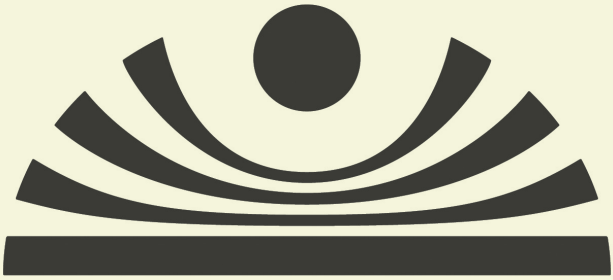

Proceedings

North American Academy of Liturgy Annual Meeting

Denver, Colorado
3-5 January, 2019

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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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PART 3—SELECT SEMINAR PAPERS

Foreword

Stephanie Perdew VanSlyke, Editor

The 2019 meeting of the North American Academy of liturgy took place on the high plains in the shadow of the Rocky Mountains in Denver, Colorado from January 3 to January 5.

Vice President Bruce T. Morrill, SJ, titled his address, "Faith's Unfinished Business: Can the Easter Season's Mysticism Empower Ethical Praxis?" Morrill noted that he aimed to address his "pastoral concern for the viability of Easter as a Sunday and week of Sundays." Comparing Paul Bradshaw's historical suspicion about the genuine Easter enthusiasm of post-Constantinian converts to Christianity to contemporary fixations on Easter as a one-day commercialized rite of spring, Morrill argued that: "Easter Sunday cannot but prove the neuralgic point of a still struggling attempt to convert people to celebrating the paschal mystery written on their bodies, as opposed to celebrating the anniversary of a completed event, of a destiny already fully realized by somebody long ago." The address left much for the Academy to engage in its call for living Easter faith throughout the great fifty days and from one Lord's Day to the next.

A plenary address was given by Tink Tinker, tribal citizen of the Wazhazhe (Osage) Nation and Professor Emeritus at Iliff School of Theology on the campus of the University of Denver. Dr. Tinker spoke to Academy members in an unscripted address (therefore not published in this volume) titled "Romancing the Liturgy: Culture versus Deep Culture in American Indian Appropriation."

In her President's Report to the Academy at the annual business meeting, President Melinda A. Quivik sought to chart some of the history of the Academy, approaching its fiftieth anniversary, and in response to concern for and commitment to broadening and deepening the diversity of membership, scholarly foci, and leadership in the Academy. That report is published herein.

The Academy's Annual *Berakah* Award was given to Martin A. Seltz in recognition of his work in the field of liturgical publishing. Gail Ramshaw, herself a writer of liturgy and scholar of liturgical language, introduced Martin to the Academy during the closing banquet. In his acceptance and response, titled "Booking Worship: Thanksgivings and Petitions after Fifty Years of Lutheran Liturgical

Publishing," Seltz noted that he wanted "to trace a trajectory of liturgical development from the perspective of publishing milestones involving principal worship books." Concentrating primarily on North American Lutheran bodies, he offered both thanksgivings and petitions. Among his thanksgivings:

> "Thanksgiving for seeking and claiming language in speech and song that reflected the immediacy of midcentury English language and for its surprisingly widespread and early acceptance in worshiping assemblies. Thanksgiving for an equally surprising openness among Lutherans, so often sharply divided in the twentieth century over matters of theology and practice, to learn from one another and work together. Thanksgiving for new and rediscovered hymn texts and tunes reigniting the Reformation chorale tradition of vigorous song proclaiming the gospel in the language of the people: "This Is the Feast of Victory for Our God." "With High Delight Let Us Unite." "Now the Silence." And yes, "Earth and All Stars.""

And among his petitions for the future:

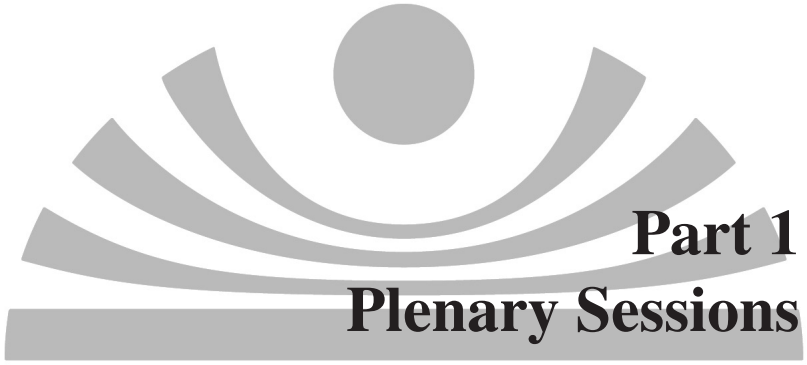
> "We can all give examples from our various traditions about words that fell flat, images with short shelf life, cadences that didn't resolve, translations that were less inclusive than the original, and the like. So alongside the thanksgivings for what emerged fifty years ago are petitions like this. Whenever rapid changes in culture and church seem to cause our current speech and song to creak, let us pray for wisdom and vision to discern what will hold us in worship both today and tomorrow, and in communion with saints before us."

The Academy Committee for 2019 included Melinda Quivik, president; Bruce T. Morrill, vice president; Anne Yardley, treasurer; Taylor Burton-Edwards, secretary; Annie McGowan, delegate for membership; Lisa Weaver, delegate for seminars; Jennifer Lord, past president; and Joyce Ann Zimmerman, past past president. Newly elected officers were vice president Gennifer Brooks and delegate for membership Kristine Suna-Koro. Taylor Burton-Edwards was elected to another term as secretary.

The core of the Academy's work takes place in its seminars. The work of the seminars is documented in part two, with reports from the seminar meetings. As always the Academy is thankful to those who serve as seminar conveners.

Three seminar papers were submitted for consideration for publication; two are published in part three. The Academy appreciates the members of our editorial board, who read and reviewed the paper submissions. The editorial board consists of Kimberly Belcher, Christopher Grundy, and Sebastian Madathummuriyil. We are additionally grateful to Arlene Collins for contracting to do the layout and design for this volume; to Academy member David Turnbloom for serving as subscriptions manger, and to Courtney B. Murtaugh for managing the final mailing and printing responsibilities.

The next meeting of the Academy will be in Atlanta, Georgia, January 2-5, 2020.



Part 1
Plenary Sessions

Introduction to the Vice-Presidential Address

Melinda A. Quivik

I am honored to introduce Bruce Morrill to give the Vice-Presidential Address.

As some NAAL elders have described it to me, the vice-presidential address serves as the keynote of the Academy meetings. It is fitting therefore that Bruce share with us what he is researching at this time in his address entitled: "Faith's Unfinished Business: Can the Easter Season's Mysticism Empower Ethical Practice?"

I have long had on my shelf his 1998 book (with Ron Anderson) *Liturgy and the Moral Self*, so it is no surprise to me that Bruce continues to circle around questions of liturgy and ethics.

The reach of his studies is indicative of this turn since he has a Master of Arts in anthropology from Columbia Univeristy, a Master of Divinity from the Jesuit School in Berkeley, and his PhD in theology from Emory University.

From *anthropos* to *theos* . . . or perhaps the other way around. And along the way he has accomplished an intimidating list of publications: eight books (four of them solely his work; the others, as a contributing editor); thirty-three peer-reviewed articles; thirty-six chapters in books; eighteen professional society publications; and then many pages in his CV listing popular writing, book reviews, plenary addresses, professional society presentations (thirty three of those) and more.

Currently teaching theology at Vanderbilt University, Bruce has taught at Emory and at Boston College. He has served congregations in Nashville and Alaska, and served the church in numerous ways from Paris to New England and California.

He plays the organ and piano, paints, sketches, practices yoga, weight-training, power-walking. Hikes, plays tennis, gardens, and reads.

[The audience erupted in laughter at this point and Bruce feigned sneaking away]

I would add that he is prompt and polite email responder. I have also heard him passionate about a church in need of reform, a people grieving, and the power of good scholarship to make a difference in people's lives. He takes very seriously what we do here at the Academy, and I am glad he will be our president next year.

Please welcome Dr. Bruce Morrill, Society of Jesus, Professor of Theological Studies, our 2019 president.

[Applause followed and the Vice President's first words were: "Note to self: Don't send full CV to someone who will introduce me."]

Vice-Presidential Address

Faith's Unfinished Business: Can The Easter Season's Mysticism Empower Ethical Praxis?

Bruce T. Morrill, SJ

Easter faith is fundamental to Christianity, a singular characteristic distinguishing it among world religions. Across the great religions, as well as small ethnic cultures, are beliefs about spirits perduring beyond the lives of the individuals whose terrestrial human bodies they shared for some time, about a soul's journey through multiple incarnations (dependent on the virtuous character of each life lived), about descendants bearing the life of forebears (perhaps through the passing on of a name or names), or about resurrection of an entire people as a community or nation or, in some cases, a worthy remnant thereof. In contrast, Christianity's claim about life and death centers on a single first-century Galilean Jew, Jesus of Nazareth, on his bodily resurrection after a death by Roman imperial execution, on him as the divine-human source of eternal life for individuals initiated into the mystery of his death and resurrection, the paschal mystery, Easter faith.

For most Christian bodies, Easter is also at the center of time, of how they keep time. But I must immediately qualify that statement: In a strictly liturgical sense, Easter (or the Paschal Triduum) is the center of the Catholic and Orthodox church years. But Easter, if taken as a term symbolizing the Christian belief that on the first day of the week Jesus was raised from the dead and thus revealed as Lord, also shapes Christian time as lived from week to week. Indeed, Sunday is the primordial Christian feast. The earliest Christian generations practiced time not by the year but by the week. Sunday anchored the week as the eschatological Lord's Day, the Day of the Resurrection, the First and Eighth Day.[1]

The Second Vatican Council's Constitution on the Sacred Liturgy, that charter document with wide ecumenical reach, asserted recovery of the ancient historical and intimate theological relationship between the weekly Sunday celebration and the annual Easter one as integral to contemporary liturgical reform and renewal: "Once each week, on the day which [Holy Mother Church] has called the Lord's Day, she keeps the memory of the Lord's resurrection. She also celebrates it once every year, together with his blessed passion, at Easter, that most solemn of all feasts."[2] That mutual informing of the weekly Sunday and annual Easter emerged over the first several Christian centuries, coming to a certain resolution and stability in the first quarter of the fourth century at the Council of Nicaea.

The post-Nicene solidification of Easter as a Sunday feast shored up a further development from the previous century, namely, its celebration spanning fifty days, concluding on Pentecost. Even as Easter grew into not only a season but, to use more contemporary language, an annual cycle including the antecedent Lenten period, the fundamental Sunday principle, so to speak, held strong. Fourth-century bishops around the Mediterranean Christian world decreed that the bodily expression of resurrection joy customary for Sunday—no kneeling, no fasting—be practiced daily right through to the Day of Pentecost. In North Africa, Athanasius taught that the Fifty Days constituted one "great Sunday." To the northwest, Hilary of Poitiers explained the fifty-day season of Pentecost as beginning with the Resurrection Day and continuing through a total of eight Sundays, thereby comprising an octave of Sundays, a "week of weeks." In the east, Basil of Caesarea emphasized the eschatological character of the seven-weeks-long Sunday as reminding believers of the fulness of resurrection awaiting them beyond this present world.[3]

Those early centuries in which the church calendar evolved, with regional variations, saw concurrent development of elaborate, even years-long initiation rites. By the middle to latter part of the fourth century administration of the initiatory sacraments had taken an eschatological orientation toward the annual Easter celebration, with mystagogical instruction on the meaning of the baptismal and eucharistic rites reaching from Easter Sunday through the ensuing eight days. Here the mutual reinforcement of the annual Easter feast and the weekly celebration of the Day of the Resurrection (or Lord's Day) becomes further evident. The bishop-mystagogues' elaborations on the meaning of the extensive, quite dramatic ritual symbols and gestures the neophytes had experienced through the Paschal Vigil into Easter dawn sought to establish (and for other listeners, to renew) their grasp of the divine gifts of mystical immortality and ethical immutability that participation in every Lord's Day liturgy would afford them. Participation in the Eucharist would nourish the faith, hope, and charity to be practiced through the weeks, Sunday to Sunday, and years, Easter to Easter, for the duration of their time on this earth.

Returning to our present era: Over the past half century or so, historical study of documents and liturgical sites altogether portraying rapid expansion and elaboration in the symbols and rituals celebrated around the fourth-century Christian world, coupled with that scholarship's influence on the newly developing Roman Catholic Rite of Christian Initiation of Adults (RCIA), led to a widespread academic and pastoral consensus dubbing that post-Nicene period as Christian liturgy's "Golden Age." Such zeal, however, for the recovery of ancient, perhaps even pristine, pastoral and liturgical practices was and is, as Paul Bradshaw has argued, a matter of the theological biases at play therein. In *The Search for the Origins of Christian Worship* Bradshaw summarizes his thesis as follows:

> ". . . fourth-century liturgical developments were often part of the process of disintegration of Christian worship rather than its full flowering. While it has been usual to view the elaborations of liturgical practice . . . as manifesting the classic or golden age of liturgical evolution, in reality many of them are symptoms of a Church that was already losing the battle for the hearts and minds of its followers and was desperately attempting to remedy the situation by whatever means lay to hand."[4]

Bradshaw's basic point is that the markedly increasing numbers of the imperial citizenry joining the church needed convincing about the content and implications of the religion they, largely, were joining as a matter of social or political convention.

Bradshaw's critique, to my reading, rests on a certain assumption about what constitutes faith in the resurrection, in the paschal mystery, and how that is evident in the practical lives of the faithful. Bradshaw does not shy from asserting a criterion of authenticity—in his terms, "genuine conversion"—in his analysis of the character of the swelling membership of emergent Christendom. This he does in terms of an inner-outer dialectic, a way of expressing the relationship between the "inner" spiritual and moral subjectivity and "outer" bodily, that is, ritual and ethical, actions in Christian experience. Earlier generations had faced sporadic persecutions and certain social or familial alienations such that the "genuine" life-and-death "reality" of their Christian faith only needed corporate confirmation through the church's sacramental rites. In Bradshaw's terms, the "genuineness of their conversion and of their lifestyle" were already verified by their risking or even losing social benefits, if not their very lives, by the time their sacramental initiation process had run its course.[5] By the latter fourth century, in contrast, the rites no longer had the function of expressing "externally" what had already happened as an "internal" conversion; rather, the initiatory process needed dramatic gestures not *expressing*[6] but *causing* "inner" conversion. Bradshaw in effect presents those post-Nicene fathers as having increasing difficulty impressing upon neophytes the meaning and implications of Easter for their mystical and ethical lives, for their, if you will, ongoing praxis of paschal faith.

Leaping back, once again, from that critical period in early Christian history to our present context, I observe that Easter poses no less a challenge to contemporary homilists. The comparison and contrast are between a burgeoning Christendom for Bradshaw and a waning public, and now even private, North-American Christianity that, to my observation, is catching up in just a couple decades with the century-long process of near-total secularization witnessed in Europe.[7] Given my attention to the dramatically enhanced rites and mystagogical homiletics at the dawn of Christendom, the obvious first point of reference here would be the RCIA, but I ask that we put that topic aside for the moment. Rather, it is the homiletic preaching not at the late Saturday night Easter Vigil but during the Easter Sunday morning services I consider the neuralgic point touching more directly on the strained muscles of the paschal-mystery theology meant to carry the weight of the reformed and renewed rites.[8]

Consider with me the still typical North American Easter Sunday morning assemblies, unusually packed churches due to the presence of so many who show up for services only annually or semi-annually, making them at least analogous to those conventional early imperial Christians Bradshaw problematized for us. I can recall a front-page newspaper article in the spring of 2002, the first paschal season after the horrific 9/11 terrorist attacks, reporting on what message a selection of Catholic and Protestant pastors would be preaching on Easter morn. The piece opened with the general observation that Easter is notoriously the most difficult Sunday for preachers, with the writer going on to note that the task was magnified by the grief, sadness, and ongoing fear or trauma people were experiencing post-9/11. The conventional assumption, of course, is that Easter Sunday morning proclaims a new dawn, that all is well, that there are no troubles, that everything is now perfected in the resurrection of the divine-man Jesus. Over-the-top musical performances, flower arrangements, complemented by people, especially precious toddlers, decked out in new clothes, altogether bespeak a generic springing up of new life associated, to varying degrees, with an explicit Christian message of triumph achieved, victory completed. How to square that with disaster or ongoing trouble? How to preach this all-good, loving, all-powerful divinity when people are feeling distressed? A similar, more recent example was 2016 news coverage of European pastors preparing their Easter Sunday homilies and sermons during a Holy Week that had begun with terrorist bombings locking down the Belgian city of Brussels and its environs.[9]

Even in not so troubling times, it seems, the preacher's challenge is formidable. Take for example, this title of an essay in the Life section of the weekend edition of a major U.S. city's newspaper this past March: "It's Easter, and a preacher must find something to say."[10] The Presbyterian pastor in this case opines that, unlike Christmas's readily relatable, warm wonder at a newborn baby, Easter's claim of a unique resurrection "has no parallel, no direct analogy and no universal point of reference to aid its storytelling." Noting the rapid increase and ease with which Americans are explicitly opting for no religious affiliation, the author reasonably proposes: "Some of this rejection is tied to the very message of Easter Sunday, with its faith claims that contradict accepted natural laws and rational logic."[11] But I would push back to say that there is also something amiss in the theology driving the focus of the day, perhaps the focus *on* the day, a misplaced location or elaboration of the "already" in the already-not yet tension fundamental to the Christian kerygma.

To the extent that ministers—ordained clergy, music directors, liturgy coordinators—understand liturgy to be a rehearsal, to borrow the rhetoric of Louis-Marie Chauvet, miming the past drama of salvation, Easter Sunday cannot but prove the neuralgic point of a still struggling attempt to convert people to celebrating the paschal mystery written on their bodies, as opposed to celebrating the anniversary of a completed event, of a destiny already fully realized by somebody long

ago.[12] The paradox (perhaps that pastor's newspaper readership would call it, the irony) of the most fundamental tenet of Christian faith is that it potentially defeats its purpose by so definitely claiming completion on one big annual, liturgical blow-out of a day. It is a matter, to employ Bradshaw's not at all unique sacramental-theological vocabulary, of symbol and reality, of inner and outer, of—to continue with my own preferred vocabulary from political and liberation theologies—mysticism and politics, liturgy and ethics. It is that dialectical tension lived in real bodies—physical, social, and traditional—that characterizes paschal faith. The question of method *and* purpose—better put, of purpose *and thus* of method—is unavoidable here. How we liturgically proclaim the word of Easter—and not least, how long contemporary Christians celebrate it, as a single day versus a week of weeks—has everything to do with whether it can realize its purpose of revealing and intensifying the purpose of every Sunday, whether it can make the sort of impact that shapes lives of practical faith rather than merely supplying one in a series of annual familial and commercial, travel-and-leisure, holidays.[13]

Now, with this, my pastoral concern for the viability of Easter as a Sunday and week of Sundays, I wish to note I am explicitly taking up the sort of argument for genuineness, of inner and outer, I noted my well-senior colleague Paul Bradshaw to have done in his assessment of both liturgy's fourth-century societal-ecclesial turn *and* how academic liturgical scholars have interpreted it. To the extent that liturgical scholars choose to be academic theologians, I would argue, such pursuit of normative claims for the advancement of practical faith are to be expected, indeed, to be embraced as intrinsic to the liturgical theologian's vocation in service to the church. And I hasten to add that any responsible, late-modern *prescriptive* liturgical *theology* must entail no small measure of *descriptive* work, that is, contemporary pastoral observation but especially historical research, including attention to critical biblical studies. In this I am emboldened by my contemporary Martin Connell's application of his historical expertise to substantiate his normative theological claim that churches' efforts at reform and renewal of the Fifty Days (and, I would add, the entire church year) must balance "historical events, the narratives of scripture, and the pastoral practices of worship and theology," so as to recover "the theological, pastoral, and liturgical foundations [of] the Easter season."[14]

The pastoral-theological challenge of promoting an integrated, fifty-day celebration of the paschal mystery is exacerbated, according to Connell, by the lasting impact of the Western medieval erosion of the Easter season's mystagogical fifty-day integrity into the observance of a string of narrated biblical-historical events (resurrection, ascension, descent of the Holy Spirit) so that "eventually the theological, pastoral, and liturgical foundations for the Easter season were broken up."[15] Connell argues: "But concentration on historical chronology resulting in a diminution of the community's recognition of the life of God in its own life is always a problem, and to that extent the historicization would eventually

become an impediment to faith." That obstacle largely persists, to my observation in conjunction with Connell's, after a half-century of post-Vatican-II reform, perpetuating the lack "of a pastoral and ecclesial sense of the *season* of Easter as one of celebrating renewal and rebirth . . . of the life of the risen Christ incarnate in the life of the celebrating community."[16] Connell has a strong conception of what Christian faith entails, a normative theological claim coupled with another, namely, the communal—versus modern, autonomous individual—location of that faith in the liturgical assembly, the assembly as the real, living, participatory symbol of all the members as the ecclesial body of Christ.

As should by now be obvious, I am largely persuaded by Connell's argument, but I would like to suggest that the problem of liturgy's devolution into "historicization" and (with Chauvet) a miming of historical events is not the only reason Easter sputters out after its initial big blow-out Sunday, only to catch a last breath—no pun intended—at Pentecost. The problem is that Pentecost is not a significant ritual-symbolic-bodily *goal*. Indeed, the fifty days of Easter flags in its long run because, unlike its shorter partner, the forty days of Lent, its terminus, its ending, is actually, paradoxically, an eschatological opening. I wish, then, as the next "move" of this presentation, to attack the Easter season's troubles from a point of ritual-anthropological contrast with the season of Lent, with the promise that *my* further goal is to argue positively for potential, theologically informed strategies that might build up the Easter season not for its own liturgical sake but as an annual period of word and sacraments invigorating the ongoing celebration of Sunday as source and summit of the faithful's entire lives,[17] week in and week out, as the worship of God.

About this anthropological-theological contrast between Lent and Easter, then: Proclamation of Christ Jesus' resurrection is shot through with ambiguity and paradox. Indeed, when one pauses to think about it, ambiguity is the anthropological pre-condition for faith of any kind. A good synonym for faith is trust; any act or leap of faith is basically a performance of trust. Theologian William Reiser, in his book-length spirituality of Mark, asserts that a fundamental question governing that particular gospel is: Can the God of Jesus be trusted?[18] The utter anthropological ambiguity of Easter Mark does not deflect but, rather, highlights in a closing scene of three frightened, bewildered women disciples of Jesus running speechlessly from the empty tomb and its strange young messenger (16:8). Mark's literary genius—indeed, the revelatory gift of his gospel to the church—is the unflinching portrayal of the (terrifying) ambiguity of Jesus' bodily resurrection in conjunction with the young man's (promising, assuring) instruction that Jesus' disciples go back "into Galilee," where their Lord is ready to meet them. The circular construction of the book thus points the reader who has reached the conclusion to go back to the beginning, to the very first verse that unambiguously proclaims Jesus as Christ and Son of God (1:1) and then describes him as going "into Galilee" (1:14) to begin proclaiming the reign of God through words and

actions that continually cause wonder, confusion, and conflict. In that all-too-human, mundane mix of resistance and recognition, sin and grace, is found the divine inbreaking of salvation. Mark's mysterious young man's Easter proclamation is an ongoing invitation to meet and know Jesus, and thus place faith in his God, by sticking with him in his fearless friendship with humanity in a promising yet unreliable world.

