nathan Chase, "Factors that Influenced the Development of Early Eucharistic Prayers." Scholars have long noted a number of influences that led to the development of the classical anaphoras, particularly in the fourth century. The most frequently cited factors include: the influence of doctrinal controversies, the movement of texts and people, the shift from oral to written texts, and the need for the liturgy to be more instructional. In light of new studies on the development of Eucharistic praying in the early Church, there is a need to reflect anew on the factors that influenced the development of the anaphora, particularly in the third, fourth, and fifth centuries.

- Nick Russo, "Shift to Morning Eucharists." This paper studies the rise of morning Eucharistic celebrations and factors, both negative and positive, that may have given rise to a need to refocus Eucharistic celebrations from evening events to morning observances.
- Mark Roosien, "The Prayer for Earthquakes in Barberini gr. 336: Historical and Theological Analysis." The earliest Byzantine euchologion manuscript, Barberini gr. 336, dated to the eighth century, contains a prayer for earthquakes. This paper locates the background of this prayer in earlier local rituals in response to earthquakes in Constantinople, discusses its theological link to the Prayer of Manasses, and explores the relationship between the prayer's lex orandi and possible reception of the prayer by an eighth-century worshipping community.
- Paul Arsany, "Rethinking Recent Studies on the Barcelona Papyrus." Challenging the status quo of previous scholarship on the abundant acclamations of the "One God" phrases throughout the Barcelona papyrus, Arsany argues, through a detailed analysis of the text and comparative studies, that these invocations are scribal practices rather than part of the pronounced prayers. Additionally, a reconstructed urtext is provided that supplements the concluding phrase of the interpolated post-Sanctus as the original ending of the Preface.
- Clemens Leonhard, "Double Origins of the Eucharist and the Degradation of Clergy in Antiquity." This paper investigates the distinction between symposium style meals and the celebration or reception of Eucharist in the Early Church, as well as the impact on the ritual by clergy who had, for a variety of reasons and circumstances been relegated to the lay state.
- Stefanos Alexopoulos, "Greek Liturgical Scrolls: Questions, Some Answers, and Research Prospects." This presentation investigated the role and context for the use of scrolls in liturgical celebration before and after the introduction of the codex as a as an expression of honor to the text, as an expression of God's presence and action, as a luxury item of piety, as an affirmation of the role of the laity (for prayer and healing scrolls), and as a way to enforce continuous reading of a text.
- Max Johnson, "The Development of the Pre-Christmas and Pre-Pascal Fasts in Early Christian Egypt" based on a lecture he had recently given to the Alexandria School, Cairo, Egypt, and forthcoming as an article in Arabic for *The Alexandria School Journal*. Johnson brings up to date recent scholarship on the question of Lenten origins and development in early Christian Egypt as well as suggesting that before the eleventh-century Canon 15 of Pope Christodoulos establishing the pre-Christmas fast as lasting 40 days, Egypt may also have known, based on the Lukan Gospel readings for the four Sundays of Kiahk, an earlier four week "Advent" period."
- Lizette Larson-Miller, "Are we historians or liturgists?—Asking questions about the state of the field." This presentation posed important questions and challenges for the continued impact and future direction of historical studies on the liturgy.

Other Work and Plans for the Future: In preparation for the 2023 assembly of the Seminar we are anticipating further investigation into the social, cultural, and contextual development of liturgical practice in its infancy. We are hoping as always to raise new questions and contribute to furthering the dialogue on liturgical origins and what such study affords liturgical practice in the contemporary world.

Queering Liturgy

Convener: Daniel Rodriguez Schlorff (daniel@schlorff.com) is Founding Pastor of The Intersectional Churches of Connecticut (Alliance of Baptists).

Members in Attendance: Stephanie Budwey, Bryan Cones, Colleen Hartung, Jason McFarland, Geoffrey Moore, Kat Olsen.

Visitors in Attendance: Daniel Rodriguez Schlorff, Renee Smith, Terry Todd.

Description of Work: A common thread running through the presentations is language. The first presentation (Jason McFarland) reveals in Roman Catholicism a tension between preserving traditional language and employing actually useful language, especially as it pertains to "edges" such as environment, queerness, or gender. Other participants find the same tensions in their own traditions. The second presentation (Daniel Rodriguez Schlorff) points to certain problems with Western-dominated thinking as regards liturgy, and it proposes the borrowing of languages with gender-neutral pronouns, such as Tagalog or Finnish, to complement expansive language. The third and final presentation (Stephanie Budwey) criticizes gender dimorphism, curates the stories from people who are intersex in Germany, and advocates for great care in crafting language–especially liturgical language.

Papers and Presentations:

- Bryan Cones, Queering Collection. Bryan provides a very detailed progress report on the book project, which several Seminar members contribute to and co-edit.
- Jason McFarland, "Semper Reformanda: Retrieving the Critical Edge in Liturgical Studies." Jason presents new processes for liturgical change that can more adequately engage with the Conciliar reforming impulse.
- Daniel Rodriguez Schlorff, "Post-Expansive Language: a pastor of Filipino descent reflects upon the western problem of genderedness." Daniel offers an aide to "pronoun orthodoxy" vs. inclusive vs. expansive language debates: add the gender-neutral pronouns already found in Tagalog.
- Stephanie Budwey, "Religion and Intersex: Perspectives from Science, Law, Culture, and Theology." Stephanie describes her book project, which is an interdisciplinary study of persons who are intersex to be published by Routledge.

Other Work and Plans for the Future: Presentation: Terry Todd will present a paper on Protestant Ash Wednesday. Common Read: A forthcoming publication, Queering Collection, edited by Sharon Fennema, Scott Haldeman, and Bryan Cones, among others.

Part 3
Select Seminar Papers

Mirror of the Church: Liturgy as Ecclesial Self-Recognition

Layla A. Karst

Layla Karst is Assistant Professor in the Department of Theological Studies at Loyola Marymount University, Los Angeles.

This paper aims to take up the question "What is liturgy?" from the perspective of liturgical practice—that is to ask what practices might appropriately be included under the category or concept of "liturgy." I find this question to be deeply significant for the work of liturgical scholarship, particularly for the theological branch of liturgical scholarship that takes liturgy as a source for theological reflection or a theological act in and of itself. The way we answer this question determines what sorts of practices we take to be theologically informative, what sorts of worshipping communities we take to be authentic representations or instantiations of the church, and what sort of authority we ascribe to certain practices in our theological scholarship.

A definition of liturgy that emerges from attention to liturgical practice must also attend to the practitioner. Questions about liturgical practice are inevitably also questions about the ecclesial communities that create, authorize, and celebrate these liturgies. I write this essay from the confessional position of Catholicism, and I have this tradition at the forefront in the pages that follow. The need to construct a common definition of liturgy or a shared recognition of liturgical practice is an important part of ecumenical efforts and dialogue. As I will argue in this paper, the willingness to recognize a practice as liturgical is closely aligned with a willingness to recognize the celebrating community as the church. Although this paper does not take up an ecumenical discussion of a shared definition of liturgy explicitly, it offers a possible way of proceeding towards this goal. Questions about the appropriateness of applying the term "liturgy" to practices that emerge from other religious traditions beyond Christianity are similarly beyond the scope of this paper, but not beyond the potential for a larger conversation of which this paper is simply a part.

This essay explores the conceptual understanding of the term liturgy within the Roman Catholic tradition in three moves. The first explores how the Roman Catholic concept of liturgy has gradually narrowed, especially since the Council of

Trent. The second proposes a method for opening up the concept again. A final section explores the implications of this expanded conceptual frame for ecclesiology.

Narrowing a Concept

Historical scholars have argued convincingly that the first 500 years of Christian worship was marked by a plurality of practices that included ritualized baths and meals, memorial feasts, the cult of the martyrs, and daily prayers. The specific forms, language, and celebration of this worship varied across the Mediterranean world and frequently included ritual sharing from other Christian communities and from other local settings. Many of the rituals and symbols used in Christian worship were in fact ritually multivalent, still recognizable to practitioners as carrying distinctive meanings and functioning in multiple ritual contexts.

In medieval Europe, this plurality took concrete forms in grand cathedrals, extensive monasteries, and shrines both natural and built, producing what historian Julia Smith calls a "landscape of intense religious particularism."[1] Medieval liturgies also saw a growing distinction between clergy and the lay faithful. Sunday masses, baptisms, marriages, and burials increasingly became the exclusive competence and responsibility of ordained ministers. While these liturgies continued to play a role in the lives of the lay faithful, they were not necessarily part of the weekly rhythm of their spiritual lives.[2] While the clergy were responsible for the bulk of the action in these liturgies, this did not render the laity passive liturgical recipients. Rather, the clericalization of liturgical practice also gave rise to new forms of lay worship. Monastic communities, for example, marked the daily hours with ritual prayers and regional practices might be patterned around the feasts of particular saints and martyrs. Sometimes, lay liturgies would even be layered over the clergy's liturgies and practiced simultaneously.[3]

In response to critiques levied by both Catholic and Protestant reformers, the Council of Trent sought a systematic unification of the church's liturgical practice. The liturgical rites were "purified" by eliminating what were perceived as popular elements and standardized though the use of printed texts. Lay participation in these rites was defined primarily in cognitive and catechetical terms (right understanding of the liturgy), while clergy were solely responsible for ritual activity and leadership (right practice).[4] This calcified the distinctions between clerical liturgies and lay worship and fully eliminated the need for lay action in order for these liturgies to be validly celebrated. Although earlier missals included some rubrics for the laity, by Pius V's missal in 1570, all references to lay action had been dropped. Liturgy was to be properly understood as an action of the clergy performed on behalf of the people.

In a strict sense, the category of popular devotion emerged in contra-distinction to these centralized rites.[5] Liturgy was defined by its clerical leadership and its textual authorization, as well as through the formalization of the seven-fold sacramental

canon. Devotional worship was also encouraged, but Trent promoted those forms of lay piety that centered around sacramental symbols and doctrines rather than local cults and associations. Forms of eucharistic piety already present in the medieval church were further developed and promoted, as were devotions to Christ and Mary. At times, this was an intentional effort to shift devotions away from local cults of the saints. Within this Tridentine logic, both official liturgies and devotional worship came under the authorization of clerical leadership. The definitional boundaries of the term liturgy were maintained in part by contrasting these official, clerically-led rites with approved devotional practices. By standardizing a set of liturgical rites, stipulating separate forms of participation for lay and clergy (cognitive vs. active), and promoting universal devotions as alternatives to local worship, clerical authorization and control came to constitute an indispensable component in classifying liturgical practices in the post-Tridentine Catholic church.

Trent's efforts to establish the Roman Rite as the liturgical norm and preserve it from outside influences found uneven purchase on the other side of the Atlantic Ocean. In the Americas, new liturgies were developed and practiced alongside European forms introduced by Catholic missionaries as ways of both proclaiming the Christian faith and helping people to better understand its teachings. These popular liturgies drew from the symbols, rituals, and spiritual sensibilities of evangelized peoples to create a familiar frame for the preaching of the gospel message and the celebration of the church's official liturgies. At the same time, Trent's concern to purify and standardize Christian worship reinforced colonial and racial prejudices, ensuring a steady marginalization of popular liturgies in the eyes of the European clergy. Even in communities with long-established local liturgical traditions, white clergy who were trained in European seminaries quickly restricted liturgical celebrations at their parishes, pressing many of these local liturgies into the domain of homes and neighborhoods.[6]

These local liturgies, celebrated in domestic spaces, presided over by lay leaders, and passed on through oral and participatory traditions allowed people to worship without dependence on clerical authority. Virgilio Elizondo and Timothy Matovina have also shown how these practices provided indigenous communities an avenue for maintaining their own political and religious identity. They functioned as a response to the history and experience of conquest—a "people's liturgy" born of the reception of Christianity but not dependent on the same clergy who often also brought oppression and death.[7] The narrowing of liturgical definitions and efforts to standardize and purify the church's worship did not succeed in suppressing local liturgical practices so much as it rendered them insignificant and invisible in the eyes of the institutional church. When they did emerge as an alternative to sacramental liturgies and devotional worship centered in the parishes, they were perceived as problematic.

The Tridentine logic that drew a tight definitional boundary around liturgical practice was likewise the impetus for movements of liturgical renewal in the nineteenth

and twentieth centuries. The changing social conditions in Europe and North America in the nineteenth century left many Catholics coping with the challenges posed by industrialization and migration and reeling from the epistemological and political disruptions of the time. Liturgical reformers saw the renewal of the church and the renewal of liturgical practice as inexorably linked. These reformers were cognizant of the definitional boundaries that Trent had drawn around the church's liturgy; they largely assumed a definition that recognized only those rites inscribed in the books and presided over by the clergy as liturgical and they advocated for greater lay involvement in those rites.

In the eighteenth and nineteenth centuries, the Catholic church had continued to promote devotional practices centered on its central symbols and teachings. The effect of these efforts was to establish the eucharistic liturgy as a primary object of popular devotion.[8] Reformers found this form of lay "participation" in the liturgy insufficient and sought to incorporate the laity more fully into the liturgical celebration. The various liturgical renewal movements of the time aimed at "popularizing" the Eucharistic liturgy in the sense that the liturgy was promoted as an act of worship in which the entire people of God could participate. These reformers often juxtaposed the liturgy with devotional practices, whether universal or local. In France, Guéranger's *L'année liturgique* appealed primarily to the educated elite, who tended to look with indifference or suspicion on the local worship of the masses.[9] The American liturgist William Busch was concerned that devotional practices fostered a problematic Christian individualism.[10] These reformers were convinced that the eucharistic liturgy could hold the same attraction for Catholics as more popular or devotional practices—if only it were celebrated with the same zeal and active participation.

Within a definitional boundary that limits liturgy only to certain, centrally authorized and clerically controlled forms, these reformers were indeed advocates for the laity of the church. It was clearly problematic, in their eyes, to exclude the majority of Catholics from fully active liturgical participation (and not merely intellectual assent). In 1903, Pope Pius X affirmed this spirit of reform when he wrote that the faithful assimilated the "true Christian spirit" by drawing from its primary source, which is active participation in "the most holy mysteries and from the solemn public prayer of the Church." To this end, Pius X also advocated for the weekly and even daily reception of the Eucharist by all of the Christian faithful. This not only reinforced the Tridentine conceptualization of liturgy as limited only to certain celebrations, but as Ricky Manalo notes, it also privileged the daily Eucharist over and above all other practices.[11]

In September 1958, the Sacred Congregation of Rites issued an *Instruction on Sacred Music and Sacred Liturgy*, which defined liturgy as only those rites carried out by the prescriptions of texts approved by Rome. All other practices are called *pia exercitia*, "pious exercises."[12] Most bishops found this distinction insufficient

and objected to a liturgical authority located only in Rome. In response to their requests for clarification, the Congregation of Rites added a further delineation of local practice. Collective, public celebrations presided over by the local ordinary or pastor were given liturgical status. These public liturgies that were authorized at the episcopal level were renamed *sacra exercitia*. Personal devotional practices continued to be referred to as *pia exercitia*. No other forms of worship are mentioned.

In this document, liturgical practices are identifiable according to a three-fold set of criteria. First, liturgical practice is identifiable by its inclusion in the liturgical books approved by Rome. Second, practices are categorized according to whether they have an essentially public or private nature. Public prayer celebrated in ecclesial spaces like a parish is liturgical, while prayer celebrated in private spaces like the home is not. Finally, liturgical practices are defined according to leadership. Only worship presided over by a local ordinary or ordained minister can properly be considered liturgical. The liturgical renewal movement affirmed this definition while also advocating for the de-clericalization of the liturgy and an increased role for the laity in these rites. In fact, this liturgical "popularization" aimed to render all other forms of worship unnecessary. In this logic, the perpetuation of worship practices that fall outside of this liturgical definition represents an impoverishment of liturgical spirituality.

During the Second Vatican Council, the focus on increasing access and participation in the eucharistic liturgy far eclipsed any consideration of other practices. *Sacrosanctum Concilium* briefly addressed *sacra exercitia* and *pia excercitia* but like the earlier Instruction, ignored local and popular forms of worship.[13] Describing the liturgy as "the source of all Christian life and the summit towards which all our activities are directed," *Sacrosanctum Concilium* offers a list of liturgical practices that fall under this definition: the seven sacramental rites, religious consecration, the daily office, and Christian burial, with the Eucharist clearly held in highest esteem.[14] When this phrase is repeated in *Lumen Gentium* and *Presbyterorum Ordinis*, the definition is narrowed to refer specifically to the eucharistic liturgy.[15] This language has reinforced an exclusive priority for the Eucharist-as-liturgy since the Council. By drawing the definition of liturgy ever more tightly, the Second Vatican Council ratified Trent's hierarchy of liturgical practices with the Eucharist alone at the top. Accordingly, post-conciliar attention turned to reforms of the sacramental rites and especially the Eucharist, and the promotion of "full, active, and conscious participation" by all the faithful in them.[16] It took 40 years for Rome to turn its attention to something other than those rites described in *Sacrosanctum Concilium*.

In 2001, at the request of bishops and priests around the world, the Congregation for Divine Worship issued *The Directory on Popular Piety and the Liturgy*. This document is offered as part of the reception of Vatican II's liturgical reforms,

indicating its primary purpose is to offer guidance in implementing the Council's instruction to harmonize local worship and devotional practices with the church's liturgical source and summit. The Directory insists on the unqualified primacy of the liturgy, which it defines as the seven sacramental liturgies of the church.[17] Under the broad umbrella of worship, the Directory once again establishes an "objective difference" between liturgical practices and all other forms of prayer.[18] In this document, the definitional border around liturgical practice becomes a defensive moat: the liturgy is to be protected from the encroachment of popular forms of worship. The proper relationship between the liturgy and other worship practices, which it calls "popular," is *harmonization* where liturgy serves as a tuning fork, the norm with which all other practices must resonate and lead towards. The Directory is clear about the stakes of this claim, expressing concern that other practices have at times served as "alternatives to or substitutive of the liturgical action itself."[19] Because these practices do not fall within the church's liturgical definition, their continued celebration constitutes a problem, perhaps even a threat however undefined, to the liturgical life of the church. While the Directory does not recommend the elimination of these non-liturgical or extra-liturgical practices, it insists on their subordination. One of the ways it establishes this subordination is by excluding them from realm of liturgical practice.

Opening up a Concept: Don't think, but look!

Conceptual definitions of liturgy, like the ones presented the 1958 Instruction or the 2001 Directory, tend to collapse the plurality and diversity of liturgical practice into a singular subject or essence. This conceptual approach, that defines liturgy by a particular set of criteria, has very little reason to turn back to the ambiguity and messiness of Christian practice except to determine whether or not a particular practice can in fact be considered liturgy. The definition becomes the measure of the practice. At the same time, these conceptual definitions repress practices that challenge or don't fully satisfy the definition, rendering them either subordinate or invisible. Because liturgy is not just an abstract concept, but a practice that is embodied by real human beings and communities, essentialized definitions of liturgy also have the effect of prioritizing forms that reflect the practice of the institutionally privileged as the norm which measures the practices of those on the margins of the church. The maintenance of a single, essentialized definition is itself an exercise of power and a preservation of privilege.

But Ludwig Wittgenstein suggests that this collapse is not the inevitable outcome of conceptual systems of thought and writing. Rejecting the philosopher's "craving for generality," he points instead to a practical logic in which different phenomena are related to one another not through a single set of shared characteristics, but rather through complicated networks of overlapping and crisscrossing similarities that he likens to family resemblances. The lack of exactness in definition, and therefore the lack of concretely defined boundaries, may suggest a nominative relativism where language becomes entirely unregulated—liturgy

means whatever we want it to mean! But this bears out more in abstract thought experiments rather than in our lived practices of thought, speech, and action. It is possible, and indeed we do it all the time in our everyday language, to think conceptually without the necessity of a closed definition. We do this not by thinking our way to a conceptional definition, Wittgenstein argues, but by observing:

> Consider for example the proceedings that we call "games." I mean board-games, card-games, ball-games, Olympic Games, and so on. What is common to them all?—Don't say: "There *must* be something common or they would not be called 'games'"—but *look and see* whether there is anything common to all. For if you look at them you will not see something that is common to *all,* but similarities, relationships, and a whole series of them at that. To repeat: don't think but look.[20]

The same advice is apt for our efforts to conceptualize Christian liturgy. The presumption that liturgies must share something in common in order to rightly be called by a single name assumes an essentialism that seems not to be borne out in historical practice itself. To determine what Christian liturgies have in common, Wittgenstein suggests that we look at those activities which are called liturgy to discover *whether* there are things common to all. The inability to discover a set of shared universal traits is not a failure of observation. It is a failure of our conceptual imagination to understand a concept as a system of shared relationships rather than a set of universal characteristics. Thus, what we are seeking is not a better set of definitional criteria, but better descriptions of liturgy as it has been and is being practiced in and by Christian communities. We can begin by taking Wittgenstein's charge as our own: Don't think, but (first) look!

How might we begin to look for and discover practices that have been repressed and rendered invisible by our current definitions? How do we begin to narrow down Christian practices to a subset of possible liturgical ones? One way is to begin with the practices that we have already identified with our essentialized definition—that is, practices which Catholics already agree *are* liturgical—and look for family resemblances beyond the criteria in our current definitions. In the discussion below, I foreground the baptismal and eucharistic liturgies as heuristic examples. I propose two resemblances that we might consider here: ritualization and symbolization.

Ritual Practices

Catherine Bell introduces the category of ritual as a strategic practical operation that distinguishes an act from its quotidian counterpart. Ritual practices, Bell explains, are not a clear and closed category of behavior, but rather ways of acting in and on the world. Ritualized acts are designed and performed to privilege what is being done in comparison to other, usually everyday, activities. At its most basic level, Bell argues, ritualization is the production of this differentiation between activities. More specifically, ritual is always "contingent, provisional, and defined by difference."

While there are no universal features that distinguish ritual practice other than the use of ritual to distinguish and prioritize itself as an action, Bell has identified some strategies that are regularly employed in ritual actions: formalism, traditionalism, invariance, rule-governance, sacral symbolism, performance, repetition, and fixity. For example, the distinctions between eating a regular meal and participating in the Eucharist are drawn in a variety of ways: the gathering of a large community to participate in it, establishing a distinctive period of repetition for the celebration of the rite, highlighting the insufficiency of the food for physical nourishment, the use of formalized language distinctive from quotidian vernaculars, the establishment of rules for both leadership and participation, and so on. On the other hand, a different set of strategies is employed to differentiate the celebration of Baptism from a regular bath: participating in the bath only once in a lifetime, the public setting for the washing, highlighting either the insufficiency of water for physical washing (as with practices of sprinkling or pouring) or the overabundance of water for physical washing (as with the practice of a triple immersion). Indeed, these ritual strategies for Baptism and Eucharist have varied among communities separated by time and ecclesial communion. Even within Roman Catholicism, variety is not only tolerated but explicitly allowed in the approved rites.

Since ritual is always situational for Bell, the practice cannot be observed or abstracted from its context without losing something essential to it. Both the nature of this differentiation and its goals are contingent on context. Like Wittgenstein's notion of conceptualization, discovery of this ritualization requires a turn to the empirical rather than to the theoretical. Within a Christian context, for example, we might discover that liturgical ritual frequently functions as a practice of sacralizing—of setting activities apart for the worship God or the sanctification of God's people. By conceiving of ritual first and foremost as a practice, Bell's orientation allows us to attend to ritual not as a concept to be defined, but as activities to be discovered. Because ritualized practice seems to be part of the family of traits our liturgical practices share, this points us towards new possibilities for liturgical practice. That is, every ritualized practice is potentially liturgical.

Symbolic Practices

While there are certainly fruitful explorations to be had of these liturgical practices through hermeneutical understandings of symbol, I want to consider instead Karl Rahner's theology of symbol in which he understands a symbol as the expressive act of a divine, human, or ecclesial subject.[21] It is his last delineation—liturgical practice as ecclesial action—that I'd like to explore here.

