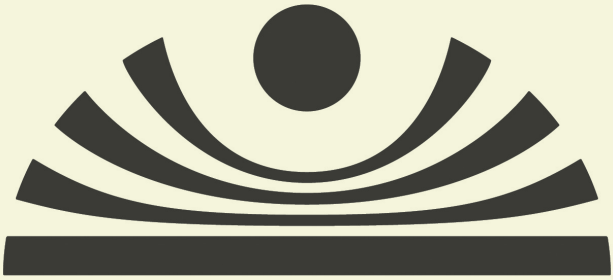

Proceedings

North American Academy of Liturgy Annual Meeting

Atlanta, Georgia
2-4 January, 2020

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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Contents

PART 3—SELECT SEMINAR PAPERS

Foreword

In 2020 the North American Academy of Liturgy gathered for its annual meeting at the Sheraton Downtown Atlanta Hotel from 2-4 January. Atlanta—a hub of both culture and transportation—was a fitting place for the meeting, bringing one hundred eighty-nine members and forty-six visitors and affording the Academy the chance to visit the Martin Luther King, Jr. Historical Park, including Ebenezer Baptist Church and the King Tomb. The members also gathered for Midday Prayer at Our Lady of Lourdes Catholic Church. The Academy extends its thanks to the local committee for its hard work in bringing the meeting to fruition: Tony Alonso, Martha Moore-Keish, Don Saliers, Rebecca Spurrier, Lisa Weaver, and Khalia Williams. At the business meeting, the Academy received twelve new scholars and practitioners into its membership.

With "Irrelevant Wisdom: NAAL at the Margins," Academy Vice-President Gennifer Benjamin Brooks set the tone for the meeting. Just as the title of the address came to her as if by divine inspiration, Dr. Brooks' message inspired the Academy to introspection and action. In fact, a number of seminar groups have taken up her challenge, which she posed as a question: "Have we been involved in the required wisdom work in our gathering as the academy and in our places of endeavor, as people dedicated to advancing the liturgy of the church?" For, as she says, "in order to gain wisdom, we must learn, understand, and use those activities that embody justice and equity in our relationship with all human beings, as a mandate from Holy Wisdom."

The Academy celebrated the enormous contributions of Joyce Ann Zimmerman, C.PP.S., to the NAAL and the discipline of Liturgical Studies by bestowing upon her the 2020 *Berakah* Award. In her response "The Relationality of Gratitude" she reminded us "of the need to strive for the indispensability of community, the incomparable joy of happiness, and the requirement of forming a habit of gratitude that leads to worship." Prophetic words, considering the challenges to community that now haunt our world in this time of pandemic.

President Bruce T. Morrill, SJ, provided an update on NAAL's progress toward a new website and the appointment of an Academy webmaster. Crucial for all of our calendars, he noted that the standard meeting dates of 2-5 January will first come into effect at our Toronto meeting in 2022. His full report is published in this volume. The President also led a special presentation of thanks to Don Saliers, the composer of the Berakah citations for the past twenty-nine years, and Carol

Gray, who for twenty-one years has been the citation calligrapher. For both, 2020 marked the last year of their service to the Academy in these capacities.

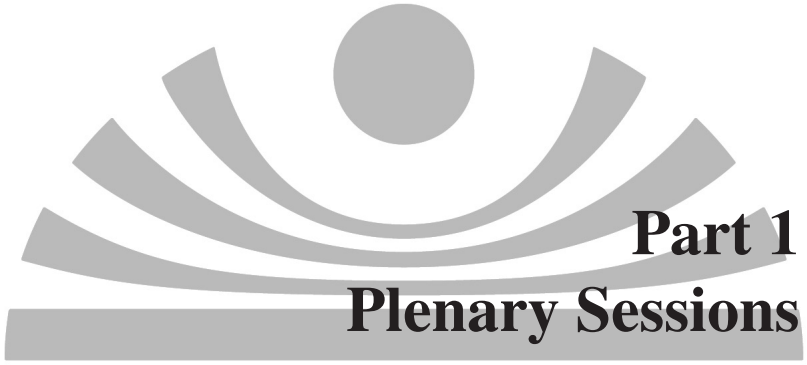
Many have a part in the success of a meeting, but deep thanks are fitting for this year's Academy Committee: Bruce Morrill, SJ (President), Gennifer Brooks (Vice-President), Anne Yardley (Treasurer), Taylor Burton-Edwards (Secretary), Kristine Suna-Koro (Delegate for Membership), Lisa Weaver (Delegate for Seminars), Melinda Quivik (Past President), and Jennifer Lord (Past-Past President). Newly elected to office this year were Todd Johnson (Vice-President), Nathaniel Marx (Treasurer), and Kimberly Belcher (Delegate for Seminars).

The heart of the annual meeting consists in its seminars. As such, the work of our twenty-one seminar groups also comprises the bulk of this edition of *Proceedings.* Part 2 displays the breadth and rigor of the seminars' work in 2020. In Part 3, four peer-reviewed papers stand as examples of the diverse work taking place within our membership. Benjamin Durheim leads us in an exercise of liturgical pneumatology to unearth an understanding of how *epicleses* function in Christian community, while William H. Petersen situates music as central to the work of the Advent Project seminar and brings three unexpected hymns into the Advent repertoire. To be sure, in this time of global pandemic when gathering for public worship is fraught with uncertainty, the already-but-not-yet theological riches of Advent give us hope. Christopher Grundy plumbs the potential of practical sacramentality "to draw our attention to certain overshadowed…aspects of sacramentality as a category of experience…" Finally, in an important contribution to an underexplored dimension of Christian liturgy, Hwarang Moon asks, "Is a funeral ceremony for suicide necessary?"

This is the first issue of *Proceedings* for which I serve—gladly—as Editor, albeit during unusual times. On behalf of the Academy, I extend thanks to my predecessor Stephanie Perdew VanSlyke. Thanks are due as well to the Editorial Advisory Board: Kimberly Belcher, Christopher Grundy, and Sebastian Madathummuriyil. Academy member David Turnbloom serves as the Subscription Manager, Arlene Collins was again contracted for the design and layout of this volume, and Meeting Manager Courtney Murtagh continues to facilitate the production and distribution of the hardcopy edition of *Proceedings*. Thanks to all three.

The 2021 Annual Meeting of the North American Academy of Liturgy will convene in Seattle, Washington, from 7-10 January if the spread of COVID-19 has been sufficiently contained by then. The Academy Committee is at work considering possible alternatives should we be unable to gather together.

Jason J. McFarland
Editor of *Proceedings*



Part 1
Plenary Sessions

Introduction to the Vice-Presidential Address

Bruce T. Morrill, S.J.

Bruce T. Morrill, SJ, is the Edward A. Malloy Professor of Roman Catholic Studies at Vanderbilt University.

Gennifer Benjamin Brooks holds the Styberg Chair in Preaching and is the tenured Ernest and Bernice Styberg Professor of Preaching at Garrett-Evangelical Theological Seminary. With that appointment she became the first black clergy woman to hold a chair at a United Methodist seminary. At Garret, she is Director of the Styberg Preaching Institute and Director of the Doctor of Ministry Program, while also serving as Dean of the Association of Chicago Theological Schools' Doctor of Ministry in Preaching program. Earlier, she served four years as Assistant Dean of New Brunswick Theological Seminary.

After a years-long, successful career in design and development-management of business computer systems, Gennifer turned to a vocation in full-time ministry. As an ordained elder and full clergy member of the New York Conference of the United Methodist Church, she has pastored local churches in rural, suburban, urban and cross-racial settings. She pursued her scholarly career in the Liturgical Studies program at Drew University, where she was awarded the degrees, Master of Philosophy and Doctor of Philosophy.

The Rev. Dr. Brooks is a well-known and sought-after workshop and retreat leader in the area of homiletics and worship, which work has most recently taken her to Myanmar, South Korea, and Sweden. She developed a training program for local preachers in the North Trinidad Circuit of the Methodist Church in the Caribbean and the Americas, while her own preaching voice has been heard in several of those countries, as well as such farther reaches as South Africa, South and Southeast Asia, and Scandinavia.

Dr. Brooks has authored four books and edited a fifth, in addition to contributing to numerous lectionary commentaries and collective volumes on worship and preaching. She has exercised her artistic creativity as lyricist for several songs in two worship books, while her practical-pastoral passion has her actively researching the worship rituals of a community of the African diaspora.

Our colleague Gennifer is currently completing two preaching manuscripts, one addressing the subject of Preaching and the Margins, and the other, Preaching and the Holy Spirit. This evening she brings her present scholarly focus on marginality in relation to ecclesial mission and preaching to bear on the life and work of our Academy. Please join me in welcoming Dr. Gennifer Brooks as she delivers the Vice-presidential Address, "Irrelevant Wisdom: NAAL and the Margins."

Vice-Presidential Address

Irrelevant Wisdom: NAAL at the Margins

Rev. Dr. Gennifer Benjamin Brooks

Gennifer Benjamin Brooks holds the Styberg chair in Preaching and is the tenured Ernest and Bernice Styberg Professor of Preaching, Director of the Styberg Preaching Institute and the Doctor of Ministry Program at Garrett-Evangelical Theological Seminary. She is also the Dean of the Association of Chicago Theological Schools (ACTS) Doctor of Ministry in Preaching program. An ordained elder and full clergy member of the New York Conference of the United Methodist Church, she has pastored local churches in rural, suburban, urban and cross-racial settings.

Thank you, Bruce, for your kind introduction and for the graceful spirit that shines through you. Let me also express my thanks to the members of the AC with whom I've had the privilege of working this past year, as well as the presidents and AC with whom I served previously as delegate for Membership. And I guess I should thank Richie Braidenstein for this position in which I find myself. It was she who approached me with the request to allow her to put my name forward for Vice President. I really agreed just to stop her whining about why I had to do it, and also to get Andrew Wymer, who insisted that I could not say no to the request, to stop nagging me about it. Thanks both of you, my dear friends.

I owe my introduction to this academy to Ed Philipps, who was my colleague at Garrett-Evangelical; in fact, he was a member of the Search Committee that hired me, and the first person to tell me about NAAL. Not only that, but he brought me to my first meeting. I don't remember where it was, perhaps Louisville, but I met him in Garrett's parking lot and we drove there. He welcomed me into his seminar and ensured that I knew the ropes. Because so many walked by without a smile or a glance for someone who was obviously a newcomer, I remember well those who spoke to me at those early meetings—Glen Byer, who approached me with his beautiful smile, and has continued to do so at every meeting; and Michael Prendergast, who took pity on me when I lingered at his booth and even invited me to sit at the same table at the banquet, and has always taken time to say a word to me at these meetings. It took a lot of determination to decide to not stay away after I ran the gauntlet of a body of people to most of whom I was totally oblivious,

because I felt so out of place, but my contract at Garrett required me to participate in my academies, so I had to stick it out.

And so here I am—you've come a long way baby! Really? Well thanks finally to the members of the academy who voted me into this office. And I've stalled long enough so I guess I'd better get on with it.

Let us pray.
Speak Lord, your servant is listening.
Wisdom Spirit, your children are waiting, make your presence known. Amen.

Irrelevant Wisdom: NAAL and the Margins

The title for this address popped into my mind right about the time that it became clear to me that I could not dodge the bullet—that I would indeed be elected to this position. That was about 15 minutes before the business meeting as I was walking to the room and strange people kept smiling at me and giving me even stranger signs of affirmation. I thought, dang, this is really going to happen, although Courtney Murtaugh, with a smirk on her face had prophesied it to me some time before. And then I heard, Irrelevant Wisdom: NAAL on the Margins—and don't ask me how, but I knew that was what I would have to speak about, whatever it meant. And just as the first person to whom I told the title responded, when it appeared in my spirit, my first thought was, wisdom cannot be irrelevant. So, let me begin by unpacking the title.

Irrelevant Wisdom

Webster's Dictionary defines wisdom as "accumulated philosophic or scientific learning"[1] and *The New Interpreter's Dictionary of the Bible* after ten pages fails to offer a specific definition, and concludes with naming the wise (as the repository of wisdom, I assume) as "Persons with particular insights into human motivations and interactions; those with exceptional abilities at artisanship and the crafting of words; and those with encyclopedic knowledge."[2] I daresay there are a few among us who might even fit that description. So, perhaps we can take it for granted that there is wisdom in the ranks somewhere. But that begs the question: Where and how did they get it?

Wisdom, where does it originate, from whence does all that accumulated learning come that makes one wise? Somehow when it comes to the field of liturgy, just assuming that because one has encyclopedic knowledge of and exceptional abilities at their art is not sufficient, to me, to claim that one has wisdom. For me, the source of all wisdom is the Holy Spirit. Jill Crainshaw, NAAL member and self-identified liturgical theologian and homiletician does not so much define 'who' Wisdom is but, she brings us front and center with the challenge of knowing what makes us wise when it comes to the worship of the people of God. She says:

> *Wisdom invites.* She invites listeners onto life-paths of learning, understanding, discerning, and wise dealing (*Pr. 1:2-6*). She invites listeners into relationship with God. She invites listeners to embody "wisdom"—righteousness, justice and equity (*1:3*)—in public squares, at busy street corners, and at the highest places in town (*9:3a*). Wisdom invites all people to take up "wisdom work."[3]

Do you get it? In order to gain wisdom, we must learn, understand, and use those activities that embody justice and equity in our relationship with all human beings, as a mandate from Holy Wisdom. It requires more, much more than accumulated or even encyclopedic knowledge. And a key question before us is, have we been involved in the required wisdom work in our gathering as the academy and in our places of endeavor, as people dedicated to advancing the liturgy of the church? So, what's wisdom work? I'll come back to that in a moment, but in the meantime, the question that hovers in the air is whether what we do as members and as the academy is relevant to the people of God at the places where they live?

But irrelevant wisdom? To be simply "not relevant" as Webster's somewhat weak definition states means "not having significant and demonstratable bearing on the matter at hand." It means not being germane to the situation for which one claims to have knowledge or know-how. With twenty-one Seminars and hundreds of erudite and ground-breaking papers each year, how can that be? As someone once told me they come to hear the papers of their colleagues, not to worship, but to be about worship (liturgical) work. So irrelevant—absolutely not! I'm sure new thoughts and new ideas about patterns and worship things we have come to take for granted are important. The unending stream of new dissertations and newly minted scholars remind us that there are always questions that need to be researched and answered. (And I'm not being facetious.) So irrelevant? I'll come back to that in a bit. Let me finish unpacking the title.

NAAL and the Margins

Why the margins? For the last few years quite a lot of my interest has been focused on the margins and marginality. I know when it started but not why. The first effort came about for a series of three lectures that I presented at Anabaptist Mennonite Biblical Seminary in Indiana, and which I turned into a manuscript that will get finished very soon. But researching the material for those lectures opened even **MY** eyes, someone who holds lifetime membership in one of those marginalized groups, to the plight of so many others who fit the definition of marginalized and the way in which US society has developed and maintained systems that push more and more people to the margins. It made me even more conscious of the way in which whole cultures and groups of people, most of whom have been victims of racialization, have been shunted to the margins of the prevailing society. But it was not just their plight that I discovered, it was also the way in which marginalized people have survived and thrived. And I gained an even greater awareness of the culpability of so many, myself included, in maintaining the

hegemonic reality of marginality. That knowledge convicted me that as long as I was not actively working, using my knowledge and resources in even some small way to help relieve the suffering of even one person who has been marginalized, then my presence on earth is irrelevant.

I have a feeling that most if not all the people in this room have some understanding of marginality and what it means in this global economy. Nevertheless, I want to set the table so that we can have a common, although a somewhat basic understanding of marginality. Jung Young Lee, then professor of Systematic Theology at the Theological School of Drew University offers the reminder that the word marginality originated from the social sciences and that "race and culture were the criteria used originally to determine what marginality was." However (in language appropriate to 1995 when his book *Marginality* was written, and not quite as politically correct today) he says:

> Marginal people usually belong to subordinate groups, while those at the center usually belong to dominant groups. Marginal people are then the oppressed, the powerless and the rejected. They are ethnic minorities, women, the unemployed, the poor, the illiterate, the homeless, the handicapped, the AIDS-infected, gays, lesbians and so on."[4]

As I said earlier, the language is somewhat dated and not as politically appropriate, but it nevertheless brings us front and center to the issue that I hope we can give attention to, namely our place as liturgists in this world, with respect to the margins and marginality. It begins with the realization that we are all part of a society that is ruled by white supremacist ideology that results in continued and increased marginalization of more and more of the population.

But why pick on us? What do we, NAAL as a body have to do with that? Well, thanks to Ed Foley "the archives are (indeed) secure" and provided much important materials that speak to our call, and which require a response and perhaps hopefully, a sense of responsibility for giving attention to this widespread and wider-spreading issue of marginality. (My thanks to Andrew Wymer who culled the archives[5] with a focus that related directly to this work, thereby saving me some research time.)

Liturgy and American Culture

In the minutes of December 5, 1973, Session 1, Group 3A we find this statement in the summary of the discussions:

> 3) one must observe the dialogical relation between liturgy and culture. That relation is ambivalent. Liturgy grows out of culture but it also creates a culture. We should ask: Do we have an American culture? And if we do, how can we express our faith through it?

> 10) We have been challenged to come up with an American liturgy. But we may need first of all to find out what American culture is.

So, let's start with liturgy, our field of engagement as an academy, the area in which we seek the knowledge that makes us wise, and puts us solidly in the work of shaping the worship life of the whole people of God.

Liturgy, the work of the people in their worship of the living God, is a call to live out the ethics of our faith as modeled by Christ. In his recent book *What's Worship Got to Do with It: Interpreting Life Liturgically,* NAAL member Claudio Carvalhaes attempts to outline

> . . . an alternative to the understanding of liturgy as the work of God on behalf of the people where just some privileged scholars have a say in what we are to pray, sing, or do and with that, define what life is all about. No! Liturgy is indeed the work of the people, who together bring their resources, wisdom and experience as we mutually learn with one another. We do this with scholars joining different forms of knowledge for that specific context we live in. In that way, there is no dismissal of the academic knowledge from all kinds of scholars . . . Instead we tell each other what the will of God might be and how we should have this gathering as we create worlds and faith possibilities.[6]

Claudio's words speak directly into the heart of those earliest scholars who gathered in the conviction that they needed to say something, do something, use the knowledge they had accumulated to advance the worship life of the church. These earliest scholars, who gathered in the wake of Vatican II, understood that they faced a tremendous challenge and they knew that somewhere at the heart of the issue confronting them was the society in which that same church lived its life and carried out its mission. Listen to a part of their discussion on point 3) <u>The question of American Culture</u>:

> Perhaps the underlying conflict which we experience in worship today is a conflict between "cultural Christianity" and a true Christian community of faith. There is another deep question here: Do we really know what American culture is? If we look for the characteristics of American liturgy today, we may conclude that those characteristics are a good reflection of contemporary American society. The liturgies we have are imported, experimental, evolving, superficial, excepting and low-brow. These qualities reflect, perhaps painfully, the state of American society. We need to ask to what degree Christian worship can challenge the comfortable iteologies (*sic*) of our time.

Wow, that's a lot to chew on. But because of our present society, the issue of American culture and related ideologies must go much further. There is still and yet the issue of a racially biased society in the US that worships at the feet of the gods of white supremacy. Said differently, US culture is defined by a racist hierarchy that puts at the top the majority of people in this room, who although they may decry its tenets, nevertheless are beneficiaries of the privilege that comes with not being non-white. I deliberately use this backwards language because Robin Diangelo, author of the book *White Fragility: Why It's so Hard for White People to Talk About Racism,* tells me that many if not most or even all white people have a problem with the words racist and racism. She says:

> In the post-civil rights era, we have been taught that racists are mean people who intentionally dislike others because of their race; racists are immoral . . . so let me be clear: If your definition of a racist is someone who holds conscious dislike of people because of race, then I agree it is offensive . . . Racism is deeply embedded in the fabric of our society. It is not limited to a single act or person. Nor does it move back and forth, one day benefitting whites and another day (or even era) benefitting people of color. The direction of power between white people and people of color is historic, traditional, and normalized in ideology.[7]

Experts in sociology and cultural studies tell us our society is ruled by White Supremacist, i.e., racist ideology. And to our shame, the Church of Jesus Christ rather than working to transform the world for Christ, continues to be fully in collusion with the doctrines of white supremacy, some actively and others tacitly. The Christian Church that purports to represent the kingdom or the reign of God, that at its best brings into fruition the Beloved Community has lost its way and the ideology that undergirds its functioning deliberately works to divide people on a schema that moves from superior to inferior to totally worthless or sub-human. It also functions in a way that erects and constantly reinforces the barriers between groups of people. Putting the issue in a specifically liturgical context, Carvalhaes reminds us that we are called

> To engage the places between altar/table and the world, asking for what has been silenced, denied or simply not spoken, thus hidden, and not visibly clear to the formation of society but gives full rise to racism, economic disparities, social exclusion, and an eclipse of the poor in most of our liturgies.

> In these juxtapositions, we are heightened by the connectivity of what is called the *lex orandi, lex credendi*, and the *lex agendi-vivendi* of the church, that is, the connections between the laws of prayer, belief, life, and ethics. The wrestling with these laws altogether is not to find out what comes first but rather how one may live, incite, expand, and respond to the other.[8]

In other words, how can, should and do we engage in providing liturgical resources that will help to shape the people of God into the community that recognizes and honors the full humanity of every person, regardless of societal identifiers, thereby creating the culture that is beyond American (whatever that is considered to be) but is truly the reign of God on earth? It takes facing the opposing forces that would maintain a status quo where different means deficient, facing the demons of inbred, incestual superiority and wrestling with the challenge of complacent privilege.

Howard Thurman says it this way:

> It is necessary, therefore, for the privileged and the under-privileged to work on the common environment for the purpose of providing normal experiences of fellowship…The experience of the common worship of God is such a moment. It is in this connection that American Christianity has betrayed the religion of Jesus almost beyond redemption. Churches have been established for the Chinese, the Japanese, the Korean, the Mexican, the Filipino, the Italian, and the Negro, with the same theory in mind. The result is that in the one place in which normal, free contacts

> might be most naturally established—in which the relations of the individual to his God should take priority over the conditions of class, race, power, status, wealth, or the like—this place is one of the chief instruments for guaranteeing barriers.[9] (Please forgive the dated language.)

True wisdom work engages us in addressing and demolishing such divides. So, kudos to the folks back then who raised the question about cultural Christianity. It is still such a critical question for persons engaged in the study and the shaping of liturgy. But before I go further into that issue/subject, I want you to eavesdrop for just a few minutes more into the discussion of the second session in 1973. The subject of American culture does not appear again, the closest thing that could even relate to this major challenge can be found under the heading: What do we wish to see this Academy accomplish? There we find these statements that seem to be somewhat in opposition to that earlier challenge:

> 6) Not politically oriented; study a given subject freely and openly letting the conclusions "fall where they may."
>
> Confirm one another's convictions; allow a "pooling among peers" to occur.
>
> 7) From our academic investigations the Academy will help to pose the state of the question of the Church.

I tried to see into their minds but I couldn't figure out exactly what that last item meant. But that brought me back to Jill Crainshaw's work.

Wisdom Work

Remember her position that She who IS Wisdom invites us to "wisdom work." I think taking up the challenge of determining American culture and liturgy might well have qualified as wisdom work. Crainshaw addresses the idea. She writes:

> What is this wisdom work? Who is Wisdom calling today's communities of faith to be? What is Wisdom calling today's communities of faith to do? How is liturgy (*leitourgia*—the work of the people) wisdom work?[10]

And in place of her question—"How is conversation with sages from antiquity valuable in the face of 21st-century challenges and opportunities?"[11] I substitute my own version—How is gathering together in this way, and talking among ourselves, with each other in our seminars, of value in preparing us to deal with the challenge of growing numbers of marginalized people in church and society?

That brings us back to the issue of liturgy and culture. In one of those reports from 1973 there was mention of diversity of liturgies based on cultural differences and even a note about the discomfort experienced by one or maybe more persons that liturgy was taken to mean whatever we do in worship. A definition provided in those early minutes reads: "The liturgy expresses human experience because in it

we celebrate our experience of what God has done in Jesus Christ." It is what we hope the gathering of the people of God will represent—a celebration of God's active presence in the lives of the people of God, regardless of their circumstance. And the challenge to all of us who engage in the task of creating liturgy for the people of God is to create liturgy for the whole **and** the wholeness of the people of God.

But I want to bring the attention back to the statements or at least one statement and one question again from those 1973 documents.

1. Liturgy grows out of culture, but it also creates a culture.
2. Do we have an American culture?

We come together to hear the papers presented by our colleagues, we even go so far as to publish a few papers that we think noteworthy as representation of the work of the academy. And please believe me, I know how diligently some of us work on those papers. Your efforts are commendable, whether they are published or not. But liturgy is the substance of the worship done by the people. What is our input on that? How do we meet those challenges, especially in the context of suffering experienced by so many because of the hegemonic ideology that overshadows our society, especially in light of the church's often deafening silence in the face of injustice or worse yet the stance taken by a large percentage of the Christian church that is in direct and open support of acts that would make Jesus weep (again)?

Jeannine Hill Fletcher, a constructive theologian at Fordham University, writes that "It was in the academic spaces of theological training that ideas of Christian supremacy were manufactured as knowledge, to be put to the project of conquest, colonization, and conversion as they made their way from lecture hall to pulpit to legislative assemblies."[12] So where is our voice heard or where does it need to be heard and to what effect?

From 1973 to 2019 is a period of 46 years. How has the coming together of this organization, this group whose founders considered of importance the responsibility of "placing academic attention on the real needs," been of value in addressing the real need to overturn marginalizing ideologies? So perhaps my question is, what does NAAL consider the real needs? In light of a world—no let's just stick with America and the USA at that—a society that works systemically to oppress and marginalize so many, what are the real needs of our society, especially as it concerns the role of the church? Just a reminder (a repeat of what I read earlier) as recorded in our archives for posterity, we have as one of our goals based on our academic accomplishments to "help to pose the state of the question of the Church."

Claudio Carvalhaes quotes Nathan Mitchell in speaking of the wisdom work that is required to enable the liturgy to be representative of both the sacredness of life

and the ethics of living, action that is sorely needed to make of the church the beloved community. Listen to their analysis of the relationship between *lex orandi* and *lex credendi*:

> . . . the deeper question is not whether faith controls worship, or vice versa, but whether either of them can be verified in the absence of a *lex agendi* (a rule of action or behavior), an ethical imperative that flows from the Christian encounter with a God who is radically "un-God-like," a God who, in the cross of Jesus and in the bodies of the "poor, the hungry, the thirsty, the naked, the imprisoned," has become everything we believe a God is not.[13]

Enacting the liturgy through our worship rituals is a way of giving substance to our faith, and yet that faith is not borne out in our daily living and said liturgy often becomes a perfunctory enactment of unconvincing, empty, ritual. It's an eye-opening truth that should be always with us as we do the wisdom work that God has charged us to do with the knowledge that God has given us. As the North American Academy of Liturgy, what do we have to say about the form or formularies of worship in North America whereby the people of God are encouraged to maintain the status quo of their situation, with little or no care for the reality of widespread oppression, injustice and marginalization of many? Our call as liturgists is to help frame for the people of God a way of being that models or at least helps to give evidence of the Kingdom (Reign) of God on earth. Fletcher says:

> If we are able to displace the White racial frame as the interpretive lens for our field of vision, we might see in the current racialized disparity not a foretaste of the Kingdom of God, but the reality of the kingdom of evil. People of color in the United States are systematically denied well-being in economic capital, bodily security, health, recreation, education, and ownership. Americans have come to accept this structural reality as part of the order of things, normalizing dispossession, placing it in the past, and ignoring its generational effects. But a world that is saturated and structured by white supremacy can only be described as a kingdom of evil."[14]

Is this the American Culture? Or should I say this **IS** the American culture? Colleagues, what is the wisdom that has been gained and passed on that reflects our response to the issue of liturgy and this culture, that can help to make more evident, more real, more present, more actual the reign of God in our society, especially since the state of the culture of the church is the same as the culture of society in the USA?

Many of our seminars have an historical underpinning. But those first members were specific in stating that "Historical Studies cannot be considered a closed area; there is still much to be done in this field." So, what's been done? How have the various seminars considered the history on which we stand and brought into the present the knowledge gained from their study, their wisdom work ordered by Mother Wisdom, through those sages that started our organization? Wisdom work in the area of liturgy and culture will help to eradicate the rampant culture of separation that quickly plagued the church in many of its formative periods, and which continues within and without the church today, thereby supporting and

even advancing the marginalization of people. Such wisdom work can be instructive in guiding the church in connecting the various parts of Christ's body.

We have several seminars devoted to cultural specificities around liturgy. There are groups that focus on feminism, queering requirements, ecology, etc., and there's even a catch-all group "Liturgy and Culture," but we live in a white supremacist society that marginalizes more and more people each day and yet, as a body we seem oblivious to the need to have as one of our goals, or perhaps even the major goal that of transforming the world, to provide liturgy that calls out the evils of marginalization and organizes persons to work for justice in the name and spirit of Christ and she who is Wisdom.

We silently, tacitly, approve the hegemonic structure that is our society. No, we do more than that, we model our behavior on the same separation that exists in the world from which we come. Having run the gauntlet of white supremacist behavior during my twenty-one years in corporate America as a middle and upper-middle manager, I can say with conviction and truth that a person of color coming new into the academy without a mentor to hold on to has to have a strong determination to stay the course. And God forbid you wander into some of the gatherings of scholars; it can make your eyes spin and your ears hurt to listen as some of us try to impress others as to the depth of our knowledge. But is that knowledge a demonstration of wisdom or is what we are about here no more that navel-gazing?

Well I don't think I would be here and I certainly would not have succumbed to Richie's pleas if I really thought that was the case. I do believe that we have among us wisdom from the Holy One that the world, and certainly the church, needs. But despite what we think of ourselves, despite the fact that most of the members are white and male and therefore at the top of the hierarchical structure that defines US society, NAAL as a body exists on the margins. Lee's definition of marginality includes the following statement: "Those who are not part of the institutions that dominate can be regarded as marginal people."[15] Whether, as some in the church think, we who hold these premier degrees set ourselves apart with a sense of superiority based on our knowledge, or whether we hold back because we do not want to seem superior, there are few of us who have much real influence over the construct or the use of the liturgy that the church provides to its clergy and congregations. Ask any United Methodist liturgical scholar about how poorly most of our pastors follow the directives regarding the Baptism and Holy Communion liturgies. In fact, that early group called it. They said: "There is a growing gap between liturgists and the clergy. Is it possible that liturgists are guilty of elitist ecclesiology?" Let's grade our own papers on that issue.

I shared what I planned to say in my address with my assistant, Styberg Teaching Fellow Jaewoong Jung, and in his response to me, he offered some words that I felt I needed to share with you. He said:

> *Leitourgia*, yes it is the work of the people, not of a handful of academic experts or well-educated people who peel off the unknown nature of liturgy by use of brilliant theories and jargon, but of all the people, including the people at the margins, the uneducated people who cannot explain what they experienced in the worship even with simple words.

As major denominations shrink or split, shrink and split, the people, both laity and clergy find more palatable ways to get folks in the benches and not over-burden them with liturgy that means something or that even calls them to recognize what being Christian and participating fully in worship means. As seminaries shrink and struggle for students and funds, using Melva Costen's words, more and more we are called to dumb down on how much we teach so that (for example) students are not challenged too much to really understand why we use water for baptism, why "eat God' is not sufficient for consecrating the Eucharist, and, one of my pet peeves, why peeling off a wafer and helping myself to pre-packaged bread and juice does not really substitute for breaking the bread and sharing the cup (but I'm old fashioned and unapologetically traditional).

NAAL on the Margins

So no, we are not, and the church is not a dominant group in this society, so we have been shunted to the margins. But just in case you are beginning to be totally depressed (I'm not depressed. Do I look depressed to you?), just in case you need it, let me give you another definition of the margins. R.S. Sugirtharajah quoting Indian feminist and deconstructionist Gayatri Chakravorty Spivak in the book *Voices from the Margin* offers a redefinition of margins as "a place pulsating with critical activity, a place alive with argument and controversy and a place of creative discourse."[16] In other words, being on the margins can offer you freedom to be critical, to engage in the unexpected and the new, to develop new streams of thoughts, new ideas, new responses to old and new challenges.