Such is the character of Easter faith. But in the liturgical cycle Lent, in contrast, is not about ongoing life opening into the ordinal weeks of the remaining church year. Lent, rather, has strong ritual boundaries and a definitive liturgical terminus. Anthropologically, Lent's forty days are so much more sustainable than Easter's fifty because its goal is so clearly defined, and the duration of its proposed prayer, fasting, and almsgiving so distinctly limited. This, I am arguing, is why popularly—that is, among most Christians, both laity and clergy—the Lenten season sustains engagement and, indeed, generates tangible enthusiasm.[19] The evidence abounds. Consider, for example, how not only Catholics (Roman and otherwise) but also so many Protestants will make the effort on a weekday to attend an Ash Wednesday service or, at least, to "get their ashes" and, yet, attendance at Mass on Ascension Thursday had so come to dwindle that most U.S. Roman Catholic bishops years ago moved its observance in their dioceses to the Seventh Sunday of Easter.

In traditions that practice Ash Wednesday, Lent begins not with ambiguity but with an utter certitude: "Remember that you are dust, and to dust you shall return." Yes, yes, the official theology for those words accompanying the imposition of ashes is for calling the believer to an awareness of death and its minion, sin, so as to prepare to receive the full impact of the renewal of baptismal vows, profession of faith, and sprinkling with water on Easter. And, in fact, the Roman Missal's prayer for blessing the ashes orients them toward the celebration of the paschal mystery, the "newness of life after the likeness of your Risen Son," that awaits at season's end. But the official theology of that prescribed prayer *is only one meaning* associated with the ritual symbol of Ash Wednesday. No symbol, of course, is univocal.[20] And, after all, the fundamental flawed characteristic of the dreaded, draconian liturgist is her/his unfortunate ignorance, or willful ignoring, of that anthropological fact.

In the case of "getting your ashes on Ash Wednesday," for so many the symbol, both the ashes and that centuries-old verbal formula, touches on deep senses of mortality and sinfulness, or perhaps finitude and inadequacy—a jarring articulation of two topics late-moderns and their marketers strive to suppress. I can report, furthermore, how for many post-Baby-Boomer Roman Catholics, not only amidst the historically Protestant South but also now in the dwindling Catholic Northeast, displaying ashes on one's forehead is an annual act of pride, a public display of personal religious identity. Nearly twenty years ago a Gen-X student

of mine alerted me to the phenomenon among her South Boston peers, and I have likewise picked up on it more recently among some of the Millennials with whom I converse in the current rising-star city of the South. I do need to dwell here a bit more on this contemporary North American phenomenon, in my pursuit of establishing a contrast that might sharpen my subsequent wager about ritual symbolism in the Easter season.

I am old enough to recount from my teenaged and college years, the 1970s and 80s, the first (and thus, in the Roman system, preferred) formula for the imposition of ashes found in the new Sacramentary was "Turn away from sin and be faithful to the gospel." The older formula about being and returning to dust was also an option, yet one that I recall both my local pastor and college chaplains having set aside. My hunch is that those pastoral-liturgical ministers grasped the difference in emphasis the primary formula bespoke, namely, an explicit word of conversion to the gospel, of the gospel's invitation to conversion, of conversion to faith, hope, and charity as response to an unwarranted gift of evangelical grace. I am not sure, however, of the degree to which the faithful liked that formula or, put another way, the degree to which they missed the traditional (to them) words about returning to dust (consider how "Ashes to ashes, dust to dust," a minister or priest droning over a coffin at graveside is a veritable trope in contemporary film and television, even though in the case of the Roman Rite, no such words appear in the Order of Christian Funerals). And so, over these ensuing decades, I've observed the ceding of the Missal's primary formula, now translated as "Repent, and believe in the Gospel," to the dust-unto-dust option, either exclusively or, at best, in an alternation between the two. The dusty medieval formula's blunt declaration of personal mortality speaks better to "the natural laws and rational logic" the pastor penning that Easter newspaper essay reported as a primary reason increasing numbers of our North American contemporaries, especially the youngest generations, find Christianity untenable or, at least, not to be taken for more than a tradition supplier for major family holidays.

To repeat my point of comparison and contrast: That we humans are bound to die comprises a symbol that hits at a rational, if not visceral, level. It hits people in their individual mortal and, perhaps, moral frailty. I am proposing the focus is individualistic on Ash Wednesday, even as the current Roman Rite, for example, prescribes that ashes be distributed always with at least a short Liturgy of the Word. The pull toward more individualistic orientation of Ash Wednesday appears in annual news stories about "Ashes to Go," the suburban drive-in or urban sidewalk innovation, as an expanding pastoral practice across North America. However much that phenomenon may support my point about how people value their time, as opposed to assembling for at least a half-hour service of the word, the naturally and rationally verifiable content of the symbol—flawed mortality—nonetheless does motivate a weekday effort. In contrast, celebration of the shared profession that Jesus has ascended bodily to God's right hand, that his

now eternal humanity bears the more fundamental, indeed primordial, grace of salvation for us in our shared creaturely condition, with all its social, including ecological, implications, simply has proven incapable of getting Roman Catholics and other Christians to turn out on a Thursday or even its following Sunday. My point, again, is about their participating much, if at all, in the full week of weeks, the Easter season's eight Sundays.

But then so what? My argument is not a conservative one, as if Christians could return to some imagined Good Old Days, whether North American ghetto Catholic or Medieval-to-Reformation European. On the contrary, I want to assert that the symbols of Lent and Easter need, to borrow a phrase from Gordon Lathrop, to be saved; that is, my scholarly theological task is to describe how these saving (in the sense of salvific) images themselves need to be saved (in the sense of delivered from socio-cultural religious distortion) so as more effectively to shape lives of biblical faith.[21] Martin Connell's own theological judgement, applied specifically to the Easter cycle, lends support to my pastoral concern and liturgical-theological wager:

> "The medieval lengthening of Lent reflected a gradual depreciation of the reality of God's grace in human life and flesh in the present moment. Some Christians have difficulty receiving and celebrating God's love, which is without cost, no discounts or coupons. The maintenance of the Fifty Days, therefore, is a sign of contradiction in cultures, like ours, of unbridled acquisition."

Connell elaborates on our current context: "Calvinist tradition . . . indeed does continue to shape the American culture, for, because of the work ethic and highly competitive context in which they live, Christians in consumer cultures tend to be uncomfortable with unearned gifts, ill-at-ease with generosity without accomplishment and grace without guilt."[23] Any such claims based on sweeping historical and contemporary cultural analysis certainly risk overstatement or at least welcome consideration of further factors, and so I add my own following observations.

To this day, I hear students, Catholic and Protestant, speaking of what they are "giving up" for Lent, usually in the realm of food, drink, or other forms of consumption—forms of abstinence that they nonetheless call fasting. But I do not hear much, in relation to such fasting, about prayer and alms-giving. My younger colleague Timothy O'Malley has penned this critique about the "chorus of voices" he hears upon Lent's approach: "Penance in the United States can quickly devolve into a self-improvement program for the individual, seeking his or her own salvation . . . [placing] all the emphasis upon the individual rather than on the merciful heart of God. It's about my sins, my works, and thus my grace."[24] The individual sets a goal and then strives to make it through to the end of Lent.

Another popular, perhaps more biblically-oriented, motivation for self-denial is to make personal sacrifices because Jesus sacrificed "so much" (for me) on the

cross. How explicit rational motivation and any number of emotions mix in such piety and associated ritual devotions is surely complex. Still, an historical evil lurks here. Lenten practices for which the symbol of the suffering Christ on Good Friday is both motivation and clearly defined terminus trail an ugly shadow of medieval-to-modern-era Christian oppression of Jews—a persistent disease afflicting the ecclesial body of Christ, crippling its reconciling mission for the world. If the imposition of ashes on the Wednesday before the First Sunday of Lent had become universal Latin-church ritual from the thirteenth century forward, so also had vicious verbal, physical, and at times fatal attacks on Jewish persons and property become customary for Good Friday, acutely so in certain regions of Europe. I may be stretching the association here, but I wish to point out that certain interpretations of the proclamation that Christ died for sins once and for all (1 Pet 3:18) foster a practical theology not of grace opening out into a history of freedom but of definitive, completed judgement for which the consequences are fully determined. The medieval liturgical Lenten climax—one that carries over practically for many Roman Catholic and other Christians to this day—becomes Good Friday, with Easter morning serving as a vindication. Remember: From the Middle Ages until after the mid-twentieth-century the Paschal Vigil had been shunted to a Saturday morning clerical ceremony, a formality of scarce interest to the laity. Good Friday, however, could somberly bespeak the certainty of death and a struggle for divine justice, for which the case has been clearly settled, rational and logical. In their refusal to listen to reason and see the logical evidence among Christian citizens all around them, the Jews were deemed willful in ignorance and obstinate in spirit. And so that day's liturgical intercessions infamously included one for the perfidious Jews. The truly mysterious character of Christian faith in the Risen Crucified One was nowhere in sight, while Jewish storefronts, synagogues, and even rabbis so often proved easy targets.

What I am proposing is that a Christian faith for which the human work of God is not completed but very much open, for which a future world—not just individuals' fates—is the subject of a vital, invigorating venture, is what saves the Christian image of the cross from being a sign of oppression—a perverse final answer that could be manipulated to lend at least tacit support to the Final Solution. But the cross as universal, hopeful symbol of salvation has always only been possible due to faith in the incredible revelation of Christ's resurrection. Easter faith has always driven a life-giving theology of the cross, but an Easter faith not about a completed event but, rather, an opening out into an uncertain world and tenuous time, a divine economic program very much yet to be completed in human affairs. Effort to be converted by the Easter season, to be converted through an integrated liturgical celebration of a week of Sundays, bears the potential in primary theological practice and through secondary theological knowledge to save Christianity from chauvinistic religious, closed-off mentalities that recur across times and cultures, as is sadly the case we are witnessing at present.

Thus am I arguing for a pastoral-theological priority for Easter, from the first to eighth Sunday, both so that it might reset the purpose and priority of Lent but also inform the program of every Sunday, every eighth day in the church year. Concerning Lent, it's understandable that it is about individual repentance and penance as preparation for renewal. But then the question is, what sort of renewal? The answer: the Easter sacraments, yes, but not in a narrow sense. Not the Easter sacraments as commencement exercises for those who have completed their RCIA *program*'s *classes* (such being the ubiquitous nomenclature in parish bulletins and, thus, pastoral mindsets). After all, the Rite's final stage, the Period of Mystagogy, notoriously flops in North-American program-mode. Indeed, the generally anemic state of RCIA mystagogy reinforces my concern over paschal faith as earned and completed, reached at the end of "the journey" (a widespread moniker for both Lent and the RCIA process). Once given the sacraments at the Easter Vigil, the individual has crossed the finish line, all instruction completed. That one must *understand* the instructed *meaning* of sacraments before receiving them reduces faith in a very practical way to the "inner" world of ideas, and perhaps piety, making the ongoing connection to "outer-oriented" ethical and moral practice tenuous. The commitment of those accompanying and sponsoring the neophytes should rather be to invite them into the various ways those seasoned members live faith as a praxis, not a program. The catechumens/elect/candidates thereby become sacramental occasions for the members to assess their own lives, thereby setting the agenda for *their* Lent *that* year in relation to an Easter season invigorating the mystagogical relationship between the one table of word and sacrament and their baptismal vocations in the world.[25]

If we expand the notion of Easter sacraments from the normative initiation of adults to primary schoolers' first communions and middle-or-high-schoolers' confirmations, which generally take place sometime in the Easter Season, we find the practical, popular sense of these rites, especially of confirmation, is completion of religious education, if not graduation from mandatory church attendance (and other stuff). None of this would seem to be prepared and celebrated as *integral* to Easter, to the Fifty Days but, rather, more a matter of scheduling in conjunction with the North-American academic calendar.

What, then, do I mean by the Easter sacraments? In a word, the fundamental Christian sacraments are the people, not the rituals. The human subjects receiving and participating together in the liturgical symbols are the bodily revelations (the manifestations, epiphanies, to invoke Schmemann and Saliers[26]) of God the Spirit, the tangible signs of the incorporeal Spirit of the Resurrected Crucified One still very much at work in this passing world. That does make baptism and the Eucharist the primary liturgical sacraments, the former in terms of chronology, the latter in terms of sustenance. But here I wish briefly to consider their annual Easter intensification.

Sacrosanctum concilium teaches Lent's primary purpose to be neophytes' conversion and renewal in preparation for Christian Initiation (baptism, confirmation, Eucharist) and, for those already fully initiated, supportive accompaniment of the neophytes as preparation for renewing their own baptismal profession of faith at Easter.[27] For children and teens anticipating holy communion and/or confirmation, the Lenten preparation should be oriented to those sacramental rites. But so should their parents, godparents, other family members be oriented *with them* during Lent, not dropping them off at classes but giving of their time, attention, companionship, prayer and penance to help their youth not only grow in themselves but also observe in their elders a faith that is never finished. A similar suggestion can be made concerning infants to be baptized during the Easter Season; all accompanying that process could orient their prayer, fasting, and almsgiving in relation to that sacramental member of the body they share. I have long written, moreover, about the anointing of the sick as an Easter sacrament: "May the Lord in his love and mercy save you and *raise you up*." That ritual formula for anointing draws on the Letter of James while also alluding to multiple places in the gospels where the verb—to raise up—is the same one in the gospel accounts about Jesus' resurrection.[28] For those struggling with poor health or elderly decline, Lent becomes the period of preparation for being anointed on some Sunday in the Easter Season, a living sign to the assembly that the renewal of life (or new life) in the Risen Christ should not simply be associated with soft baby flesh, school-aged innocence, or sprouting teenaged bodies. There are Sundays enough in Easter to sustain sacramental-ritual celebration of the paschal proclamation well after the potted lilies' white petals have wilted.

Finally, the singular ecclesial-liturgical resource for sustaining the eight Sundays of Easter as altogether an annual gift or renewal and revitalization of what the local assembly celebrates together each Sunday is the biblical word of God. Having reached the outer limit of my time for this plenary address, I can only sketch my proposal and argument, which is based on more than twenty-five years of preaching the Easter season coupled with recent, more concerted, academic research into the given biblical books. My proposal is that pastors, liturgists, and catechists pay special attention to, if not emphasis on, the second reading (epistle) in the three-year cycle of both the Roman and the Revised Common lectionaries: 1 Peter, 1 John, and Revelation. Those books, in offering realistic appraisals of not only the consolations but also the challenges of living paschal faith both within the ecclesial community and amidst an often troubled if not oppressive world, reveal faith in the Risen Crucified One as an ongoing praxis of mysticism and ethics, joy amidst concord and conflict, sacramental celebrations as bodily adjustments enabling recognition of what Edward Schillebeeckx described as fragmentary moments of the inbreaking of God's reign.[29] Fragments, only, are what we have until the fulness of Christ is revealed. The "already" of biblical Easter faith certainly resides in proclamation of Christ resurrected, but it only lives and breathes in the sacramental body of Christ, the church in its members. That is what fourth-century mystagogy was about.[30]

The Fifty Days are replete with biblical and sacramental-ritual resources for renewing and even advancing believers' intellects and wills in service to all God's people and creation, doing so with realistic and courageous engagement with the changes and challenges of a given time, a given society. Perhaps the strongest paschal themes for our day are those that promote life in the Christ through whom God seeks to reconcile humanity, daring to interpret that word through bodies at home in a pluralistic religious world, an open-ended yet threatened creation—faith never finished but always leaning into the biblical, prophetic, sacramental vision of "a new heaven and a new earth" (Rev 21:1; cf., 2 Pet 3:13; Is 65:17).

Notes

1. See, Irénée Henri Dalmais, Pierre Jounel, and Aimé Martimort, *The Liturgy and Time,* The Church at Prayer, vol. 4, rev. ed., ed. A. G. Martimort, trans. Matthew J. O'Connell (Collegeville, MN: Liturgical Press, 1986), 17-19.
2. The Constitution on the Sacred Liturgy: *Sacrosanctum Concilium,* 4 December 1963, no. 102, in *Vatican Council II: The Conciliar and Post Conciliar Documents, rev. ed., vol. 1, ed. Austin Flannery, O.P.* (Northport, NY: Costello Publishing, 1996), 28-29.
3. See, Dalmais, Jounel, and Martimort, *The Liturgy and Time,* 57.
4. Paul F. Bradshaw, *The Search for the Origins of Christian Worship: Sources and Methods for the Study of Early Liturgy,* rev. ed. (New York: Oxford University Press, 2002), 218.
5. See, ibid., 218-19.
6. If I understand Bradshaw accurately here, I would propose consultation with a more sophisticated discussion of what can be meant by the expressive function of symbols in the Christian sacramental rites. See, notably, Louis-Marie Chauvet, *Symbol and Sacrament: A Sacramental Reinterpretation of Christian Existence,* trans. Patrick Madigan, SJ, and Madeleine Beaumont (Collegeville, MN: Liturgical Press, 1995), 430-38.
7. See, Stephen Bullivant, *Europe's Young Adults and Religion: Findings form the European Social Survey (2014-16) to inform the 2018 Synod of Bishops* (London: Benedict XVI Centre for Religion and Society, 2018), https://www.stmarys.ac.uk/research/centres/benedict-xvi/docs/2018-mar-europe-youngpeople-report-eng.pdf. Accessed 12 November 2018.
8. For a recent overview of paschal mystery's conceptual development through the Liturgical Movement, Vatican II, and the liturgical renewal and sacramental theology thereafter see, Albert Gerhards and Benedikt Kranemann, *Introduction to the Study of Liturgy,* trans. Linda M. Maloney (Collegeville, MN: Liturgical Press, 2017), 194-204.
9. Peter D. Kramer, "7 Easter sermons: Response to Brussels bombings," *The Journal News,* 25 March 2016, https://www.lohud.com/story/news/religion/2016/03/25/lohud-easter-messages/82158990/. Accessed 12 November 2018.
10. The Rev. Randy Bush, "It's Easter, and a preacher must find something to say," *Pittsburgh Post-Gazette,* 31 March 2018, http://www.post-gazette.com/opinion/Op-Ed/2018/04/01/It-s-Easter-and-apreacher-must-find-something-to-say/stories/201804010016. Accessed on 5 November 2018.
11. Ibid. For a data-based report on disaffiliated Americans, including discussion of many rejecting religion as contrary to reason and science see, Michael Lipka, "Why America's 'nones' left religion behind," *Pew Research Center,* 24 August 2016, http://www.pewresearch.org/facttank/2016/08/24/why-americas-nones-left-religion-behind/. Accessed 29 November 2018.
12. See, Louis-Marie Chauvet, *The Sacraments: The Word of God at the Mercy of the Body,* trans. Madeleine Beaumont (Collegeville, MN: Liturgical Press, 2001), 158-59. For a brief discussion challenging too simple a polar opposition between rituals of historical commemoration and rituals experienced as participation in cosmic or personal transformative or renewal see, Catherine Bell, *Ritual: Perspectives and Dimensions* (New York: Oxford University Press, 1997), 108.

13. Alexander Schmemann laments how over the past half-millennium "the 'Christian year'—the sequence of liturgical commemorations and celebrations—ceased to be the generator of power, and is now looked upon as a more or less antiquated decoration of religion . . . neither a root of Christian life and action, nor a 'goal' toward which they are oriented." *For the Life of the World: Sacraments and Orthodoxy,* 2nd ed. (Crestwood, NY: St Vladimir's Seminary Press, 1973), 53. Quoted in Bruce T. Morrill, *Anamnesis as Dangerous Memory: Political and Liturgical Theology in Dialogue* (Collegeville, MN: Liturgical Press, 2000), 83.For a brief report on the growing phenomenon of upper-middle-class Americans traveling to resort destinations or taking vacation cruises for Easter see, Bruce T. Morrill, "Easter," in *Encyclopedia of American Holidays,* vol. 1, ed. Len Travers (Westport, CT: Greenwood Publishing, 2006), 112-34.
14. Martin Connell, *Eternity Today: On the Liturgical Year,* vol. 2 (New York/London: Continuum, 2006), 177-78.
15. Ibid., 177.
16. Ibid., 178.
17. See, The Constitution on the Sacred Liturgy, no. 10.
18. See, William E. Reiser, *Jesus in Solidarity with His People: A Theologian Looks at Mark* (Collegeville, MN: Liturgical Press, 2000), 173-86.
19. For a more sustained reflection on the phenomena of ritual-seasonal goals and climaxes see, Bruce Morrill, "Watching People Watch (Then Not Watch) the Eclipse: A Liturgical-Theological Reflection," *Pray Tell: Worship, Wit & Wisdom,* 24 August 2017, http://www.praytellblog.com/index.php/2017/08/24/watching-people-watch-and-then-not-watch-theeclipse/. Accessed on 29 November 2018.
20. Some social scientists argue symbol is hardly, or certainly not primarily, about meaning at all. See, for example, Adam Seligman and others, *Ritual and Its Consequences: An Essay on the Limits of Sincerity* (New York: Oxford University Press, 2008).
21. See, Gordon W. Lathrop, *Saving Images: The Presence of the Bible in Christian Liturgy* (Minneapolis, MN: Fortress Press, 2017), 24, 81.
22. Connell, *Eternity Today,* 164.
23. Ibid.
24. Timothy O'Malley, "Editorial Musings: Can We Get Lent Wrong?" *Church Life Journal,* March 2, 2017, https://churchlife.nd.edu/2017/03/02/editorial-musings-can-we-get-lent-wrong/. Accessed on 20 November 2018.
25. For in-depth treatment of the liturgical relationship and prophetic implications of word and sacrament see, Rhodora E. Beaton, *Illuminating Unity: Four Perspectives on* De Verbum*'s "One Table of the Word of God and the Body of Christ"* (Collegeville: Liturgical Press, 2014); and *Embodied Words, Spoken Signs: sacramentality and the Word in Rahner and Chauvet* (Minneapolis: Fortress Press, 2014).
26. See, Schmemann, *For the Life of the World;* and Don E. Saliers, *Worship as Theology: Foretaste of Glory Divine* (Nashville, TN: Abingdon Press, 1994).
27. See, The Constitution on the Sacred Liturgy, no. 109.
28. See, Bruce T. Morrill, *Divine Worship and Human Healing: Liturgical Theology at the Margins of Life and Death* (Collegeville: Liturgical Press, 2009), 69-71, 94-96, 169.
29. See, Edward Schillebeeckx, *Church: The Human Story of God,* trans. John Bowden, The Collected Works of Edward Schillebeeckx, vol. 10, ed. Ted Schoof and Carl Sterkens (London: Bloomsbury T&T Clark, 2014 [1990]), 5-6 [5-6]; and *Christ: The Christian Experience in the Modern World,* trans. John Bowden, The Collected Works, vol. 7 (2014 [1980]), 829-34 [834-39].
30. See, Goffredo Boselli, *The Spiritual Meaning of the Liturgy: School of Praeyr, Source of Life,* trans. Bary Hudock (Liturgical Press, 2014), 14.