Rahner argues that reality itself has a symbolic structure that proceeds from the expressive, self-communicative nature of the Triune God. Distinguishing the theological act of symbolizing from more hermeneutical understandings that posit symbols as representations or indicators of a referent object or idea, Rahner argues that a symbol's referent is not an arbitrarily determined object or abstract idea but

rather an active subject; it is not a what, but a who.[22] The relation between the subject (that which is signified) and the symbol (the signifier) positions the two as objectively distinct (the symbol is something other than the signified) but also intimately related. A symbol is that concrete action or event in which the signified performatively expresses itself and in so doing manifests or becomes that which it desires to be. Thus, symbolic action is not merely revelatory and communicative, but in fact expressive and constitutive of the subject for both self and others. This capacity to act as a symbolizing agent is not limited to the divine; Rahner suggests that humanity and the church also share in the divine's symbolizing nature. That is, they too constitute themselves in the world and in history through their actions and utterances.[23] Rahner describes the church as both the symbolic utterance of the divine and a symbolic actor: "the abiding presence of that primal sacramental word of definitive grace, which Christ is in the world, effecting what is uttered by uttering it in sign."[24] Thus, Rahner articulates in his own way what has become a familiar theme in liturgical theology: in liturgy, the church utters itself into being.

Situating the symbolic referent as a subject allows Rahner to identify the inherent particularity and plurality of symbolic reality. Because symbolic expression is always historically and concretely situated, both the subject and the symbol must always be understood in the particular. To speak generally of the eucharist or baptism is not sufficient. Liturgies exist not in the ideological abstract, but in the lived particular. We must speak of *this* eucharist or *that* baptism. And, while attentiveness to shared characteristics can allow us to speak conceptually of eucharist or baptism or liturgy, these conceptual constructions are secondary and derivative of the symbolic reality. Here as before, the referent of the practice is not a concept but rather a distinctive and particular subject: the church.

One might also note that in the examples above, it is not sufficient to speak of a subject as monolithic, i.e., to speak of the church as eucharistic or baptismal because in fact it can be both of these at once and other things besides. Rahner writes that, like the Triune God, "each being bears within itself an intrinsic plurality" that, far from being destructive of the unity of the subject, is in fact its perfect fulfillment.[25] The unity in these symbolic expressions comes not necessarily from any set of related characteristics or qualities but rather from their shared referent who itself is a living subject irreducible to any simple or homogenous essence. For Rahner, plurality is not a deficiency or a problem. Rather, individual subjects are more fully realized and recognized in the very multiplicity of symbolic utterances and activities in the world.

Rahner offers the opportunity to think about liturgical practice as one of the historically conditioned ways that the church continually expresses itself in the world. Because the continuity of symbolic practices is determined by their common subject rather than shared qualities or characteristics, discovering these symbolic practices once again requires a turn to the empirical. Rahner's orientation opens

the possibility for new liturgical forms previously unknown or unanticipated by the body *ecclesia* to emerge as genuine expressive manifestations of the church in the world. Once again, we can look at symbolic practices, particularly those practices that are symbolic expressions of the *ecclesia*, as potential liturgies.

Liturgical Recognition as Ecclesial Self-Recognition

If we follow Rahner's logic that presumes liturgy—in whatever concrete expression it takes—is an ecclesial self-expression, defined as much by the practitioner as the practice, this begs the question of who (or what) constitutes the corporate, subjective actor that we call the church. In fact, the questions of what constitutes the liturgy and what constitutes the church go hand in hand. Drawing the conceptual boundary of liturgy tightly around a set of institutionally authorized and institutionally located practices that normally require the presence if not the presidency of ordained leadership reinforces a claim about the ecclesial subject of these liturgies which can only be understood as institutional and clerical. This liturgical claim remains in tension with theologies of the church advanced at Vatican II, pioneered before the Council in no small part by theologians like Karl Rahner, that understand the church not only as the clergy or institution but also as the entire people of God. This more expansive ecclesial self-understanding complicates our conceptual understanding of liturgy, just as it complicates our conceptual understanding of church. These complications can beckon us into the work of boundary-making, or they can invite us into processes of discovery and discernment. Once again, Rahner's work suggests a way forward.

Key to Rahner's theology of symbol is the self-reflection the symbol evokes. The continuity of the symbol to the symbolized is held in tension with the quality of "otherness" the symbol possesses, the non-identity of the symbol to the symbolized in which neither is reducible to the other. This suggests that symbols are not always self-evident in their utterance. They require discernment and recognition. It is this quality of recognition with which I want to conclude this essay.

Rahner's essay on the canonization of Saints, rather than his essays on worship and sacraments, offers the most instructive way forward here.[26] For Rahner, every baptized Christian is a potential Saint. Through the saving waters of baptism and God's ever-present grace, each Christian is a tangible manifestation, a living symbol, of God's salvific presence and grace. But it is only through canonization that the ordinary believer is transformed into a Saint. When the church canonizes a Saint, Rahner argues, it does more than offer an exemplar for superior Christian living or even recognize a historical manifestation of the divine. Instead, canonization is the church's own self-recognition of its ecclesial instantiation in time and place in the life of an individual Christian. A Saint is a symbol of the church and the very presence of the church in the world. In canonization, the church thus embraces that which was a previously unimagined as an enduring possibility for itself. In the mirror of the Saint, the church recognizes itself looking back.

We can apply to the ritualized, symbolic practices of the church the same ecclesial discernment that recognizes the lives of faithful individuals as concrete expression of the ecclesial body. It is through discernment that the church may continually identify the ritual and symbolic practices that stand as recognizable, permanent, and enduring forms of the church's self-realization in history. That is, it is this ecclesial recognition that transforms particular ritual and symbolic practices into liturgy. Liturgy is not only the church's ecclesial self-expression in the world, it is also the mirror in which the church comes to recognize itself looking back.

This recognition can take shape through written acknowledgement, as it does now, for example, by inscribing particular liturgical rites in the authorized liturgical books. But this certainly isn't the only practice by which recognition can meaningfully take place, nor is it necessarily the most desirable. Ecclesial recognition is not the exclusive prerogative of a centralized institutional power. Liturgical recognition can and does happen on a local level, as celebrations are taken up and repeated within particular communities.[27] It can happen within the academy, as scholars lift up and engage certain practices within the constellation of other liturgical practices or using methods of liturgical inquiry. It may happen when these practices are lifted up as theologically and doctrinally authoritative, as Pope Francis does in his encyclical *Evangelii Gaudium*.[28] Provided we understand liturgy as a practice rather than a text, more akin to the lives of the saints than to the pages of scripture, we can and should anticipate that liturgies will emerge, and wax and wane inasmuch as the church, in any particular time and place, recognizes them as authentic expressions of itself.

I have suggested in this essay that the term liturgy is best understood as an open concept that may be applied to a certain set of practices within a church or ecclesial communion. These practices tend to be ritualized and symbolic and, perhaps most significantly, are expressions of the public community of believers called the church through which the church can be recognized and known. Essentialized definitions of liturgy tend to marginalize or render invisible the rich and diverse traditions of liturgical practice in the church, and they impoverish the way the church continues to think about itself. Attention to liturgy as lived ecclesial practice has already begun to expand our gaze of liturgical practice beyond these narrow canons, to identify shared qualities or characteristics within these families of practices, and to illuminate new ways that the ecclesial body is manifesting itself in our contemporary world. An expanded conception of liturgy opens new possibilities for ecclesial self-recognition, if we only have the courage to look.

Notes

1. Julia M. H. Sith, "Oral and Written: Saints, Miracles, and Relics in Brittany, c850-1250," *Speculum* 65, no. 2 (April 1990): 337.
2. See Mark Francis, *Local Worship, Global Church* (Collegeville, MN: Liturgical Press, 2014), 25.
3. For the lay elite, the mass provided a scaffolding for their own set prayers. In prayerbooks written by the clergy and owned by the laity, separate devotional prayers followed the liturgical structure of the rites administered by the clergy. While the laity and clergy were both present and attending

the same liturgical celebration, the way they practiced and participated in that liturgical celebration was distinct and separate. Sarah Hamilton writes that each "takes part in the mass, but on [one's] own terms." Sarah Hamilton, *Church and People in the Medieval West, 900-1200* (London and New York: Routledge, 2013), 226.

4. See Nathan Mitchell, "Reforms, Protestant and Catholic" in Geoffrey Wainwright and Karen B. Westerfield Tucker, *The Oxford History of Christian Worship* (Oxford: Oxford University Press, 2006), 310.
5. According to historian Edward Muir, Trent's liturgical reforms gradually developed into two distinct strata: "one, regulations imposed from above and the other, pietistic practices expressing lay enthusiasm for Christian renewal." Edward Muir, *Ritual in Early Modern Europe* (Cambridge, UK: Cambridge University Press, 1997), 224.
6. Timothy Matovina, "Latino Catholics in the Southwest," in *Roman Catholicism in the United States: A Thematic History,* ed. Margaret M. McGuiness and James T. Fisher (New York: Fordham University Press, 2019), 43–62.
7. Virgilio Elizondo and Timothy Matovina, *Mestizo Worship* (Collegeville, MN: Liturgical Press, 1988), 51.
8. The US Catholic Church is seeing a resurgence of this orientation towards the Eucharist in some of the initial preparation and promotional materials for the USCCB's upcoming Eucharistic Congress. Bishop Andrew Cozzens described the event as part of a larger goal to rekindle Eucharistic devotion among Catholics and NCR reporter Michael Sean Winters noted that in the promotional materials distributed at the USCCB's November meeting, "there were more images of monstrances than of Masses." Brian Fraga, "US bishops defend planned $28 million eucharistic congress amid criticism," *National Catholic Reporter,* February 23, 2022, https://www.ncronline.org/news/accountability/us-bishops-defend-planned-28-million-eucharistic-congress-amid-criticism/. Michael Sean Winters, "Warning to bishops: Please make sure the Eucharistic Congress isn't a very expensive boondoggle," *National Catholic Reporter,* February 28, 2022. https://www.ncronline.org/news/opinion/warning-bishops-please-make-sure-eucharistic-congress-isnt-very-expensive-boondoggle.
9. Mark Francis, *Local Worship, Global Church*, 135.
10. William Busch, letter to the editor, Commonweal, 1925.
11. Ricky Manalo, *The Liturgy of Life,* (Collegeville, MN: Liturgical Press, 2014), 40.
12. Sacred Congregation for Rites, *Instruction on Sacred Music and Sacred Liturgy* (1958), para. 1.
13. Vatican Council II, *Sacrosanctum Concilium*, in *Vatican Council II: Constitutions, Decrees, Declarations*, ed. Austin Flannery (Dublin: Costello Pub. Co., 1996), para. 13.
14. Vatican Council II, *Sacrosanctum Concilium*, para. 10.
15. Vatican Council II, *Lumen Gentium*, para. 11; Vatican Council II, *Presbyterorum Ordinis*, para. 5.
16. Vatican Council II, *Sacrosanctum Concilium*, para. 8.
17. Congregation for Divine Worship, *Directory on Popular Piety and the Liturgy: Principles and Guidelines* (2001), paras. 11 and 13.
18. Congregation for Divine Worship, *Directory on Popular Piety and the Liturgy*, para. 11.
19. Ibid.
20. Ludwig Wittgenstein, *Philosophical Investigations,* trans. G.E.M. Anscombe (Oxford: Basil Blackwell, 1967), 65-83.
21. Rahner lays out his fullest explication of the concept of the symbol in his essay "Zur Theologie des Symbols," published in 1959 and later translated as "The Theology of the Symbol." The point of departure for this little essay is not, as one may expect, the sacraments of the church or even the church itself, but rather the devotion to the Sacred Heart of Jesus. He revisits and plays out this idea of the symbol in his essays on worship and sacrament and in his book *The Church and the Sacraments*. His theology of the symbol plays a more implicit role in his essay "The Church of the Saints," which I take as a key extension of his theology of symbol in the discussion that follows here. Karl Rahner, "Zur Theologie des Symbols," in *Schriften zur Theologie*, vol. 4 (Zurich: Benziger, 1959), 275–311; "The Theology of Symbol," in *Theological Investigations*, vol. 4 (New York: Crossroad Pub. Co., 1973), 221–51; "On the Theology of Worship," in *Theological*

Investigations, vol. 19 (New York: Crossroad Pub. Co., 1983), 141–49; "What Is a Sacrament?," in *Theological Investigations*, vol. 14 (New York: Crossroad Pub. Co., 1976), 135–48; *The Church and the Sacraments* (Freiburg: Herder, 1963); "The Church of the Saints," in *Theological Investigations*, vol. III (New York: Crossroad Pub. Co., 1967), 91–104.

22. Rahner, "The Theology of Symbol," 224–25.
23. Rahner, "The Theology of Symbol," 245–52.
24. Rahner, *The Church and the Sacraments*, 18.
25. Rahner, "The Theology of Symbol," 235.
26. Rahner, "The Church of the Saints."
27. Susan Bigelow Reynolds provides a particularly poignant account of this phenomenon when she describes a Boston parish's Good Friday Stations of the Cross in her upcoming book *People Get Ready: Ritual, Solidarity, and the Future of Catholic Parish Life* (New York: Fordham University Press, 2022).
28. Pope Francis, *Evangelii Gaudium* (2013), 122-126.

Transcending Tradition: A Reappraisal of Methods for Studying Charismatic Worship

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If you visited a church affiliated with one of the historic mainline Protestant denominations and looked out into the congregation on any given Sunday morning, chances are that you would not see many hands raised during the singing of songs, hear tongues being spoken, or witness any supernatural healings or other miraculous signs—practices that are largely considered to be distinguishing markers of Charismatic worship. You might then conclude that the worship of this congregation has remained untouched by the Charismatic movement.

While it is possible that this conclusion is correct, the line of reasoning taken to reach the conclusion is faulty. The problem with this conclusion is that it is based on a presumption that Charismatic worship is readily identifiable by what can be observed—external, visible acts of worship, such as the lifting of hands, the practice of glossolalia, ecstatic praise, singing in the Spirit, and so on. However, those who consider themselves Charismatic do not necessarily worship with such practices, and it is equally possible that the conclusion drawn above is incorrect.

Consider, for example, the case of St. Luke's Church, once the parish of the infamous Episcopal priest Dennis Bennett whose public announcement of his baptism in the Spirit is often said to have catalyzed the Charismatic Renewal movement. Under Bennett's leadership, St. Luke's Church conducted their Sunday services according to the same liturgy that they had used before the Charismatic movement emerged, despite most of the congregation being Charismatic. In his book *Nine O'Clock in the Morning*, Bennett recounts how visitors to his parish often expressed their disappointment at how *normal* and non-Charismatic the service was, wondering where the tongue-speaking was to be found. Such worship escapes the

attention of researchers focused chiefly on the visible practices or structures of Charismatic worship—it simply would not register as Charismatic. Yet primary sources indicate that despite the lack of recognizable "Charismatic" practices, it was clear that something was different. The visitors to Bennett's church, though disappointed by the lack of charismata, commented on how evident it was in the otherwise normal service that these worshippers "love God" and remarked, "I've never been to a mass where people were so intent on the Lord!"[1]

Similarly, John Sherrill describes a Presbyterian church in Parkesburg, Pennsylvania that was influenced by the Charismatic Renewal. Sherrill describes the worship of their Saturday night "Pray and Praise service" as follows: "There are spontaneous prayers, intercessions and thanksgivings from the congregation. Presbyterians, Methodists, Baptists, Episcopalians, as well as Pentecostals come from as far away as Washington, D.C., to pack the basement auditorium in a service that lasts far into the night." In contrast, on Sunday, Sherrill observes that the services look no different from any other Presbyterian service, "except perhaps that the pews are a little more tightly packed, the singing more spirited, the preaching unusually inspired."[2]

As a scholar of Christian worship interested in the liturgical impact of the Charismatic movement, I am concerned that our current methods of studying Charismatic worship encourage us to exclude the worship of congregations such as the two described above, resulting in an incomplete picture of Charismatic worship. In this article, I revisit the framework and method proposed by James F. White for studying Protestant worship traditions and suggest that one problem inherent in the method is the positioning of Charismatic worship as a distinct tradition with its own distinctive way of worship. This taxonomical grouping downplays the reality that many Charismatics identify and worship in other Protestant traditions in White's taxonomy. Instead, I submit that Charismatic worship is best understood in terms of a piety that transcends these traditions. Such an understanding reflects the fluidity of Charismatic worshipers' movement between traditions and widens our field of study to include instances of Charismatics at worship that are quickly recognized as such, as well as instances that appear to have no Charismatic influence at all. The second half of the article sketches the outlines of a Charismatic piety through a brief case study of the worship at the first Conference on Charismatic Renewal in the Christian Church that met in Kansas City, Missouri in July 1977. In doing so, I suggest ways that foregrounding the category of piety as a hermeneutical lens through which to study Charismatic worship might open up new avenues of research and contribute to telling a fuller story of Charismatic worship.

Redefining Charismatic Worship

Those of us who study Protestant liturgical history owe a great debt to James F. White. His book *Protestant Worship: Traditions in Transition* made a significant contribution to liturgical studies, arguing that the traditional text-based methods

used to study Roman Catholic liturgy were unsuitable to the study of Protestant worship in which liturgical texts play an insignificant role, if any.[3] In light of this, White identifies nine traditions of Protestant worship and lays out a new method for studying these traditions. The nine traditions he identifies are: Lutheran, Reformed, Anabaptist, Anglican, Separatist and Puritan, Quaker, Methodist, Frontier, and Pentecostal.

As White points out, the use of a method unsuited to the subject of study leads to a distorted portrayal of that subject.[4] The main question I am raising here is how suitable this framework is for the study of Charismatic worship. White includes Charismatic worship under the tradition of Pentecostal worship, referring to Charismatics as neo-Pentecostals. He makes no distinction between Charismatics and Pentecostals in his analysis of the Pentecostal tradition, except to say that Charismatics "bring even more diversity to the tradition," their chief characteristic being that "they have no distinctive character."[5] My contention with White's taxonomy is that grouping Charismatics with Pentecostals yields a helpful but incomplete understanding of Charismatic worship. Aligning Charismatic worship with Pentecostal worship is helpful in terms of highlighting the instances of Charismatics at worship that do share many similarities with Pentecostal worship, but this limited focus obscures the instances of Charismatics whose worship seems to align more closely with one of White's other traditions, as in the cases described above.

In order to make my case more fully, let me first describe White's method for studying these traditions, for it is through applying his method that I both come to this critique and find a possible resolution for it. The method that White proposed involves examining seven categories of worship: people, piety, time, place, prayer, preaching, and music.[6] These he lays out in a diagram as follows:

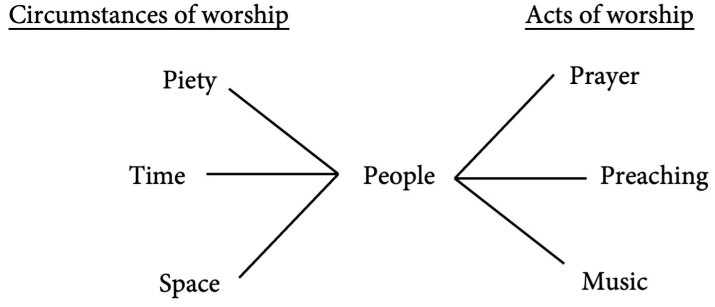

Figure 1: White's Seven Categories for Protestant Worship Traditions

In place of texts and rubrics, which were traditionally understood as the best way to study a tradition's worship, White places "people" at the center of his method, dividing the remaining six categories into two groups: circumstances of worship (piety, time, space) and acts of worship (prayer, preaching, music). The centering of "people" acknowledges that people are "the primary liturgical document"[7] and that our task is to understand worship from the perspective of the worshippers—the people in the pews. It is this emphasis on people as the starting point for studying a tradition that leads me to critique White's grouping of Charismatics with Pentecostals.

While groups that label themselves Charismatic and Pentecostal certainly share many theological and historical overlaps,[8] a key distinction lies in their denominational affiliations.[9] As Telford Work notes in the *Oxford History of Christian Worship* article on Pentecostal and Charismatic Worship, the Charismatic movement emerged as Pentecostalism "infiltrate[ed] non-Pentecostal communities" and "adapted to practically every Christian liturgical tradition."[10] At their most basic, Charismatics are those Christians who share Pentecostal convictions about the active, tangible movement of the Holy Spirit, but identify with non-Pentecostal denominations. These non-Pentecostal denominations include non-denominational churches, the spectrum of mainline denominations represented in White's Protestant traditions, as well as a large contingent of Roman Catholics. As a result of the Charismatic movement, many Protestant Charismatics identify as both Charismatic as well as one of the traditions White names. What does this mean for our study of those Christians who consider themselves both Lutheran and Charismatic? Both Methodist and Charismatic? Both Roman Catholic and Charismatic? What method do we use to study their worship?

Explaining the category of "people" as a focus of research, White writes, "Frequently, the best way to understand varieties of worship is in terms of people. The people who form Quaker worship are not the same as for classical Pentecostal worship."[11] However, in the case of the people who form Charismatic worship, these lines cannot be so clearly drawn. At least some of the people who form Charismatic worship *are* the same as those who form Lutheran worship, and so on. White's own emphasis on people as the primary liturgical document demands that we give this overlap of traditions due attention. Doing so invites us to ask: What is it about these Charismatic worshipers that allows them to move between traditions? How can we explain this fluidity of Charismatic worship?

Additionally, when attending to the people in a liturgical tradition, White suggests that "we must first ask, What was happening to people that caused their worship needs to change? What social changes necessitated new ways to worship?"[12] The central change affecting all those who consider themselves Charismatic Christians is an experience of the Holy Spirit, often referred to as a baptism of or in the Holy Spirit. Recalling the examples of the two congregations described at the beginning

of this article, however, we find ourselves faced with yet another conundrum: how do we explain the worship of Charismatic Christians who underwent this change, yet continued to worship as before?

Piety: The Heart of Worship

I propose that the answer is found, again, in White's own method—the category of piety. White defines piety as "the equipment worshippers bring with them to church," which encompasses "the ways people relate to God and to each other."[13] In other words, where the people go to worship, their piety goes with them. Explaining his use of the term "piety," White notes that it is "the traditional term for spirituality."[14] Since I am considering White's method in particular, I continue his usage. White's limited definition of piety can be supplemented by Daniel Albrecht's definition of spirituality as "lived experience that actualizes a fundamental dimension of the human being, the spiritual dimension, namely 'the whole of one's spiritual or religious experience, one's beliefs, convictions, and patterns of thought, one's emotions and behavior in respect to what is ultimate, or God.'"[15]

Notably, piety is the only one of White's seven categories that points to an inward characteristic, rather than an outward, easily observable feature. As both White's and Albrecht's definitions suggest, piety is inseparable from the people to whom it belongs. Although piety may not be directly observed, it directly impacts the way worshippers engage in liturgical acts of prayer, preaching, and music, as well as how they organize liturgical time and space. Thus, I believe the category of piety ought to occupy a central place alongside people in White's categories.

While I believe piety is central to understanding all worship traditions, it is especially important in helping us understand how it is that Charismatics are able to worship comfortably in nearly any tradition. I believe that attending closely to White's categories of people and piety invite us to see Charismatic worship not as a bound tradition, taking on certain liturgical forms, but rather as infinitely adaptable to any liturgical tradition. Recalling White's remark that the chief characteristic of Charismatics is that "they have no distinctive character,"[16] I suggest that a more accurate statement is that they have no distinctive *liturgical* character. What is distinctive about Charismatics, and thus about their worship, is the piety they bring to every liturgical act and circumstance. This is the constant that holds throughout changing circumstances and acts of worship, even in traditions different from their own.[17] Studying Charismatic worship through the lens of piety will lead us to ask different questions of Charismatic worship and allow us to broaden the scope to include instances of Charismatics at worship such as those that Bennett and Sherrill described.[18]

So, what *is* Charismatic piety? How do Charismatics "relate to God and each other"? We can begin to discern the shape of an answer to this question by looking at the worship at the first Conference on Charismatic Renewal in the Christian Church that met in Kansas City, Missouri in July 1977.