After forty-six years of meeting, do we need an infusion of new ideas that take seriously what each and all of us can contribute to the overthrow of systems and cultures that oppress and marginalize more and more people? Yes, we meet to talk, to listen, to hear, but we are called to act as well. That first group that gathered named as one of the issues, that of the role of women in the church. Listen to what was recorded:

> 1) The role of women in the Church: Part of the problem of diversity (of) faith experience in the church is the role women can and should play in worship. Until now worship in both its creation and practice seems to have been dominated by the masculine. Perhaps women should be more aggressive in calling for an end to this domination.

And as I read this I had deeply mixed feelings—feelings that are the same as when I hear the rhetoric about people on the margins doing more for themselves.

It's very easy to say that the oppressed or the marginalized should work harder to end their oppression, but it is not that easy. I don't know what it took to get more women into the academy, but I have a feeling, and I know I'm right, that some men had a hand in helping to bring that about. Those men used their privilege, their standing, to help open the doors and make a way for more women to be actively involved in this academy, but their work, the work of all of us is not complete. There are many others that are still on the outside peering through the clouded glass of full membership. We are a privileged group, even though we are not centrally positioned in the church, and we can and must use our position, our standing, our influence, to help bring about the change in the church and ultimately in our society. Indeed, the church, denominations and organized religion all stand on the borders of society, on the margins, but even from such a location we have privilege and influence to address the rampant oppression of people, especially people of color.

It saddens me that so many who support the unethical, oppressive and dare I say un-Christian behavior of the present national administration are self-professed evangelicals. It makes me wonder what Bible they read, and what Jesus they are following. And then I'm brought up short because I know there are those among us for whom the spoken word that proclaims the gospel of Jesus Christ and calls the hearers to action, to live out the call of their discipleship is not considered essential in worship. For them, it is enough to sing those songs of the faith (that I love) or even popular songs, to say time-honored prayers, many by rote, or no prayers, to offer a mini word-study on a small portion or even a whole book of scripture or simply to read a text without particular proclamation of the gospel and then send the gathered community back into the world the same way they entered. Through our liturgy, our responsibility is to send the people of God to be living witnesses in the world.

Those of us who come simply to read or listen to the thoughts of our peers, who see no need to hear, far more to accept Christ's challenge to go and do likewise, we remain blind to the mystery of life in Christ. We are merely observers, not participants in the drama of life that is marked by our response to the invitation of Holy Wisdom to do the essential wisdom work of liturgical scholars. At the end of the stated goals, that first group wrote, "We are hopeful that the work of the Academy will redound to the pastoral goal of the Churches, though this is not the established and immediate goal of the academy." Lofty ideals indeed. And so, we come together to feast on the wisdom of the sages or even the newly learned among us, but unaware and perhaps even uncaring of the irrelevance of what we hear and see and do because in neither the hearing nor the seeing nor the doing have we engaged the challenges of life that oppress the people of God. In so doing we join the oppressors and force more and more of God's people into places of marginality unaware that we also have been shunted to the sidelines of life, secure

in our emptiness, our blindness, our brokenness, our own marginality. Here's the challenge those very sages named. They said:

> 4) Our concern should be pastoral. How can one see the Christian life as a whole? How can one relate the language of liturgy to ethics? In other words, how do you relate ethics with what you say in worship?

These are not my questions. These are questions raised in Session I of Group 3A on December 5, 1973 by that first group of the soon-to-be North American Academy of Liturgy. And they are still our questions or more rightly said, our challenge in 2020.

Wisdom? Relevant? For the Margins? On the Margins? You decide. You find the answer.

Thank you.

Notes

1. *Merriam Webster's Collegiate Dictionary,* 10th ed., s.v. "Wisdom."
2. *The New Interpreter's Dictionary of the Bible,* vol. 5 (Nashville: Abingdon Press, 2009), s.v. "Wisdom."
3. Jill Y. Crainshaw, *Wisdom's Dwelling Place* (White Sulphur Springs, WV: OSL Publications, 2010), 13.
4. Jung Young Lee, *Marginality: The Key to Multicultural Theology* (Minneapolis: Fortress Press, 1995), 32
5. The "archives" noted here and throughout this paper refer to the NAAL archives that are stored at the Catholic Theological Union in Chicago, Illinois. The materials referenced are stored in dated files as appropriate. Usage of the contents of the NAAL archives identified in this paper will not be footnoted individually as the source material used is specifically identified within the paper.
6. Claudio Carvalhaes, *What's Worship Got to Do with It: Interpreting Life Liturgically* (Eugene: Cascadia Books, 2018), 7.
7. Robin Diangelo, *White Fragility: Why It's so Hard for White People to Talk About Racism* (Boston: Beacon Press, 2018), 21-22.
8. Carvalhaes, *What's Worship Got to Do with It,* 12.
9. Howard Thurman, *Jesus and the Disinherited,* (Boston: Beacon Press, 1976), 88.
10. Crainshaw, *Wisdom's Dwelling Place,* 13.
11. Crainshaw, *Wisdom's Dwelling Place,* 13.
12. Jeannine Hill Fletcher, *The sin of white supremacy: Christianity, racism, & religious diversity in America* (Maryknoll, NY: Orbis Books, 2017), 9.
13. Nathan Mitchell, *Meeting Mystery: Liturgy, Worship, Sacraments* (Maryknoll, NY: Orbis Books, 2006), 39 as quoted in Carvalhaes, *What's Worship Got to Do with It?*, 13.
14. Fletcher, *The sin of white supremacy,* 94.
15. Lee, *Marginality*, 32.
16. R.S. Sagirtharajah, ed., *Voices from the Margin: Interpreting the Bible in the Third World,* New Edition (London: Orbis, 1953), 2.

Introduction of the *Berakah* Recipient

Rev. Lisa M. Weaver, Ph.D.

Lisa M Weaver is Assistant Professor of Worship at Columbia Theological Seminary, Decatur, Georgia.

It is my honor to introduce our Berakah Award recipient, Joyce Ann Zimmerman.

Big things can sometimes come in small packages.

When designing a building or a bridge, engineers must consider the capacity that those structures will hold and determine the sizes of beams and columns sufficient to support them. Calculations for dead load, live load, wind load, snow load, and earthquake load are performed to account for the various conditions in which those structures will be used. And sometimes when we, as non-engineering people, look at buildings under construction and the scaffolds of these structures (or even the finished product), we are amazed that beams and columns and joists (sometimes so small) can have and bear such great capacity.

Big things can sometimes come in small packages.

The employment of an engineering example appears (perhaps) misplaced in the introduction of the recipient the Berakah Award, an award given to, according to Policies and Procedures number 3.6.1.1, "a liturgical scholar or person of an allied vocation in recognition of distinguished contribution to the professional work of liturgy." Before responding to God's call to religious life, Joyce was actually planning on becoming an engineer. God won. However, the application of those skills of planning, detail, and precision have served her, her community, liturgical scholarship, our academy, and the whole Church well over the course of a career that spans almost sixty years. But, to confuse our recipient's stature with a kind of demureness that attends or suggests a kind of passivity or unwillingness to respond to a challenge is a mistake . . . for any who have ever found themselves holding an opposing view on anything about which Joyce felt strongly soon learned . . . big things can sometimes come in small (and feisty) packages.

Joyce Ann Zimmerman is a native of Dayton, Ohio, who focused on mathematics and theology in her undergraduate career. In 1964 she entered the novitiate and made her final profession as a member of the Sisters of the Precious Blood community in 1970. She has lived out that Precious Blood/Eucharistic spirituality of her

community in every aspect of her life from that time until now. One of her earliest written works was published in 1971 for the Archdiocese of Cincinnati, Ohio. That report was the beginning of a journey into academic scholarship on liturgy and liturgical formation that grew into a robust catalog of publications that has enriched the Roman Catholic Church, significantly contributed to the body of liturgical scholarship, and advanced the ecumenical liturgical dialogue of the wider Church.

Consistent with the charism of her order, Joyce's academic passion and attention has been diligently dedicated to the liturgical practices and spirituality of the Roman Catholic Church. In this regard, the high standard of theology and practice that she desired for the Church she supported through teaching in churches, missions, undergraduate and graduate school contexts in the United States and Canada. And when she could not find just the right article, chapter, or book for her students and her objectives, she just said, "I'll write it myself!"

And write she did. After exactly two decades of writing articles and chapters for journals, book series, encyclopedic volumes and writing her own books, she established the Institute for Liturgical Ministry, an institute dedicated to liturgical formation in order to improve excellence in liturgy. The following year she published the first volume of *Liturgical Ministry*, and many of the contributors were and are some colleagues among whom we sit this evening.

Joyce's contributions to liturgy officially grew beyond the Roman Catholic context when in 2002 she was invited to participate as a Delegate to the Catholic-Reformed Dialogue, a position that she would hold for eight years. In the same year, Joyce became the editor of NAAL's journal *Proceedings*. In 2005, the breadth of Joyce's ecumenical influence and scholarship would expand when she became a worship grants advisory board member of the Calvin Institute for Christian Worship. In her tenth year on the board of the Calvin Institute of Christian worship, she was elected Vice President of the North American Academy of Liturgy. Among her editorial and presidential positions within NAAL, Joyce has served the academy for fourteen years, over one-sixth of her professional career.

Big things with great capacity and great breadth, fine scholarship and deeply committed faith can sometimes be found in small packages.

And in the midst of all of her very public life and service, she also took and continues to take time to mentor graduate and doctoral students, take some Precious Blood sisters in her community to doctors' appointments, visit other sisters in the infirmary, make Linus blankets for children, and make her own Christmas cards.

For the gifts and talents and skills that Joyce has so freely given to the whole Church and to the academy, we are grateful.

Let us receive and hear our 2020 Berakah Award recipient, Joyce Ann Zimmerman.

Special Presentations at the Closing Banquet

At the Closing Banquet of the Annual Meeting 2020, President Bruce Morrill made two special presentations expressing the Academy's gratitude to two individuals who have contributed their artistic talents to the annual Berakah Award over two to nearly three decades. The 2020 Banquet marked each of their final such contributions. Morrill, accompanied by Don Saliers, first welcomed Ms. Carol Gray, an Atlanta-area calligrapher, to the podium to offer her these words:

> Dear Carol, the North American Academy of Liturgy is so grateful for the splendid service you have provided us these 21 years in producing beautiful calligraphic renditions of the Berakah Award we present annually to an outstanding member. We thank you for joining us at table this evening and ask you to receive with our acclamation of grateful praise this token of our appreciation.

Morrill and Saliers presented a bouquet of flowers to Ms. Gray, who acknowledged the banqueters' sustained applause. Immediately thereafter, Morrill asked Saliers, whose composition of this year's Berakah citation was his 29th and last, to remain at the podium. Morrill held the framed citation (calligraphy by Carol Gray) as Past President Melinda Quivik read to Saliers the citation she composed at the request of the Academy Committee.

Gracious Wordsmith, generous friend,
you, Don Saliers —
    lyrical, approachable,
    jazzy, resonant, and kind—
we thank you for decades of
    fine-tuned images showered on scholars
        whose work we admire,
    caring for calligraphy and frames,
    carrying priceless awards,
    cutting paths through airport crowds,
    never breaking the glass.

We bow before your perceptive verse—
words that makes us see,
pictures we can hear—
chosen with love and accuracy.

Sense-inspirer, large-hearted poet,
tuned to every honoree,
you have long and faithfully graced
the traditions of our Academy.

Peace be upon you,
Bard of the Berakah.

Following a standing ovation, Saliers turned with Morrill to presenting the 2020 Berakah Award.

The North American Academy of Liturgy

The 2020 Berakah Award

Presented to

Joyce Ann Zimmermann, CPPS

Superb catechist, theologian, tireless consultant,
Institute shepherdess, no-nonsense intrepid editor;

Your writing and speech give the whole Church wisdom
on Environment, Music, Hermeneutics,
and the Christian Assembly—
all with a sharp eye and gladness of heart.

Your many collaborations have contributed to "living liturgy."

For your keen exemplification of the work of
pastoral liturgical theology
this Academy gives thanks and praise to God.

Berakah Response
The Relationality of Gratitude

Joyce Ann Zimmerman, C.PP.S.

Joyce Ann Zimmerman, C.PP.S., Ph.D., S.T.D., is the director of the Institute for Liturgical Ministry in Dayton, Ohio; an adjunct professor of liturgy; a frequent speaker and facilitator of workshops; and an award-winning author of numerous books and articles on liturgy and spirituality.

Thank you. Two simple words. Hopefully, we say it often in all kinds of circumstances. People congratulate us, we respond with "Thank you." We receive a gift, we say or write "Thank you." A friend helps us with a project, we would be remiss not to say "Thank you." Texts for *NAAL Proceedings* are submitted on time, the editor (or the Delegate for Seminars) sends a relieved "Thank you." In these situations and countless others, from the time we are quite small, we learn to acknowledge the generosity or kindness or helpfulness of another with a simple "Thank you." As a child, when my siblings and I would receive gifts at birthday or Christmas, my mother had an unwritten rule: We wrote thank you notes before we enjoyed the gift. Such a good habit she taught us! Thank you. A simple response to a particular event, an active response to the generosity and goodness of another.

As important as these two words—thank you—are, their frequent and appropriate repetition goes much further than a simple exchange. Saying them often enough leads to an inner disposition having much more import than a simple expression of appreciation. A habit of saying thank you forms us in a relationality—a community of persons—beyond casual exchange, beyond concrete external circumstances. We human beings, by nature, are not and cannot be solipsistic. The limited relationality of thank you, when saying it often, leads to a deeper and enduring relationality: gratitude. Thank you arises in a singular instance; gratitude is the habit of grace that helps us transcend ourselves by making clear to us that sources of sheer goodness and meaningful happiness lie outside ourselves. Gratitude recognizes value and worth. It is affirming of another's wholesome goodness, inherent dignity, avowed merit. Gratitude begets a covenantal relationship that binds us together and propels us outside ourselves ultimately to the Source of all goodness, God. A habit of gratitude begets a habit of worship grounded in Life-giving happiness.

When NAAL President Bruce Morrill phoned me and invited me to receive the 2020 *Berakah* Award, of course I felt deeply honored. But even more deeply, I felt great humility as I reflected on what receiving this Award means. Fairly quickly the title of this response came to me: "The Relationality of Gratitude." Gratitude evolves in a community of persons, especially in a community of faith. No worthwhile honor can rightly be bestowed on someone who acts totally alone. Honoring an individual is a tacit recognition of all those others who contribute to making a person who she or he is. The grace of gratitude grows through a *kenosis* of self that enables others to fill one with the wherewithal to come to full stature; in religious terms, *kenosis* of self opens the way to health, wholeness, salvation. The relationality of gratitude is a covenantal bond that connects radical hospitality of self with the hospitality of others. The relationality of gratitude is a coming home to what is most basic to a worthwhile life: shared love among those who only wish incomparable well-being and self-transcendent happiness for each other.

These introductory remarks lay out what I want to pursue during the rest of the time allotted me. I will make brief remarks on community, happiness, and worship, all with an eye to grasping more fully the relationality of gratitude.

Community

From the very beginning of creation, God recognized that "It is not good that the man should be alone; I will find him a helper as his partner" (Gen 2:18; NRSV). Then God created other living things, and while they helped Adam, they were not partners with him (see Gen 2:20). And so Eve was created. The first community, the first family was fashioned. Thus began the relationality of gratitude. The process of forming a habit of gratitude rests on a mutuality that takes place between at least two people, a community. Gratitude has community built into its very existence. The overwhelming gratitude I am experiencing tonight is certainly grounded in community—three different communities, actually, that have made me who I am.

The first community I want to recognize is my birth family, represented here tonight by the presence of my brother John and his wife Pat. I cannot say enough how much my birth family has determined who I am. I grew up in an atmosphere of being encouraged to explore, of being creative and imaginative, of valuing education, of appreciating beauty. Growing up, we were not well off by worldly standards, but we were rich in the things that mattered. For example, when we were quite small, after lunch we would sit together in the living room and listen to classical music, not talking with each other. We were not permitted to have toys, but could read or color (or fall asleep!). In the silence of this family community we learned the value of a wholesome interior life. Another example: I remember one day Dad came home from work and he and Mom exchanged irate words (a rarity, indeed!). Mom had bought a set of encyclopedias from a door-to-door salesman, promising to pay some small amount of money (I think something like 50¢) each

week until the encyclopedias were paid for. Dad's protest was that we couldn't afford this luxury; he was worried about feeding our bodies; Mom was insistent on feeding our minds. Often when we had a question about something, for example, where is Russia, Mom would tell us to go get the encyclopedia marked with the R and look up the word. Then she would have us read the whole entry and discuss it with her. Little did we siblings realize that Mom was laying the foundation for ongoing learning that we have never forgotten. She instilled in us curiosity about things and life. She taught us a love of learning. I think it is not insignificant that all four of us have college degrees and became teachers, with three of us earning doctorates. In this home atmosphere—truly a community of challengers and learners—I discovered the happiness that comes from having knowledge. In an atmosphere of love and support, we were encouraged to use the gifts God had given us. I am grateful to my birth family for setting me on the journey of educational achievement. All my family shares in the recognition I receive tonight because we have learned together over many years to excel in all we undertake.

The next community I want to recognize is my religious Congregation, the Sisters of the Precious Blood, represented tonight by the presence of our President, Sister Edna Hess and Councilor, Sister Margo Young, M.D. Over the years many Sisters have been mentors to me in so many ways. I value what I have learned though my academic education and the opportunities that the Congregation has given me. But I value even more the particular spirituality upon which we were founded: Precious Blood Spirituality informed by Eucharistic adoration. Celebrating Eucharist—that supreme act of thanksgiving—is the very center of our spirituality. At the heart of this spirituality is the kind of self-giving that, for me, defines love. This self-giving determines our relationships among each other as Congregation members as well as how we reach out in ministry to others. In Congregation I have learned how each person is gifted and contributes to the beautiful tapestry of relationships that is the cohesiveness of our community of vowed persons. I have learned that God must be at the center of my life if I am to be faithful to my vow as a woman religious in the Church. Our prayer together, our common ministry of caring and Life-giving divine Presence, and our enjoyment of each other at times of leisure and support during difficult times continually deepen in me a habit of gratitude for abundant blessings overflowing in overwhelming happiness. The Sisters in my Congregation share in a special way in the recognition I receive this night because they have instilled in me a way of living our spirituality that truly defines who I am.

The third community I want to recognize is you, members of the North American Academy of Liturgy. This guild of liturgical scholars represents commitment to excellence in worship that makes a difference not only in the specific academic and denominational communities we represent, but also our work together stands as a witness to the need to acknowledge God as the center of our lives if we are ever to deepen our habit of gratitude. Over my thirty-four unbroken years of

NAAL meeting attendance, I have come to value you, my colleagues, as persons in a community of faith loving the same things I love. I have interacted over the years with so many of you in so many ways. No fewer than 135 of you—many present tonight, some who have already gone to heavenly happiness—have contributed articles to the journal *Liturgical Ministry* which I founded and edited for twenty years. For ten years as editor of *NAAL Proceedings* I interacted with NAAL officers, seminar conveners, and various speakers. For four years I had the pleasure of serving on the Academy Committee as one of your elected officers. In all these interactions, during the many meetings and lunches and dinners and coffee breaks, I have prayed and reflected, listened and learned, laughed and grieved. Without this community of scholars, I would not be who I am. In these relationships I have experienced the relationality of gratitude. No achievement happens without the contribution of so many others.

Therefore, this Award with which you honor me tonight is certainly not due to my achievement alone. This Award is a tacit recognition of all those whose path I have crossed in my life journey: family, Congregation, professional colleagues as well as the many, many friends with whom I have been privileged to share faith and spirit. All of us share in the joy this Award brings because all of us have worked together for so many years in a relationality of gratitude that has brought us to this moment. This award isn't *mine*; it's *ours*. "Ours." That word which cannot be uttered without community. That word which opens the way to a habit of gratitude which is a response of self to sheer goodness. That word which takes us outside of ourselves toward others, a source of happiness.

Happiness

Gratitude is the key to authentic happiness. Although he has little to say about gratitude as such, the first philosopher to address happiness in any extensive way was Aristotle in his *Nicomachean Ethics*. In this treatise he sees happiness as the highest good, that which is desirable in and of itself and not for the sake of something else. In his inimical, convoluted way of arguing, Aristotle points to different kinds of happiness, as explored by subsequent thinkers.

First, there is the happiness bestowed from having material things, for example, possession of that new smartphone everyone is raving about. While having a certain amount of goods is important for one's well-being and brings pleasure, this kind of happiness is limited in relationality; our emotional response is more thankfulness than gratitude. This kind of happiness is fleeting, and while it does give us pleasure, we are aware that this is not all there is to happiness. Second, there is the happiness that comes from personal achievement and recognition from others. While we all need at times and do enjoy success, admiration, and recognition, if this were our only pursuit we could easily become conceited and self-absorbed. This happiness is also fleeting, and can leave us profoundly unsatisfied. Third, there is the deep-seated happiness that comes from altruism, from sharing with

others, from giving of self so the world is a better place for others. This happiness leads us to the deeper relationality that gives rise to gratitude. It is a happiness that rests in the sheer joy of being connected with others. Finally, there is the kind of happiness that is the ultimate good of one's life. In religious terms, this happiness is the graced fulfillment that accompanies union with God, the contemplation that carries us beyond ourselves toward the God who first loved us. In the end it is the happiness that comes with the sheer joy of love—love not as so much of our society and media would have it, but love that is the visible expression of self-giving. This love embraces all in the relationality of gratitude.

In effect, these four kinds of happiness are focused on things, self, others, God. The first two (things, self) countenance little if any relationality; for the happiness that comes from these two kinds, we give thanks. The next two kinds of happiness (others, God) are inherently relational; for the happiness that comes from these two kinds, we know deep, abiding gratitude. Ultimately, happiness is about the exercise of virtue, according to Aristotle. The virtuous person is one who seeks the good in all things. Happiness, virtue, the good, gratitude all unfold in relation to others.

I must admit that tonight I am basking in all four kinds of happiness. This scroll you present me tonight will be a treasured remembrance. By it you are telling me that you value the professional achievements I have undertaken. Further, my professional accomplishments have been directed to helping others, most particularly to worship better, encounter God more fruitfully, strive for the fulfillment that can only come from contemplating God's goodness in all we do. On this night, as I humbly receive this award from you NAAL members, I am keenly aware that the honor you bestow upon me arises from community. Here is the amazing thing about a habit of gratitude: Our gratitude is God's delight. In Scripture, thanksgiving and gratitude are closely related to praise. Gratitude leads us to God, the ultimate Good whom we worship in thanksgiving and praise.

Worship

Thanksgiving is clearly connected with concrete events, actions, or circumstances. Gratitude seems less at hand; yet I believe gratitude leaves traces in human engagement. I wish to draw on three narratives from Sacred Scripture to help us grasp the relationship of gratitude and worship.

We are familiar with the account in Genesis (18:1-15) when Abraham is sitting "at the entrance of his tent in the heat of the day." He sees three men "standing near him." Verse 1 says that it was God who appeared to Abraham, with the "three men" representing a presence of God who is both mysterious and far at the same time discernible and near. Typical of and demanded by hospitality, Abraham offers his guests water and rest. Next he gives "a little bread," then provides more when he takes from his herd "a calf, tender and good" and gives it to a servant

to prepare a meal which Abraham sets before his guests. The Scripture passage does not say whether the three men uttered a simple thank you for Abraham's hospitality. What it does say is that Abraham is offered something much deeper and lasting, which I would interpret as a trace of gratitude. God tells Abraham that "in due season" (Gen 18:14) his wife Sarah will have given birth to a son. The birth of a son here is a gift of life and the guarantee of posterity. This divine gratitude shown for a simple act of hospitality not only reveals the source of gratitude—God and divine goodness—but shows us that the fruitfulness of gratitude always leads to new life through God. Abraham remains in God's divine Presence in contemplative worship, as evidenced later in the narrative: "Abraham remained standing before the LORD" (Gen 18:22).

Now on to another narrative, that of the prophet Elisha curing Naaman of leprosy (2 Kgs 5:1-27). Naaman is a great commander of the army of Aram. In an earlier raid a young Israeli girl was taken captive and became the maid of Naaman's wife. This servant girl had the deep faith to tell her mistress that there was a prophet in Israel who could cure Naaman. Off he went to Israel, carrying with him many valuables to offer as thanks. When Naaman arrives at Elisha's house, the prophet sends a message that he should go and wash in the Jordan seven times; that is, wash completely. At first he objects to being commanded to do such a mundane task—surely the prophet could demonstrate some powerful healing process. A servant intervened with some sound logic: Naaman would not have hesitated to do something difficult Elisha might have commanded, so what is to lose if he does something simple? This logic convinces Naaman, who washes in the Jordan and is made clean. In thankfulness, Naaman wants to bestow on Elisha the gifts he has brought. Elisha refuses the gifts because he is a servant of God and it is not he who heals, but God. Moving beyond thankfulness to gratitude, Naaman has come to believe through the healing that "there is no God in all the earth except in Israel" (2 Kgs 5:15). He asks Elisha for soil from Israel—holy ground, where God is so clearly present—so he can worship this God when he returns home. This is a clear example of gratitude eliciting worship, an acknowledgment of God's authority over all life.

Now let's turn to an example from the New Testament, Luke's narrative of Jesus curing ten lepers (17:11-19). On his travels, Jesus encounters ten lepers who beg for his mercy. Jesus commands the ten to "Go and show yourselves to the priests" (Luke 17:14). On their way they are healed. But only one returns to give thanks. What this healed leper does indicates more than an act of thanks. On his way back to Jesus he was "praising God with a loud voice" (Luke 17:15) and, finding Jesus, he "prostrated himself at Jesus' feet" (Luke 17:16). Prostration here is more than an act of respect; it is a posture of worship. The leper's gratitude is an acknowledgment of God's compassion and mercy that elicits worship.

Concluding Summation

There are at least a dozen or more thanksgiving psalms. They all vividly highlight that thanksgiving and gratitude unfold in a community, and extol God's goodness to Israel in overcoming enemies, healing illness, and providing life sustenance. Each of the thanksgiving psalms turns us in praise toward God who is the fulfillment of happiness, the Source of goodness, and the One who calls us to community.

On this occasion, my heart is filled with gratitude and I cannot help but turn to God. This God we all worship has blessed me with many gifts, many opportunities, many friends who have journeyed with me along my professional life. The relationality of gratitude begs me to affirm that it is by no means through my own efforts that I joyfully accept your acknowledgment of my successes. Oh, yes, there have been failures along the way. But even these have reminded me of the need to strive for the indispensability of community, the incomparable joy of happiness, and the requirement of forming a habit of gratitude that leads to worship. In light of the festivities of this evening and your gift to me, I say thank you. But I am overwhelmed by much more. My gratitude overflows in recognition of the covenantal bonds I share with God, my family, my Congregation, and with you, my professional colleagues and friends. My gratitude draws me to share with you a hospitality of self that recognizes the worth and dignity of others. My gratitude affirms that the sources of all goodness, of all success, lie outside of ourselves and are the gift of the divine Other and others. For all that is, I am profoundly grateful. For all that has been and will be, I lift my heart in gratitude to praise our loving God. And let the people of God say, AMEN.

President's Report

Bruce T. Morrill, S.J

As President, I have had the privilege and pleasure of working with the Academy Committee and Courtney Murtaugh in doing the work of the past twelve months to realize this present Annual Meeting, the *raison d'etre* of our Academy. Throughout this Business Meeting you have kindly joined me in thanking those colleagues, as well as those dedicated to the production and dissemination of *Proceedings*. During my announcements on Opening Night you learned also of the good results from Michael Prendergast's recruiting and coordinating of the exhibitors at this year's meeting and Don LaSalle's doing the same with donors and sponsors. I was able to meet in person and continuously communicate with members comprising the Atlanta Local Committee, several of whom contributed time and expertise for the official Academy worship and the denominational worship services. I trust that this short review gives you a sense of the myriad activities and preparations over which I have presided and for my part, once more, I express my thanks to all.

I want to take a few minutes to inform you of the work of our Website Development Committee. This past January the Academy Committee asked Troy Messenger to assemble and chair this committee, charged with creating a completely new NAAL website. Troy immediately accepted the task, spent time consulting with the Academy Committee at our January 2019 meeting and set about convening monthly meetings with a committee comprised of Carl Bear, Suzanne Herold, David Hogue, and Layla Karst. Troy was not able to attend this year's Annual Meeting, so I invite Suzanne Herold and Layla Karst to give you a brief report of the committee's work and progress, to date.

(Suzanne Herold and Layla Karst give their report.)

Please join me in expressing our gratitude to the Website Development Committee for the service they have been providing to our Academy Committee.

The official NAAL Policies and Procedures specify that the President appoints a webmaster. The Academy Committee and I received and agreed with the Website Development Committee's recommendation of Layla Karst for this position and, I am happy to report, Layla readily accepted my request that she become the new Academy Webmaster. Given the expanded mission and capacities of the new

website scheduled for launch in April, I am preparing a revised description of this position for the Academy Committee, at our March meeting, to discuss, finalize, and install in the NAAL Policies and Procedures. With you, I look forward to our having an attractive and effective website soon in 2020.

Finally, I have one other revision in our ways of proceeding to review for your information and clarification. As I explained in last year's Business Meeting and Newsletter, the dates and schedule-format for the Annual Meeting will take a new, standard form at Toronto in 2022. Toronto 2022 was the earliest date we could work with hotels to get the exact dates of January 2nd to 5th, which will *then* become our standard meeting dates. Again, it is at *that* meeting, two years from now, that we will enact the new schedule-format. Please be advised, then, that for our *next* meeting, the upcoming one in Seattle, the dates are January 7–10, 2021. At the Seattle meeting we will once more, and for the last time, follow our current schedule-format, starting with pre-meetings on January 7th.

Part 2
Seminar Reports

The Advent Project

Convener: The Rev. Elise A. Feyerherm, PhD, Associate Rector at St. Paul's Episcopal Church, Brookline, MA, mentor to the Anglican/Episcopal Community of Learning and adjunct faculty at the Boston University School of Theology, and convener of the Liturgy and Music Commission of the Episcopal Diocese of Massachusetts

Members in Attendance: Deborah Appler**,** Elise Feyerherm**,** William Petersen

Description of Work: We met jointly with two other NAAL seminars.

Ecology and Liturgy. We attended this seminar to hear a paper on the interpretation of readings from Luke 1 in the Advent lectionary, particularly the Song of Zechariah and the Magnificat. We were particularly struck by the theme of "turning the hearts of the fathers to their children," as it brought questions of caring for the earth for future generations to the fore during the season of Advent. The active role of children (and adults) as embodied beings in liturgy raised significant questions for us around how to continue to ensure that people of all ages and abilities are included and cherished in our Advent liturgies.

This paper also raised the question of how liturgy moves us to a new way of being. Both the Advent Project Seminar and the Ecology and Liturgy Seminar work according to the premise that liturgy should lead us toward God's realm of justice, peace, equity, and abundance, and caring for the earth is a part of that movement forward. How do our liturgies open us up and empower us to change our behavior toward God's creation?

Liturgical Music. We joined with the Liturgical Music seminar for a paper on the characteristics of Advent hymnody and a singing session devoted to newly composed pieces for Advent. Advent Project member William Petersen presented a paper to the joint group on "Hidden Treasures: Discovering Unusual Advent Music." His paper explored three hymns: *O Day of God; Lord Christ When First you Came to Earth; and Joy to the World.* Each stand as an unexpected Advent hymn, and each calls our attention to an under appreciated aspect of the Advent season, especially its eschatological character.

Other Work and Plans for the Future:
We continue to work on updating our website; we also seek worshiping communities interested in observing a seven-week Advent season and contributing to the conversation about renewing Advent in the larger Church.