Introduction of the *Berakah* Recipient

Gail Ramshaw

I am honored to stand before you to present this year's *Berakah* awardee, Martin Seltz.

Most professional organizations focus on the single purpose of encouraging scholarship in their particular field of study. In such organizations, awards are given to world-renowned scholars with the most momentous recent publications. But as our Academy website makes clear, the NAAL has a twofold purpose: not only to promote liturgical scholarship among its members, but also "to extend the benefits of this scholarship to the worshiping communities to which its members belong." Thus in the past we have awarded the *Berakah* to Eugene Brand, Michael Marx, Harold Daniels, and Hoyt Hickman, colleagues who dedicated their lives to promoting the work that engages the rest of us. These are dear friends who slogged away in bureaucracies so that our scholarship, our suggestions and our dreams might renew and deepen and enrich our people's weekly worship. Serving us, they served the church catholic. Without such continuous liturgical advocacy, the scholarly books penned by Academy members would sit moldering away in graduate school libraries.

This evening it is Martin Seltz whom we thank for extending the benefits of our scholarship to countless worshiping assemblies.

Born in 1951, reared in the Lutheran Church—Missouri Synod and now a leader in the Evangelical Lutheran Church in America, Martin Seltz is an ordained Lutheran pastor and an accomplished church musician. I was once present when he presided at the eucharist, and I thought, Ah, luminous gravitas: that's how to do it. As one of two liturgical musicians on staff at the eminent Christ Church Lutheran in Minneapolis, Martin remains inserted in weekly parish leadership. As an educator, he is constantly teaching liturgical renewal throughout his national church. As a translator of Spanish hymns, he has sought not only to render the poets' words, but also to reflect the feel of the original music. Martin has an extraordinary talent for updating the vocabulary and theology of hymn texts. He has rescued from embarrassing archaism one hymn after another, albeit that most of the masterful emendations achieved by this quiet and gentle man are not identified as his work

in any way. As lead editor of the 2006 *Evangelical Lutheran Worship* worship resource and the primary designer of the ELCA's denominational resources, he embodies the latest liturgical scholarship for the good of all worshipers, his sage guidance able to mediate between quarreling committee members. Thanks to his faithful attendance to our Academy meetings, you will not find him publishing liturgical materials that are outdated before they are released or are supported by footnotes to obsolete scholarship. As treasurer of our Academy Martin fulfilled that thankless task for the good of all of us here. Now as vice-president and publisher at Augsburg Fortress, he must juggle budgets and master new technologies while convincing the various oppositions to adopt the benefits of the liturgical goals that are treasured by the persons in this room.

Martin's work in the American church is having considerable influence on Lutherans around the world. Since Lutherans are constitutionally averse to any ecclesiastical authority except their own, denominational leaders must be courteously persuaded to alter their worship patterns, beyond those obsessions that they inherited from nineteenth-century missionaries, and towards twenty-first worship in a post-Christian world. As a member of ecumenical collaborations such as the Consultation on Common Texts and The Hymn Society, Martin has lent his knowledge and wisdom to liturgical conversations far beyond his Lutheran homeland. Indeed, his very life journey has positioned him to attend to both historic—even conservative—traditions and to the most worthy of contemporary innovations, to Roman Catholics and Orthodox on one end and American Protestants and evangelicals on the other.

I recall that many years ago at an Academy meeting, as the Lutherans gathered for their premeeting, he and I were chatting about the mastery of Pius Parsch. A young new member of our group called out, "Who's Pius Parsch?" Martin and I looked at each other with some consternation and much comradeship, and now I ask you: how many of the editors of your denominational resources have read and honored Pius Parsch, searching for ways that his genius might somehow enrich also our time and place?

It is now past sundown, and so we can say that the Christian festival of Epiphany of January 6th has begun. Among the readings for Epiphany in our three-year lectionaries is a passage from Ephesians 3 that speaks about the revelation of the mystery of Christ, made known to the apostles and now to their descendants. Proclaiming this mystery—how to you proclaim a "mystery"?—has engaged the considerable talents and remarkable constancy of Martin Seltz, for our benefit and for the faith of the next generation. In gratitude for our dear Martin, our Academy cries out, Thanks be to God.

The North American Academy of Liturgy

The 2019 Berakah Award

Presented to

Martin A. Seltz

Pastor, Musician,
Distinguished Editor and Publisher,
Gracious Liturgical Shepherd.

You have, for nearly forty years, devoted your many gifts to deepen the liturgical assembly's song, Word and prayer.
Your untiring editorial genius gave us Evangelical Lutheran Worship alongside multiple musical and textual resources with lasting ecumenical import.

For your unfailingly faithful person and work,
The Academy gives profound thanks.

Berakah Response
Booking Worship: Thanksgivings and Petitions after Fifty Years of Lutheran Liturgical Publishing

Martin A. Seltz

Blessed be God, a *berakah* proclaims and prays. Blessed be God in thanksgiving for all that God has done. Blessed be God in hope and anticipation for what God continues to do. This evening it is truly a rare vocation and privilege to be called upon by you to gather up some ways in which to bless God in this place, at this time as another Academy meeting concludes, and with some reference to my own location in the vocation we share.

The approach I landed on is suggested by the title. "Booking Worship" signals that in part I want to trace a trajectory of liturgical development from the perspective of publishing milestones involving principal worship books. Such infrequent and typically multi-year projects translate developments in liturgical scholarship, counsel concerning liturgical practice, and attend to how the evolving world continues to shape the liturgy into books—and, more recently, their digital equivalents—which are held and employed by the worshiping assembly and its leaders. These are the instruments that, for all their two-dimensionality, seek to supply words for the voices that pray, to provide a musical carriage for some of those words, and to guide and interpret, often by way of succinct crimson sentences, what's going on with all the speaking and singing and gesturing and handling of holy things.

This publishing arena has been one of my vocational homes for the last twenty-five years. Although certainly many in this academy, including among Berakah recipients, have been deeply involved in this dimension of liturgical work—for example, 1994 recipient Harold Daniels with the *Presbyterian Book of Common Worship*[1] and the many among you who shaped a bevy of liturgical books after Vatican II—I thought to bring some perspective about a recent Lutheran trajectory.

"Fifty Years . . . of Lutheran Liturgical Publishing" in the subtitle signifies parameters. The last decade has brought quite a few jubilee liturgical anniversaries,

and here is another. Fifty years ago, 1969, was a remarkable year for liturgical publishing. Among Lutherans on this continent, 1969 saw the release of provisional resources that were the first fruits for the worshiping assembly of twentieth century liturgical renewal Lutheran-style, namely the *Worship Supplement* of the Lutheran Church—Missouri Synod [LCMS][2] and the first entry in the so-called Contemporary Worship series of the Inter-Lutheran Commission on Worship [ILCW],[3] representing most of the Lutherans in North America including the LCMS. Coincidentally, in April of the same year 1969, Pope Paul VI issued the apostolic constitution *Missale Romanum*, heralding the promulgation of the new Ordo Missae and paving the way for the liturgical books to follow. The years between then and now represent a journey at times wonderfully welcome, at times deeply dismaying, and they have brought us already well into the second generation of post-Vatican II principal liturgical books.

And then, the rest of the subtitle: "Thanksgivings and Petitions." For what along this fifty-year path might we bless God in thanksgiving? For what, reflecting on this journey, might we bless and beseech God in anticipation and hope for the future?

The 1960s: Fresh Expressions, Surprising Convergences

To get there, I ask your forbearance for some personal reflection on the first stage of the journey, because it may sound more like a tale of how I became a liturgy geek. You see, the first liturgical resource planning meeting of my life was in July 1963 at age 11, when I sat in the back of a conference room in St. Louis as the LCMS commission on worship, liturgics, and hymnology discussed what would come next after *The Lutheran Hymnal* 1941.[4] My father (also named Martin) was on the commission and thought bringing me along to this meeting would be a more constructive way for me to spend a summer week than lying around the house reading every science fiction book from the library. And I agreed because it got me out of going to Vacation Bible School! Instead we came back from that meeting with a box full of hymnbooks from Lutheran and other denominations and I was given the job of helping research a comparative index of hymn texts and tunes. For this I was paid the princely sum of fifty cents an hour by my first ecclesiastical employer, which I gladly applied to acquisitions for my baseball card, stamp, and coin collections. I'm telling you, at that stage of my life there were no limits to my geekiness.

That 1963 St. Louis meeting was one of many that led to the 1969 *Worship Supplement*, even though just two years later in 1965 the LCMS invited the other Lutheran bodies to participate in a joint effort toward a common book of worship. The nearly-complete LCMS supplement project proceeded to its finish line, and at the same time the inter-Lutheran commission began its work. What is remarkable about these interim efforts of fifty years ago? Certainly they were not

the beginning of modern Lutheran liturgical renewal. Wilhelm Loehe, whom the Lutheran calendar of commemorations remembers this week on January 2, was a remarkable influence on nineteenth century North American liturgical recovery from afar, as a sponsor of North American missionaries from his little town of Neuendettelsau, Bavaria.[5] The Common Service of 1888[6] restored to most North American Lutherans a largely shared structure and text for a Sunday service of word and table, though the table part was not yet seen as normative. The Lutheran commitment to binding liturgy and hymns in one volume as a sign of their essential complementarity was well entrenched by the beginning of the twentieth century. The 1958 *Service Book and Hymnal*[7] of eight Lutheran bodies (though not LCMS) added to the Common Service a restored eucharistic prayer, though the extent of its actual use is unknown. Over at that St. Louis LCMS table were folks like Herbert Lindemann, A. R. Kretzmann, and Jaroslav Vajda, representing those who had labored for a generation toward a liturgical life consonant with the wider church's deeper tradition. The inter-Lutheran commission then brought together kindred spirits from all the major Lutheran strands.

What was remarkable about the interim publications of 1969 and following, in my mind, were breakthroughs in liturgical language, in ecumenical absorption and even collaboration, and in a fresh expansion of the assembly's song. So here are some thanksgivings to be said for that generation. Thanksgiving for seeking and claiming language in speech and song that reflected the immediacy of midcentury English language and for its surprisingly widespread and early acceptance in worshiping assemblies. Thanksgiving for an equally surprising openness among Lutherans, so often sharply divided in the twentieth century over matters of theology and practice, to learn from one another and work together. Thanksgiving for new and rediscovered hymn texts and tunes reigniting the Reformation chorale tradition of vigorous song proclaiming the gospel in the language of the people: "This Is the Feast of Victory for Our God." "With High Delight Let Us Unite." "Now the Silence." And yes, "Earth and All Stars."

Alongside the thanksgivings is an awareness of where that generation fell short. In my 1973 seminary worship class, it was exhilarating (at least for some of us) to straddle the liturgical generations. We learned to preside using the Common Service with its ornate language and ritual facing the east, as well as using the direct expressions in these spanking-new red and blue booklets, facing the people. We discovered the new, virile hymns and sang them with baritone gusto. We latched on to the colloquialisms in the trial resources, trading the old confession "I, a poor miserable sinner"[8] for the much snazzier "We are here because we are men."[9] You see where I'm going with this. Men we were, four hundred or so, with a smattering of women, although other Lutheran church bodies had just approved the ordination of women to the ministry of word and sacrament. Those early experiments with modern speech were not problematic only among Lutherans. We can all give examples from our various traditions about words that fell flat, images with short

shelf life, cadences that didn't resolve, translations that were less inclusive than the original, and the like. So alongside the thanksgivings for what emerged fifty years ago are petitions like this. Whenever rapid changes in culture and church seem to cause our current speech and song to creak, let us pray for wisdom and vision to discern what will hold us in worship both today and tomorrow, and in communion with saints before us.

Lutheran Book of Worship 1978: Ecumenical Fruit, Ecclesial Divide

The second major milestone along this fifty-year journey was the publication of *Lutheran Book of Worship* [LBW] in 1978.[10] The most promising reforms represented in the provisional publications made their way into LBW. The experimental chaff of that period was largely gone.

Reasons for thanksgiving for the emergence of LBW have been frequently enumerated, but I will tick them off briefly again here. Quoting its Introduction, one thanksgiving is for its intent "to restore to Holy Baptism the liturgical rank and dignity implied by Lutheran theology, and to draw out the baptismal motifs in such acts as the confession of sin and the burial of the dead."[11] Another thanksgiving is for the way it moved Lutherans into "the larger ecumenical heritage of liturgy"[12] being pursued and recovered across the Western Christian landscape. This pursuit was enabled in part by the way some of its framers participated actively in such groups as the consultations on common texts, CCT and ICET, and by regular dialogue with and copious borrowing from the work going on simultaneously in the Episcopal Church on the Book of Common Prayer. I think in particular of 1984 *Berakah* recipient Eugene Brand, who became the LBW project executive in the late 1960s. In corresponding with Gene a few weeks ago,[13] I was reminded of his role as a Lutheran observer during those years in the Post-Conciliar Commission on the Sacred Liturgy and his work with 1990 awardee Fred McManus and others on *Prayers We Have in Common*.[14] What a remarkable window of opportunity and influence these conversations represented—mutually, but especially in shaping the results of 1978.

Other causes for thanksgiving include LBW's assumption of Word-and-Table as normative for the Lord's Day; its influence among other communions as one of the first worship books of its generation representing the fruits of ecumenical liturgical renewal; its representation of the first wave of postwar modern hymnody in English; and its emphasis on the role of presiding minister rather than solo performer, including the place of one or more assisting ministers from the *laos* with consistent, active roles alongside the minister of word and sacrament.

It's impossible, however, to look back to the emergence of *Lutheran Book of Worship* without also a sense of lament. The 1965 shining moment of cooperation among the vast majority of this continent's Lutherans ended when then-LCMS

leadership withdrew the denomination from the LBW process in favor of a revision absent such troublesome features as eucharistic prayers. Since then, even though many of us continue to share across our divisions a strong commitment to grace-filled liturgical life, Lutheran differences about worship and other matters make it difficult to describe a single trajectory of liturgical development.

That sense of lament is not limited to Lutherans. If anything, what we have seen in the last several decades or so in church and society is an increasing sense of fragmentation along political and social and cultural and theological lines. Among the churches, one resulting implication for the making of liturgical books is the proliferation of alternatives for various tastes rather than the pursuit of materials held in common. Or, among those publishing books with authorized texts, there is zigging and zagging to respond to shifting directions. Or there may be reluctance about how to pursue renewed resources without church-dividing consequences, as we might read in the prospects for revision of the *Book of Common Prayer* 1979 and *Hymnal 1982*. So, here is one petition emerging from this generation: that our various communions might rediscover a yearning for what unites us in worship rather than what marks our divisions, a hunger for sharing the feast rather than proliferating unnecessary or idiosyncratic preferences.

Evangelical Lutheran Worship 2006: Renewal Extended into a New Century

The third chapter of this fifty-year span takes us to the release of *Evangelical Lutheran Worship* in 2006 and related resources to the present. This timespan includes a comprehensive supplement to LBW, the 1995 *With One Voice*,[15] which is notable primarily for its inclusion of a Shape of the Rite outline and narrative for the service of word and table, a set of compact seasonal eucharistic prayers, as well as an expanded corpus of assembly song, both new offerings and previously excluded heart songs from the broad American hymnbook. Also during this time, two larger worship books were developed by and for particular communities, 1998's *Libro de Liturgia y Cántico*[16] and 1999's *This Far by Faith: An African American Resource for Worship.*[17] Both books enriched immensely the larger project that would follow.

Between 2001 and 2006, a development process titled Renewing Worship led to the principal resource family, *Evangelical Lutheran Worship* [ELW],[18] now commended for and widely used in the Evangelical Lutheran Church in America and in Canada. For what in this generation is thanksgiving due?

For one, the trajectory continued toward a fuller expression in these Lutheran books of what many churches hold in common. *Lutheran Book of Worship* 1978 had included a three-year lectionary, but it was one unilaterally adapted from Ordo Lectionum Missae. Beginning with Advent 1995 the ELCA commended use of the Revised Common Lectionary, and it along with the related Daily

Readings were fully implemented in ELW. Thus these North American Lutherans aligned themselves even more closely with the many churches and communions who feast on the word of God at a lectionary table whose principal courses are largely shared across the three years. In addition, ELW included for the first time among Lutherans a three-year cycle of collects and other propers, supporting and amplifying the readings and psalm.

A related foundational ecumenical principle in ELW is expressed this way: "The use of texts held in common is a sign of the communion of the church across time and space. . . . We seek to acknowledge and develop liturgical texts and hymns in cooperation with other churches."[19] Thus primary liturgical texts in their 1988 English Language Liturgical Consultation versions are embedded in ELW. As we know, that relatively close consensus has weakened somewhat after "Liturgiam Authenticam," but the spirit of seeking and promoting commonly-held words and patterns for worship is evident in continuing ways. Prayers and other texts from the Presbyterian *Book of Common Worship* significantly enriched ELW's daily prayer services and its burial rite.[20] In turn, the ELW version of all 150 psalms for liturgical use, which avoids gendered pronouns for God, is now represented also in liturgical books of several other denominations.[21]

Complementing this commitment to commonly-held texts, however, is an expansion of selected locations in the liturgy where the words provided for worship leaders are described as "these or similar." Such encouragement for crafting language to address the needs of particular contexts must of course be accompanied by praying and working for better preparation and deeper wisdom on the part of local leaders to avoid the potential pitfalls.

Two design dimensions of the current books are worth noting. The first is a clearer depiction of the overall architecture of the rites, each preceded by a "pattern for worship" with brief, evocative descriptions of the liturgical elements. This visual and narrative amplification of the liturgies was new to Lutherans. A second dimension is the use of visual art leading into and interpreting the principal sections. The Wittenberg reformers famously teamed up with the Cranach school, and the broadsheets of the Reformation were richly illustrated with biblical and political graphics. The inclusion of visual images accompanying the principal signs and actions prods the imagination to recognize the liturgy's multivalent movements beyond the linearity inherent in a book.

My list of thanksgivings could go on, including ELW's increased attention to the missional character of worship (for example, in the sending rite), a thanksgiving for baptism set alongside confession and forgiveness as an option in the gathering rite, an expanded selection of eucharistic prayers and prayers at the font, and a larger and more diverse corpus of assembly song. Moving on, though, out of this current generation of liturgical publishing, here are some petitions I would frame.

First: May the liturgical riches of our various traditions become ever more available to each other. Will we again see another moment like that of fifty years ago, when large segments of English-speaking communions found a way for various reasons to converge around the publication of a significant body of common texts? Perhaps not, but there are many reasons to figure out how to share more widely the gifts emerging from the churches across the churches, and publishers have an important role to play in enabling rather than hindering these efforts. In addition, across the churches and faith traditions, may we continue the challenging work of pursuing ways to pray together ever more fully, to counter this world's fragmentation and to reveal what holds and binds us, as followers of Christ and as the whole people of God.

Second: Even as technology continues rapidly to disrupt though not dismiss the era of print, even as liturgical books are now regarded by some as curios at best or institutional cudgels at worst, may generational books of worship in the hands of the assembly endure. We all know that "booking worship" nowadays is increasingly carried out by thousands of local parish publishers, creating leaflets and projections that contain a locally curated script for what the assembly will read and sing and follow.

The following may sound somewhat romantic, but bear with me. There is something to be said about the tactility and sense-ability of a communally shared book in the assembly. The pages containing its baptism hymns are wrinkled from the sprinkled waters of remembrance, those of its Hope and Assurance section from tears, and those of its Christmas and Easter songs are flecked with candle wax. Its endsheets are illuminated with the names of our sainted elders on bookplates as well as the pew pencil engravings of our youngest ones. Its ribbons may be woven by longsuffering altar guilds. Its covers are deeply, humanly fragrant from all the palms that have cradled it. I cannot imagine a tablet or screen ever having such sign value for me.

It's true that collecting the words and songs and rubrics of the liturgy within the binding of a book only once every twenty-five or thirty or fifty years can seem unduly, well, binding, especially in a time when the pace of change seems to be accelerating. Yet such a book, or at least such an effort to curate and settle on a common framework and core content set for a generous swath of time, enables words and songs and actions to settle in memory, to unify an assembly if not many assemblies. And that such a well-pondered, communally-developed collection should *all* be available to the worshiper both within and outside the assembly, not merely the excerpts selected for a week by the wisdom or whim of local liturgical leaders, continues to seem a worthy goal.

Booking Worship with Hope and Humility

You could say that "booking worship" is an activity worthy of an academy of liturgical scholars, experts, teachers, practitioners. Individually or communally, we craft prayers and songs about God and to God with the hope that at least some of them will be strong enough to be the ministers' and the assembly's words and songs, to live in their books and on their lips, for a generation—perhaps even as long as in the Gelasian and Leonine books of old—or, incredibly, as in the book of psalms. We write lectures and articles and books about worship with the hope, first of all, that someone will read them—but more, that our research and analysis and discernment and guidance and inspiration will in some way enliven the worship of the assembly, will cause it to serve more helpfully a world in constant flux, will assist the liturgy to bring the love of God more near and make the response of God's people more dear. We publishers, who book worship in the most literal sense, who design the containers from forest products and digital code, who strive with liturgy and music committees for convergence and clarity, who hone words and scores, who seek to shape and display the contents in the most appealing and useable way, we do so with the hope—first of all, that people will buy them so we can stay afloat—but ultimately toward the same goals of enduring, enlivened, responsibly activated liturgy for the sake of the world. Even architects, visual artists, designers are bookmakers of a sort, striving to marshal the materials of this creation into finite receptacles that by their beauty and usefulness open up to the Infinite who chooses to inhabit our time and space.

At the same time, it is indeed folly to suggest that we can book worship. No more can worship be contained in a calendar block or in a worship space than we can at any given time capture, codify, or elucidate all that liturgy is and does. Our books are out of date before the ink is dry, as some new calamity or need emerges, as some word's meaning morphs. Our books, even our most massive digital databases, are simply too small to express the wealth and variety of God's gifts to us or the ways God's people's respond. Worship, finally, cannot be bound.

So let us do what we do, not as we ought, but as we have been granted ability, with thanksgiving, blessing God for minds and bodies, reason and senses, blessing God for trees and herbs that yield paper and ink, blessing God for the young ones who sit at our feet and disrupt our settled thoughts and who will carry on after us, blessing God for saints like Robert Taft and Aaron Panken and Chip Andrus who have clarified our thinking and motivated our doing, blessing God for life and breath in the work and play of the liturgy and of our lives.

And let us do what we do, not as we ought but as we are able, with humility and prayer. May we pray for mercy for words that failed us and those we serve. Mercy for songs that called too much attention to themselves, and for those we discarded too soon or too late. May our petitions be for words and songs that lead the worshiper to be both at peace, like a child at home, and restless for the breaking in of the world-changing work of God.