1977 Conference on Charismatic Renewal in the Christian Churches

From July 20-24, 1977, about 50,000 Christians from the United States and beyond gathered in Kansas City, Missouri for what one observer described as the "Super Bowl of the burgeoning new Charismatic movement."[19] Kevin Ranaghan, the chairman of the planning committee, billed it as "the largest grass-roots ecumenical event in modern history."[20] Delegates to the Kansas City Conference represented ten different denominations: Roman Catholic (45%), non-denominational (30%), Lutheran (6%), Episcopal (4.5%), Presbyterian (3%), United Methodist (2%), Baptist (2%), Pentecostal (1.5%), Mennonite (1%), and Jewish (0.5%).[21] Despite their differences, they shared an identification with something called the Charismatic renewal, and an experience of being baptized in the Spirit.

As the largest ecumenical gathering of Charismatic Christians, perhaps still to this day, the 1977 Kansas City Conference offers us a unique case study of Charismatic worship. The Conference, organized by leaders from different denominations, was in fact a combination of ten conferences in one. Rather than gathering as if they were a new *tradition* (to use White's term), each of the ten denominations (or traditions) held their own conference in the mornings before gathering together for evening sessions. In the afternoons, a variety of workshops were offered by notable Charismatic speakers from different denominations, with each workshop open to all.

The Conference points us to at least three settings in which Charismatic Christians might be found worshipping: first, in an ecumenical gathering such as this, alongside other Charismatic Christians; second, in a denominationally-specific gathering such as the individual denominational conferences, alongside other Charismatic Christians within their denomination; third, in a denominationally-specific gathering on Sunday mornings, alongside non-Charismatic Christians within their denomination. The most attention has been paid to the first setting, and some to the second, but the third has largely been ignored.[22]

One might understandably argue that the worship that takes place in this third setting would be more appropriately considered to fall under the worship tradition of that denomination, since it is the form of that tradition which dominates. However, if we take seriously White's assertion that people are the primary liturgical documents, we have to wonder how these Charismatic mainliners approach worship in these vastly different contexts. Is there something about being Charismatic that carries over into their participation as worshippers in a different worship tradition? Assuming that there is, the Kansas City Conference gives us the opportunity to see this Charismatic *essence* (which I am calling piety) in action. What did these Catholics, Methodists, Baptists, Presbyterians, Mennonites, Messianic Jews, Episcopalians, Lutherans, Pentecostals and non-denominational share in common that allowed them to worship so comfortably together? What

is the Charismatic DNA (which I suggest is their piety) that ran through each of them, regardless of denominational affiliation?

To begin our search for an answer, let us briefly consider the theme of the conference: "Jesus is Lord." This statement is what the conference organizers, hailing from different worship traditions, determined to be a shared belief around which they could gather. A note about the theme in the program booklet says, "That Jesus is Lord is for us [Charismatics] a daily experience touching our relationships, work, family and church life, our witnessing, our ministry."[23] I suggest that it is the felt experience of this truth that seems to define the Charismatic experience. Primary accounts by Charismatics talking about Charismatic worship suggest that the acts of worship themselves are secondary to this sense of the Spirit's nearness and activity. That Spirit may be felt in exuberant praise, ecstatic speech, or even in the centuries-old words of a liturgical text.[24] I contend that it is this expectation of the Spirit's movement that shapes the way Charismatics approach the acts of worship in every circumstance, thus allowing them to experience "Spirit-filled" worship in a variety of contexts and traditions.

As mentioned earlier, though it is often difficult to observe piety directly, we can discern it through close observation of White's remaining categories: time, space, prayer, preaching, and music. We turn now to analyze the worship at the Conference through these categories in order to try and discern the heart of Charismatic worship—its piety.[25]

Time

James White writes that "worship does not exist apart from a place" or time, and that the meaning of everything that worshippers do is "heavily conditioned by the time in which it occurs."[26] What we observe in the worship at the Kansas City Conference is both a fluidity of time determined by the movement of the Spirit, as well as a sense of the immediacy of God's presence both within scheduled worship times and without. In other words, the Spirit's movement is not restricted by time, and in fact structures liturgical time in Charismatic worship.

Despite a tightly scheduled program in the evenings, those leading the session regularly exercised the authority and freedom to use the time as they felt the Spirit lead. During a message by Bob Mumford, "the entire crowd spontaneously broke into a five or ten minute period of uninterrupted praise and worship."[27] Participant-observer David Manuel describes a spontaneous extended time of singing that took place during the last evening session of the conference. Despite the main speaker having finished speaking and it being "very late" already, "forty thousand people were staying right where they were, raising their voices as one, in that glorious anthem of praise."[28] While the schedule in the program booklet may have indicated that the time of worship had ended, the perceived movement of the Spirit overrode that determination of time.

Another aspect of Charismatic piety as it relates to time is an expectancy of immediate divine encounter. Prayer, praise, worship and receiving words from God were not limited to formal times of worship, and the Charismatics seem to operate with a fundamental assumption that God could be encountered in any time and place. Indeed, the testimonies of miracles experienced by many participants in the conference and in the Charismatic movement more broadly suggest that they experienced—and expected to experience—God in all areas of their lives. The manager of the Charismatic Renewal Services office, responsible for much of the conference organization, remarked that miracles are "happening all the time!" and that a conference of this magnitude could not be put on without miracles. Commenting on a miracle he and some friends experienced at the conference, he said, "We were very grateful, but…that sort of thing happens all the time around here."[29]

Whether one believes in these miracles or not, the thing to note is that Charismatics regularly attribute such miracles to the Lord, reflecting an expectation and understanding about the way that God meets his people. Certainly, dedicated times of worship were important to Charismatic Christians, but all accounts seem to point to a Charismatic view of place that allows for every time and place to be one of worship—of encounter with the living God. If this is true, and if Charismatic piety sees every moment of life as an opportunity to encounter God in worship, scholars of worship must re-evaluate the boundaries surrounding the study of "Charismatic worship."

The question raised here is this: how does the Charismatic emphasis on God's immediate presence shift their understanding of liturgical time? How does this influence how Charismatics understand liturgical seasons? Many have observed, for example, that Charismatic communities very rarely observe the liturgical calendar. Charismatics have thus been criticized for deviating from the hallowed traditions of the Church. Could we instead recognize that a different piety related to time is at play here—one that prioritizes immediacy and accessibility to the divine, regardless of season or circumstance? Could this understanding allow for more fruitful dialogue between Charismatics and non-Charismatics, asking instead how each approach brings something valuable to the table?

Place

With the category of place, White directs our attention toward church architecture and the "basic spaces for worship: gathering, movement, congregational, choir, baptismal, and altar-table."[30] The General Sessions of the Conference took place in Arrowhead Stadium and were focused on a group of people on the platform. This group included the speakers, the music team, and what they called the "Word Gifts Group" which was responsible for receiving, interpreting and discerning prophetic words for the entire stadium. This suggests that these are the most prominent and central elements in their worship. The prominence of the speakers and music team is a well-worn observation by now. More interesting is the fact

that the Words Gift Group would be seated on the platform instead of in the seats nearby. This was a group of 40 to 50 people, which is a rather large number to seat on stage.[31] Their proximity to the other leadership, with whom they would consult on received words of prophecy, suggests both their important role in worship as well as the expectation that God would release words of prophecy during the service which were intended for the corporate body.

However, the program booklet notes that while only those on the platform will be allowed to address the assembly, this limitation is a matter of logistical necessity rather than an indication of rank or superiority. The booklet invites *all* participants to share testimonies, words of prophecy or exhortation that they believe are for the whole assembly by writing it down and passing it to a staff member. Those in the Word Gifts Group would then pray over them and share them from the platform "as they are led by the Lord."[32]

Thus, observations of focal spaces in this worship must be tempered by attentiveness to this egalitarian impulse. Even in music leadership, we observe a spontaneity on the part of worshippers to initiate activity. In more than one instance, a reporter describes how the entire stadium began dancing with no cue from the platform other than an appropriate foot-tapping tune. In another case, he describes how the music from the platform faded away, and "a beautiful, clear tone began high in the uppermost tier at the east end of the stadium. It swept lightly down through the stands and out onto the field, where it was picked up by Dick and the others on the platform and all the rest of the stadium."[33] As with time, the focal point of worship leadership is understood to be flexible and moveable, depending on the movement of the Spirit who may choose to move in and through any person in the gathering. What does this mean for our understanding of Charismatic polity and leadership? How can an attention to piety lead researchers into a deeper exploration of the complex ways that Charismatics interpret prophetic words and determine who is authorized and qualified to give them?

Prayer

Pentecostal scholar Daniel Albrecht asserts that for the Pentecostal (and Charismatic), "to pray is to experience God."[34] The Catholic Charismatic Killian McDonnell writes that "No activity is so typical of charismatics as prayer."[35] The worship at the Kansas City conference affirms this. On the last evening of the combined sessions, conference chairman Kevin Ranaghan was tasked to pray a "closing prayer" and began this way: "Heavenly Father, Father of our Lord Jesus Christ, I'm supposed to pray a closing prayer, O Lord, but with you, there is no ending, only eternal beginning!"[36] Ranaghan's words express the sentiment that there is no way to truly close a time of Charismatic worship, because as long as Christ is present and active, the Charismatic can and should be engaged in worship.

The types and forms of Charismatic prayer are varied, and the boundaries are not always so easily discerned. We might identify prayers of deliverance, exhortation,

petition, and more, as well as consider the informal and intimate character of these different kinds of prayers, but we also see instances where prayer is layered with other acts of worship. In his report on the conference, David Manuel relates an occasion when he happened to be in the conference planning office interviewing volunteers when "prayer-time" rolled around. Based on his description, we can presume that there was a set time of prayer each day, as everyone seemed to congregate without any prompting or announcement. This points to the importance that prayer holds in Charismatic piety. What is of note here, however, is what happened during this "prayer time." Consider Manuel's description:

> The meeting began with a moving, minor-key, Hebrew-type song, "The Lord is in His Holy Temple", which everyone but me seemed to know. Dan De Celles, the conference director, reminded us to keep it down, out of consideration for the law firm, which also occupied part of the upper floors. "Make up in worship what you tone down in volume." There was some singing in the Spirit then, soft and beautiful, and in the quiet that followed, this word of prophecy came…[37]

While marked as a time of prayer, we see that this occasion of prayer incorporates acts of worship that we might otherwise classify under the categories of "music" (both singing composed songs and singing in the Spirit) or "preaching" (receiving prophetic words as from the mouth of God). These acts of worship all seem intertwined, and while they exist intelligibly on their own, they seem to flow naturally together in Charismatic worship.

If Charismatic piety takes a fundamentally prayerful approach to all aspects of worship, how does this affect the way that researchers study "Charismatic prayer"? What sorts of boundaries may be drawn around various types of prayer, and on what basis? How do Charismatics themselves understand these different forms of prayer? Does the category of prayer continue to be a useful one in the study of Charismatic worship, or is Charismatic prayer simultaneously so diffused and prevalent that new language must be found to describe what Charismatics are doing?

Preaching

James White writes that "for most Protestants, preaching is the most lengthy portion in the service."[38] At the Kansas City Conference, participants were told to expect to receive "the word of the Lord" through "readings from Scripture, prophecy, testimony, exhortation, preaching and teaching."[39] The schedule lists a few "speakers" for each night, along with a "main address." The speakers seem to move fluidly between all the activities listed. It is difficult to discern from the data whether all of them were understood to be preaching, or if preaching is simply one aspect of what they were doing, and if so, what the boundaries of that activity were. Regardless, what seems clear is that whatever else preaching might be, it is intended to convey a timely word from the Lord. A New Wine article reporting on the conference was entitled "Thus Says the Lord… What God said in Kansas City."[40] It summarizes the prophetic messages given each evening, including messages from the speakers alongside prophetic words delivered by the Word Gifts Group.

The belief that God continues to speak prophetically through his people is evident in the creation of the "Word Gifts Group," as mentioned earlier. Kevin Ranaghan, the conference chairman, explained that the creation of the Word Gifts Group was a way of managing the prophetic words they expected to hear from God in an orderly way. There seems to be a clear conviction that God might speak through anyone, whether or not they hold the prominent position of preacher. If the piety of Charismatic worshippers involves a constant expectation and receptiveness to the possibility of God speaking at any time, in any place, and through any means, researchers must ask how to more carefully and accurately distinguish between different modes that Charismatics understand to be receiving a word from God. Attention to this underlying piety raises interesting questions about the resulting and accompanying practices. For example, what makes a sermon a sermon, rather than a word of exhortation? Does the form of delivery matter in Charismatic worship, or does it only matter that a word from the Lord is spoken?

Music

Finally, we come to the category of music. This category has received a lot of attention in the secondary literature, especially for its role in the development of later styles of music and worship. A dominant narrative in the secondary literature is that Charismatic worship is associated with the singing of simple praise choruses, usually accompanied by simple instrumentation of a guitar and/or keyboard. The music at the evening sessions of the Kansas City conference provides a more complex picture of Charismatic musical practices. Far from a simple guitar and piano setup, the musical team involved guitars, keyboard, percussion, wind instruments, a Hammond B3, a mandolin, and a choir.[41] The Word of God community in Ann Arbor, Michigan, which provided much of the music leadership at the conference, frequently used a range of instruments beyond the guitar and piano, and even produced some orchestral arrangements for their weekly services.[42] At the same time, the smaller denominational conferences within the Kansas City conference did make use of simpler instrumentation, preventing us from making simple stereotypes.

The diversity of instrumentation and types of songs used at the conference ought to caution us against drawing easy equivalences between musical style or instrumentation and level of Charismatic influence in any congregation's worship. The use of an organ in worship is not an accurate indicator of worshippers' underlying piety. Indeed, under the leadership of the Charismatic Lutheran Larry Christenson, Trinity Lutheran Church in San Pedro, California continued to use trained choirs and an organ during their Sunday worship, as well as the liturgy and hymns from the Lutheran hymnal.[43] An interesting investigation might consider what Charismatics have to say, if anything, about how they decide when to use simpler or more complex instrumentation.

The literature has tended to focus on the forms and practices of music in Charismatic worship. In our study of Charismatic piety, however, we are more con-

cerned with understanding how this music was understood to be functioning and how it was experienced. Consider this description from a conference participant that points to music as a means of facilitating an experience of closeness between heaven and earth:

> We were in "the heavenlies"—an expression I never particularly cared for, but there was no better way to describe it. And I had the feeling that we were being accompanied. I'd had such a feeling before, singing Handel's Messiah, and some of the other great Church music in our choir back home, and sometimes singing in the Spirit. But this evening, looking straight up into the blue-black sky, it was somehow easier to imagine angels joining in—and not just a few, but a whole host, extending upwards, tier upon tier...[44]

Note again here the immediacy of divine encounter that we saw in our examination of preaching and prayer. The liturgical acts of prayer, preaching, and music as practiced by Charismatics are understood to present occasions for direct divine encounter.

Writing about the opening song of the night, the same participant describes another way in which music seemed to alter his perception, this time of the song itself:

> In a stirring voice, Dick Mishler called out, "Let's sing together, number two in the back of your programs, 'All Hail the Power of Jesus' Name.'" As the opening strains of that great hymn began, I realized that though I may have sung it a hundred times or more, I'd never noticed how powerful were the words—All Hail the Power of Jesus' Name—indeed, every line in the hymn was like a shout of victory! It seemed like I was singing it for the first time, almost as a prayer of exultation! And it felt and sounded like many, many others were experiencing the same thing. There was a lift and a jubilance to it like I'd never heard before—as if Jesus Himself were there, and we could see Him, bigger than life, with His arms stretched out to us, much as the huge banner at the end of the stadium depicted.[45]

This particular example describes the experience of many in the Charismatic renewal, of a new sense of appreciation for *familiar* prayers, songs, rituals and more, attributed to the movement of the Spirit.[46] Dennis Bennett elsewhere describes being "suddenly overwhelmed by the beauty and significance of the familiar words of the Book of Common Prayer and the reading of the Scripture lesson" and being "moved to tears" during a prayer meeting at his Episcopal church.[47] Similarly, McDonnell describes how many Catholic Charismatics in fact *return* to "avenues of prayer contact with God which they knew in their past," including "visits to the blessed Sacrament, frequent confession, Mass, and even the rosary."[48] These are not practices that are typically mentioned in secondary literature on Charismatic worship, yet Charismatics are utilizing these practices to *express* a form of worship that is driven by a new sense of *piety*.

Understanding the piety with which Charismatics approach music in worship helps us to tease out the differences between congregations that may use the same music for different ends. For example, many Contemporary Worship services make use of songs from explicitly Pentecostal and Charismatic communities, such

as Hillsong, Bethel, and Vineyard, and yet would not consider themselves Charismatic. At the same time, Charismatic piety and theology is written into the lyrics of many of these songs themselves, which further complicates our attempts to determine the influence of the Charismatic movement on other Christian denominations, especially mainline congregations.[49] An interesting study would be to study congregations that make use of such music, but which disavow association with Charismatic ideas or practices. Do the lyrics get reinterpreted—for example, is an invocation of the Spirit in a song understood not as a request that the Spirit move in some immediate, present way, but in a more general sense? Are congregants in fact being shaped by Charismatic piety without being aware of it?

Conclusion

In this article, I have suggested the need for a broader understanding of Charismatic worship that will allow us to study the diversity of ways in which Charismatic Christians worship. I proposed that James White's category of piety offers us a primary lens through which to study the various forms through which Charismatics express their worship. The lens of piety is flexible, reflecting the apparent flexibility of Charismatic worship, which readily adapts to any liturgical tradition. Attending to worshippers' piety as the key Charismatic distinctive suggests that Charismatic worship may be better understood as an attitude towards worship that transcends other worship traditions, a way of worship which is most fundamentally about the worshipper's understanding that the presence of God is immanent and immediately available to them through the Holy Spirit, regardless of the circumstances or acts of worship. I believe this shift away from viewing Charismatic worship as a tradition unto itself is especially important if we are to fully understand the impact of the Charismatic movement on historic mainline congregations, which have largely been ignored by secondary literature on the topic.

Although White makes a fair point in his taxonomical work that his "concern is to delineate the central portion of the tradition, not its fringe elements,"[50] it seems to me that the central portion of Charismatic worship is in fact its spirituality. This spirituality not only permeates the Charismatic's whole life but has also permeated many other Christian traditions that would not consider themselves Charismatic through the global spread of what Ruth and Lim term Contemporary Praise & Worship.[51] Accordingly, research into Charismatic worship ought to begin with a much broader scope, taking seriously the common assertion among Charismatics that "worship is a lifestyle."[52] For Charismatics, worshiping God and experiencing God's presence and activity is not limited to formal worship gatherings. If we hope to have a comprehensive understanding of their worship, our scope of study must likewise transcend those limits.

Notes

1. Dennis J. Bennett, *Nine O'Clock in the Morning* (South Plainfield, NJ: Bridge Publishing, Inc.), 111
2. John L. Sherrill, *They Speak With Other Tongues* (London: Hodder & Stoughton, 1965), 161.
3. James F. White, *Protestant Worship: Traditions in Transition* (Louisville, KY: John Knox Press, 1989).
4. White, *Protestant Worship*, 13.
5. White, *Protestant Worship,* 199.
6. White, *Protestant Worship*, 15-16.
7. White, *Protestant Worship*, 16.
8. For example, both share a belief in the active, tangible working of the Holy Spirit in everyday life, the baptism of the Holy Spirit (as distinct from one's conversion) and the exercising of the gifts of the Holy Spirit (especially *charismata* such as miraculous healings, prophecy and speaking in tongues).
9. There is consensus on this general distinction, even as there is no consensus on the terms used to delineate the Charismatic movement from Pentecostalism. The Charismatic movement is sometimes referred to as second-wave neo-Pentecostalism, at other times is considered to include both second- and third-wave Pentecostalism, and in still other instances is simply called neo-Pentecostalism (as with James White). For example, Daniel Albrecht ("Worshiping and the Spirit," 234) uses the term second-wave neo-Pentecostalism, excluding later Vineyard, Toronto Blessing, and Brownsville revivals from the 2nd wave, classifying them under 3rd wave neo-Charismatics. As we have seen, James F. White uses the term neo-Pentecostals to describe Charismatics (White, *Protestant Worship*, 193). See Michael J. McClymond, "Charismatic Renewal and Neo-Pentecostalism: From North American Origins to Global Permutations," in *The Cambridge Companion to Pentecostalism*, eds. Amos Yong and Cecil M. Robeck, Jr. (Cambridge: Cambridge University Press, 2014.), 32-34 for a succinct reflection on this "challenge of taxonomy and terminology," and an argument against the common three wave historiography.
10. Telford Work, "Pentecostal and Charismatic Worship" in *The Oxford History of Christian Worship*, 575. Despite noting this liturgical adaptation, no attention is given to such adaptations in non-Pentecostal denominations, and Work continues the article by focusing on "Pentecostal Liturgical Features," collapsing Charismatic liturgical practices with Pentecostal ones. This domineering focus on Pentecostal features leaves no room to explore the variety of ways that the worship in non-Pentecostal mainline denominations has been influenced by Pentecostalism.
11. White, *Protestant Worship*, 16.
12. White, *Protestant Worship*, 17.
13. White, *Protestant Worship*, 18.
14. White, *Protestant Worship*, 18
15. Daniel E. Albrecht, *Rites in the Spirit: A Ritual Approach to Pentecostal/Charismatic Spirituality* (Sheffield, England: Sheffield Academic Press, 1999), 23. Albrecht rightly notes that "little distinguishes Pentecostalism other than its spirituality," which is, in turn, expressed through various rites and rituals. However, his study is limited in scope in its focus on independent Charismatic congregations to the exclusion of mainline congregations who consider themselves Charismatic.
16. White, *Protestant Worship*, 199.
17. Describing one of the effects of his Charismatic experience with the Spirit, Dennis Bennett said, "The Holy Spirit did not just enhance for me the worship of my own denomination, but He showed me the significance of others." Bennett, *Nine O'Clock in the Morning*, 59. This sentiment was echoed in other primary accounts I read, as well as interviews with Charismatics who were active during the movement. For example, Avner Boskey, a Charismatic Messianic Jew, related his experience leading worship at Catholic gatherings: "What bound us together was the presence of the Spirit. There would be differences, you know, like we don't salute the Pope and we don't believe in the re-enactment of the crucifixion of Christ in the Mass. But we can deal with that because… there's a fellowship there. There's a brotherhood, or sisterhood there. So it's the dynamic of the

Charismatic presence and gifting—I think that's what it is ultimately." Avner Boskey, personal interview with author (March 17, 2020).