Christian Initiation

Convener: Diana Dudoit Raiche, PhD, Associate Professor and Director of Graduate Programs, Ann & Joe O. Neuhoff School of Ministry, University of Dallas

Members in Attendance: Garrick Comeau, Christina (Christy) Condyles, Dennis Chriszt, Nicholas Denysenko, Tim Fitzgerald, Jason Haddocks, Larry Mick, Mark Stamm, Vicki Tufano, Paul Turner, Stephen Wilbricht

Visitors in Attendance: Ching-yu Huang, Pekka Rehumaki, Christina Ronzio, Kyle Turner, David Wood

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 formation for discipleship in the church. The Seminar held a joint session with the Formation for Liturgical Prayer Seminar for an update on the *Order of Baptism of Children* with guest presenter Marit Rong.

Papers and Presentations:

- Paul Turner gave an update on the new *Order of Baptism of Children.* New translation rules and new editions in Latin necessitate the *Order of Baptism of Children,* available January 6, 2020. It may be used as of February 2, 2020; it must be used by April 12, 2020. Establishing the biblical evidence that infants were baptized as part of whole households by 3rd century, this new ritual book is for those who are younger than the age of reason (7 years, or catechetical age). Infants should be baptized "within the first few weeks after birth" (Canon 867.1) and disability is no reason for deferring baptism (USCCB Guidelines on Persons with Disability). The presentation focused on what is different in the new ritual text compared to what remains the same.
- Marit Rong gave a presentation on "Confirmation—and/or Christian Faith?" from the perspective of three contexts: 1)Roman Catholics are the fastest growing group in Norway, 2) as a folk church, the Church of Norway connects Confirmation to pietism from Copenhagen, and 3) a third, new ritual for confirmation, which is not a sacrament, is emerging. Confirmation has been necessary to be considered an adult, go to dances, or get married. It has been influenced by Luther's catechism because one had to have enough knowledge to be confirmed. From the perspective of a Lutheran pastor and professor, the paper responds to the ritual decisions in the third confirmation ritual that raise theological questions. Is the new ritual looking backwards or looking

forward to communion? How do we initiate people into the body of Christ? Should confirmation be a rite of passage, or is it a rite of intercession in the Church of Norway?

- Christina Condyles presented a chapter from her dissertation, "Sacramental Relationships: God, the World, and the Christian". Following a summary of the dissertation, which is to advance a theological understanding of sacramental personhood and better live out Christian identity in the world, and providing an outline of the first chapter, C. Condyles focused on sacramental theology of the sacraments of initiation. Three topics were offered for discussion by the seminar members: 1) Relationships made through the sacraments God, Creation, and the Church: What are the primary obstacles to living out these relationships more fully: Shallow spirituality and failure to reflect sufficiently on what we pray? How much do we think about what we are saying? 2) Regarding terminology—what needs to be made clearer—sacramental economy and sacramental personhood? 3) What is the relationship between sacramental identity and ecclesial identity?
- Diana Dudoit Raiche presented a paper on "Liturgical Catechesis: A Method with Constitutive Elements". The thesis of the paper advances that there are three movements to liturgical catechesis and such catechesis, using the constitutive elements found in *Sacrosanctum Concilium*, need to be presented in relation to reflection on how they are experienced in the liturgy rather than merely as a disconnected educational exercise in preparation for liturgy. Conversation focused on a request for suggestions for adapting the more academic paper for a pastoral audience.
- Nicholas Denysenko, writing on reconciliation in the Orthodox tradition from the perspective of a liturgical scholar, presented a paper on "Rethinking the Mystery of Reconciliation in the Liturgical Context". The paper raises questions regarding what the Church may be missing vis-à-vis the mercy of God in the context of communal and individual concerns. The Russian Orthodox broke communion, prompting a need for reconciliation between bishops. Due to the lack of a confessor, some Orthodox Christians may never experience confession. How do they participate in reconciliation? Is reconciliation merely focused on spiritual direction, only one part of reconciliation with the rite, which is often not used? How do renunciation and confession of faith occur in more than one mystery of the church? There is great diversity in the Orthodox tradition, as there is no *editio typica* for liturgical rites. However, the Orthodox Church is averse to change. Without resolving all the questions, the paper explores avenues naming the sins of our time, prayer of confession, lament, and abuse of power as connected to the need for reconciliation.

Other Work and Plans for the Future: Garrick Comeau was selected as convener for the next three years. A future topic was brought forward: What are the gaps between what we celebrate liturgically and what the people of God believe and live? Possible books to guide discussion on the theme in 2021:

- Thomas O'Loughlin, *Eating Together Becoming One: Taking up Pope Francis's Call to Theologians.* Liturgical Press, 2019.
- Mary E. McGann, *The Meal that Reconnects: Eucharistic Eating and the Global Food Crisis.* Liturgical Press, 2020.
- Michael Gallagher, *Clashing Symbols: An Introduction to Faith and Culture.* Paulist Press, 1998, 2005.
- Dennis Chriszt's revised book on Mystagogy
- Update on the *Order of Christian Initiation of Adults*

Critical Theories and Liturgical Studies

Convener: Gerald C. Liu, Assistant Professor of Worship and Preaching at Princeton Theological School, United Methodist Elder of the Mississippi Annual Conference and Minister in Residence at the Church of the Village in Manhattan

Members in Attendance: Martin Connell, Layla Karst, Gerald C. Liu, Jason Smith, Stephanie Budwey, Sarah Johnson, Kristine Suna-Koro, Tony Alonso, Jonghyun Kim

Visitors in Attendance: Kat Olson, Nick Peterson, J. Terry Todd

Description of Work: We discussed the following papers and held a joint session discussing Liturgy and Pain with the Liturgical Hermeneutics Seminar.

Papers and Presentations:

- Sarah Johnson, "Religion as Practice, Ethnography as Theology, and Dialogue between Sociology of Religion and Liturgical Studies."
- Jason Smith, "Sin and Liturgy in Political Theology."
- Kristine Suna-Koro, "Liturgy and Lament: Postcolonial Reflections from the Midst of a Global Refugee Crisis."
- Stephanie Budwey, "Liturgies of livability or liturgical violence: What kind of space are we creating for non-binary individuals?"
- Layla Karst, "Symbolizing Sin and Sanctity: A Holy, Sinful Church?"
- Martin Connell, "Born in a Wreck: Baptism, Original Sin, and Godparenting in The Violent Bear It Away."
- Gerald Liu, "The Illusory Association of Piety to Patterns of Worship."

Other Work and Plans for the Future: For our next session, we plan to discuss 10–12 page papers responding to the question, 'What is liturgy?'

Ecology and Liturgy

Convener: Lisa E. Dahill, Professor of Religion at California Lutheran University

Members in Attendance: Deborah Appler, Joseph Bush, Lisa E. Dahill, Carol Frenning, Paul Galbreath, Mary E. McGann, Lawrence Mick, Ellen Oak, Susan M. Smith, Benjamin Stewart, Samuel Torvend, John West

Visitors in Attendance: Martin Marilin, Mat Verghese

Description of Work: This year's seminar sessions contained a rich mixture of papers by six members (Joseph Bush, Ben Stewart, Paul Galbreath, Mary McGann, Lisa Dahill, and Samuel Torvend) over four sessions, along with two sessions centering on dance and liturgical innovation. The dance session was led by John West, featuring improvisational movement in relation to the four elements of creation, including discussion of dance as a means of fostering connection to the natural world. The liturgical innovation session was an opportunity for members to lead prayers or other ritual elements they have written or encountered, for discussion. We hosted the Advent Project Seminar for one session as well.

Papers and Presentations:

- Joe Bush, "Turning to the Children: Ecological Threat and Hope in Advent," and "Turning to the Children: Advent Wreath Liturgies," chapters from *Worshiping in Season*, Rowman & Littlefield, under contract (*with the Advent Project Seminar*).
- Ben Stewart, "Silence at the Sanctus: The Liturgical Guild and the Ecological Crisis."
- Paul Galbreath, "In Praise of Living Water: Ritual Experimentation in Times of Ecological Crisis."
- Mary McGann, Chapters 8 and 9, *The Meal that Reconnects* (forthcoming, Liturgical Press).
- Lisa E. Dahill, "Eating and Being Eaten: Interspecies Vulnerability as Eucharist."
- Samuel Torvend, "Early Medieval Monastic Commitments to Environmental Conservation."

Other Work and Plans for the Future:
We discussed the possibility of starting a website to feature our seminar's work, in hopes of reaching a wider readership than publication in journals alone allows.

Environment and Art

Convener: Martin Rambusch, Chairman, Rambusch Decorating Company

Members in Attendance: Carol Frenning**,** Peter C. Bower**,** D. Foy Christoferson**,** Timothy Parker**,** Martin Rambusch**,** Jan Robitscher**,** Richard Vosko**,** Mark Wedig

Visitors in Attendance: Suzanne Herold**,** Martin Marklin**,** Andy Nguyen

Description of Work: Several papers were presented, followed by discussion.

Papers and Presentations:

- Eileen D. Crowley, PhD, Associate Professor of Liturgy, Arts, and Communications, Catholic Theological Union*,* "Liturgical Media Art in Liturgies for Hard Times: Insights from Experimenting with Photography as Environmental Liturgical Art."
- Timothy Kent Parker, PhD, Director, Graduate Program in Architecture, Associate Professor, History & Theory of Architecture & Art, School of Architecture + Art, Norwich University, "The Religious Architecture of the Second American Revolution/Founding."
- Richard S. Vosko, PhD, Hon. AIA, Sacred Space Planner, "Nature's Rotundas," from a chapter in his new book.

Site Visits: The group participated in the group visit to the MLK site on Friday.

Other Work and Plans for the Future: Discussions for next year's Seminar are underway.

Eucharistic Prayer and Theology

Convener: Carl Rabbe, Ordained to Ministry of Word and Sacrament in the ELCA, doctoral candidate in Liturgical Studies at Garrett-Evangelical Theological Seminary

Members in Attendance: Robert Daly, Barbara Green, Geoffrey Moore, Carl Raabe, Pekka Rehumaki

Description of Work: This year, in place of paper presentations, we did close readings and reviews of multiple, relatively recent eucharistic prayers used in different worshipping communities. We read through two prayers crafted by a seminar member, an adaptation of the Didache's prayer used by St. Lydia's Dinner Church in New York City, multiple prayers from *A New Zealand Prayer Book* and those used at St. Gregory of Nyssa Episcopal Church in San Francisco.

Other Work and Plans for the Future: In 2021, we plan on a further discussion of the prayers from St. Gregory's through an in-person conversation with Rick Fabian, a presentation on new Scandinavian Lutheran prayers, and possibly a discussion on Wesleyan language regarding eucharistic sacrifice.

Exploring Contemporary and Alternative Worship

Convener: Rev. Nelson Cowan, PhD, senior pastor of First United Methodist Church in High Springs, FL, instructional faculty for The United Methodist Course of Study program at Candler School of Theology, Emory University

Members in Attendance: Emily Andrews, David Bains, Susan Blain, Taylor Burton-Edwards, Nelson Cowan, Brenda Grauer, Swee Hong Lim, Jim Marriott, Haejung Park, Ed Phillips, Lester Ruth, Alydia Smith, Noel Snyder, Richard Vosko, Karen Westerfield Tucker, Nicholas Zork

Visitors in Attendance: Chingyu Huang, Billy Kangas, Michael Lee, Nate Myrick, Saya Ojiri, Kat Olson, Jonathan Ottaway, Adam Perez, Diana Sanchez-Bushong, John Choi Seungkeun, Glenn Stallsmith, J. Terry Todd, Debbie Wong

Description of Work: The Exploring Contemporary and Alternative Worship seminar had a vibrant series of paper presentations, facilitated conversations, and short communications. Our time began with a presentation from Taylor Burton Edwards on the topic of "Shame in the CCLI Top 100." Burton-Edwards reported his findings from an in-depth study of the lyrical content related to "shame" across the 100 most reported songs among Christian Copyright Licensing International (CCLI) users in the United States. Emily Snider Andrews presented on Bethel Church in Redding, California's "worship-rooted lifestyle" and the implications of this "worship-rootedness" in forming Evangelical ethics.

Our next presenters moved our discussions to contemporary and alternative worship practices in east Asia. Swee Hong Lim's paper examined Chinese contemporary praise and worship songs and the strong link between worship music practice in the country of origin and the diasporic faith community. Haejung Park's paper and multimedia presentation showcased an experimental worship conference led by seminarians in South Korea.

We then concluded the day with a segment on the topic of intercultural worship, where Jim Marriott presented his paper, "Disrupting the Dichotomy: How Intercultural Music Changes the Contemporary/Traditional Conversation." Moving from theory to practice, Alydia Smith led us in a conversation about the United Church of Canada's intercultural worship resource, "Questioning Worship: Engaging All God's People Worship."

Saturday morning opened with a series of short communications from first-time visitors. Each presentation was roughly fifteen minutes long, followed by fifteen minutes of discussion. Glenn Stallsmith presented, "The Path to a Second Service: Mainline Decline, Church Growth, and Apostolic Leadership." Adam Perez presented on "Worship Conferences in the 1980s," offering a "family tree" of sorts to the seminar members. Nate Myrick led the seminar in discussing the topic of "Whiteness and Multicultural Worship." Debbie Wong shared her research project, "Charismatic versus Contemporary: Praise and Worship in Singapore Methodism."

We concluded our time of presentations with Billy Kangas' research on "Unique Forms of Worship within the Catholic Charismatic Renewal," which is a part of his dissertation project. Noel Snyder's shared his paper, "Pairs with Hillsong: Musical Features of Brian Houston's Preaching," which is a part of his forthcoming book with Intervarsity Press Academic.

Other Work and Plans for the Future: During our business meeting, our seminar discussed the possibility of doing a joint session with another seminar. However, because our seminar has had a record number of proposed presentations, it would make it difficult to incorporate the work of another seminar at this time.

To support the burgeoning interest in this field of study, we created a new website for the work of our seminar (a private link solely shared with seminar members) where presentations are uploaded and feedback is solicited. Our site also features a paper proposal submission form for next year's meeting.

Feminist Studies in Liturgy

Convener: Marcia McFee, PhD**,** Creator and Visionary of the Worship Design Studio, a training and resource website serving Protestant churches across the country; Visiting Professor of Worship and Ford Fellow at the San Francisco Theological Seminary, Graduate School of Religion, University of Redlands

Members in Attendance: Jill Crainshaw, Heather Murray Elkins, Barbara Green, Marcia McFee, Elizabeth Sue Moore, Susan Roll, Deborah Sokolove, Sylvia Sweeney, Janet Walton, Khalia Williams, Chelsea Yarborough

Description of Work: Feminist Studies in Liturgy focused on womanist, black feminists and scholars of color at the 2020 gathering, hearing from our member scholars whose work derives directly from this location as well as hearing from other members regarding new works, use of symbols and marketing and exploitation, rituals regarding refugees and separation of families, and response to Dr. Gennifer Brooks' Vice-Presidential address.

Papers and Presentations:

- Khalia Williams, Assistant Dean of Worship and Music, Assistant Professor in the Practice of Worship at Candler School of Theology, led us in a discussion of observations from her recent course offering entitled "Womanist/ Feminist Spirituality and Worship." We talked about content, outcomes and pedagogy.
- Chelsea Yarborough, PhD Candidate, Homiletics and Liturgics, Theology and Practice Fellow, Graduate Department of Religion, Vanderbilt University, led us in a conversation about some of her findings through her dissertation work entitled "That'll Preach: Decentering the Pulpit through the Non-Pulpit Homiletical Practice of Black Women" and we discussed not only the project, but how she might imagine a future project dealing more specifically liturgical studies on this topic.
- Rev. Yolanda Norton, Professor of Hebrew Bible, San Francisco Theological Seminary and creator of the Beyonce Mass Womanist Worship Service, presented "How black women find their voice, represent the image of God, and create spaces for liberation," spoke to us via videoconference. A lively discussion ensued with seminar members and several guests from other seminars who came in for this session.
- Sylvia Sweeney presented her newly-published book, *Winged with Longing for Better Things*, a Lent devotional book that calls us to a life of advocacy for the earth and all who suffer from oppressive forces.

- Heather Murray Elkins presented "Buying the World and Keeping it Company: a feminist reflection on soda," which incorporated symbolic imagery and the Coke marketing mechanism with an orientation to Epiphany.
- Marcia McFee and Elizabeth Moore showed footage and photos from a recent nativity installation depicting the holy family separated in cages as an example of ritual and aesthetic disruption in order to focus attention on a social justice issue.
- Janet Walton and Jill Crainshaw explored the topic of ritual, wisdom, refugees, and the call of Dr. Gennifer Brooks to NAAL membership regarding wisdom and marginality.
- An opening ritual by Elizabeth Moore offered an opening to our work and a closing ritual was led by Janet Walton and Jill Crainshaw, providing a frame for reflection on our time together and the continuation of that work in our day to day lives.

Other Work and Plans for the Future: The seminar will continue with issues of white privilege and intersectionality, specifically looking more deeply into Dr. Gennifer Brooks' 2020 address and discerning about active and ritual response.

Formation in Liturgical Prayer

Convener: Prayer Patricia J. Hughes, DMin, Director of the Office of Worship, Catholic Diocese of Dallas; adjunct professor at the University of Dallas

Members in Attendance: Stanislaus Campbell, Jeremy Gallet, Paul Janowiak, Anne C. McGuire, Roc O'Connor, Michael Prendergast, Margaret Schreiber, Joyce Ann Zimmerman

Visitors in Attendance: Kyle Turner, David Wood

Description of Work: Strong anticipation of producing/publishing an informed set of articles focusing on "how Catholic liturgists would reflect on, respond to, and/or recreate seminary formation for Catholic presbyters," provided key insights and rich discussion. Essentially, this discussion flowed from the seminar's 2018 initial study of Katarina Schuth's *Seminary Formation* (Liturgical Press, 2016). A thesis statement was developed for the projected work, using the spirit of the liturgy as the basis for the expression of gifts. Each member contributed to topic development, based on group dialogue, individual expertise, and collective enthusiasm for the project. A visit from Timothy O'Malley of the McGrath Institute for Church Life gave encouragement for the focus of the project, and added substance and advice regarding how this project might be produced: rather than a podcast or a published work, possibly a series of videos to be produced by Notre Dame's McGrath Institute for Church Life, Notre Dame Center for Liturgy.

A secondary focus, as an enrichment opportunity, led seminar members to join the Christian Initiation Seminar for Paul Turner's exposition of the (not-yet-released until January 6th, 2020) publication of the newly revised *Order of Baptism of Children* ritual text. Following a brief history of the ritual text for Baptism, Fr. Turner's presentation centered on words that are new in the ritual text, and aspects of the language that were more faithful to the principles of translation. Some parallels to the RCIA process were noted, also the identical blessing (if needed) for the baptismal water and the Blessing of Baptismal Water at the Easter Vigil.

A contribution to the envisioned project was submitted by Paul Janowiak, reviewed, and constituted a draft that reflected on the presbyter who "represents Christ in community and Sacrament" (David Power), and who is "raised up by bending low" (Janowiak).

Other Work and Plans for the Future: All members of this seminar chose a topic (based on the 2019 discussions) and agreed to develop and submit a solid draft of each person's topic at the 2021 seminar.

Issues in Medieval Liturgy

Convener: Daniel J. DiCenso, Associate Professor of Music, College of the Holy Cross (Dan was ill and unable to attend; Walter Knowles filled in as Convener *pro tem* for the meeting.)

Members in Attendance: Katie Bugyis, Michael Driscoll, Barbara Haggh-Huglo, Walter Knowles, Rebecca Maloy, Anthony Ruff, Tyler Sampson, Michael Witczak, Anne Yardley

Visitors in Attendance: Cara Apesi, Elaine Stratton Hild, Christopher Hodkinson, Katherine Steiner

Papers and Presentations:

- Michael Witczak continued his series of comparisons of the apologies at the Eucharistic liturgy (the private prayers of the priest in the Roman liturgy). The communion rite of the 1962 and 2008 Roman Missals served as the topic. The theological key to the comparison was the theology of priesthood expressed in each prayer. Of particular interest was a 1962 private prayer in the first person singular ("I") converted in the post Vatican II reform into a public prayer ("We") that introduces the sharing of the sign of peace by the whole community. Next year should bring a comparison of the concluding rites and final conclusions of the project.
- Christopher Hodkinson presented a performance edition of ferial Compline according to the Use of Sarum, based upon manuscript sources from the fourteenth and fifteenth centuries. Questions discussed included editorial methodology, the interpretation of rubrics regarding posture and tone of voice, and the adaptation of the Sarum Office for parochial use. Suggestions were made regarding further development of the project and possibilities for publication.
- Kate Kennedy Steiner presented "Local music and the early Lady Mass in insular sources." The paper argued that music for early Lady mass (a daily solemn Marian mass in her own chapel) in the British Isles developed locally primarily through *contrafacta* on common sets of chants. In the thirteenth century the Lady mass absorbed the creative output of musicians serving it, and as such it becomes for us an important witness to the ritualization of Marian theology at the local level.

- Barbara Haggh-Huglo discussed the processional antiphon for the dead "Clementissime Domine qui pro nostra miseria" whose earliest source is a tenth-century addition to D-Mbs Clm 14179 from northwest France and which next appears in I-Rv C.5, a late eleventh- or early twelfth-century antiphoner from the Benedictines of St. Sisto in Rome. It would later be sung by Dominicans, Franciscans, and Carmelites, and in other locations, but was not universally used. The presentation discussed the antiphon's possible Roman origin and diffusion, and compared its text to that of the offertory of the dead, *Domine Jesu Christe*, which also refers to Tartarus.
- Elaine Stratton Hild presented a work-in-progress entitled "Chants in medieval rituals for the end of life." The book project examines manuscript sources from four institutions: Saint Peter's Basilica at the Vatican (San Pietro F 11, beg. 12th century); Sens cathedral (Paris, Bib. Nat. lat. 934, 12th century); Orsières, Switzerland (Grand St Bernard 3, 14th century); and the Abbey of the Minoresses of St Clare without Aldgate, England (Reigate Surrey, Cranston Library 2322, 15th century), and analyzes the functions of music within the rituals.
- Tyler Sampson presented "The *ordines romani* and Presbyteral Liturgy," part of a larger project examining the practical, theological, and educational uses of the *ordines romani*. This paper focused on a liturgical-didactic book of the 9th century meant for the use of a priest (Paris, BnF lat. 1248). It argued that this rare instance of documented presbyteral liturgy indicates the persistence and creativity of the Carolingian liturgical reforms, and that liturgical practice was locally conditioned.
- Michael S. Driscoll presented a paper entitled, "Officializing Private Confession: The Carolingian Contribution." In 813 five regional councils were convened in Gaul (Reims, Arles, Chalon-sur-Saône, Mainz and Tours) by Charlemagne to deal with the question of public and private penance. In September of that year, the results of these councils were gathered at the imperial court at Aix-la-Chapelle (Aachen) which would impact the sacramental practice of penance. Briefly the overall decision was that if one committed a public sin, then this should be submitted to public solemn penitence, but if the sin was private it should be submitted to private penance. This solution was artificial and it did not hold for long. Yet, the distinction between public and private penance helped move the latter heretofore a pious monastic exercise to an official sacramental form recognized by the bishops.
- Anthony Ruff led a singing practicum entitled "Learning to Sing a Medieval Chant: Emotional Expression in Performance (Then and Now)," a combined session of the Issues in Medieval Liturgy seminar and Liturgical Music seminar. The objective of the practicum was to learn to sing a medieval chant in a variety of ways to better understand the degree to which the text, the music, and the liturgical context either inherently express or beg for the performative expression of emotion. This was followed by a round table discussion entitled "Chant and Emotion: Concrete Examples for Discussion," organized by Daniel DiCenso, Christopher Hodkinson, Rebecca Maloy, and Anthony Ruff.

- Rebecca Maloy presented an overview of a new collaborative interdisciplinary project, "Doctrine, Devotion, and Cultural Expression in the Cults of Medieval Iberian Saints" and presented a case study focusing on the common of confessors and the cult of Aemilian at San Millán de la Cogolla.
- Katie Bugyis presented a paper entitled, "Tracing the Templar Origins of a Twelfth-Century Psalter." This paper sought to recover the origins of a psalter (Cambridge, St. John's College, MS C.18 (68)), known to have been acquired in the late twelfth century by the Benedictine nuns at Wherwell Abbey in Hampshire, England. By examining liturgical features of the psalter that were integral to its intended use, Bugyis made a case for identifying the Knight Templar Osto de Saint-Omer (d. c.1174) as the psalter's patron and first owner.

Other Work and Plans for the Future: The seminar is working to revise and update its membership and email lists—both of which have fallen a bit out of date. The seminar really enjoyed the joint session and is thinking about ways to incorporate more joint sessions in future years. Conversations were had about potential presentations and discussions to be had in 2021.

Liturgical Hermeneutics

Convener: Sonja K. Pilz, PhD, Ordained Rabbi, Editor of CCAR Press, Central Conference of American Rabbis

Members in Attendance: Ron Anderson, Michelle Baker-Wright, Bryan Cones, Dirk Ellis, Ed Foley, David Hogue, Jennifer Lord, Hwarang Moon, Gil Ostdiek, Sonja Pilz, Don Saliers, Allie Utley, Michelle Whitlock

Visitors in Attendance: Jonghyun Kim, Nick Peterson

Description of Work: This year's seminar continued our group's work on the meaning of the body in liturgy specifically focusing on the body in pain, a topic that we began to explore last year with the presentation of David Hogue and Don Saliers on lament and tragedy.

Papers and Presentations:

- Allie Utley, dissertation: "Transmitted Affects: 'How Worship Feels'"
  Allie Utley presented her doctoral work on the intersection of affect theory and liturgy, focusing especially on liturgical silence, which sparked a rich conversation on the different kinds of silences from the demonic and dead silences to poised and God-filled silences. In the framework of our larger conversation, this conversation led us to a discussion of ritual ambiguity, liturgical practice as a tool, and authoethnography as a method of theological inquiry.
- Michelle Baker-Wright, dissertation: "Kinetic Sacramentality: Liturgy as Technology"
  Michelle Baker-Wright led a conversation about her finished dissertation on the juxtaposition of liturgical theory and musicology. Unpacking her definition of "sacramental symbols [as] kinetic loci of expressive encounter and expressive response, in which the dynamic of symbolic reciprocity serves as a technology that forms a felt sense of divine presence to human experience," our group engaged in a lively discussion on liturgical practice and musical performance, and embodied and trained liturgical knowledge.
- Dirk Ellis: "Addressing Applause in Worship"
  Dirk Ellis broadened our discussion of embodied liturgical gestures to include clapping defined as applause (in contrast to clapping as an expression of joy, affirmation, enthusiasm, and musical engagement). The inherent difficulty in assessing the experience of the "clapper" and therefore in arriving

at the conclusion regarding the meaning of the gesture reaffirmed our initial definition of the embodied liturgical gesture as inherently ambiguous; and of authoethnography as not only a legitimate, but necessary tool to unveil the layers of lived theology.

- Michelle Whitlock, dissertation: "The Practice of Liturgical Story-Telling"
  In dialogue with Paul Ricœur, Michelle Whitlock presented on liturgical story-telling practices as ambiguous practices that can affirm both belonging, a sense of completeness, and also of hurt, insecurity, and estrangement. With Ricœur, she examined the potential of the stories we tell in liturgies and the spaces we open to the stories of the pray-ers and their agency; leading us to raise the following questions: How do we speak about pain in our liturgies? What if the liturgical narrative causes pain?
- Lauren Winner: "The Dangers of Christian Practice" (in the presence of the author). Ron Anderson (moderation)
  We continued our conversation on liturgical ambiguity in conversation with Lauren Winner and her book on the damaged gifts of the Eucharist, prayer, and Baptism as examples of liturgical practices that have caused pain. In her book, Winner argues that liturgical "formation, growth, or damage may happen to us [….] although we do not undertake participation for those purposes" (p. 46). Winner's critique of core Christian practices opened a conversation on the nature of liturgical critique; the nature of liturgical repentance (liturgy that repents); and liturgical modes of confession, repentance, and lament.
- Joint session on "Liturgy and Pain with Critical Theories." Gerald Liu and Sonja Pilz (moderation)
  In a larger conversation on liturgy as the potential source of pain and affirmation, our two groups discussed the necessity—in the face of the pain of the assembly and in the face of the non-communicable nature of pain (of embodied experiences in general)—of the humility of the liturgist and of liturgical reciprocity; the potential of our own pain to function as a training to liturgical humility (Romano Guardini, *The Lord*, Longmans, London, 1956); and the potential commercialization of liturgy as a wellness practice. Our conversation, based on the shared reading of *Trauma and Transcendence*: *Suffering and the Limits of Theory* (Intro, Chapter 2 and 3) providing us with a renewed language on "the infinite of obligation demanded by the transcendence of the traumatic experience[s of others]" (based on the writing of Emmanuel Levinas and Martin Buber), and the concept of "ethical transcendence;" as well as *The Body in Pain* by Elaine Scarry (Chapter 4), which outlines her concepts of the dichotomy of God as the creator who opens, closes, and wounds the human body, and humans as created (opened, closed, and wounded); tools and (liturgical) objects as an imitation and rebellion of the created God; Christianity as an attempt to overcome pain by means of an embodied God; Capitalism as the enlargement of the individual human body; and Marxism as a tool to embrace the materiality of the world and enlarge the body of the collective.

- Jennifer Lord: "Liturgy and Pain: Learning from Critical, Palliative, and Hospice Care Nurses' Encounters with Patients' Pain"
  Jennifer Lord enriched our conversation with a series of interviews she conducted with hospital nurses and chaplains. Her interview partners reiterated many of the statements with which our group had already familiarized itself (the uncommunicable nature of pain; the emotionally freezing and memory-erasing potential of trauma), but added examples of personal theologies of pain, such as pain as God's love (Simone Weil, *Gravity and Grace*; יסורי אהבה) and personal expressions of, at this point, a much discussed theme: "I really wish liturgies would be conscious of the pain people experience in their daily lives."
- Hwarang Moon: "Funeral Liturgy for Suicide? A Korean Presbyterian Perspective"
- Ed Foley: "Decolonization or Decolonialism"
  Ed Foley presented his paper on an example of the decolonization of liturgy in the Philippines. Decolonization, as opposed to decolonialism, does not only aim at the deconstruction of colonial language and thought, but at the actual redistribution of power and resources. Our conversation focused on the possibilities and limitations of liturgy to make space for indigenous medicine, art, and practices; but also for improvisation, creativity, and lived spirituality as a liturgical tool. Balancing the dangers of acculturation with the potential of translation, we discussed when liturgy stops to be recognizable, but acknowledged the inherent liquidity of ritual and sacramentality.

Other Work and Plans for the Future: Based on the address of NAAL president Gennifer Brooks, our group will engage in renewed effort to create Wisdom Work. We will continue our discussion on the ambiguity of liturgical practice but focus on the liturgies of joy, awe, delight, enjoyment, play, and resilience. In order to enable us to have deep, profound, and critical conversations, we will limit next year's submissions to six.

Liturgical Language

Convener: Rhodora Beaton, Associate Professor of Liturgical and Sacramental Theology at the Aquinas Institute of Theology, St. Louis, MO

Members in Attendance: Jennifer Baker-Trinity, Rhodora Beaton, David Bjorlin, Nancy Bryan, Lolly Dominski, Robert Farlee, David Gambrell, William Kervin, Judith Kubicki, Kimberly Long, Gail Ramshaw, Marit Rong

Visitors in Attendance: Erik Christensen, Chad Fothergill, Ching Yu Huang, John Weit

Description of Work: The Liturgical Language Seminar enjoyed a rich variety of papers and presentations this year. Paper topics clustered around the topic of inclusive and expansive language, and these principles were applied in discussion of the published and in-progress hymns that were presented by two members.