Here are a few personal thanksgivings in conclusion. Blessed be God once more for this occasion; for companions in the various vocations of resource development and publishing to support the worship of God's people; for extraordinary teachers and liturgists, many of you here and others now among the saints in light, who have shaped and still challenge and sustain me; for worshiping communities and their pastors and cantors who have nourished and still accompany me; for family and dear ones who have even more so nurtured and still accompany me. Blessed be God indeed.

Psalm 72, long appointed for Epiphany, ends with this marvelous *berakah,* and it seems also a suitable way to end these remarks on this vigil of the feast.

Blessed are you, Lord God, the God of Israel;

you alone do wondrous deeds!

And blessed be your glorious name forever,

and may all the earth be filled with your glory.

Amen. **Amen.**[22]

Notes

1. *Book of Common Worship,* Prepared by the Theology and Ministry Unit for the Presbyterian Church (U.S.A.) and the Cumberland Presbyterian Church (Louisville: Westminster John Knox, 1993).
2. *Worship Supplement,* Authorized by the Commission on Worship, The Lutheran Church–Missouri Synod and Synod of Evangelical Lutheran Churches (St. Louis: Concordia, 1969).
3. *Contemporary Worship 1: Hymns,* Prepared by the Inter-Lutheran Commission on Worship for Provisional Use (Minneapolis: Augsburg; Philadelphia: Board of Publication, Lutheran Church in America; St. Louis: Concordia, 1969). *Contemporary Worship 2: Holy Communion* followed in 1970, and eight subsequent volumes in the series were published between 1972 and 1976.
4. *Lutheran Hymnal,* Authorized by the Synods Constituting the Evangelical Lutheran Synodical Conference of North America (St. Louis: Concordia, 1941).
5. Loehe's *Agenda* (in translation, *Liturgy for Christian Congregations of the Lutheran Faith,* third edition, translated by F. C. Longaker [Newport, KY, 1902]) was in general use among German Lutheran congregations in the Missouri Synod and the Iowa Synod in the latter half of the nineteenth century.
6. First published in *The Book of Worship,* United Synod of the Evangelical Lutheran Church in the South (Columbia, SC: W. J. Duffie, 1888). The General Council, formed in 1868 as an assemblage of Lutheran synods professing historic confessional and liturgical foundations, prepared the text and delivered it to the participating synods in 1888.
7. *Service Book and Hymnal,* Authorized by the churches cooperating in The Commission on the Liturgy and The Commission on the Hymnal (Minneapolis: Augsburg, 1958, along with five publishers representing other cooperating churches).
8. *The Lutheran Hymnal,* 16.
9. *Worship Supplement,* 59.
10. *Lutheran Book of Worship,* Prepared by the churches participating in the Inter-Lutheran Commission on Worship: Lutheran Church in America, The American Lutheran Church, The Evangelical Lutheran Church of Canada, The Lutheran Church—Missouri Synod (Minneapolis: Augsburg and

Philadelphia: Board of Publication, Lutheran Church in America, 1978). Published in two editions: Ministers Edition (Altar version and Desk version) and Pew Edition.

11. Ibid., 8.
12. Ibid.
13. E-mail from Eugene Brand, December 1, 2018.
14. *Prayers We Have in Common* (Philadelphia: Fortress, 1970).
15. *With One Voice: A Lutheran Resource for Worship* (Minneapolis: Augsburg Fortress, 1995).
16. *Libro de Liturgia y Cántico* (Minneapolis: Augsburg Fortress, 1998).
17. *This Far by Faith: An African American Resource for Worship* (Minneapolis: Augsburg Fortress, 1999).
18. *Evangelical Lutheran Worship* (Minneapolis: Augsburg Fortress, 2006). Published in two editions: Ministers Edition (Altar version and Desk version) and Pew Edition.
19. *Principles for Worship,* Renewing Worship, volume 2 (Minneapolis: Augsburg Fortress, 2002). This publication recorded the results of four consultations—on language, music, preaching, and worship space—conducted as one of the first phases of preparation for *Evangelical Lutheran Worship.*
20. Specifically, the form for the prayers in Morning Prayer (ELW, 304) and the thanksgiving for baptism in Funeral (ELW, 280).
21. *Psalms for All Seasons* (Grand Rapids, MI: Faith Alive Christian Resources, 2012) and Book of Common Worship (Louisville: Westminster John Knox, 2018).
22. Psalm 72:18-19 in the *Evangelical Lutheran Worship* version.

President's Report

Melinda A. Quivik

Beyond preparing for the Annual Meeting—the primary task of the Academy Committee to ensure that we can meet and continue our scholarly work—we have been busy. The Academy Committee and I this year have:

- Read and considered with care the responses to the survey from last year.
- Listened to the needs of visitors as we seek to strengthen the membership and reach out to newcomers.
- Gave thanks for the willingness of members to agree to serve, knowing that often when asked to stand for office, members have to decline for any number of reasons.
- Spent a goodly amount of time considering the needs of the Academy with regard to the Resolution passed last year and the AC's response to it.
- Took steps to research the diversity of past officers and the need to continue in that vein.
- Created a sidebar that would work to draft a Diversity Statement much like the Disability and Worship Statements that already inform our meetings.
- Sent our Spring and Fall newsletters and occasional special notices to members.
- Rejoiced over the exhibitors who bring books and nourish our future work with present publications.
- Appreciated deeply those who donate and sponsor the Academy meeting in every amount that comes in—with special gratitude to Don LaSalle who oversees the invitation to sponsors.
- Gave thanks for those who are asked to serve on committees and readily agree to do so. Serving in the coming year on the Nominating Committee headed by the Past Past President, Jennifer Lord, will be Marcia McFee and Ricky Manolo. Thank you both for your willingness. Every member is welcome and urged to contact Jennifer Lord, Marcia McFee, or Ricky Manolo in the coming months to place names before them of those you would like to see nominated for office. Please contact them before Feb. 15.
- Oversaw edits to Policies & Procedures and website and electronic communications to make sure we are keeping things in working order.

A Brief History of NAAL

In my time as president—and especially following the Business Meeting last year in Vancouver—I have heard misconceptions about NAAL, and I want to respond quickly to make sure silence does not contribute to misunderstandings about how we function.

First and foremost, those of you who are becoming members of NAAL today and new members will hear us say "the seminars are the heart of NAAL." The seminar structure of NAAL is tied to our founding and is a much-guarded aspect of our work.

NAAL was founded in 1973 in response to liturgical changes made by Vatican II that affected not only Roman Catholic but also Protestant and Jewish liturgical scholars. NAAL is ecumenical and interfaith in our study and discussion as the founders sought to responsibly navigate the tension between transformation and conservation. The task was to implement the decisions of the Second Vatican Council. This required study because as notes from the 1973 meeting articulated, a number of vital and thorny problems presented themselves:[1] (I am largely quoting from the notes.)

- "A new library is not the same as a new liturgy."
- "We can reform books, but nothing else."
- "No one reforms liturgy. Liturgy . . . comes from the people."
- Is "personal experience . . . essential to liturgy, or a help but not essential"?
- We are shifting from "a church identified with the prevailing culture to a church no longer identical with the culture."
- Initiation must no longer be "concentrated on the conservation of values" but "a transformation of values."
- The minister or presider must "speak of the Holy One convincingly" so as "to allow . . . faith to be visible in the community."
- We need "to recapture the symbolic dimension of life and of liturgy, which is expressive of life."
- "We have tended to 'de-ritualize' the liturgy. This is a major problem. We need to reevaluate our symbols . . . use symbols to reach people more fully in worship."
- "The total life of the church is diminished and all of us are diminished when one group (naming: male/white/ the 'haves'/the West) dominates ritual expression and deprives other rich cultural strands of the possibility of contributing."

There is more, but this is enough to remind us of the serious nature of the 1973 meeting—to learn together how to help all of our churches reform for the sake of worship that nourishes faith, asking: How to get to the point at which symbols are richly carried into the faith experiences of new generations, how to encourage

beauty and excellence in all aspects of worship, how to teach the faith and treasure the sacraments.

Scholars and practitioners (priests, pastors, and bishops) met again two years later to form NAAL, structured with seminar groups for study.

Those seminars continue today—truly the center of the Academy—to engender deep understanding between those who meet repeatedly for years in sustained engagement with issues.

We are different from other academic organizations in that we do not put together "paper sessions" but, rather, we each make a commitment to an area of liturgical inquiry that interests us, and we stick with it. The result is that we have time for long discussions rather than a brief Q&A.

The Academy is also structured in a way that means every elected office is a job. And here are some responses to misconceptions I have heard:

- Officers of NAAL are not paid. We work all throughout the year to make sure the Academy meeting proceeds to everyone's benefit. Our expenses for the spring and fall AC meetings are covered by NAAL and officers receive lodging at the January meeting but that is all.
- Members are asked to serve as officers on the basis of demonstrated interest. Anyone who would like to serve is welcome to let that be known. Nominations for elected office can be made from the floor, also, at the business meeting. Anyone who is willing to serve has an opportunity to do so.
- The AC has regularly included officers who identify as racial minorities, LGBTQ, non-male, of differing ages and length of membership.
- Members of seminars—including visitors—are encouraged to present papers and research that is work in progress. No one has to be invited to present a paper, although your seminar colleagues may invite you to do so based on your contributions.

I took this time to say these things because we are growing and changing and the tension between transformation and conservation is as real in our own Academy as it is in the churches. The question for all of us is how we might best exercise our gifts in service to the truths we hold in community.

Note

1. These notes are from the NAAL newsletter report of the 1973 meeting in Scottsdale

Part 2
Seminar Reports

The Advent Project

Convener: Elise A. Feyerherm: The Rev. Elise Feyerherm holds a PhD in Theological Studies from Boston College. She is Associate Rector at St. Paul's Episcopal Church, Brookline, MA, and serves as mentor to the Anglican/Episcopal Community of Learning as well as adjunct faculty at the Boston University School of Theology. She is convener of the Liturgy and Music Commission of the Episcopal Diocese of Massachusetts.

Members in Attendance: Deborah Appler**,** Suzanne Duchesne**,** Elise Feyerherm

Visitor in Attendance: Christina Ronzio

Description of Work: The seminar began by reviewing and updating the list of parishes that had participated in an expanded Advent season. We heard several presentations—one on the overall approach to expanded Advent, another on the implications of the image of the Tree of Life in Revelation for Advent eschatology, and another on the significance for preaching of ecological imagery in the Advent Eucharistic lectionary.

Our visitor shared her interest in *visio divina* – the contemplation of sacred images—and its potential for prayer and worship during Advent, with particular interest in the St. John's Bible.

Other Work and Plans for the Future: In 2018, Elise Feyerherm published an essay, "How We Wait—An Introduction to the Advent Project," in *Sacramental Life* (Order of St. Luke).

We initiated conversations with two other seminars—Liturgical Music, and Liturgy and Ecology, with the intent of organizing joint sessions for the 2020 meeting.

Christian Initiation

Convener: Diana Dudoit Raiche, PhD, Associate Professor in the Anne & Joe O. Neuhoff School of Ministry at the University of Dallas.

Members in Attendance: David B. Batchelder, Daniel Benedict, Dennis Chriszt, Sandra deMassi, Chris James, Mark Stamm, Vicky Tufano, Paul Turner, Steven Wilbricht

Visitors in Attendance: Timothy Gabrielli, Larry Mick, Kyle Turner

Description of Work: The Christian Initiation Seminar asks questions that stand at the intersection of a classic *ordo* for Christian Initiation and the ongoing formation of the church. The work of the Christian Initiation Seminar this year began with introductions and a scan of circumstances that prevented longstanding members from being present at the Denver meeting. After making an adjustment in the agenda, seminar members presented papers and a book dealing with the implications of baptism for Christian living, marriage, and funerals; a comparison of confirmation rites among three ecclesial communions; and a scan of training on the catechumenate occurring around the country.

Papers and Presentations

- David B. Batchelder presented his paper on "Christian Initiation in a Post-Truth World", which focuses our attention on Christian identity and the nature of formation that both precedes and follows baptism. Living a life from baptism means one is required to focus on the ethics of baptism. For example, baptismal living calls one to consider that there must be something wrong with what is happening at the border or it is a form of protest at whatever is wrong in our society. David urges us to look at street art as a message about what is happening in our culture. It is a form of truth to which Christians need to pay attention.
- Paul Turner followed with an article "On Paper and On Air: The Books and Broadcasts of Christian Initiation of Pope Francis" that he was invited to write for *Liturgy*, the Journal of the Liturgical Conference. His recap of the article is based on his knowledge of the Roman Missal and having watched the Easter Vigil rituals on live TV from the Vatican. Paul offers a critique of several ritual actions, described gesture-by-gesture. Paul's closing question was: What is the overall evaluation of the published rite and what actually happens? Things happen in the ritual moment that are not in the published

rite. The locus of theology is what happens in the experience. Sometimes going back to the book improves practice. Sometimes examining practice helps to correct the ritual text. He reminded the seminar participants that the revised version of RCIA should be available in the next year or two.

- David Batchelder presented the rite of Confirmation in the new Presbyterian *Book of Common Worship* (PCUSA). Presbyterians do not consider confirmation a sacrament, but the rite includes a signing with oil. The new ritual book follows the lead of Pope Francis in shortening the rites and the name confirmation reappears in the new ritual book. How do we account for that? More Presbyterians have a multidenominational background. Fewer and fewer are purist Presbyterians from birth. Ritually, there is less biblical text provided than the 1993 text. More options are sometimes confusing and the challenge of getting people to use the book in the first place is considerable. In terms of polity, confirmation means taking on adult responsibilities as a member of the church, which means one can serve an ordained office and can vote. The value of ritual books is that they teaches Presbyterians how to read rubrics. However, the primacy to individual experience still holds in making ritual decisions.
- Paul Turner presented on the new translation of the Order of Confirmation in the Roman Catholic Church. He addressed the issue of the translation in 2016 amid very little public debate. The rite repeats some of what was included in the missal. The first translation was deemed inadequate as it denied the filioque. Theological terms were sensitive to the proper translation. With regard to the "hand" the discussion revolved about singular and plural and about laying on the hand or laying on of the hands or imposing hands. Historically the bishop dipped the thumb into the oil and the resting of one hand and signing the forehead with oil. Examples: Guide the candidate to a deeper understanding of confirmation as if by hand. St. Paul laid his hands on certain people. Praying for the seven-fold gift of the holy spirit. Minister places his hands on each candidate individually rather than raising hands over candidates as a group. The *Apostolic Constitution* draws a connection between hand laying and laying on of hands or the laying on of a hand. With regard to parents of the candidates, canon law does not allow parents to stand in as a confirmation sponsor. Translators strive for the best ways to use language in a way that is gender inclusive. The revised ritual is only about translations.
- Steve Wilbricht presented his book, *Baptismal Ecclesiology and the Order of Christian Funerals Rites of Passage.* The discussion focused on how we lose the sense of the Christian community and become more individualistic, which Wilbricht attributes this individualistic notion to Augustine's notion of Original Sin. He posits that Vatican II aimed to restore the vigil, funeral, burial as a three-stage notion of death to help restore the sense of progression with a community, a united people, a pilgrim people, a holy people, etc. While the Order of Christian Funerals has changed, the Christian culture is still very individualistic. A strong baptismal ecclesiology will help return the

sense of community to the Christian culture. The seminar discussion centered about the privatization of funerals and all of the sacraments and Christian life.
- Mark Stamm presented a paper entitled "'Intercessions for the Church and the World' intended for use within 'A Service of Christian Marriage I': Text and Rationale" in the United Methodist tradition. He views the work of intercessory prayer as a baptismal vocation. Baptismal vocation is a key to Mark's teaching; the work of the pastor is one aspect of baptismal vocation, and if married, then you are bi-vocational. That is news to many who are heirs to the Protestant Reformation. The background of the piece is the idea of seeing marriage as sacramental in the Methodist tradition or even ordination as sacramental through the baptismal lens.

The final task of the Seminar was to hear about the updates on the Status of Christian Initiation Seminars and Trainings since last year.

- Vicky Tufano handed out a brochure on LTP training regarding the catechumenate and described the Summer Workshop in 2018 held in Chicago. There will be another such training session July 2-3, 2019 in Chicago, IL.
- Diana Dudoit Raiche reported that the Diocese of Dallas held a Training Day on the Catechumenate at the University of Dallas in August in English and a corresponding Training Day in Spanish at a Retreat Center Summer 2018. Collaborating with the University of Dallas Ministry Conference, the Diocese of Dallas Office of Worship brought in TeamRCIA to give a series of six (6) workshop sessions on the catechumenate in the fall 2018.
- Mark Stamm reminded the group that Leaders Living and Dying Baptismally 2013-2016 were Five Events related to the catechumenate held in the Methodist Tradition in Texas. The Ancient Catechumenate and Class Meetings according to Wesley Serious Intentional Living was funded by grant money. In 2018 there were a number of FDLC Virtual Workshops on different aspects of the catechumenate. Seminar participants were encouraged to bring news of other training sessions on the catechumenate to the Seminar 2020 in Atlanta.

Other Work and Plans for the Future: The Christian Initiation Seminar would like to explore the Vice President's 2019 address. It is challenging and has implications for our work in the CI Seminar. The follow up to Bruce Morrill's address is to be developed. One possibility is to invite him to our seminar in 2020 and/or look at a *Week of Sundays.*

Critical Theories and Liturgical Studies

Convener: Kimberly Hope Belcher, Tisch Family Assistant Professor of Theology at the University of Notre Dame, where she teaches sacramental and liturgical theology and ritual studies.

Members in Attendance: Antonio Alonso, Kimberly Hope Belcher**,** Stephanie Budwey, James Farwell (by Skype), Sarah Kathleen Johnson, Layla Karst, James Marriott, Martha Moore-Keish, Jason Smith, Rebecca Spurrier, Kristine Suna-Koro

Visitor in Attendance: Jaewoong Jung

Description of Work: We had two closely related themes this year: inclusion and exclusion in the liturgy, and multiple liturgical belonging. Papers considered ecumenism and interreligious dialogue, intersex persons' perspectives, migration and liturgical identity, and worship as intervention and suicide prevention, using a mix of systematic and qualitative methods. We held two joint sessions with the Comparative Liturgical Theology seminar on how Comparative theology should consider liturgical practice as a mode of belonging.

Other Work and Plans for the Future: We enjoyed the joint sessions with Comparative Liturgical Theology and plan to do more joint sessions in the coming years. Next year our theme is sin and pain in the liturgy, and we will have a joint session with Liturgical Hermeneutics on pain.

Ecology and Liturgy

Convener: Benjamin M. Stewart, Associate Professor of Worship at The Lutheran School of Theology at Chicago

Members in Attendance: Joseph Bush, Lisa Dahill, Brian Johnson, Mary McGann, Lawrence Mick, Susan Marie Smith, Benjamin M. Stewart, Samuel Torvend

Visitors in Attendance: M. Kate Allen, Kristen Daley-Mosier, Adam Vander Tuig

Description of Work: An introductory session reviewed our research since last year and received greetings from absent members. Papers (abstracts below) were engaged; two joint sessions with the Liturgy and Culture seminar allowed for a session of shared papers, and a session of discussion with plenary presenter Dr. George "Tink" Tinker. The seminar's 2019 study book was discussed: Christiana Zenner, *Just Water: Theology, Ethics, and Global Water Crises*. Lisa Dahill agreed to serve as seminar convener at the conclusion of Benjamin Stewart's two terms.

Papers and Presentations:

- Mary E. McGann, RSCJ "Troubled Waters, Troubled Initiation Rites"
  In light of the global crises affecting the quality and accessibility of Earth's fresh water supplies, this paper contends that the adequacy of Christian rites of initiation, as well as teaching and theologizing about them, requires a new framework, an integrated vision that is at once ecological, sacramental, and ethical. This three-fold framework is further identified and explored as a truthful ecological vision of human identity within the web of life; an expansive sacramental vision of God's redemptive grace; and a clear ethical vision of baptismal responsibility for Earth's precious waters.—all of which bring initiating communities to a deeper sense of relatedness to, and responsibility for Earth's precious waters. An earlier version of this paper was presented at the 2018 Yale Liturgy Conference, "Full of Your Glory: Liturgy, Cosmos, Creation." It will appear in a conference volume to be published by Liturgical Press, 2019, edited by Teresa Berger.
- Joseph Bush, Book outline and excerpt from *Ecology, Christology and Worshiping in Season,* "Chapter 9: Epiphany"
  Presentation of an outline of the book he is writing to be published by Rowman and Littlefield titled *Worshiping in Season* and a chapter from that book on the subject of Epiphany and the Baptism of Christ, bringing an ecological hermeneutic to bear on the liturgical seasons. The chapter addresses the magi

tradition, Psalm 72, the baptism of Christ, and concludes with a baptismal liturgy drawing on feminine imagery and informed by the wisdom tradition.

- M. Kate Allen, "*Thean Psalter:* Prayer Mystagogy, and Ecological Consciousness"
  This paper examines five psalms in two translations (*Thean Psalter* and NRSV) side by side. She explores how familiar psalms may, when rewritten in a feminist, feminine framework, bring about fertile growth in ecological consciousness.
- Lisa Dahill: "Lent, Lament, and the River: Interfaith Ritual in the Ashes of the Thomas Fire,"
  This paper explores questions of place-based/outdoor interfaith ritual using the case study of a Christian/Chumash service on Ash Wednesday, February 2018. The rite took place along the Ventura River outside Ojai, CA, in the ashes of the recent Thomas Fire and made use of those ashes in the traditional Christian imposition of ashes onto participants' foreheads.
- Benjamin Stewart, "Wisdom's Buried Treasure: Ecological Cosmology in Funeral Rites"
  The paper argues that the contemporary recovery of natural burial within Christian ritual embodies ecological dimensions of the wisdom tradition, complementing funerary motifs of resurrection. An earlier version of this paper was presented at the 2018 Yale Liturgy Conference, "Full of Your Glory: Liturgy, Cosmos, Creation." It will appear in a conference volume to be published by Liturgical Press, 2019, edited by Teresa Berger.
- Melanie Karnopp, "Here, There, and Everywhere: Buddhist Funeral Practices"
  First-person accounts of Buddhists funerals, along with an overview of key concepts and practices. Joint session with Liturgy and Culture Seminar.
- Samuel Torvend, "Bringing Bread and Wine to the Altar," from (forthcoming) *Eucharistic Gestures of Justice and Peace.*
  A draft of the first chapter for a manuscript entitled *Eucharistic Gestures of Justice and Peace.* This chapter, on the presentation of the gifts, is one of nine in a study of the primary gestures employed in the eucharistic liturgy. In contrast to works that comment on the personal or ecclesial dimensions of public gesture, the distinctive character of this study is its evocation of the public significance of gestures, their economic, political, or social symbolism. This is a perspective that has rarely appeared in studies the ritual gestures.

Other work and Plans for the future: The seminar articulated the need for significant shifts in the liturgical studies guild toward ecological fluency and ecotheological literacy. A number of strategies for addressing this need were discussed.