18. It is worth noting here L. Edward Phillips' work on White's taxonomy in *The Purpose, Pattern, and Character of Worship* (Nashville, TN: Abingdon Press, 2020). Phillips identifies six "patterns" of worship: Seeker worship, Creative worship, Traditional worship, Praise worship, Small Group worship, and Word and Table worship. Each of these patterns, he argues, has a distinctive *telos* (purpose) which it aims to achieve, as well as a corresponding distinctive *ethos* (character or style) that supports its *telos*. What I call "piety" here might be understood to approximate Phillips' "telos." Whereas Phillips (I think rightly) notes that conflating worship patterns often leads to worship done poorly because the telos and ethos are inherent in the patterns themselves, I am suggesting that Charismatic piety is in fact independent of any pattern, and can be applied to *all* worship, regardless of pattern or ethos.
19. Stephen Hunt, *A History of the Charismatic Movement in Britain and the United States of America* (Lewiston: Edwin Mellen Press, 2009), 163.
20. Lori Sturdevant, "Charismatics fill stadium with different type of uproar," *Star Tribune* (Minneapolis, MN), July 24, 1977.
21. Marjorie Hyer, "Charismatics of Many Churches Meet," *Washington Post* (July 22, 1977), C8.
22. Some attention has been given to ways in which mainline churches have incorporated Charismatic practices, but little has been said about why those practices have been adopted and whether worshipers have adopted not only the practice but also the piety behind it. James Steven, for example, notes an Anglo-Catholic parish that devised ways to incorporate charismatic expression in and around their existing liturgy. Steven, "The Spirit in Contemporary Charismatic Worship," 247.
23. "Jesus is Lord," 1977 Conference on Charismatic Renewal in the Christian Churches, Program booklet (Kansas City, MO, 1977), 4.
24. J. Rodman Williams tells the story of an Episcopal bishop who, in commenting on his experience of being baptized in the Spirit, said, "After centuries of whispering liturgically, 'Praise ye the Lord,' it suddenly comes out more naturally—and it's beautiful." J. Rodman Williams, "A Profile of a Charismatic Movement," in *Christianity Today* (February 28, 1975): 10.
25. It is not my intention in this paper to suggest that the Kansas City Conference embodies the character of the whole Charismatic movement. I do not deny evolutions and different emphases within the Charismatic movement and its worship, and in fact agree with Neil Hudson and McClymond who note these changes (see Neil Hudson, "An Ever-Renewed Renewal: Fifty Years of Charismatic Worship" in *Scripting Pentecost: A Study of Pentecostals, Worship and Liturgy*, edited by Mark J. Cartledge and A. J. Swoboda, 69-83 (New York: Routledge, 2017) and Michael J. McClymond, "Charismatic Renewal and Neo-Pentecostalism: From North American Origins to Global Permutations" in *The Cambridge Companion to Pentecostalism*, edited by Cecil M. Robeck, Jr. and Amos Yong, 31-51 (New York: Cambridge University Press, 2014)). Larry Christenson, when interviewed at the conference, commented that the emphasis in the Charismatic movement ten years prior was on "a sort of personal, spiritual awakening, very much in a vertical direction, one's own relationship with Christ." In contrast, in 1977 he sees an emphasis on the "horizontal"—"committed relationships, community, a sense of the growing oneness of the Body of Christ…a greater understanding of inter-personal relationships and the centrality of covenant love in Christian communities." David Manuel, *Like a Mighty River* (Orleans, MA: Rock Harbor Press, 1977), 186. However, I contend that underneath these shifting emphases remains a belief in the immanence of God, which characterizes Charismatic worship piety, and this is evident in the worship at the Kansas City Conference.
26. White, *Protestant Worship*, 19.
27. Bob Mumford, "The Beauty of Holiness," *New Wine Magazine* 10 (1977): 25.
28. David Manuel, *Like a Mighty River* (Orleans, MA: Rock Harbor Press, 1977), 202.
29. Manuel, *Like a Mighty River*, 39.
30. White, *Protestant Worship*, 19.
31. Manuel, *Like a Mighty River*, 21.
32. "Order at General Sessions," 1977 Conference on Charismatic Renewal in the Christian Churches,

Program booklet (Kansas City, MO, 1977), 12-13.
33. Manuel, *Like a Mighty River*, 78.
34. Daniel E. Albrecht, "Worshiping and the Spirit: Transmuting Liturgy Pentecostally" in *The Spirit in Worship, Worship in the Spirit*, edited by Teresa Berger and Bryan D. Spinks (Collegeville, MN: Liturgical Press, 2009), 237.
35. Killian McDonnell, "Eucharistic Celebrations in The Catholic Charismatic Movement," *Studia Liturgia* 9 no. 3 (Sept 1973): 21.
36. Manuel, *Like a Mighty River*, 203.
37. Manuel, *Like a Mighty River*, 38-39.
38. White, *Protestant Worship*, 20.
39. "General Sessions in Arrowhead Stadium," 1977 Conference on Charismatic Renewal in the Christian Churches, Program booklet (Kansas City, MO, 1977), 48.
40. Dick Leggatt, "Thus Says the Lord," *New Wine Magazine* 10 (1977): 12-13.
41. Jim Cavnar, interview with author, Feb. 15, 2020. Jim Cavnar was the worship leader who planned and rehearsed the music for the conference. A family emergency prevented him from leading during the actual conference, and Dick Mishler took over the role.
42. Jim Cavnar, interview with author, Feb. 15, 2020. See, for example: Word of God Chorus & Orchestra, "Praises for the King," 1980.
43. Paul Anderson, interview with author, April 3, 2020. Anderson worked under Larry Christenson at Trinity Lutheran Church in San Pedro and succeeded him as pastor. Vivian Churness, email message to author, April 20, 2020. Vivian Churness has been a member of Trinity Lutheran Church since 1965.
44. Manuel, *Like a Mighty River*, 78-79.
45. Manuel, *Like a Mighty River*, 75-76.
46. Telford Work notes that "many charismatics (not all) report greater appreciation not only for Pentecostal practices, but for the traditional practices of their traditions" (Work, "Pentecostal and Charismatic Worship," 575). I am suggesting that more research needs to be done to understand the impact of this Charismatic experience on the practice of "traditional practices" in each tradition.
47. Bennett, *Nine O'Clock in the Morning*, 59.
48. McDonnell, "Eucharistic Celebrations in The Catholic Charismatic Movement," 21.
49. For an excellent resource that traces this complicated spread, see Ruth, Lester, and Swee-Hong Lim. *A History of Contemporary Praise & Worship: Understanding the Ideas That Reshaped the Protestant Church*. Grand Rapids, Michigan: Baker Academic, a division of Baker Publishing Group, 2021.
50. White, *Protestant Worship*, 197.
51. For a historical narrative of the spread of Pentecostal notions of God's presence in worship, see Lester Ruth and Swee-Hong Lim, *A History of Contemporary Praise & Worship: Understanding the Ideas That Reshaped the Protestant Church* (Grand Rapids, MI: Baker Academic, 2021).
52. See, for example, Graham Kendrick, *Learning to Worship as a Way of Life* (Minneapolis: Bethany House, 1984); Matt Redman, *Facedown* (Minneapolis: Bethany House, 2014); Louie Giglio, *The Air I Breathe: Worship as a Way of Life* (Sisters, OR: Multnomah Publishers, 2003). For a scholarly discussion of this, see Emily Snider Andrews, "Exploring Evangelical Sacramentality: Modern Worship Music and the Possibility of Divine-Human Encounter," Ph.D. Dissertation (Fuller Theological Seminary, 2019) and Monique M. Ingalls, *Singing the Congregation: How Contemporary Worship Music Forms Evangelical Community* (Oxford University Press, 2018).

A Liturgical History of the Organ Prelude in Presbyterian Churches

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Introduction

Despite much scholarship on the musical theory and general history of the organ prelude repertoire, there has been very little scholarship looking at the liturgical context of instrumental preludes in Protestant communities. Documents from the Roman Catholic Church have historically provided clear guidelines for the playing of preludes at the beginning of worship, notably in the various editions of the *Caeremoniale Episcoporum.*[1] Because of that, it has been relatively unnecessary to uncover the liturgical history of the prelude from a Roman Catholic perspective; the existing documents and historical record are already clear. Likewise, there is ample information from the Anglican tradition and the Lutheran tradition on the playing of opening voluntaries or preludes.[2] That makes sense, since it was those two Reformation traditions which stayed closest liturgically to the Roman Catholic rite from which they branched. By contrast, however, analogous guidelines in Reformed churches are difficult to find. Nonetheless, we know that over the past couple of centuries, whether or not the practice was officially sanctioned, organ preludes were indeed played in Reformed churches.

This paper presents research into the liturgical history of the organ prelude with a special focus on the Presbyterian family of churches, situating the particulars of Presbyterian practice within the wider context of Reformed Protestantism in Europe and North America. The focus on Presbyterianism is partly due to the author's particular expertise, which is in Presbyterian liturgical history. However, the use of the organ in Presbyterianism is also generally interesting to liturgists and church musicians, given the denomination's historical prohibition on the use of any musical instruments in worship and the well-documented controversy during the nine-

teenth century over the organ in particular. In addition to researching its practical history, this paper will also help elucidate the meaning of the organ prelude within the denomination. That is, while the first half of this paper addresses the emerging liturgical practice of organ preludes, the second half looks at how that practice came to be understood, even theologized, once it was firmly established.

As we will see later, a strong majority of today's Presbyterians, both professional musicians and otherwise, consider the prelude a part of worship. That is in line with current PC(USA) teaching on the subject. As a proper part of worship, a prelude is something that people are apt to give theological significance, which for the purposes of this paper is referred to as "theologizing." But it has not always been the case that Presbyterians are keen to theologize the prelude, nor indeed to even recognize it as part of worship. Thus, I have been led to ask how and when these two transformations came to be.

The Emergence of Organ Preludes Prior to the Publication of the Book of Common Worship

Before answering the question of how Presbyterians have theologized the prelude, we must first sketch a timeline of the organ's use in Presbyterian worship. It's a well-established fact that instrumental music was forbidden in nearly all Calvinist churches in the early-post Reformation period. As this prohibition began to erode, some Calvinist traditions were quicker than others to reintroduce instruments, including the organ.[3] Presbyterians, that is, the family of Reformed churches emanating mostly from the British isles and taking the name "Presbyterian," were slower in reintroducing instruments. American Presbyterians, for instance, at first only admitted instruments such as the bass viol, flute, clarinet, or bassoon to help accompany congregational singing, and these mostly in the early nineteenth century.[4] When American Presbyterians did finally admit the organ into worship, it was used only to accompany congregational singing. The primary sources I've read mostly link the use of the organ to the desire for "regular" singing, that is, congregations singing hymns *in directum* from a book or from memory, rather than having them lined out by a precentor.[5] Quickly thereafter, however, the organ also came to be used to accompany choral anthems.[6] There is little to no evidence that I've seen from these early decades (1800s-1860s), however, to support the idea that Presbyterian organists played preludes of any sort. The lack of positive evidence, of course, is not confirmation that preludes were altogether lacking before 1870. But just looking at the available evidence, it seems that the playing of preludes was a relatively late addition to the role of the Presbyterian organist.

Positive evidence of organ preludes in Presbyterian churches in the United Kingdom and North America begins to appear in the late 1850s. The very first mention that I have found of a prelude, here referred to as an "opening voluntary," comes from First Presbyterian Church of Columbus, Ohio, which was a "plan of

union" church embracing both Presbyterians and Congregationalists at the time of its founding. In February of 1856, the congregation celebrated its semi-centennial anniversary, holding a special evening worship service on February 8, 1856.[7] The description of the event mentions that "after a voluntary upon the organ the services proceeded in the following ORDER OF EXERCISES."[8] On the Scottish side of the Atlantic, Charles Cashdollar has unearthed records from Park Parish Church in Glasgow that show an organ prelude in use there as early as 1866, and that even though it was controversial, it was apparently accepted by the congregation.[9]

The First Presbyterian Church of Binghamton, New York had an organ prelude as early as July 25, 1871. A note of "correspondence" to the editor of the *New York Musical Gazette* recounts that substitute organist W.S.B. Matthews "presided at the Presbyterian organ last Sabbath morning, upon which occasion he played a Trio in Eb by E. F. Richter for an opening piece, and Battiste's Grand Offertoire in G for a closing one. The church was crowded, and all went away delighted."[10]

Sir John Leng, in the account of his global travels in the year 1875, reports the following from his visit to the United States:

> I have never heard finer singing than in the second Presbyterian church in Chicago, and in Plymouth Congregational church, Brooklyn. At the former the congregation were first hushed to listen to the exquisite playing of an introductory Voluntary on the Organ, which has a Vox Humana stop so perfect in its imitation of the human voice that I at first thought some invisible singer was singing a solo to the organ accompaniment... The same evening I attended another Presbyterian service, where with less culture and refinement there was quite as much variety, and where the organ and choir were scarcely less prominent.[11]

First Presbyterian Church of Chicago, like its sister congregation, had an organ prelude at least as early as January 1879. This we know thanks to the exceedingly detailed "choir journals" compiled some decades later by Philo Adams Otis. The Sunday mentioned in January of 1879 was the first Sunday at First Church with the famous Clarence Eddy on the organ bench.[12]

John Leng, while not specifically mentioning how the organ was used in Canada during the time of his travels, recounted that "the Presbyterians in Canada have generally no objection to the use of the organ in Divine worship, and there is a fine instrument in St. Paul's [Montreal] which accompanies a well-trained choir."[13] He goes on to say, however, that other Presbyterian churches in the Montreal area object to the use of the organ, so the use of the organ was an open question among some Canadians in the 1870s. The organ was also not unanimously adored in the United States even after some prominent churches, such as those in Chicago, Philadelphia, and Columbus were already incorporating preludes into worship. A note from an 1873 edition of *The Evangelical Repository and United Presbyterian Review* tells us that "[American Presbyterian] Ministers are robed, and the organ, the choir, the voluntary, the artistic operatic music lead the way...Some of these may be regarded as small matters; but they indicate tendencies. They look in a danger-

ous direction,—Romeward."[14] Meanwhile, the Presbyterian Church in Ireland had not even come to admit the use of the organ at all in the 1870s.[15] All this is to say that, while some Presbyterian Churches both in North America, like their other Protestant siblings, were using the organ to a full extent, including preludes and other voluntaries by the 1870s, more conservative circles of Presbyterians on both sides of the Atlantic were still hesitant to admit the organ into the sanctuary at all.

A Side Note on "Voluntaries"

Readers will have already noticed that a very common term in use at that point for any standalone organ piece was "voluntary," which makes it a bit difficult to determine the liturgical position of independent organ pieces. In Anglican liturgical practice, "voluntary" initially meant pieces played before the reading of scripture and at the close of the service.[16] Later, however, it also came to encompass the playing of a short piece during the entrance of the minister, that is, as prelude music.[17] Nathaniel Gould confirms for us what I have already illuminated, that is, that voluntaries were an especially controversial way of using the organ, likening the level of debate around the practice to the introduction of the very first instruments into worship at all.

The use of the English-ism "voluntary" makes sense considering the fact that the majority of American Protestants in this era were English-speaking, but it does also imply a certain desire to imitate Anglican liturgical usages in general, a fact which this author has written about elsewhere.[18] It also makes sense given the fact that general descriptions of organ playing published around this time tend to center around Anglican/Episcopal practice.

Lutherans were accustomed to chorale preludes, of course, as part of their historic practice, but it is rarely, if ever, mentioned as a general part of American Protestant worship, which as we've seen tended to be more closely connected to various British traditions, especially Anglicanism and Congregationalism.

An Emerging Understanding of the Prelude

Having established the timeline for the introduction of organ preludes in Presbyterian churches, I would like to now turn to the ways in which the Presbyterian Church (predominantly the PCUSA and its predecessors) came to address that practice in its published liturgical books and directories for worship.[19] The first of these would appear in 1906, a couple of decades after the practice of preludes seems to have become established for American Presbyterians.

The Book of Common Worship, 1906-1946

The first edition of the Book of Common Worship was published "for voluntary use" by the Presbyterian Church in the U.S.A.[20] In the note "Concerning the Uses of This Book," the 1906 BCW says two conflicting things regarding organ pre-

ludes. Firstly, it recommends that "an atmosphere of reverent quiet within the sanctuary preceding the opening of public worship provides opportunity for meditation and devotion in which the prayers and Selections from Holy Scripture in this book will prove spiritually helpful." Immediately thereafter, however, the note continues, saying "the playing of a voluntary on the organ while the congregation are assembling…and other like observances, are left to the choice and usage of each church." This is in keeping with the overall position of the Presbyterian Church at the time that the use of the organ in worship was *adiaphora,* but it is also the first bit of official denominational material this author knows of legitimizing the use of the organ prelude.

However, none of the orders of service in the 1906 BCW (and its 1932 revision) includes a prelude as part of the order of worship.[21] The wording from the note above also makes clear that any opening organ voluntary or prelude is music "preceding the opening of public worship," not part of worship. Thus preludes (opening "voluntaries") were not considered part of public worship according to the makers of the 1906/1932 BCW. There is also no direct "theologizing" of the prelude in these books. The book's recommendation of "an atmosphere of reverent quiet within the sanctuary preceding the opening of public worship provid[ing] opportunity for meditation and devotion" could, on the one hand, be read negatively with regard to the organ, implying that the noise of the instrument would detract from such devotions. A few notes from periodicals about this time regarding poorly played organ voluntaries distracting from a spirit of worship supports that possibility. On the other hand, a generously positive reading could interpret a voluntary judiciously played on the organ as one of the factors actually contributing to the "atmosphere of reverent quiet."

Regardless of one's reading of the 1906/32 BCW instructions, most if not all of the late nineteenth and early twentieth century arguments I have found seem to hang their support of the organ on aesthetic concerns; no longer was its acceptance dependent, as in earlier times, on the categorical inclusion or exclusion of instrumental music in the church, that is, on appeal to the so-called "regulative principle." Rather, the acceptance of the organ was based on whether or not the organist played skillfully and tastefully enough to add to the devotional spirit of worship. This fact, plus the official mention of it in the BCW by 1906 seems to confirm two things—1) the playing of organ preludes had finally become generally accepted enough by 1905 to mention in a denominational liturgical resource and 2) folks were beginning to link the idea of preludes with spiritual *Affekt*, but not yet with theology proper. It would take more time until the prelude came to be viewed as part of the worship service and became theologized as such in Presbyterian resources.

The 1946 BCW makes no mention at all of any music prior to the service. This does not mean that the organ was no longer accepted, but rather implies that no

permission was even needed at this point; the use of the organ is just assumed. So much is clear in that both the 1932 and 1946 BCW have rites for the dedication of an organ. If the organ were at all controversial at this point, the books would not contain such a rite.[22]

The Worshipbook (1970)

The Worshipbook, published in 1970, again gives attention to pre-service music. A rubric on page 15 says "The session will guide a congregation's preparation for worship. As people gather on the Lord's Day, they may pray, or, when there is instrumental music, give silent attention; they may wish to sing or read hymns, or to greet one another, talking together as neighbors in faith…"[23] The order of worship for the Service for the Lord's day, like its predecessor volumes, continues to show the spoken "Call to Worship" as the first element of the worship service proper.

Two small things can be taken away from the rubric in *The Worshipbook.* First is that music during the gathering is still considered something *prior to* the worship service. The things mentioned during the gathering are, as the note says, "preparation for worship." The second thing to take away is that people are now being encouraged to give "silent attention" to the instrumental music if played during the gathering. This surely implies that the organ prelude is meant to be an aid to the people's pre-worship devotions, not a detraction from them.

In a related vein, many Presbyterian congregations in recent decades have adopted the practice of having the entire assembly listen to the organ prelude at/near the beginning of the worship service. Whether this novel instruction in *The Worshipbook* is descriptive of that emerging practice or predictive of it is unclear. However, it is clear that once instrumental music becomes an object of the entire congregation's undivided attention, it legitimizes it in a way heretofore unseen. It also invites the prelude to be interpreted in new and more substantial ways, since it is no longer seen as subordinate to or simply parallel to other gathering activities. In other words, the prelude, understood now as a long-established practice, is beginning to be theologized.

The Book of Common Worship, 1993 and 2018

In its description of the Service for the Lord's Day, the 1993 BCW says that during the Gathering, among other things, "music may be offered appropriate to the season or to the scripture readings of the day. The music should help people focus their attention on God and God's kingdom."[24] Here we have a softening of the encouragement that the people give silent attention to the prelude as in *The Worshipbook.* In its place, there is the expectation placed upon the music makers that the prelude turn people's attention Godwards.

Peter Bower's *Companion to the Book of Common Worship*[25] has a discussion of the prelude as a part of worship. Bower's rationale has to do with the concept of

the "Gathering" part of the four-fold ordo, and that anything happening during the gathering is thus part of worship. The use of the fourfold ordo to envelop all the gathering activities surrounding worship post-dates the creation of the first four editions of the BCW, perhaps helping to explain the change in language or attitude in the 1993 BCW. Said another way, the older model from Dix of Christian worship as "Synaxis + Eucharist" would not incorporate this broad idea of "liturgical gathering." By enveloping the prelude within the Gathering rite, the 1993 BCW and its companion theologize the prelude in a way that goes slightly beyond *The Worshipbook.*

The 2018 revision of the *Book of Common Worship* was a significant one, and many of the details of the services in it, especially in the rubrics and other instructions, were modified from the 1993 book. This is true of the prelude, which is no longer mentioned in the general description of the Service for the Lord's Day, but rather in a rubric located between the "Gathering" heading and the "Opening Sentences" heading. It says simply that "instrumental music, congregational song, or contemplative silence may precede the service."[26] This rubric is interesting in that it marks the prelude as an item "preceding" the structured part of the service while leaving open the possibility that the prelude nonetheless be part of the broader concept of liturgical gathering, affirming its status as a part of Sunday worship as more broadly articulated in the Directory for Worship, to which we now turn.

The Directory for Worship

Examining details from the various editions of the *Book of Common Worship* is one way to track the change in the perception and teaching about preludes in the Presbyterian Church, but there is another way. That way is to examine the text of the Directory for Worship. A directory for worship is the mechanism by which nearly all Presbyterian denominations officially govern their worship. The majority of directories, but not all, have the force of church law. That is the case with the PC(USA)'s Directory, and so it constitutes that denomination's primary teaching and regulatory document related to worship. Because recent editions of the Directory and the *Book of Common Worship* were developed with at least some coordination, they are designed to work in tandem with one another. David Gambrell has described the relationship between these two documents as a compass (the Directory) and a map (the BCW). Yet the Directory, which in its current iteration has much to say theologically but less guidance practically, is binding on congregations, while the BCW is not.

The PC(USA) Directory for Worship, 1988-2018

The current iteration of the Presbyterian Church (U.S.A.) was formed in 1983 with the merger of the United Presbyterian Church in the U.S.A. and the Presbyterian Church in the United States. After the merger, the denomination set to work forming a new Directory for Worship, which was approved at the 1988 General

Assembly. That directory was the first one in the American church since the 1645 Westminster Directory to mention instrumental music at all. All references to music in prior versions of the Directory were to congregational song only. The 1988 document provides the following simple guidance as to music in the gathering rite:

> Worship begins as the people gather. One or more of the following actions are appropriate: People may greet one another; people may prepare in silent prayer or meditation; announcements of concern to the congregation may be made; or music may be offered.[27]

The above wording was kept verbatim through 2017, and there are three things that are interesting about it. Firstly, the Directory officially and explicitly affirms that the complete gathering rite is part of worship, not preparation for worship as had been formerly said. Therefore, the music that is offered during the gathering is also part of worship. Secondly, music is here defined as "offering." Such verbiage differs markedly from the concepts in *The Worshipbook* and early editions of the BCW, which linked the playing of prelude music with the devotional exercises of the people *prior* to worship. Thirdly, the wording here about prelude music is not specific to instrumental music. This cleverly leaves open the possibility that gathering music might consist of congregational or choral singing, hearkening back to the option for congregational song during the gathering mentioned in *The Worshipbook.*[28]

The latest revision to the PC(USA) Directory for Worship came in 2018, its development happening concurrently with the creation of *Glory to God,* the new denominational hymnal. It carries forward some of the language from the 1988 Directory, but expands the theological underpinnings of the gathering rite:

> Worship begins as the people gather—greeting one another, praying in silence, sharing announcements, or offering music to the glory of God. The act of assembling in Jesus' name bears witness to the Church's identity and mission as Christ's body in the world.[29]

The expansion of offering language with regard to music here is modest, but it does bring in some traditional Reformed language by mentioning that pre-service music, like all worship, is offered to the "glory of God."[30]

Conclusions and Ongoing Questions

With each successive iteration of the Directory for Worship and the *Book of Common Worship*, it seems that prelude music, which in most Presbyterian congregations at this point still involves the organ, has become considered a part of the worship service proper, and thus an activity worthy of a theological explanation.[31] This shift seems to have happened over the last few decades, that is, since the PC(USA)'s publication of the 1988 Directory for Worship and the 1993 *Book of Common Worship.* Prior to that time, organ prelude music, having become a firmly established practice, was still considered a preparatory activity; a devotional, perhaps even spiritual activity, but an extra-liturgical activity, nonetheless.

