PROCEEDINGS

NORTH AMERICAN ACADEMY OF LITURGY
ANNUAL MEETING

WASHINGTON, DC
5-7 JANUARY 2017

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EDITOR

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Garrett-Evangelical Theological Seminary / Evanston, Illinois

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FOREWORD

STEPHANIE PERDEW VANSLYKE, EDITOR

The 2017 Annual Meeting of the North American Academy of Liturgy took place in Washington, DC on January 5-7. In attendance were 260 participants, including fifty-five visitors, twenty-nine of whom were visiting the Academy for the first time.

The meeting started on a concerning note. On Wednesday evening January 4, President Joyce Ann Zimmerman, CPPS, fell ill and was taken to the hospital for surgery. Legend has it that as she was being transported from her hotel room, she entrusted Vice-President Jennifer Lord with 'the binder' containing her notes and plans. Of course, she was impeccably organized. With 'the binder' in hand, Jennifer Lord and Past President Don LaSalle, SSM, presided over the 2017 meeting. Thankfully, Joyce Ann was released from the hospital in time to appear at the close of the meeting on Saturday night. The Academy is thankful for Joyce Ann's meticulous planning and her good recovery.

In her vice-presidential address, *Their Proclamation Has Gone Out Into All the Earth*, Jennifer Lord, developed what she called, in the second clause of her title, 'An Account of the Aural Iconography of Orthodox Church Bells.' Her words were supplemented and enriched by video footage. She explained, "They are the condition for giving authentic praise and thanksgiving to God. They are the condition for forming a habit of the heart that opens us to an intersection of worship and daily living." This intersection of liturgy, life, and prayer are the foundation for living a liturgical spirituality.

The Academy celebrated the work of Gerard Austin, OP, with the annual Berakah Award. Jerry shared highpoints from his response titled "Liturgy/Church: Two Sides of One Coin." He gave an autobiographical summary of his journey as priest and liturgist, including narrating his "ecclesiological conversion" in understanding the mutual relationship between liturgy and church as an "interrelationship between three priesthoods: the eternal priesthood of Christ, the baptismal priesthood, and the ministerial (ordained) priesthood." »

The Academy Committee for 2017 included, Joyce Ann Zimmerman, CPPS, president; Jennifer Lord, vice president; Anne Yardley, treasurer; Troy Messenger, secretary; Gennifer Brooks, delegate for membership; Sharon Fennema, delegate for seminars; Don LaSalle, SSM, past president; and Maxwell Johnson, past past president. The local committee assisted in planning an outstanding meeting.

At the business meeting, we welcomed thirteen new members of the Academy. New officers elected were: Melinda Quivik, vice president; Taylor Burton-Edwards, secretary; and Anne McGowan, delegate for membership.

The heart of the academy's work is done in seminars, and the rich variety of that work is evident this year in part two, with reports from the nineteen seminar meetings. Part three is a collection of peer reviewed essays which were presented in those seminars.

Richard McCarron completed his work as editor of PROCEEDINGS at the close of the past year, and entrusted me with publishing the 2016 volume and then setting to work on this edition. I am grateful for Richard's guidance during our editorial transition. The Academy is most appreciative for our editorial board, particularly Ron Anderson, who has completed his term of service on the board with the publication of this volume. Finally, I thank Courtney B. Murtaugh for managing the final mailing and printing responsibilities, and JL Murtaugh of NO GRAND for contracting to do layout and design for this volume.

The next meeting of the Academy will be in Vancouver, British Columbia, 4-6 January 2018. •

PLENARY SESSIONS

WASHINGTON, DC 2017

INTRODUCTION TO THE VICE-PRESIDENTIAL ADDRESS

JOYCE ANN ZIMMERMAN*

**This introduction was delivered by Past Past President Don LaSalle, SSM, in Joyce Ann Zimmerman's absence*

From my experience of working with Jennifer Lord, I would summarize her credentials to address us with three words: accomplished, eclectic, and personable.

FIRST, *ACCOMPLISHED*:

Jennifer received a B.A. in English literature and Ancient Studies from Albion College in 1986, *magna cum laude*, where she was inducted into the Phi Beta Kappa Society.

She received the M.Div. from Princeton Theological Seminary in 1989 and was ordained to the Ministry of Word and Sacrament in the Presbyterian Church (USA) in 1990 and served pastorates in Nebraska and upstate New York.

She earned her PhD in Worship, Proclamation, and the Arts from the Graduate Theological Union in 2003; her dissertation was titled *The Sermon in the Ordo: Toward the Recovery of a Liturgical Homiletic for the Reformed Tradition*.

Since 2005 Jennifer is the Dorothy B. Vickery Professor of Homiletics and Liturgical Studies at Austin Presbyterian Theological Seminary.

She has served on editorial boards and her publications are numerous, ranging in topics from preaching and lectionary, to Sunday and feasts and seasons, to pilgrimage and liminality. And much in between.

SECOND, *ECLECTIC*:

She is mindful of one Presbyterian Professor, a late mentor who counseled, 'you may always be a part of that lonely wing who appreciate the more Catholic tradition that is ours.'

She states that the "reason I went to grad school was Sunday: in the pastorate I learned that everything flowed into and out of the Sunday assembly." »

Her work focuses on liturgical theology informing preaching, presiding/worship leadership, spirituality, and renewal of Sunday worship practices. In addition, and in relation to these liturgical foci, she researches and presents on pilgrimage, liminality studies, and women's voice in preaching and liturgical leadership.

In addition to a clear pastoral bent, Jennifer is active in academic guilds. She has served collectively over a decade on the executive boards of the Academy of Homiletics and the North American Academy of Liturgy. She is also a member of *Societas Liturgica.*

She has walked over 1500 miles in three countries on the network of trails that are the Camino—the Compostela, the Way of St. James—and these travels undergird her work in pilgrimage and liminality studies. In June 2013 she led a group of students, alumns, and administrative colleagues on the Austin Seminary travel seminar, *The Way of St. James: On the Pilgrimage Trail* and looks forward to leading that seminar in the future.

THIRD, *PERSONABLE:*

Jennifer's smile is infectious and brightens any room into which she walks. I have found her a delight this year as my vice-president, offering me insightful advice, careful analysis, and always, always with a gentle and charitable spirit. Her quietness exudes confidence, her presence instills hope, and her Gospel values are unshakeable.

Jennifer is married to an Orthodox Christian, and her participation in the Byzantine Rite continues to inform her comparative analysis of various practices. From this exposure, no doubt, she derives the title of her vice-presidential keynote address to us: *Their Proclamation Has Gone Out Into All The Earth: An Account of the Aural Iconography of Orthodox Church Bells.*

I am sure we will hear everything in her words from a sweet, tinkling sound to a resounding call to worship. It is my pleasure to present to you the Rev. Dr. Jennifer L. Lord. •

VICE-PRESIDENTIAL ADDRESS

Their Proclamation Has Gone Out Into All the Earth: An Account of the Aural Iconography of Orthodox Church Bells

JENNIFER L. LORD

Greetings: Academy members, visitors, and guests. My remarks, this morning, are on the topic of church bells in Orthodox Christian usage. About this particular manner of bell ringing, and how these bells tell time. I am a cradle Protestant Christian, of the Reformed tradition, the Presbyterian Church, USA. I am, therefore, a participant-observer of sorts as I give an account of these bells in an ecclesial tradition so very different from my own, all the while using some words that are phonologically challenging. But through life circumstances I've learned a bit about these bells, I am connected to a place that is a nexus of bell activity in the United States, and I want to set out something about them for this Academy. I became fascinated with them when I found out the largest bell is called the Blagovestnik, the herald or evangelizer: these bells preach!

The Orthodox church whose bells I know best is a small, octagonal church, yellow with a gold dome. It is in northern California. It is set on a plot of land in a well-heeled residential neighborhood; the church building and fellowship hall keep company with Cayuga, Chardonnay, and Perlette grapevines; with bamboo, roses, calla lilies, alstroemeria, agapanthus, poppies; with lemon, fig, orange, and tangerine trees; there is a bed for seasonal plantings like dahlias and sunflowers. The land is a gardener's paradise and the icons are often beautifully framed with the flowers from these gardens. The churchyard also houses two ducks known as the 'orthoducks'. And there are bells.

The church bells are not hung in a high tower, but from a low multi-beamed structure just outside the temple, set almost flush against an outer wall. At this parish (founded by Russian *émigrés*, a parish of the Orthodox Church in America), the priest and other bell ringers have always been mindful of the neighborhood context. For decades, students from the nearby Presbyterian seminary lived next door, but that seminary has since sold those buildings and the refurbished apartments go for San Francisco price points and not necessarily to church-goers. The bell ringers are aware that too much practice or too much late night festival ringing could put all future bell ringing at risk. »

I want to talk about a particular day, and a particular service. I am thinking of the day Christians call Good Friday, Great and Holy Friday, of Vespers, held at two o'clock in the afternoon at this parish.[1] Most years it is very warm on Good Friday in that part of the country. So the church windows are open to catch any breeze. People stand shoulder to shoulder. It's a total fast (foodless) day. People are weary but expectant: after a long Lent they have, finally, come to these days.[2] I've left the choir and picked up the ear protectors because the bell ring will become loud at times.