On the first day of our meeting, the seminar began with Judith M. Kubicki's paper, "Images of Light and Darkness in Contemporary Hymnody," which followed up on last year's paper, "Images of Light and Darkness in Ancient Hymnody." The practice of using the image of light for Christ is evident in both ancient and contemporary hymns. However, in contemporary hymns, darkness is valued for teaching the value of suffering, the necessity of gestation, and the hidden growth that occurs in the womb and in the earth. God is God of both light and darkness. Since Christ is light, the body of Christ is called to minister to all who "sit in darkness and in the shadow of death" (Luke 1:79). Topics in Kubicki's paper set the stage for a very fruitful discussion of inclusive and expansive language that continued throughout our time together.

At the end of the first day, Jennifer Baker-Trinity, in her role as Program Director for Resource Development at the ELCA and 1517 Media (Augsburg Fortress), led a discussion about the revision of some of the ELCA's Frequently Asked Questions, provided on the website www.elca.org/worship. These FAQS are consulted by rostered leaders and lay people in the church. In the seminar this year, the group looked at possible updates and additions to the FAQ on language in worship. The seminar gave helpful feedback on how these particular FAQS could be revised or restructured for the church's use. Baker-Trinity offered an additional contribution to the seminar on the second day when she led a discussion of *Hear My Voice: A Prison Handbook* which is a liturgical outcome of the 2013 ELCA statement on "The Church and Criminal Justice."

The seminar also gave attention to the use of specific words in liturgical prayer and theological reflection. In her essay "Liturgical Considerations of the Word

"Heaven,'" Gail Ramshaw began this conversation by delineating three different definitions of the word 'heaven': the sky, the abode of God, and the location of the afterlife. She then identified places in the liturgy that adhere to at least the first two definitions, noting that the third definition is the most commonly assumed meaning of this ambiguous noun. Marit Rong's paper "How is God Portrayed in Encounters with Death? Narratives about Heaven in Children's Literature" examined a similar topic from the perspective of two Norwegian children's books. The first of these, written by Eyvind Skeie, paints a picture in which everything is good and heaven is referred to as 'the land of summer.' The second, written by Alf Kjetil Walgermo juxtaposes the child's experiences of earthly grief and despair with well-intentioned and positive metaphorical language about heaven. Rhodora Beaton's paper "Worship and Ecclesiology: Liturgical Language of Church" drew from ecumenical documents, as well as ancient and modern prayer texts to examine ways that the liturgy presents images of "church" while simultaneously shaping Christians into ecclesial communion.

Finally the seminar examined new hymn texts from William Kervin and David Bjorlin. Kervin presented a collection of five published and six unpublished pieces. Included, for example, was: a Kyrie and three communion settings using inclusive/expansive language and folk melodies; *a cappella* gathering songs and prayer responses that encourage embodied participation through rhythmic percussion, processional movement, or contemplative prayer; a celtic air on the Lord's Prayer; a Buddhist-inspired mindfulness chant. The pieces were offered as studies in the convergence of texts, tunes and liturgical function. David Bjorlin presented several hymns including "Advent Begins in the Darkness of Night" and "Stay With Me, The Night Has Come," which provided opportunity for continued discussion about liturgical language of darkness. Also included were the following from his forthcoming collection *Protest of Praise* (GIA): "Ask the Complicated Questions," "God We Fear Your Fire," "The God of Sarah Praise, "Two Trees Rose from the Garden Ground," "When God First Promised Abram" and "When Pharaoh Came for the Children."

Other Work and Plans for the Future: The seminar anticipates additional work on the language of heaven in hymnody, creation and new creation as they relate to biblical imagination, and the role of rhyme and word choice in hymnody.

Liturgical Music

Convener: Heather Josselyn-Cranson, OSL, ThD, Sister Margaret William McCarthy Endowed Chair of Music, Regis College, Weston, MA

Members in Attendance: Deborah Appler, Mary Fran Fleischaker, Chad Fothergill, Phil Ganir, Rawn Harbor, Kim Harris, Alan Hommerding, Martin Jean, Heather Josselyn-Cranson, Jason McFarland, Mike McMahon, Jonathan Ottaway, Anthony Ruff OSB, Daniel Schlorff, Jonathan Tan, John Weit, Cynthia Wilson

Description of Work: The Liturgical Musical Seminar began its work in 2020 with Jason McFarland facilitating a consideration of the creation of a joint project or publication. There was great interest expressed in this idea, and members of the seminar will continue to sharpen the focus of this work over the coming year.

On Friday afternoon, our seminar met jointly with the Advent Project Seminar. To the members of both groups, Heather Josselyn-Cranson presented a study entitled "The Sounds of Advent: Musical Means Behind a Seasonal Aesthetic." This study explored the musical differences between Advent hymn tunes and hymn tunes used with non-Advent hymn texts, including differences of texture, key, mode, and date of composition.

Members of both seminars then held a singing session to explore new Advent texts and music written by David Bjorlin, Alan J. Hommerding, Heather Josselyn-Cranson, and Jonathan Kohrs.

Advent Project Seminar founder William H. Petersen presented a paper entitled "Hidden Treasures: Discovering Unusual Advent Music." In the paper, Petersen conducted an analysis of three hymn texts that are not usually included in the Advent sections of hymnals: "O Day of God Drawn Nigh," "Lord Christ When First you Came to Earth," and "Joy to the World."

At our next session, Jason McFarland led members of the Liturgical Music Seminar in a discussion of chapter seven of Kevin Irwin's revised *Context and Text* that includes substantial attention to the role of music within the liturgy. The discussion considered the use of antiphons rather than hymns in the mass, the growing multicultural reality of the church, and Irwin's liturgical-theological method as demonstrated in his study of the antiphons for the season of Lent.

On Saturday, we shared one of our sessions with the Medieval Liturgy Seminar. Anthony Ruff led a practicum on singing medieval chant. Following this experience, Ruff, Christopher Hodkinson, and Rebecca Maloy contributed to a panel discussion on the question of the extent to which plainchant can be understood to express emotion, and the possibility of modern chant performers being able to understand the emotion that plainchant conveyed to its earlier singers.

Kim Harris presented the final paper to the seminar, entitled "The Emergence of Black Roman Catholic Liturgical Music: A Transnational Conversation." In her paper she explored the history of Black Catholic music in the United States, including early twentieth-century performance of plainchant in Latin at St. Augustine's in Washington D.C., Catholic roots within the Negro Spiritual tradition, and the groundbreaking compositions of Fr. Clarence Joseph Rivers.

Other Work and Plans for the Future: The Seminar will continue to work on a joint project or publication.

Liturgical Theology

Convener: Melanie Ross**,** Associate Professor of Liturgical Studies, Yale Divinity School and Yale Institute of Sacred Music

Members in Attendance: Fred Ball, Lorraine Brugh, Hans Christoffersen, Bruce Cinquegrani, Cory Dixon, Doris Donnelly, Peter Fink, Joris Geldhof, Brenda Grauer, Christopher Grundy, Ching-Yu Huang, Martin Jean, Nathan Jennings, Todd Johnson, Hyung Rak Kim, Sangwoo Kim, Melanie Ross, Rhoda Schuler, Thomas Scirghi, Frank Senn, Tom Trinidad, Mark Wedig, Andrew Wright

Visitors in Attendance: Nathan Myrick, Jonathan Ottaway, Daniel Schlorff, Laura Steiner, David Williams

Description of Work: Our seminar discussed two books: *Spirituals and the Blues* (James Cone) and *Liturgy and Secularism* (Joris Geldhof). We also discussed three papers by seminar members: "Sacramentum Tantum: Liturgical signification in the thought of Louis Marie Chauvet" (Bruce Cinquegrani), "This is the World I Want to Live in: Toward a Theology of Practical Sacramentality" (Christopher Grundy), and "Worship, Liturgy, and the Brain" (Tom Trinidad).

Other Work and Plans for the Future: Looking ahead to the 2021 meeting, we decided to continue our pattern of reading two books (one "classic", one "contemporary") as well as discussing group members' works-in-progress. So far, two members (Tom Trinidad and Hyung Rak Kim) have expressed interest in offering papers in 2021.

Our classic author for 2021 will be Evelyn Underhill. The group decided that we will read the following parts of her writings:

- *Worship* (first published in 1937). We will be reading Part I of this book (chapters 1-9)
- *The Mystery of Sacrifice* (published in 1938). This book—a collection of Underhill's retreat addresses—is out of print; however, copies are available online and in libraries.

Our contemporary author for 2021 will be seminar member Thomas Scirghi:

- *Longing to See Your Face: Preaching in a Secular Age* (Collegeville: Liturgical Press, 2017).

Finally, the group was eager to read and discuss Joris Geldhof's forthcoming book, *Liturgical Theology as a Research Program* (coming out in April 2020); however, we worried that the price (currently listed as $84) was prohibitive. As a work-around, Joris has kindly agreed to send us his chapter on methodology as a PDF, and I will plan a generous chunk of time for discussion: less than we would spend on a full book, but more than we spend on a work-in-progress paper.

Liturgy and Comparative Theology

Convener: James Farwell, Professor of Theology and Liturgy, Virginia Theological Seminary (Episcopal)

Members in Attendance: Brian Butcher, Claudio Carvalhaes, James Farwell, Ruth Langer, Martha Moore-Keish, Andrew Wright

Visitors in Attendance: Saya Ojiri

Description of Work: After discussion of Emma O'Donnell's *Remembering the Future*, we considered five projects:

- a comparative account of Byzantine and Jewish liturgies (Ruth Langer)
- a consideration of applying comparative theological methods to intra-Orthodox differences (Brian Butcher)
- a book chapter on inter-religious prayer (Claudio Carvalhaes)
- a reflection on directions for a comparative theology around experiences in India (Martha Moore-Keish)
- a discussion of comparative themes in a sacramental theology illuminated by Dōgen Zen (James Farwell)

Other Work and Plans for the Future: The seminar intends to re-engage the constructive projects that were discussed this year.

Liturgy and Culture

Convener: Nathaniel Marx, PhD, Assistant Professor of Sacramental and Liturgical Theology, Saint Meinrad Seminary and School of Theology

Description of Work: The Liturgy and Culture Seminar's work at the 2020 meeting examined the many ways in which worship is cultivated and inculturated in contemporary communities of faith. We gave particular attention to how these communities transform dynamics of cultural domination into those of intercultural justice and cooperation. Presentations from long-standing members, new and returning visitors, and an invited guest amply supplied the seminar with fruitful conversation, and collaboration with our colleagues in two other seminars further expanded the scope and depth of our work together.

Papers and Presentations:

- Jennifer Ackerman shared a chapter of her doctoral dissertation, "Sacramental Silence: Howard Thurman and the Convergence of Worship, Preaching, and Justice." Ackerman proposes the concept of "Sacramental Silence" to interpret the life and work of this influential pastor, preacher, and scholar, who made essential contributions to the civil rights movement in the United States and to intercultural friendship worldwide. "Sacramental Silence," she writes, "encompasses Thurman's response to the perpetual threat of oppressive, human silence through his mystical grounding in divine Silence that was manifested in his integrated ministry of worship, preaching, and justice."
- Ricky Manalo presented the second draft of *A Treasured Presence: Filipino American Catholics*, a short book that he and Stephen Cherry are writing at the request of the United States Conference of Catholic Bishops. As a primer for pastoral leaders, the book summarizes the history of Catholicism in the Philippines and Filipino immigration to the United States. The authors describe family and parish life among Filipino American Catholics, both of which are marked by cross-border relationships and high levels of religious participation. The seminar's discussion with Manalo focused on the book's third chapter, which explores the interaction between official worship and popular devotional practices.
- The History of Modern Worship Seminar joined us on Friday afternoon, following the academy's visit to the Martin Luther King, Jr. Historical Park and Our Lady of Lourdes Catholic Church. Dr. Catherine Meeks, director of the Absalom Jones Episcopal Center for Racial Healing in Atlanta, generously agreed to address the combined group. Dr. Meeks challenged us to "normalize courage" in our congregations so that what we do on Sunday mornings enlivens hearts and spirits to do the "subversive" work of dismantling racism. "Church is supposed to be a brave space," not a place for "non-disturbance." The people shaping and leading worship bear special responsibility to "com-

passionately keep speaking the truth" about racism. This means rejecting both easy avoidance and "cheap forgiveness" while making space for "the transformative power of the Holy Spirit" to instigate "serious resistance" to racism and heal our churches and communities.

- In a further joint session with the History of Modern Worship Seminar, we heard from Rhoda Schuler and Kent Burreson about their field research in four Lutheran congregations that have established catechumenates. Their project promises to provide important lessons and real-life models for congregations working to invigorate the catechumenal experience. Schuler and Burreson are especially attentive to how congregations can respond positively to "changing patterns of social and cultural access" and "dissatisfaction with the church's disconnections with society and culture."
- Within the same joint session, Ruth Meyers discussed the progress she has made in her field study of worship in six racially diverse congregations in the Episcopal Church. Her preliminary findings point to musical sharing, use of multiple languages, and creative negotiation of time as some of the major ways in which congregations accommodate cultural difference and build cross-cultural bridges within shared worship. Currently, Meyers is analyzing the transcripts of fifty-seven interviews conducted with members of these congregations to "get beneath the surface, to explore values and behaviors that characterize cultures but are not as apparent."
- The Word in Worship Seminar joined us on Saturday morning to discuss a draft of Eunjoo Kim's article, "Sacramental Preaching in the Culture of Ableism," which will appear in a forthcoming issue of *Liturgy*. Kim and her husband have gathered an "extended family" of people with mental, physical, and intellectual disabilities while operating an assisted living home. Listening to their stories enables her and other preachers to challenge our society's "ideal of self-sufficiency and autonomy." Such preaching attends to the ways in which Scripture images God not in the autonomous functioning of the human body but in the "love-relationships" that God enables through bodies that are limited, vulnerable, and sometimes severely impaired.
- Martin Marklin turned the seminar's attention to the care and cultivation of bees, both as a liturgical symbol with ancient roots and as a vitally important element in the ecosystems of North America and the whole world. Although the troubling phenomenon of bee colony collapse results from a confluence of factors, it should serve as an urgent call to care for our common home like the bee cares for the hive. "The bee is more honored than other animals," wrote St. John Chrysostom, "not because she labors, but because she labors for others."
- Hans-Jürgen Feulner shared initial plans to study the depiction of religious rituals in cinematic films. In addition to assembling a filmography that can serve both theological scholarship and film studies, Feulner hopes to analyze the meanings of religious rituals used in films, the authenticity and historical development of their presentation, and the possible effects of those cinematic depictions on the communities in which the rituals originated.

- Pierre Hégy discussed his work conducting "liturgy evaluation, one community at a time," which he documents in his recent book, *Worship as Community Drama: Introduction to Liturgy Evaluation*. Hégy draws on the "long tradition of interaction analysis in sociology" to evaluate how a particular community's worship leads to "relational increase, decrease, or continuation over time." From his evaluation of multiple communities, he argues that worship is an interaction in which emotions and engagement are more important than correct enactment of the ritual, that the participation of the assembly is paramount, and that the liturgy of Sunday is a continuation of the liturgy of the week.

Other Work and Plans for the Future: As always, the Liturgy and Culture seminar delighted in conversation that brought together new and seasoned contributors representing the full range of the academy's interests. We look forward to extending this tradition of collaboration at the 2021 meeting in Seattle.

Modern History of Worship

Convener: Katharine E. Harmon, PhD, Assistant Professor of Theology at Marian University, Indianapolis, IN; Rev. Kent J. Burreson, PhD (2020 Convener *pro tem*), Louis A. Fincke and Anna B. Shine Professor of Systematic Theology and Dean of the Chapel at Concordia Seminary, St. Louis, MO

Members in Attendance: Sarah Blair, Rychie Breidenstein, Kent Burreson, Tim Gabrielli, Bill Johnston, Tim O'Malley, Kevin Moroney, Sarah Mount Elewononi, Jonathan Riches, Kyle Schiefelbein-Guerrero, Todd Stepp, Shawn Strout, Karen Westerfield Tucker

Visitors in Attendance: Laura Steiner

Description of Work: The seminar's work began with a paper from Kevin Moroney entitled, "Liturgy for Mission: An Interpretation of Resolution A068 of the Episcopal Church's General Convention 2018," providing a map for how prayer book revision in the Episcopal Church might proceed. Following the MLK Academy Field Trip, the Seminar met jointly with the Liturgy and Culture Seminar. This resulted from seminar discussions in 2019, indicating the desire to explore a topic jointly with another seminar, and a topic which had surfaced in previous meetings was the relationship between liturgy and culture. In the first half of this joint-seminar meeting, Dr. Catherine Meeks, the Executive Director of the Absalom Jones Center for Racial Healing in Atlanta, presented on the work of the Center under the general topic of Living into God's Dream for Racial Healing and Harmony. The latter portion of the joint session saw the presentation of two papers that resulted from grant-funded congregational studies: Kent Burreson's and Rhoda Schuler's paper on "Lessons from Contemporary Lutheran Catechumenates" from research into current catechumenates in Lutheran congregations in the United States, and Ruth Meyers' paper resulting from research into "Worship in Racially Diverse Congregations in the Episcopal Church." Following the joint session on Friday, the Saturday session brought a presentation from Todd Stepp entitled "Authentic Christian Worship: Discovering Wesley's Criteria," prepared for the work of the Worship and Liturgy Committee of the Word Methodist Council. Sarah Mount Elewononi followed with a paper exploring the Wesleyan Way of Salvation as a map, coupled with biblical poetic imagery and paradigms, to guide congregational life and identity. Timothy Gabrielli then presented a work in progress entitled "Help My Unbelief: Faith, Doubt, and the Body in Liturgy and Catechesis," examining the unembodied assumptions and practices of liturgical

catechesis. Our presentations concluded with Timothy O'Malley's paper exploring liturgical epistemology entitled "Lex Orandi as Habit: John Henry Newman and a Liturgical Epistemology." The last part of Saturday focused on best practices for the seminar, including the distribution of papers prior to the meeting, and plans for 2021.

Other Work and Plans for the Future: Since many of the papers in Atlanta coalesced unintentionally around the question of how liturgy forms identity, at the 2021 meeting in Seattle, the Seminar plans to explore the issue of the formation of identity through liturgy. A paper will provide literature review relative to this topic. The intention is to explore the possibility of joint publication of essays coming from the seminar on this topic following Seattle and subsequent meetings. Eight members indicated a potential willingness to bring papers/presentations to next year's meeting, although the slate of papers will be finalized throughout 2020.

Problems in the Early History of Liturgy

Convener: James G. Sabak, O.F.M., Executive Committee, Catholic Academy of Liturgy; Director of Worship, Diocese of Raleigh, NC; Associate Pastor, St. Francis of Assisi Catholic Community, Raleigh, NC; Chair, American Franciscan Liturgical Commission

Members in Attendance: Teresa Berger, Paul Bradshaw, Harald Buchinger, Pedrag Bukovec, Glenn Byer, Nathan Chase, Charles Cosgrove, Rick Fabian, Hans-Jürgen Feulner, Lizette Larson-Miller, Clemens Leonhard, Liborius Lumma, Martin Lüstraeten, Anne McGowan, Hugo Méndez, Mark Morozowich, Anna Petrin, Marie-Ange Rakotoniaina, Jim Sabak, Dominic Serra

Description of Work: The work of this seminar involves a variety of topics on celebration and significance of the liturgy in the early centuries of the common era. At this meeting the seminar fielded papers on the historical development of the reception of Holy Communion by children in the Eastern and Western traditions, the challenge of exorcism in light of early Christian apologetics, a comparative perspective on occasional prayers in liturgical year, the celebrations of Epiphany and various octaves in the Jerusalem lectionary, the meaning of the phrase "*terminum figat*" in the *Apostolic Tradition*, the advice of John the Deacon on Roman liturgical practice, representations and experiences of time in late-antique Roman Africa, the interpolation of the Institution Narrative in the BAR, influences on the Anaphora of St. James, and resonances between the cup of the Last Supper and Greco-Roman toasting. In addition, members of the seminar provided brief reports on the status of current research projects.

Papers and Presentations:

- Liborius Lumma, Universität Innsburck, "Holy Communion for Children: Issues between the Roman Catholic Church and Eastern Catholic Churches." While baptized Eastern Catholic infants are entitled to receive holy communion in a Roman Catholic Eucharistic celebration, Roman Catholic infants are excluded from the same communion. From the perspective of Catholic Canon law this is easy to explain, but it raises not only severe pastoral issues in the Catholic Church today but also serious questions about the relation between Liturgical studies, Sacramental theology, and Canon law.
- Nathan Chase, PhD Candidate, University of Notre Dame,"The Interpolation of the Institution Narrative into BAR." The interpolation of the institution

narrative is the *crux interpretum* in the history of the Barcelona Papyrus and a number of other Egyptian anaphoras. The interpolated nature of Barcelona's institution narrative can be seen through internal literary analysis and through a comparison to Cyril's Epiclesis 1 and a number of other Egyptian anaphoras.

- Martin Lüstraeten, University of Mainz, "Exorcism as a Challenge to our Perception of Christian Apologetics." Martin reflected on how exorcism is treated in the apologetical writings, from Justin Martyr up to Nicetius. Besides several contradictions one gets the impression that the exorcism of the possessed was much more uncommon than stated in the sources and that the subject is only treated (and repeated) as part of a line of argument and thus to fulfill a certain rhetoric function.
- Harald Buchinger, Universität Regensburg, "Text-Matter-Ritual: Occasional prayers of the liturgical year in historical and comparative perspective." Harald's paper aimed at categorising the various kinds of material objects used in Easter liturgy, the genres of prayers addressing them, and the hermeneutics of a-mimetic, mimetic and post-mimetic use.
- Dominic Serra, The Catholic University of America, "John the Deacon: How Roman is His Advice?" John the deacon's letter to Senarius of Ravenna at the start of the sixth century provides an account of catechumenal rites and baptismal practice that contradicts the evidence we have from other reliable sources of the Roman liturgy of the time. This paper offers some information about the interlocutors, John and Senarius, and about the relationship of Rome to North Italian liturgical practice that helps clarify the reasons for and the nature of the discrepancies.
- Predrag Bukovec, Universität Regensburg. Among the early anaphoras, the Apostolic Tradition ch. 4 is one of the most archaic examples. The difficult phrase "He (Christ) fixed a limit" in the middle of the prayer can be understood in the light of the descent of Christ which occurs in the Syrian tradition; the next parallels are Aphrahat and Ephrem. The second paper "On Anaphoral Development" was a brief sketch of two chapters of my doctoral thesis: the analysis of the Barcelona Papyrus and the development of the Egyptian epicleses.
- Paul Bradshaw, University of Notre Dame, "The Early Jerusalem Lectionary and the Evolution of its Octaves." Paul Bradshaw's paper displays in order an early fragmentary lectionary from Jerusalem and considers what may—and may not—be learned from it, and especially in relation to the evolution of octaves.
- Hugo Méndez, University of North Carolina, Chapel Hill, "The Sixth Day of the Epiphany in the Early Jerusalem Lectionary." Hugo's paper concludes that Epiphany VI was the partial continuation of an older and more complex memorial on the Saturday immediately before Holy Week—one that commemorated all of Jesus' encounter with Mary, the raising of Lazarus, and a later supper shared in the home of Lazarus. Méndez finds evidence

of this older celebration in Cyril of Jerusalem's *Catechetical Lectures*, the *Itinierarium Egeriae*, and suggests that it may also stand behind Hesychius of Jerusalem's eleventh festal homily. By the mid-fifth century, however, the church of Jerusalem limited the focus of this feast to the supper at Lazarus' home; simultaneously, it moved the account of Lazarus' raising to the only other date on which it held a public liturgy in Bethany: Epiphany VI.

- Marie-Ange Rakotoniaina, PhD Candidate, Emory University, "Time in Late Antique North Africa: Representations and Experiences." This paper offers a reading of the sermons of Augustine on sun, moon and the seasons in light of Roman African representations of time. Weaving texts with North African visual evidence, I show how Augustine creates a new visual (counter-) culture that serves a renewed Christian pastoral education to time. The bishop of Hippo reclaims time and the cosmos in a process of Christianization of the celestial spheres. What was once the realms of the gods, he invests with Christological and ecclesiological symbolism.
- Clemens Leonhard, Universität Münster, "Languages in the Haggadah of Pesach." The older parts of the Haggadah of Pesach are composed in Hebrew. However, the Haggadah starts with a short passage in Aramaic: „This is the bread of affliction that our fathers ate in the land of Egypt. May everyone who is hungry come and eat. May everyone who is needy come and celebrate Pesach. This year, here, etc." The paper and the discussion in the group analyzed the liturgical role of this passage at the beginning of the Haggadah and the origins of its textual elements. Its first part („This is the bread of affliction, etc.") may be interpreted together with Israel Yuval as a medieval addition to the Haggadah that seems to be influenced by the Christian mass. For its second part („May everyone who is needy, etc."), Menachem Kister claims liturgical origins in Second Temple times because of its parallel in Tobit 2. The paper suggests that this passage came into the Haggadah towards the end of the first millennium based on rather literary texts (e.g., the Babylonian Talmud) than ritualized acts.
- Anna Petrin, PhD Candidate, University of Notre Dame, "Influences on the *Sanctus* of *Mystagogical Catechesis 5*: Implications for the Anaphora of St. James." Anna offered a paper that considered the sources of the Sanctus unit described in Mystagogical Catechesis 5, associated with Cyril of Jerusalem. The paper considered the question of Egyptian influence, and it argued that the evidence for some influence from the Egyptian liturgical tradition was present in both the pre-Sanctus focus on creation and use of angelology, as well as the Sanctus-without-Benedictus described by the mystagogue. Finally she considered how the presence of Egyptian influence by the late fourth-century causes the need for a re-appraisal of the influences often associated with the Anaphora of St. James.

- Charles Cosgrove, Garrett-Evangelical Theological Seminary, "The Last Supper Cup and the Greco-Roman Toast: Resonances of Friendship and Gift-Giving." The tradition that Jesus took a cup of wine at the Last Supper and gave it to his disciples implies a passing of the cup around the couches. Viewed among the cultural traditions of social dining at the time, the gesture resembles a Greek toast, which, unlike the modern toast, was not "drinking to" someone but giving a cup of wine to another diner or the dining group, as a symbolic gift and token of friendship. The gesture, originally Greek but adopted by Romans and Hellenistic Jews, was repurposed by a Christian storyteller and given a new meaning.

Other Work and Plans of the Seminar for the Future: In addition to presentations on current research and publication, the seminar will also consider discussion of current published texts in the field in future gatherings.

Queering Liturgy

Convener: W. Scott Haldeman (Convener *pro tem* standing in for Sharon Fennema)**,** Associate Professor of Worship, Chicago Theological Seminary

Members in Attendance: Susan Blain, Steph Budwey, Bryan Cones, Jill Crainshaw, Scott Haldeman, Jason McFarland, Mike McMahon, Lis Valle-Ruiz, Janet Walton

Visitors in Attendance: Kat Olson, Terry Todd, Dan Schlorff

Description of Work: Always operating, fittingly, just outside of the normal within the academy, the seminar experimented with a new meeting schedule model in Atlanta. We held conversations all day Friday, had discussions over dinner on both Thursday and Friday evenings, and, then, dispersed to other seminars on Saturday. The experiment was successful, allowing, again, for those committed to other seminars to contribute to our on-going work.

After introducing ourselves at table on Thursday afternoon, we had a general orientation to the work of the group for new participants—exploring the ideas and practices that emerge at the intersection of liturgical theology, LGBTQIA+ lives, and queer theory. Then, Bryan Cones discussed his work on reading liturgies closely and comparatively to tease out how they structure gender dynamics in relation to LGBTQIA+ realities. We congratulate Bryan on his earning of the PhD from Melbourne University this past year and look forward to his future projects.

On Friday morning, we focused on Lis Valle-Ruiz' recent and upcoming liturgical/performative explorations of identity, faith, and sexuality. As her alter-ego, Sophia Divinitrix; High Priestess Unrobed, Lis embodies (and so reveals) how we negotiate varieties of roles imposed by particular cultural contexts while holding on to our particularities of ethnicity, language, gender, sexuality and so forth. She is gearing up for a series of nine services of this type in April; we look forward to hearing of the insights and practices that emerge from these next year. In addition, Dan Schlorff also introduced us to his recent DMin project on confronting toxic masculinity within and without the church. Finally, we discussed the emergence of the new Book of Worship within the United Church of Christ and especially the revision of the ordination rite in which Sue Blain and others are attempting to queer the narrative of Christian religious leadership, by adding names of people from scripture who have not usually been recognized in such rites, such as Junia (Romans 16: 7), and the Ethiopian Eunuch (Acts 8: 21-40).

On Friday afternoon, we explored Melissa Wilcox' remarkable ethnography, *Queer Nuns: Religion, Activism, and Serious Parody,* which involved a five-year

long immersion in the life, thought and praxis of a queer male religious order of nuns, the Sisters of Perpetual Indulgence. We posit (and will test) that her concept of "serious parody" is central to the task of queering liturgy. We then began to plan for 2021.

Over dinner, Steph Budwey and Mike McMahon gave us an update on the queer hymnal project, "Songs for the Holy Other" at https://thehymnsociety.org/hymn-search-holy-other/, which has been completed, is available as a downloadable pdf, and has been acquired by at least 3,000 pastors, congregations, and scholars. In sum, we had a rich, improvised meeting!

Other Work and Plans of the Seminar for the Future: In 2021, in Atlanta, we plan an agenda based on the following ideas:

- sharing new work, especially Sharon Fennema's developing manuscript of "A Primer on Queering Liturgy," and a new article on sacramental theology and queer theory by Haldeman;
- to discuss Steph Budwey's developing book manuscript on intersex persons in Germany;
- to explore Wilcox' theory of "serious parody" in relation to "extraordinary form of the mass," led by Jason McFarland;
- to read a crucial queer theory text together (we are currently contemplating weather Marcella Althaus-Reid's *Indecent Theology* and/or Ashon Crawley's *BlackPentecostalBreath*); and,
- to identify additional trajectories of inquiry at the intersection LGBTQ+ experience, queer theory, and liturgical theology/practice.

I also note, with deep gratitude, that Susan Blain, Minister for Worship and Gospel Arts in the United Church of Christ, has taken up the mantle of convener of our seminar.

Seminar on the Way: Liturgical Perspectives on the Lutheran-Roman Catholic Dialogue

Conveners: John Baldovin, S.J., Professor of Historical & Liturgical Theology, Boston College School of Theology & Ministry; Thomas Schattauer, Professor of Liturgics and Dean of the Chapel, Wartburg Theological Seminary

Members in Attendance: John Baldovin**,** Shane Brinegar**,** Timothy Brunk**,** Hans Christoffersen**,** Joseph Donnella**,** Benjamin Durheim**,** Virgil Funk**,** Gordon Lathrop**,** Melinda Quivik**,** Anthony Ruff**,** Martin Seltz**,** David Turnbloom**,** Julia Upton**,** Paul Westermeyer

Visitors in Attendance: Davide Bracale, Kathryn Johnson, Tomi Kartunnen, James Puglisi, Jonathan Tan, Trish Sullivan Vanni

Description of Work: This was the third meeting of the seminar which was convened in 2018 in order to discuss how liturgical scholars might respond to the *Declaration on the Way: Church, Eucharist, and Ministry* of the Committee on Ecumenism and Interreligious Affairs of the U.S. Conference of Catholic Bishops and of the Evangelical Lutheran Church in America (2015) from a specifically liturgical pint of view.

This year we began by discussing how the *Joint Declaration on the Doctrine of Justification* (Lutheran World Federation, Roman Catholic Church, 1999) impacts the specific work of the seminar, especially in light of a consultation held at the University of Notre Dame on the 20th anniversary in 1998. Three papers relevant to the work of the seminar were discussed: on shared communion, on the role of the epiclesis in the Eucharistic prayer from the point of view of Critical Realism and Social Change, and on Liturgical Ecclesiology. We also had a report on and discussion of "To Serve the People of God"—the Boston College Statement on the state and future of Roman Catholic priesthood in the US as well as an update on the Anglican/Episcopal and Roman Catholic Dialogues relevant to the issues we have been studying. Finally, we had a presentation on developments on the international level with regard to moving the "Declaration on the Way" forward.