According to an online straw poll taken by the author in December 2021, it seems that a strong majority of Presbyterian leaders affirm the PC(USA)'s official stance on the prelude. That is, as part of the expansive gathering rite for worship, prelude music is part of worship itself. Whether or not they are consciously supporting the denominational stance or are simply affirming a broader, pan-Protestant narrative about preludes is unclear.[32]

Though the primary sources are not numerous, I am confident that the information I have uncovered during the course of this project supports what I had already inferred in my years of prior research into Presbyterian liturgical practice: The playing of organ preludes in Presbyterian churches became common only at the very end of the nineteenth century. This was true both in North America and in the British isles, and is thus a practice that is less than one hundred fifty years old. Organ preludes also came to be an established practice only after the less controversial practices of accompanying congregational and choral song on the organ were established earlier in the century.

With regard to the understanding or theologizing of the organ prelude, we've seen how the official teachings and resources of the PC(USA) have evolved, but there is much that is still unclear. Like many liturgical practices, it will take a substantial amount of time before enough of a tradition and common understanding around organ preludes has developed to enable a real theologizing of them from a Presbyterian perspective. What we have seen so far is minimal, and who knows whether the organ will continue to be a favored instrument in the Reformed tradition moving forward. In order for this practice to be properly understood, more time will need to elapse and more research will need to be done. One important thing to consider for those looking to theologize the prelude in Presbyterianism moving forward, regardless of what instruments are being used, will be the inherent connection between instrumental music and congregational song in the Reformed tradition. We have seen that nearly all references to music in the directories for worship, as well as a great deal of the instructions mentioning prelude music in various editions of the *Book of Common Worship,* have to do with congregational song. The initial re-introduction of the organ into Presbyterian worship in the nineteenth century was also firmly linked to congregational singing. Future writing and teaching about the prelude in Presbyterianism should thus make its connection to congregational song both primary and explicit.

The extent to which Presbyterians have abandoned (moved beyond?) their austere liturgical heritage over the last two hundred years remains an endlessly fascinating topic for this author. As a Presbyterian with "Catholic leanings," this author can certainly understand the impulse. The liturgical reforms that Presbyterians have embraced over the past two hundred years have been not only a needed pastoral response to changing times, but also a great ecumenical gift. Yet it is important for those of us in particular denominational traditions to continue to magnify

the particularities of our tradition, as the late Horace T. Allen would say. In order to magnify those particularities, we must first understand what they are.

The conversations this author has with his Presbyterian family, friends, and colleagues, the conversations I see in professional journals and social media, and just a lifetime of experiencing music and worship in the Presbyterian tradition have all confirmed the author's presumption that Presbyterians generally have no idea the extent to which the organ has been a controversial instrument in the Reformed tradition. Many assume that their local practice and individual understanding of organ preludes are long-established and theologically supportable within their tradition. Yet even this preliminary research shows how novel the practice and theology of the prelude in Presbyterianism really is. Hopefully those who are seeking to understand the particularities of the Presbyterian tradition will find some use for this narrow piece of research. And beyond that, the author hopes that, even while focusing down on such a very specific practice, this paper has wrestled with much broader questions about the nature of liturgical change in the Reformed tradition that will be useful to anyone seeking to bridge the gaps between that tradition's musicological and liturgical history.

Notes

1. Major revisions of the *Caeremoniale Episcoporum* were made in 1752, 1888, and 1984. The 1984 edition, having been finalized after the promulgation of the 1970 Missal, does not mention the use of the organ during entrance processions. Only occasional oblique references to organ preludes are now found in teaching documents pertaining to the Roman Rite, such as in *Sing to the Lord: Music in Divine Worship* #44.
2. In the Lutheran tradition, some of the most prominent contemporary researchers have been Joseph Herl and Robin Leaver, though I have not yet explored the entirety of their research in reference to liturgical organ playing. One excellent recent source is the ongoing series *Organ Accompaniment of Congregational Song: Historical Documents and Settings,* published by Wayne Leupold Editions and edited by Robin Leaver and Daniel Zager. For the Anglican tradition, important voices have been Nicholas Temperley and Nicholas Thistlethwaite in their various books.
3. The Dutch Reformed seemed to be the earliest to use the organ, some of them never having ceased its use at all. Thanks to Randall Engle for his expertise in, and advice to me on, Dutch Reformed liturgical music history on this point, specifically on how some Dutch Reformed congregations never ceased using the organ at all. One example of his work in this area is Randall Engle, "De duyvelschen fluytenkast: De orgelcontroverse in de Nederlanden," in *Tijdschrift voor Nederlandse kerkgeschiedenis*, December 2010. http://vnkonline.nl/orgaan/teksten/2010-4.pdf.
4. Nathaniel Gould, *Church Music in America* (Boston: A.N. Johnson, 1853), 168ff. https://www.google.com/books/edition/Church_Music_in_America/jDEDAAAAQAAJ?hl=en&gbpv=1
5. There are many such primary sources that I have encountered. Some specific examples can be found in my doctoral treatise: Jonathan Hehn "American Presbyterian Worship and the Organ," Doctoral Treatise, The Florida State University, 2013.
6. This is not surprising for a couple of reasons. First, the transition to regular singing by a congregation was often accomplished partly through holding a "singing school," in which folks were not only taught to read music, but whereby many amateur choirs were formed in towns and parishes. Second, the leader of the choir in most churches was often the organist as well. Indeed, my treatise research showed that the office of choir director, which was initially filled by folks previously serving as the precentor for a congregation, quickly changed to comprise mostly organist/choir

directors. If the choirmaster was also the organist, then it would make logical sense for that person to begin accompanying the choir as needed during the singing of anthems. Many anecdotes I have found describing the singing of choirs in Presbyterian churches in the middle decades of the nineteenth century support that assumption.

7. The fact that this was an evening worship could be key. My prior research has shown clearly that evening worship services in U.S. congregations were generally more likely than Sunday morning services to embrace more experimental things. The "Evening Service of Praise" in Scotland in the late 19th century offers a British parallel; organs were also introduced earlier for evening services in Scotland than they were for Sunday morning. Church folks today will likely recognize the truism that Sunday mornings' liturgies are held as much more sacrosanct (read unchangeable) than liturgies that occur at other times.
8. Joseph M. Wilson, *The Presbyterian Historical Almanac and Annual Remembrancer of the Church,* Vol. 5, (Philadelphia: Joseph M. Wilson, 1863), 243.
9. Charles D. Cashdollar, *A Spiritual Home: Life in British and American Reformed Congregations; 1839-1915* (University Park, PA: The Pennsylvania State University Press, 2000), *91-92.*
10. Mr. Gifford, "Correspondence. Binghamton, New York, July 25th, 1871," *New York Musical Gazette,* August 1871, 115.
11. John Leng, *America in 1876: Pencillings During a Tour in the Centennial Year; with a Chapter on the Aspects of American Life* (Dundee: Dundee advertiser office, 1877), 291-292.
12. Philo Adams Otis, *The First Presbyterian Church, 1833-1913: A History of the Oldest Organization in Chicago, with Biographical Sketches of the Ministers and Extracts from the Choir Records,* 2nd Rev. Ed. (Chicago, Fleming H. Revell Co., 1913), 68.
13. Leng, *America in 1876*, 46
14. Author unknown. *The Evangelical Repository and United Presbyterian Review* 50 (1873): 366. Such a negative viewpoint is understandable given that journal's conservative nature; its title page identifies it as "devoted to the principles of the Westminster Formularies, as witnessed for by the United Presbyterian Church in North America." The citation of the "Westminster Formularies" is a likely indication of its stance against such new measures as using the organ in worship or having ministers dressed in robes.
15. Author unknown. *The Evangelical Repository and United Presbyterian Review* 50 (1873): 310.
16. Nancy Saultz Radloff, "The Organist's Role in the Colonial Anglican Church," *Anglican and Episcopal History* 73:3 (2004): 291. Also, Nicholas Thistlethwaite, "Organ Music and liturgy from 1800," In *Studies in English Organ Music* (New York: Routledge, 2018), 75.
17. Gould's *Church Music in America* clearly shows that the word "voluntary" is meant to encompass the prelude as well as other organ music: "We shall not enter into particulars in regard to this noble instrument; but, in connection with other instruments, speak of voluntaries and interludes; or, in other words, playing the congregation into church, into the tunes, and out of church. The manner and continuance of this practice is left for judgment or fancy, or both, to dictate; and if no advantage is derived by the congregation, in using the organ for this purpose, it certainly gives the performer an opportunity"
18. See Hehn "American Presbyterian Worship and the Organ," 45-46.
19. A "directory for worship" is generally part of the constitution for a Presbyterian denomination. In the PC(USA), the Directory for Worship is a part of church law and constitutes the denomination's primary teaching and regulatory document for worship.
20. Nonetheless, it was a book of enormous importance, representing not only a victory of sorts for leaders of the liturgical movement, but also a formal codification of some of the worship practices that had emerged by way of both the liturgical and evangelical movements in the preceding decades. A very helpful, though from this author's reading if it, strongly biased resource outlining some of these practices is Louis F. Benson's "The Liturgical Position of the Presbyterian Church in the United States of America," *The Presbyterian and Reformed Review* (1897): 418-443. There was also a more official study in 1899 by the Church Service Society looking at actual practices across the PC(USA). That committee was chaired by Louis Benson. *The Church Service Society Papers Number 1, The Report of an Inquiry into the Present Conduct of Public Worship, and the*

Various Orders of Worship in Actual Use (Church Service Society of the Presbyterian Church in the U.S.A., 1899). https://digital.history.pcusa.org/islandora/object/islandora%3A130224#page/3/mode/1up.

21. Contrast this, for instance, with the orders of worship from the Methodist Episcopal Church (both North and South) from this period. The 1905 "Order of Public Worship" calls for an "Voluntary [instrumental or vocal]" before the opening hymn. *Official Hymnal of the Methodist Episcopal Church and the Methodist Episcopal Church, South* (New York: The Methodist Book Concern, 1905). The 1905 Order of Worship I calls for a "Prelude" before the Call to Worship. *The Methodist Hymnal, (*New York: The Methodist Book Concern, 1935). Thanks to Paul Caleb Roland for helping me track down these sources.
22. Even though there is nothing specific to preludes in the organ dedication rites, the text of the rites could provide some interesting fodder for understanding the way in which Presbyterians were reinterpreting their own regulative principle by linking the organ to various Scripture passages. This remains an unexplored topic that warrants its own separate research thread.
23. *The Worshipbook: Services* (Philadelphia: Westminster Press, 1970), 15. *The Worshipbook* was the successor to the 1946 *Book of Common Worship,* despite its differing name.
24. *The Book of Common Worship* (Louisville: Westminster John Knox Press, 1993), 34. Contrast this to the current (1992) United Methodist Book of Worship, which is more explicit in its rubrics on the gathering rite, saying that "Quiet meditation and private prayer may be encouraged while organ or other instrumental or vocal music is being offered or in a separate prayer room or chapel… Organ or other instrumental or vocal music is part of the worship service, an offering by the musician(s) to God on behalf of the entire congregation, and not a mere prelude to the worship service."
25. Peter C. Bower, *Companion to the Book of Common Worship* (Louisville: Geneva Press, 2003), 20ff.
26. *The Book of Common Worship* (Louisville: Westminster John Knox Press, 2018), 19.
27. 1988 Directory for Worship, (W-3.3301 "Gathering Around the Word"), Accessible online at http://index.pcusa.org.
28. Could this be an intentional nod toward the emerging (though also historically based) practice of having bands lead an opening "set" of congregational songs during the gathering?
29. 2018 Directory for Worship. (W-3.0201 "Preparing for Worship"), https://www.presbyterianmission.org/ministries/worship/directory-for-worship/rdfw-chapter-three/#W302
30. For instance, see the Westminster Confession of Faith Chapter 21, Paragraph 2. https://reformed.org/historic-confessions/1647westminsterconfession/
31. Side note: Neither the 2018 nor 2015 directories make any mention of organ music following the charge and blessing at the end of worship. That is interesting because the "closing voluntary" is the much older usage in Anglican circles, and of course there was the well-known tradition of Dutch Calvinist churches requiring the organist to play recitals after the worship service.
32. In order to get an idea of current views on preludes in relation to the liturgy within Presbyterian circles, the author posed an identical question in two social media groups—The Facebook Organists' Association, an international group of mostly Americans and British musicians numbering about 17,800 members, and the group "Happy to Be A Presbyterian—PC(USA)," which has roughly 15,000 members comprising lay congregants as well as church professionals. Between 80-85% of the 716 respondents said "yes" to the question "Do you consider the organ prelude (or opening voluntary) part of the Sunday morning worship service?"

Art-Based Training to Increase Capacity for Church Leadership at the Convergence of Worship, Preaching, and Justice

Jennifer Ackerman

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> *The arts and the religious do the work of bridging us into wisdom and into a faith that does justice.*
>
> ~ Cecilia González-Andrieu[1]

God has called the church to be an instrument of reconciliation and justice in our fractured world. In order to serve this call, church leaders must be adept at integrating practices of worship, preaching, and justice so that what we say and do in the sanctuary connects with what we say and do in the world. Our faith must be more than words and dogma; it must also be touch and action. Artists have always understood this, which Cecilia González Andrieu explains, saying, "One task of the theologian and artist then can be defined as assisting those who share a religious tradition in reaching back into sources and creatively retrieving new and fruitful ways to wrestle with the most difficult questions."[2] This is how the arts, at work in a religious tradition, can bridge the gap between words and action, helping to inspire a faith that does justice.[3]

According to theories of aesthetic cognitivism, an artist's imagination "can transform our experience by enabling us to see, hear, touch, feel and think it more imaginatively and thus enrich our understanding of it."[4] This is not a new concept to preachers, who frequently utilize art, film, literature, etc. for sermon illustrations meant to enrich the listeners' engagement with the Word. Indeed, many a preaching workshop or seminar is built around how to find new sermon illustrations. While art used in this way can certainly stimulate imagination, it also limits the potential scope of understanding by attempting to force a particular meaning

on a given creative expression. Rather, González-Andrieu argues, "For a fruitful relationship to exist between art and religion, art has to be cut loose, as it were, from the need to teach by illustration, and allowed to embody these types of rich experiences, multiple and varied."[5] The hypothesis of this project is that church leaders will enhance their ministry through personal engagement in rudimentary processes of art-making, cut loose of the need to illustrate or interpret, and enjoyed as a rich experience of embodied spiritual practice.

Practical theologians Mark Lau Branson and Juan Martinez hold that "leadership is about shaping environments in which the everyday people of the church find that their own imaginations can be engaged by God's initiatives for them and their neighbors."[6] In this sense, then, church leaders are already functioning as a type of artist, or at least attempting to facilitate a kind of art, regardless of whether that leader has talent or inclination toward a classical art form. However, those classical art forms may themselves become tools—or perhaps playgrounds—where the imaginative and artistic aspects of leadership can be further developed. One need not become an artistic virtuoso. Willingness to participate in the mere practice of art-making, despite the aesthetic quality of any final product, is an opportunity to expand a church leader's ability to shape environments of imaginative faith in action by stimulating their own artistic impulses, making their leadership the very artist's imagination that can "transform [their community's] experience by enabling [them] to see, hear, touch, feel and think it more imaginatively."[7]

The most direct application of such increased artistic impulses is likely to be evidenced in leadership of worship and preaching, where some level of engagement with the arts and general creativity is already embraced by most church communities. Artist and theologian Maria Fee argues in a recent research study, "Minimal art training will empower pastors to transfer newfound skills and experiences into corporate worship to create tangible conduits of grace, promote social connection, and visually project theological ideas and their community's ethos."[8] As the church leader's own imaginative faith grows, so too will their ability to create bridges of wonder between text and context, sacred and profane, love of God and neighbor.

The 3 C's of Art-Powered Church Leadership

The hypothesis being put to the test in this project is that art-based training can increase a church leader's capacity for bridging faith and action by stimulating creativity, curiosity, and courage. These 3C's of leadership are vital to a flourishing ministry at the convergence of worship, preaching, and justice, where pastors and other leaders are called upon to offer *curiosity* toward what God is already doing in their community, *creativity* to engage new approaches to living that mission through a life of worship inside and outside the sanctuary, and *courage* to proclaim a prophetic witness from the pulpit. Many lessons for this type of ministry can also be drawn from principles of adaptive leadership, which practical theologians of the past two decades have been urging church leaders to adopt.[9] Where

technical leadership presumes predetermined answers to predictable challenges, adaptive leadership seeks new solutions to challenges with no clear answers.[10] The 3C's offer a framework to explore overlapping concepts in the areas of sacred and secular leadership theory.

Curiosity

Curiosity helps leaders learn to see the way God sees, developing an open mind for exploring new possibilities rather than relying upon a lesson or technique that worked in the past. According to Tod Bolsinger, "Most of us trying to bring change in a post-Christendom world are attempting to use lessons we learned in one situation that are keeping us from adapting to a new spiritual terrain. But perhaps a humble stance of curiosity… may indeed be [among] the first lessons we need to learn, especially when our egos are on the line."[11] An instinct of curiosity inspires people in power to ask more questions and issue fewer dictums. Probing more deeply into the anxieties and hopes of a community, for example, can open up new avenues of dialogue and influence the manner in which decisions are made, not to mention the nature of the decisions themselves. This is itself an act of justice, as it is an opportunity to redistribute power away from a privileged few and into the hands of the full community.

Curiosity also engages a sense of empathy that aids in moving people through the discomfort of change. Thus, Heifetz encourages leaders to "listen from your heart with curiosity and compassion, beyond judgment, to understand the sources of people's distress over a proposed initiative."[12] This sense of curious empathy is especially critical in the work of justice, where conflict often leads to polarizing ideologies that attempt to simplify one another's narratives through assumption and stereotyping rather than wading into the deeper complexities of the issue. Empathetic curiosity leads not only to asking more questions, but also to asking better questions:

> *What is a personal experience that may be impacting your feeling about this?*
> *What is most mystifying to you about people who hold a different view?*
> *What would you like to know about them? What do you want them to know about you?*[13]

Preaching and worship leadership from this place of empathetic curiosity can particularly help to expose biases within a church community and begin to remove barriers that prevent shared visioning and decision-making in a church's collective witness. As more and better questions are asked throughout a community, worship leaders may find themselves offering new types of prayers or inviting different voices to the chancel. Preachers, who are trained to be curious about scripture, may find themselves considering new possibilities to exegetical questions such as, "What's behind this text?" or "Why does this text matter for us today?"

In his popular lecture, "Clear Vision," *National Geographic* photographer Dewitt Jones demonstrates the power of increased curiosity as he describes a high-pressure photo shoot on the River Tweed in Scotland.[14] Jones's curiosity began in preliminary research that stoked his imagination for what he would find on location, only to be sorely disappointed upon arrival, discovering what "looked like the East Sandusky River—the river without drama."[15] His only choice was to get more curious. Local gillies on the scene (fishing guides) intrigued Dewitt with their formal attire of suitcoat, hat, and chest waders, as they regaled him with tales of registering every salmon caught in a record book that dated back one hundred years. "Now I'm seeing this great formal dance that these guys are doing—the Salmon Gavotte!"[16] Then Dewitt learned that there was an unusual occurrence of mist on the river that morning, which led him to change locations because, "I want to be in the place of most potential."[17] That's where he found his "first right answer," with the magical scene of sunrise, mist rising off the water, and the fisherman in coat and hat at work in his boat. Curiosity's hold on Dewitt would not allow him to stop there, however. "Then my intuition started screaming at me, 'Turn around, Dewitt, you're shooting the wrong way!' Yes sir, I listened to it…. I'm not worried about making mistakes, I'm just looking for the next right answer."[18]

Dewitt's collection of photos from "the river without drama" to the "Salmon Gavotte" to the final "right answer" chosen for the print ad powerfully illustrate the journey made possible through curiosity. Even as he felt the pressure of delivering the perfect photo for his client, he allowed curiosity's tenets of humility and empathy to guide his decision-making. Similarly, when a church leader adds to their ongoing spiritual practices a simple act of art-making—such as taking photos from a variety of angles or doodling with varied colors or shading—they begin to entertain a Spirit-driven curiosity that may very well lead to releasing worry about mistakes and finding freedom in a tempered ego that trusts the collective wisdom and experience of the community to discern the ultimate "right answer."

Creativity

Creativity is a key competency for a leader who wants to guide their people toward adaptation of a new, previously unimagined solution, as opposed to simply implementing an already available technical solution. "Creativity is less efficient than alignment, producing more friction and taking up time" says Heifetz, but even so, "you have to tolerate the pains of processes that increase the odds that new ideas will lead to new adaptive capacity."[19] Thus, creativity must be an intentional posture modeled by the leader until it becomes a pervasive practice of the community.

This is not only a practical posture of leadership; it is also deeply theological. Theology and culture author Andy Crouch argues that human creativity "images God's creativity when it emerges from a lively, loving community of persons and, perhaps more important, when it participates in unlocking the full potential of what has gone before and creating possibilities for what will come later."[20]

Crouch contends that God has blessed us with the ability to create, which is exactly what we do when we "make" things like art, science, and architecture. More than that, however, we create these things in an effort to "make sense" of the world. Seen this way, the creative act of "making" becomes an act of interpretation in and of itself; we create as a means to understanding. "Meaning and making go together—culture, you could say, is the activity of meaning making."[21] As a practical example of this meaning making, Crouch describes the way a baby makes sounds, eventually learning how to make the sounds into language.[22] Similarly, Christians make art, music, and theology as part of an effort to learn the language of spirituality so we can make sense of God's vision for our world.

As we strive to make sense of God's vision for us, we are working toward a mission of justice and reconciliation in a broken world. "Transformed culture is at the heart of God's mission in the world, and it is the call of God's redeemed people," says Crouch, but at the same time, we must understand that "changing the world is the one thing we cannot do. As it turns out, fully embracing this paradoxical reality is at the very heart of what it means to be a Christian culture maker."[23] God has called us to be agents of a changing world, a yet unforeseen New Creation, and yet we are not the ones responsible for the final reality. Creativity, then, must be understood as a joint effort between God and God's people in which we are to be more concerned with the journey than the destination. Developing an ongoing spiritual practice of art-making can help keep an ember of creativity glowing in a church leader's personal formation, lighting the way toward new journeys of meaning-making with their congregation.

Increased creativity is not only about looking ahead to a new journey, however. It can also aid in taking a fresh look at the here and now, particularly in regard to practices of worship. Traditional Western Christianity has long been limited by a narrow, narcissistic, Anglo-Saxon worldview that is clearly evident in our art, music, and other liturgical symbols and metaphors. Globalization and technology have afforded ample opportunity to expand our worship libraries to include aesthetic and cultural expressions of our faith that are not only more accurate, but also more generous and creative, and yet most predominantly white congregations still struggle with myopic vision.

This project contends that as a church leader grows in their personal expression of creativity through art-making, their imagination will become more and more generative. This may begin from the essentially narcissistic place of experiencing God through a very personal creative lens, but the more our creativity grows, the more we become aware of the dominant symbols and metaphors emanating from our own aesthetic preferences. From here, a church leader is better equipped to critically assess the dominant symbols and metaphors within their worship space. Does the art used in bulletin covers, worship slides, banners, and church websites reflect a vibrant imagination for the past, present, and future of God's Kingdom?

Do the hymns, praise songs, and other musical offerings not merely reflect the taste or preference of dominant voices in the community, but also draw worshipers into the history of our faith and the future of a mission both local and global? Do sermon illustrations and references reflect a broad range of voices and interests rather than tending toward particular affinities? Moving toward an emphatic "yes" to each of these questions is a big step toward creative leadership at the convergence of worship, preaching, and justice.