So much of Vespers is as it always is (opening, evening psalm, great litany, Lord I call, hymn of light [*phos hilaron*], Prokeimenon, readings [more than usual], intercessions, Aposticha, and on) but along with the readings the hymnography tells us where we are in time ("Today the Master of creation stands before Pilate; Today the Maker of all is mocked by his own servants…").[3] At the fourth sticheron (hymn) of the Aposticha (set of hymns) I'm outside, waiting at one of the open windows, listening. I'm waiting for the next sticheron. In this parish the fifth sticheron of the Aposticha is not sung by the entire choir but rather by a few singers in a highly delicate, melismatic setting. If it's a good year the choir director has determined that the entire choir should sing what follows, *The Song of Simeon*. Otherwise the bells need to be played even more carefully; they must proclaim but they must not drown what else is happening. Either way, I hear the cue and I begin the ring: I strike the pedal to ring the largest bell- today the one-and-a-half ton bell does not remain silent.[4]

On this day, at that point in the service, the chain ring (not change ring: chain ring),[5] is referred to as the Kenotic ring (indicating kenosis - Jesus' self-emptying humility, divine condescension).[6] The bells are rung in succession, one stroke for each bell, from the largest to the smallest, allowing time between each stroke for the voice of the bell to sound: its strike tone, its microtones, its humtone must have a chance to sound forth. I can ring for a short while and focus my attention on each bell. That's good because each bell needs its own attention. For this ring on this temple's bell arrangement, two bells are rung by foot pedal (the largest two), five by the left hand using a low-stretch nautical ropes attached at one end to the bell's tongue or clapper fed through a pulley to attach—finally but adjustably—to a nautical fastener. And two bells are rung by the right hand, rung by pulling the rope attached to the bell tongue. Each bell needs a different touch to release its sound, a different strike force. I don't have the ear protectors on at this point; I can control the volume and tone more precisely without.[7]

This parish only uses nine of its twelve bells for the Kenotic ring, selected for tonal compatibility. I reach the ninth bell, position my ear protectors, and position my left foot to cover both pedals and allow for their different tension set-

tings of their ropes, left arm across five ropes and right hand holding two more ropes, and: crash! All pedals, ropes, bells. All heavy handed and quick release. All to sound at once. This is the Kenotic ring. Then it repeats, the largest bell, then the rest one by one, then all bells crash, let the sound announce, and again. Not every place includes the crash in this ring, but a treasured bell recording permitted in 1963 documents that the all-bell crash was true to the ring.[8]

I understand that some bell ringers get cues from altar servers Face-Timing them; some master ringers use a high-pitched bell (that is not part of the ring) as a signal bell. Neither signal works well in this parish's arrangement; instead a long-time member of the congregation is willing to cue me by waving a scarf at the window.

I can't hear what the choir is singing due to the bell strikes, their lingering hum tones, and the all-bell crash. But I can see enough most years, specifically once everyone kneels indicating the procession has begun. Then I know that I need to divide my attention: continue playing the Kenotic ring while watching for my cue to ring something entirely different. Even though I can't hear, I know the choir has begun singing the troparion (short hymn for the day), "The Noble Joseph." That means the priest, with the Book of the Gospels, and the deacon—holding above the priest's head the Epitaphion, (Plashchanitsa) an embroidered cloth image of the dead body of Jesus (sometimes called the Burial Shroud)[9]—are processing to the center of the church where the shroud is placed on a table decorated with flowers. This past year the windows were wide open due to the heat, and I was able to see my cue.

At that exact moment, the moment when the shroud is placed I am to stop the repeating Kenotic ring, even if I am in the middle of it, and ring an entirely different ring. For as the Kenotic ring proclaims the self-emptying of Jesus Christ for the sake of the world the following ring, the culminating ring, is, even now on Great and Holy Friday, the customary peal that proclaims resurrection, the condition of everything being fulfilled (*pleroma*), complete.[10]

Fr. Robert Taft's writings about this moment in the Byzantine Rite inform us that this burial cortege is one of two in the Byzantine Triduum, the second one happening at Holy Saturday matins which, in this parish, will be at seven o'clock that Friday evening. What's more, Taft makes it clear that both burial processions are mimesis.[11] They are imitative action, a dramatic re-enactment. Their presence in the rite, a result of the two-cities-plus-monasteries liturgical symbiosis, demonstrates the greater shift in the Triduum rites that "allows free play to the mimetic ceremonial so dear to Medieval and later piety in both East and West."[12] Mimetic ceremonial, or re-enactment that means only to commemorate past events as past turns the assembly into spectators. There is no »

demand on our involvement; we can just be onlookers since Jesus is the protagonist of the drama, not us. [13]

Yet the bells are set alongside this mimetic moment. They are a later addition but they function to declare the moment in the present, not a past that is past. The bells show forth in sound the anamnetic tethering between that which is "eternally present saving mystery"[14] and the particularity of *this* people and *this* place. There is a sense of *Hodie* to the bells: Today! Now! Here! For you! For us![15] Or, to work with a phrase from Emma O'Donnells's book *Remembering the Future*, the bells are one way this liturgical community "perform(s) the temporal orientations of (its) tradition."[16] Specifically, the bells proclaim the eschatological state of things, proleptically present.[17] A particular genre of ringing, the zvon called the Trezvon, especially declares this *Hodie*.

The Russian Orthodox Church's Typikon for Church Bell Ringing states, "Church bell ringing is an integral part of Orthodoxy's divine services and its absence can be justified only by lack of the necessary instruments."[18] This Church Bell Ringing Typikon, which is followed in the United States, stipulates both the Kenotic ring and the culminating ring (known as a Trezvon or triple peal of all the bells) for both Holy Week burial corteges. A bell ringer at the Moscow Kremlin, in personal email correspondence, commented on these directives and current practice saying: "... it is absolutely necessary to make a short Trezvon at the end (of the Kenotic ring). It is dedicated to God's Glory and Resurrection in the Last Days. Of course it makes sense particularly for the Holy Friday (ring)."[19]

Can the bells' participation in these liturgical instances be afforded this much proclamatory power? Do they perform temporal orientation? Taft helps set the stage for such an exploration. In "Mrs. Murphey Goes to Moscow," he writes: "Had Aidan Kavanagh flown Gospozha Murphey off to post-Soviet Moscow in recompense for exploiting her as a foil in his liturgical discourse, what would our old New England babushka have made of the apparition of this liturgy's symbolic form, this Orthodox *theologia prima*, when it hit her with full force as one unencumbered by any *theologia secunda* relevant to this bewildering new worship tradition?[20] Taft wants to retain the category of primary theology; he believes liturgical meaning *is* communicated this way. And he describes this Orthodox *theologia prima*, as communicated not by text but by the "entire ritual that communicates this meaning"[21] by its icons and frescoes, the church building, the vestments and hymnography, incense and movement, that of clergy and servers and the people. He also describes how these work in a symbolic matrix of balances.[22] "Worship," he says, "is not just a matter of 'receiving the sacraments,' but of living habitually within a liturgical ambiance that encompasses one in body and soul...."[23]

The bells in the Orthodox Church are a part of the liturgical ambiance in which one can habitually live. They are a dimension of the iconographic programs of the church. Alongside the other liturgical dimensions, they proclaim a temporal theology in sound. Bell ringers themselves make these connections between the bells and liturgy. Fr. Roman, hierodeacon and bell ringer at Danilov Monastery and key ambassador in the Harvard Bell Exchange, says:

> "If a single bell is a resounding icon of God's voice, then the zvon of all bells together is an icon of the liturgy, its atmosphere. And the bell ringers task is not merely to give a correct or even masterful performance. The fundamental task is to fully convey a theological understanding of the service, its nature and its sense.[24]

Another bell ringer said to me that "the bells are a last remnant of sanity: they proclaim theology always, not just sentiment…. The bells proclaim the presence here and now of the 'saving mysteries.'"

Of course, there is a range of usage, availability, in Orthodox churches. I've visited Orthodox churches where the bell signaling Divine Liturgy is rung the exact way that the bell was rung at the stately old Presbyterian Church in upstate NY, whose congregation I served as pastor. I've heard the tape recorder play-button pushed to play recorded bells. Some Orthodox Christians have inherited a clearer use of the bells than others: all bell-history books speak of bells introduced to Kievan Rus' and then eventually speak about Russian Bells. These bells are not everywhere on hand but they are encouraged. Mark Galperin, General Manager of Blagovest Bells which imports bells from Russia's premiere foundries, has received many honors for his recovery and renewal efforts regarding the bells. Blagovest Bells encourages parishes to "get rid of cowbells, firebells, loudspeakers, doorbells, and sawed-off gas cylinders."[25] Even with five bells, and certainly with the canonical number thirteen (for Christ and his apostles), the iconographic power is alive "to announce to all the world the joyous news of the Incarnation and Resurrection… a full, solemn, external, public, and above all cosmic expression… announced in the air to the entire universe."[26]

These bells trace their genealogy not back to the bells of Aaron's garments or Asaph's cymbals (though both are cited) or even the *shofar*, but back to the Israelite *hatsotseroth*, the military/liturgical trumpets - indeed the reading appointed for the consecration of a bell is (in addition to Psalms) Numbers 10:1-10.[27] And these bells very much trace their ancestry to the monastic wooden signal, the plank struck with a mallet: the semantron. And in many places (like Mt. Athos) the wooden semantron or its iron counterpart, the sideron, either mounted or carried, is still the preferred signaling device. And like the semantron and sideron, these bells do not swing. They are stationary. Their clappers, tongues, »

are pulled to strike the strike point just as the mallets strike the wood or iron planks.