An entire session was given over to a discussion of submissions toward a common statement of the seminar that had been offered by five of our members after last year's meeting.

Papers and Presentations:

- Kathryn Johnson, "The JDDJ (1999) Comes of Age: What Significance Can it Have for Future Steps Forward?"
- Timothy Brunk, "Ecumenism and Roman Catholic Eucharist"
- Benjamin Durheim, "Epicletic Advance? Viewing Eucharistic Fellowship Through the Epiclesis and Critical Realism"
- Gordon Lathrop, "The Gift and Challenge of Liturgical Ecclesiology"
- John Baldovin, "Reflections on 'To Serve the People of God: Renewing the Conversation on Priesthood and Ministry'"
- Ruth Meyers, "Report on National and International Dialogues of Anglicans/Episcopalians and Roman Catholics on Questions related to Eucharist, Ministry and Authority"
- Kathryn Johnson, "Update on International Ecumenical Conversations and Dialogues"
- Tomi Karttunen, "Update on Roman Catholic/Lutheran Dialogue in Finland and Sweden"

Other Work and Plans for the Future: The members of the seminar have concluded that we have made significant progress toward a common statement that can move the ecumenical discussion between Lutherans and Roman Catholics on issues related to sacramental celebration forward. On the basis of our liturgical methodology (*Lex orandi/Lex credendi*) we have found that agreement between Lutherans and Roman Catholics is such that there should be no obstacle to eucharistic sharing and that there are no significant obstacles to the mutual recognition of ministries. These conclusions are also founded on a liturgical ecclesiology rooted in baptism.

Therefore, we have judged that the work the seminar set out to do has been mostly achieved and that the seminar should come to an end. The work, however, is not completed. Over the next few months seminar members have agreed to make further contributions to our agreed statement which will be submitted for discussion and reaction to two pre-meetings at NAAL 2021: the Catholic Academy of Liturgy and the Lutheran Caucus. We will then convene at a lunch sidebar during the NAAL meeting to finalize the document and look for ways to disseminate it.

The Word in Worship

Convener: Timothy Leitzke, PhD, Pastor of Trinity Lutheran Church, Valparaiso, IN

Members in Attendance: Gennifer Brooks, Namjoong Kim, Timothy Leitzke, Andrew Wymer, Sunggu Yang

Visitors in Attendance: Jennifer Ackerman, Jaewoong Jung, Derek Webber

Papers and Presentations:

- Timothy Leitzke presented "Preaching is History," assessing Rudolf Bultmann's preaching against Nazi race laws during the Third Reich, tying that to preaching against racism in the United Stated today.
- Jennifer Ackerman presented "The Voice of Silence," a draft of a dissertation chapter on Howard Thurman's notion of the sacramentality of silence, and how he used silence in preaching.
- Namjoong Kim presented "Doing Justice, Healing Conflict, Transforming Culture," an assessment of community involvement in the liturgy over different periods, and teasing out of possibilities for reshaping worship in the present for justice, healing, and transforming culture.
- Sunggu Yang presented "The Pilgrim's Voice," and discussed Korean Americans' experience as pilgrims, and the opportunities it presents for faithful witness in the United States.
- Gennifer Brooks presented "Beyond a Culture of Disdain," and sought ways to get beyond sexism in the black church and especially sexism that affects black female clergy (whether they serve predominantly black churches or not).
- We also had a joint session with the *Liturgy and Culture* seminar, in which Eunjoo Kim presented "Sacramental Preaching in the Culture of Ableism," a critique and exhortation regarding how accessible worship really is.

Other Work and Plans for the Future: After two years of rewarding collaborative work on an issue of *Liturgy* we look forward to where member interests are taking them. We are always looking for papers on how preaching can be understood liturgically.

Part 3
Select Seminar Papers

Epicletic Advance? Viewing Eucharistic Fellowship Through the Epiclesis and Critical Realism

Benjamin Durheim

Benjamin Durheim, PhD is visiting assistant professor of theology at the College of Saint Benedict/Saint John's University. He has published articles on ecumenism, liturgy, and ethics, and is the author of Christ's Gift, Our Response *(Liturgical Press, 2015). He also teaches philosophy at Saint Cloud Technical and Community College.*

Introduction

This paper begins from a point of frustration. Or perhaps it is cynicism, or simply melancholy, but in any case, the foundation upon which I've constructed following discussion is that of a near-resignation to the irrelevance of solid, creative liturgical and sacramental theology, particularly regarding the Holy Spirit, to the practices and life of the contemporary church. In this I would delight to be deeply mistaken, but it seems to have been a common specter at the table of our discussions these past few years. This Seminar on the Way has on numerous occasions named, lamented, and even chuckled about the disconnects between the relative coherence of careful liturgical or sacramental theology, and the lived experience of churches on any given Sunday.[1] It is with this recognition that I center the following discussion on the practice of invoking the Holy Spirit in eucharistic praying, especially through the lens of critical realist social theory, in order to bring into another focus not only the epiclesis within Christian liturgy, but the manner by which we (Christians and theologians) may or may not trust its practice to be communally transformative. As Robert Jensen observed back in 1974, "The most important Spirit-demands on our liturgy are more subtle than any demand for specific Spirit-bits in the order."[2] In attempting to do this piece of liturgical pneumatology, my goal here is not necessarily better epicleses or even theologies thereof; my goal is a clearer theological and social understanding of how they actually function in Christian community and how we trust the Spirit in Christian liturgical communities' development.

In beginning from this perspective, I do not mean in any way to slight the insightful, constructive work that has appeared in our journey together these past few years. Such work has been tremendously illuminative for me personally, as I trust it has been for everyone who has shared in our conversations. The frustration in which this paper has gestated is not due to the content or quality of liturgical theology. It is instead due (at least in part) to the role theology and theologians seem to be popularly playing in the contemporary church's fractious pilgrimage. As Pope Francis quipped in June of 2019, "There is already Christian unity … Let's not wait for theologians to come to agreement on the eucharist."[3] Why did theologians (and liturgical/sacramental theologians!) join the apparent causes of laborious waiting for unity, obstacles to otherwise-obvious communion? In interpreting Francis's quip, Jesuit commentator Thomas Reese opined, "The laity have moved forward; they are not waiting for theologians or the hierarchy to lead them. They are waiting for them to catch up."[4] In this Seminar on the Way, I wonder if, far from *paving* the way, our work has been (or should be) to attempt to get ourselves and liturgical/sacramental theology *out* of the way of communion, and even eucharistic fellowship. Toward this, I argue that the epiclesis provides a theological warrant and even mandate for theological disagreement to get out of the way of the church's unity, even when it takes on flesh without full theological coherence.

Critical Realism and Social Change

This discussion needs to begin with social theory rather than theology. The epiclesis cannot be a magic trick that manipulates the Holy Spirit to breathe new life into Christian communities, any more than it is a magic trick to transmute bread and wine into body and blood. If this discussion approaches any coherent insight with regard to the epiclesis or its theology, my hope is that such coherence rests squarely upon a critical realist understanding of social elaboration, rather than simply on the hope that expressing theological insight will mysteriously shift something social or ecclesial. Liturgical pneumatology (if it can be called that) formed in a desire for liturgical change or development, smacks to me of fideism unless it carries with it some lucid theory of how change or development might actually take place on the level of concrete, local liturgies. In my view, such a theory should go deeper than either authoritative liturgical directives or desire for better catechesis.[5]

This discussion turns to critical realist social theory[6] for three main reasons: First, its roots in critical realism as a philosophy of science (not to be confused with other intellectual approaches that have taken the name critical realism)[7] afford it a stratified view of existence—the real, the actual, and the empirical—that can be particularly helpful in speaking of liturgical theology. Second, it carries with it a relatively thick understanding of how communal and individual agency (and their causes) interact with one another.[8] Finally, critical realist social theory tends to emphasize the unpredictability of social development, through the concept of emergence. Causation and influence loom large in its understanding of

social worlds, but the theory opposes anything like social determinism, instead emphasizing that social developments often include new properties on the basis of pre-existing and current ones. This section proceeds with a snapshot of critical realist social theory, organized essentially around these three gifts.

Critical realism understands existence—social and otherwise—as stratified into three categories: the real, the actual, and the empirical, which help us humans to better understand the role of our experiences in relation to what *is*, more generally. In Christian Smith's words:

> The real exists whether we know or understand it. The real possesses objective being apart from human awareness of it. The actual, by contrast, is what happens as events in the world, when objects that belong to the real activate their powers and capacities. The actual happens in time and space, whether we experience it or not. The empirical, by contrast, consists of what we experience, either directly or indirectly. Thus, what we observe (the empirical) is not identical to all that happens (the actual), and neither is identical to that which is (the real). The three must not be conflated.[9]

This stratified understanding of existence serves a twofold purpose: first, it affirms that stuff of which humans are unaware or for which humans do not have conceptual categories is nevertheless *real* (the "realist" side of critical realism). Second and conversely, it affirms that human appropriation of the real is limited by particular human capacities to observe and experience (the "critical" side of critical realism). By this dual affirmation, critical realist social theory strives to avoid both an enlightenment-style, totalizing epistemology ("if I think correctly, I will know the real"), and the poststructural or postmodern tendency to dissolve the human subject into language ("the person cannot preexist language because it is language which brings the person into being in the first place").[10] The result is that as critical realist social theory takes shape, the mechanisms it names for social change or development are thought of as *real*, but they take particular *actual* forms, which are only *empirically* apprehended, that is, from one's own context and ability.

Given this stratified understanding of existence, it would be helpful to attend to how critical realist social theory understands social development to take place. Margaret Archer terms this the "morphogenic cycle," which she uses to refer to both structural and cultural change in social worlds.[11] For our purposes, focusing on structural change (which Archer calls "structural elaboration") is most relevant, both because more theological work has been done in this area,[12] and because liturgy, from the point of view of critical realist social theory, would be a social structure. This may sound obvious, but it is important to the extent that liturgy would then *not* be, for example, simply a cultural system.[13] In critical realist social theory, structure and culture are two non-conflatable parts of social reality,[14] with culture referring to "anything with meaningful content produced by social

intentionality,"[15] and structure referring to "durable systems of patterned human social relations."[16] For example, particular styles of vestments would be artifacts of culture, but the fact that the presider typically wears them (or not) is structural. Particular pieces of liturgical music would be cultural expressions, but the place of music itself in the liturgy would be structural. Particular anaphoras and epicleses are cultural, but both who prays them and who responds to them with eucharistic participation (or not) are structural.

Social structures do not change in an easily controllable manner. For Archer, the morphogenic cycle of structural change is powered by the engine of multiple overlapping and repeating exercises of individual and communal human agency, given flesh in concrete social interactions. Such a process is messy, but it is not beyond conceptualization. As Archer describes it, the morphogenic cycle "begins" (inasmuch as a cycle can be said to begin) with structural conditioning, in which structures that pre-date particular exercises of agency form the agents by providing a horizon of social costs and benefits within which agency will be exercised.[17] In Archer's words, "all structural influences … are mediated to people by shaping the situations in which they find themselves."[18] If a minister chooses to forego vestments in a tradition that is structured to use them, she or he can exercise agency and do so, but with significant social cost. Relative social benefit would normally (though not always) come from approximating the structural norms. For critical realism, these costs and benefits embedded in structural conditioning are real and often actual (not simply possible or imagined), in that they exert force to form the social existence of agents within them, regardless of whether the agents are aware of them.

The second portion of the morphogenic cycle is social interaction.[19] Within the reality of structural conditioning, actual decisions and events take place. Social costs and benefits take on flesh as agents take hold of them, often without empirical knowledge of all that is actually taking place as a result of their agency. Further, individual and corporate agents influence one another in a system of costs and benefits similar to structural conditioning.[20] All this movement shifts structures either into new forms or back to their old forms in a new context in the third step, which Archer calls structural elaboration. In this step, costs and benefits may shift, or they may not, depending on how the social interactions transpired. Consequently, structures may shift, or they may not. Regardless, the new situation is really new, having been built both by the previous two steps, and by all the rotations of the cycle that took place previously. In this sense, the cycle can perhaps be better thought of as a helix, roughly outlined in Figure 1 below:

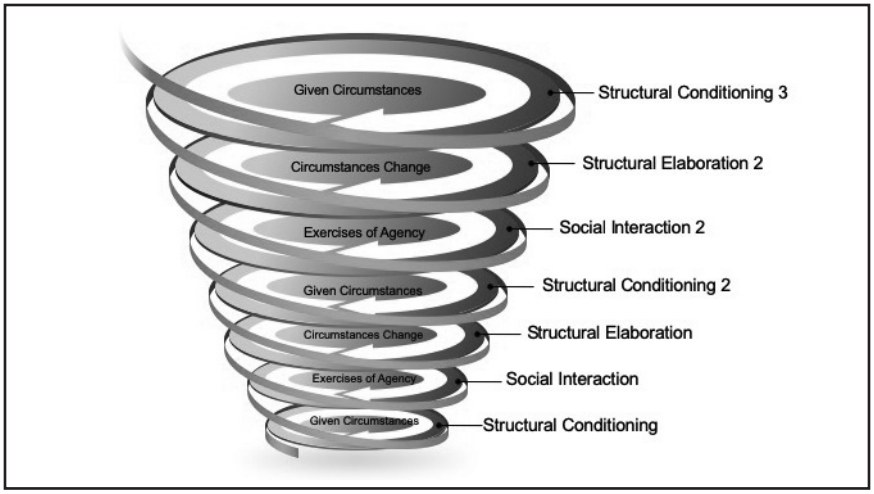


Figure 1. The Morphogenic Cycle (Structural Change)[21]

It is not by accident that the helix gets wider with each rotation of the morphogenic cycle. For critical realist social theory, both structure and agency are emergent properties, meaning that their existence and properties, while based on their components and previous forms, are not reducible to their components or previous forms. Take, for example, this quote from Cassandra Duffy: "The beauty of standing up for your rights is others will see you standing and stand up as well."[22] The structural conditions would likely have included costs associated with standing up for one's rights, but if a person does so anyway (social interaction), the costs shift, as now there is precedent for doing so, and with that shift in structure space is opened for further shifts in social interaction. However, the decisions of others to "stand up as well" cannot be simply reduced to either the structural conditions or the social interaction, but instead emerge as something new. To take another example, the #metoo movement shifted the perceived costs and benefits of sharing one's experiences of sexual harassment and assault in a world where structures made them (and continue to make them) chillingly common. Through the exercises of innumerable agents (collective and individual), structures of social accountability for perpetrating these evils have elaborated into something beyond the parts which originally made them up. Something more potent and complex has emerged, which generates greater space for further social interactions to emerge, and the cycle continues.

Such development is rarely clean or easily directable, however. Depending on how each part of the morphogenic cycle progresses, the helix may tilt this way or that, according to how the real structures and actual social interactions are empirically experienced by agents who attempt to shift the helix (consciously or unconsciously). Structures overlap with one another, agencies overlap with one another, and social interactions become a mishmash of social causality intermingled with

agency. Social causality and agency do not conflate,[23] but neither do they function mechanically, as if pulling one lever or pushing another will precipitate a certain determinate result.

This messiness of the morphogenic cycle is precisely why critical realist social theory may be helpful in embracing certain structural liturgical changes without perfect theological clarity. Structures *already* elaborate, due to the cyclical nature of the process, and treating them as static, or only malleable if given sufficient theological warrant, tends to ignore what is actually taking place, in the critical realist sense of the term. Additionally, the unpredictability of structural elaboration in critical realist social theory[24] provides a useful point of contact with pneumatology and the practice of epicletic praying: seen through a Christian liturgical lens, the morphogenic cycle (at least with regard to the liturgical body) is not a machine pulled this way and that simply by communal and individual human agency and formation; it is a living body, animated by the action of the Holy Spirit. As such, when the body petitions that animating Spirit, it calls for real or actual shifts that it may or may not have been empirically prepared for. Critical realist social theory does not allow for mechanistic control of social structures; that would be fantasy. This, in my view, sets a poignant example of humility for liturgical and sacramental theology as well; if we Christians invoke the Holy Spirit, we should not expect that the life breathed into the liturgical body will always stay within the bounds of strict theological coherence. With this in mind, our discussion can now turn to the epiclesis.

Epiclesis and the "Way" We Are On

Given this overview of critical realist social theory, it is probably obvious that in speaking of the epiclesis this discussion is far more interested in how the prayer invokes the Holy Spirit to act with and for the Christian community (and Christianity more generally) than how it invokes the Holy Spirit to enact a change in the eucharistic species. This is both in order to stay close to the topic of Christian unity and eucharistic fellowship, and simply because Lutherans, for their part, have on the whole been quite reticent to embrace any epiclesis that petitions for transformation of the gifts.[25] As Anne McGowan remarks, "none of the epicleses [of North American Lutherans] is explicitly consecratory."[26] While a consecratory epiclesis is not held in common between Lutherans and Roman Catholics, this section of the discussion is concerned with whether and to what extent the invocation of the Spirit for the unity of Christians is held in common. To the degree that it is, then perhaps a door opens to discuss how liturgical structures might best elaborate so as to embody that common invocation.

In Roman Catholic eucharistic prayers, the second epicletic portions focus on the sanctification of the community by the Holy Spirit (as opposed to the initial epicletic portions, which have mostly to do with transformation of the elements). However, the different prayers emphasize unity in differing ways and degrees:

Table 1. Second Epicletic Portion of Roman Catholic Eucharistic Prayers

Eucharistic Prayer I[27]	Eucharistic Prayer II[28]	Eucharistic Prayer III[29]	Eucharistic Prayer IV[30]
In humble prayer we ask you, almighty God: command that these gifts be borne by the hands of your holy Angel to your altar on high in the sight of your divine majesty, so that all of us, who through this participation at the altar receive the most holy Body and Blood of your Son, may be filled with every grace and heavenly blessing.	Humbly we pray that, partaking of the Body and Blood of Christ, we may be gathered into one by the Holy Spirit.	…grant that we, who are nourished by the Body and Blood of your Son and filled with his Holy Spirit, may become one body, one spirit in Christ.	…grant in your loving kindness to all who partake of this one Bread and one Chalice that, gathered into one body by the Holy Spirit, they may truly become a living sacrifice in Christ to the praise of your glory.

Eucharistic prayers II and III are the only two that explicitly petition for unity, in both cases the unity of the "we" who is defined either as those who partake in (Eucharistic Prayer II) or those who are nourished by (Eucharistic Prayer III) the body and blood of Christ. Eucharistic Prayer I petitions that the gathered community "may be filled with every grace and heavenly blessing," but does not list those blessings or emphasize unity as one of them. In Eucharistic Prayer IV, unity seems to be more or less assumed, in that the prayer equates those who participate in the bread and cup with those who are "gathered into one by the Holy Spirit." Following this, Eucharistic Prayer IV asks for a transformation of this community into a living sacrifice, which of course may include unity, but this is not emphasized.

While Eucharistic Prayers II and III both explicitly petition for unity, there is a distinction between them with regard to whether the actual participation in the meal is the locus where the Spirit is asked to bring about unity, or whether participation in the meal more simply indicates whom the assembly wishes the Spirit to unite.[31] In Eucharistic Prayer III, the assembly petitions the Holy Spirit to unite those who "are nourished by the Body and Blood." The language of this epiclesis suggests that while unity is important, such unity is not made real by the sharing of the meal, but instead sharing the meal makes clear whose unity is important. Beyond problems this may have for Roman Catholics who choose intermittently not to participate in the sacrament, in the context of discussing eucharistic fellowship with Lutherans, this epiclesis structures the assembly's plea on behalf

of those who are already invited to the table, and by omission, tilts the epicletic structure away from the possibility of ecumenical unity or eucharistic fellowship.

Eucharistic Prayer II, by contrast, asks that in the partaking itself, "we [who have assembled and pray this prayer] may be gathered into one." There is precious little in this epiclesis to suggest that those for whom the assembly petitions the Holy Spirit for unity can only be those who are already structured as united by their denominational membership. Instead, the "we" is who the assembly petitions to be united, directly *through* participating in the sacrament. Participation is not so much a signaling for whom the assembly prays (as it seems to be in Eucharistic Prayer III), but rather is the structure through which the assembly asks the Spirit to act. The idea that Christian unity might flow from eucharistic fellowship rather than necessarily precede it is hardly new,[32] but Eucharistic Prayer II builds this petition for unity, specifically as a result of participating in the meal, directly into the epiclesis.

As the discussion now turns to Lutheran epicleses, there is another reason to hold Eucharistic Prayer II at the forefront: it shares theological roots with the Lutheran epiclesis that (arguably) also most explicitly petitions for Christian unity: *Evangelical Lutheran Worship*'s Great Thanksgiving XI[33]. As Anne McGowan points out, both Eucharistic Prayer II and Great Thanksgiving XI are adaptations of *Apostolic Traditions* 4.[34] This is significant for at least two reasons: first, while *Apostolic Traditions* no longer enjoys the authority and deference it once did when it was widely thought to be authored by Hippolytus of Rome,[35] it nevertheless has been received as a valuable liturgical influence by both the Roman Catholic and Lutheran traditions. Perhaps where we metaphorically drink from the same well of theology, we may be more inclined to literally drink at the same table.

Second though, and more directly related to the current topic, both the Lutheran and Roman Catholic adaptations of *Apostolic Traditions* 4 retain the central focus on petitioning the Spirit for unity among those who participate in the sacrament. For Great Thanksgiving XI, this more or less meant translating the theological concerns of the source material "without introducing any new elements,"[36] but in the case of Eucharistic Prayer II, this meant preserving the theological concerns of the source material even though the process of restructuring the prayer included the task "to highlight two key components of its epiclesis—namely the unity of the communicants and the Spirit as the source of this unity—and recast them within a style and structure more consistent with the other 'new' Roman Catholic eucharistic prayers."[37] In both cases, the concern for unity among those gathered in the assembly remained central to the epiclesis. In these two epicleses, Lutherans and Roman Catholics do not simply drink from the same well; they have taken care to preserve the well's integrity and that of the spring from which it draws, even when they've had ample opportunity to shift it.

Great Thanksgiving XI is not the only Lutheran epiclesis to petition for Christian unity. The picture broadens when also taking account of Great Thanksgivings V, VII, and X:[38]

Table 2. Epicleses Petitioning for Unity in **Evangelical Lutheran Worship**

Great Thanksgiving V[39]	Great Thanksgiving VII[40]	Great Thanksgiving X[41]	Great Thanksgiving XI[42]
Pour out upon us the Spirit of your love, O Lord, and unite the wills of all who share in this heavenly food, the body and blood of Jesus Christ, our Lord . . .	Holy God, holy and merciful, holy and compassionate, send upon us and this meal your Holy Spirit, whose breath revives us for life, whose fire rouses us to love. Enfold in your arms all who share this holy food. Nurture in us the fruits of the Spirit, that we may be a living tree, sharing your bounty with all the world.	O God, you are Breath: send your Spirit on this meal. O God, you are Bread: feed us with yourself. O God, you are Wine: warm our hearts and make us one. O God, you are Fire: transform us with hope.	Send your Spirit upon these gifts of your church; gather into one all who share this bread and wine; fill us with your Holy Spirit to establish our faith in truth, that we may praise and glorify you through your Son Jesus Christ . . .

Great Thanksgivings V, VII, and X all contain portions that ask for the Spirit bring about Christian unity, but in ways less explicit than in Great Thanksgiving XI. For example, Great Thanksgiving V simply asks for unity of wills among those who participate in the sacrament. Great Thanksgiving VII is even more circumspect, asking God to "enfold in your arms all who share…" immediately after invoking the Holy Spirit, which leaves open the question of whether this petition is properly part of the epiclesis, or an address to God distinct from the invocation of the Holy Spirit.[43] Great Thanksgiving X, for its part, is subject to a similar question in that it places an entire clause between the invocation of the Spirit and the petition for God (the Father?) to "warm our hearts and make us one." In each case, unity is an important motif, but it either shares its place with other epicletic intentions or is focused specifically on unity of purpose rather than ecclesial or ecumenical unity more broadly. Great Thanksgiving XI remains the one whose epiclesis mostly clearly calls for unity of those who assemble to participate in the sacrament, and like Eucharistic Prayer II, this makes it the most relevant epiclesis for our purposes.

Epicleses and Structural Elaboration

As we just mentioned, theologically there is a strong resonance between the epicleses of Eucharistic Prayer II and Great Thanksgiving XI, which should not be surprising given that they both spring from *Apostolic Traditions* 4. That said, this resonance does not simply stand as a curious and perhaps edifying, but ultimately neutral, factoid. There is possibility in this resonance to shift structural condition-

ing such that social interactions, and ultimately structural elaboration, bend toward increased eucharistic fellowship. I say "increased" because, as we have mentioned in this seminar before, we need not pretend that eucharistic fellowship does not ever take place between Roman Catholics and Lutherans. However, theological sanction springing from the theologies of eucharistic prayers themselves—particularly as epicletic petition—would shift the structural landscape within which such fellowship takes place. This shifting would not be merely theoretical or only a matter of perspective; it would be real, actual, and ultimately empirical, in the critical realist conception of those terms.

Beyond sharing a theological root and embodying very similar epicletic theology (the importance of which should not be minimized, given the structural perception that theological agreement is operatively important for eucharistic fellowship), Great Thanksgiving XI and Eucharistic Prayer II also share an openness in the epiclesis to understanding the first-person plural in a sense wider than the specific local community in which they are prayed. In Great Thanksgiving XI, petition is made for *all* who participate in the sacrament to be united, which can easily be understood to mean not only those of one specific assembly, but of all those assembled to receive Christ's body and blood. This need not be conceived of as just Lutherans, or even just Lutherans and Roman Catholics. Great Thanksgiving XI prays that *all* who participate be united by the work of the Holy Spirit. Similarly, Eucharistic Prayer II need not be read as referring only to those who partake in the context of one local assembly; the *we* can (and I believe, should) be understood to refer both to the local and the universal church, and there seems little reason (deriving from the epiclesis anyway) to conceive of the universal church as only those churches with whom Rome already claims full communion. The epicleses of these prayers petition for unity around the table; their practice should reflect rather than resist that petition.

There is also a practical reason that these two epicleses can provide a springboard for potent structural shift: they either are in practice or were originally intended for widespread, everyday, efficient use. Eucharistic Prayer II enjoys significant popularity at least in part because it is the shortest of the four Roman Catholic eucharistic prayers. In many cases, this means that it is the default, go-to way of celebrating mass, unless there is a reason to deviate from it in favor of one of the other three. Such natural selection, even if tactical rather than strategic,[44] constitutes social interaction that informs the way the structure of celebrating mass elaborates. To attach ecumenical implication to this structural tendency would be a relatively straightforward way of beginning to shift other ecclesial structures that preclude eucharistic fellowship.

Great Thanksgiving XI is not the briefest anaphora in *Evangelical Lutheran Worship* (not even close actually; that honor goes to Great Thanksgiving II, which is essentially just the institution narrative), but its intention, hearkening back to its

inclusion as Eucharistic Prayer IV in *Lutheran Book of Worship*, was originally for "use on weekdays or whenever a simple service is desired."[45] This purpose is reminiscent of the *de facto* usage of Eucharistic Prayer II, and such a resonance provides a good warrant for ecumenically-minded Lutherans to intentionally choose Great Thanksgiving XI. This choice can't be sold to Lutherans on the basis of brevity, but that doesn't mean Lutherans are off the ecumenical hook. If structures that inhibit eucharistic fellowship are to shift, and Lutherans nevertheless ignore a way of concretely walking with those whose eucharistic fellowship we long for, then we Lutherans would be just as guilty of praying for unity while hypocritically inhibiting it as those who might prefer to frustrate eucharistic fellowship altogether (while nevertheless joining in epicleses that call for unity). Put another way, if Lutherans desire eucharistic fellowship with Roman Catholics,[46] then we should pray like it (and theologize like it).

Intentionally choosing to pray anaphoras with epicleses that invoke the Holy Spirit to bring about Christian (ecumenical) unity may help liturgical structures elaborate toward eucharistic fellowship, but that that action alone cannot be all. Structurally, Christians also need to break barriers to a more freeing pneumatology operative in the epicleses. By this I mean to return to my initial frustration: theologizing and dialoguing do not take place outside the morphogenic cycle; they are part of it. The social interactions of theology—even of this seminar itself—serve to either reinforce or elaborate structures that already hold sway. To take anything other than a clear, visible step forward (whatever that may mean) is not simply to stand still; it is to actively affirm the current state of the structures we study and discuss. With regard to eucharistic fellowship, there is an actual (in the critical realist sense of the term) danger of inhibiting future progress-on-the-way not simply in the liturgical academy, but for any churches for whom the liturgical academy makes up part of their structural conditioning. To further develop the metaphor of a Seminar on the Way, while we do indeed tread broken ground, standing still too long looking for the next solid foothold risks even our current position crumbling beneath us, and performatively affirming that the ground of this way indeed cannot be traversed. Such (in)action would be folded into the morphogenic cycle and become again part of the structural conditioning within which the social interactions of liturgy take place.

I do not mean to suggest that the only other option open to the seminar is to somehow "fix" all structures that inhibit progress toward eucharistic fellowship. I mean simply that theological disagreement—one prime realm of theologians—seems to play a significant and divisive part in the structural conditioning of liturgical communities. My hope is that ultimately the work of this seminar shifts that in some actual—if not empirical—manner. This can be done by theologians getting out of the perceived way (either by crafting theological agreement, *or* by shifting the relative value of such agreement into a different and smaller scale, or by some other means), because perception exerts actual theological and structural force. In

honesty, I would love us as a seminar to claim that while problems still endure in liturgical/sacramental theology between Lutherans and Roman Catholics (issues of sacrifice, ordination, etc.), from the perspective of our academic field and on the basis of our trust that the Holy Spirit answers our epicletic prayers for unity, these problems need not prevent eucharistic fellowship. I would love to see us recommend continuing dialogue on divisive liturgical-theological issues around a shared table, drawn together by the Holy Spirit whom we invoke.

Ultimately theologians cannot guarantee eucharistic fellowship by shifting theological structures, but we can bet on structural shifts that would seem likely to bend the morphogenic helix toward it. Otherwise we don't just stay still; we turn the cycle back in on itself; we enter morphostasis[47] rather than morphogenesis, and this leads to things like Pope Francis's quip above. Critical realist social theory, applied to structural theological change, would require an intentionally dynamic and relational interplay between theology as structural on the one hand, and particular liturgical communities on the other. Dynamic, because each structural and cultural elaboration calls also for theological elaboration, and relational, because it is concrete social interaction that mediates between structural conditioning and structural elaboration. Theology cannot "fix" structure; it can only enter the morphogenic cycle and place its bets on how best to tilt the helix toward discipleship and the love of God.

Conclusion

To speak as theologians about the possibility or theory of eucharistic fellowship, in the hopes that eventually its practice will break through rubric and ritual into reality, seems to me akin to students discussing theories of education in the hopes that academic degrees would thereby materialize (and still more, be deserved!). At some point, both the student and the theologian should recognize the primacy of practicing the theory instead of constructing it. By this I do not mean *alongside*; I mean literally *instead of*. As I see it, to trust in the Holy Spirit—still the more to call upon her for unity and life together—is to leap into the wildness of God's love, poured out on the church not simply to be consumed as manna, but to be increased in the practices of love between persons. One cannot make such a leap while striving to keep one foot on a ledge for stability. If in the epiclesis we truly mean to invoke the Holy Spirit rather than just politely name her, then such an invocation must include the real possibility that the stable practices we have constructed may shift or give way under us (particularly if those practices serve something other than the full unity of God's people in love), and we may find ourselves floating on the Spirit's lifegiving wind together.

Put another way, if liturgical and sacramental theology might be conceived of as a kind of guard-rail that keeps church communities from being lost in the theological chasms between them, perhaps it is time for the guard-rails to move aside from preventing communities' crossing the chasms toward one another.

And further, perhaps the guard-rails should embrace humility enough to concede that they need not also be bridges, nor the architects thereof. Recognize instead that bridge-building has already been underway, and perhaps focus on railing the emergent bridges, rather than defining parameters under which bridges can support adequate railings in the first place. And most especially, if we invoke the great bridge-builder, let us not *by* the very rituals and invocations frustrate her work *on* the rituals and those who celebrate them.