Courage

Courage is, arguably, an important characteristic for any type of leader, but it is particularly vital for an adaptive leader for whom managing the ambiguity of change "requires courage, tenacity, and an experimental mind-set."[24] Furthermore, courage employs the empathy extended in curiosity by fortifying a leader for engagement with the "values, beliefs, and anxieties of the people you are trying to move."[25]

The church is meant to be an institution where this type of courageous, curious, creative engagement is an ongoing part of formation and discipleship, but all too often, churches (and perhaps especially church leadership) are more invested in promoting their communities as "safe" or "peaceful" or an "escape" from the affront of the outside world. Leadership at the convergence of worship, preaching, and justice can help to combat this pull toward stagnant pew sitting and silencing of critical voices. As pastor and theologian Mark Labberton describes, "Every dimension of worship that helps us grow in our capacity to trust God gives us the courage for the truly risky work of seeking justice in a dangerous world."[26]

There is perhaps no stronger witness to this assertion than that of the Black Church in America. According to pastor and theologian William B. McClain, "At any historic point the gathering of the community is central to what happens later and is the support of the souls of Black folks."[27] Communal gathering is important to Black culture in both sacred and secular settings, but McClain is speaking specifically about gathering for worship. He finds "a most telling illustration" from the Civil Rights Movement in the 1960s where, before marching in Selma or Birmingham or Montgomery, "they *first* gathered in the church to engage in songs of praise and protest, to entreat the God of history to be their guide, and to hear sermons and testimonies that related the gospel to their unjust social situation, and challenged them to act."[28] The role of the arts in Black Church worship is evident throughout this tradition that "encourages spontaneity and improvisation, and urges worshipers to turn themselves loose into the hands of the existential here and now, where joy and travail mingle together as part of the reality of God's creation."[29]

In his recent dissertation, Edgar "Trey" Clark argues that such courageous worship evidences a contemplative spirituality grown from "the prayerful gazing upon God that emerged among Blacks on ships during the middle Passage, the

auction block, and the hush arbors during American slavery."[30] Clark draws upon the work of Barbara Holmes, who explains that "contemplation" is more than engaging in silence or solitude. "Instead, contemplative practices can be identified in public prayers, meditative dance movements, and musical cues that move the entire congregation toward a communal listening and entry into communion with a living God."[31] Thus, it can be reasoned that the arts help to fuel worshipful contemplation that grows our capacity for courage as an act of discipleship.

A final example comes from another great pastor and theologian of the Black Church tradition, Howard Thurman, who was a noted seeker of creativity and truth in a religion of dogma and certitude relentlessly attempting to silence voices such as his own. The arts were a critical aspect of both his personal practices of contemplation and his public leadership of worship, as is evidenced by (among many other things) his work as a poet. Thurman's 1940 poem, "God I Need Thee," which was later set to music as a communal hymn, is a striking example of the power of art-making as a tool for growing one's own capacity for courage in leadership that shapes the imaginations of the worshiping community. A spiritual practice of contemplation was stoked through Thurman's poetic practice, leading to these words that form a personal prayer of dedication that eventually is given voice by an entire worshiping community, thereby stimulating their own imaginative engagement with God and God's purposes.

O God I need Thee
When morning crowds the night away
And the tasks of waking seize my mind—
I Need Thy Poise.

O God I need Thee
When clashes come with those
Who walk the way with me
I need Thy Smile

O God I need thee
When love is hard to see
Amid the ugliness and slime
I need Thy Eyes

O God I need Thee
When the path to take before me lies
I see it—courage flees
I need Thy faith.

O God I need Thee
When the day's work is done
Tired, discouraged—wasted
I need Thy Rest.[32]

Developing a Pedagogical Tool

In the Brehm Preaching initiative of Fuller Seminary's Brehm Center for Worship, Theology, and the Arts, we are developing a new online curriculum module that will put the foregoing theories into practice.[33] The research of former Brehm Center theologian, Maria Fee, has been foundational to this project.[34] In June 2021, Fee led a series of online leadership development workshops for Brehm Preaching pastors that utilized "rudimentary art making and art analysis exercises to mobilize pastors as 'agents,'" hypothesizing that an art-based education model would not only allow these leaders to "encounter a holistic approach to faith and culture," but it would also subsequently enhance communal worship by "rousing pastors to employ tangible methods that broaden the church's praise lexicon."[35]

One key pedagogical insight gleaned from Fee's work is that there must be discernible skills transfer through art-making. A 2009 study showed "skills transfer" to be one of the distinctive developmental processes made possible through arts-based pedagogical methods, which are uniquely able to "facilitate the development of artistic skills that can be usefully applied in organizational settings (e.g., medical residents being taught theater skills to increase their clinical empathy)."[36] From this, we understand that our curriculum must work to facilitate application of art-based insights to ecclesiological leadership, which means connecting art-making activities to the personal and vocational contexts of the learner. For example, Fee led pastors in the creation of a self-portrait collage that encouraged self-discovery through artistic decision making and nonverbal communication.

In direct contrast to Fee's model, however, which was based upon a series of four, 90-minute, interactive workshops in a digital meeting space, the current project's curriculum will be entirely asynchronous, self-directed learning, following the pedagogy established by FULLER Equip, an online learning platform from Fuller Seminary that utilizes text, media, and interactive tools of engagement to foster a holistic faith formation experience.[37] Three notable aspects of this pedagogical method include:

1. *Consistency*: Each lesson will be designed with consistency in relation to (1) the visual experience—helping the eye through the content by establishing a strong visual hierarchy that is redundant from lesson to lesson, and (2) the amount of content—each lesson will take the same amount of time and utilize the same patterns of learning.
2. *Economy*: Brevity is key for maximizing the learning potential of this medium. While academic scholarship tends toward an overabundance of text, references, and citations, this medium requires a restrained and streamlined approach that holds the learner's attention and allows them to incorporate small pieces of information as they deepen understanding of new concepts. The established best practice is a maximum of 1000 words per lesson, plus one or two videos of 2-5 minutes. Videos are not decorative; they contribute to pedagogical goals in ways text cannot accomplish as well.

3. *Embodiment*: Each lesson will include elements of reflection, relation, and practice, all three of which are critical to a learner's ability to internalize new insights. Reflection allows a learner to gain self-awareness and identify their own mental frameworks; relating the material to their own context helps to ground insights in pre-established experience while exposing biases that may be (positively or negatively) impacting understanding; and tangible practice is a culminating step that solidifies cognitive gains by fully embodying new knowledge.

Intentional *embodiment* through development of art-making *practice* is the key to this project's success. This is a departure from the primary focus of aesthetic cognitivism, which is chiefly concerned with the impact of *exposure* to art—how does viewing visual art or listening to music or watching a film impact a person's understanding of themselves, the world, or God? While increased understanding, particularly in the spiritual pursuit of general revelation, may be among the virtues of art appreciation, music professor Lynn Helding argues that this line of thinking led to the so-called Mozart Effect—"the myth that merely listening to classical music makes you smarter."[38] Products such as "Baby Einstein," popular in the 1990s, were eventually debunked as having no discernable cognitive impact, save for the fact that any type of music enjoyable to a person (or any other enjoyable art exposure, for that matter) will elevate a person's mood, and thus make them more likely to perform well in cognitive testing. Helding bemoans that the Mozart Effect "falsely legitimized the notion of exposure…. A fundamental tenet of all learning is that the learned thing must be actually experienced. Exposure is not learning."[39] *Experience*, on the other hand, or in the language of this project, *embodied practice*, is capable of actually changing the way the brain works.

A 2003 study by Gottfried Schlaug, director of the Music and Neuroimaging Lab at Harvard Medical School, showed that the brains of accomplished adult musicians are generally larger in both the areas that serve musical functions and in the corpus callosum—the band of fibers that join the right and left hemispheres of the brain. Further studies demonstrated similar structural differences in the brains of young children after only fifteen months of keyboard instruction. "The takeaway message from this landmark study is that music training actually induced brain plasticity, which is a necessary precursor to cognitive enhancement. In other words, while music training didn't make these children 'smarter,' it made their brains more receptive to learning."[40] We hypothesize that the findings of Schlaug's study will apply similarly to increased experience with a variety of art forms, resulting in increased capacity for the 3C's of leadership.[41]

Learning Goals and Intended Outcomes

The learning goals of the Brehm Preaching art-based training course are to provide a space for church leaders to:

- Reflect on the role of art as a spiritual practice to stimulate creativity, curiosity, and courage in ministry leadership;
- Engage in fundamental practices of art-making in the areas of visual art, music, dance, and poetry;
- Design an ongoing, personal, spiritual practice of art-making; and
- Develop a practice of self-reflection for continued growth in curiosity, creativity, and courage.

As explored in detail above, the primary intended outcome is that a participant emerges with increased capacity for curiosity, creativity, and courage. In time, we hope to apply formal measures of these capacities, such as the "Consensual Assessment Technique" for creativity, Silvia and Christenson's "openness to experience" measure for curiosity, and Howard and Alipour's "Courage Measure." [42] Initially, however, this outcome will be demonstrated through personal assessment in response to guided reflection and skills checks throughout the material.

A secondary outcome we expect to see is a revitalized ministry in which the church leader finds themselves empowering new and different voices in their community, experimenting with fresh expressions of worship and preaching, and simply finding greater joy and freedom in their vocational call. No doubt this will begin in small, even seemingly negligible ways—e.g., successfully navigating a difficult pastoral conversation as a result of increased empathetic curiosity, increasing diversity of music, art, and other aesthetics in the worship space, or finding the courage to preach on a long-avoided justice concern—but this will be fertile ground for increased opportunity to shape imaginative communities of faith in action.

Course Structure

The course will include introductory explication of the theories outlined above, followed by four lessons relating to fundamental practices of art in each of four classical disciplines: (1) Visual Art, (2) Music, (3) Dance, and (4) Poetry. In keeping with the pedagogical best practice of consistency, each of these lessons will follow the same basic outline:

- Centering Worship that engages each particular art form;
- Introduction to a fundamental technique of that art form;
- Guided practice of that technique; and
- Guided reflection in relating that technique to the 3C's of leadership.

A final lesson will introduce a practice of self-reflection to incorporate with an ongoing, personal, spiritual practice of art-making.

Because the course is asynchronous and self-guided, the amount of time a student spends in each lesson will vary. We will encourage a minimum dedication of one hour per day for at least one week in each discipline, during which time students

will engage in one or more repeated practices of the given art form. Along the way, skills transfer will be encouraged through guided reflection, such as:

- To what extent were you able to stop thinking and let your curiosity guide you? What might help you foster a sense of curiosity in other parts of your day?
- What do you notice about the kinds of choices you were making? Were you drawn to certain types of sounds more than others? What connections can you make between this exercise and the way you engage with the sounds and voices in your life and ministry?
- How might your own sense of creativity help you encourage your ministry community to see in ways they may not have seen before?

Having spent dedicated time in practice of four different types of art-making, students will arrive at the final lesson with a new understanding of which practices will have the richest ongoing value for their continued spiritual formation, as well as what additional types of practices may be worth pursuing. This will be the basis for development of an ongoing action plan, including creation of short-term and long-term goals for applying the 3C's to tangible aspects of their church leadership role.

Development of this course is nascent, and the specifics of the art-training lessons has not yet been determined. Initial ideas for techniques to be utilized may include:

- VISUAL ART: Visio Divina, self-portrait collage, color mixing, use of shading and tinting, telling a story with photos;
- MUSIC: Musica Divina, breath exercises related to singing and vocalization, assisted creation of music through apps such as Incredibox [43]or Blob Opera,[44] creating a new tune or rhythm for a familiar lyric;
- DANCE: Body Prayer, rhythmic exercises with tapping/clapping/stepping; stretching with basic ballet postures, telling a story through simple contemporary dance steps; and
- POETRY: Exploration of biblical and non-biblical poetry, engaging the prophetic witness of slam poetry, contemporizing a Psalm, creating a communal poem.

The goal of these lessons is not artistic mastery, but spiritual exploration. In fact, it is anticipated that learners who have the *least* pre-existing understanding or skill in a particular art form stand to benefit the most. Learning new forms of creativity is an opportunity to step outside our boxes of predetermined answers to predictable challenges.

Conclusion

Art-based training has the potential to increase capacity for church leadership at the convergence of worship, preaching, and justice by providing a new tool for

spiritual practice that stimulates curiosity, creativity, and courage. Through the process of experimenting with, and even struggling with, rudimentary art-making, leaders engage in a form of embodied spiritual contemplation that facilitates an imaginative space for embracing the call to be co-creators with God, thereby inspiring faith in action that stimulates God's imagination throughout a worshiping community as they strive to do justice, love mercy, and walk humbly with God.

Notes

1. Cecilia González-Andrieu, *Bridge to Wonder: Art As a Gospel of Beauty* (Waco: Baylor Press, 2012), 155.
2. González-Andrieu, 155.
3. The relationship between justice and the arts is an extensive topic unto itself. For the purposes of this paper, "justice" refers to the broad call on Christians to "do justice, love mercy, and walk humbly with God" (Micah 6:8). While the methods for art-based training put forth here may also be applicable to leadership in more specific acts of social justice, the primary concern is increased capacity to love God and neighbor, especially as the corporate fruit of a worshiping community.
4. Gordon Graham, *Philosophy of the Arts: An Introduction to Aesthetics* (New York: Routledge, 2005), 70.
5. González-Andrieu, 82.
6. Mark Lau Branson and Juan Francisco Martínez, *Churches, Cultures & Leadership: A Practical Theology of Congregations and Ethnicities* (Downers Grove: IVP Academic, 2011), 231.
7. Graham, 70.
8. Maria Fee, *Supporting Ministry Leadership and Worship Through the Arts: Art-Based Leadership Development*. See, "Fuller Seminary/Brehm Center, Maria Eugenia Fee," Teacher-Scholar Vital Worship Grant Description from the Calvin Institute of Christian Worship, https://worship.calvin.edu/grants/fuller-seminary-brehm-center-maria-eugenia-fee-arts-based-leadership-development/, accessed December 30, 2021. Dr. Fee's work is ongoing and not yet published.
9. See, for example, Lau Branson and Martinez; Edwin H. Friedman, *A Failure of Nerve: Leadership in the Age of the Quick Fix* (New York: Church Publishing, 1999); Tod Bolsinger, *Canoeing the Mountains: Christian Leadership in Uncharted Territory* (Downers Grove: InterVarsity Press, 2015). I am also indebted to Shannon Sigler's contributions in the area of art and adaptive leadership, not least through her own exemplification in her role as Executive Director of the Brehm Center for Worship, Theology, and the Arts.
10. Ronald A. Heifetz, Alexander Grashow, and Martin Linsky, *The Practice of Adaptive Leadership: Tools and Tactics for Changing Your Organization and the World* (Boston: Harvard Business Press, 2009).
11. Bolsinger, 109.
12. Heifetz, et al., 204.
13. For more on the power of curious questions, see "Courageous Conversations Across a Growing Divide: One Small Step," NPR audio program, October 13, 2020, https://www.npr.org/2020/10/13/912725672/courageous-conversations-across-a-growing-divide-one-small-step, accessed December 30, 2021.
14. Dewitt Jones, "Clear Vision Keynote," https://dewittjones.com/pages/clear-vision-keynote-dewitt-jones, accessed April 14, 2022.
15. Jones, "Clear Vision."
16. Jones, "Clear Vision."
17. Jones, "Clear Vision."
18. Jones, "Clear Vision."
19. Heifetz, et al., 100.
20. Andy Crouch, *Culture Making: Recovering Our Creative Calling* (Downers Grove: InterVarsity Press, 2008), 105.
21. Crouch, 24.

22. Crouch, 24-26.
23. Crouch, 189.
24. Heifetz, et al., 37.
25. Heifetz, et al., 38.
26. Mark Labberton, *The Dangerous Act of Worship: Living God's Call to Justice,* (Downers Grove: InterVarsity Press, 2009), 49.
27. William B. McClain, "The Liturgy of Zion: The Soul of Black Worship," in *Readings in African American Church Music and Worship*, James Abbington, ed. (Chicago, IL: GIA Publications, Inc., 2001), 315.
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29. McClain, 317–318.
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31. Barbara Holmes, *Joy Unspeakable: Contemplative Practices of the Black Church,* Second Edition (Minneapolis: Fortress Press, 2017), 18.
32. Howard Thurman, "O God I Need Thee," in *The Papers of Howard Washington Thurman*, vol. 2, Walter Earl Fluker, ed. (Columbia: University of South Carolina Press, 2012), 240-242. For more on Thurman's courageous leadership at the convergence of worship, preaching, and justice, see Jennifer Ackerman, "Howard Thurman and Sacramental Silence: The Convergence of Worship, Preaching, and Justice," PhD Dissertation (Fuller Theological Seminary, 2020).
33. Jennifer Ackerman is the lead content developer for this course, with participation from Shannon Sigler, Ruth Schmidt, and May Kytonen.
34. Fee, *Art-Based Leadership Development.*
35. Fee, *Art-Based Leadership Development.*
36. Steven S. Taylor and Donna Ladkin, "Understanding Arts-Based Methods in Managerial Development," *Academy of Management Learning and Education* 8, no. 1 (2009): 56.
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38. Lynn Helding, *The Musician's Mind: Teaching, Learning, and Performance in the Age of Brain Science* (London: Rowman & Littlefield, 2020), 35.
39. Helding, 39.
40. Helding, 53.
41. Proving a direct correlation between brain plasticity and the 3C's is outside the scope of this preliminary paper, but it bears further exploration in subsequent research. The point here is that the experience or practice of art has been shown to have more significant impact on learning than mere exposure.
42. We are in consultation with Kutter Callaway, a constructive theologian with cross-training in psychology, who has suggested these three empirical assessments: (1) Howard, M.C. and Alipour, K.K., "Does the Courage Measure Really Measure Courage? A Theoretical and Empirical Evaluation," *The Journal of Positive Psychology* 9 (2014): 449–459; (2) Silvia, P.J. & Christensen, A.P, "Looking Up at the Curious Personality: Individual Differences in Curiosity and Openness to Experience," *Current Opinion in Behavioral Sciences* 35 (2020): 1-6; and (3) Amabile, T. M. "Social Psychology of Creativity: A Consensual Assessment Technique," *Journal of Personality and Social Psychology* (1982).
43. See https://www.incredibox.com/demo/
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Repenting the Evil Done on Our Behalf: The Penitential Aspect of an Expanded Advent Season

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Précis

In the latter decades of the 20th century, Advent ceased to be a Lent-like penitential season. Even so, this paper asks whether there might still be a legitimate penitential aspect to Advent. In a positive response to that question, the paper argues that the principal focus of Advent is eschatological *rather than* incarnational, *regardless of the season's length (i.e., the longer, more ancient period, or the truncated four weeks). In the light of this focus, it proposes that the appropriate penitential aspect of Advent is a corporate, rather than individual, penitence. After explicating this claim, the paper suggests a liturgical strategy and a resource for a formational ecclesial* metanoi**a** *to complement Advent's eschatological emphasis as it sets a context for the entire liturgical year from its commencement.*

Exposition of Advent's Eschatological Focus

The liturgical reforms proceeding from the Second Vatican Council successfully purged the centuries-old focus of Advent as a penitential season nearly as rigorous in its practices as Lent.[1] Though the implications of this reform would affect all the so-called 'liturgical churches', there is more to the story of this liturgical change. As recounted by Adrien Nocent in his three-volume magisterial study, *The Liturgical Year*, in the postconciliar reform an issue arose regarding Advent. One party, presumably influenced by the changing culture, desired to set the short season forth "as simply a time of preparation for Christmas."[2] On an opposing side were a group of reformers who hoped for the restoration of the more ancient observance of a longer season featuring a strong eschatological emphasis. In the event, there seems to have been a compromise between the two, namely, that the short four-week season would be retained, but with a difference. Nocent recalls that no particular readings characterized the longer observance of Advent, but that with the reform, the lectionary would take on an exclusively eschatological

focus. This seems to be the compromise that was reached between the parties to the reform.

The resultant *Ordo Lectionum Missae* (1969) for the Roman Catholic Church shows that the eschatological emphasis is *the* focus of the readings for the six Sundays after All Saints' Day. Only with the last Sunday of Advent does a definite transition from the eschatological to the incarnational present itself.[3]

Without going into the convoluted history of the ecumenical attempt to establish a common lectionary, the derivative western churches were presented by 1983 with a *Revised Common Lectionary.* This quickly made its way into adoption by the Anglican/Episcopal, Christian Reformed, Disciples, Lutheran, Methodist, Presbyterian, and United Churches in North America and beyond. For the longer/shorter Advent season under discussion, the emphasis of the *RCL* is virtually identical to the *OLM*. Where differences occur, they are minor or sometimes even surprising.[4]

This development was a direct result of the fact that during the same period following Vatican II, the *soi-disant* "non-liturgical churches" were opening themselves to a re-appropriation of observing a liturgical year.[5] In this latter case, however, the truncated (*i.e.*, Western four-week season) was being recovered as a period already transformed by the ubiquitous secular Christmas culture as an anticipatory count-down celebration of the Christmas Feast itself. As such, that season was already free from any hint or taint of a penitential aspect, except perhaps for the obligatory "general confession" of individual sins by members of the congregation at some point in the service.[6] The combined effect of these disparate approaches after the mid-1960s serves to raise this essay's question: might there be a legitimate penitential aspect to Advent and, if so, what could it be?

By 2005, the NAAL's Advent Project Seminar was established and began its promotion for the recovering and re-purposing of an expanded seven-week Advent season. Succinctly put, the eschatological (rather than incarnational) themes of the standard lectionaries *OLM* and *RCL* begin with the Sunday after All Saints' Day and continue right up to the last week of Advent. This fact strongly implies or even indicates the longer (and more ancient) season.[7] Secondly, that eschatological focus on the Reign of God / Kingdom of Christ / Commonwealth of the Holy Spirit suggests a season of corporate preparation for the entire new liturgical year at its inception.[8]

Thus, having purged the season of its Lent-like personal penitential character, an argument can be made that the expanded season might well feature one aspect (among several) that involves a liturgical expression of our corporate penitence for the sin we simply cannot avoid because we are complicit by dint of our fallen humanity in a broken world.[9] In the Johannine sense of the word, that "world" ranges itself over against God's project of fostering the well-being of the human

community and the fulfilling of our stewardship in creation. This paper will address that theme theologically and then suggest a liturgical strategy, concluding with a resource for the Sundays of an expanded Advent.

The major theological question revolves around *how* in fact the Church as the Body of Christ in the Eucharistic Assembly repents of "the evil done on our behalf". To be sure, we can rue the fact of human solidarity in sin. We are able to regret the situation and even feel deep remorse for corporate evil inflicted on the human community (for instance, the atrocities of war, mistreatment of refugees and immigrants, depredations of the environment, the curse of human trafficking, the horrifying abuse of children, and so on). But how do we go about accomplishing that last element in the dynamic of forgiveness, namely, the promise and process of purposing "amendment of life"? Such questions will be discussed in the light of Advent's principal eschatological focus, namely, the fulfillment of God's Reign / Kingdom of Christ / Commonwealth of the Holy Spirit.

In this regard, a clue to the liturgical expression of such corporate penitence during Advent can be found in the following Prayer of Confession from the Episcopal Church's supplemental *Enriching Our Worship* series:

> God of all mercy,
> we confess that we have sinned against you,
> opposing your will in our lives.
> We have denied your goodness in each other,
> in ourselves, and in the world you have created.
> *We repent of the evil that enslaves us,*
> *the evil we have done,*
> *and the evil done on our behalf.*
> Forgive, restore, and strengthen us
> through our Savior Jesus Christ,
> that we may abide in your love
> and serve only your will. *Amen*.[10]

The Penitential Analogue of Advent's Focus

What we are waiting for in Advent is not a Realm that was once with us, went away, and now is only a future possibility. From a Christian perspective, John the Baptist announced the imminence of God's Kingdom/Realm. Jesus as the Christ proclaimed and enacted the "Kingdom of Heaven" as present and effective. What we await is not the return of a godly polity that was once briefly with us, but, rather, we expect the *full manifestation* of a Divine Realm whose presence, accessibility, and effectiveness are confirmed by the risen, ascended, and glorified Christ.[11]

Over against all this stand the approximations, distortions, counterfeits, and, in short, the orders of this world. This is the world of human history, infected with

the results and projects of those deadly taints upon good that the long tradition has identified as pride (vain glory), envy, wrath, sloth, avarice, gluttony, and lust. These identify not only individual sins, but more generally represent the ordering of the world as over against the Divine Realm, or as presenting distorted imitations of it.[12] If this seems unduly medieval to contemporary minds, we can refer to the restatement of Christianity necessitated by challenges to it in the 19th century at the outset of modernity. For instance, a seminal theologian of that period, F.D. Maurice (1805-1872), posited that the spirit of any age in human history is both an adversary and a parody of the Holy Spirit.[13] An example of this dynamic in our own age would be the contemporary trend to authoritarianism (as adversary to the Commonwealth of the Holy Spirit) which at the same time parodies the Divine Realm by a lying justification of its oppression under the guise of promoting the common good (at least for some!).