If the first definitive detail about these bells is that they are stationary, the second detail is found in an anecdote included in most books on bell history:

> "When, in the days of silent film, the Russians saw motion pictures of bells in western Europe church towers swinging from side to side to ring, they laughed and laughed. It seemed so ridiculous to swing a huge bell to make it ring when it was much easier simply to move its clapper, as they did. What the silent motion picture could not portray was that sounds coming from swinging bells were not exactly the same as those coming from stationary ones."[28]

This anecdote foregrounds sound: these bells do not sound the same as bells that swing. Swinging bells project sound differently and have different timing constrictions. But even more important for these bells is the fact that they are not tuned. They are compared to the individuality of talking drums rather than to a piano or carillon. These bronze bells, about eighty percent copper and twenty percent tin, are selected for tonal compatibility, consecutive bells differing by not more than a major third (the biggest bell perhaps separated by a larger interval). They are selected for weight and timbre so they sing in the same key, but they are not machine tuned. The bottom line: these bells are treated percussively rather than melodically.

The fact of the bells being stationary and untuned, was heavily influenced by the semantron. There was hardly any interest in tuning the bells for pitch or mounting bells to swing.[29] The rings that developed are in relation to the rhythms, the syncopations, of the semantron and are characterized by voice rather than chord or note; by an overlay of many partial frequencies, a complex of different overtones, with only approximate relations to traditional pitches. Their sounding has been called "the characteristic clash of untuned colors and superimposed rhythmic strata."[30] The bell voices are grouped in three (and for ease of identification these bell groups are given pitch-register characterization): the largest, deepest voice (we might call the bass) functions as the metronome, determining tempo and pulse; the middle bells are the alto bells applying a more frequent rhythm; the sopranos, the smallest bells, trill the complex rhythmic patterns.[31]

1. The Bells of St. Nicholas.

Here are two brief video clips of the semantron, followed by two different zvons that are free-form and hopefully give you a sense of the rhythmic relationship to the semantron.[32] »

↘ 2. Toaca de la Manastirea Petru Voda.

↘ 3. Festivalul International de Toaca si Clopote, Victoria, 2015.

↘ 4. The bells ring in Svyatogorye.

↘ 5. Konstantin Mishurovskiy.

In contrast to wide acceptance of bells in Christian West, bells were slow coming in the East, though eventually they were used in all the same ways: liturgically / as communal-territorial boundary markers / for business / for civil defense. We know that by the eleventh century bells were in Kievan Rus' and they may have arrived earlier.[33] How remains a question: Did bells come from Byzantium or from trade cities of Western Europe, or from the bishop in Kiev who had also served briefly in Trier? We know that an Italian introduced Western foundry methods to great reception in Muscovy, contributing to increased quality and production (some thirty foundries by the sixteenth century). Eventually bells were cast weighing twenty-thousand, forty, eighty, and 200,000 pounds, and with the casting of the Tsar Kolokol, over 400,000 (four-hundred thousand) pounds.[34] We know that the seventeenth century was a golden age of foundries and, for our purposes, the development of the canonical rings (for Typikon) and, in particular, the development of the zvon.

According to Typika, bell ringing was used to herald the beginning, key focal points, and the completion of Divine Services. The ordering of rings during Vigil and Divine Liturgy is comparable to the signaling we find in the history of western church usage (pray the hours, the Anaphora, etc).

Here is the vocabulary list for the traditional genres of rings:

» To ring *Blagovest* is to ring a single bell with strong even paced strokes to announce services, normally the largest bell though this may differ at certain seasons and in locations where there are several big bells.[35] Blagovest means Good News, or Annunciation.

» *Blagovestnik* is the name of the bell used to ring Blagovest means the herald, evangelizer, proclaimer.

» A *Zvon*[36] is a once ringing of all the bells (in that rhythmic, layered, clashing manner).

» A *dvuzvon* is a twice ringing of all the bells.

» The *Trezvon* is a thrice ringing of all the bells.[37]

↘ 7. Trevzon Ring.

These zvons developed as an art of the church, improvised in relation to divine services; we have some graphic notations of rings from the 19th Century.[38]

Two other categories of ringing are significant:

» A *Perezvon* or chain-peal is to strike the bells in order, largest to smallest, each bell several times before going to the next, repeating the chain as long as necessary.

» The *festal Perezvon* in which each bell is struck several times is ordinarily rung at the Elevation of the Cross, and at the Great Blessing of Water and related liturgies.[39] »

↘ 8. Water Blessing Ring.

The aforementioned *Single Perezvon*, meaning that chain ring in which each bell is only struck once for each pass, is only rung twice a year at Great Friday Vespers and Great Saturday Matins and these are always followed by a Trezvon.[40]

↘ 9. Kenotic Ring.

The *Perebor* is the funeral ring, the opposite of the Kenotic, smallest bell to largest, one strike per bell with the accompanying ring/crash of all bells, rung as the body is brought into the church and as it is brought out to be transported to the place of burial, followed by a trezvon. Bell typika note: "seasoned bell players would *never* confuse the funeral ring with the Holy Week Perezvon."[41]

↘ 10. Funeral Ring.

These are signaling rings, albeit more developed than a stately toll on the Blagovestnik.

But from the seventeenth century on there was great development of the zvons, especially the Trezvon. Today Trezvons are shared and learned via YouTube posts, at bell camp or master classes, by shared notations, or with great care, improvised. In the past they were apprenticed and, again with great care, improvised. Again Fr. Roman: "the peal is an aural interpretation of the aesthetic that informs the Orthodox worldview, playing out the image of the particular church service."[42]

The remainder of 'video' time is to orient you to Trezvons. You've seen and heard two 'free ring' Trezvons and a demonstration of a simple, abbreviated Trezvon which is an example of a Trezvon as it would be used in the midst of liturgies. Here are two simple but more "hymnic" Trezvons; then a third Trezvon with more complicated rhythms; finally a fourth Trezvon with elaborate progressions that incorporate a perebor (procession from smallest to largest bell).[43]

↘ 11. Optina Ring.

The Optina Ring is a signature ring of the Optina monastery and is used at this parish in "ordinary time." Secondly, the Novodevichy ring is a signature ring of that monastery and is used in this parish at pre- and post-feast times (the ring is still being learned, and is not completely captured completely in this video; it would be played through three times).[44]

↘ 12. Novodevichy Ring.

Third, here is a Trezvon famous to the Trinity-St. Sergius Lavra; first you will hear a recording from the Lavra, the bells of that Lavra, then you will see a contest participant perform that ring, then see it (I underscore: still being learned) in a U.S. parish context.[45]

↘ 13. Saint Sergius Trezvon Ring. (audio)

↘ 14. Troitse-Sergiev Peal by Katya.

↘ 15. Lavra Ring at Saint Nicholas.

Finally here is a longer video clip, it is of this parishes' Great Feast ring (here I'm playing it for the first time so they slowed it down slightly for me). Here it is Vespers for Transfiguration, after Divine Liturgy and the parish hike up a mountain for Akathist. You can hear the thrice-rung character easily.[46] »

↘16. Ten-Bell Ring.

Of course, you are hearing/seeing rings disconnected from what else is going on. These last videos are two examples that give a little more connection between the bells and the actions to which they attend. This is a very different church setting: the Holy Virgin Cathedral in San Francisco which is a Cathedral of the Russian Orthodox Church Outside of Russia, on the occasion of the fiftieth anniversary of the repose of St. John, Archbishop of Shanghai and San Francisco. The first clip occurs during a Cross Procession (Molieben) after Liturgy and the second occurs for the singing of "God Grant You Many Years" (and is preceded by the Protodeacon naming all Bishops present).[47] »

↘20. Trezvon Procession at Holy Virgin Cathedral.

↘21. Trezvon at Many Years at Holy Virgin Cathedral.

I've set all of these recordings before you so that you can hear and see the bells and begin to imagine how they perform a specific temporal orientation as an aural icon of the church's liturgy: how they participate in proclaiming the saving mysteries, of the past and of the End, as they are present *Today*. I think of three ways to characterize their temporal performance:

FIRST: they sound out the *Today*, for fasts and feasts and key moments in liturgical commemorations. For example there is a daily Lenten ring, a festal Lenten ring for Sundays in Lent, and today for new calendar is Theophany; so last night at vigil was the Great Blessing of Water it would have been the festal Perezvon. Along with today's hymnography, the bells proclaim: "Today all nature is glad."[48]

SECOND: *how* the bells proclaim Today is comprehended by how the various rings interact with the day's hymnography but also by how the rings interact with each other. For example, the present tense of the Water Blessing ring and the present tense of the Funeral ring help us hear the present tense of the Kenotic Ring.