Environment and Art Seminar

Convener: Martin Rambusch, Chairman, Rambusch Decorating Company

Members in Attendance: Mark Joseph Costello, Eileen Crowley, Carol Frenning, Martin Rambusch, Jan Robitscher, Julia Upton, Richard Vosko

Visitors in Attendance: Suzanne Herold, Martin Marklin

Description of Work: Discussion on 'Does Religious Art Stir Discussion, or is it Purely Decorative?' Moderated by Reverend Richard Vosko

Papers and Presentations:

- "The Achievements of a Lifetime: Robert E. Rambusch," Dr. Julia A. Upton, RSM, Provost Emerita, Distinguished Professor of Theology, St. John's University, New York
- "Liturgies for Hard Times: Using Nature Photography as Liturgical Media Art," Eileen Crowley, PhD, Associate Professor of Liturgy, Arts and Communications, Catholic Theological Union

Site Visits:
Denver Art Museum: Rembrandt Exhibit
McNichols Civic Center Building Exhibit: Light in All Darkness

Eucharistic Prayer and Theology

Convener: Carl Rabbe, Ordained ELCA pastor, PhD Candidate in Liturgical Studies, Garrett-Evangelical Theological Seminary

Members in Attendance: Fred Anderson, Charles Pottie-Pate, Carl Rabbe

Visitors in Attendance: Todd Stepp

Description of Work: Review of paper on the impact of various atonement theologies on eucharistic theology; a close reading and discussion of the texts of several newly crafted eucharistic prayers; and discussions on how to make our meetings more accessible to members and visitors from a distance.

Other Work and Plans for the Future: Plans for 2020 meeting in Atlanta and how to include participants through a virtual format.

Exploring Contemporary and Alternative Worship

Convener: Rev. Nelson Cowan, a PhD Candidate in Liturgical Studies at Boston University and an elder in The United Methodist Church.

Members in Attendance: Emily Andrews, Brad Berglund, Taylor Burton-Edwards, Nelson Cowan, David Lemley, Swee Hong Lim, Eric Mathis, Lester Ruth, Matt Sigler, Casey Sigmon, Alydia Smith, Karen Westerfield Tucker

Visitors in Attendance: Joshua Altrock, Billy Kangas, Jim Marriott, Kristen Daley Mosier, Glenn Packiam, Noel Snyder, David Williams, Lis Valle

Description of Work: This year's seminar offered theological and historical approaches to the varieties of "contemporary" and "alternative" worship practices within Pentecostalism, Evangelicalism, and Charismatic Catholic expressions of Christianity. To conclude our work together, we discussed (and embodied) the [para]liturgical phenomenon of Beer and Hymns.

Papers and Presentations:

- Emily Snider Andrews, "The Sacramentality of Modern Worship Music at Bethel Church, Redding, California."
- David Lemley and Joshua Altrock, "Contemporary Worship Music (CWM) as Functional Sacrament: Observations about Affect and Ordo."
- Nelson Cowan, "Mrs. Murphy is Wearing Skinny Jeans: Liturgical-Theological Reflections from Hillsong, New York City."
- Glenn Packiam, "Encoded Hope in Contemporary Worship in North America."
- Eric Mathis, "Intentional Ecology, Accidental Pedagogy: Forming Teenage Worshipers and Worship Leaders in Congregational Contexts"
- Billy Kangas, "The Word of God Community: A Primordial Soup for Contemporary Catholic Worship"
- Casey Sigmon, "Can I Take Your Ordo? Reflections on Dinner Church Liturgies."
- Ron Rienstra et. al., "Beer & Hymns: Reports from the Field.

Work and Plans for the Future: Potential 2020 Papers and Presentations:

- Swee Hong Lim—Chinese Praise & Worship (Streams of Praise, Fountains of Blessing)
- Taylor Burton Edwards—Shame in the CCLI Top 100

- Nelson Cowan—"Treasure Hunts" as Paraliturgical Phenomnenon
- Dave Lemley—CWM & Throne Room Imagery
- Billy Kangas—Unique forms of worship within the Catholic Charismatic Renewal
- Matt Sigler—The "Gap" Mentality in 1970s-era United Methodism
- Noel Snyder—Presentation of his book or relevant chapter within it
- Eric Mathis & Christian Duponte "A Working History of Teenage Youth Worship Practices in the United States."

Feminist Studies in Liturgy

Convener: Marcia McFee, PhD**,** the Creator and Visionary of the Worship Design Studio, a training and resource website serving Protestant churches across the country. She is also the Visiting Professor of Worship and Ford Fellow at the San Francisco Theological Seminary.

Members in Attendance: Kathy Black, Dawn Chesser, Jill Crainshaw, Heather Murray Elkins, Coleen Hartung, Diane Hogue, Marcia McFee, Elizabeth Sue Moore, Deborah Sokolove, Sylvia Sweeney, Janet Walton

Visitor in Attendance: Elizabeth Freese

Description of Work:
The Feminist Studies in Liturgy continued their exploration of liturgies of lament and protest at the 2019 gathering:

- Heather Murray Elkins led an opening ritual of survival in hard times with contributions from each participant
- Marcia McFee facilitated a presentation with guest Bishop Karen Oliveto and her spouse, Robin Ridenour, about the rituals surrounding the Bishop's election to the episcopacy as the first openly LBGTQ person to be elected in the United Methodist Church. Members of the Queering Liturgy seminar joined us for this portion of our meeting.
- Sylvia Sweeney presented on Prayers in Solidarity with those participating in the March for our Lives (march against gun violence) at Bloy House Seminary.
- Marcia McFee presented on a ritual of lament for a loved one of a transgender person.
- The group created video testimonies related the history of the Feminist Studies in Liturgy seminar.
- Elizabeth Freese presented her dissertation, "Rite Relations as Right Relations."
- 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 has concluded its 3-year focus on liturgies of lament and protest and will turn to issues of white privilege and intersectionality, specifically looking to invite womanist and scholars of color to join us in Atlanta for the 2020 meeting.

Issues in Medieval Liturgy

Convener: Joanne Pierce, Professor, Department of Religious Studies, College of the Holy Cross

Members in Attendance: Joanne Pierce, Daniel DiCenso, Michael Driscoll, Martin Jean, Nicholas Kamas, Walter Knowles, Rebecca Maloy, Anthony Ruff, Richard Rutherford, Tyler Sampson, Michael Witczak, Anne Yardley

Visitors in Attendance: Marco Benini, Elaine Stratton Hild, Christopher Hodkinson, L. Lomarr, Henry Parkes

Papers and Presentations:

- Daniel J. DiCenso presented remarks on a pre-circulated draft of "Moved by Music: Problems in Approaching Emotional Expression in Gregorian Chant" (forthcoming in *Emotion and Medieval Textual Media*, *Early European Research* 13. A response to the paper was given by Rebecca Maloy. Today, studies of text/music relationship(s) abound in the field of music (particularly with regard to medieval secular song), but contemporary scholars have been persistently clear in articulating why emotion has no place in the study of plainchant. Why is this so? This paper lays out the full scale of these objections, the 'specious barriers' standing in the way of the study of chant and emotion, and concludes by demonstrating why it is so important that emotion and chant studies come together.
- Elaine Stratton Hild presented "Considering Medieval Rites for the Dying, as Practiced among the Laity: An Attempt." Were the medieval rites for the dying (often referred to as the *Commendatio animae*) practiced only by elite religious communities, or were they also practiced with the laity? If so, how similar or how varied were they? The examination of capitularies and statements of church councils reveals an idea that each person be given the opportunity to be in good standing with the church and receive its ritual benefits at the end of life. Manuscripts from the ninth century suggest some sort of lay participation in these rituals, at least, among those laity living in proximity to elite institutions. Comparing the rituals for the dying in manuscripts from Saint Peter's and Orsières reveal both an agreement in the fundamental approach to the dying process and an enormous variation in the expression of the fundamentals.
- Nicholas Kamas presented "Humbert of Silva Candida as a source for the 11th-century rite of Constantinople." The paper examines the works of the

leader of the Latin legation to Constantinople in 1054, which have widely been regarded as untrustworthy in their descriptions of church practices in the Christian East, and compares them to other available liturgical, legal, and literary sources. It concludes that Humbert's descriptions are broadly accurate when describing liturgical and disciplinary details of the Constantinopolitan rite.

- Henry Parkes presented "Editing Bern of Reichenau's *opera liturgica*": a progress report on a new edition of the liturgical writings by Bern of Reichenau (d. 1048), provisionally accepted for publication in *Corpus Christianorum*. The presentation included: the rationale for the edition (there is a history of skepticism about authorship, sustained by a lack of understanding about the textual history); an overview of the texts, manuscripts, and editorial method; questions about the genre-defying nature of Bern's writings; and reflections on Bern's legacy and the need for scholars to revisit the bigger picture of liturgical commentary traditions before and after the Gregorian Reforms.
- Michael Witczak presented the third of three explorations of the private prayers of the priest in the order of Mass in the Roman Missal, comparing the MR 2008 and MR 1962. The change of prayers of apology to table prayers has implications for the implicit theology of priesthood, broadening it to incorporate the priesthood of all the baptized.
- Anne Yardley presented a paper entitled "The Holy Trinity of Barking Abbey: Ethelburg, Hildelith, and Wulfhild." In the paper she explores the contents of Cambridge University Library Dd.12.56, a fifteenth-century Book of Hours, and especially the liturgical chant texts in honor of these three abbesses. She contends that the presentation of the antiphon and responsory texts interspersed with psalm incipits indicates a recitation of the gradual psalms with special focus on Ethelburg and Psalm 118 with special focus on the Trinity and the trinity of nuns. While previous sources have offered the text incipits for some of the chants, this manuscript appears to be the only known source for full texts

Other Work and Plans for the Future: Daniel DiCenso was chosen to be convener for the next three years (ddicenso@holycross.edu). Plans for the future include a possible two sessions on death for 2020, with additional invited speakers. Additional topics, such as the "other" in medieval liturgy or drama and medieval liturgy, may be considered for meetings in 2021 or 2022.

Liturgical Hermeneutics

Convener: Ron Anderson, Styberg Professor of Worship, Garrett-Evangelical Theological Seminary, Evanston, IL

Members in Attendance: Ron Anderson, Michelle Baker-Wright, Dirk Ellis, Edward Foley, David Hogue, Margaret Mary Kelleher, Nathaniel Marx, Hwarang Moon, Gil Ostdiek, Sonja Pilz, Marit Rong, Anthony Ruff, Don Saliers, Michelle Whitlock

Visitors in Attendance: Jennifer Ackerman, AJ Berkovitz, Maria Cornou, Jaewoong Jung, Jim Marriott, Ann Salmon

Description Work:

- Don Saliers and David Hogue led a discussion of lament and tragedy, picking up on themes introduced last year, especially role of the body in meaning making and, in particular, in lament and response to tragedy. Drawing on his essay "Psalms in a Time of Violence" [*Worship* 92 (January 2018): 4-10], Saliers invited us to consider "What kind and texture of liturgical anamnesis does a community have in context of violence, unresolved grief, anger, regret, remorse. How do we address "lament denial"? What role might the psalms of lament and complaint play in such a response? Hogue noted questions the neurosciences were not helping him answer but for which the discussion of the role of the body have become helpful. Turning to a discussion of essays from Maxine Sheets-Johnstone's *The Primacy of Movement* [(Amsterdam: John Benjamins Publishing Company, 2011), chaps. 12 and 13 "Thinking in Movement" and "Animation"], he discussed her key thesis that the experience of movement is the primal epistemological method, and that this is a turning toward the world.
- Ed Foley presented work in progress entitled "Decoloniality and Liturgical Inculturation," giving particular attention to the work of Joseph Mingolo, whose essay "Epistemic Disobedience and the Decolonial Option: A Manifesto" served as background reading for our discussion [in *TRANSMODERNITY: Journal of Peripheral Cultural Production of the Luso-Hispanic World*, 1(2). Retrieved from https://escholarship.org/uc/item/62j3w283.] As Foley noted, the "decolonial" advocates forms of thought that require border thinking and are pluriversal rather than universal, planetary rather than Eurocentric, that validate local knowledges and languages, especially knowledge not mediated only by language, but by symbol, rite, gesture, and image. How, Foley asked, do we think about intercultural sacramentality?

- Whitlock presented "Liturgy: Practicing Relational Narrative," drawing on work in her dissertation in which she is developing a practical theology of intergenerational worship in a United Methodist context. In this paper she drew especially on the work of Etienne Wenger on "communities practice" and that of James Smith on the formation of desire through affective practices.
- Hwarang Moon continued work the seminar had undertaken over the past several years on memory and the neurosciences. He presented "Influence of Liturgy on Human Memory: In the perspective of neuroscience," in which he problematized his own Korean Presbyterian liturgical context where the liturgical focus has been on preaching in order to explore the dynamic relationship between liturgy, memory and identity.
- In a joint session with the Liturgical Music seminar, Ron Anderson led a discussion of "Communities of Musical Practice," drawing on material published in late Fall 2018 in an issue of *Liturgy* that he edited. As Anderson noted in his introduction to the issue and to the presentation, conflict about music in the church is "often related to questions of musical style and taste, sometimes related to the leadership styles of musicians and ministers" but "conceal or at least leave unspoken questions of identity and practice, of who a particular community is as a "community of musical practice." [*Liturgy* 33.4 (2018): 1.]
- In our final session Michelle Baker-Wright presented "Critical Musicology and Kinetic Sacramentality: A Synthesis", an excerpt from her dissertation in which she puts the critical musicology of Lawrence Kramer and Elizabeth Le Guin into conversation with the sacramental theology of Nathan Mitchell as a way to critique Mitchell's focus on "otherness" in sacramentality, with the aim of expanding the trajectory of his thought into the realm of sacramental expression and generativity, absorption and imagination, and supple and reconstituted meaning."

Other Work and Plans for the Future: A number of possibilities were proposed, including discussions of Lauren Winner's new book, *Dangers of Christian Practice* (Yale, 2018), Gerald Liu's book *Music and the Generosity of God* (Palgrave Macmillan 2017), the meaning of silence, how pain shapes liturgical experience, and the hermeneutics of African-American preaching—with attention to the assembly's hearing.

Liturgical Language Seminar

Convener: Rhodora Beaton, Associate Professor of Liturgical and Sacramental Theology, Aquinas Institute of Theology

Members in Attendance: Jennifer Baker-Trinity, Rhodora Beaton, David Bjorlin, Nancy Bryan, Bob Farlee, David Gambrell, Judith Kubicki, Kimberly Bracken Long, Gail Ramshaw,

Visitor in Attendance: Erik Christensen

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

Papers and Presentations:

- Judith M. Kubicki, Fordham University, presented a paper entitled "Images of Light and Darkness in Early Christian Hymnody." Beforehand, she posted several hymn texts for the Liturgy and Language Seminar on Google Docs. The presentation included a consideration of the social and historical context of hymns sung during the Liturgy of the Hours, especially Vespers (Evening Prayer or Evensong). These included "*Phos Hilaron*" anonymous (2nd or 3rd c), "Hymn at Dawn" by Ambrose (4th c), "*Conditor alme siderum*" anonymous (7th c). A strong tradition of using images of light, particularly the sun, for Christ developed. A concern for the value of darkness in Christian life emerged during discussion. Kubicki offered to research the use of light and darkness in contemporary hymnody for next year.
- Gail Ramshaw presented an essay that will be included in a volume honoring Gabe Huck, in which she enumerated the dozens of images for God, both traditional and innovative, found in three recent hymnals, two meant for Roman Catholics and one for Presbyterians. Seminar members discussed how, given a common preference for anthropomorphic and relational categories for God, our assemblies can sing of the wonder of the otherness of the divine. The title of the essay is "Worshipping with Figures of Speech."

- David Bjorlin presented his paper entitled "Pentecostal Hymnody." By exploring the most popular hymns of early Pentecostal hymnody, this paper argued that the sung theology of movements must be ascertained by moving beyond the texts to the liturgical, musical, and ecclesial milieu from which they came.
- Kimberly Bracken Long led the seminar through a discussion of the revised marriage rite from the 2018 *Book of Common Worship* of the Presbyterian Church (USA). Her presentation included an explanation of the new liturgy for Prayer at the End of a Marriage.
- Rhodora Beaton, Aquinas Institute of Theology, presented her paper "Song and Sacrament, Mind and Matter: A Tangled Web of Language and Embodiment." Her paper engaged theological anthropology as well as recent developments in ecological theology and neuroscience to consider the importance of ritual and imitation in the relationship between God and humanity.
- David Gambrell, associate for worship in the Presbyterian Church (U.S.A.) Office of Theology and Worship, presented prayers of thanksgiving and intercession from the daily prayer resources of the *Book of Common Worship* (WJKP, 2018). These brief prayers seek to encompass an expansive range of topics: the global and ecumenical church, the mission and ministry of Christ's body, the celebration and healing of creation, peace and justice in the world, the gift and calling of daily work, and the blessings and challenges of human life.
- David Bjorlin presented several of his recent hymns for discussion.
- Gail Ramshaw also provided copies of two different texts for the eucharist that mimic the rhetorical style of the Dr. Seuss children's books. The seminar consensus was that, granting poor rhythm, inadequate rhymes, diminished biblical meaning, and a narrow understanding of children, these deplorable texts are not to be recommended!!

Liturgical Music

Convener: Steven R. Janco**,** Director of the Program for Music and Liturgy at Alverno College in Milwaukee, which offers a summers-and-online master's degree, as well as training and professional development for liturgical ministers and pastoral musicians.

Members in Attendance: Christopher Ángel, Carl Bear, Emily R. Brink, Jon Gathje, Jonathan Hehn, Alan Hommerding, Steven R. Janco, Martin Jean, Heather Josselyn-Cranson, Jason McFarland, Troy Messenger,
Anthony Ruff, OSB

Visitors in Attendance: Phillip Ganir**,** Rawn Harbor**,** J. Michael McMahon**,** Christina Ronzio, David Albert Williams

Description of Work:

- Carl Bear offered a presentation entitled, "Creating a List of Ecumenical Core Hymns: Issues and Initial Observations." Carl's work began with a consulting project for a new hymnal. Members and visitors offered comments and suggestions at Carl's invitation.
- Heather Josselyn-Cranson offered a presentation incorporating insights from music therapy entitled, "The Intersection of Music, Health and Liturgy."
- Alan Hommerding drew upon his own experience as a hymn text writer in his presentation, "Rhythms and Rhymes: Exploring Possibilities for Structuring Hymnic Language." The presentation involved sharing, discussion, and singing examples from Alan's forthcoming hymn texdt collection, *Breath of Christ* (WLP, 2019).
- Steve Janco discussed the development of the curriculum for the new M.A. in Music and Liturgy at Alverno College in Milwaukee. Accredited by the National Association of Schools of Music, the summer-and-online program focuses on the breadth of competencies needed for music ministry in a culturally diverse church that sings music of many styles and eras.
- During the morning of Saturday, January 5, the Liturgical Music Seminar met jointly with the Liturgical Hermeneutics Seminar to discuss local worshiping communities as communities of musical practice. Ron Anderson, who edited the October-December 2018 issue of *Liturgy* devoted to the topic, provided an introduction and reported on his experience as editor of the seven articles the issue. An unstructured, interesting and fruitful discussion followed.

Other Work and Plans for the Future: Saturday afternoon members of the seminar spent time discussing the work of the seminar and possibilities for the future. Steve Janco stepped down as convener after two years in the role. After some discussion about the role and responsibilities of the convener, members invited Heather Josselyn-Cranson to serve as the next convener of the seminar. She graciously accepted.

Liturgical Theology

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

NAAL Members in Attendance: Fred Ball, Tim Brunk, Hans Christoffersen, Bruce Cinquegrani, Cory Dixon, Doris Donnelly, Tim Gabrielli, Joris Geldhof, Christopher Grundy, Nathan Jennings, Todd Johnson, John Kruegger, Marit Rong, Melanie Ross, Rhoda Schuler, Porter Taylor, Tom Trinidad, David Williams, John Witvliet, David Wood

Description of Work

- Discussion of two books: *Introduction to Liturgical Theology* (Schmemann), and *Divine Worship and Human Healing* (Morrill)
- Discussion of papers by Timothy Brunk, Nathan Jennings, Cory Dixon, and Todd Johnson

Other Work and Plans

- 2020 plans: discussion of two books: *Spirituals and the Blues* (Cone), and *Liturgy and Secularism* (Geldhof); 4 proposed papers by seminar members

Modern History of Worship

Convener: Katharine E. Harmon**,** Assistant Professor of Theology at Marian University (IN). She specializes in liturgical renewal and American Catholicism.

Members in Attendance: Sarah Blair, Rychie Breidenstein, Kent Burreson, Martin Connell, Katharine Harmon, Clare Johnson, Kate Mahon, Kevin Moroney, Sarah Mount Elewononi, Kyle Schiefelbein-Guerrero, Karen Westerfield Tucker

Visitors in Attendance: Time Gabrielli, Todd Stepp, Shawn Strout

Description of Work: We began our meeting by extended introductions from each attendee, describing current work. On Friday morning, Martin Connell's presentation connected liturgy and literature, "Sacraments in the Work of Emily Dickinson," and Kyle Schiefelbein-Guerrero reported on experiences in digital media, "Musings on Digital Pastoral Liturgy." In the afternoon, Kent Burreson was joined by colleague Rhoda Schuler for their presentation on their current grant project, "Making Christians: Exploring the Formative Impact of the Adult Catechumenal Process," and Shawn Strout presented the conclusion to his dissertation, "A Liturgical Theology of the Offertory as Practiced by the Churches of the Anglican Communion." Sarah Blair concluded our day with her presentation, "50 Years: Uniting Conference of the EUB and Methodist Merger in 1968." On Saturday, Clare B. Johnson provided detailed insight into liturgical reform, past and present, in Australian contexts with her presentation, "Receiving the Council: historical and contemporary perspectives-an update," and Katharine E. Harmon presented on her current research work, "Women Religious and the 20th-century Roman Catholic Liturgical Movement." Rychie Breidenstein concluded our seminar presentations with her paper titled, "The Four Questions: A Traditional Reformed, Yet Living Service of Holy Communion," and we ended our meeting with an evaluation of the seminar and the development of plans for NAAL 2020.

Other Work and Plans for the Future: In the coming year, in addition to papers given by individual members, we plan to center a discussion on liturgy and culture by reading a shared text. We hope to partner with another seminar to invite more dialogue partners into our discussion.

Problems in the Early History of Liturgy

Convener: James G Sabak, OFM, Director of Worship, Diocese of Raleigh, North Carolina; Associate Pastor, St. Francis of Assisi Catholic Community, Raleigh, North Carolina; Chair, American Franciscan Liturgical Commission

Members in Attendance: Marco Benini, Teresa Berger, A.J. Berkovitz, Paul Bradshaw, Glenn Byer, Nathan Chase, Maria Cornou, Charles Cosgrove, Elizabeth Klein, Clemens Leonhard, Liborius Lumma, Martin Lüstraeten, Anne McGowan, Hugo Méndez, Anna Petrin, Pekka Rehumäki, Jim Sabak, Dominic Serra, Lisa M. Weaver

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 role of the daily office, the relationship of word and table, the dating Armenian lectionary, the time for celebrating the Eucharist, the role and function of exorcists, and the sacramentality of the Word. The seminar also entertained description of current research projects by some of its members.