Notes

1. For example, in David Turnbloom's paper from 2019, where he orients the paper itself to "deepen catechesis about the metaphors of sacrifice found in Christian theology (liturgical and doctrinal)" (David Turnbloom, "A Pneumatological Description of Sacrifice for Mitigating Idolatry," paper presented at the Annual Meeting of the North American Academy of Liturgy, Denver, CO, 2019, 3), as well as Bruce Morrill's 2018 contribution, in which he raised doubtful concern about "the degree to which clergy or laity are open to training historical and systematic-theological eyes on the ritual symbolism to which they are habituated" (Bruce Morrill, "Symbol and Sacrifice: Problems in Roman Catholic Theology and Practice, Official and Popular," *Worship* 93 (January 2019): 70). Morrill's concern is especially poignant given the attention *Declaration on the Way* pays to catechesis as necessary for moving toward unity (at least in reference to issues of eucharistic sacrifice and modes of eucharistic presence; see *Declaration on the Way* (Evangelical Lutheran Church in America and United States Conference of Catholic Bishops, 2015): 113-114), and our seminar's consequent attention to thinking through catechetical possibilities, beginning with Gordon Lathrop's paper in 2018 (Gordon Lathrop, "Sacrifice as a Word that Cracks: One Liturgical 'Consideration Moving Forward," *Worship* 91 (November 2017): 501-502; 512; 516). These are of course beside the more informal commiseration that has often accompanied stories of liturgical-theological oddities or departures from coherence that have been part of our seminar conversations since its first meeting in 2018.
2. Robert W. Jensen, "Liturgy of the Spirit," *Lutheran Quarterly* 26.2 (May 1974): 189.
3. Pope Francis, qtd. In Joshua J. McElwee, "Francis Criticizes Traditionalist Catholics Who 'Safeguard the Ashes' of the Past," *National Catholic Reporter* (June 2, 2019): https://www.ncronline.org/news/vatican/francis-criticizes-traditionalist-catholics-who-safeguard-ashes-past. Accessed 9/30/2019.
4. Thomas Reese, "'Let's Not Wait for the Theologians,' Says Pope Francis About Sharing the Eucharist," *National Catholic Reporter* (June 6, 2019): https://www.ncronline.org/news/vatican/signs-times/lets-not-wait-theologians-says-pope-francis-about-sharing-eucharist. Accessed 9/30/2019.
5. I say this knowing that *Declaration on the Way* explicitly names catechesis as an important method of moving toward unity in the context of some liturgical-theological problems (113-114). However, even while our seminar's work has made good strides in this direction, I remain skeptical of the potency of better catechesis for actually moving Christians closer to one another. I very much share Morrill's concern cited above in note 1.
6. I use the term "critical realist social theory" in an effort to be as precise as possible among a number of other uses of the term "critical realism." What I mean by this term is the set of critical realist approaches to social theory that can trace their philosophical roots to the work of Roy Bhaskar, most especially the approaches of Christian Smith (who simply terms this "critical realism") and Margaret Archer (who uses the term "realist social theory"). The seminal works in which to find these approaches would be Margaret Archer, *Realist Social Theory: the Morphogenic Approach* (Cambridge, UK: Cambridge University, 1995), and Christian Smith, *What is a Person?* (Chicago, IL: University of Chicago, 2010).
7. Besides the critical realist social theory that this discussion primarily engages, at least two other traditions of thought take the name "critical realism." The first is that of so-called "American critical realism," an approach to epistemology associated with the work of Roy Sellars in early 20th century North America, which grew out of "new realism" (see Stanly E. Porter and Andrew W. Pitts, "Critical Realism in Context," *Journal for the Study of the Historical Jesus* 13 (2015): 278-282). The second,

likely more familiar to theologians, is the critical realism of Bernard Lonergan, which inspired not just approaches to epistemology, but also biblical interpretation in figures like N.T. Wright and Benjamin Meyer (see, for example, Donald L. Denton, Jr., "Being Interpreted by the Parables," *Journal for the Study of the Historical Jesus* 13 (2015): 232-254, and Philip A. Egan, "The Critical Realism of Benjamin B. Meyer," *Louvain Studies* 33 (2008): 236-254). It would be worthwhile to note that Bhaskar himself, upon whose work critical realist social theory is based, was critical of Lonergan, and did not view Lonergan's approach as one of critical realism, but instead a re-packaging of the new realism that pre-dated American critical realism in the first place (Porter and Pitts, 290). Perhaps because of this, Lonergan's work does not appear to be central to critical realist social theory, at least as it develops in the thought of Christian Smith and Margaret Archer.

8. This advantage of critical realism has recently led to its increased use in theological ethics. See, for example, David Cloutier, "Cavanaugh and Grimes on Structural Evils of Violence and Race" *Journal of the Society of Christian Ethics* 37.2 (2017): 59-78, or Kevin Schilbrack, "Embodied Critical Realism," *Journal of Religious Ethics* 42.1 (2014): 167-179. Also see Christian Smith's own application of the theory to ethics in his article "What is a Person? And Why it Matters in Religious Ethics," *Journal of Religious Ethics* 42.1 (2014): 180-186.
9. Smith, *What is a Person,* 93. For a better picture of the philosophical roots and reasons for this theoretical stratification (which run far beyond the scope of this discussion), see Smith, *What is a Person,* 91-92, n.2.
10. Ibid., 195.
11. Archer, *Realist Social Theory,* 247-293.
12. See, for example, Daniel K. Finn, "What is a Sinful Social Structure?" *Theological Studies* 77.1 (2016): 136-164.
13. The difference in sociology between structures and cultures can be messy, but for critical realism, one might think of structures as belonging to the real
14. Margaret S. Archer, *Culture and Agency,* 2nd ed. (Cambridge, UK: Cambridge University, 1996): xi-xiv. See also Lilli Zeuner, "Margaret Archer on Structural and Cultural Morphogenesis," *Acta Sociologica* 42.1 (1999): 79-86.
15. Douglas Porpora, qtd. In Finn, "What is a Sinful Social Structure," 138, n.11.
16. Smith, *What is a Person*, 322.
17. Archer, *Realist Social Theory,* 15.
18. Ibid., 196.
19. Ibid., 193.
20. Archer notes that this reciprocal influence of individual and corporate agency can progress in a similar morphogenic cycle to that of structure (Archer, *Realist Social Theory,* 247-273).
21. Archer depicts this in a slightly different way, as a series of stratified straight lines (Archer, *Realist Social Theory,* 157, Figure 6). Still, I would claim Figure 1 here is faithful to her theoretical construction.
22. Cassandra Duffy, Twitter Post, May 23, 2014, 3:36 p.m., https://twitter.com/sapphicpixie.
23. Finn, "What is a Sinful Social Structure," 152.
24. Archer goes so far as to suggest that structural elaboration can be a "largely unintended consequence … often what no-one sought or wanted" (Archer, *Realist Social Theory,* 91. This does not mean that agency plays no part in tilting the helix; rather, this is to recognize that attempting to tilt the helix is never deterministic or certain.
25. This hesitance has been the subject of no small amount of discussion. See, for example, Frank C. Senn, "Toward a Different Anaphoral Structure," *Worship* 58.4 (July 1984): 346-358. McGowan (*Eucharistic Epicleses,* 259, n. 79-80) also points to John H. McKenna's article "Epiclesis Revisited: A Look at Modern Eucharistic Prayers" *Ephemerides Liturgical* 99 (1995): 314-336, and to Maxwell Johnson, "The Holy Spirit and Lutheran Liturgical-Sacramental Worship," in Teresa Berger and Bryan D. Spinks (eds.) *The Spirit in Worship—Worship in the Spirit* (Collegeville, MN: Liturgical Press, 2009): 155-177.
26. Anne McGowan, *Eucharistic Epicleses, Ancient and Modern* (Collegeville, MN: Liturgical Press, 2014), 249. One notable exception outside North America is the Lutheran Church of Sweden, who has embraced some explicitly consecratory epicletic texts (McGowan, *Eucharistic Epicleses,* 260-261).

27. *Roman Missal, Study Edition* (Collegeville, MN: Liturgical Press, 2011), no. 94. *"Súpplices te rogámus, omnípotens Deus: iube hæc perférri per manus sancti Angeli tui in sublime altáre tuum, in conspéctu divínæ maiestátis tuæ; ut, quotquot ex hac altáris participatióne sacrosánctum Fílii tui Corpus et Sánguinem sumpsérimus, omni benedictióne cælésti et grátia repleámur* (Missale Romanum, *editio typica tertia* (2002), no. 94).
28. *Roman Missal,* no. 105. *"Et súpplices deprecámur ut Córporis et Sánguinis Christi partícipes a Spíritu Sancto congregémur in unum"* (Missale Romanum, no. 105).
29. Ibid., no. 113. *"…concéde, ut qui Córpore et Sánguine Fílii tui refícimur, Spíritu eius Sancto repléti, unum corpus et unum spiritus inveniámur in Cristo"* (Missale Romanum, no. 113).
30. Ibid., no. 122. *"Réspice, Dómine, in Hóstiam, quam Ecclésiæ tuæ ipse parásti, et concede benígnus ómnibus qui ex hoc uno pane participábunt et cálice, ut, in unum corpus Sancto Spíritu congregáti, in Cristo hóstia viva perficiántur, ad laudem glóriæ tuæ"* (Missale Romanum, no. 122).
31. This interpretation of a distinction between Eucharistic Prayers II and III was critiqued by John Baldovin during our seminar conversation. Baldovin suggested that the current discussion seemed to be positing a distinction without a difference. Perhaps it is simply my point of view as a Lutheran that suggests to me this distinction, but in any case, it is worthwhile to note that this particular paragraph was not uncontested in the seminar.
32. Another contemporary example of this approach is Thomas O'Loughlin's forthcoming book, *Eating Together, Becoming One* (Collegeville, MN: Liturgical Press, 2019), especially chapters 5, 6, and 7.
33. *Evangelical Lutheran Worship: Leaders Desk Edition* (Minneapolis, MN: Augsburg Fortress, 2006), 205.
34. McGowan, *Eucharistic Epicleses,* 158-160; 257-258. McGowan also points out that
35. For a detailed analysis of *Apostolic Traditions,* see Maxwell E. Johnson and L. Edward Phillips, *The Apostolic Tradition: A Commentary* (Minneapolis, MN: Fortress, 2002).
36. A feat accomplished by Gordon Lathrop when this prayer first appeared in *Lutheran Book of Worship* as Eucharistic Prayer IV, and held consistent in its adoption into Evangelical Lutheran Worship as Great Thanksgiving XI (McGowan, *Eucharistic Epicleses,* 257-258).
37. McGowan, *Eucharistic Epicleses,* 159-160.
38. The other Great Thanksgivings contain language that does not explicitly petition for Christian unity in the epiclesis; far more attention is given to things like inspiring work for justice and love (*Evangelical Lutheran Worship,* 194-203). The exception to this is Great Thanksgiving II, which does not contain an epiclesis at all (*Evangelical Lutheran Worship,* 194).
39. *Evangelical Lutheran Worship,* 198.
40. Ibid., 201.
41. Ibid., 204.
42. Ibid., 205.
43. McGowan regards this petition as part of the epiclesis of Great Thanksgiving VII, and I follow her lead in this regard (McGowan, *Eucharistic Epicleses,* 254-255).
44. Michel de Certeau develops the distinction between strategies and tactics eloquently (Michel de Certeau, *The Practice of Everyday Life* (Berkeley, CA: University of California, 1984); see especially the General Introduction and Part I.
45. *Lutheran Book of Worship: Minister's Desk Edition,* qtd. In McGowan, Eucharistic Epicleses, 257.
46. I fully acknowledge that this is not universally the case. In fact, there is significant overlap between those Lutheran approaches that tend to be uncomfortable with full eucharistic prayers in general (and an epiclesis in particular), and those who are uncomfortable with ecumenical engagement. One such example can be found in William E. Thompson, "The Epiclesis and Lutheran Theology," *Logia* 4.1 (January 1995): 31-35, in which Thompson claims that "The premise of both the ecumenical and liturgical movements is false and contrary to Scripture. The inclusion of an epiclesis over the elements is neither historically verifiable nor theologically sound" (34).
47. Archer explains morphostasis as the regeneration of the structural conditions as they first informed social interaction (Archer, *Realist Social Theory,* 158, fig. 7). However, the regeneration of structural conditions never *returns* those conditions to a previous state, but instead reinforces that state in an emergent way.

Hidden Treasures: Discovering Unusual Advent Music

William H. Petersen

William H. Petersen is Emeritus Dean & Professor of Bexley Hall Seminary. Founder of the Advent Project Seminar in the NAAL, he is also a member of the International Anglican Liturgical Consultation, Societas Liturgica, the Consultation on Common Texts, and the English Language Liturgical Consultation.

Introduction

Brief description of the Advent Project

The Advent Project was established as a continuing seminar in the North American Academy of Liturgy in 2005 at my instigation. It originally attracted five members along with several interested persons. The APS has several purposes:

1. to restore from venerable tradition a longer season;
2. to recover for the season its eschatological focus;
3. to stand over against the culture's construction of Advent as a count-down to Christmas;
4. to provide liturgical resources to offset Church complicity with the global Christmas culture; and
5. to promote and solicit scholarship and pastoral initiatives in support of this project.

The key to recovering an Advent of traditional rather than truncated length is to be found in the two major lectionaries, namely the *Ordo Lectionem Missae* (Roman Catholic) and *The Revised Common Lectionary* (in use among traditions deriving from 16th c. Reformations). These lectionaries provide the thematic readings for the season of the liturgical year and any particular Sunday within a season. With regard to the seven Sundays between the Sunday after All Saints (November 1) and Christmas Day, there is a high degree of congruence between the *OLM* and the *RCL* especially in regard to Epistle and Gospel readings.[1] A thematic analysis of all these lessons in both lectionaries discloses an exclusive emphasis on *eschatology* rather than *incarnation*, that is, they focus on the fulfillment of the Reign of God/Kingdom of Christ/Commonwealth of the Holy Spirit, rather than

viewing the season as a spiritual pilgrimage toward Bethlehem or a count-down to Christmas.[2]

The APS maintains both a Facebook page and a website (www.theadventproject.org) where liturgical resources for the season can be found. To date, congregations participating in the observance of an expanded Advent season are in every region of the United States and in Canada from Labrador to British Columbia and a few in Australia and Europe.

They represent a rather fulsome ecumenical range of traditions: Anglican, Baptist, Lutheran, Methodist, Nazarene, Pentecostal, Old Catholic, and Reformed (e.g., Presbyterian, United Church of Christ, United Church of Canada). Each year we become aware of several new participating congregations.

Connection of APS with Liturgical Music

If the lectionary (OLM or RCL) provides the expanded season with its thematic substance, the season's structure rests upon a collateral foundation. And it is precisely here that liturgical music comes to the fore. In its liturgical reforms Vatican Council II emphasized that every Sunday of the church year be celebrated as a feast of Christ.[3] Excepting the Eastern Orthodox, churches other than the Roman Catholic that follow the liturgical year have generally received this reform. In the spirit of this development, the APS proposes that the Sundays of an expanded Advent bear specific designations of Christ focused on scriptural titles for the Messiah/Christ as these are most appropriate to the emphasis of the season. Thus, instead of simply designating the Sundays as Advent 1, 2, 3, through 7, we looked to the venerable tradition of the Great "O" Antiphons to name the Sundays of the expanded season.

Members of the Liturgical Music Seminar will know the history of those seven antiphons. Since at least the 8th century they have been sung by men and women of monastic communities before and after the *Magnificat/Song of Mary* at Vespers/Evensong successively from December 17 to 24.[4] The antiphons began to achieve a wider reception from the 18th century when they were gathered as such to form the verses of the hymn *Veni, Emmanuel*. This range broadened further in the 19th century when that hymn was translated into English as "O Come, O Come, Emmanuel" and subsequently became a standard hymn of the Advent repertoire. From these origins, the APS proposes designation of the Advent Sundays according to the christological names of the seven "O" Antiphons to structure the season. Thus:

Advent 1	*O Sapientia* (Wisdom) Sunday
Advent 2	*O Adonai* (Lord of Might) Sunday
Advent 3	*O Rex Gentium* (Christ the King) Sunday
Advent 4	*O Radix Jesse* (Root of Jesse) Sunday

Advent 5	*O Clavis David* (Key of David) Sunday
Advent 6	*O Oriens* (Morning Star) Sunday
Advent 7	*O Emmanuel* (God with Us) Sunday[5]

This brief presentation of purpose, substance, and structure of the APS proposal for an expanded observance of the Advent season is sufficient ground, then, for exploring musical resources for the season—a subject especially appropriate to our present joint seminar session.

Available Resource: Index of Hymns for a Seven Week Advent

In most hymnals of traditions following a liturgical year, nearly half of the hymns are grouped according to season. Commensurate with a truncated four-week season, the Advent section of hymns is usually the shortest, even though a number of recent compositions have been added to the standard repertoire. Early in its work the APS suspected that there were, however, hymns appropriate to a re-imagined Advent that lay latent in other sections of such hymnals. And, indeed, several members of the seminar worked in concert to identify and catalogue such items.[6]

The *Index* covers fully thirteen denominational or generic hymnals and is arranged both alphabetically by first lines, and according to a specific hymn's suitability for a particular Sunday in the three-year lectionary cycle. We have identified fully 231 hymns appropriate or applicable to the season in its eschatological focus. Practically speaking, however, for most church musicians, the majority of seasonal congregational hymns will naturally be limited to denominational hymnals and their supplements. Nevertheless, the *Index*, can provide a rich resource for church musicians and choirs to offer as anthems such Advent texts and music that would otherwise be unavailable.

The *Index of Hymns for a Seven Week Advent* is available online for downloading. Go to www.churchpublishing.org and in the search box type in the book title *What Are We Waiting For?* When the page appears, a listing of free downloadable Appendices will appear on the lower left side. Click on the *Index* as the last item in that listing.

Considering Text and Tune of Some Exemplary Hymns

The remainder of this presentation will consider three texts and tunes not usually included in the Advent section of hymnals, but which are exemplary of the eschatological focus of the season. The three hymn texts are: 1) "O Day of God draw near" by R.B.Y. Scott (1937); 2) "Lord Christ when first you came to earth," by Walter Russell Bowie (1929); and 3) "Joy to the world" by Isaac Watts (1719). As a final consideration, the central text of Handel's "Hallelujah Chorus" in his *Messiah* oratorio will be examined as thematic of Advent rather than Christmas.

"O Day of God" as Exemplary of a Central Advent Theme

R. B.Y. Scott and His 1937 Poem

On the verge of World War II, this poem first appeared on a hymn sheet at a meeting of the Fellowship for a Christian Social Order. Its author, R.B.Y. Scott (1899-1987), was ordained (1927) in the United Church of Canada and became an Old Testament scholar of international repute, serving successive professorships at the Vancouver School of Theology (BC), McGill University (Montreal), and for the greatest part of his career as Danforth Professor of Religion at Princeton University in the United States.[7]

The text is composed of five compact verses centered on an eschatological theme that runs throughout the Bible:

1 O Day of God draw nigh
in beauty and in power,
come with thy timeless judgment now
to match our present hour.

2 Bring to our troubled minds,
uncertain and afraid,
the quiet of a steadfast faith,
calm of a call obeyed.

3 Bring justice to our land,
that all may dwell secure,
and finely build for days to come
foundations that endure.

4 Bring to our world of strife
thy sovereign word of peace,
that war may haunt the earth no more
and desolation cease.

5 O day of God, draw nigh
as at creation's birth,
let there be light again,
and set thy judgments in the earth.[8]

Placement in Hymnals and Usual Tunes

For as long as it has been included in the ecumenical range of hymnals noted, this text has never achieved inclusion in their Advent sections. It appears, rather, as a general hymn and according to topical listings as Purpose of God, International Peace, Divine Justice, Social Religion, Christian Responsibility, etc. In other words, the implications of the poem for the central eschatological themes of Advent as manifestation and fulfillment of God's reign through the Word (Christ) seems to have escaped editors altogether.

The poem is in Short Metre (6.6.8.6) and features the usual iambic trimeter in lines one, two, and four with line three in tetrameter. The rhyme scheme is also the typical ABCB for Short Metre. With respect to the tunes normally featured for this text, two stand out: Bellwoods, the tune originally composed by Scott's

fellow Canadian John Hopkirk, and St Michael, a 16th century tune composed by Louis Bourgeois and harmonized by the 19th century composer, William H. Monk.[9] While both of these tunes are generally serviceable, the question of their suitability to carry the themes and tenor of the text will be addressed below by asking whether there is not a better match in this regard in the tune Landaff.

Theological Analysis of the Text

The five verses of the poem taken together appear to be a prayer addressed directly to a person as if the "Day of God" and "God in person" were an identity. In other words, to invoke the concept of the "Day of God" is to summon the Divine presence. If in nothing else this is clear from the repeated imperative verb that introduces verses two, three, and four: "[You] *Bring*..." But the triple imperative is not a kind of folded-arm, foot-stomping imperative of demand. It is, rather, an imperative of request, or, to use a word associated with prayer, of *beseeching*. And as such this beseeching asks God for a transformation of the world of human existence that is as radically different as night and day. We will come back to these verses shortly after a further consideration of verses one and five.

At first glance, the final verse appears to be a kind of coda to the first verse as sometimes occurs in hymns.[10] Yet after the first line of verse five, identical to that of verse one, there is a twist that casts the entire prayer in higher relief: all this beseeching is not confined to "our present hour" alone; it asks for nothing less than a renewing re-creation, powerfully invoking the *fiat lux*, "let there be light" of Genesis. What is more, the result of this is a divine intervention that will set both creature and creation right.

It is precisely here in this first and last verse of the hymn that Scott articulates an eschatology that envisions this divine intervention as the polar opposite of the apocalyptic cataclysm usually imagined in popular culture (with all its secular variations) or even in some Christian theologies. In fact, when Scott's poem began to be included in hymnals, critics remarked upon his rather positive eschatological vision. An anonymous commentator in the Episcopal Church's *Companion* to the *Hymnal 1940* limited his reflection to a dismissive statement, "His concept of the 'Day of God' is in marked contrast to that of the Old Testament prophets..."[11] At the very least it is ironic that the commentator appears innocent of Scott's status and repute as an Old Testament scholar. More to the point, however, is the fact that since mid-20th century there has been a theological revolution concerning the distinction between eschatology and apocalyptic and, furthermore, that the revaluation favors Scott's prescient estimate of the 'Day of God' and its scriptural synonyms for the denouement of salvation history.[12]

Finally, in consideration of these two bracket verses, the concept of "judgment" (v. 1) or "judgments" (v. 5) requires exposition as related to the "Day of God." First of all, Scott's stature as a biblical scholar very much informs the use of

these terms in the hymn. In the first verse, God's judgment is exhibited as eternal ("timeless judgment"). In an NT Johannine mode, eternity is a quality of God and it is, therefore, qualitatively different from time. Another way of putting this is that eternity is not to be conceived of as time extended indefinitely, but rather, that eternity intersects the temporal sequence at any given point. Such an understanding of time and eternity and their interrelation was common to early Church theologians.[13] So, in relation to "judgment" in verse 1, it is not the case that we are awaiting it solely in a future time, but to be revealed or disclosed to us and for us *momentarily* as God's eternity intersects our time.

Having set an NT and early Church context for "judgment" in the first verse, Scott explicates its meaning further in the last with the final invocation that God through the eschatological concept of the "Day of God" would "set his judgements in the earth." And here he relies especially on his expertise as an OT scholar. It is by God's "judgments" that the world is created and sustained (the depredations of human beings and their societies notwithstanding—what we are used to calling the sins of a fallen humanity). This understanding of the divine "judgments" runs through the ancient Testament and is especially exhibited in the Psalter, and more particularly, in the 176 verses of Psalm 119. It is one relentless meditation on the salvific power of God's judgments/commandments/decrees. Even as the Psalmist yearns to understand and to live them, affirming that our well-being consists in living them, so Scott concludes his hymn with the prayer that God will "set your judgments in the earth."

So, then, on this basis the Day of God—regardless of vividly imagined apocalyptical ends of time largely formed out of a collectively guilty conscience—can meet us at any given point and is intended to inform our vision of our life and mission. It is to that content that we now turn in consideration of the three internal verses of his hymn.

We have already noticed the fact and the import of the way in which they have a common beginning. What is to be noticed now is the progression that informs their ordering. The scope of the three foci that demand attention in the face of the exigencies of "our present hour" is an expanding one. Although each concerns the human community and the world in which we live, the progression goes from the personal (v. 2), to the tribal or national (v. 3), to the global or even cosmic (v. 4).

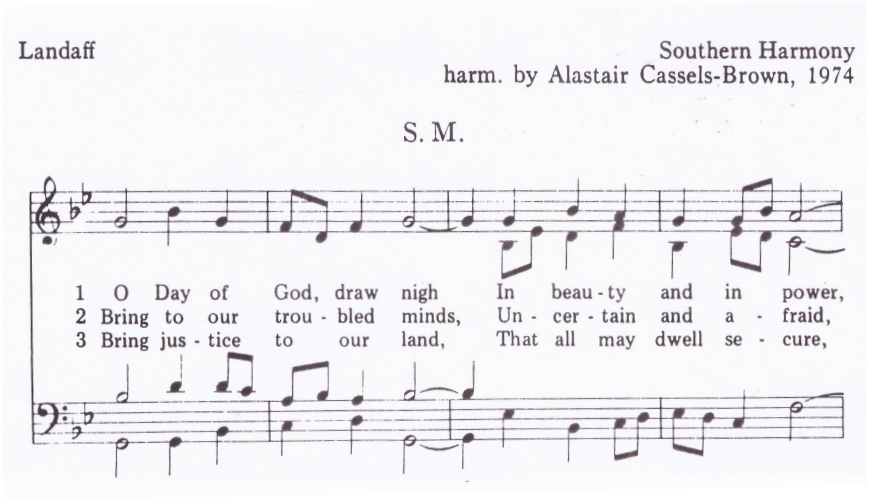
First addressed is the general problem of fear or anxiety ("our troubled minds"). The remedy sought in the petition to God and for the Day of God is a centered and confident life rooted in an attitude of unwavering trust: our "steadfast faith" possible as a result of God's faithfulness. Such faith is meant to characterize our life. But the matter is not left there. The implication drawn out by the text of verse 2 concerns our activity or taking up our mission ("calm of a call obeyed"). That call is to live and work in terms of what God/The Day of God brings.

As the scope or milieu of such confidence and activity widens in verse 3, the subject of justice comes into view. In terms of the presence of God's Day the end of the justice for "our land" is the security of *all* people. The missional implication for those who sing this text is that we will come to desire justice for others at least as much as we desire it for ourselves. Furthermore, the character of such justice is *restorative* rather than *retributive* (we seek and God establishes "foundations that endure").[14] Finally, all this implies that the Day of God is meant to transform the world, to transfigure human communities, rather than "rapturing" a few out of it.

The hymn's penultimate verse, then, goes on to widen the purview of God's Day to cosmic, or at least, global dimension. Here God's peace takes center stage as the cure for the chronic disease affecting human history ("our world of strife") and the "desolation" which that persistent warfare wreaks not only upon the human community, but also inflicts upon the environment. The claim is made by and for the singers and their mission that it is only proclamation and participation in God's "sovereign Word" that will lead to this vision's manifestation and fulfillment. Christians will, of course, hear and imagine that "sovereign Word" as Jesus Christ as the one who embodies, proclaims, and enacts the Kingdom fulfilled in the Day of God.[15] One criticism of this hymn might thus be that its christology is ambiguous.

Proposing a More Appropriate Tune

Finally, there is an alternative tune to the standard "Bellwoods" or "St Michael" settings. The claim here is that "Landaff" with its palpable yearning or longing and folk song qualities better expresses the aspirations of "O Day of God" as a hymn congruent with Advent desires and expectations.[16]



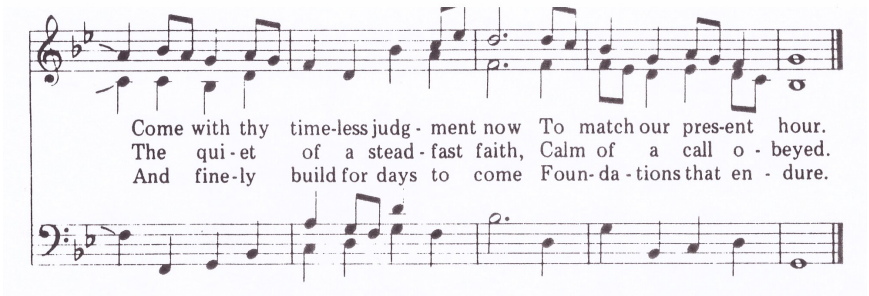


Figure 1. The text of R.B.Y. Scott's poem is © Emmanuel College of Victoria University in the University of Toronto. Used with permission.

"Lord Christ when first you came": Advent, Kingdom, & History

Walter Russell Bowie's Social Gospel Hymn

With that last note of a possible criticism for R.B.Y. Scott's "O Day of God", we turn now to a potential hymn for the Advent season that is clearly unambiguous in the assertion of its christology. I say "potential" because even though it appears in an ecumenical range of hymnals, it has not achieved inclusion in their Advent season sections. It appears, rather, in general hymns in sections usually having to do with Christian social responsibility.[17]

Walter Russell Bowie (1882-1969)[18] was commissioned by the Dean of Liverpool Cathedral in 1928 to write an Advent hymn "in the mood of *Dies irae*" for inclusion in the Church of England's 1931 supplementary *Songs of Praise*.[19] What he wrote, as we shall see, was ironically in a mode quite the opposite of *Dies irae* with its apocalyptic Day of God featuring the divine wrath wreaking havoc ("heaven and earth in ashes burning"). Bowie's poem, rather, makes such cataclysm the consequence of human misconduct and God's righteous judgment through Christ as redeeming both creature and creation for the kingdom. As Bowie writes:

> Lord Christ when first thou cam'st to earth, upon a cross they bound thee,
> and mocked thy saving kingship then by thorns with which they crowned thee:
> and still our wrongs may weave thee now new thorns to pierce that steady brow,
> and robe of sorrow round thee.
>
> O aweful Love, which found no room in life where sin denied thee
> and, doomed to death, must bring to doom the powers which crucified thee,
> till not a stone was left on stone, and all those nations' pride, o'erthrown,
> went down to dust beside thee!
>
> New advent of the love of Christ, shall we again refuse thee,
> till in the night of hate and war we perish as we lose thee?

From old unfaith our souls release to seek the kingdom of thy peace,
by which alone we choose thee.

O wounded hands of Jesus, build in us thy new creation;
our pride is dust, our vaunt is stilled, we wait thy revelation:
O love that triumphs over loss, we bring our hearts before thy cross,
to finish thy salvation.[20]

Placement in Hymnals and Usual Tune

Since its original composition (and now with the emendations noted), Bowie's hymn appears in English-language hymnals around the world. But also, as noted, even with its explicit use of the word and concept of "advent" it has not achieved placement in the Advent sections of those hymnals. Perhaps theological commentary on the text will reveal reasons for this lacuna.

Without exception and from the beginning, the tune to which the text is matched is *Mit freuden zart* and that, not to put too fine a point on a translation, has proved "finely satisfactory"! The pedigree of the tune is in itself interesting. The melody comes to the German context from the 1529 French *Une pastourelle gentile* from whence it was adapted from *Pseaumes cinquante de David* (1547) and then to *Kirchengesang darinnen die Heubtartickel des Christlichen Glaubens gefasset* of 1566.[21]

Theological Analysis of the Text

This hymn's christological focus is patently clear from its first words of address: "Lord Christ" and only intensifies subsequently. Many hymns are structured around a retelling of Jesus' life and ministry, albeit with particular emphases. The first two verses of Bowie's poem are no exception to this pattern, but the focus is specifically on the Passion and its consequences within salvation history. The second half of the first verse, however, brings that history into the present of any time: "and still our wrongs may weave thee now, new thorns to pierce that steady brow and robe of sorrow round thee."[22] The second verse returns to the historical consequences with, as already noted, a contemporary alteration of Bowie's text, further freeing it from the stain of anti-Judaism by reemphasizing the result that "all those nations' pride, o'er-thrown, went down to dust beside thee."