THIRD: The extended Trezvons of the Great Feasts do the same thing: they proclaim the saving mysteries, of the past and of the End (télos), but how these are present Now, Today. So we might imagine (some may have experienced) a soundscape of all-day zvons on the feast of Nativity, or on and all week for Pascha, (perhaps the bells of hundreds of churches). But the shorter Trezvons proclaim the same announcement of good news simply in abbreviated form. For example, the abbreviated Trezvon, let's say occurring around midnight in a small residential neighborhood, coming just after the first hymn and greeting of Pascha, announces the very same news as the extended form will do 12 hours later. And so it is with abbreviated Trezvons that occur at key moments throughout the year:

- at the Elevation of the Cross,
- the Great Blessing of Water,
- the Lesser blessing of Water (Aug 1)
- the third Sunday in Lent (Cross),
- at the Gospel (John's prologue) at the midnight Paschal liturgy
- at the reading of the Gospel accounts in the Bright Monday procession
- at the Polyeleos, before the Gospel at every week's Vigil
- At a Molieben / for Many Years »

The shortened Trezvons, like their extended versions, always signal the fullness of all in all, Now: God with us; come and see. I want to underscore that the bells are played only when the community is gathering to *do* something; they are not programmed to ring when the church is empty; they signal that there is something to come and see and do. Indeed: to the bath, to the table, to the prayer, to the word…[49]

Of course I've told you about these bells only from a particular perspective.[50] I've only been able to give you an abridged account of these bells. I've not ventured into how they have participated in civic interests.[51] I've not spoken of the ways they were restricted, then forbidden, then destroyed, then re-permitted.[52] I will only mention in passing how their temporal performance participates in temporal ambiguity as they proclaim an End that is Not Yet.[53] By this I mean that these bells are of an ecclesial context where nearly every (Saturday night) Vigil includes the Magnificat; and nearly every Sunday Divine Liturgy the Beatitudes; and Psalm 102 (LXX), 145 (LXX).[54] The bells ring alongside singing about the (LORD) who executes justice for the oppressed, who gives food to the hungry, who sets the prisoner free, who opens the eyes of the blind, who lifts up those who are bowed down, who watches over the sojourner, who upholds the widows and the fatherless. The bells are part of a symbolic matrix for *theosis* that comes about by way of *kenosis*.

In the past, and recently, a number of academy members have addressed the topic of liturgical time.[55] Now Emma O'Donnell's book contributes to these discussions through her work comparing Jewish and Christian worshipers' performances of memory and hope in liturgy. For the most part O'Donnell's description of Christian experiences refers to Roman Catholic experiences. In this address I have suggested that the bells in Orthodox Christian use perform the Now, the Today of liturgical commemorations, in the anamnetic/proleptic sense, rather than historicize singular moments.

Which leads me to ask of my Presbyterian tradition: what temporality are we performing in our liturgies? We've had our own liturgical symbiosis—at least that of Ulrich Zwingli and John Calvin. Our heritage affords us a great amount of liturgical freedom to shape liturgical practice in many modes. My questions arise from the perspective of a person in the pew these days. So I ask of my tradition:

- Do we perform the past as past?
- Do we perform the eschatological state of things, proleptically present? Or have we lost our télos?

» When favoring thematically designed services (whether it's Mother's Day or an urgent social issue) are we performing our own present tense, void of other temporal referents?

» When we are without sacramental celebrations *how* do we perform temporality?

I'm not the first Presbyterian to think about the bells in this way: it turns out that the Homiletics professor of that Presbyterian seminary in that very northern Californian town, in his Commencement Address of 1985, lamented the loss of what he called mystery. He said, "The bells have been sadly muted in our mainline churches." He said, "We stand in danger of knowing all manner of righteousness but not that mystery which has sparked our concern."[56] In his address the bells become a trope for that mystery that must guide and spark and arc over our earthly endeavors for righteousness.

What I know is that is that when I hear these bells they interrupt me with memory and hope, with Today: the Holy One, present-tense with us and not yet done with us; the Holy One not yet done with us for the life of the world. •

Jennifer L. Lord is Dorothy B. Vickery Professor of Homiletics and Liturgical Studies at Austin Presbyterian Theological Seminary.

NOTES

1 "There seems to be general agreement that the present dislocation of the Triduum services caused by their anticipation is less than ideal. The entire cycle is moved back one notch, with the resulting incongruity that Matins of Good Friday and Holy Saturday are celebrated the previous evening …." Robert F. Taft, "In the Bridegroom's Absence. The Paschal Triduum in the Byzantine Church," in *La celebrazione del Triduo pasquale: ananmesis e mimesis. Atti dell III Congresso Internazionale di Liturgia, Roma, Pontificio Istituto Liturgico, 9-13 maggio 1988*, Analecta Liturgica 14/Student Anselmiana 102 (Rome: Pontificia Ateneo Sant'Anselmo, 1990), 94.

2 "So it is that before the festival of Easter there has developed a long preparatory season of repentance and fasting, extending the present Orthodox usage over ten weeks. First come twenty-two days (four successive Sundays) of preliminary observance; then six weeks or forty days of the Great Fast of Lent; and finally Holy Week." *The Lenten Triodion,* trans. Mother Mary and Archimandrite Kallistos Ware (South Canaan, PA: St. Tikhon's Seminary Press, 2002), 13. On the rules of fasting, see pp. 35-37.

3 Ibid., 612.

4 During Lent a smaller designated bell serves as Blagovestnik.

5 Change ringing is a "traditional English style of bell ringing in which swinging tower bells are rung according to an ordered and predetermined series of numerical permutations." Edward V. Williams, *The Bells of Russia: History and Technology* (Princeton, NJ: Princeton University Press, 1985), 243. The definition for a Chain Ring follows in the body of the text.

6 See Philippians 2:5-11.

NOTES, CONT

7 A writer for the *New Yorker,* reporting on the story of the Harvard Bells, describes the bell tower and ear protectors: "On the floor lay tiny feathers and other traces of falcon life, along with a few discarded fluorescent-orange foam earplugs of a type worn by some bell ringers—to the contempt of other bell ringers. [Konstantin] Mishurovsky told me that earplugs prevent ringers from achieving the requisite delicate touch." Elif Batuman, "The Bells," *New Yorker,* April 27, 2009, 23. Other sources mention bell ringers using gooseberries as ear protectors. The article provides a good account of what is known as the Harvard bell exchange.

8 Holy Trinity Cathedral, "On Bells and Their Ringing," April, 1983, accessed February 1, 2009, ↘http://www.holy-trinity.org/node/86. This refers to the Rostov bells recording. See also Seraphim Slobodskoy, "Bells and Russian Orthodox Peals," in *The Law of God*, posted 2003, OrthodoxPhotos.com, accessed February 5, 2017, ↘http://www.orthodoxphotos.com/readings/LGFLS/bells.shtml.

9 *The Lenten Triodion*, 616.

10 I am grateful to The Very Reverend Archpriest Stephan Meholick, Rector, St. Nicholas Orthodox Church, San Anselmo, CA, for this insight and for ongoing conversations about the bells.

11 Some understand the second procession during Holy Week (Holy Saturday Matins) not as a burial cortege but rather as a procession celebrating the harrowing of Hades. This is due to the procession, in certain locations/usage, occurring after the Evlogitaria of the Resurrection, sung at the end of the Stasis. And, for some, this includes the practice of returning to the temple via passing under the Shroud, a sign of baptismal participation in this life-creating death.

12 Robert F. Taft, "Holy Week in the Byzantine Tradition," in *Between Memory and Hope: Readings on the Liturgical Year*, ed. Maxwell E. Johnson (Collegeville, MN: The Liturgical Press, 2000), 179.

13 Robert F. Taft, "Historicism Revisited," in *Beyond East and West: Problems in Liturgical Understanding* (Washington, DC: The Pastoral Press, 1984), 19.

14 Robert F. Taft, "What is a Christian Feast? A Reflection," *Worship* 83, no. 1 (January 2009): 3.

15 "The liturgy recalls the mystery of Christ from the incarnation to his return in the context of an ever-present *hodie*, 'today.'" Anscar J. Chupungco, *What, Then, Is Liturgy? Musings and Memoir* (Collegeville, MN: The Liturgical Press, 2010), 70.

16 Emma O'Donnell, *Remembering the Future: The Experience of Time in Jewish and Christian Liturgy* (Collegeville, MN: The Liturgical Press, 2015), 174. In the preface, O'Donnell describes a monastic bell signaling Vespers: "With each intonation of the bell, as steady as a heartbeat at rest, time takes on a new shape" (ix).

17 Ibid., 137.

18 Russian Orthodox Church, *Typikon for Church Ringing*, trans. Mark Galperin (San Francisco: Blagovest Bells, 2004), 3, ↘http://www.russianbells.com/ringing/typikon-bellringing.pdf. See also Seraphim Slobodskoy, *The Law of God*, trans. Susan Price (Jordanville, NY: Holy Trinity Monastery, [1966] 1993), 623-34

19 Konstantin Mishurovsky (Bell Ringer, Moscow Kremlin), personal email correspondence, August 31, 2016.

20 Robert F. Taft, "Mrs. Murphy Goes to Moscow: Kavanagh, Schmemann, and 'The Byzantine Synthesis'," *Worship* 85, no. 5 (September 2011): 391.

21 Ibid., 405

22 Ibid., 395

23 Ibid., 401. Taft continues: "How easy it is to shatter the equilibrium by omitting one tessera from the mosaic of integral parts!" (395). This, of course, evokes Gordon Lathrop's language of juxtaposition: "To perceive the meaning of the liturgy does not require that one read a book of liturgical theology. It does require that one experience the juxtapositions of the liturgy in all their strength. Any participant in the assembly should, on some level, be drawn into the experience of meeting set next to week, of texts set next to bath and next to table, of thanksgiving intertwined with lament, and of the whole to speak of Christ in the midst of the world's need." *Holy Things: A Liturgical Theology* (Minneapolis: Fortress Press, 1993), 163-64.