With regard to the anatomy of corporate or individual sin, the traditional sins are deadly in two respects: first, as they are deeply harmful to human being and community, not to mention the wider creation, on every level and all ways; and secondly, as taken all together or severally, these dispositions to sin exhibit a deadly power, that is, they hold sway by the world's ultimate sanction: the threat of death. By stark contrast, then, such reflections can be seen as motivating the "O Oriens" (Morning Star) Collect for the penultimate Sunday of the Advent season:

> Lord Jesus Christ, in your resurrection you appeared as the Morning Star that knows no setting: Dawn upon the darkness of the human heart so that the deathly orders of this world may be overcome and your whole creation renewed; for with the Father and the Holy Spirit, you live and reign, one God, for ever and ever. *Amen*.[14]

The question then becomes one that has already been identified: *how* are we to repent not only of the evil which ensnares us or which we have done, but in our remorse for the human situation, *what* do we set over against it as remedy for the evil done on our behalf? Furthermore, in so doing, how are we effectively to take on for ourselves (life), as well as share with others (mission), a way to confront, confound, and convert these deadly orders? What is at stake here is both our own formation into the life of the Divine Realm, as well as the shaping of our activity in and for the world under multiple threats of dissolution and death.

The Liturgical Implementation of Corporate Repentance

So, then, we come to a consideration of the Advent liturgy in the Eucharistic Assembly: our worship of the Triune God who has transferred us into the Divine Realm,[15] and who calls us to proclaim and to live out the values of that polity.[16] To the degree that corporate repentance has been established as the analogue to Advent's eschatological focus, the question now centers on what liturgical form an appropriate penitence might take. Since a continuing and formational amendment of life is envisioned for the worshiping community, a single prayer (such as

a General Confession) does not seem to meet the need. Rather, specific and continuing penitential elements might more aptly be introduced into the litany-type Prayers of the People that are, in any case, recommended for the intercessions on the Sundays of an expanded Advent.[17]

This is precisely where a graceful, yet effective composition of liturgical text becomes paramount. Why? Politics will inevitably be involved. More than that, the political aspects of societal questions and their economic implications will, of necessity, be raised. This is especially so in light of the fact that we are dealing in historical time with the Divine Realm as over against the politico-economic-social arrangements that define any and all human community or culture. Inevitably, the question of "should there be politics in the Church?" will be raised and it will require convincing exposition in response.

In the cultures of contemporary secular society, when the word "politics" is employed, it usually represents a one-sided usage carrying negative implication. In other words, as an epithet it normally means "dirty/underhanded/coercive politics" or politics as something indulged in by the "other party" or someone(s) with whom one does not agree. Such is the normal nuance of common parlance. But here it may be well to employ a Matthean methodological tactic, *viz.*, "You have heard it said..., but I say to you..." So, as just explicated, you have heard *thus and so* about "politics," but I say to you, "wherever two or three are gathered together there is politics." There are inevitably differentials of abilities and status, personal and/or social, whenever or wherever human beings are in some kind of relationship or community, whether small or large. This is simply a *fact* of human existence. It is, to say it another way, never a question of whether or not we shall have politics, but, rather, the question will always concern what will be the *quality* of our politics on any level of relationship or category.

So, how do Christians deal with the *fact* of politics? To continue the Matthean context of the discussion, we might look first to the *promise* that is set over against the *fact*: Jesus said, "For where two or three are gathered in my name, I am there among them."[18] From a Christian point of view, then, here is Jesus, the One who manifests in human history the Divine Realm as the ultimate salvific expression for fostering the well-being and common good of the human community, Jesus thereby promises an effective presence to and for the agents of that Realm's fulfillment. Our business as Church, then, appears to be working out our call to relate, creatively and critically, the *promise* of a constant faith to the inevitable *fact* of human being in community.

Thus, the communal or corporate repentance that we appropriately undertake in Advent is both an expression of remorse "for the evil done on our behalf" and, in terms of amendment of life, an on-going formational practice. In this latter regard, such formation is intended not only to sensitize us to what needs attention in the

relationship between the Divine Realm and the "earthly city", but to equip and fit us, precisely as Church, for participation in public life as agency in manifesting the Divine Realm. The penitential elements of Advent litanies, therefore, should assume the interplay of the politico-social-economic spectrum on any level of community. Furthermore, the broad but specific categories of government, commerce, environment, and religion should invariably be included. Finally, in view of the suggested punctiliar and continuing dynamic of such penitence, the final prayer or collect offered by the presider at the end of the litany should include both an absolution/declaration of forgiveness as well as an encouragement for the worshiping assembly to grow in the demonstration of its purposed amendment of life.

Finally, in the observance of an expanded Advent, it has previously been suggested that the Scriptural Christ-titles that form the Great "O" Antiphons be used to designate the various Sundays of the season.[19] As a particular expression of this approach, the litanies composed for the successive Sundays could be focused on Wisdom, Lord of Might, King of Nations, Root of Jesse, Key of David, Morning Star, and Emmanuel. The congregational responses to the petitions of the Prayers of the People, including now the penitential elements, could be employed in forming the address of those responses (*e.g.*, "O Wisdom of God...; O Lord of Might...; &c). The concluding collect could also be initiated with such a particular address. For example:

> O Emmanuel, God with Us: mercifully hear these our prayers for others, for ourselves, and for your whole creation; help us to receive your forgiveness for hardness of heart, absence of mind, and failure of will; and give us the grace to grow in the knowledge and love of you and in the service of your Reign. *Amen*.

A Note on the Choreography of Intercession

Before concluding this paper with exemplary elements for the Prayers of the People during an Advent (expanded or truncated), I want to make a suggestion about the liturgical placement of the deacon or other person appointed to lead the Prayers of the People. This proposal is not specific to the Advent season, but that season would, nevertheless, be an excellent time to introduce it. Furthermore, though the suggested practice is not as widespread as it deserves to be, there are some congregations that have already adopted the following practice.

In many churches, the person leading the intercessions stands before the congregation at a lectern or an ambo. As petitions are read, the effect is not so much that of inviting people to prayer, but of making announcements. From a dramatic point of view, this looks and feels as if the Prayers of the People are a dialogue between the intercessor and the congregation. A very different look and feel to these prayers would occur if the one leading the intercessions did not stand over against the congregation, but, rather, stood in the midst of the worshiping assembly facing the altar. Then, in terms of liturgical choreography, it would appear that

the petitions and responses were being addressed to God by the entire body. If the intercessor were facing the altar at the spot where the Gospel had previously been proclaimed facing the people, it would effectively symbolize that the Prayers of the People are the congregation's response to formation by the Liturgy of the Word and, in particular, the Gospel's proclamation.

Practically speaking, it might be objected that the intercessor would require amplification for any but the smallest of congregations. Most church edifices today, however, are equipped with hearing loops that provide sufficient voice amplification. It should not, furthermore, be too burdensome to provide the leader of the Prayers of the People with a clip-on microphone unit matching that of the presider. Again, this proposal is not specific to Advent. But, given the penitential elements set forth as appropriate to the Prayers of the People in this initial season of the liturgical year, such a choreography would serve further to undergird the formational and penitential points of this paper, namely, the propriety of corporate penitence in Advent, particularly in the season's expanded form.

Exemplary Elements of Corporate Repentance

It has been argued that an emphasis on corporate penitence is an appropriate analogue to Advent's eschatological focus on the full manifestation of the Reign of God / Kingdom of Christ / Commonwealth of the Holy Spirit. This seems appropriate not only to Advent in itself, but also as that season marks the commencement of the liturgical year. These emphases are to be carried into the entire year so that Advent can be viewed as more than beginning again the annual round, but, on the basis of its eschatological focus, as a means by which the church year can be entered anew with continuing higher expectations, deeper understandings, and broader horizons.

It has, furthermore, been maintained that an appropriate placement for elements of corporate repentance for "the evil done on our behalf" would be within the intercessions or Prayers of the People.[20] These prayers are the worshiping assembly's concluding response to the proclamation of Scripture in the Liturgy of the Word. Here, however, it will be helpful to be suggestive rather than prescriptive. For, in regard to the Prayers of the People, one-size does not fit all. In some traditions, an outline of subjects for a pastoral prayer aids the clergy in their preparation. In other traditions, a variety of set forms are offered in the congregation's liturgical resources (*e.g.,* Book of Common Prayer). Finally, in several traditions, a specific group within congregational worship commissions is charged with the weekly or seasonal composition of these prayers.

The following four exemplary petitions are, therefore, just that: examples of corporate confessional elements that may be inserted into litany forms for Prayers of the People. These are offered according to the previously enumerated areas of government, commerce, environment, and religion. The structure is the same for

each: a subject focus of positive intercession is introduced; it is followed by an analogous petition that exhibits or implies a confessional or penitential element. This is said by the deacon or other person designated to lead the intercessions, but each element features a congregational response. In these examples, the response is particularly appropriate to the third Sunday of an expanded Advent, namely, Christ the King or, from the "O" Antiphons, *Rex gentium* (King of Nations). Thus:

Government:

We pray for all who are elected or appointed to positions of public trust: grant that they may serve justice, promote the common good, and seek peace; give us in turn the perseverance to make no peace with oppression or the misuse of authority.

Sovereign God, Lord Christ, hear our prayer.

Commerce:

We pray for those who lead corporations or labor in businesses: grant that in pursuing their purposes, both fair practice and just return for the benefit of all may prevail; give us in turn the heart to care for those who are unemployed or whose work is devalued or degrading.

Sovereign God, Lord Christ, hear our prayer.

Environment:

We pray for all creation and every creature: grant to all peoples a mindful stewardship of your world and a caring concern for those who follow after, giving us the wisdom and will to tend, preserve, and repair the environment.

Sovereign God, Lord Christ, hear our prayer.

Religion:

We pray that we may generously exercise our faith to the glory of your Name and the benefit of the humanity created in your image and redeemed by your Christ; give us the grace to respect the dignity and worth of every person and all peoples.

Sovereign God, Lord Christ, hear our prayer.

Again, it bears repeating that these examples can be adapted in specificity and/or length. It is, nevertheless, important to maintain their explicit or implied penitential element. Especially in regard to repenting of "the evil done on our behalf", such *metanoia* is scarcely effected immediately! While purposing corporate amendment of life and acting as agents of God's Realm, we continue to rue the world's corruption and hardness of heart. This is, however, not a despairing remorse. For Christians, corporate repentance is undertaken in hope, based on faith, and exercised by an engaged love.

Approached in this manner, the corporate *metanoia* of Advent must issue in *mission*. Such repentance, located within the intercessory Prayers of the People is, however, formational and not punctiliar: our prayer is not "said and done", but articulated and continuing. By this means, it can shape and inspire the worshiping assembly as the Body of Christ for the *missio Dei*.

As a concluding note in regard to the nature of intercessory prayer over time, an insight from the wisdom of a contemporary saint, Mother Teresa of Calcutta, seems most fitting:

> I used to ask God for many things… I used to pray for answers, but now I pray for strength… I used to *believe* that prayer changes things, but now I *know* that prayer changes us, and we change things.[21]

Appendices

The appendices referred to in the paper's early footnotes are not included here, but may be conveniently found and downloaded from the following internet addresses:

www.churchpublishing.org/whatarewewaitingfor_app1

www.churchpublishing.org/whatarewewaitingfor_app2

Notes

1. There are fewer and fewer people within living memory for whom Advent was such a rigorous penitential season. I noticed this in the autobiographical introduction of *What Are We Waiting For? Re-Imagining Advent for Time to Come*. During a post-WW II adolescence, I experienced a tension between Advent's Lent-like strictures and invitations to parties well in advance of the Christmas feast.
2. Adrien Nocent, *The Liturgical Year*. Three Volumes: Introduced, Emended, and Annotated by Paul Turner. (Collegeville, MN: The Liturgical Press, 2013), Vol. 1, 80ff.
3. See Appendix 1 for a chart of the sixty-three possible readings for this seven-week period. Each reading is given a précis and from these it will be seen that the overwhelming emphasis is on the eschatological.
4. Appendix 2 presents the *RCL* readings for the period of an expanded Advent. Similarly to Appendix 1 concerning the *OLM*, the sixty-three possible readings are provided with *préces* that, again, show the overwhelming eschatological emphasis of the season, Regarding congruency between the *OLM* and *RCL,* only 3 of a possible 21 Gospel readings differ (and where they do, they are simply from different parts of the same chapter and thus congruent with the theme). Of the 21 possible Second Readings, only 2 differ, but again the congruency persists. The fact that nearly half of the 21 possible First Readings differ is directly due to the conscious divergence by the *RCL* framers to reject the typological approach maintained by the framers of the *OLM*. Even so, a comparative examination of the *préces* shows a congruent focus. One surprise that shows how far we have come from issues of the 16th century reformations is an instance where for a particular reading the *OLM* uses an Old Testament reading, but for the same Sunday the *RCL* specifies a reading from the Apocrypha!
5. Far from desiring to perpetuate this "liturgical" *vs* "non-liturgical" distinction, I use the terms here only as a time-marker. As late as 1985, for instance, the president of the ecumenical divinity school in which I served as dean of the Episcopal seminary, prohibited me from using "Liturgics

1" and "Liturgics 2" to designate an introductory course (Principles & Practice of the BCP 1979) and an advanced course (Sacramental Theology: The Drama of Worship) in the school's catalogue. The reason given was that the terms "liturgy" and "liturgics" were "Roman Catholic" and had no place in a Protestant seminary, however ecumenical. It has taken the longer time for the general theological enterprise to realize that whatever any tradition does for worship on Sunday, whether in pattern or content, is *ipso facto* its liturgy and the scholarly study of that tradition's worship is liturgics. But at the time I did not help my case by responding to the president that "non-liturgical worship" is an *oxymoron*.

6. In the ELCA's *ELW* (2006), for instance, such a confession normally forms the first part of the gathering rite after. By contrast the Episcopalian *BCP 1979* normally places the General Confession at the conclusion of the Prayers of the People (except in Lent, where a penitential rite at the beginning of the Sunday liturgy is commended).
7. Though it is not called Advent (as in the West), this longer season has never been abandoned by the Orthodox tradition (including the Byzantine Catholic rites) to the present day, though for the Orthodox, Advent is not the commencement of a new liturgical year. For the Eastern tradition the year begins in September. *Cf.* especially Stefanos Alexopoulos & Maxwell E. Johnson, *Introduction to Eastern Christian Liturgies*, (Collegeville, MN: The Liturgical Press Academic), specifically "3.1 The Liturgical Year", 137ff.
8. I have recently begun to use this triplex form "Reign of God / Kingdom of Christ / Commonwealth of the Holy Spirit" for at least two reasons. First is the matter of language. Some are not comfortable with "Kingdom" though its proclamation in word and deed appears to be the entire mission of Jesus as set forth in the Gospels. Furthermore, as attested in the Nicene Creed, the last claim for Jesus as the Christ declares "whose kingdom shall have no end." More importantly, however, the triple formulation serves a certain perichoretic end by maintaining in every respect the presence and activity of the Triune God. In that regard, Reign / Kingdom / Commonwealth appear not as exclusive of each other but interwoven. Finally, and for balance, those who find "Commonwealth" more acceptable are cautioned to remember that the heaven envisioned is not uniformly egalitarian—there are greater and lesser citizens, even among the Apostles. But, as J.R.R. Tolkien reminds us in the "Epilogue" to his great essay on Fairie Story: "In God's Kingdom the presence of the greatest does not depress the small" (*cf.* "Tree and Leaf" in *The Tolkien Reader*, NY: Ballantine Books, 1966, p. 89). A similar point is made by Picarda del Donati in the "Paradiso" of Dante's *Commedia*, where she explains that in heaven all live a common life equally, yet diversified by the relative capacity of each to love (*cf.* D.L. Sayers and Barbara Reynolds, *Paradiso*, Canto II, pp. 73-80, NY Penguin Books, 1962). This tripartite phrase is susceptible to an objection that it may become cumbersome. Perhaps the term "Holy Realm" or "Divine Realm" can be substituted once the point has been made and the longer term used only occasionally as emphasis demands.
9. Without directly introducing the category "original sin" (a term unknown to the Eastern Orthodox tradition), this statement acknowledges that there is a profound propensity among human beings to sin. At the same time, the statement falls short of declaring humanity "totally depraved" as stipulated by the 1619 Synod of Dort in the Reformed or Calvinistic tradition.
10. Confession of Sin, Holy Eucharist, *Enriching Our Worship*, Volume 1, (New York: Church Publishing, 1997), p. 56. Emphasis added.
11. Another way to say this is to understand Jesus' passion, death, resurrection, ascension, and sending of the Holy Spirit as the confirmation of the presence, accessibility, and effectiveness of the Divine Realm in and for the flourishing of creation and the human community in history. Without this essential eschatological aspect of Advent, we, even as Christians, would not be able to see or understand Christmas for what it is, namely, the incarnation of Emmanuel.
12. At the apogee of the medieval formulation of these ethical and moral theological categories stands Dante's *Commedia*. Throughout the three realms of that work, Dante is persistently clear about the deleterious effects of these seven deadly sins upon culture and civilization. Taken in their corporate aspect ("powers and principalities"), the effects are symbolized as *community rejected* (Hell), *community restored* (Purgatory) and *community realized* (Heaven). As a watershed artifact, the *Commedia* sets forth an enduring influence on subsequent Christian spirituality. Dante demon-

strates how the corporate manifestations of sin are a counterfeit (adversarial parody, as it were) upon the good. In the *Purgatorio*, for instance, the pilgrim Dante is the recipient from his mentor and guide, Virgil, of two discourses demonstrating that love (desire) is, in fact, the ground of any and all sin. Applied to the anatomical analysis of the seven deadly sins, Virgil discloses that pride, envy, and wrath are instances of love *perverted*; sloth (more prodigious as *acedia* or *ennui*) is love *defective*; and greed, gluttony, and lust manifest love *excessive*. An excellent commentary on this schema is to be found in Dorothy L. Sayers' "Introduction" to the *Purgatorio* [*The Divine Comedy 2: Purgatory* (NY: Penguin Books, 1955), 65-68]. Pertinent to our subject and its analysis, one example of the rooting of sin in love will have to suffice. Pride is the proper love of oneself, family, clan, ethnicity, sect, party, nation, or species *perverted* into hatred, disdain, or contempt of others in any of the listed categories (and perhaps more!). In the event "pride" becomes "vain glory" (*vana gloria*). The groupings, however, exhibit abundant examples in history up to the present which give cause for penitence regarding "evil done on our behalf." As to the ethical/moral theological discourses themselves, Peter Hawkins perceptively notes about these evening lectures by the shade of the Roman poet: the voice may be that of Virgil, but the thought is pure Augustine. *Cf.* particularly Part 4, Chapter 11 of *Dante's Testaments: Essays in Scriptural Imagination* (Stanford University Press, 1999). It is a masterful exhibition of the interaction of the City of God (what we have been calling the Divine Realm) and the earthly city and is, in this regard, more insightful than many commentators on Augustine's understanding of the interplay of the two realms in human history. Finally, it is important to note in our context that Dante's *Purgatorio* and *Paradiso* are replete with the application of the full range of liturgical resources as they are formative, remedial, and restorative, not just of individual souls, but of the human community.

13. Though Maurice posited this dynamic specifically in his critique of the Oxford Movement, the principle is capable of application generally. The full citation reads: "Their [the Tractarians] error consists in opposing to το πνε μα αἰ νος τούτου [the spirit of the present age] the spirit of a former age [the Medieval], instead of the ever-living and acting Spirit of God, of which the spirit of each age (as it presents itself to those living in it) is at once the adversary and the parody." *Cf.* Frederick Maurice, *The Life of Frederick Denison Maurice*, Vol. I (NY: Charles Scribner's Sons, 1884), 225-226. Two works of Maurice that are of enduring relevance to the subject at hand are *The Kingdom of Christ* (1842) and *Theological Essays* (1853).
14. *What Are We Waiting For? Re-Imagining Advent for Time to Come*, 78. The Morning Star reference is not only a direct indicator of the "O" Antiphon bearing that title, but, by association in the collect with the resurrection, a reference to "the Morning Star that knows no setting" as proclaimed in the *Exsultet* sung over the newly lit Paschal Candle at the inception of the Great Vigil & First Eucharist of Easter. In regard to the prayer's placement, in an expanded Advent the seven Sundays of the season are given the Scriptural Christ-titles articulated since the early Middle Ages as the Great "O" Antiphons surrounding the Song of Mary, *Magnificat* (Luke 1:46-55) at Vespers / Evensong from 17-24 December.
15. The reference here is to an Advent reading of Colossians 1:11-30. In verse 13 it is stipulated that we *have been*, instead of *will be*, transferred into Christ's kingdom. This is a direct reference to Baptism. The reading in an expanded Advent is set for Advent 3 [Christ the King / *Rex gentium* Sunday], Year A in both the *OLM* and the *RCL*. Additionally, it should be noted here that this paper assumes the Sunday celebration of the Eucharist is normative for Christians as the Body of Christ. Such, of course, is not the case for all traditions, nor is the proclamation of all the readings appointed for each Sunday in the *RCL* a feature in the practice of some denominations.
16. St. Paul underscores this point about polity in Philippians 3:20 (and gives it, for us, an Advent emphasis as well!): "For our citizenship [πολίτευμα or, *polituma* can also be translated as polity, commonwealth, way of life] is in heaven, and from it we expect [απεκδεχόμεθα or *apekdechometha* can also mean "eagerly await" or "attentively wait upon"] a Savior, our Lord Jesus Christ." *Cf.,* Arndt & Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 1957), 634-635 and 82, respectively.
17. *Cf. What Are we Waiting For?*, Ch. 4 "Resources," 80-84.
18. Matthew 20:18 (NRsV). Note that this saying occurs in a chapter that begins with the disciples

(perhaps self-servingly!) asking Jesus the patently political question, "Who is the greatest in the kingdom of heaven?" [note also the tense: *is* not *will be*—present rather than future]. Chapter 18 goes on to a thorough explication of the dynamic of repentance and forgiveness, continues with how that dynamic is to work in the church (the singular appearances of the term *ecclesia* in the Gospels), and concludes with a cautionary parable about the unenviable fate of a monarch's forgiven-yet-unforgiving steward! As the Orthodox would say, "Wisdom! Let us attend."

19. *What Are We Waiting For?*, Ch. 3 "Solutions", especially 50-53 concerning the shape of an expanded Advent.
20. This penitential aspect has been included in the oldest litanies we have from the Eastern Rites. They have, with occasional adaptations, been incorporated into contemporary Western Liturgies, *e.g.*, Prayers of the People, Form I, in the Episcopal Church's *Book of Common Prayer 1979*, 383-385. Also *cf.* Marion Hatchett, *Commentary on the American Prayer Book* (New York: Seabury Press, 1980), 405.
21. Though the life and work of Mother Teresa has not been without serious posthumous critique, the fact of her engagement in the life of prayer is indisputable. This particular theological insight to which she came in later years guards intercessory prayer—corporate or individual—from three perennial misconceptions: a) that it calls God's attention to a subject or situation that has escaped Divine notice; b) that it is a kind of vote-getting to alter the Divine mind about a subject or situation; or, c) that it is an attempt to invoke a magical solution for the difficulties of a subject or situation. The citation is easily found at www.azquotes.com/author/14536-MotherTeresa/tag (emphasis added).

Eucharistic Prayers at St. Gregory Nyssen Episcopal Church, San Francisco

Richard Fabian

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> Remain in peace, holy and blessed Altar Table of the Lord.
> I do not know whether I shall return to you.
> May the sight of you greet me when I enter the Heavenly Kingdom!
>
> *Syrian Farewell to Christ's Table*

Thank you for three invitations to describe the Eucharistic Prayers at St. Gregory Nyssen Episcopal Church in San Francisco. St. Gregory's Church Eucharist prayers aim to fit recent critical study in several ways. Here I will not track the scholarly battle lines, but describe prayers that fit a current critical majority.