Papers and Presentations:
The following papers were presented at the 2019 meeting of the Problems in the Early History of Liturgy Seminar:

- Nathan Chase, PhD Candidate, University of Notre Dame
  "Another Look at the 'Daily Office' in the *Apostolic Tradition*
  The daily prayer practices outlined in the Apostolic Tradition, their origins, and even the number of prayer hours, has been a point of dispute among scholars. However, new sources of the Apostolic Tradition, as well as work on lay ascetical movement in Egypt call for the reevaluation of this document, its dating, provenance, and interpretation. This article argues that the Apostolic Tradition is a composite document, whose daily prayer cycle in its current form has been shaped by a third or fourth century lay ascetical movement in Egypt. The document appears to outline prayer at rising, followed by a communal service of catechesis and prayer, prayer at the third, sixth, and ninth hours, as well as prayer at bed and in the middle of the night. Given the difficulties in interpreting the document it is unlikely that the document, or at least the daily prayer practices outlined in it, were celebrated as written.

- Martin Lüstraeten, University of Mainz
  "What Did 'Exorcists' Do?"
  The paper documents that in Early Christianity every Christian was allowed to exorcize and that the term "exorcist" thus designates any Christian who exorcizes. From the 3rd century onwards, the term was also used to designate an order in the sense of rank among the clergy. This order was first detached from the gift of expelling demons and later on from the task of expelling demons: the exorcism of baptizands was left to acolytes or the presider of the baptismal rite whereas the exorcism over the possessed was a task of holy men or the higher clergy. Thus, for most of the time of Christian history, the term "exorcist" designated people who were neither supposed nor allowed to exorcize.
- Paul Bradshaw, University of Notre Dame
  "The Earliest Eucharist: Saturday or Sunday?"
  Paul Bradshaw's paper, "The Earliest Eucharist: Saturday or Sunday,"tried to examine where, when, and why the weekly Eucharist in early Christianity began to be celebrated on Sunday mornings.
- Hugo Méndez, University of North Carolina, Chapel Hill
  "A Revised Dating of the Old Jerusalem/Armenian Lectionary System"
  Hugo Méndez presented a paper challenging Athanase Renoux's widely-accepted dating of the Armenian Lectionary of Jerusalem (AL). Whereas Renoux dates the Greek Vorlagen of AL to the early-fifth century (417–439), Méndez anchors the same sources in the mid- to late-fifth-century—that is, in the period subsequent to the consecration of Eudocia's Church of St. Stephen in 439 CE, and Juvenal's short-lived attempt to introduce the 25 December Christmas feast into Jerusalem. His paper also reinterprets undated entry for the "dedication of altars" in the P ms. of AL—analyzed as a Christianization of Channukah—as a vestige of Christmas' initial introduction into the city.
- Charles Cosgrove, Garrett-Evangelical Theological Seminary
  "Word and Table: The Origins of a Liturgical Sequence"
  It is now widely-held that early Christians organized their community meals along the lines of Greco-Roman dining, adapting the format to their own particular interests and purposes. It is commonly assumed that this Greco-Roman dining style assigned all serious reading and discussion to the after-supper drinking party. Yet beginning in at least in the middle of the second century, a pattern emerged at Christian meetings where the "word" preceded the "table," the format that would become dominant in later centuries. This paper shows that in some parts of the wider culture, too, reading and discussion were conducted during the dinner-time, before the "symposion," probably because diners were more alert in the first half of the gathering than during the wine party. Hence the word-table sequence is intelligible as an ancient banquet practice and need not be explained as a departure from the typical customs of social meals.

- Marco Benini, The Catholic University of America
  "The Living Word of God: The Sacramentality of the Word as Key Aspect of a Liturgical Hermeneutic of Sacred Scripture"
  The paper discussed the sacramentality of the Word that was emphasized by Pope Benedict in Verbum Domini (2010), from a liturgical point of view. Following the method of liturgical theology, it collected evidence for the sacramentality of the Word in its celebrations. Then the paper reflected theologically the presence of Christ in the proclaimed word and the relationship between word and Eucharist focusing on the patristic explications.

In addition, the following members of the seminar provided brief reports on the status of current research projects: Teresa Berger on creatures, angels and natural elements in liturgy; Dominic Serra on Holy Spirit in the anaphora, Hugo Méndez on Justin Martyr, Glenn Byer on pastoral catechesis, and Liborius Lumma on communion norms for Eastern Catholics.

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

Queering Liturgy

Convener: W. Scott Haldeman**,** Associate Professor of Worship, Chicago Theological Seminary

Members in Attendance: Steph Budwey, Scott Haldeman, Colleen Hartung, Clemens Leonard, Martin Luestraeten, Mike McMahon, and Lis Valle-Ruiz

Visitors in Attendance: Erik Christensen

Description of Work:
Always operating, fittingly, just outside of the normal within the academy, the seminar experimented with a new meeting schedule model in Denver. We held conversations all day Friday, including the lunch-time sidebar slot, and then dispersed to other seminars on Saturday. The attempt seemed a success, allowing for those committed to other seminars to contribute to our on-going work.

Discussions centered on four topics: a queering hymnody project, marriage equality in the US and Germany, questioning the presumption of "once only" baptism in light of transgender realities, and works in progress by Valle-Ruiz and Haldeman.

Because of the tenacity of Steph Budwey and the generous help of Mike McMahon and the Hymn Society, the dream of a collection of hymns contribute to the widening of the Body's welcome and honor of LGBTQ+ persons is happening! See (and contribute to) the search for "Songs for the Holy Other" at https://thehymnsociety.org/hymn-search-holy-other/, which will be launched later in 2019.

Participants from Muenster and Mainz shared stories of the fate of those who have simply asked to discuss so-called "marriage equality" in the German theological education context. This led to discussion of queer critiques of the marriage and the wedding. Scott Haldeman will share his research and published work on the topic as a follow-up and we will return to this next year.

While honoring the theological commitments behind the ecumenical consensus that baptism is to be administered only once, urgent pastoral questions now arise as those who claim a new body and a new name across the gender binary request re-baptism. Erik Christensen suggested pivoting the debate from asking what liturgical theology "allows" to how do we respect and revere those who, as an act of great courage, share their faith journeys and request liturgical response?

Lis Valle-Ruiz and Scott Haldeman each shared a recent article in workshop style—asking for critique to guide future work:

- Valle-Ruiz, "Less Fear, More Joy: Queering Preaching Through Burlesque," and, Haldeman, "The Queer Body at the Wedding"

Finally, we also joined the Feminist group in the hour following lunch for a discussion of the ritual process surrounding the election, installation, and subsequent ministry of the first openly lesbian bishop in the United Methodist Church. Bishop Karen Oliveto and her wife, Robin Ridenour, were present. We are grateful for the hospitality and the rich discussion.

Other Work and Plans of the Seminar for the Future:
In 2020, in Atlanta, we plan:

- to share new work, especially Sharon Fennema's developing manuscript of a Primer on Queering Liturgy,
- to examine the growth of the "Songs for the Holy Other" database and the sung theology that undergirds it, and,
- to identify additional trajectories of inquiry at the intersection LGBTQ+ experience, queer theory, and liturgical theology/practice.

We also note, with deep gratitude, that Sharon Fennema has taken up the mantle of convener of our seminar.

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

Convener: John Baldovin Baldovin, SJ, Professor of Historical and Liturgical Theology, Boston College School of Theology and Ministry and Thomas H. Schattauer, Professor of Liturgics & Dean of the Chapel,
Wartburg Theologial Seminary

Members in Attendance: John Baldovin, Hans Christoffersen, Joseph Donnella, Benjamin Durheim, Kevin Irwin, Jon Gathje, Jonathan Hehn, Maxwell Johnson, Gordon Lathrop, Jennifer Lord, Bruce Morrill, Melinda Quivik, Anthony Ruff, Thomas Schattauer, Martin Seltz, David Turnbloom, Paul Westermeyer

Visitors in Attendance: Kathryn Johnson, James Puglisi, Pekka Rehumäki, Ann Salmon

Description of Work: Meeting for the second time, the seminar moved forward on its aim to consider liturgical perspectives and reconciling considerations on some of the remaining differences identified by *Declaration on the Way: Church, Ministry, and Eucharist* (ELCA/USCCB, 2015) on the way to the full communion of Lutherans and Roman Catholics. The issues of eucharistic sacrifice and ordained ministry received particular attention. In addition, we discussed the Finnish Lutheran-Catholic dialogue document *Communion in Growth* (2017) and heard a report on international developments and also took up the ELCA's statement on sacramental practices *The Use of the Means of Grace* (1997). Finally, time was spent assessing where we are at in our consideration of the two issues we have given the most attention to in the two meetings of the seminar—eucharistic sacrifice and ministry—and we began to discern together whether, how, for whom we might work toward preparing a common statement from the seminar regarding liturgical perspectives on the way to eucharistic sharing and the full communion of our churches.

Papers and Presentations:
The seminar sessions included the following papers and presentations:

- Maxwell Johnson, "Recent Thoughts on the Roman Anaphora: Sacrifice in the *Canon Missae*" (see published version in *Ecclesia Orans* 35 (2018) 215-251).

- David Turnbloom, "A Pneumatological Description of Sacrifice for Mitigating Idolatry."
- Gordon Lathrop, presentation on Enrico Mazza, "Eucharistic Prayer as Sacrifice: The Testimony of the Ancient Anaphoras on the Sacrificial Conception of the Eucharist," tr. James Puglisi (see E. Mazza, "La preghira eucaristica come sacrificio. La testimonianza delle antiche anafore sulla concezione sacrificale del 'eucharistia," *Protestantismo* 62 (2007), 263-290.)
- Melinda Quivik and Martin Seltz, "Background and Invitation to Discussion: *The Use of the Means of Grace,* Evangelical Lutheran Church in America, 1997;" response by John Baldovin.
- Kathryn Johnson, "Entry Points into *Communion in Growth: Declaration on the Church, Eucharist, and Ministry* (Lutheran-Catholic Dialogue Commission for Finland)," and a report on national and international developments in the ongoing dialogue.
- James Puglisi, "Ordination: An Ecclesiological, Pneumatological and Eschatological Approach."
- Joseph Donnella, "Freestyle Ruminations—On the Way: Ministry and Ordination."

Other Work and Plans for the Future:
Discussion surrounding the papers and presentations was rich and energetic. Our efforts to assess the progress of our liturgical dialogue were at once challenging and hopeful. It was noted, for example, that round three of the US Lutheran-Catholic dialogue (1968) had largely resolved the matter of eucharistic sacrifice at the theological level while our own dialogue at the level of eucharistic practice pointed out problems that exist in texts and their understanding (e.g., *Orate fratres*, Roman eucharistic prayer IV) and discrepancies between authorized, commended practice and local usage (e.g., in the use of a eucharistic prayer in Lutheran congregations). By contrast, the theological dialogues have found it difficult to resolve the impasse on ministry, while our dialogue from a liturgical perspective seemed to find an easier path to the mutual recognition of ministries based upon a grounding of ministry in its relation to the liturgical assembly of the local church. We need to continue to explore methods for evaluating the significance of such convergences and divergences at the level of practice. Our conversations did seem to suggest that a liturgical perspective opens the dialogue between and among our churches to considering more fully the activity and freedom of the Spirit (pneumatology), the experience of church in its essential nature as gathered, worshiping assembly (ecclesiology), and the unfolding purpose of God (eschatology) as we seek to reconcile our differences and continue on the way to full communion. If that is so, then the liturgical contribution to the dialogue needs to be articulated with greater force and clarity.

As to the future, it was agreed to begin preliminary work on a common statement from the seminar in response to *Declaration on the Way.* All participants in the

seminar are encouraged to send their thoughts, proposals, and material for such a statement to the co-conveners, John Baldovin and Tom Schattauer. They will prepare a draft of some pieces of what might eventually become a common statement for discussion at the next meeting of the seminar. Gordon Lathrop has offered to give a paper on liturgical ecclesiology to focus our attention on the church as an arena of remaining differences. Tom Schattauer proposed to send out the texts of epicleses from the rites for baptism, eucharist, and ordination in our respective traditions to elicit some reflection among us on the pneumatological trajectory of our conversation. It was also suggested that we develop a descriptive list of "signs of communion" already present in the liturgical practice of our traditions (e.g., common texts, common lectionary, sacramental celebration, liturgical calendar, etc.).

Part 3
Select Seminar Papers

The Anatomy of Theological Prima

Todd E. Johnson

A Theologica Prima Primer

It is nearing a half century since Aidan Kavanagh (re)introduced the concepts of *theological prima* and *theological secunda* in the Hale Lectures at Seabury-Western Theological Seminary in 1982, and disseminated in the second half of his foundational work *On Liturgical Theology* in 1984.[1] Kavanagh used the works of Urban Holmes and Alexander Schmemann as touchstones for building his understanding of the relationship of liturgy and theology, in particular liturgical theology. Following Holmes, he suggests that liturgy in general takes us to the "edge of chaos." Kavanagh offered that it is not the reflection on being brought to the brink of our mortal limits that creates the opportunity for theological reflection, but instead the change that occurs through participating in the rite, which in turn affects the participants' next liturgical act. It is the experience of *adjustment* that is part of the nature of liturgical participation and is the font of theology in liturgy. Kavanagh stated directly, "It is the *adjustment* that is theological in all this. I hold that it is theology being born, theology in the first instance. It is what tradition has called *theologica prima.*"[2]

It was the person who typed the manuscript of Kavanagh's work, David Fagerberg, who has continued Kavanagh's work most directly. In doing so, Fagerberg makes the distinction between a theology of worship, theology from worship, and theology as worship, or liturgical theology. Fagerberg wrote, "The liturgical rite is the ontological condition for what is itself is a genuine theology, albeit of a different kind: It is primary theology and not secondary theology."[3] The very act of worship is theological; it is, in this perspective, theology in its most nascent form.

Fagerberg pushes back against the belief that the "raw material of worship" needs to be reflected upon or interpreted systematically to be considered theological, let alone theology. Instead he turns to some early applications of performance theory to liturgy, particularly the performativity of language by Jean Ladriere and Gerald Lardner (with the work of J.L. Austin just below the surface) to describe liturgy as a meaning-full event. Liturgical meaning, Fagerberg asserts using Ladriere, is not accomplished through content distribution but through communal action.[4]

Mark Searle writing between the works of Ladriere and Lardner and the work of Fagerberg—and at about the time of Kavanagh's work—came to a similar conclusion. Liturgy is "pedagogical" not in the sense that there is a teacher (or one with

knowledge) and learner (or one lacking knowledge) or some other form of content distribution. Instead it is best understood as a primary if not "the sole source of Christian socialization."[5] Using the work of Paulo Freire, Searle grounded his understandings of liturgical formation in an anthropology that is praxiological at it core. Liturgy 'means' in its execution, and it forms through participation in it. It is, in Kavanagh's terms, meaningful in the adjustments that continue to form us through our contribution to our liturgical rituals.[6]

Searle's tactic of establishing a "liturgical anthropology" invites a dialogue between the 'theological experience' of liturgy and its formative capacity and the field of embodied cognition. The field of embodied cognition and the conclusions and theories it has established may offer validation for Kavanagh's insight into how the "adjustments" made during liturgical participation becoming the genesis of liturgical theology occur and could be interpreted.

Rethinking Anthropological Dualism

When one thinks of a common model of human nature, one of the first to come to mind is that of "body, mind, and spirit."[7] The questions this paradigm raises are the same as the questions raised by the doctrine of the divine trinity: How are they related to each other? Is there overlap between the three elements of this triune being? Is there a hierarchy in the relationship and function of the three natures/persons? Certainly Plato and Plotinus provided arguments for the superiority of the soul over the body, the metaphysical over the physical, that influenced early Christian thought. This distinction was made even more extreme by René Descartes' radical dualism which juxtaposed the body over against the soul (and the mind); a perspective that became so pervasive that it was read back into early Greek philosophical and Christian theological writings, including scriptures.[8]

Though philosophers are more likely to discuss mind-body dualism than soul-body dualism, the conversations between theology and philosophy have mostly run on parallel tracks. It should not be a surprise that the ripples created by philosopher Gilbert Ryle's book *The Concept of Mind* in philosophy should create ripples in theology as well. And so it did. Ryle lampooned Cartesian dualism describing it as establishing "a ghost in the machine" anthropology, and argued for what is called "the mind" being the result of brain processes, just as circulation is the result of heart processes. He argued that the distinction between body and mind was created by a categorical mistake in how bodies and minds were defined and distorting the understanding of how bodies and minds related.[9]

Through the accelerated research in neuroscience and the philosophical questions raised by new understandings of the anatomy of the human brain and nervous system in the last half century, we have moved well beyond Ryle's seminal work. Theologically we are beginning to rethink much of the implicit dualism and tri-

chotomism of received theologies. But what about liturgical theology? Liturgy is seen to be an embodied action, but to what extent are the 'theological adjustments' distinct from the embodied adjustments? Has liturgical theology developed within an implicit dualism?

Once new paradigms were developed in response to the Cartesian "mind over matter" duality, theorists began to apply those new paradigms such as the psychologist Jean Piaget. Piaget's work, together with Ryle's, would soon become the foundation upon which many future philosophical and psychological works would be based, such as philosopher John Searle's crucial work, *Mind, Language, and Society: Philosophy in the Real World* (1998).

Piaget's work *Biology and Knowledge*[10] explores the relationship between mind and knowledge. Piaget claimed that some knowledge is instinctual, or that which is innate or hereditary. A second category of knowledge is logico-mathematical, which is knowledge of the relationship between objects. The last category is the largest which is acquired knowledge and physical experiences. All three forms of knowing provide us with intelligence: our understandings of society, allowing us to live within its values, norms, and behaviors. But the third and largest category is rooted in the physicality of our bodies.[11]

In Piaget's paradigm, cognition regulates internal organs and the external relationship between one's body and the environment. Cognition, even of abstractions, is a systemic experience of the environment which creates abstract thoughts such as concepts, questions, or possibilities.[12] For example, through our logico-mathematical capacities, we are able to identify the structures and patterns of the environments we encounter, as well as create structures (categories, patterns) to enable us to negotiate the environment.[13]

Learning arises out of adaptation, or so said Piaget. Piaget asserted that changes to our bodies and/or our environment require adaptation, such as assimilation or accommodation. We are constantly negotiating our "somatic" and "external" environments as both are in flux. Learning and knowing arise out of on-going adaptation.[14] To survive, humans must adapt behaviorally and cognitively, and both are equally connected to somatic experiences.[15] Human cognition is not only bound to our physical reality, it is bound by the constrictions of time. Cognition allows us to encounter, remember, and anticipate, all of which are crucial for making adaptive decisions through a lifetime.[16]

Piaget's work on understanding the embodied nature of our cognition and learning has been crucial in the subsequent development of psychology and educational theory. His is one of the pioneering voices of creating the field of embodied cognition in psychology and philosophy as an applied discipline and a method for research and testing. Embodied cognition is beginning to make incursions in

to the theological world as well. For example, in an essay on embodiment and worship, theologian Steven Guthrie explicitly names Piaget's work as evidence that humans learn through their bodies, and likewise express themselves through their bodies. Applying Piaget to worship, promotes the understanding that we are formed through our bodies' enacted practices.[17]

Contemporary theologians have used more recent and sophisticated works in the field of embodied cognition for their work in the areas of systematic and historical theology. A fine example of such a work in historical theology would be the recent work of Kathryn Reklis.[18] Reklis' work explores the meanings of the embodied ecstatic movements of those who attended the revivals in New England's Great Awakening of the Eighteenth century. To get at this question, Reklis uses performance theory, in particular concepts of "kinesthetic imagination," "scenarios," and "repertoires." These three concepts are used by performance theorists to describe how "cultural memory is transmitted and recreated in bodily performance." Behind these concepts are the assumptions of embodied cognition that there are patterns or bodily actions that can define or represent cultural values, and doing in so, establish a cultural memory that is at the same time wordless, ephemeral, and vitally important to understanding a culture.[19]

"Kinesthetic Imagination" is not to be thought of as some form of muscle memory. For example, a professional golfer swinging a golf club is doing an action she has performed innumerable times in both practice and rehearsal. She does so without thinking (unless she has been doing it poorly) because it has become a near mechanical (or unconscious) action. Kinesthetic imagination has no such rehearsal component. A worshipper becoming convicted of their sin and swept up in the fear of their eternal damnation may begin to flail about, with moans or words of contrition. But there is no template to which this performance is being held up to consider the efficacy or meaning of the performance. Instead it is part of a matrix of embodied gestures within one's culture that express one's conviction of sin. It is within this matrix, or mesh, that this particular kinesthetic imagination is both validated and perpetuated.[20] This one example of 'adjustments' being made in liturgical rituals, echoing both Piaget and Kavanagh.

On some level this is simply an extension of Piaget's assertion that human input and output, learning and expressing, is rooted in our bodies. On the other hand there is a great deal more sophistication in the theories Reklis is utilizing, evidence of both the growth of the field of embodied cognition, and the development of a variety of schools of thought arising out of differing interpretations of data and assumptions of the relationship between cognition and the body.

Embodied Cognition: A Primer

Although the field of embodied cognition has diversified into distinct schools of thought or areas of application, there are some common assumptions undergirding

them all. The first is developmental. A newborn child explores the world through their body. In fact the first stage of cognitive development is when the child is able to distinguish themselves from the rest of the world, learning where their body ends leads to individuation and autonomy. "Enactivism" defines the body as a self-individuating system. Here a body is not a functional system defined in terms of inputs and outputs. Instead the body is "adaptively autonomous," and therefore a sense-making system as a whole. Cognition is not done by a mind within a body, but by a body that is mindful.[21] Cognition is the bodily process of making sense of experiences and interactions with the environment and itself. Without a body there can be no cognition. "The link between the body and cognition is accordingly constitutive and not merely causal. To be a sense-maker is, among other things . . . to be a body."[22]

The second assumption is contextual, addressing with the relationship of the body to its environment. On the most simple level, it is a given that the environment shapes an individual and their cognitive resources. A child born in France will most likely learn the French language, begin organizing thoughts in the French language, and develop values created by categories from their experience in their particular French culture within their particular French geography. However, our environment can also be an extension of our cognition. We can remember items in our minds, or write or type them in a place we can find them. We can do mathematical calculations in our heads, on paper, or on a calculator. This concept is called extended cognition.[23]

Most agree to this theory in general, but varies a good deal in matters of degree. Still, even in general, this has direct implication to liturgy. Formation begins with our bodies and extends to environmental contexts and resources: postures become cues for mental and spiritual orientation (kneeling, standing, crossing one's self, etc.). So too, bread, cup, music, kneeling, and other liturgical signs and gestures can become extensions of our beliefs and faith, not just objects of our spiritual focus. A monk once remarked to me how holding a Rosary can help him focus on intercessions, each bead being held as an individual is prayed for, moving on to the next person and bead simultaneously, marking movement through his offering of intercessions. The Rosary Beads have become extension not only of consciousness in general but in this case, prayer in particular. Likewise, a written liturgy has created the opportunity to create a ritual environment for us to inhabit and both express faith and be formed in faith. It is a theological cultural memory.