24 Hierodeacon Roman, "The Phenomenon of Russian Church Bell Ringing (Zvon)," lecture, Harvard University, June 1, 2008, accessed July 10, 2008, ↘ http://www.danilovbells.com/bellsonrussia/publications_about_bells/the_phenomenon_of_russian_church.html.

25 Mark Galperin of Blagovest Bells has received: 1) Patriarshaya Gramota (Certificate of Honor and Gratitude issued by Patriarch Kirill, Patriarch of Moscow and All Russia) 2) Order of Merit of the Ukrainian Orthodox Church bestowed by the previous First-Hierarch of the Ukrainian Orthodox Church, His Beatitude Vladimir, Metropolitan of Kiev and All Ukraine, of Blessed Memory; and the related Synodalna Gramota; 3) Hierarchical Gramota (Certificate of Honor and Gratitude issued by Archbishop Justinian, the Vicar of His Holiness, Patriarch of Moscow and All Russia, Administrator of the Patriarchal Parishes in the USA, a local Ruling Bishop of Russian Orthodox Church). I am grateful to Mark Galperin for many conversations and for the ways he continues to resource my study of the bells.

26 Mark Galperin and John Burnett, "Bell Ringing in Scripture and Liturgy," *Orthodox Arts Journal*, September 3, 2013, ↘ http://www.orthodoxartsjournal.org/bell-ringing-in-scripture-and-liturgy-from-blagovest-bells.

27 Galperin and Burnett, "Bell Ringing in Scripture and Liturgy"; *The Great Book of Needs* (South Canaan, PA: St. Tikhon's Seminary Press, 2000), 2:183-92.

28 Percival Price, *Bells and Man*, (New York: Oxford University Press, 1983), 235.

29 Williams, 81-93. The bells at Pskov Caves are mounted to swing. For a description of carillon bells as stationary but utilizing a different strike technology that produces a different ring, see "European Traditions and Change Ringing," Blagovest Bells, accessed July 10, 2008, ↘ http://www.russianbells.com/linx/links.html. For the (uncommon) use of these untuned bells for melody, see "Carol of the Bells 'Schedryk,' YouTube video, 1:31, posted by "Blagovest Bells," January 2, 2017, ↘ https://www.youtube.com/watch?v=bvefXC0iqc4.

30 Williams, 90.

31 These are the Blagovestnik, the Podzvonny and the Zazvonny.

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32 Here are two examples of semantron: "Toaca de la Manastirea Petru Voda. Nu exista sunet mai inaltator ca acesta! [Semantron of the Petru Voda Monastery. There is no sound more uplifting than this!]," YouTube video, 0:13-0:58, posted by "Daniela Lungu," January 12, 2016, ↘https://www.youtube.com/watch?v=Isx4jc9kyEI; and "Festivalul International de 'Toaca si Clopote [International Festival of Semantron and Bells]' Victoria 2015," YouTube video, 1:24:11-52, posted by "dorel demetrescu," July 30, 2015, ↘https://www.youtube.com/watch?v=OxEgEIXPX3U.

Here are two different examples of a zvon: "Колокольный звон Святогорья в честь Крестителя Руси [The bells ring in Svyatogorye in honor of the baptism of Russia]," YouTube video, 3:19-3:55, posted by "Святогорская Лавра," July 28, 2015, ↘https://www.youtube.com/watch?v=yH_MI1YDHAI; and, "Тихвинская - Константин Мишуровский [Tikhvin - Konstantin Mishurovskiy]," YouTube video, 0:00-1:01, posted by "Victor Kotelnikov," July 25, 2010, ↘https://www.youtube.com/watch?v=f7ElpdlEdO8.

33"The strong preference for the bell in the Roman Catholic West and the semantron in the Orthodox East [at the time of the Schism and the Crusades] became, in fact, one of the most symbolic manifestations of the separation between the two halves of the Christian world. Both Archbishop Antonij of Novgorod (ca. 1200) and Theodore Balsamon (ca. 1140-ca. 1195) make pointed references to this divergence." Williams, 22.

34 See Williams, 148-65, for the story of the Tsar-Kolokol, cast in 1735 at 433,356 lbs.

35 Locations with multiple large bells will designate a Feast bell, a Sunday bell, a Polyeleos bell, a Daily bell, and a Lenten bell. The following video clip illustrates the size of some of these larger bells: "Нижегородская Епархия обрела новый голос [Novgorod Eparchy has gained a new voice]," YouTube video, 0:53-1:08, posted by "tvoyuz [Союз]," March 23, 2012, ↘https://www.youtube.com/watch?v=d4ZDdfN52xk.

↘6. Novgorod Eparchy has gained a new voice.

36 Bell typika classify the zvons with these designations; however, Typika do not use the word trezvon. Instead the language used generally means: "the ringing of all the bells." The categories (zvon, dvuzvon, trezvon) are therefore considered to be precise by some and imprecise by others. As are the categories for ring, peal, chime, etc.

37 "Trezvon Demonstration," video, 0:29, filmed by Greg Ondera, August 15, 2016, at St. Nicholas Orthodox Church (OCA), San Anselmo, CA.

38 See Православная энциклопедия [Orthodox Encyclopedia], s.v. "ЗВОН [Bell Ringing]," January 4, 2014, accessed February 9, 2016, ↘http://www.pravenc.ru/text/199669.html. I am grateful to Nicholas E. Denysenko for suggesting this resource and to Luben Stoilov for his translation assistance.

39 "Festal Perezvon Demonstration," video, 1:23, filmed by Greg Ondera, August 15, 2016, at St. Nicholas Orthodox Church (OCA), San Anselmo, CA.

40 "Perezvon Demonstration," video, 1:58, filmed by Greg Ondera, August 15, 2016, at St. Nicholas Orthodox Church (OCA), San Anselmo, CA.

41 "Perebor Demonstration," video, 1:52, filmed by Greg Ondera, August 15, 2016, at St. Nicholas Orthodox Church (OCA), San Anselmo, CA.

42 Roman, "The Phenomenon of Russian Church Bell Ringing (Zvon)."

43 Optina Ring: "The Bells of St. Nicholas," YouTube video, 0:38-2:31, posted by Mike Abrahamson September 10, 2013, ↘https://www.youtube.com/watch?v=WzKgB1L1uK8.

44 "Novodevichy Trezvon," video, 0:51, filmed by Casey A. Clapp, 2016, at St. Nicholas Orthodox Church (OCA), San Anselmo, CA.

45 First, the audio recording: "St. Sergius Lavra Trezvon," MP3 audio file, from Archpriest Stephan Meholick. Next, the video clip of the competition: "Troitse-sergiev peal by Katya (Yaroslavl aug. 2008)," YouTube video, 0:50-1:35, posted by "Victor Kotelnikov," September 19, 2008, ↘https://www.youtube.com/watch?v=1l8tJmhOXT4. Next, the video clip "Lavra Ring" video, 0:25, filmed by Jennifer L. Lord, June 26, 2016, at St. Nicholas Orthodox Church (OCA), San Anselmo, CA.

46 "Ten Bell Trezvon," video, 3:36, filmed by Casey A. Clapp, August 6, 2016, at St. Nicholas Orthodox Church (OCA), San Anselmo, CA. See also "Trezvon at St. Nicholas Orthodox Church, San Anselmo CA on Pentecost, June 19, 2016," YouTube video, 3:41, posted by "Blagovest Bells," June 20, 2016, ↘https://www.youtube.com/watch?v=hT1InhsO9vg.

Here, too, is another zvon, rung three different times: the first two rings are the Rostov bells recorded in different decades (1963 and 2008), and the third in the US parish context:

↘17. The Bells of Great Rostov.

↘18. The Rostov Bells.

↘19. Rostov Demonstration.

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"The [Sacred] Bells of Great Rostov," YouTube video, 9:20-10:00, footage from documentary film *Memories of Great Rostov* [1950?], posted by "Martyrius Smith," November 14, 2014, ↘https://www.youtube.com/watch?v=o0PSSJFDqwc; "Колокола Ростова Великого—The Rostov Bells," YouTube video, 0:58-1:19, posted by "Victor Kotelnikov," September 27, 2008, ↘https://www.youtube.com/watch?v=RhmN8ktt5FI; and, "Rostov Demonstration," video, 0:48, filmed December 11, 2016, at St. Nicholas Orthodox Church (OCA), San Anselmo, CA.

47 "Trezvon: Procession," video, 0:38, filmed by Stefan Meholick, July 2, 2016, Holy Virgin Cathedral (ROCOR), San Francisco, CA. "Trezvon: God Grant You Many Years," video, 2:28, filmed by Stefan Meholick, July 2, 2016, Holy Virgin Cathedral (ROCOR), San Francisco, CA. There was a unique addition to the bell-ringers' experience at these anniversary Divine Services: persons from the Cathedral had invited the artists of the Tsar Bell project (↘http://www.tsarbell.com) to come and, along with the 'live' bell ringing, play their recorded simulation of the Tsar-Kolokol. The recording (played through the Cathedral sound system) was barely audible when the actual, physical bells were rung; the bell ringers could not hear the virtual instrument even though a speaker was placed at the *zvonista*. At the same time, since the actual Tsar-Kolokol cracked before it could be rung, this media simulation is the only existing sound associated with that great bell and these were the first Divine Services at which the Tsar-Kolokol was 'rung.' This is the audio clip of the Tsar Bell simulation: "Tsar Bell: 6 strokes," MP3 audio file, 0:46, *Tsar Kolokol: Tsar Bell Simulation*, University of California Regents, 2016, ↘http://www.tsarbell.com/audio/snd06.mp3.