Like the *Apostolic Constitutions* Prayer, our prayer format concludes with the *Sanctus* hymn from Isaiah 6.

Cambridge Regius Professor of Divinity Edward Ratcliff proposed in 1950[1] that the Sanctus chant at first concluded extemporary eucharistic prayers, during an early phase when those were freely offered by presiders chosen for their prophetic gift. Gradually elements judged necessary for non-prophets' praying (Last Supper Story, Epiclesis, Anamnesis) were attached afterward like a kite's tail, leaving the Sanctus hymn in the middle. Over time the extemporized cloud solidified into narratives labeled "Preface"—not meaning introductions, but from the Latin verb *praefari,* to speak up in a loud voice. Though grammatically addressed to God the Father, this Preface section maintained a homiletic character. Byzantine and Syrian eucharistic worship developed two or more long Preface sections, each traditionally named for a sainted preacher, to which the consecratory elements thought necessary were appended after the Sanctus, plus congregational anthems and Amen. Medieval Anglicans multiplied shorter Prefaces for pastoral or calendar occasions,

until the Sarum missal held over sixty. Archbishop Thomas Cranmer cut that count to five, much as he shortened Spanish Cardinal Quiñones' Franciscan Breviary for his Book of Common Prayer daily offices in 1549 and 1552.

Ratcliff's publication inspired modern eucharistic prayers winding up with the Sanctus as a choral coda, much the way an early prophetic liturgy might have sounded. That final sung Sanctus gives the congregation's prayer a moving emotional climax. H. Benedict Green CR composed one for the Anglican Benedictine convent at West Malling in Kent, which ended replacing Isaiah 6 with the Sanctus hymn from Revelation 15:2-4. (Benedict was my Mirfield tutor; when I last visited, that prayer was still in regular use.) Therefore following his example, in 1970 I began writing such prayers for the Episcopal Church at Yale, placing the "necessary" elements within the Preface narrative, unlike patristic kite-tying. The Church of England Liturgy Commission followed suit with an optional prayer by Salisbury Bishop David Stancliffe.

Prayers follow the readings, whatever the customary calendar.

Lectionary history and renewal is today's major ecumenical project, and is far from complete. From its birth, the Christian calendar has been a lectionary assembled through partly haphazard collisions among local traditions. Whether or not Ratcliff's historical theory holds generally, prayers in his format are easier to write, and they let us shade the consecratory necessities to match the day's readings. St. Gregory's Church now prays a dozen or more such eucharistic prayers. Each unites scriptural themes which our current lectionaries evoke from time to time. We choose prayers to fit the day's readings, much as hymns are chosen, so they rotate flexibly around the year.

This plan veers from common Episcopalian homiletic, which implies that while Lutherans are saved by Faith, and Roman Catholics are saved by Saints' prayers, Episcopalians are saved by the Church Year! Anglican sermons typically begin by explaining the official calendar date and proclaiming its number in "Ordinary Time"—although every eucharist is celebrated outside ordinary time. What an unchurched public make of such numerology, God (just possibly) knows.

My own earliest prayer reflects the middle-Platonist lingo common among fourth century preachers, particularly Gregory of Nyssa and his fellow Cappadocians. My second prayer quotes themes from John's gospel; the third, Pauline arguments. Two prayers by St. Gregory's Rector Paul Fromberg and popular author Sara Miles gather scripture more poetically. All employ consecratory language ("sanctifying and showing") from the Episcopal Prayer Book's Prayer D, derived from proto-Basil. Basil's liturgy also supplies the congregational anthem we sing for all eucharist prayers from whatever source. ("We praise you, we bless you, we give thanks to you, and we pray to you, Lord our God.").

Like most such decisions, GENDER LANGUAGE in our Prayers normally reflects the translations of today's readings, and is made at the Presider's or Preacher's choice.

Cappadocian Thought

Most of St. Gregory's Church prayers uphold Gregory Nyssen's theology, notably his monist reading of scripture, which never divides up the divine works among Persons of the Trinity—a slippery path that fans of an "economic" Trinity tread today, too easily sliding into tritheism. For forty years I have shared my first Eucharistic prayer at conferences, and one Methodist visitor to St. Gregory's asked if he could submit it for his denomination's liturgical adoption. I encouraged him humbly and gratefully (what flattery!). The United Methodist Church made a few editorial changes—and published those without acknowledging my original. Indeed, such borrowing fits Ratcliff's theory of prayer development.

Modern readers distinguish Myth from History, as complementary stories outlining the truth. We now recognize Myth is not lies, but rather a narrative way of representing widespread human experience. Myth asserts human truths that history cannot prove. In mythic structure, events farthest from the hearer (in either remotest past or remotest future) disclose the deepest truth. Thus the Story of Adam's "Fall" in Genesis asserts the fundamental goodness of humankind, retold afar off where the story starts, while it ends closer-by with good and evil mixed the way we encounter them daily. Assessing Adam's "Fall" as history would undermine the biblical argument for fundamental human goodness, which our Creator implants in each human from the first. St. Gregory's Church prayers likewise tailor "Salvation History" to fit Gregory Nyssen's reading of Genesis: "ALL THAT EXISTS IS GOOD, and created amid good."

Unlike mythical Adam (or Abraham) however, Jesus is a singular historical figure, and much depends on what he actually said and did. Therefore St. Gregory's eucharist prayers stress his actual teaching, so far as we can tell it, different even from his devoted followers and friends. Norman Perrin[2] identified Jesus' most distinctive teaching: God's future reign is proleptically present already, before we can plan, prepare or manage it. To paraphrase, "Here comes God now, ready or not!" For example, God's forgiveness precedes our repentance and prayer rituals—a logic too many official church prayers and sermons deny.

Hebrew Sacrificial Idea

Our prayers reflect Hebrew sacrificial religion as RSV editor Robert Dentan explains it, so they work the opposite way from the Hellenistic *do ut des* process many Christian preachers presume. Instead of offering a god something I prize in order to gain something I prize more, biblical sacrifices either give thanks (*todah*), or assume that my sins leave me nothing worth offering. God already owns all the

life in the world, and yet lends me a slain animal's lifeblood, as if by a life-transplant (*chattath*) after my lethal sin. God's generous rescue—not my offering a life I do not own—makes the animal's death a sacrifice, a holy action which God alone can do.

Whatever life we offer already belongs to God. "Of all the things that are yours, we offer you these, which are yours especially." This was the motto on the altar pavement at Haghia Sophia, recited in Basil's Eucharistic prayer: TA SA EK TON SON. Likewise, Paul reckons that God rewarded Jesus' faith—not his self-destruction—by spreading his risen spirit upon us in Baptism. That life-giving prize makes Jesus' wrongful death sacrificial, and our meals realizing his presence sacrificial too. St. Gregory's Church prayers extoll Christ emptying himself as God does, and give thanks for all God's lifegiving blessings, including Jesus' faithful life and death.

Jesus' singular teaching has focused a century of gospel research. Although critics may yet disagree, Jesus' own message stands out from the evangelists' and editors' work. Two features distinguish Jesus from commonplace preachers then—and suggest changes to some Christian prayers now.

Forgiveness precedes human repentance.

God intervened in our fractured world in the first place by sending Jesus in mortal flesh despite his inevitable martyrdom. Even while identifying forgiveness as our core message about him, the Gospels repeat only one or two commands to ask forgiveness, but many more to give it. Unlike medieval prayers east & west, and also unlike some modern renewal, St. Gregory's Church worship obeys Nicene canons by doing no penitential exercise on Sundays—those being feasts of the Resurrection—and our prayers do not beg forgiveness but give thanks for it. They may mention human wrongdoing, yet always with thanks that God has already intervened to fix things.

Commonplace preachers err if they say that God will forgive if sinners will repent, although indeed many eastern and western prayers do profess penitence while begging a blessing. But Jesus' table fellowship Sign—his signal dining with all the wrong sort of people—taught that God has already forgiven humankind without exception and wants no separation from us. God's forgiveness comes not as a recompense for our repentance but as a free gift. Jesus' parables echo the Prophet Joel 2:13: quit mourning your past misdeeds and your consequent predicament and change your habitual *plans!* (Biblical heart (*lëv)* is where we plan, not where we feel.) Hence Jesus' parabolic Tax Collector[3] offers two plain truths: he is a sinner, unlikely to turn over a new leaf and risk ruin; yet God has strong love (*chesed)* for him. And hearing truth in this sinner's prayer, God puts him right (*tsedaqah*), leaving a hollow-boasting Pharisee to his doom. In the same vein, Matthew's Lord's Prayer uses the perfect tense: forgive us as we *have forgiven* others. St.

Gregory's Church eucharistic prayers confess human wrongdoing only to extol God's intervening *already* to correct things. Classic Eastern prayers emphasize Christ's Salvific Incarnation *before* his Salvific Death, likewise underscoring Jesus' parabolic chronology: God's reign *comes first to our knowledge*, whereupon humans make good or evil response.

And eliding all substitutionary calculus, St. Gregory's prayers embrace Paul's argument that God rewarded Jesus' faith by pouring out his resurrected spirit on us in baptism.

St. Gregory's Church prayers do not promise Christ's Second Coming the same way that other contemporary liturgies may do.

As the twentieth century opened, liturgical reformers and gospel scholars agreed that Jesus was an eschatological seer who pledged to return at the end of time. Liturgists surmised that his eschatology had got lost somehow in worship history, so they put it "back in," for example inventing a novel people's anthem "Christ will come again." But mid-century brought a 180-degree revision among gospel critics: Jesus taught "Here comes God now, ready or not!" and called for immediate response. British critics Norman Perrin and Reginald Fuller reversed the previous consensus, discarding attempts by Schweitzer, Bultmann & Borsch to rationalize Jesus' exotic futurist sayings within the gospel texts. (Borsch lamented to me that their conversion so swiftly swamped his life's work, although some critics have stuck by him.)

For the emerging critical majority, futurist eschatology in Jesus' gospel discourses bespeaks other contemporary voices. Unfortunately, those voices can blunt or overwrite Jesus' most distinctive message. St. Gregory's Church prayers mean to fit Jesus' message more clearly, calling us to respond now before it's too late. In place of futurist anthems, St. Gregory's congregation sing always the dyptich anthems from St. Basil's liturgy and the Book of Common Prayer Eucharistic Prayer D (based on proto-Basil): "We praise you, we bless you, we give thanks to you, and we pray to you Lord our God."

Apocalyptic future was a popular myth in gospel times, which New Testament evangelists and editors shoehorned into Jesus' parable sandals as if he had left it out. Perrin traced the prophet Daniel's original resurrection image: Jesus *has come* to the Ancient of Days and received universal authority. Mark's and Luke's gospels repeat that image of Jesus' empowerment, vindicating righteous believers.[4] But Acts 1:9-11 reforms that mythical text to promise Jesus *will come back* to the world. This reinterpretation did not usurp Christian worship at first; the Didachê's famous *marana-tha* has lately been re-translated as "the Lord has come." Nonetheless recent liturgists introduced the novel chant "Christ will come again"—evidently unaware that gospel critics have now moved 180 degrees opposite on Jesus' teaching.

Jesus' characteristic dissent from popular apocalyptic resounds in Luke's passion story,[5] where one crucified criminal speaks that popular dream of justice at the world's end: "We receive a just penalty for our deeds, but this man has done nothing wrong—Jesus, remember me when you come into your kingdom." Jesus counters with his own more urgent chronology: "Truly I tell you, *today* you will be with me in paradise."

John's gospel displays the highest evolved future imagery, and yet preserves Jesus' distinctive stress on the present: on eternal life *begun at the instant* of faith, on the hour that is *coming and now is*.

Otherwise, futurist apocalyptic conceals pitfalls. Western theologians revere the Book of Revelation (also titled Apocalypse), but that was the last book bound into our bibles, and Eastern lectionaries never read it in church. Unlike Hebrew scripture, that book depicts two opposed forces at war. By contrast, the Bible's literary prophets warned the Day of the Lord would bring darkness—but as YHWH's sole doing, because YHWH has but one friend or enemy: our human race. Not even Satan in the Book of Job rivals God's power.

Byzantine worship replaced futurist apocalyptic with a dramatic ceremony introducing the Eucharistic Prayer, which St. Gregory's Church practices today.

Robert Taft's *The Great Entrance* (1975) retails ritual, hymns and prayers for a procession gathering and bringing gifts to the altar. At that juncture western hymnody often anticipates the commemoration of Christs' sacrificial death which will follow next. But the Eastern Great Entrance hymns and prayers evoke Christ's Second Coming.—Not at the end of time, but this very Sunday in your own parish church, when Christ arrives with divine authority, authorizing you and me to change the world for the better until his vision is realized. Our Kiss of Peace thereupon inaugurates Jesus' universal vision.

Some modern studies of Byzantine worship label this moment "the Transfer of Gifts" (namely bread and wine) to the Altar Table. That label by Robert Taft suggests concrete realism, as it describes the physical action many Christian congregations and clergy are taking just then. But the Hymns and prayers appointed for the Great Entrance speak vividly otherwise. Only one hymn even mentions the eucharistic gifts, and that is appointed for Lenten fast days when the Eucharist Liturgy is not celebrated. Instead, here is the natural liturgical image for symbolizing JUSTICE in Christian worship—a theme too rarely invoked unless a sermon mentions it, but powerful for Christian and non-Christian hope alike. Justice is a pressing public issue for both today. Western visitors may remark how the Great Entrance has become a magnetic pole of Eastern congregational devotion, and so cannot rightly be separated from the consecration prayer any more than eating

and drinking can. Here is a Second Coming that most sacramental Christians can affirm. No mythical whitewash of humankind's tragedy is required, nor any rejection of historical thought. "May the Lord God remember each of you in his Kingdom" –the Presider's paraphrase of the doomed thief in Luke's passion explicitly binds our present worship to the historic sacrifice of Jesus and our future hope all at once, as the evangelist intended.

During the Great Entrance, Eastern Christians sing four hymns in calendar rotation. Psalm 24 is the earliest "Lift up your heads you gates, and the King of Glory shall come in"—Armenians now sing this every Sunday, and St. Gregory's Church often uses it with a congregational procession singing the refrain "Christ is among us." Three Byzantine refrains for that psalm evoke Christ arriving in glory now: the sixth century Cherubic hymn, the seventh century Powers of Heaven hymn, and "Let all mortal flesh keep silence" from twelfth century Jerusalem—the last beloved in many western churches too. Modern Westerners like hymns in metered stanzas, and Protestants already cherish more chorales that will serve this purpose. In an attachment, I offer a table drawing 222 lyrics from official Episcopalian and Lutheran hymnals. Though most are not normally used for this moment, all will serve and are well-beloved. These regularly introduce the Great Thanksgiving Prayer at St. Gregory's Church while reflecting the Sunday lectionary readings as our Eucharistic prayers do.

Of course we pray Book of Common Prayer texts in rotation with our own. Keeping a longstanding worship tradition, on Sundays and major pastoral occasions (weddings, funerals, parish high days) the presider sings the entire prayer from start to finish, using either a melody widely known as Latin (or Sarum) Preface Chant, or a new melody freely composed by the Presider herself. And on the theory that the presider is leading the whole congregation's prayers, congregation members take up a simple chant accompanying her, either humming a drone *(ison)* or a freely chosen parallel chant harmonized higher or lower alongside hers. By now such congregational accompaniment springs naturally to life with collects and other prayers too.

St. Gregory's has become famous as a dancing church, and the Great Entrance hymn is danced in procession as well as sung together. A simple step pattern and a hand on a neighbor's shoulder make the congregation members feel they move as one. The same physical arrangement returns for the Carol Dance which concludes communion with a prophetic symbol of the universe in eschatological harmony.

The Eucharist intensifies future hope.

Primatologist Jane Goodall campaigns bravely on behalf of threatened chimpanzees and our fellow great apes, yet when people ask whether she is an optimist, she replies: "I do not teach optimism but hope. Without hope, people will die." Even some Marxists agree. Jürgen Moltmann, author of *The Theology of Hope*

(1967) took part in many Marxist-Christian dialogs, where one East German atheist confided to him: "We have made a big mistake telling Christians that eschatology weakens their commitment to revolution. Instead we should have pressed Christians to *intensify* their hopes and longings."

St. Gregory's Church eucharist prayers contemplate fulfillment of Jesus' vision from now onward, not only at the remote end of time. Just as the Last Supper story ritually brings a past reality into the present, even so the Eucharistic Great Entrance ritually welcomes a future reality: a foretaste of the Messiah's complete reign. The quasi-Pauline metaphor of the foretaste[6] has been misread as futurist, like a child sampling the frosting while tonight's cake is stored away for a banquet later. But in practical use, a cook foretastes the dish to see whether it is *now ready to serve* without change. Thus the Great Entrance Ceremony erases time boundaries the way other human rituals do. For example, St. Gregory's Great Thanksgiving Prayer ends "Bring us at last Christ's kingdom of peace. Already we gather to welcome him, and lifting our voices with angels and archangels and all the company of heaven, we join in their triumphal song: *Holy holy holy…*"

Universalism: a prayer problem yet to solve

Despite their shared ecumenical intent, some recent eucharistic prayers recall "Salvation History" in a narrow version that shortchanges both biblical faith and secular moral sense. Styling Israel "the People of God" muzzles some ancient biblical voices. Early Christians transferred that exclusive national ideology to the Church (much as Israeli Zionists still do). Thus despite Luther's conviction that the risen Christ now fills all things, modern prayer language can obscure the universal faith the Hebrew prophets preached. Where then is Prophet Amos's "Are not you Israelites just like the charred-skinned ("Ethiopian" in Greek) Cushites in my eyes? Didn't I bring up your Philistine and Aramaean rivals just as well as you?"[7] Even the campaigning monotheist prophet Elisha allowed the healed and converted Syrian leper Naaman to "bow down in the house of Rimmon" should custom still require it.[8] Modern ecumenists' "Abrahamic Covenant" talk not only elides other nations' relation to God, but also misapplies Myth to our future, since it tells an untruth about our past. Historians recognize Abraham as a political fiction for merging unrelated local conquest clans. Ethnic disunity is the hard historical truth behind this myth, and that still obtains. Invoking a legendary but historically untrue bond no longer serves public worship, however. Biblical universalism actually cements Jews, Christians and Muslims stronger than mythical Abraham ever could. And our modern secular public prefer the Prophets every time.

As has often happened, Byzantine worship pre-dated modern sensibility by centuries. After an Easter reading about Israelite slaves crossing the Red Sea safely while Egyptian pursuers drowned, which now introduces most Vigil Baptisms, the sixth century preacher and poet Romanos the Melodist sang at Holy Wisdom Cathedral, in the Roman Empire's final capital:

Then the Red Sea did not save all,
only the [Hebrew] people whom the waters revealed.
but now it is open for each person and all races.
They are not turned back, nor separated from one another.

You are not an Egyptian, are you?
Whoever you are, come,
for living water has shown your resurrection.[9]

Appendix: Eucharistic Prayer Texts

GREAT THANKSGIVING PRAYER IN MIDDLE PLATONIST IMAGERY, FOR RITE Ill

It is truly right always and everywhere to praise you,
Lord God our Father, giver of light.
For you made man and woman and all things in a world of glory,
and taught us to live together in love for ever.
And though we turned from your light and made war on one another,
wasting the gifts of your creation,
until we could find no way out of the darkness, but began to die,
and all things cried to you for release—even then you did not destroy or forsake us.

You called Abraham and Sarah on a journey of promise,
and brought Israel out of captivity;
You sent Moses and the prophets to guide us through the night.
And in due time the new star of glory appeared,
scattering the shadows of death and leading us on the road to peace.

Our eyes at first were dim:
we could not make him out.
We wondered as he taught us the way of your kingdom;
we fled in fear when he died for us, showing the fulness of love.
But you raised him again, and it was dawn,
and the truth shone plainly for all to see.
Now we have cast down our fears;
we have turned our faces full to the light.
And running together from all parts of the earth,
we join in love once more,
to follow his example and share his glorious life in the breaking of bread.

For on the night he was handed over to suffering and death,
our Lord Jesus Christ took bread;

and when he had given to thanks to you,
he broke it and gave it to his disciples and said,
"Take, eat: This is my body, which is given for you.
Do this in remembrance of me."

After supper he took the cup of wine;
and when he had given thanks, he gave it to them and said,
"Drink of this, all of you: This is my blood of the new covenant,
which is shed for you and for all for the forgiveness of sins.
Whenever you drink it, do this for the remembrance of me."

Therefore, Father, of all the things that are yours
we offer you these, which are yours especially.
We offer them gladly, as he told us,
giving thanks for his death and resurrection.
And moving ever more into the daylight that shows us Christ is all in all,
we praise you and we bless you.

ALL: We praise you, we bless you, we give thanks to you, and we pray to you, Lord our God.

Send us now the gift of your Holy Spirit,
to make this bread and this cup the life-giving body and blood of your Son,
and to make us one with him in your covenant of love.
Draw us daily to see your glory in all things,
and desire you more and more—
until lifting our voices in unbroken praise,
we join with angels and archangels and all the company of Heaven,
singing forever the Triumphal song:

[SANCTUS & BENEDICTUS]

GREAT THANKSGIVING PRAYER IN JOHANNINE IMAGERY, FOR RITE III

It is truly right always and everywhere to praise you,
Lord God our Father, Lover of all.

Your wind swept the waters when our world began,
and you spoke the Word that was always your Word.
Through him all things came to be,
and his life lightened every life with the light darkness could not swallow.

And when sin's deadly shadow fell everywhere,
your Word came in flesh to live with us.
The world he made did not know him;
his homeland refused him.
But he fulfilled your purpose, and loved us to the end.
On the cross he handed over the Spirit of life,
flowing forever like water from a living spring.
Now all who receive him have power to become children of God:
born from above, they blow through the world with your Spirit,
bearing witness for the truth of your Word.

All who believe in him have left death for new life.
All who hear his voice follow him, as sheep follow their own shepherd,
on the true and living way that leads to the Father.
All who love, as he loved, live like branches of a vine,
drawing life from the one who laid down his life for his friends.

For on the night he was handed over to suffering and death,
our Lord Jesus Christ took bread;
and when he had given thanks to you,
he broke it and gave it to his disciples and said,
"Take, eat: This is my body, which is given for you.
Do this in remembrance of me."

After supper he took the cup of wine;
and when he had given thanks, he gave it to them and said,
"Drink of. this, all of you: This is my blood of the new covenant,
which is shed for you and for all for the forgiveness of sins.
Whenever you drink it, do this for the remembrance of me."

Therefore, Father, of all the things that are yours,
we offer you these, which are yours especially.
We offer them gladly, as he told us,
giving thanks for his death and. resurrection.
And having seen the glory of the Son himself,
coming from the Father, full of unending love,
we praise you and we bless you.

ALL: We praise you, we bless you, we give thanks to you, and we pray to you, Lord our God.

Now, as he promised, send us your loving Spirit,
to make this bread and this cup the life-giving body and blood of your Son,
and to make us perfectly one, as you and he are one.

For now the darkness of this world is overthrown;
and together with angels and archangels, and with all the company of Heaven,
we sing the triumphal song:

[SANCTUS & BENEDICTUS]

Notes

1. E.C. Ratcliff, "The Sanctus and the Pattern of the Early Anaphora," *Journal of Ecclesiastical History* 1:1&2.
2. Norman Perrin, *Rediscovering the Teaching of Jesus* (London: SCM 1967).
3. Luke 18.9.
4. Mark 8.38; 13.26; 14.62. Luke 12.8-9; 11.30; 17.24-27.
5. Luke 23.41-43.
6. Hebrews 6.4-5.
7. Amos 9:7-8.
8. 2 Kings 5:1-19.
9. Walter Ray, *Tasting Heaven on Earth: Worship in Sixth-Century Constantinople* (Grand Rapids: Eerdmans 2013), 115.