From the first line of the poem referencing a 'first coming', we might suspect that Bowie will go on to mention a so-called 'second coming', but, as we shall see, the author has a rather different take on Christ's *parousia*. The specific Advent content of this hymn begins, however, to emerge at the start of the third verse. If we did not already know that Bowie's poem was specifically commissioned as an Advent hymn for a then-new collection, the words "New advent of the love of Christ..." would serve to alert us to such a context. But, of course, there is a twist. In contrast to a totally future "Kingdom come" of a divine *parousia*/Great

Judgment/*Dies irae* Day of God, Bowie directly implies that Advent might be a momentary occasion in the temporal sequence, that is, a present possibility in which God's eternity (and in this exhibition, Christ's disclosure or appearance) meets *our* present.[23]

Furthermore, this key third verse goes on to remove from divine Providence any hint of violence in a future apocalyptic cataclysm. As opposed to the "Day of God," such depredations as characterize "the night of hate and war" in history are viewed as the result of human malfeasance and a stubborn refusal to enter into that flourishing which God intends for the human being and community.[24] The verse goes on to make a kind of "altar call" reflexively addressed to its singers with the petition, "from old unfaith our souls release to seek the kingdom of thy peace..." The call here is, to use a time-honored preacher's phrase, to make "a decision for Christ" as the remedy. The Advent quality of the verse is, however, revealed in this unusually nuanced reading: a decision for Christ can only be made on the basis of the Kingdom as it manifests the forgiveness of sin and the flourishing of not only the human community but the world. It is this Kingdom "by which alone we choose thee" (Christ) and not the other way around. The connection, nevertheless, as we have already seen is that Jesus as the Christ embodies, proclaims, and *enacts* this Kingdom in human history. It is God's business *when* that Kingdom will be fully manifested; it is *our* business as Christians, as members of the Body of Christ, to participate in that manifestation along the way of a humanity and history already redeemed.[25]

The final verse of Bowie's hymn exhibits how such a redemption is to be in fact realized. The new creation is disclosed as we respond to the divine invitation to live "the love that triumphs over loss." In this we accept the empowerment of Christ's victory for our *via crucis* in human history "to finish thy salvation." If in nothing else, such a bold claim about our part in completing God's salvation in Christ echoes that articulated in Charles Wesley's earlier *Love divine, all loves excelling* at the outset of its final verse: "Finish then thy new creation..." which ends in an Advent consummation of "wonder, love, and praise."[26]

"Joy to the world"—Christmas or Advent Hymn?

Isaac Watts' Metrical Hymn Based on Psalm 98

At this point, I should like to propose a thought experiment involving a wide audience that includes anyone acquainted with the hymn/carol *Joy to the world* as set to what has become its most familiar tune, *Antioch*. The experiment is this: imagine yourself sometime in early December asking a random variety of proverbial "persons on the street" to identify the genre of the music in the first bars of the tune *Antioch* that you articulate to them using singing syllables rather than words. It will, of course, help if you also imagine a microphone in hand and a

back-up camera-bearer as well. My guess is that if particular persons among that variety of those quizzed know the melody, they will identify it as a Christmas carol, or even in many cases respond by saying, "Oh, yeah, it's *Joy to the world*." The variety of people encountered might include folks young and old, of various ethnicities, even, perhaps, secularized "nones" or even people of religions other than Christian.

Not to put too fine a point on it, the result of such a thought experiment might seem rather pedestrian. Everyone knows *Joy to the world* is a Christmas carol. The problem (as by now might be suspected) is that it simply is *not*. First of all, the composer of the text, Isaac Watts (1674-1748) first published it in his 1719 *Psalms of David, Imitated in the Language of the New Testament*. His major contributions as a hymnographer are immense and he is responsible for moving his own Reformed tradition from previous limitations in hymnody to the words of Scripture alone, to metrical or even paraphrased texts (hence the title of 1719). Secondly, however, as a Presbyterian of his age, he never would have set himself the task of composing a Christmas carol. The long Puritan/Nonconformist tradition in England stood firmly against any observance of a liturgical year, and much more against the celebration of Christmas with its own long tradition of accompanying not-to-be-countenanced revelries.

Given this situation, a second look at the text itself seems to be in order. In four brief verses, it is a paraphrase of the second half of the regnal Psalm 98 *Cantate Domino* that begins "Sing to the Lord a new song, for he has done marvelous things." Watts' paraphrase is based on the second half of Psalm 98, verses 4-9 as they joyfully welcome the prospect of the Lord's coming to judge the earth:

> Make a joyful noise unto the Lord, all the earth: make a loud
> noise, and rejoice, and sing praise.
> Sing unto the Lord with the harp; with the harp,
> and the voice of a psalm.
> With trumpets and sound of cornet make a joyful noise
> before the Lord, the King.
>
> Let the sea roar, and the fulness thereof; the world, and
> they that dwell therein.
> Let the floods clap their hands: let the hills be joyful
> together before the Lord.
> For he cometh to judge the earth: with righteousness shall he
> judge the world, and the peoples with equity.[27]

Theological Analysis of the Text

The text of Watts' interpolation represents a view very different indeed from, on one hand, the medieval pessimistic terror about God's coming judgment, and, on the other hand, contemporary apocalyptic visions which we are aware of today! The joyful welcome of the event belies the mood and manifestation of either con-

trary, but it also and pointedly explains why Isaac Watts entitled his paraphrase, "The Messiah's coming and Kingdom."[28] To the degree that this is a startling revelation, it may be well to follow Watts' clue and re-read the original text of his hymn with Advent rather than Christmas eyes:

> Joy to the world! the Lord is come:
> let earth receive her King;
> let every heart prepare him room,
> and heaven and nature sing.
>
> Joy to the world! the Savior reigns;
> let us our songs employ,
> while fields and floods, rocks, hills and plains,
> repeat the sounding joy.
>
> No more let sins and sorrows grow,
> nor thorns infest the ground;
> he comes to make his blessings flow
> far as the curse is found.
>
> He rules the world with truth and grace,
> and makes the nations prove
> the glories of his righteousness,
> and wonders of his love.[29]

Clearly, the venue envisioned is not a manger in Bethlehem, but the entire earth. Nor is the image one of infant hands improbably wielding a royal orb and scepter, but of a Sovereign Christ bringing the nations from the murderous curse of Cain to a state of peace and justice in proving "the wonders of his love." Watts has here purposely transformed the God of Psalm 98 into the Messiah of the Christian tradition. Beyond that, his paraphrase envisions the presence of the Reign of God/Kingdom of Christ in a world transformed from its "normal" warfare and violence into something more like a vision of the peaceable kingdom set forth in Isaiah 65:17-25 or the vision of leaves from the tree of life being for the healing of the nations in Revelation 22:2. Watts' second verse also represents for the creation the un-doing of the curse of a thorn-infested land that God pronounced as Adam and Eve are exiled from the Garden of Eden in Genesis 3:17-19. So, as the second verse of Watts' hymn sets forth, the entire creation rejoices in its redemption, now as a fully manifested Kingdom.

"If it's Handel (Antioch), it's Christmas, right?"

To go back to implications of the thought experiment, what most of us envision on the screens of our imaginations as we sing or hear the words of the hymn set to Handel's *Antioch* is something quite different and more like a crowned and coped Infant of Prague reigning from the cradle—scarcely an image to be entertained by a Calvinist like Isaac Watts! We, however, live in a world invested with a global "Christmas Culture"—and, in regard to this hymn, thereby hangs a tale.

In this brief recounting, my focus is solely on the Episcopal Church (TEC). This is not based in some anti-ecumenical inclination, but, rather, from the fact that it is always better to confess one's own sins (or those of one's tradition), than yielding to pointing an accusatory finger at others or their traditions. So, the text of Watts' hymn first appeared in TEC's 1871 *Hymnal*, but it was from the beginning matched with the very serviceable tune *Richmond*.[30] This pairing was continued in TEC's *Hymnal 1940*, where it was placed in 'General Hymns' though grouped with some hymns with Advent themes. Also, *H40* Topical Index lists it under 'Christ as King', while the Liturgical Index notes its propriety for the four-week Advent I.[31] It was, however, not until *The Hymnal 1982* that "Joy to the World" was paired with *Antioch* and was placed in the 'Christmas' hymns section, as related by the commentator on the hymn and its new-to-TEC matching with what had long been its standard tune for other traditions. It was further noted that this matching and placement among Christmas hymns was a direct "response to the requests of countless people in the Church."[32]

Thus, at last TEC conceded the point, ostensibly agreeing with the 'Christmas Culture' that "Joy to the World" along with the eminent 19th century musicologist Lowell Mason's arrangement of a tune from Handel, is a Christmas carol. That TEC's hymnal editors of 1982 yielded to public pressure is not surprising. It simply serves to emphasize the blatant power of the 'Christmas Culture' to transform the patent meaning of a text into what it plainly is not. The point of this confession of TEC's "sin" in this regard is, however, not intended to launch a crusade to change minds. It can, nevertheless, serve as a caution to liturgical musicians as one party within the body of worship planners to be alert to the depredations of the 'Christmas Culture' and, more positively, to search for and employ heretofore unsuspected Advent texts and tunes. As a worship planner myself, just when others have thought me 'waspish' about too-early Lessons & Carols, I have surprised them with "Yes! Let's sing 'Joy to the World'!" (while silently enjoying the irony.)

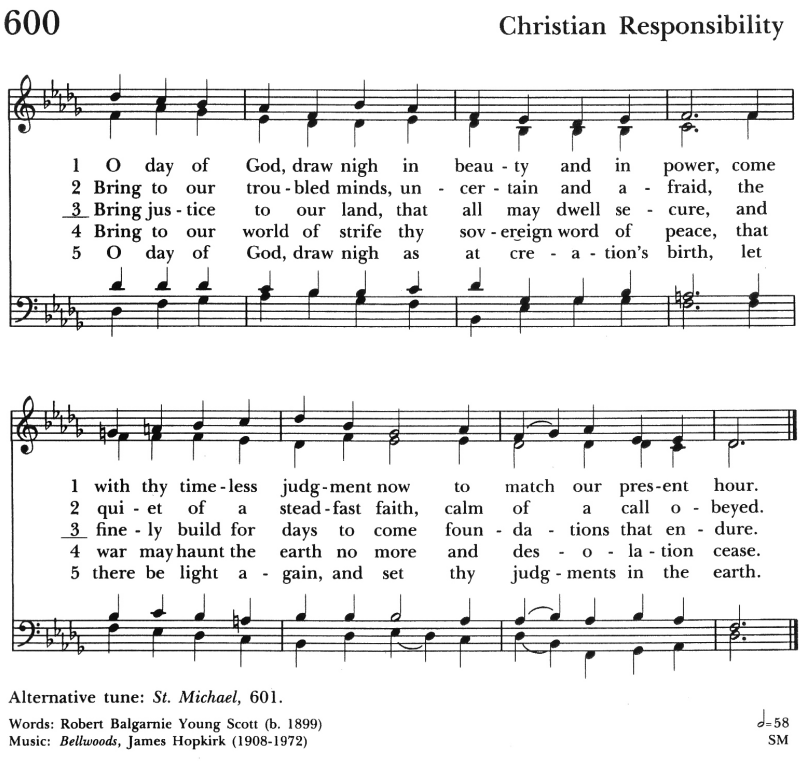
Postscript: The 'Hidden' Advent Focus of Handel's Hallelujah Chorus

It would be a commonplace to say that Handel's *Messiah*, usually in a version shorter than its plenary three-hour performance, has become a familiar feature of the holiday season focused on the anticipation of Christmas. And, in particular, the *Hallelujah Chorus* finds prominent place in the plethora of seasonal music recordings as well as serving often as a choir anthem on the feast itself. All this is wonderful, the music magnificent, and in concert performances of the oratorio audiences enthusiastically join in the long tradition of standing for the Hallelujah Chorus. Once again, however, though the *Messiah* as oratorio covers the entire life and mission of Jesus as the Christ—from prophecy to earthly ministry and passion to resurrection and apotheosis—has become overwhelmingly associated with the birth of the Messiah.

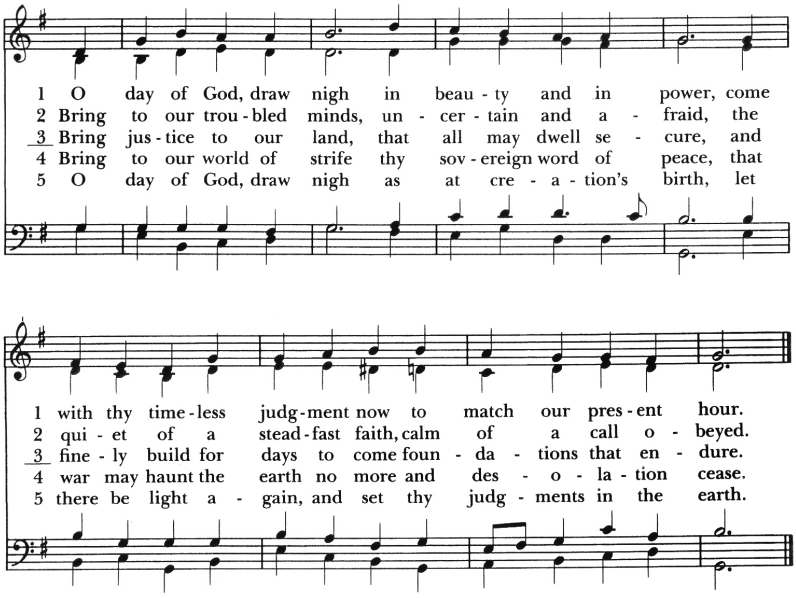
In reference especially to the Hallelujah Chorus there is a deep irony, especially with respect to the subject of this paper. And the irony has to do with the fact that the repeated 'Hallelujah' of the piece form exuberant brackets to its consummate theme: the eternal reign of God. For Christians, of course, there is a Trinitarian expression of the theme as the Reign of God/Kingdom of Christ/Commonwealth of the Holy Spirit. Within that framework and focus the crucial text—Revelation 11:15b—is disclosed precisely as an Advent one as this essay has explicated the primary eschatological core of the season at the commencement of the liturgical year. This essay has argued that the Advent vision is not only to energize members of the Church, the Body of Christ, in that season alone, but to be carried into their life and mission throughout the year. As such, Advent in its eschatological mode serves each year to form the community of Christ into ever higher expectations, deeper understandings, and broader horizons. It is, then, an Advent joy to stand and sing the central text of Handel's chorus:

> The kingdoms of this world have become the kingdom of our God, and of his Christ, and he shall reign for ever and ever. Hallelujah![33]

Appendix 1: Standard Tunes for "O Day of God"



601 Christian Responsibility



Alternative tune: *Bellwoods,* 600.

Words: Robert Balgarnie Young Scott (b. 1899)
Music: *St. Michael,* Louis Bourgeois (1510?-1561?); harm. William Henry Monk (1823-1889)

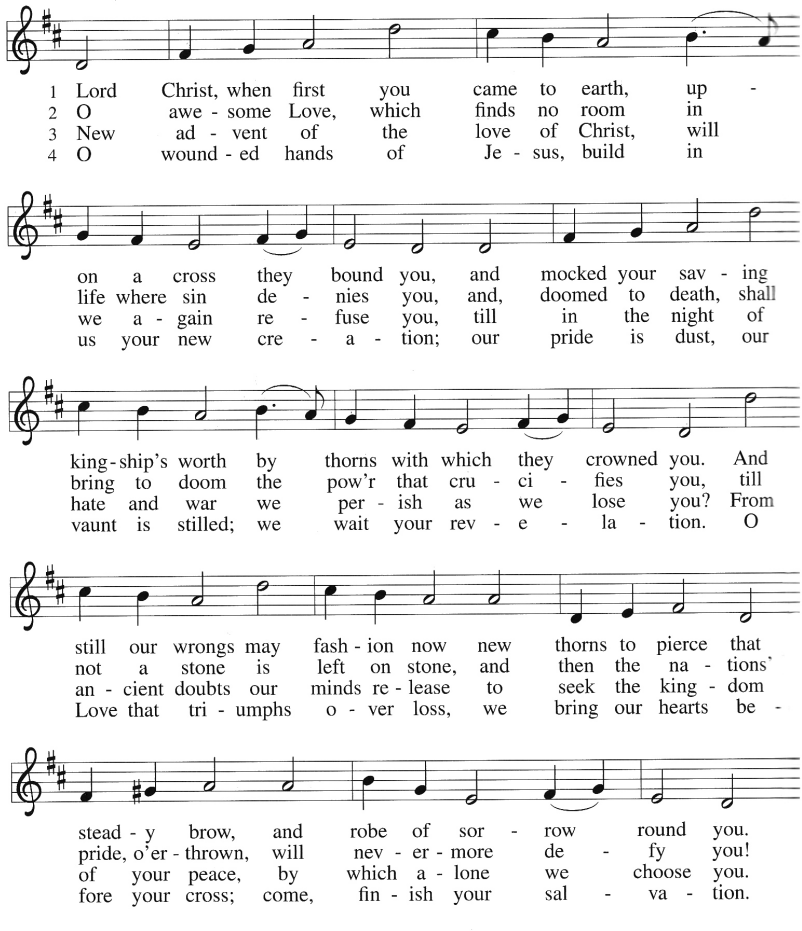
♩=54
SM

Text and tunes (both in the public domain) reproduced from The Hymnal 1982, *nos. 600, 601.*

Appendix 2: Standard Tune for "Lord Christ..."

JUSTICE, PEACE

727 Lord Christ, When First You Came to Earth



Text: W. Russell Bowie, 1882–1969, alt.
Music: Medieval European tune

MIT FREUDEN ZART
8 7 8 7 8 8 7

Text & Tune (both in the public domain) reproduced from Evangelical Lutheran Worship, *no. 721.*

Notes

1. William H. Petersen, *What Are We Waiting For? Re-Imagining Advent for Time to Come* (New York: Church Publishing, 2017), 3n3. The claim is specifically evidenced by reference to comparative charts of the 126 possible readings for these Sundays in the OLM and RCL as found in Appendices 1 and 2 of the book, accessible by entering the book title on the publisher's web page: www.churchpublishing.org.
2. A précis of each reading in the OLM and RCL is presented in chart form for the seven Advent Sundays in the aforementioned Appendices 1 & 2. The eschatological thematic focus is quite evident in the OT, Epistle, and Gospel readings. The focus only begins to shift slightly toward incarnation in the sixth Sunday.
3. The only exception to this principle is that a congregation may celebrate its feast of name/title if the occasion falls on a Sunday. Thus, if a church was named for St Paul and January 25 (Conversion of Paul) fell on a Sunday, the proper for that day could replace the proper whatever Sunday after Epiphany that day happened to be.
4. The medieval English church in its Marian devotion went a step further (*O Virgo virginis*) for December 24, thus bumping the others back to December 16. Ironically, the calendar of the 1662 Book of Common Prayer still designated December 16 as *O sapientia* (Wisdom).
5. Although the medieval ordering of these titles was not singularly uniform, one typical sequencing yielded an acrostic composed from the first letter of the successive antiphons, *viz*., in inverse order *ERO CRAS*—I come tomorrow. We have abandoned this complex medieval conceit so that the third Sunday of Advent—*Rex gentium*—exactly coincides with the Feast of Christ the King.
6. Dr Carol A. Doran, the Rev'd Dr Elise A. Feyerherm, and I formed this sub-committee of the seminar. Our work over two years produced the referenced *Index*. The credit for its final redaction and arranging the hymns in both alphabetically by first line and for listings according to propriety for particular Sundays in the three-year lectionary cycle belongs to Dr Feyerherm.
7. "Scott, Robert Belgarnie Young," in *The Hymnal 1982 Companion, Volume Two: Service Music and Biographies,* (New York: Church Hymnal Corporation, 1994), 608-609. The text appears in over thirty hymnals over a wide range of traditions.
8. *The Hymnal 1982* (New York: Church Publishing Incorporated, 1985) nos. 600, 601. The text at 600 is set to the tune Bellwoods (John Hopkirk) and the next one to the tune St Michael (Louis Bourgeois). See Appendix 1.
9. St Michael was the tune first associated with Scott's text in the 1939 *Hymns for Worship. Cf. The 1982 Hymnal Companion, Volume Three B: Hymns 385-720* (New York: Church Publishing Incorporated, 1994), 1108.
10. This is the case, for instance, with the familiar hymn "O God our help in ages past" where the first and last verse are identical, forming an enfolding bracket around the internal verses.
11. Commentary on Hymn # 535 in *The Hymnal 1940 Companion* (New York: Church Pension Fund, 1949), 315. The commentator referred especially to Zephaniah, seemingly forgetting that for all of the prophet's dire prediction of apocalyptic cataclysm, in the end God acts differently and the disaster is averted.
12. See my discussion of this sea-change in *What Are We Waiting For?* in the section of Chapter 1 entitled "The Problem of the *Parousia*", pp. 10-28. In that discussion I make the point that "Second Coming" is to be avoided as in several respects a misleading translation of the NT term *parousia* and, in any case, that the term "second coming" does not appear until mid-3rd century. A better reading would see *parousia* as "full manifestation" or "plenary appearance" of Christ and his eternal reign/kingdom.
13. This was especially so of Eastern theologians such as the Cappadocians (Ss Basil, the two Gregorys, and Macrina), but it also obtained in the West until the high Middle Ages when the medieval Scholastics began a trajectory that would dominate until the 19th century when the contemporary restatement of theology began. Though temporal misconceptions about eternity (*e.g.* construing eternity in terms of time as in "everlasting") continue to inform some Christian theologies (*e.g.* among so-called evangelicals or scriptural fundamentalists), the recovery and restatement of the earlier concept better fits a universe that is no longer three-tiered.

14. Here Scott brings to bear his option for God's consummation of history as a positive, life-giving, and renewing Day of God rather than the infliction of an apocalyptic cataclysm (*Dies irae*) to end a divine experiment gone bad. For sorting out the tension between a violent and a non-violent Deity in Scripture see especially John Dominic Crossan, *How to Read the Bible and Still Be a Christian: Struggling with Divine Violence from Genesis through Revelation* (New York: HarperOne, 2015).15. Eiesland, 69–94.
15. I say this about Christians because as the text stands, this hymn could actually be sung by Jews and Muslims without respective apostasy on their part. While Christians will automatically read "sovereign Word" to mean Jesus as the Christ/Messiah, it is quite possible for Jewish persons to exegete the term as, for instance, in Isaiah 55:10-11 God's Word "that goes forth from my mouth; it will not return to me empty; but it will accomplish that which I have purposed, and prosper in that for which I sent it." Muslim eschatology also comprehends a final denouement that Allah's word will accomplish, featuring not only the resurrection of the dead to judgement but the *parousia* of Jesus (though not as the Word of God in the Christian sense, obviously). For quick reference in this regard see John Esposito, *What Everyone Needs to Know about Islam* (New York: Oxford University Press, 2011).
16. The first matching of "Landaff" with "O Day of God" appeared in the *Hymnal 1940 Supplement* (New York: The Church Hymnal Corporation, 1960), and from that source it is here reproduced.
17. For instance, in the Episcopal Church's *Hymnal 1982,* it is placed late (# 598) in the book in a section labeled "Christian Responsibility." Even Marion Hatchett's thorough *A Liturgical Index to the Hymnal 1982* (New York: Church Publishing, 1986) only recommends Bowie's hymn for Proper 27 (Year A) and Proper 28 (Year B)—both, of course, are just outside the present truncated 4-week Advent, but obviously appear for Advent 1 and 2 in an expanded season.
18. Bowie was a priest of the Episcopal Church and among other venues was principally rector of Grace Church, Manhattan, and Professor of Practical Theology at Union Theological Seminary, also in New York City. His other great social gospel hymn is "O holy city, seen of John, where Christ the Lamb doth reign" (*H82,* #583).
19. *The Hymnal 1982 Companion, Volume 3B, Hymns 385-720,* commentary on # 598.
20. This text appears in *The Hymnal 1982* at # 598. It has been altered from the original in two places: first, in an age prior to inclusive sensitivity, the initial line read "Lord Christ, when first thou cam'st to men"; and in the second verse, "nation" was pluralized to remove any hint of anti-Judaism—an emendation which Bowie would have applauded.
21. Music note: *The Hymnal 1982,* # 598. The metre is 87.87.887 with an AABA rhyme scheme. See Appendix 2 for the tune.
22. This exegesis removes any taint of anti-Judaism as it constitutes Bowie's response to the tacit question, "Who was/is to blame for Jesus' crucifixion?" In this regard, the hymn is similar to the typical Good Friday hymn "Ah, holy Jesus, how hast thou offended"—the answer to which is the confession "*I* it was betrayed thee, *I* crucified thee" which makes the solidarity of all sinful humanity's blame "up close and personal."
23. Such a reading is congruent with R.B.Y. Scott's reference to God's "timeless judgments" only with an explicit christological focus in Bowie's case.
24. In contemporary theological conversation in this regard, two works by Yale's Miroslav Volf: *Flourishing: Why We Need Religion in a Globalized World* (New Haven: Yale University Press, 2015) and *A Public Faith: How Followers of Christ Should Serve the Common Good* (Grand Rapids, MI: Brazos Press, 2011).
25. One of the best contemporary discussions of the relation of God's eternity to our time is to be found in Emma O'Donnell's *Remembering the Future: The Experience of Time in Jewish and Christian Liturgy* (Collegeville, MN: Liturgical Press, 2015).
26. Text cited from *The Hymnal 1982,* # 657.
27. This text of the second part of Psalm 98, available to Watts probably from the Authorized (KJV) Version—as it is here—rather than the Geneva Bible, which was popular with Nonconformists.
28. *The Companion to the Hymnal 1982, Volume Three A* (New York: The Church Hymnal Corporation, 1994), 192.

29. *The Hymnal 1982* (New York: The Church Hymnal Corporation, 1985), no. 100. Refrains were added later.
30. The tune is also sometimes designated *Chesterfield* and features straightforward and unmodified Common Metre (86.86); that is, there is no doubling as is the case with the tune *Antioch*.
31. Hymn # 319 is respectively noted in these indices of *The Hymnal 1940,* pp. 800 and 804.
32. *The Hymnal 1982 Companion, Volume Three A, Hymns 1-384* (New York: Church Hymnal Corporation, 1994), 192.
33. The text is KJV (the Authorized Version) which was available to Handel. The NRSV is very little different from the KJV translation of the Greek.

This Is the World I Want to Live in: Toward a Theology of Practical Sacramentality

Christopher Grundy

Rev. Christopher Grundy, PhD is the author of Recovering Communion in a Violent World: Resistance, Resilience, and Risk *and a co-author of* The Work of the People: What We Do in Worship and Why. *He is ordained in the United Church of Christ and serves as Associate Professor of Preaching and Worship and Dean of the Chapel at Eden Theological Seminary in St. Louis. Learn more about his work at www.belovedcommunion.org.*

Naomi Shihab Nye's poem "Gate A-4" describes the author's encounter with a distraught, elderly Palestinian woman in the Albuquerque airport.[1] A loudspeaker has asked for someone who speaks Arabic. Nye goes to the gate and finds the older woman in tears. The woman speaks only Arabic and believes her flight has been canceled. Haltingly, Nye uses her rusty Arabic to convey that the flight isn't canceled, just delayed. Then, the two women wait together. During the two-hour span, they make phone calls to friends and family, discover people they know in common, and laugh together. The older woman pulls a bag of homemade *mamool* cookies out of her bag and begins sharing them with other women at the gate. "To my amazement," Nye says, "not a single woman at the gate refused one. It was like a sacrament." Toward the end of the poem, she writes, "And I looked around at that gate of late and weary ones and I thought, 'This is the world I want to live in. The shared world.'" She concludes by saying, "This can still happen anywhere. Not everything is lost."

For Nye, this was not just a wonderful or amazing event; it evoked something holy. What was it that made that moment in a busy airport sacrament-like? More pointedly, what was the source of its sacramentality? Certainly, it wasn't the use of ritual space, or trained, clerical leadership (although these elements probably shaped Nye's experience). As she says, "It can still happen anywhere." It may have been partly the act of sharing a symbolic amount of food—the cookies mattered, but they weren't at the heart of it. No, what seemed to matter the most in this vignette, what seemed to be the crucial element that awoke the poet's spiritual sensibilities, was a very practical shift of the situation: an elderly woman alone

in a strange place found comfort and community. Walls of culture and language, prejudice and suspicion were breached, and for a short while the life circumstances of a small group of people actually changed. An immigrant who had been a disruption and a problem became the source of sweetness and laughter in a place that is regularly impersonal and often dehumanizing. The overcoming of isolation and alienation, the moment's respite from the relentless anti-Arab suspicion of post-9/11 American culture, the sharing of whatever kind of food one happens to have, these practical realities pointed beyond themselves to something sacred. The poet was wise enough to notice them and to recognize them as traces of the divine.

In the final chapters of the book *Recovering Communion in a Violent World,* I began tracing the outlines of a eucharistic theology of practical sacramentality. There I observed that what little we know little about the early development of Holy Communion nonetheless points to a shift away from full meals that were as practical as they were symbolic, and toward rites that increasingly focused primarily on cultic objects and signification. I proposed the term "practical sacramentality" in an effort to reclaim some of the overshadowed ways that many of the meals of Jesus' ministry possessed a powerful but different kind of sacramentality:

> … when hungry people were actually fed, when real sharing actually happened, when people crossed boundaries and broke rules about who eats with whom, and when it was all bound up together with practices of prayer, the meals had a certain practical sacramentality about them. That is to say, the sacramentality of the meals flowed precisely from their practical effects. They were sacramental not simply because of what their words or gestures signified, but more because the extraordinary, pragmatic outcomes of the particular meal practices awoke people to something deeper. They were sacramental, in a broader sense, because they engaged in real resistance to violence, exploitation, and alienation. They were sacramental because they functioned as a counter-politics and a counter-economics. More than receiving a communicated sign of grace that transformed them, people at table with Jesus were drawn into a different social and spiritual matrix that was both eminently practical and sacramental at the same time.[2]

I was working to crystallize a concept of sacramentality that was grounded in the broader meal ministry of Jesus and could inform a more practically-oriented approach to the sacramental nature of the Eucharist—an understanding that appears to have been partially eclipsed as Christian eucharistic traditions developed.

This present paper will continue working out that first enunciation of ideas. My attempts thus far have felt clumsy and new, like learning to pronounce sounds that don't occur in one's primary language. Still, I believe the direction of inquiry is important. I intend this work to be the beginning of a conversation rather than a conclusive statement, so I will undoubtedly be adding questions myself as well as details, in the hope that others will help to move the topic forward and provide course correction. I don't expect that liturgical theologians of all traditions will agree with the ideas proposed here, but even in our disagreement I believe we can help each other. I appreciate the opportunity to share these developing thoughts.

The reader may have already noted that I am choosing to focus only on developing the concept of practical sacramentality, and only in relation to the Eucharist, rather than providing a more general practical theology of the sacraments. The aim here is preliminary: to draw our attention to certain overshadowed (or subjugated)[3] aspects of sacramentality as a category of experience and a conceptual tool. This will allow us to approach the question of how attention to practical acts and outcomes might influence our understanding and practice of the sacraments themselves.

Some definition may help: I intend "sacramentality" to mean both "having the characteristic of pointing beyond itself to a transcendent reality" or perhaps "being a trace of the divine," as well as "possessing a gracious or grace-filled character in experience and effect." (These are working definitions and I would welcome your input.) I also mean the quality of sharing some characteristics of a sacrament, but in a way that expands differently from the development of this term in the last half century.[4] That is, rather than helping us to perceive the ways in which other aspects of life (e.g., the assembly, creation, etc.)[5] share some of the qualities of the sacraments, I am employing the term in order to discern how the sacraments themselves might share more of the qualities of practical acts, effects, and relationships. I am moving in this direction because of the important ways that I observe such practicalities can be sacramental: both traces of God and a means of God's gracious care in the world.