↘22. Tsar Kolokov Simulation. (audio)

48 *The Festal Menaion*, trans. Mother Mary and Archimandrite Kallistos Ware (London: Faber and Faber, 1969), 362.

49 Lathrop, *Holy Things, 89.* Elsewhere Lathrop writes: "Classic Christian liturgy is held here and now, inviting us to know where we are and what time it is, as we are gathered before God on holy ground." *Holy Ground: A Liturgical Cosmology* (Minneapolis: Fortress Press, 2003), 164.

50 Mother Maria Skobtsova, a Russian-born nun who died in Ravensbrück (and whom some compare to Dorothy Day), wrote about what she called the synodal, ritualist, aesthetical, and ascetical religious types in the Russian Orthodox Church. She offers a fifth type, which she calls the evangelical. The bells, as part of the "liturgical dimensions" of the church, could be understood through the lens of each of these types. I would locate my 'participant-observer' account of the bells under her evangelical category. See *Mother Maria Skobtsova: Essential Writings,* trans. Richard Pevear and Larissa Volokhonsky (Maryknoll, NY: Orbis Books, 2003), 140-86.

51 Bells were used as a civil alarm. See Richard L. Hernandez, "Sacred Sound and Sacred Substance: Church Bells and the Auditory Culture of Russian Villages during the Bolshevik Velikii Perelom," *American Historical Review* 109, no. 5 (December 2004): 475-504. At times their use incited mob violence. See Simon Dubnow, *History of the Jews in Russia and Poland: From the Earliest Times Until the Present Day,* trans. Israel Friedlaender (Philadelphia: Jewish Publishing Society of America, 1918), 2:300.

52 Williams, 63-66.

53 See Bruce T. Morrill, *Anamnesis as Dangerous Memory: Political and Liturgical Theology in Dialogue* (Collegeville, MN: The Liturgical Press, 2000). "Schmemann is right to insist that the vision of the kingdom is most fully revealed in the liturgy; however, I am arguing for a more dynamic quality to this vision, as the temporal ambiguity in the ancient cry of *maranatha* implies" (135). And: "Thus the practice of mysticism does not result in an inordinate assurance of the resurrection victory that Christ *already* has won for 'us'; rather, the believer is placed in a tensive life that requires interruption, over and again, of faith's message and memory" (159). In this address I make use of Morrill's terms "temporal ambiguity" and "interruption."

54 For those who follow the Byzantine Rite according to the Sabite Typikon.

55 See for instance: Donald LaSalle, "Liturgy and the *Poesis* of Time," *Proceedings of the Annual Meeting of the North American Academy of Liturgy,* (2015):9-21. Lizette Larson-Miller, "Consuming Time," *Worship,* 88, no. 6 (2014): 528-543; John F. Baldovin, "The Future Present: The Liturgy, Time, and Revelation," *Liturgy* 31, no. 1 (2016), 19-25; Thomas J. Talley, "History and Eschatology in the Primitive Pascha," *Worship* 47, no. 4 (1973): 212-21; Patrick Regan, "Pneumatological and Eschatological Aspects of Liturgical Celebration," *Worship* 51, no. 4 (1977): 346-47; and, Robert F. Taft "What is a Christian Feast?: A Reflection,"; and *Between Memory and Hope,* Johnson, Ed.

56 Browne Barr, "The Ministry and the Mystery," *Pacific Theological Review* 19, no. 1 (Fall 1985): 56.

INTRODUCTION OF BERAKAH RECIPIENT

MARK WEDIG, OP

It is with great pleasure that I introduce Jerry Austin tonight. Gerard in religion, Uncle Neal to some of you here, and Jerry to most; a Dominican friar, teacher and walking bibliography to his students, and founding member, fifth president, and friend to this academy, who has dedicated his life to spreading the good news of liturgical scholarship for over fifty years.

Jerry's life can be viewed in terms of three major undertakings in his: his Dominican vocation; his years at the Catholic University of America; and his vast and comprehensive dedication to Pastoral Liturgy across the globe.

First, Jerry's vocation as a Dominican friar begins with his first profession in 1953 and becomes focused in a new way when his brothers sent him off to study liturgy in Paris in the wake of the Second Vatican Council, and just after the promulgation of Sacrosanctum Concilium. It was during this time at the Institut Superior de Liturgie, under the mentorship of Pierre-Marie Gy that the world of liturgical studies was opened up to him. It was in Paris between 1964-68 and then again for a post-doc in 1972 that the scholarship and direct influence of Yves Congar, Marie-Dominique Chenu, Irénée-Henri Dalmais, Pierre Jounel, Gy himself and many others who were working on the reforms of the liturgy came to influence Jerry tremendously.

Jerry brought that scholarship and enthusiasm to the Catholic University of America (CUA) when he began teaching there in 1968. A few years later in 1971 Jerry, Fred McManus, and Kevin Seasoltz would found the liturgical studies program. Jerry helped to build an eminent faculty in liturgy: David Power, Kevin Irwin, Mary Collins, Kate Dooley, Margaret Mary Kelleher, Stephen Happel and others. It was his fervor for the reform of the liturgy and the Church itself that would take hold in Jerry's classroom at Catholic University. That in turn led to his scholarship on the sacraments of initiation and the liturgical year, eventually leading to numerous publications on the subject and his book on Confirmation. But for those of us who studied liturgy in the program at CUA, it would be Austin's "Rite of Passage" course in the medieval liturgical sources and his research in those sources in Scriptorum and other journals that influenced us all. His incredible personal collection of sacramentaries, pontificals, ordines, lectionaries, and so many other sources were put on reserve for our work. »

Finally and probably most significantly in Jerry's work as a teacher and scholar, from the start, has been his influence in pastoral liturgy: pastoral workshops and conferences a thousand-fold. Across the United States and Canada, but also across Australia, in New Zealand, South Africa, Pakistan, and such numerous locations that one cannot name them. His impact on dioceses and pastoral leadership, preaching and teaching—the bedrock of his Dominican vocation. Between 1999 and 2012, Jerry brought his pastoral and scholarly insight back in to the classroom of Barry University's pastoral theology Master of Arts program in the Diocese of Venice, Florida, at the Rice School for Pastoral Ministry.

For his service to the Dominicans, the academy and the local church Jerry has received numerous awards and honors: the Michael Mathis Award in 2002 from the Centre for Pastoral Liturgy at the University of Notre Dame; an honorary doctorate in 2013 from the Aquinas Institute of Theology in St. Louis, MO. The Master of Sacred Theology was conferred on Jerry by the Master of the Dominican Order, a degree conferred by the Order of Preachers on those of its members who have made an outstanding contribution to the theological sciences.

He is currently scholar in residence in the Department of Theology and Philosophy at Miami's Barry University. Jerry is delighted with the Berakah Award. He wryly noted in an email to friends: "At the age of 84, I'll be the oldest recipient of the Berakah Award. As St Augustine put it: 'Better to have loved late in life than never to have loved'!" •

THE NORTH AMERICAN ACADEMY OF LITURGY

presents the

2017 BERAKAH AWARD

to

FR. CHARLES GERARD AUSTIN, O.P.

Formed in deep Dominican sources of thought and practice.
Seasoned by fifty-six years of teaching and ministry.
Marked by untiring passion for ecumenical dialogue.
Animated by the joy of life-giving friendships.
Your teaching and writing have steadfastly
called us all to a profound baptismal spirituality-to a vision of
True baptismal priesthood in the Body of Christ.
From Providence to l'Institut Catholique
to the Catholic University of America continuing in
innumerable conferences and global itineracy.
Your life and teaching radiate a clear resilient light.
For all these gifts you give and share so generously
This Academy gives thanks and praise to God.

BERAKAH RESPONSE

Liturgy/Church: Two Sides of One Coin

GERARD AUSTIN, OP

To say that I am honored to be here tonight to receive the *Berakah* Award from the North American Academy of Liturgy would be the understatement of the century! And the fact that it is taking place in Washington, D.C., where I spent the majority of my adult-life, makes it even more meaningful for me.

First of all, I would like to acknowledge that NAAL has been a very formative part of my own intellectual development. Forty-four years ago a large number of us met in Scottsdale, Arizona, for a Spirit-filled meeting that resulted in the coming to life of our North American Academy of Liturgy, out of which has come a fantastic source of intellectual friendship and encouragement that takes a lifetime to fully appreciate! Looking back, it is clear to me that *all* of our many churches represented here tonight have been truly graced in their liturgical life due to the gifts of the members of this Academy. From the very beginning I was convinced that it was a real richness that we were not entirely or exclusively, Roman Catholic.

At the age of eighty-four, I am the oldest recipient thus far of the *Berakah* Award, so be patient with me if I get a bit sentimental about the Academy and this evening! I was a founding-member and later the fifth president. Our current president, a truly gifted liturgical theologian, Sr. Joyce Ann Zimmerman, is the forty-second president, and tonight I am thus the forty-second recipient of the *Berakah* Award. As I mentioned, it is doubly fitting for me that this takes place in Washington, D.C., since I spent thirty-one marvelous years here teaching at The Catholic University of America. In 1970 three of us at the university began the Liturgical Studies Program: Frederick McManus (now deceased), Kevin Seasoltz (also now deceased), and myself. I am thrilled to say that as of tonight, all three of us have been graced by the reception of the *Berakah* Award. By way of personal footnote: I was the Academy president at the 1980 meeting, which also took place in Washington on the campus of Catholic University, and at which meeting I was privileged to present the *Berakah* Award to Fred McManus. That meant so very much to me at the time! Fred was a true mentor and friend.