The third commonly held assumption is linguistic, maintaining that language is embodied; that our embodied adaptations give rise to language and meaning. We learn about the world through a particular body and its resources and its limitations. As our bodies change over a lifetime, so too our experience and understanding of the world changes along with it. So the language and attending concepts

we use to communicate with about world changes as our adaptations to changing environments and bodily states change. These interactions are referred to as "action experiences." Action experience is so obvious that its influence might be overlooked. In fact the earliest cognitive activities are discerning the experiences of the body in the world. These somatic experiences impacting cognition are prevalent in childhood and throughout a lifetime. It has been demonstrated that actions as simple as gestures, as a form of action experience, can be a significant influence on thought and learning throughout the life cycle. So too, learning that is "hands-on" leads to more depth and duration has more impact on the learner than "hands-off" learning throughout a lifetime.[24]

Action experiences become the ground for our language, as even abstract concepts are rooted in physical experiences.[25] Actions and experiences form relationships with our cognition, both processing in the moment (synchronously) and processing through our memory (asynchronously). The context for learning a concept or practice will necessarily impact the processing of these concepts and practices, our language for them and our understanding of them, both synchronously and asynchronously. In other words, the intentional use of a learning environment has a direct relationship on the quality of learning in terms of depth and duration.[26] So our intentional management of liturgical space and time in conjunction with liturgical actions can lead to formation that is deeper and of greater duration.[27]

As with any academic field, there are differences in emphasis between these propositions, or even acceptance of all three. Still, one could claim a centered-set consensus in the field of embodied cognition. Psychologist Margaret Wilson describes the consensus positions of embodied cognition in this way:

> (T)here is a growing commitment to the idea that the mind must be understood in the context of its relationship to a physical body that interacts with the world. . . . Hence, human cognition, rather than being centralized, abstract, and sharply distinct from peripheral input and output modules, may instead have deep roots in sensorimotor processing.[28]

That being noted, Wilson goes on to identify six distinct emphases within this field, some of which have more emphasis or acceptance than others within the field.

1. Cognition is situated. Cognition takes place in the physical world and necessarily involves perception and action. Cognition takes place in the context of task relevant adaptations to the environment.
2. Cognition is time pressured. Our minds operate in real time, in response to the immediate demands placed upon us by our internal and external environments.
3. We off-load cognitive work onto our environment. An example would be memory, which can be housed in our brains, or stored in computers, papers, or other media that serves as our memory.

4. The environment is part of the cognitive system. The information flow between mind and world is so dense and continuous that the mind alone is not an appropriate unit of analysis. Forces that drive cognitive activity are not the sole propriety of the brain but are distributed across brain, body, and environment. Cognition is understood as part of this unified field, which raises the question between open and closed cognitive systems.
5. Cognition is for action. The purpose of the mind is guide action. Cognitive activities such as perception and memory are to be understood in terms of their contribution to situation appropriate behavior or adaptation.
6. Off-line cognition is body based. Even when disconnected from its environment, cognition is grounded in activities united with interactions with the environment—sensory processing and motor control. This perspective raises significant questions about the place of memory in all of our cognitive processes.

These represent a general consensus about core concepts among embodied cognition theorists while at the same time there are ranges of emphasis or even acceptance on some topics, such as the extent that the environment is an extension of our cognition, or simply an object of it.

Applying and Embodying Theories

The challenge then in applying these core concepts to ritual action, ritual participation, and ritual meaning requires a synthesis that is difficult for a neophyte in this very complicated field of inquiry. Fortunately there are helpful guides in this process. One of the primary guides is philosopher Lawrence Shapiro who works in the area of psychology and philosophy. He has both written widely in the area of embodied cognition and edited *The Routledge Handbook of Embodied Cognition* which serves as a primary entrée into this world of thought. In his book *Embodied Cognition*,[29] Shapiro offers a very helpful understanding of both what embodied cognition is and what difference it makes. Shapiro offers that cognitive science works in the areas of perceptions, memory, attention, language, problem solving, and learning. It assumes that cognition involves "algorithmic processes upon symbolic representatives." Embodied cognition expands beyond cognitive science in that it engages somatic and environmental realities. In other words, cognitive sciences perpetuate (at least to some extent) the Cartesian dualism that removes the mind, its consciousness, and cognition from its bodily realities and environmental contexts.[30]

Returning to our trinitarian analogy, Shapiro is one who focused his studies on the immanent trinity, that is the models of the "anatomy" of embodied cognition. But what is needed is an "economic" voice, one who can help us understand how this trinity (in this case an embodied cognition anthropology) relates to practice. The person who was most helpful in finding a constructive application of embod-

ied cognition was Murray Shanahan who both summarized the field of embodied cognition and put that summary to work in terms of application to formation and learning in a most helpful way. In his work, *Embodiment and the Inner Life*, Murray asks the key question:

> What is cognition for? Crudely speaking, it improves an organism's ability to preserve, sustain, and reproduce itself. How does cognition exert and influence? In broad terms, it is incorporated into an organism's sensorimotor loop thereby perturbs its behavior. What are the building blocks of thought? The building blocks of thought are concepts, and all concepts are ultimately founded on the set of sensorimotor skills we exercise in our ordinary commerce with the physical and social environments.[31]

Resounding a theme we have heard a few times now, Murray assumes that cognition is biological, a resource enabling a creature to survive in its environment. This is because conscious creatures have a sensorimotor loop. This loop leads towards homeostasis, as a creature constantly adapts to data from its internal and external environments that allows for adjustment to remain as "same," or stable, as possible.[32]

Murray does betray his bias towards understanding this as a closed-loop system, that is that consciousness resides within the creature and does not extend outside of the creature. He suggests that when we receive new data, we are able to imagine scenarios of response and then chose from them. Data is then received after the behavior/action has occurred and then adjustments continue.[33] But human cognition is not like other cognitions in that humans not only adjust to sensory data in terms of physical homeostasis, but in terms of meaning. This leads to understanding societal norms, values, and ethics as part of our adaptive mechanisms.[34]

Shanahan does still preserve the concepts of "inner" and "outer" in his descriptions of the human person, but does not understand them in ontological ways, but rather as experiential categories. A person's inner life, or thought, is derived through the unfolding awareness of the ongoing adjustments we are making within our environment which are constantly changing our understanding of self in relationship to the environment which includes 'the other.'[35] In this way Shanahan still preserves a sense of the autonomy of individual thought (the "inner") and the reality that we are social creatures, living in environments that are physical and social or peopled.

At the same time, Shanahan is able to make distinctions between types of mindfulness in our behaviors and the ongoing adjustments to our somatic and environmental changes. Our behaviors can be viewed as either conscious (mindfully intentional) or unconscious (automatic, routine, and habitual). Brushing one's teeth

may be conscious, but is often unconsciousness. Though automatic behaviors may be categorized as "unconscious," even without attentiveness, automatic behaviors still provide data that is processed subliminally. To be mindful requires a level of self-awareness of the behavior and brings what would otherwise be subliminal data to "consciousness."[36] The application of this distinction to liturgy is key: to the extent that we are unconsciously engaged in ritual, we limit its impact upon us by avoiding the adaptations invited by the dialogue of the liturgy and our state of being at that time.

Consciousness allows for flexibility when performing a familiar behavior, making it distinct from an automatic behavior.[37] Consciousness is the activity of the brain that integrates brain processes that would otherwise be insulated from each other's influences. It appears that this can be done when unexpected data arises in a common situation, or attention is focused on otherwise automatic behaviors, both initiate this integration within the brain.[38] Again we hear echoes of the adjustments that Piaget and Kavanagh referred to.

Within this paradigm, Shanahan defines categories of memory within cognitive process. Working memory is the retained knowledge of our environment; such as physical, spatial (sensual) details of objects, places, and things. Episodic memory, on the other hand, is our memory over time. It is autobiographical: or data about our life. We may know the place where we were born, even if we do not recall the event. It is also autonoetic, which is a conscious replaying of our past experiences. Sometimes working and episodic memories become blurred and we "remember" data autonoetically; recalling events that never happened, or happened apart from our experience.[39]

Episodic memory allows for mental time travel as well as imagination and future projection. Within this paradigm, the inner life is the distinction between consciously and unconsciously mediated behaviors. It is an internal sensorimotor loop that allows us to recall (past), assess (present), and project (future).[40] It is such conceptual blending that allows for abstract thought and internal dialogue. Shanahan continues by identifying that imagination or pretend play develops along with the capacity for private speech. An example would be a child holding an imaginary tea party, where he would be talking to himself as well as his imaginary guests. It is private speech that allows for self-regulation.[41]

If the goal of liturgical engagement is theological and faith formation through ritual participation we must invoke conscious, mindful behaviors in which we are consciously attentive to ourselves, our world, and our God. This allows us to integrate not only the meaning of the rite, but the meaning of ourselves, our world, and our God into our life choices. All this is done to enable our negotiating our world in light of gospel principles.

Mindful Liturgical Action

This has been a brief *albeit* dense introduction to the world of embodied cognition. This opens the question of how to translate these theories into liturgical theory and practice. The resources that are most helpful translating this material to liturgy were the works written at the intersection of embodied cognition and theatre studies, including applied theatre, because of their corollary relationship with liturgy through performance.[42] Here one finds many of the recurring definitions and themes we have encountered already but looked at from a slightly different perspective. Claims that research in neuroscience has determined that mind and body are inextricably linked should now sound familiar, or even obvious. The same can be said of the following statements: that action and perception are not distinct neurological activities, instead that there is a direct physiological link between them, as they share "common neurological substrates"; and, that the sensory and motor processes of action and perception are "fundamentally inseparable in lived cognition." These concepts should all have a context in your reading that they would not have before exposure to the world of embodied cognition.[43] But they look a bit different when approached from a performance perspective.

The perspective of theatre and the inter-relatedness of the actors on stage with each other and with the audience before them underscores the social dimension of embodied cognition that was not as prevalent previously. Noting that consciousness arises from the relationship between the body and the environment, and the mind is understood as a body in motion is not new. However that perception is the result of continuous interaction between and individual and the world they inhabit. And that world is simultaneously inhabited by other individuals, meaning that one's perception is interdependent upon other's interactions with the world. That an individual's perception is interdependent upon others' interactions with the world begins to move away from the perspective of the individual to that of a community. It also diminishes the internal-external dichotomy of an individual's experience and emphasizes mutual influence people in relationship have on each other and their development of perception.[44]

Because we co-inhabit the world, and because our interactions are interdependent and enmeshed, we co-constitute the world we share with others. This interdependence with our environment, which includes our interactions with others, creates an "empathetic mesh"[45] which constitutes the immediate environment that we inhabit at any one time, that is part of a larger mesh of the greater culture.[46] Our experiences of others having experiences, our perceptions of others making perceptions, become a part of a regulating system, a web of data which we are co-creating with others that create cultures and subcultures of behaviors and understanding. A liturgical environment invites us into an empathetic mesh in which we respond to the presiders and leaders as well as our fellow participants in praying through—and adapting to—the liturgy.[47]

The last element that theatre studies underscores in conversation with embodied cognition is the variety of experiences we have. Rather than focus upon the level of attentiveness we have to our behavior, theatre studies focuses upon the nature and quality of the experience. There are experiences that are "extra-ordinary" or "extra-daily" such as attending a theatrical performance, a religious ritual, or an anticipated event. These "extra-daily" experiences are "dilated experiences" which can be informative or transformative, tuning and adjusting the larger empathetic mesh of our culture through these "dilated," amplified, or intensified experiences and have the potential for profound impact both in terms of depth and duration.[48] They also fit the earlier paradigm of "conscious" versus "unconscious" behaviors.

Preliminary Conclusions and Further Explorations

This exploration began with a summary of key concepts in Kavanagh's liturgical theology: that theology in its rawest form is derived through our participation in a liturgy in which we are making adjustments to our views of God, self, and world; the cumulative affect of our participation over time is our formation and socialization into the Christian faith and church. This is theology in its most embryonic form. From the perspective of embodied cognition, this assumes that we participate in our rites and ceremonies as mindful bodies, applying the formation we receive as culturally embedded creatures into our expressions and actions of faith. In doing so we are constantly making adjustments in light of our somatic liturgical experience. And these adjustments can be dilated experiences which remain part of our cognitive adaptive mechanism from which we make choices as we negotiate life in this world, not just immediately but potentially for an extended period.

This process occurs through our interaction with the intentional management of our liturgical spaces, times, and seasons as well as our interactions with our fellow worshippers. These interactions are with the embodied reality of the liturgy with which we interact, to which respond, and through which we make adjustments. The hope of liturgical management in this paradigm is to create dilated experiences which avoid unconscious participation and encourages adaptive responses through the rite. Such a liturgical experience is not theological, but is theology, as the process of participation is a process of forming adaptive mechanisms not only for liturgical participation, but participation in our world in light of the existence of the God we worship.

The rites themselves we contribute to as participants, however scripted or unscripted, are a form of extended cognition. Members of a faith community past and/or present have created ritual resources that manifest their interpretations of that faith and inform our faith at the time of our engagement with it. Curated and assembled by an individual or group they become the template for our ritual enactment and invite our kinesthetic imaginations as a means of response. Our participation in such services is facilitated by both those who lead and preside over

our rituals and by our fellow participants who together constitute the liturgical environment we are negotiating. And, likewise, we are part of theirs. In this way "cultural memory is transmitted and recreated in bodily performance" through our liturgical rituals.[49]

In then end what I am suggesting is that the field of embodied cognition may give us richer insights into what Aidan Kavanagh understood as the "theological act" of worship.

> I have insisted so far upon the liturgical act as the primary theological act in a church's life because it is the first act of critical reflection triggered by faith-encounters with the presence of the living God in the midst of those who assemble precisely for this end. As such, the liturgical dialectic of encounter, change, and adjustment to change amounts to a reflective *and* lived theology which is native to all the members of the faithful assembly.[50]

Although I would not argue that liturgy always forms faith in constructive or intended ways, I would suggest it has at least some potential to that end.[51] I hope that this exploration of embodied cognition allows us to see Kavanagh's assertion about the nature of *theologica prima* in a rich and nuanced way that may open up new conversations about what we mean by liturgical theology, and how one goes about doing such work. In particular, I hope it continues to push our understandings of the object of liturgical theological reflection from text, through the facilitation of the rites by the liturgical leadership, to the interdependent mesh of all those engaged in the rites and their reciprocal influence on all participating.

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Notes

1. Aidan Kavanagh, *On Liturgical Theology* (Pueblo, 1984), ix. Note that Kavanagh states that the lectures were delivered in 1982, but the title page and the chronology of Hale lectures identifies them as taking place in 1981, pages iii and xiii respectively.
2. Kavanagh, 74. Italics in the original.
3. David Fagerberg, *Theologica Prima: What is Liturgical Theology?* Second edition. (Hillenbrand Books, 2004) 4.
4. Fagerberg quotes Ladriere saying "(Liturgical language) is characterized in that it is a certain form of action; it puts something into practice: in short, it possesses an 'operativity.' It is not merely a verbal commentary on an action external to itself; in and of itself, it is an action." Fagerberg, 69. The two paragraphs above are a very cursory distillation of Fagerberg's second chapter, "Where Does Liturgical Theology Belong?" 39-72.
5. Mark Searle, "The Pedagogical Function of the Liturgy" *Worship* 55(5) (July 1981): 333-34. Also in *Vision: The Scholarly Contributions of Mark Searle to Liturgical Renewal,* eds. Koester and Schmich Searle. (Liturgical Press, 2004) 52-77. In his introduction to this essay in that anthology, Frank Henderson points out that if written today, he might not refer to pedagogy but instead "transformative learning theory" or "critical reflection theory" or some other form of adult learning

that entered liturgical conversations after Searle's death. See "Introduction to 'The Pedagogical Function of the Liturgy'" 49-51.

6. Approaching Christian rituals from the perspective of performance theory, I came to a similar conclusion about the formative nature of worship. See Todd E. Johnson, "Doing God's Story: Theatre, Christian Initiation, and Being Human Together" in *Theatrical Theology,* eds. Hart and Vanderlugt. (Cascade Books, 2014) 153-177.
7. Nancey Murphey, *Religion and Science: God, Evolution, and the Soul* (Herald Press, 2002) p. 12. Here Murphey identifies four categories of understating human nature: Trichotomism (body, soul, spirit); Dualism (body and soul, body and mind); Physicalism (body alone); and a fourth comprised of other less common paradigms. She identifies trichotomism as the most common.
8. Joel B. Green, "'Bodies—That is Human Lives': A Re-examination of Human Nature in the Bible" in *Whatever Happened to the Soul?* Brown, Murphy, and Maloney, eds. (Fortress Press, 1998)160-61, esp. n.35.
9. Originally published in 1949, Ryle's book continues to be read and to influence philosophy, theology and on-going anatomical-philosophical-theological research. For example, Joel B. Green, ed. *In Search of the Soul: Perspectives on the Mind-Body Problem, Second Edition.* (Wipf and Stock, 2005). For a current edition of Ryle's work, see *The Concept of Mind—60th Anniversary Edition* (Routledge, 2009).
10. Jean Piaget, *Biology and Knowledge: An Essay on the Relations between Organic Regulations and Cognitive Processes* (Edinburgh University Press: 1971).
11. Piaget, *passim* pp. 214-369.
12. Piaget, 145.
13. Piaget, 164.
14. Piaget, 171.
15. Piaget, 177-81.
16. Piaget, 191.
17. Steven R. Guthrie, "Temples of the Spirit" Worship as Embodied Performance" in *Faithful Performances,* eds.Hart and Guthrie. (Ashgate, 2007) 91-107.
18. Kathryn Reklis, *Theology and the Kinesthetic Imagination: Jonathan Edwards and the Making of Modernity* (Oxford University Press, 2014).
19. Reklis, 15.
20. Reklis, 98-99.
21. Ezequiel Di Paolo and Even Thompson, "The Enactive Approach" in *The Routledge Handbook of Embodied Cognition,* ed. Shapiro. Routledge Handbooks in Philosophy. (Routledge, 2014) 207.
22. Di Pauolo and Thompson, 207-08.
23. Ken Aizawa, "Extended Cognition" in *The Routledge Handbook of Embodied Cognition,* ed. Shapiro. Routledge Handbooks in Philosophy. (Routledge, 2014) 95-114.
24. Carly Kontra, Susan Goldin-Meadow, Sian L. Beilock, "Embodied Learning Across the Life Span" *Topics in Cognitive Science* 4 (2012) 731-739. An illustration of this came from a participant in a symposium on seminary chapels who shared that surveys of their seminary's alums indicated that they were more likely to follow what they experienced in chapel than what they were taught in worship class in their ministries after graduation.
25. Research on the "embodied perspectives on concepts . . . emphasizes that cognition is shaped by the physical properties of the world (i.e. 'grounded') in multiple ways (by simulations, or, occasionally, by bodily states); that our concepts are shaped by the physical constraints of our body (i.e. 'embodied'); that cognitive processing strongly depends on current constraints and task demands (i.e. 'situated')."Claudia Scorolli, "Embodiment and Language" in *The Routledge Handbook of Embodied Cognition,* Shapiro, ed. Routledge Handbooks in Philosophy. (Routledge, 2014) 332.
26. Scorolli, *passim* 332-63. Physiologically, we have learned how this functions within the brain. Language is analogical and metaphorical, and these metaphors become the categories through which we appraise our condition in any particular moment. Complex metaphors arise from *primary metaphors* that are directly grounded in our everyday experiences. Complex metaphors are cre-

ated within the brain in neural clusters (i.e. visual, topographic, somatic metaphors, etc.) which are connected to those areas in the brain that deal with those areas experientially. See George Lakoff and Mark Johnson, *Metaphors We Live By* (University of Chicago Press, 2003) 255.

27. For a study on embodied practices and their impact on formation and learning, see Todd E. Johnson, "A Body of Evidence" *Spiritus* 18.2 (Fall 2108) 231-45. Some of the research in this paper was drawn from this essay.
28. Margaret Wilson, "Six Views of Embodied Cognition" *Psychonomic Bulletin & Review* 9.4 (2002) 625.
29. Lawrence Shapiro, *Embodied Cognition* (Routledge, 2011).
30. Shapiro, *Embodied Cognition*, 2.
31. Murray Shanahan, *Embodiment and the Inner Life: Cognition and Consciousness in the Space of Possible Minds* (Oxford University Press, 2010) 43.
32. Shanahan, 48.
33. Shanahan, 51.
34. Shanahan, 54.
35. Shanahan, 58.
36. Shanahan, 68-70.
37. Shanahan, 85.
38. Shanahan, 90-91.
39. Shanahan, 180-84.
40. Shanahan, 159.
41. Shanahan, 189. I would suggest this has implications on the experience of eschatology in our liturgical rites and calendar. How do we understand our selves in light of the future we have been invited to participate in through our rituals of faith.
42. Falletti, Sofia, and Jacono, eds. *Theatre and Cognitive Neuroscience* (Bloomsbury Methuen Drama, 2016).
43. Gabriele Sofia, "Towards an Embodied Theatrology?," in *Theatre and Cognitive Neuroscience* eds. Falletti, Sofia, and Jacono. (Bloomsbury Methuen Drama, 2016) 51.
44. Sofia, 52-53.
45. This concept of "empathetic mesh" comes from one of the pioneers of embodied cognition, Francisco Varela, who wrote, "Experience is a clearly personal event, but that does not mean it is private, in the sense of some kind of isolated subject that is parachuted down onto a pre-given objective world. It is one of the most impressive discoveries of the phenomenological movement to have quickly realized that an investigation of the structure of human experience inevitably induces a shift to considering the several levels on which my consciousness is inextricably linked to those of others and the phenomenal world in an *empathetic mesh*." (Emphasis mine) Francisco Varela, "Neurophenomenology: A Methodological Remedy for the Hard Problem" *Journal of Consciousness Studies* (1996) 3:330-49.
46. Sofia, 58.
47. Such a social application of embodied cognition is not new to the field but is given greater value given its relevance to the world of theatre studies. It is similar to the philosopher Paul Woodruff's work on the "necessity of theatre." Woodruff is operating within a sociological paradigm when he argues that need to watch and be watched by others is essential to our having cohesive human communities. Woodruff's understanding of the social necessity of such interaction is summarized in this quote, "There is an art to watching and being watched, and that is one of the few arts on which all human living depends. If we are unwatched we diminish, and we cannot be entirely as we wish to be. If we never stop to watch, we will know only how it feels to be us, never how it might feel to be another. Watched too much, or in the wrong way, we become frightened. Watching too much we lose the capacity for action in our own lives. Watching well, together, and being watched well, with limits on both sides, we grow and grow together."Paul Woodruff, *The Necessity of Theater* (New York: Oxford University Press, 2008) 20. Though Woodruff's perspective is more akin to socialization than embodied cognition, one can see the obvious connections. But the grounding of such an "empathetic mesh" in this perspective has biological/neurological roots beneath its social theory.