To be clear at the start, nothing in this line of inquiry denies the signifying or referential (i.e., referring beyond itself) character of the Eucharist. Rather, the aim here is to open the question of whether, in the historical drift away from full meals and toward sign acts that gestured at meals while relying more exclusively upon signification as the engine of their efficacy, something crucial has been lost to eucharistic theology, including the sacramental nature of Jesus' radical practices of eating.[6] Practical sacramentality is a conceptual tool to help reclaim God's gracious activity in and through transformative, practical acts.

* * *

For quite a while now, a good number of liturgical scholars have been asking us to look more broadly at the meals of Jesus' ministry for the origins of Holy Communion. Back in 1966 Aidan Kavanagh wrote:

> The Eucharist is not a mnemonic tableau of an historical event. It is a sweeping thanksgiving for the whole of the Father's benevolence toward the world and his people in Christ and the Holy Spirit. It does no more than what Jesus did in all the meals he took with those he loved. What he did at those meals quite escaped the bounds of any one meal on any one occasion. What he did was to make human beings free and forgiven table partners with God. Mimicking the details of what Jesus did at only one of those meals thus historicizes a mystery which transcends time and place, saying in the process far too little rather than too much.[7]

In 1979 Phillipe Rouillard offered a similar invitation, saying, "The sources of the Christian Eucharist are not to be found exclusively in the Last Supper but also in a certain number of meals in which Christ the Savior took part during his earthly life and in the course of his appearances after the resurrection."[8] Then, in 1997 Nathan Mitchell made the case more forcefully, saying of the miraculous feeding stories, "The stories challenge Christians to remember that eucharistic origins lie not in Jesus' *last* meal, but in *all* those events wherein Jesus (as guest or host) satisfied hunger, announced the unbridled joy of God's arrival in the present moment (= 'God's reign'), and offered healing and hope to the poor and needy."[9] In all of these cases and many since, liturgical scholars have broached indirectly the question of how the various meals of Jesus' ministry should shape our understanding of what it means for a meal to be sacramental.

What do we find, then, when we go looking for practical sacramentality in the broader meals of Jesus' ministry? Here is some of what I've found:

Many of the meals of Jesus' ministry possessed a certain sacramentality because they functioned practically as a counter-politics.[10] Those meals didn't just proclaim or signify an alternate way of ordering power-in-relationship, they enacted that alternate order. Jesus ate with Pharisees, but also with tax collectors and women who were being prostituted. People who were accustomed to using meals to rank themselves and others found that Jesus' meals intentionally disrupted that social ordering (e.g., Luke 15:1-2). People who never ate together found themselves at table together (Luke 7:36-50). People who were accustomed to pouring libations to the emperor found themselves eating and drinking with a sense that the Kin-dom of God had come near instead.[11]

The meals of Jesus' ministry also functioned as a counter-politics when they engaged in real, embodied resistance to the atomizing effects of violence. The point of crucifixion was to terrorize occupied peoples, to break down their relationships and communities, and thus destroy resistance to Roman colonization. We know that the disciples were remembered as being terrified after Jesus' arrest, running away (Mark 14:50) and hiding behind locked doors (John 20:19). Even so, the meal stories of Emmaus (Luke 24:13-35), the breakfast on the beach in John 21, and even the meals of Acts 2:46 testify to the ways that prayerful, shared meals continued to weave people back into community (and the work of resistance) in the wake of devastating violence.

For people who participated in those meals—from Zacchaeus, to the woman who washed Jesus' feet, to Pharisees, to the frightened and demoralized disciples—these meals were life-changing, sometimes saving acts. When these people were pulled back into community, when they were given dignity and a seat at the table, they and others were drawn into the ministry of Jesus: into relationships, an identity, and a set of practices that re-shaped their lives. The meals, as part of the wider

ministry of Jesus, collaborated with God's resilient, gracious activity in concrete, practical ways, ways that became traces of God in the world.

The meals of Jesus' ministry had a sacramentality about them because they functioned practically as a counter-economics. In the midst of scarcity and poverty, under the bootheel of an extractive Roman colonial economy, it was not incidental or secondary that hungry bodies were given enough food to sustain them as part of Jesus' ministry. To desperately hungry people, sacred meals that focused only on food for the soul were (and are) a cruel farce. Jesus and his community both proclaimed and enacted a manna or sabbath economy,[12] an economy of abundance and equity in which the last were first, and five loaves and two fish became manna: enough for all with nobody hoarding. Jesus' teachings, such as Matthew 25:35 ("I was hungry and you fed me") and Luke 14:13 ("But when you give a banquet, invite the poor, the crippled, the lame, and the blind"), combine with the stories of the feeding of the 5000 and the feeding of the 4000 to give us a strong sense that actually feeding hungry people, modeling an alternative to the systems of scarcity and extractive labor, was a crucial part of Jesus' meal ministry.

To the extent that the meals of Jesus and his community redistributed food, and to the extent that they succeeded in practicing a counter-economics in community (without simply reinforcing a power-to-the-strong style of charity), those meals embodied God's saving grace by restoring people to life from those who go down to the Pit (Ps. 30:1). The meals enacted God's steadfast commitment to the dignity and worth of marginalized people in ways that words and symbolic gestures simply could not.

The meals of Jesus' ministry possessed a practical sacramentality when they allowed people to cross social boundaries and experience each person as a sacred other. We may all understand the sacramentality of discovering Christ in a stranger. We see this most powerfully in the resurrection meals of Emmaus and John 21, where a someone who is a stranger to the disciples is also the risen Christ. The one who is different, unknown, perhaps suspect, becomes the locus of the gracious activity of God. We get a glimpse of this in Matthew 25 as well, where the person who is imprisoned, the person who is sick, and the person who is hungry and unclothed are revealed to be a means of encountering the divine in the world. In a less individualistic sense, the crossing of boundaries and the emergence of *communitas* or *koinonia* can sometimes lead to a recognition that Jesus is there in the midst of us, or that the Beloved Community of God has come near.

How is that a practical aspect of the meal? It is in the change of relationship between persons, the shift in how they act toward one another and the way in which the gracious activity of God is found precisely in that shift. Someone who was other is encountered in a new way, and if we are patient and open, we might just catch a flicker of the divine in one another. A different kind of community kindles

out of our awkward, stumbling attempts. This is the kind of sacramentality that Naomi Shihab Nye experienced in an airport terminal full of grumpy and suspicious strangers who somehow became, for a moment, a means of grace. Who is my neighbor? When did we see you? Were not our hearts burning within us?

The meals of Jesus' ministry had a sense of sacramentality about them because all of the aspects already mentioned here were bound up with proclamation and prayer. This aspect was not particularly practical, but it merits mentioning lest we fall into the trap of dividing the practical from the signifying as we have done so often in the past. It would be a mistake to say that the sacramentality of these meals depended only upon people being fed, or welcomed, or valued. The disciples were not sent out only to heal and share meals, but also, when healing and sharing happened, to let people know that the Realm of God had come near. The meals of Jesus and his community, more ritualized and prayer-shaped than our own daily mealtimes, helped to ensure that people were awake and didn't miss the deeper significance of what was happening to them. In story and song, the sacramentality of all those meals was named and celebrated. In prayer and proclamation of (Hebrew) scripture, the Holy Spirit moved just as surely as it did in the feeding and welcoming, in the breaking down of alienation and in practices that resisted the dehumanizing systems of society and empire.

***

Most readers will likely agree that the meals of Jesus' ministry shared a certain sacramentality. But would you say that all those meals were sacramental? Not in the contemporary Roman Catholic sense of sacramentals (sign acts or objects which prepare recipients to receive grace but do not confer the grace of the Holy Spirit),[13] but in the sense of having the same characteristics as a sacrament? Or, to go even farther than that, could you say that the meals of Jesus' ministry, particularly those hosted by the Savior himself, were themselves sacraments, meals that had ritual characteristics and conferred grace through both practical impacts and signifying aspects? Is it possible that *many* of the meals of Jesus' ministry were instituting sacraments, or at least instituting sacramental meals, all being foundations for the forms of the sacrament of Holy Communion that have developed in the Christian church?[14]

To whatever extent we can assent to these ideas, however far we are willing to go in stretching our traditions and mindsets, the sacramentality of all these meals presses us to ask what implications the various meals of Jesus' ministry might have for our theologies and practices of Holy Communion. In particular, the practical sacramentality found in these meals challenges us to look again at the balance of signification and practical effects of our eucharistic rites. It also challenges us to be more curious about the sacramentality to be found specifically in the practicalities of radical eating practices. How might that kind of sacramentality expand

our sense of what it means for Christian meals to confer grace? What implications might Jesus' wider meal ministry have for our understandings of sacramental efficacy? How might this influence the rites of local churches? I welcome your questions and creativity as I continue to ponder. Thank you for considering these ideas.

Notes

1. Naomi Shihab Nye, "Gate A-4," in *Honeybee: Poems and Short Prose* (New York: Greenwillow Books, 2008), 162.
2. Christopher Grundy, *Recovering Communion in a Violent World: Resistance, Resilience, and Risk* (Eugene, OR: Cascade, 2019), 70.
3. Here I am drawing upon Foucault's concept of subjugated knowledges. See Michel Foucault, *Power/Knowledge* (New York: Pantheon, 1980), 81-82.
4. I will readily acknowledge that theological work around the concept of sacramentality has expanded dramatically in just the last several decades. One need only look to Chauvet's call for relaxing [détendre] sacramentality, or Lizette Larson Miller's assertion (with others) that Christianity does not have a monopoly on sacramentality. Even so, the line of inquiry here seeks to correct certain ways in which that expansion has been limited. See Louis-Marie Chauvet, "Détendre la Sacramentalité" in *Le Sacrement de Mariage entre Hier et Demain* (Paris: Editions de l'Atelier, 2003) coll. *Vivre, Coire, Celebrer—Recherches, 236-43,* as cited in Gilles Drouin, "Détendre la Sacramentalité," *Studia Liturgica* 48 (2018): 170-75. See also Lizette Larson Miller, *Sacramentality Renewed: Contemporary Conversations in Sacramental Theology* (Collegeville: Liturgical Press, 2016), xiii.
5. See Judith Kubicki, *The Presence of Christ in the Gathered Assembly* (New York: Bloomsbury Academic, 2006) and Elbatrina Clauteau, "Le Principe 'Sacramentalité': Revelation de la Divinite et de l'humanite de Dieu," *Studia Liturgica* 48:1-2 (2018): 84-97.
6. This is my chief concern with, for example, Graham Hughes and Steffen Lösel's excellent book *Reformed Sacramentality*: while Hughes's insights into the dynamics of signification provide helpful clarity, they nevertheless proceed from a space in which our theorizing about sacramentality and sacramental efficacy are constrained by rites that have become more purely symbolic, with no sense that something may have been lost. Thus, sacramentality itself becomes conceptually limited to signification (and material signifiers), excluding practical intents, actions, and effects from our understanding of what sacramental acts and experiences do, as well as excluding the particular (and crucial) kind of signification that flows precisely from the practical effects of ritualized acts. See Graham Hughes, *Reformed Sacramentality,* ed. Steffen Lösel (Collegeville: Liturgical Press, 2017).
7. Aidan Kavanagh, *Elements of Rite: A Handbook of Liturgical Style* (Collegeville, MN: Liturgical Press, 1990), 75.
8. Philippe Rouillard, "From Human Meal to Christian Eucharist," *Worship* 53 (January 1979): 43-56.
9. Nathan Mitchell, "The Impact of Twentieth-Century Approaches to Scripture for Understanding the Connections between Jesus and Eucharist," *Liturgy Digest* 4/2 (1997): 73.
10. "Politics" here does not refer to a system of government specifically, but more generally to the systems by which power is distributed or enacted in a society or group. For discussion of the concept of a counter-politics see William Cavanaugh, *Torture and Eucharist* (Oxford: Blackwell, 1998), 14.
11. For discussion of Christian meals as an act of resistance to empire, see Hal Taussig, *In the Beginning Was the Meal* (Minneapolis: Fortress Press, 2009), 130-35.
12. See Ched Myers, *The Biblical Vision of Sabbath Economics* (Washington, DC: Tell the Word, Church of the Savior), 2001.
13. "Catechism of the Catholic Church" nos. 1667-70, http://www.vatican.va/archive/ccc_css/archive/catechism/p2s2c4a1.htm. Accessed November 18, 2019.
14. It is important to acknowledge here that we are talking about events that occurred long before anyone had begun using the language of sacramentality, or sacraments.

Is a Funeral Ceremony for Suicide Necessary? A Korean Presbyterian Perspective

Hwarang Moon

Hwarang Moon is a professor of worship at Korea Theological Seminary. He holds a PhD in Liturgical Studies from Garrett Evangelical Theological Seminary and a ThM in Worship from Calvin Theological Seminary. He has published several articles in Doxology, Christian Education Journal, *and* Worship.

Suicide is a social issue of growing concern in South Korea. The country's suicide rate is ranked number one among OECD countries, and may climb up to three times the suicide rate in the United States. Suicide is the leading cause of death among individuals in their teens, 20's, and 30's; and the second-most cause of death among Koreans in their 40's and 50's. In 2018, 13,670 people died by suicide in Korea, meaning the daily average suicide rate was 37.5 people.[1]

In this current social atmosphere, the suicide rate among Christians has increased as well. Sometimes, people hear news of a suicide of a church elder or pastor. When this type of event occurs, pastors and congregations are perplexed because they do not know how to respond. There is added stress if the church family has theological questions concerning the salvation of one who dies by suicide.

How can the church respond with compassion when one of the congregants of the church commits suicide? The cases below review a variety of circumstances pastors encounter that are not uncommon occurrences in the Korean Presbyterian Church.

Case 1
A certain church elder who had served the church faithfully died abruptly and unexpectedly. The cause of death was suicide. Because of the church's view on suicide, the senior pastor determined that a funeral within the church would not be fitting. So, he did not allow a church funeral, and the family members felt sadness and anger.

Case 2
A long serving deacon died suddenly. The deacon had been suffering with severe depression and the cause of death was determined to be suicide. A senior pastor

presided over the funeral service in the church. In the sermon, the pastor said, "because the deceased sincerely believed in God, and served our church members for a long time, she is now in the arms of God, so don't worry about her." Family members received great consolation and grace by the sermon. However, many attendees questioned the senior pastor's sermon as follows: "How can anyone preach about someone's fate?"

Case 3
A member of the church committed suicide. Not only the family members, but also the church leaders were in a panicked state about the situation. The senior pastor officially told the congregation: in this case the senior pastor cannot preside over the funeral. So he told an associate pastor to perform the funeral services. Family members of the deceased were disappointed and hurt by the senior pastor's attitude.

In these cases, how should the church determine their funeral policy? What should pastors and church leaders teach the congregation and laypersons about how to approach suicide? It is not an easy question to address.

Recently, Christian ethics scholars in the Korean conservative churches, Wonha Shin and Sangwon Lee, raised an argument about suicide in the church in respect to Reformed theology.[2] Unfortunately, besides these two scholars' studies, there is no discussion among biblical theology or systematic theology scholars on this subject. This lack of discourse in the Korean Church is related to their interpretation of St. Augustine's theological thought on suicide. That is to say, because a person who commits suicide breaks God's Sixth Commandment against killing and died without the chance of repentance, they cannot be saved.[3] It is considered taboo or blasphemous when people raise this problem in church life. This issue may lie in how people approach the question of whether a suicide victim was saved or not.

How should the church respond to this problem? In this article, I will study whether or not funerals for victims of suicide are appropriate in respect to a theology of worship. Then, in cases when church permits funerals for persons who commit suicide, I will suggest what the ideal contents of the prayers and messages in those funerals should be.

How Has the Church Dealt with the Matter of Funerals for Suicide Victims?

The first thing that should be taken into consideration is what the Bible says about suicide. The list of individuals who have committed suicide in the Bible is as follows: Abimelech (Judges 9:52-54), Samson (Judges 16:23-28), Saul (1 Sam 31:1-6; 1 Chr 10:13-4), Ahithophel (2 Sam 17:23), Zimli (1 Kings 16:18). and Judas (Matt 27:3-10; Acts 1:16-18). However, in the biblical text and related passages, there is no clear teaching on suicide or suicide's relation to salvation. The Bible does not place an explicit value judgment on these acts.[4]

That is to say, there is no simple and explicit instruction in the Bible which indicates how the church can or should respond to the matter of suicide in regard to funeral proceedings. How then can we solve this problem? One must rely on historical precedent. Augustine, in *The City of God*, clearly mentions his opinion on suicide. He states:

> To be sure, if no one may kill on his own authority even a guilty man no law grants such a power to kill then, even a person taking his own life is, of course, a homicide... We justly abominate the crime of Judas, and He who is Truth Itself judges that Judas by hanging himself heightened rather than expiated that crime of dastardly betrayal because by despairing of God's mercy he abandoned himself to an impenitent remorse and left no room in his soul for saving sorrow.[5]

Augustine's logic can be summarized as follows: First, suicide is a homicide of oneself. Second, the Sixth Commandment, "You shall not murder," can be applied to oneself. That is to say, suicide is a crime which transgresses God's commandment and a refusal of God's grace.

Councils and church leaders through the early middle ages followed Augustine's thought. The Council of Arles, in 452, declared that suicide is related to diabolic possession. In 533 the Council of Orleans insisted, "the offerings made for those dead persons executed for a crime should in our judgement be received; unless they are shown to have killed themselves with their own hand."[6] In 563, the Council of Braga prohibited funerals for all suicide victims. It stated, "The council agreed that those who put themselves to death whether by iron, or by poison, or jumping from a height, or hanging, or violently by any means, no commemoration should be made for them at Mass, nor should their bodies be taken to burial with psalms."[7] In 672, the Council of Hereford withheld burial rites to those who committed suicide.[8] The Council of Toledo, in 693, prohibited even those who attempted suicide from participating in the Lord's Supper. In 866, Pope Nicholas I, in a letter to missionaries to Bulgaria, addressed their questions with a response that the church should not permit funeral rites to those who died by suicide, nor bury them in the church.[9]

In the thirteenth century, Thomas Aquinas, in his *Summa Theologica*, emphasized that suicide is a grave sin. He insisted, "because life is God's gift to man, and is subject to His power, Who kills and makes to live. Hence whoever takes his own life sins against God."[10]

Even though sixteenth century reformers discussed the act of suicide, they did not directly connect suicide and the matter of salvation. Martin Luther said in his *Table Talks*, "I don't share the opinion that suicides are certainly to be damned. My reason is that they do not wish to kill themselves but are overcome by the power of the devil."[11] He considered suicide an act influenced by Satan. That is to say, he declined to decide the state of salvation of suicide victims.

John Calvin did not mention suicide in his *Institutes*. However, he discussed suicide twice in sermons which dealt with the suicides of Saul (1 Samuel 31) and Ahithophel (2 Samuel 17).[12] In these sermons Calvin criticized the act of suicide as "the worst crime." He related suicide to those who were guilty of "impatience" and "haughtiness". Calvin's logic is as follows: Life is God's gift, therefore, "whatever reproofs and shame may be hurled upon us, let us learn to bear them patiently." Also, he considered suicide an unnatural act. He stated, "It is against nature that a man kills himself regardless of the method. We have this natural sense to flee from death, we have a certain horror of death, which God has instilled in us."[13]

The Roman Catholic Church's Recent Stance on Funerals for Suicide Victims

Traditionally, the Roman Catholic Church had excluded people from the church's funeral if they were excluded from the church's sacrament. Because they have been guided by the cosmology that the afterlife is dependent on the life of this world, as Matthew 16:19 says, they had confidence that God's judgement corresponds to the Church's judgement. That is to say, the authority of the church extended to people after they died just as it applied to the living.[14]

The 1917 *Code of Canon Law* prohibited funerals and memorial masses for those who killed themselves. Those who committed suicide were listed as individuals whose funerals were prohibited by the church. Pope Pius X said, "In the Sixth Commandment God forbids suicide, because man is not the master of his own life no more than of the life of another. Hence the Church punishes suicide by deprivation of Christian burial."[15]

Like a church tradition, suicide has been understood as a violation of God's commandments. However, in the 1983 *Code of Canon Law*, the list of those for whom the church refuses funerals has been changed according to the form of sin.

Canon 1184 of the *Code of Canon Law* indicates three cases in which the church can refuse to perform a funeral in the church. "1. The person renounced the Christian faith; held or taught doctrines contrary to those of the church or they broke away from the church. 2. The person requested cremation for motives contrary to the Christian faith. 3. The person was a manifest sinner whose funeral couldn't be granted without causing public scandal to the faithful."[16]

In regard to removing the case of suicide from that list, David Power says, "the omission of suicides seemingly reflects an unwillingness to presume judgement upon such persons."[17] That is to say, because it is very hard to check the psychological situation and motive of suicide, the Catholic Church permitted a change of the custom.

After the Second Vatican Council, the focus of funeral rites applies to "the needs of the deceased" and "consolation of the bereaved" rather than "the absolution pronounced over the coffin." The Council stated, "This rite is not to be understood as a purification of the dead—which is effected rather by the eucharistic sacrifice—but as the last farewell with which the Christian community honors one of its members before the body is buried."[18]

That is to say, the focus of the funeral rite in the church has changed from judging the life of the deceased to an attitude of trust in God's mercy. The *Catechism of the Catholic Church* no. 2283 concludes as follows: "We should not despair of the eternal salvation of persons who have taken their own lives. By ways known to Him alone, God can provide the opportunity for salutary repentance. The Church prays for persons who have taken their own lives."[19] The Roman Catholic Church determined that rather than judging a person's inner state of mind when attempting suicide, the church should adopt the stance that if that person was a member of the church in their life, they can be buried according to the Christian funeral rites.

The Korean Church's Position on Funerals for Those Who Commit Suicide

It is somewhat difficult to find theological studies or denominational papers on this matter. However, recently, two Korean Christian ethics scholars, Wonha Shin and Sangwon Lee, wrestled deeply with this issue. Also, one Presbyterian denomination, *Tonghap*, proposed one short denominational report on this issue.

First of all, these two scholars studied the cases of suicide which are written about in the Bible. They insist that the Bible does not give special evaluation to suicide, and no text in the Bible connects suicide and salvation. Of course, they recognize that the Bible describes suicide as a sin. However, they insist that the Bible does not give any information about a person's fate after death by suicide. Moreover, they insist that in the case of Judas Iscariot, the Bible does not indicate his fate after he died by his act of suicide. Based on this logic, they insist that this allows for the possible assumption that even suicide does not exclude people from being saved.[20]

Drawing on research in church history, Sangwon Lee insists, "the opinion of the church that those that commit suicide go to hell is a theory of thought that derives from Neo-Platonism," and this held sway over the middle ages and impacted the Protestant churches.[21] Lee consistently criticizes the opinion that suicide impacts human salvation and that suicide is the determining factor of the soul's eternity in heaven or hell; he insists that Christians who have proof of faith can end their life by suicide and still find salvation.[22]

Above all, in explaining the Reformed confession of faith, Wonha Shin addresses the problem of suicide while considering the doctrine of "the perseverance of the saints" and "predestination" in the *Westminster Confession*, chapter 17. The core

of chapter 17 of the *Westminster Confession* is as follows: "(1) those whom God has accepted in his Son and has effectually called and sanctified by his Spirit can never completely or finally fall out of their state of grace. (2) Rather, they shall definitely continue in that state to the end and are eternally saved. (3) This endurance of the saints does not depend on their own free will but on God's unchangeable decree of election, flowing from his voluntary, unchangeable love."[23]

Based on this doctrine, Dr. Shin insists that "people who are decided by God's predestination cannot fall off from the salvation" and "suicide itself cannot be a crucial factor." Also, while quoting Romans 8:29-30, he insists that in the doctrine of "perseverance of the saints," it is not the human but God who is the subject, and this comes from "the eternal decree of God." Therefore, Romans 8:38-39, which says, "neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God," is an important foundation which supports the doctrine of predestination and perseverance.[24]

Wonha Shin insists, in case of the doctrine of the perseverance of saints, that even though people commit suicide by their own free will, it cannot impact God's perseverance for the saints because suicide cannot change God's election and predestination. If so, then this question is possible: "If one person is elected by God's predestination, can he or she commit suicide? God does not make him or her commit this act." In regard to this, Wonha Shin insists that the actions of one who is chosen by God, even if he or she is weak and commits a grave sin, cannot nullify God's chosen will. He insists that while it is apparent that suicide is a criminal sin, God's faithful and sovereign love can impact people: if one person who has committed suicide goes to hell, it is not because of the act of suicide itself, but because he or she did not receive God's predestination, and refused the Gospel, and walks the road of sin by free will.[25]

Sangwon Lee insists that the act of suicide is not applicable to "blasphemy against the Holy Spirit," which is considered an unpardonable sin everlastingly. According to him, the core of the Bible texts that explain blasphemy against the Holy Spirit is "not believing the salvific act of Jesus Christ."[26] That is to say, while the Holy Spirit performs the ministry which saves the person by Jesus Christ's salvific act, if people resist this ministry and the calling of the Holy Spirit for the duration of their lives the sin cannot be forgiven everlastingly. He insists that people cannot judge whether a person who committed suicide had repented or not; but like the repentance of the robber on the cross next to Jesus' cross, contrition which was done in a very short time can be the repentance which can be received by God.[27]

It is very interesting that even though these two scholars belong to very conservative denominations in South Korea, their opinions are very progressive and differ greatly from the Korean Presbyterian Church. Especially since their denom-

inations hold to Reformed theology, their assertions are enough to necessitate a re-examination of the matter of funeral rites for suicide victims.

The only denominational report on the matter of funeral for suicide was published by the *Tonghap* denomination in 2014.[28] This document helps with the pastoral response, providing guidance on how to care for people who are contemplating suicide, and how to cope with things after suicide. The Pastor's guide insists that even though the church cannot support the act of suicide, the church should not condemn suicide victims either. It also emphasizes that the life of all creatures belong to God, and even death cannot cut us from God's love. Based on their biblical interpretation, the Pastor's guide asserts that the church should remember God's mercy and compassion for those who are in despair. Therefore, rather than taking a harsh stance on suicide and victims' families, the denominational report makes a strong case for the church's need for a communal liturgy for mourning the loss of a congregation member together and for healing the church community as a whole. As an appendix, it contains a sample sermon for the funeral of a person who has committed suicide. The two scholars' articles discussed above focus on the theological debate, but the *Tonghap*'s denominational report focuses on practical applications for how the church can help its members and what to practice in the case of suicide. Therefore, it lacks theological debate on the essential argument about the matter of suicide and funeral rites for the victims.

What Should the Church Consider in Prayer and Preaching for a Suicide Funeral?

To this point, I have examined the issue of funerals for suicide victims with respect to Biblical Theology and Historical Theology. I noted the change of attitudes on the matter of funerals for suicide victims in the Roman Catholic Church. In reviewing the studies of two Korean Christian ethics scholars, I argued that there is no clear relationship between suicide and salvation; next when examining the doctrine of God's sovereignty and the perseverance of the saints in the process of salvation, we find no foundation for preventing funerals for suicide victims. Then, what can the church offer at a suicide victim's funeral? What should be emphasized in or be the focus of the sermon? I propose three considerations that should be the focus in the prayer and preaching during funerals with these circumstances.

Entrust the Deceased to God's Mercy

There is no one who can definitively determine whether those who die by suicide will be saved or not. Salvation belongs to the realm of God's sovereignty: people can only depend on God's grace. Therefore, though the church possesses the good intention of preventing church members' judgment of suicides, the church should not connect suicide and the matter of salvation. At the same time, considering the deceased's family's worry, the pastor should not impatiently tell them, "like a burglar who hanged beside Jesus's cross, the deceased is now in heaven." Telling the fate of the suicide victim exceeds the ability of pastors; only God knows about that.[29]

In the funeral of a suicide victim, the prayers and sermon should focus on entrusting the deceased to the merciful God. We cannot know the reason for death, and what the spiritual or psychological state the suicide victim had at the last moment of life. Also, we cannot judge whether the deceased had faith or not, and what the crucial reason for death was. Rather, people have only to entrust the deceased to God who created and reigns over human beings and the whole universe. While depending on God's merciful hand, we must leave judgement and decisions to God. In this act, people acknowledge human weakness and imperfection. This act shows visibly that we are creatures of God, and people should accept God's sovereignty.

In the perspective of ritual theory, the act of entrusting one to God extends beyond the threshold of death. While living in the world, people can determine their own actions. However, after death only God is the actor. By trusting in God, the deceased's family and other mourners can leave their burden of mind and problems to God. Because family members leave their worry and guilt to God's realm, they can unburden their heavy minds.

Healing and Consolation for the Bereaved

Christian funerals cannot change the fate of the deceased. Pastors can only preach God's Word and console the mourning family and congregation. However Christian funerals offer benefits not only for family members, but also for all mourning funeral attendees.

In general, family members of the deceased experience excessive stress and guilt.[30] Pastors have to console the family members of the deceased with prayer and preaching and offer strength to overcome the difficult situation. Especially, as Thomas Long said, "it is usually beneficial and redemptive for the pastor to reassure the family and the other worshipers that neither God's love nor the care and compassion of the church are diminished by the act of suicide."[31]

While considering the above statement, it is necessary to prepare for many scenarios and responses for the range of emotions related to such a loss through prayers of confession and intercession. Above all, when the church congregation joins this funeral, the family members of deceased know that they are not isolated, and that the whole faith community shares in their concern and prayer. Praying and singing together can be the starting point of encouragement and healing for family and congregation.[32]

If the church permits a funeral for a suicide victim, this not only offers psychological consolation to the mourners, but it can also make people feel their unity with Christ in the church. Christ is the head of the church, and people are the limbs and organs which comprise the one body. Congregations that are gathered for funerals are not only the visible body of the church, but also the sacramental body of the church. In the perspective of the Protestant church, a funeral is not a sacrament; however, it is very sacramental. While it is invisible, God's grace is visibly revealed by the participation of the church members. The funeral itself

cannot provide any benefit for the deceased; however, it is certain that it can be the means of consolation and grace for the participants.

Emphasizing Solidarity with Jesus Christ

Until the last moment of death, suicide victims experience the trouble and agony of life and death. What personal agony and inner struggle would lead to such an extreme act? In general, funerals emphasize the themes of resurrection of Christ and the resurrection of his members. However, in the case of a suicide funeral, these emphases in the sermon and prayers cannot give consolation to the mourners. Therefore, as David Power mentions, in the case of a funeral service for a suicide victim, "the funeral liturgy on such an occasion serves to recall the death of Jesus Christ and his struggle with the forces of death, throughout his ministry and at the point of his own consummation."[33]

The mention of solidarity between Christ and his people in their common strife against death will give great instruction and consolation to the funeral attendees. When people think that Jesus Christ sympathized with us, battled with death, and that we are connected to him, they can find the foundation of hope. This might be a great instruction for the participants and church members. When people are reminded of the sacrifice Jesus Christ made for us, and his battle with death to the end, people can recognize the humanity in Jesus and derive lessons on the meaning of life, and even deepen their understanding of the value of life.

Further Practical Considerations

To this point, I have explored the necessity of funerals for suicide victims in respect to a theology of worship. Some additional points should be considered.

First, the church should consider ongoing pastoral counsel to the mourners even after the funeral ceremony. The deceased's family members are impacted by emotional pain and trauma. Regular consolation and counseling should be continued by the pastor.

Second, additional attention to and studies on the matter of funerals for suicide victims should be undertaken among Christian denominations. The church is not isolated from the reality of suicide. It can happen—even in the church—at any time. However, theological studies or reflections are incomplete.

Third, interdisciplinary studies on the matter of funeral rituals and suicide are necessary. In general, studies on funerals for suicide victims are provided by Christian ethics scholars and pastoral care scholars. However, there are few studies by scholars in other fields like systematic theology, historical studies, and liturgical studies. Even though there are limits to this line of study because the Bible does not make clear conclusions on this issue, that only increases the need for additional interdisciplinary studies and cooperation on this subject matter.

Notes

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