Tonight we begin a new procedure for the deliverance of the *Berakah* Award response. The Academy Committee has decided that I should limit my remarks to no more than thirty minutes, thus giving only the major points of my paper. »

I am to make it so interesting for you that you will feel absolutely compelled to later read the entire paper which will appear in the Academy *Proceedings* and will be entitled "Liturgy/Church: Two Sides of One Coin."

My approach tonight will a bit autobiographical. I would like to approach my topic in a very personal way, reflecting upon how my own learning process gradually unfolded certain key insights to our topic, namely, the interrelationship between the two partners (liturgy/church) in a dance (pas de deux/perichoresis) to build up the body of Christ. I was trained in my younger years on the doctoral level at l'Institut Catholique de Paris in liturgy and sacraments. I spent most of my adult life teaching, writing, and lecturing in those areas. Early on, my special love was the course on Liturgical Sources which I taught at Catholic University for over thirty years. After I left Catholic University, I continued teaching in the areas of liturgy and sacraments, but little by little added to my repertoire of courses the areas of ministry and ecclesiology.

Today I can even say that ecclesiology is my favorite course, but my notion of just what constitutes "church" has totally changed. Looking back over my life I now see how my training in Paris in liturgy and sacraments was a perfect background and preparation for later expanding of my notion of church. What is called ecclesiology today did not exist as a separate discipline in theology in the early church. It would have been contained within the area of baptismal theology.[1] This realization takes me back to my very first semesters in Paris as a liturgical studies student. During those graduate student years I underwent a personal, total ecclesiological somersault. It was both painful and enriching at the same time. I was trained in the seminary in the 1950's to think of "priesthood" only in terms of ordained clerics. I had not yet entered into the fullness, the richness of baptismal theology that in the early church stressed that the church itself, in its entirety, is, by its very nature, priestly. One enters into the priestly body of Christ though the sacrament of baptism, which makes one a priest. I really did not understand "church" because I did not yet understand "baptism." I saw the church as having first and second-class citizens: the first-class being the clerics, the ordained. So I entered the seminary to prepare to become an elite, a first-class member of the church.

In 1964, five years after my ordination, I was sent by my Dominican superiors to study for a doctorate in Paris. My dear friend and Episcopalian colleague Louis Weil and I were the only two Americans in that first-year class at l'Institut Superieur de Liturgie. In those days, if someone had asked me who I was, I would have instinctively responded that I was an ordained, Roman Catholic priest. But, after a few semesters of having Yves Congar as a professor, I would have instinctively responded to that very same question by saying that I was a

baptized member of the Body of Christ who "happened" to be ordained. So, in my early thirties I had my total ecclesiological flip-flop! It finally dawned on me that the day of my ordination was not, as I so firmly believed it to be, the most important day of life. No, the most important day of my life was the day of my baptism. I had no idea at the time that this would be the beginning of a long journey for me.

For the entire rest of my life I gradually grew in the understanding of the church as a communion in which the members have all in common one thing: we are all sharing in God's divine life, we are all members of the body of Christ; everything depends on that. Congar taught us that the ecclesiology of the early church was one of communion. The chief point of reference was what all members of the church have in common: a sharing in the divine life and a participation in the priesthood of Christ. It was based on the baptismal unity of head and members within the body of Christ. This baptismal ecclesiology of communion would be dominant during the entire first millennium. The early church writers, following the lead of Sacred Scripture, stressed that the history of humanity arrives at its fulfillment in Christ, and baptism communicates this fullness to us. One can even state that baptism is the one unique source of the entire Christian life, whatever the state of life in which it is expressed. Baptismal grace is not *one* grace among others; it is *the* grace par excellence.[2] Godfrey Diekmann told me shortly before his death that as he grew older he realized that there were not really multiple spiritualities, but only one spirituality: baptismal spirituality. He argued that it is through baptism that one becomes a member of the Body of Christ, and building up the Body of Christ is the goal of all spirituality. Godfrey loved to quote the famous line of Augustine where he says at a baptism: "Let us rejoice and give thanks: We have not only become Christians, but Christ himself...Stand in awe and rejoice: We have become Christ."[3]

Early baptismal theology viewed the baptized woman or man as the *alter* Christus and the church first and foremost as the Body of Christ. Congar writes: "This immanence of the living Christ in the Church, his Body, is expressed by St. Paul in two very familiar phrases, each of which, ultimately, indicates the same thing---Christ in us, and us in Christ.....The two formulas express basically the same reality; what the Christian does as a Christian is an act of Christ, since the Christian is a member of Christ. Christians altogether, animated by the same spirit and acting in the name and under the impulse of the same Lord, form a single whole, the Body of Christ."[4]

This enriched appreciation for the meaning of baptism was made even clearer to me by my learning of the distinction between major and minor sacraments. All the sacraments are not on the same level. The Scholastic theologians, following »

the lead of the Fathers of the Church, distinguished between the sacraments, labeling some of them as "major" or "principal" sacraments. Congar expressed this well in a famous *Concilium* article in 1967. He stated: "Formally or legally considered, all dogmas, all 'ecumenical' Councils, all sacraments are equal. But looking at things from the point of view of their *content*, their place in the saving structure of the Church, and that of 'sacred doctrine', we must accept that there are major dogmas, major 'ecumenical' Councils and major sacraments."[5] Earlier in the same article he had spoken of "... the special relationship of baptism and Eucharist, compared with the other sacraments. These two sacraments are called *praecipua, principalia, potiora* (more important, principal, more powerful) and this because of the part they play in the very constitution of the Church."[6] This echoes the wonderful theology of St. Augustine quoted above, that in baptism we become Christ and in the Eucharist we become all the more that which we already are.

We are baptized into Christ; we are baptized into Eucharist. During my fifty-six years of teaching I have become increasingly aware that our pedagogy is faulty. We have tried to teach and preach what the various sacraments of the church are, what the church itself is, but without first having opened up to our people the mystery, the splendor of baptism![7] The transforming power of baptism is well captured by the new *Catechism of the Catholic Church*: "Baptism makes us members of the Body of Christ: 'Therefore...we are members one of another.' (Eph 4:25) Baptism incorporates us into the Church. From the baptismal font is born the one People of God of the New Covenant, which transcends all the natural or human limits of nations, cultures, races, and sexes: 'For by one Spirit we were all baptized into the one body' (I Cor 12:13)."[8]

The next major building-block in my process of "ecclesiological conversion," as I called it above, is the element we call "the proper subject of the liturgical action." Seeing the entire Church (the totus Christus in Augustine's terminology) as the subject of liturgy was totally new to me. When I arrived in Paris as a young-priest student, if the question, "At the Eucharist who offers what?" would have been posed, I would have immediately responded, "It is, of course, the priest who offers the Mass just as Christ our great High Priest offered the first Mass on Calvary, and now the ordained priest repeats Calvary and the congregation assists at Father's Mass." Being introduced to the Augustinian notion that it is rather the Whole Christ (head and members) offering the Whole Christ (head and members) opened up a whole new world of thinking to me. Very often our class-lectures at l'Institut Catholique de Paris ended up as books or chapters of books a few years later. That would be the case for me in one of Congar's classes, and it appeared as a particularly long article which would become perhaps my most cherished Congar publication, "L'ecclesia ou communauté chrétienne,

sujet integral de l'action liturgique."[9] For years I urged my students to read this key article by Congar while at the same time urging my Dominican friend Paul Philibert, whose French was far better than mine, to translate it into English. I pestered him for years until finally his translation appeared in 2010.[10] After much thought, Paul decided against a literal translation of the French adjective integral as "integral" and in a most helpful note explained why he translated the chapter title "L'ecclesia ou communauté chrétienne, sujet integral de l'action liturgique" as "The Ecclesia or Christian Community as a Whole Celebrates the Liturgy." Congar's contribution is brilliant, but his French is not always easy, so I am eternally grateful to Paul Philibert for his years of service to the Church in helping to get Congar's wisdom out to a broader audience through the English translations which he provided, truly as a work of humble ministry.