48. Sofia, 58-59.
49. Reklis, 15.
50. Kavanagh, 146.
51. Although not particularly germane to this essay, I have laid out my perspectives on methods in liturgical theology, you may find it in (forthcoming) Todd E. Johnson, "Liturgical Theology as Ritual Congruence" in *We Give Our Thanks Unto Thee: Essays in Memory of Fr. Alexander Schmemann,* ed. Porter Taylor. Pickwick, 2019.

Worship as Intervention? Breaking Silence on World Suicide Prevention Day

Rebecca F. Spurrier

"We don't want platitudes or uplift or people telling us we're loved. I mean, tell me. But I know I'm loved. Sometimes hearing that helps. Sometimes, I'm still deeply, deeply sad anyway. I don't have the answers, but I am interested in collectively creating them. I am interested in all of us who dance with dying talking about the different and real things that suicide can mean to us. All the things that allow us to stay here. And more than that I am interested in creating models . . . Life models that encompass falling apart and reforming not as failure but as a life pathway."

—Leah Lakshmi Piepzna-Samarsinha, "Suicidal Ideation 2.0" in *Care Work: Dreaming Disability Justice*[1]

"Bear, will you call their names with me? It's become a queer ritual, this calling of the names—all those dead of AIDS and breast cancer, car accidents and suicide, hate violence and shame, overdoses and hearts that just stop beating. The names always begin wave upon wave, names filling conference halls, church basements, city parks. Voices call one after another, overlapping, clustering, then coming apart, a great flock of songbirds, gathering to fly south, wheeling and diving—this cloud of remembrance. Then quiet. I think we're done, only to have another voice call, then two, then twenty. We fill the air for thirty minutes, an hour, a great flock of names. Tonight will you sit with me? Because, Bear, I can't sleep."

—Eli Clare, *Brilliant Imperfection: Grappling with Cure*[2]

"We take our human suffering of the world—not only moral pain or individual struggle, but the condition of being human in its wide and wild stretch—before God."

—Don E. Saliers, *Worship as Theology*[3]

Introduction

As a faculty person who spends significant time planning and reflecting on Christian worship alongside [graduate] students, I am acutely aware of my students' desires to be courageous in worship, as well as their expectations that those of us who teach them will be bold. For many of them, courage involves breaking persistent and pervasive silences that characterize the Christian church as they have known it. They want to speak words to God and to each other that they have never spoken before in liturgical spaces because they want the experiences trapped, shamed, or hidden in those silences to matter and to be taken up in sacred speech and sacred spaces. While I respect their courage, I also fear these impulses. Because we have not been speaking these words or telling these stories together in church, my students and I don't always know the words or the symbols we need to surface these matters before God with the people of God. Lacking some of the skills or knowledge we need to speak prophetically, these courageous undertakings are also risky.

"Do no harm" is a principle that I emphasize in a context where student experiments in worship planning take them to places that none of us have been before. Of course, liturgical risks can break open new understandings of God and others. I think, for example, of a service in the Easter season when three women preached a sermon in three parts about experiences of mental illness, the death of a child, and the suffering and resilience of women of color. These practices of preaching and testimony offered and created spaces for celebrations of Easter that refused triumphalist symbols of the Risen Christ. Liturgical risks can also be deeply ambivalent. Here I think of a service where a student testified through a first-person account of an experience of sexual assault, without a trigger warning, wounded some survivors of sexual assault who had gathered to worship while also occasioning important conversations across our seminary campus about sexual assault. While I expect that all of us who gather to worship will be stretched and disturbed as we encounter the otherness of God and negotiate the embodiment of other worshippers, I distinguish this liturgical discomfort from decisions that might harm those historically minoritized within ecclesial life.

Of all the risk-taking services I have helped to plan, the most challenging occurred on World Suicide Prevention Day (WPSD) in the fall of 2018. The idea for a chapel service focused on suicide emerged from a student sermon written for a preaching class. The student preacher had engaged the experience of her parent's suicide through the lens of Psalm 139 as well as her engagement with mental health literature, and a preaching professor had suggested to her that she might preach the sermon some day in a chapel service. In conversation with this student, a religious health organization founded by alumni, then proposed that [this institution] observe WSPD in chapel on September 10 during the first week of the fall semester as part of efforts to facilitate conversations about mental health on campus.

Aware of the risks of such a service, I reached out to a number of colleagues to discuss the wisdom of a chapel service focused on suicide during a time when members of this community were still building trust with one another. Most were hesitant but hopeful, and most encouraged me to pursue the idea. One colleague commented that she wished the day might have another name because there were many for whom prevention was no longer a thing to hope or to pray for. My colleague's comments surfaced a question at the heart of my deliberations: what did suicide prevention have to do with Christian worship? Moreover, in what ways did the rituals of a public mental health observance intersect with or diverge from rituals and rhythms of Christian prayer and proclamation? This paper offers brief, initial explorations into these questions by 1) looking at a set of issues that emerged during the planning of a WSPD day service in an ecumenical Protestant context, 2) placing those questions into conversation with disabilities studies and crip theories that are critical of the agendas and timelines of normative ideals of human health that tend to objectify some kinds of bodies and experiences, and 3) suggesting a set of possibilities and challenges that this service offers to those who plan and lead Christian worship.

Problems with Preaching and Praying to Prevent Suicide

When I teach about human difference in Christian worship, I often use liturgical theologian Don Saliers's emphasis on "humanity at full stretch" in Christian worship. Saliers argues that in worship the ethos of God summons, reveals, and offers dignity to human pathos—the passions and sufferings of the human person.[4] We stretch out toward God in order that we may "receive [our] own mystery back."[5] In fact the liturgy waits for us to bring all that is human to God. Saliers insists that "if the art of the liturgical assembly is to be revelatory, it must seek the whole emotional range: from ecstatic praise to the depths of lamentation, and the ordinary, daily struggle to be human."[6] Pondering their roles in bringing all that is human to God, invariably this question arises among my seminary students: What do we need to know about what it means to be human in order to pray well together?

The small group of students and faculty who planned the WSPD service acknowledged that there was much that we did not know about the experiences of those who would gather. Calling to mind some stories of some of us who had been impacted by suicide, we tried to imagine all of those who might gather. We began by naming people who might be the most affected by and implicated in the service: people contemplating suicide; people who had lost friends and family members to suicide; people who had been neglected when some kinds of deaths received different kinds of care than other deaths; people who felt guilty because they had not prevented suicide; people who believed suicide to occur because of a chemical imbalance in the brain; people who thought suicide a sin or suicidal ideation a selfish indulgence. How might even speaking the word "suicide" in a liturgical space shock, liberate, or wound? And if we were going to offer these realties to God, what about all of the ways that churches have caused shame, pain, and anger

around suicide and mental illness? And what about structural experiences of social violence—how could we talk about suicide without talking about racism and the truths that black lives matter? How could we pray about suicide without remembering all of the ways that disabled people are told that their lives cost too much and that they would be better off dead? Could we remember those affected by suicide without also remembering the violence of wars and their effects on veterans?

The threads of our questions began to spool out and tangle, such that our worship patterns and forms changed shape. For example, we had anticipated a sermon at the center of the service, but our conversations suggested that one voice at the center of the service might exclude many persons whose experiences would not be reflected in this particular story. We discussed the dangers of a service that focused only on white women's experiences of suicide. Drawing on feminist principles of liturgy, we recognized the wisdom of multiple stories to create more than one access point to the common prayer of the service. In the end three people gave testimonies, intertwining these stories with Psalm 139: one witnessed to her experiences of depression, multiple hospitalizations, and the life-sustaining care of her church community; one spoke about losing her father, the silence of the church, and her desire to transform the narratives around suicide to address this experience as a mental health issue rather than a moral failure; and one student spoke about the rage that black people in America feel and the experience of the loss of a relative, who first wanted to die and then wanted to live but no longer had the choice to do so.

The prayers of the people, written and adapted by a student, stretched out to offer to God some of the experiences of people who are affected by suicide – injury, assault, depression, sleep, memory, triggers, missed opportunities. Initially, the student opened the prayers with this invocation: "God, our creator, your will for us and for all your people is health and wholeness." But several of us worried that "health and wholeness" were not always what God willed for us; might we speak about love rather than health because many of us live good enough lives in "broken" bodies? So, instead, we opened by praying for "those who experience," and with input from a faculty colleague who teaches pastoral care, moved to praying for "those of us" so as to acknowledge that the experiences were part of us and not something that happened to "them."

As we selected music, we imagined how the themes of Psalm 139 might sound and resonate through the service. We avoided hymns that offered claims or promises that some of us could not sing. We would not sing: "Do not be afraid," or "The darkness is never dark." We were careful about imperative verbs directed toward suffering people and the kinds of obligations they imposed; instead we chose songs with imperatives directed toward God: "Give us light, give us hope . . ." We concluded the service with the lighting of candles and the calling of names silently or aloud.

The more positions and relationships we began to explore and imagine together the greater the possibilities appeared for harm. What kinds of trigger warnings did we need to give and when? Should we encourage people for whom this might be a difficult service not to come to chapel; was avoiding chapel a way to prevent more suffering? In the end, we announced this service in chapel for a week prior to its occurrence, posted information about it on social media, and arranged to have two counselors present throughout the service and available afterward. We also announced and made available a set of resources for counseling support from the student life office. We printed the suicide prevention hotline in the bulletin. And still I wondered if we had done enough, if our good intentions might only provoke pain rather than speak truthful and prophetic words to God about human experiences of death and desires for life and death.

Finally, there was the matter of how to identify the service. Someone wanted to call it the World Suicide Prevention Day Service, but I regarded the title as theologically ambiguous and inadequate. A service with the intention to intervene or prevent made particular assumptions about the role of those assembled to worship God; moreover, it risked turning some of us, whose experiences of suicide we intended to lift before God, into a project in need of aid or intervention. "A Service of Remembrance and Hope on World Suicide Prevention Day" came closer to the ways we were trying to imagine and pray about this particular part of the human condition on this particular day.

Medical-Industrial Temporalities: Preventing Suicide, Desiring Cure

The service we planned was prompted not by the liturgical year nor by a particular season or occasion in our seminary community but by a secular observance: a ritual of health and healing observed by organizations around the world, many of which describe their intentions as raising awareness about suicide and disseminating vital information about suicide prevention strategies. On a website dedication to World Suicide Prevention day, the long list of proposed activities include cycling to raise funds, lighting a candle with others at a particular time of the day, writing an editorial, sharing research, hosting a BBQ, and facilitating a spiritual or cultural service.

As one event among numerous others happening on this day, our chapel service could be seen as one strategy that advanced the goals of advocates to increase knowledge about the causes of suicide and to provide helpful advice to those in positions to help others. I imagine that for many on our campus strategies such as a "suicide prevention day service" make sense within the liturgical calendar because we belong to cultures in which such rituals and observances of health and healing, prevention or eradication, seem both natural and necessary. Working toward and imagining health and the preventing or curing of disease, illness, or other undesirable phenomena are sometimes celebrated as vital spiritual practices.

Yet the discussions around the planning of this service also made me wary about identifying worship as a preventative measure, not only because prevention seemed reductive of the meaning and purpose of worship, but also because a service of prevention risked turning a group of people into an ecclesial project. Rather than drawing attention to the spirituality and lived experiences of people experiencing desires for death and those who live in solidarity with them, a prevention day focused on the condition or the result of a condition: suicide.

Disability studies scholars and theologians have long critiqued modalities of addressing disability and disablement primarily through medical or individual models which turn disabled and ill persons into problems to be solved and normalized. Rather than centering and learning from people whose experiences shed light on the fullness of what it means to be human, in joy and in suffering, models of cure, rehabilitation, and even healing can erase rather than reveal those who are often the focus of others good intentions. While preventing suicide may be a noble cause for Christians to participate in, disability scholars raise questions about well-intentioned practices which have often turned people with disabilities and illnesses into objects of charity rather than "historical actors and theological subjects."[7] When subjects of experience become objects of intervention, these practices can do greater harm than good particularly for those whose embodiments do not comply with expectations of normalcy.

In a set of meditations on the concept of "cure" disability poet, essayist, and activist Eli Clare describes prevention as one of a set of six processes that sustain and animate the ideologies of what they identify as the medical-industrial complex. Alongside diagnosis, treatment, management, rehabilitation, and cure, prevention seeks to "stop the trouble from entering individual body-minds or entire communities but often doesn't impact its collective existence."[8] Each of these five processes is distinct, and yet they intertwine and overlap. For Clare these five processes help to create the ideals for body-minds which protect some persons and deny the validity of others through structures designed to support a medical model of the human person and of disability: "Together these six processes nudge, prod, and tend our body-minds. They redefine *normal* and *abnormal.* They shift again and again to make a profit. They keep flexing through one another."[9] Clare's analysis identifies practices that idealize and elevate certain kinds of body-minds as desirable and thus, marginalize and oppress those whose bodies appear resistant to approaches that would restore them to "normalcy."

Prevention is thus an implicit but active player in the "ideology of cure," as Clare describes it, an ideology that rests on a number of tenets that focus on certain individuals as problems to be solved. Because cure identifies harm with an individual body-mind, it seeks restoration within the individual rather than within relational/political ecosystems. The person and their embodiment become the problem. Cure assumes an origin that is better than the present, denying the ways that many

people who cannot be cured negotiate the ambiguities of embodiment in the present. In denying the present, cure insists that an individual can return to an imagined original state. Thus, if for many people an "original nondisabled state" does not exist, cure marks the body that should be or could have been, devaluing the person that is now.[10] Each of these principles, argues Clare, contributes to a logic by which the desire to prevent, manage, or a cure a disability (or in this case illness or condition) slips and morphs into a desire for the eradication of the person who continues to bear the first unpreventable and then incurable condition.

While the impulse to break silences may seem a courageous and prophetic task, Clare's understanding of prevention challenges those participating in a yearly ritual of prevention to reflect on whom these rituals are for and to what end. If desires for death have and will likely continue to be a part of the ways many experience life, what do observances and rituals around the eradication of those conditions imply for those whose body-minds fail to comply? Are they helpful to the people whose lives are purportedly centered in these observances? While a yearly observance may occasion more conversation around these experiences, Clare's analysis suggests that yearly observances may also sequester rather than liberate the experiences of those who negotiate desires for death, not to mention those whose deaths mark them as resistant to failed attempts at prevention or cure.

The concept of cure thus raises questions about practices of keeping and observing time in ways that do not turn some people into goals or projects of other people's time. Feminist, queer, crip scholar Alison Kafer describes "curative time" as a time that cannot imagine hope other than through intervention into an in individual body-mind. While she acknowledges that people with disabilities and illnesses may desire cures, she distinguishes cure from curative temporalities and explores the harms that are often inflicted on disabled and ill people through curative imaginaries. In "a curative imaginary," disability stands in the way of narratives of human progress, a symbolic obstacle to the lives that humans might one day have.[11] Kafer identifies a set of questions that characterize a "curative temporality": "Were you born that way? How much longer do you have to live this way? How long before they invent a cure? How long will a cure take? How soon before you recover?"[12] Kafer is not opposed to the desire for a cure but to the ways that curative temporalities reduce the meanings of some people's time in this world.

While the language of prevention may not be as pervasive or dangerous as that of cure from a critical disability studies perspective, a "preventative temporality" carries some of the same cautions for those whose body-minds continue to exhibit that which is understood to be undesirable for human life and preventable. Prevention, like cure, assumes an original state, in this case a state to be maintained and preserved rather than returned to. Furthermore, both prevention and cure assume a temporality that is definitive and non-reoccurring. Once something is no longer prevented, it fails to fall within the structures of intent for prevention and thus

outside the rituals and strategies of prevention. Thus, once suicide has not been prevented, a person's life and death are no longer objects of hope, remembrance, or intent except as an example of what could have been or should not have been. Furthermore, preventative temporalities like curative temporalities imply a problem to be identified and fixed rather than something to be understood as part of what it means to be human. Finally, preventative temporalities often support a vigilance or surveillance focused on particular individuals identified as potentially deviant in some way rather than on structural or political/relational realities that contribute to hope, healing, or suffering. Both Clare and Kafer suggest the importance of inhabiting time in ways that open up the possibilities of solidarity, coalition, community, and companionship rather than assuming time as a set of objectives by which certain people accomplish good embodiment while others fail or where some people pray for or work to fix others.

If the church wants to pray in solidarity with people who consider suicide and walk alongside them, what kinds of coalitions and temporalities must the people of the church inhabit? According to Eiesland, these questions cannot be answered without two-way access, so that people who are often cut off from the church because of experiences of disability and illness gain access to the church, finding themselves welcomed and centered in the daily and weekly body practices of congregations. For such access to be possible, the church must desire access to and understanding of the lives of those "welcomed." It must seek knowledge alongside those whose embodied experiences have often been rejected, feared, or tokenized through charitable intentions. For charity, in place of access, has failed to "accord dignity or even adequate provision" to those the church has "helped" and has encouraged "further isolation and alienation from our own nonconventional bodies."[13] As Kafer queries "curative temporalities," so Eiesland raises questions about charitable temporalities that seek to help disabled people without engaging in continuous, mutual, and deliberate practices of access. Within charitable temporalities, the church can want to prevent suicide or cure suicidal ideation without desires to engage deeply in the experiences of people who desire death, the stories of people who have ended their lives, and the stories of the people who have walked with them.

Temporalities of Remembrance: Keeping Time with Human Pathos

Such analyses of the ideologies and temporalities of cure and charity challenge me to ask how our seminary community keeps time together before God in light of divine and human hope and suffering. They caution me about my participation and complicity in curative, preventative, or charitable temporalities as I consider whether or not a Service of Remembrance and Hope on WSPD Day should become a yearly event, one that we practice alongside our observances of Advent and Lent, Convocation and Baccalaureate. Such practices of time might certainly

objectify certain people and experiences, inviting us to view some of "them" as in need of "our" help, rather than expanding our imagination toward knowledge of and solidarity with others through worship of God.

Yet, heeding the cautions of Clare, Kafer, and Eiesland, I simultaneously acknowledge the power that this WSPD observance had to break silences within our seminary context on this occasion. Reducing worship to intervention may celebrate temporalities that deny the full range of human pathos and divine ethos, yet our world suicide prevention observance also occasioned liturgical time that interrupted the silences of the heretofore observed liturgical and academic years. Such an intervention or intrusion into the ways the seminary keeps time suggests that other observances might likewise spark the courage we need to stretch out our humanity before God. And rituals and observances that fall outside of marked liturgical time continue to press upon the time we take to bring the fullness of human pathos to the divine ethos. For example, just a few days after the service on WSPD day, a student wrote with a request to plan a service on World Day Against the Death Penalty. Last year we observed World Aids Day, and this past fall we invited a special guest preacher to lead a service that marked Transgender Day of Remembrance. Each year, I wonder if there are ways our community should mark Disability Day of Mourning on March 1, a day when disability communities mourn disabled people killed by family members or caregivers. In light of the ways these occasional observances foster the passion and courage of my students, I anticipate an ongoing proliferation of requests for services that identify particular aspects of human pathos, love, and vitality. Such requests may help us respond to the courage and the vulnerability of God in mutuality with God's creatures even as they also risk tokenizing particular human experiences.

At the same time, some of the challenges of planning this particular service occurred because one service was made to bear the accumulated silences of Christians in sacred spaces. The potential for exclusion felt risky in part because this service, and services like it, are weighted by all that has been unsaid or has been harmful in the past. This service bore the unwieldy hopes and intentions to remember all of us who have experienced exclusion from forms of prayer, praise, and proclamation because of long histories of silence, shame, or indifference to experiences of suicide. If weekly practices of prayer and testimony, lament and confession, provided multiple practices of hope and remembrance of persons affected by suicide in ways that centered and illumined rather than objectified or pitied those experiences throughout the year, there would not have been the same risk of exclusion or harm that some of us felt in planning this service. Without opportunities or imperatives to bring these experiences and other experiences of human pathos to God in a public way throughout the year, a single day of observance also heightened the possibilities of excluding or harming those whose lives and deaths were intended to be the focus of the service, as well as turning those who contemplate suicide into objects in need of prevention/salvation.[14]

Furthermore, when our hopes and remembrances of all those affected by suicide, the living and the dead, are relegated to one day each year, these experiences fail to contest, animate, and transform the liturgical symbols that ground our prayer, praise, and preaching for the rest of the year. Eiesland warns that true welcome and hospitality of those often excluded from the church will be impossible without the prior steps of confronting injustice ("the carnal sins of the institutional church"); regarding those whose experiences have been excluded from the church as "theological subjects and historical actors" and inviting them to the "speaking center" of our conversations; and engaging in the transformation of theological symbols.[15] Then congregations can begin to transform the "body practices" in liturgies and services that are the "physical discourse of inclusion and exclusion."[16] This one service highlighted some ways our liturgical language and practices began to shift in light of a very brief consideration of some experiences of suicide. Yet relegated to one day a year, the experiences did little to probe the assumptions about death and life, darkness and light, hope and despair, presence and absence, communion and community, or practices of touch, feeding, preaching, silence, or praise that structure our daily worship. Thus a service to prevent suicide might in fact keep us from preventing suicide by segregating this day from the regular practices of the church.

In conclusion, I wonder how the many textures and narratives of human pathos might inform the ways our seminary community worships together over an entire academic and liturgical year. Moreover, how do we anticipate and respond to the non-ecclesial observances that increasingly mark the ways my students understand and desire to keep time in solidarity with others? What theological and liturgical resources are necessary for us to continue to stretch out our creatureliness before God so that we might receive our own mystery back? What conversations must happen alongside worship services so that some of us can hear, believe, and center the stories of those of us who have often been excluded from the church's prayer and praise? In the summer of 2019, I will sit down with the chapel calendar and map next year's provisional responses to these questions. In this way I will follow in a long history of liturgical leaders and practitioners who keep and improvise a liturgical calendar so as to respond to the pastoral needs of communities of faith and attend to the many human differences that mark these communities.

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Notes

1. Leah Lakshmi Piepzna-Samarasinha, *Care Work: Dreaming Disability Justice* (Vancouver, BC: Arsenal Pulp Press, 2018), 179.
2. Eli Clare, *Brilliant Imperfection: Grappling with Cure* (Durham, NC: Duke University Press Books, 2017), 63.
3. Don E. Saliers, *Worship as Theology: Foretaste of Glory Divine* (Nashville, TN: Abingdon Press, 1994), 36.

4. Saliers, *Worship as Theology,* 26–30.
5. Saliers, 28.
6. Saliers, 199.
7. Nancy L. Eiesland, *The Disabled God: Toward a Liberatory Theology of Disability* (Nashville, TN: Abingdon Press, 1994), 67.
8. Clare, *Brilliant Imperfection,* 71.
9. Clare, *Brilliant Imperfection,* 71.
10. Clare, 15.
11. Kafer, *Feminist, Queer, Crip* (Bloomington, IN: Indiana University Press, 2013), 27–28.
12. Kafer, 27–28.
13. Eiesland, *The Disabled God,* 73–74.
14. Eiesland offers an example of this kind of problem when she analyzes the harms experienced by people with disabilities in the American Lutheran Church when the church decided to take action in light of the United Nation's "Year for the Disabled." Eiesland, *The Disabled God,* 75–86.
15. Eiesland, 69–94.
16. Eiesland, 112.