This baptismal ecclesiology of communion taught to me as a liturgy student in Paris was something that changed my whole life, and continues to do so. It permeated my entire faith and deeply affected the way I taught and preached. It would lead me eventually to a serious study of the Eastern concept of theosis.[11] The "ecclesiology of communion" was for Congar the ecclesiology of the first millennium; but unfortunately, it would not remain. Little by little, the unity of clergy and people dissolved. The reasons were complex. According to Cyrille Vogel, little by little the Mass was seen as a "good work" to be performed for one's personal, individual salvation, whether that be of the priest who celebrates it or that of the lay person who requests its celebration. Influential in this view of the Eucharist was St. Isidore of Seville (d. 636). The Eucharist was no longer considered to be the corporate giving thanks of the community but a gift of grace given to the one who celebrates it or has it celebrated, by which one's salvation is effected and assured.[12] For Congar this loss of the corporate notion of the Eucharist was due to a shift in ecclesiology that occurred with the second millennium. Little by little the ecclesiology of communion gave way to an "ecclesiology of powers," based on the power (potestas) given through the sacrament of order whereby one member (the priest or bishop), governed the life of the Church and offered the sacrifice of the Eucharist.[13] Hervé-Marie Legrands asks: "How did such an evolution occur? It did not happen abruptly. For Congar it is to be explained by a passage from an ecclesiology of communion to an ecclesiology of powers which was effected in the beginning of the thirteenth century. 'While for the ancients," Congar writes 'it is existence in the body of the Church which makes it possible to perform the sacraments, after the twelfth century there emerged a theology of self-contained powers: if one personally possesses them, one can posit the sacraments'."[14] This shift in ecclesiology was the result of a number of factors, including the effects of the Church's reaction to Arianism.[15] »

It is interesting that just after Congar's famous article about the subject of the liturgical action in *Unam Sanctam* #66, one finds a most helpful article by a student of Congar's concerning the important closely related issue, the 'In Persona Christi question.'16 In the context of an ecclesiology of communion, a proper understanding of this interrelationship between 'in persona Christi' and 'in persona ecclesiae' is important for a correct grasp of the proper subject of the liturgical action. In my own younger years I had been raised in a piety that said, "The priest celebrates Mass, the people receive communion." Note that the first is an active verb, the second passive. The danger of some cleric's ignoring the broader ecclesiological context of their role in presiding at Eucharist can cause a temptation to see themselves as the ones who confect the Eucharist, with the presence of the people being something not that important or, in the extreme, even something accidental. Toward the end of my teaching career at The Catholic University of America, I was fortunate enough to have been allowed to teach a graduate elective called "In Persona Christi at the Eucharist" three or four times. Many students were interested in signing up for it, and it was an excellent opportunity for me to continue my journey in my search for an understanding of the interrelationship between the two concepts *liturgy* and *church.*[17]

To understand *liturgy* and *church*, and their mutual interrelationship, it is also necessary to understand the interrelationship between the three priesthoods: the eternal priesthood of Christ, the baptismal priesthood, and the ministerial (ordained) priesthood.[18] *Liturgy* and *church* are indeed two sides of one coin. There is between these two sides a dynamic reciprocal causality at play which I earlier called a *pas de deux* (where both dancers employ identical steps) or perhaps better, a *perichoresis* (a circle-dance, where as in the Trinity the separate Persons mutually inhere in one another and draw life from one another). *Liturgy* and *church* are not static concepts but are dynamic: always becoming "all the more that which they already are" in Augustine's terms. They are two dance-partners that always have been, and always will be, working hand-in-hand together. Vatican II stated in the *Constitution on the Sacred Liturgy* (no. 2) that "the liturgy, through which, especially in the divine sacrifice of the Eucharist, 'the act of our redemption is being carried out' becomes thereby the chief means through which believers are expressing in their lives and demonstrating to others the mystery which is Christ, and the sort of entity the true church really is."[19] Karl Rahner writes: "The Church is most manifest, and in the most intensive form attains the highest actuality of her own nature, when she celebrates the Eucharist. For here everything that goes to form the Church is found fully and manifestly present."[20]

We must remember that the readings and the homily are an essential part of the Eucharist. Just as "Eucharist" is primarily a verb and not a noun, so too for the concept of "revelation" as God's action. Brian Daley, S.J. writing about the Vatican II document *Dei Verbum* states, "From its opening chapters, *Dei Verbum* treats revelation as a verbal noun, an activity of the ever-mysterious and ever-present God in human history, rather than as a body of information to be studied."[21] The liturgy of the church in all its varied forms builds up the body of Christ until it reaches its full stature of the age of Christ's fullness (Eph 4:13). It does not occur in a singular event but rather the church is constantly being recreated until the Final Coming of Christ, or in the individual case, until the moment of death of that particular member of the church.

Yes, *liturgy* and *church* are two sides of one coin. Many theologians (such as Alexander Schmemann, John Zizioulas, Paul McPartlan) are now using the phrase "eucharistic ecclesiology," which can be very helpful. I think I still prefer "communion ecclesiology" due to my own piety. Unity is the goal of the Christian life: to become one with God, and my brothers and sisters in God. The Eucharist itself is determined, and brought to completion, by the communion epiclesis, which is all about unity: "Look, we pray, upon the oblation of your Church and, recognizing the sacrificial Victim by whose death you willed to reconcile us to yourself, grant that we, who are nourished by the Body and Blood of your Son and filled with his Holy Spirit, may become one body, one spirit in Christ." (Eucharistic Prayer III) This notion of communion with God grows and progresses through the entirety of our earthly life, and it comes to completion in the age to come. Perhaps the repeated action of the acceptance of our own death is important for the climax of this process of incremental increase. Edward Schillebeeckx, OP, writes, "Death to a Christian is not therefore something done to him, in which he is merely passive, as if death's salutary worth were a kind of happy chance that falls upon him. On the contrary, the Christ-like acceptance of death is the most important action any Christian has to perform in this life."[22]

Communion is a multi-valent word that is most helpful in our meaningful grasp of *liturgy* and of *church*! *Communion* comforts me in my daily reminders that my two closest friends, my two constant dialogue-partners during the journey of life (Patrick Granfield. the ecclesiologist; and Paul Philibert, OP, the interpreter of Yves Congar, OP) are no longer here in our likeness of human flesh, but are already in that communion with God which is brought to fullness in »

the life to come, a life they are now living. *Communion* is likewise a key insight for the grasp of our own Christian death. As I grow older, I find myself ever more edified and challenged by this well-known prayer by Teilhard de Chardin which I frequently try to make my own:

> "When the signs of age begin to mark my body
> and still more when they touch my mind,
> when the ill that is to diminish me
> or carry me off strikes from without or is born within me;
> when the painful moment comes
> in which I suddenly awaken to the fact that I am ill or growing old;
> and above all at the last moment when I feel I am losing hold of myself
> and am absolutely passive
> in the hands of the great unknown forces that have formed me,
> in all those dark moments, O God
> grant that I may understand that it is you...
> who are painfully parting the fibers of my being
> in order to penetrate to the very marrow of my substance
> and bear me away within yourself...
> Teach me to treat death as an act of communion."[23] •

NOTES

1 See Gerard Austin, OP, "Restoring Equilibrium after the Struggle with Heresy" in: *Source and Summit: Commemorating Josef A. Jungmann, SJ.*, ed. Joanne M. Pierce and Michael Downey (Collegeville MN: The Liturgical Press, 1999), 37.

2 See "Introduction," Benoît-Dominique de La Soujeole, OP et al., *Prêtre du Seigneur* Dans Son Ēglise (Fribourg, Suisse: Ēditions Parole et Dilence, 2009) 13-18.

3 St. Augustine, *In Ioanne. Evang. Tract. 21,8: CCL 36,216.*

4 Yves Congar, OP, *The Mystery of the Church* (Baltimore: Helicon Press, 1965) 26-27.

5 Yves Congar, OP, "The Notion of 'Major' or 'Principal' Sacraments" in *The Sacraments in General: A New Perspective (Concilium 31),* ed. Edward Schillebeeckx, OP and Boniface Willems, OP (New York: Paulist Press, 1969) 32.

6 Ibid., 26.

7 An excellent source for broadening our thinking as to the full meaning of baptism, as opposed to mere 'removal of original sin' is Maxwell E. Johnson, *Images of Baptism,* Forum Essays, No. Six (Chicago: Liturgical Training Publications, 2001).

8 *Catechism of the Catholic Church* #1267.

9 Yves Congar, OP, "L'ecclesia ou communauté chrétienne, sjet integral de l'action liturgique," in *La Liturgie après Vatican II, (Unam Sanctam 66),* ed. J.-P. Jossua et Y. Congar (Paris: Ēditions due Cerf, 1967) 241-282.

10 *At the Heart of Christian Worship: Liturgical Essays of Yves Congar,* translated and edited by Paul Philibert (Collegeville, MN: The Liturgical Press, 2010).

11 For my own thinking on *theosis* see: Gerard Austin, "Theosis and Eschatology,"

Liturgical Ministry 19 (Winter 2010): 1-8. The author who has influenced me a great deal is the Greek Orthodox Archbishop John D. Zizioulas, who many feel is today's most important living Christian theologian. For someone new to the field I recommend Daniel A. Keating, *Deification and Grace* (Naples FL: Sapientia Press, 2007), and Aristotle Papanikolaou, *Being With God: Trinity, Apophaticism, and Divine-Human Communion* (Notre Dame, IN: University of Notre Dame, 2006).

12 See Cyrille Vogel, "Une mutation cultuelle inexpliquée: le passage de l'eucharistie communautaire á la messe privée," *Revue des Sceinces Religieuses* 54, no. 3, (Juillet 1980): 231-250.

13 Congar, OP, "L'ecclsia ou communauté chrétienne, 241-282.

14 Hervé-Marie Legrand, "The Presidency of the Eucharist According to the Ancient Tradition, *Worship* 53 (1979): 435-436.

15 I have tried to summarize these factors in my article referenced in note 1.

16 Bernard Dominique Marliangeas, OP, "'In persona Christi'--- 'In person Ecclesiae': Note sur les origine de ces expressions dans la théologie latine," in *La Liturgie après Vatican II*, ed. Jossua and Congar, 283-288. Later Marliangeas did his doctoral thesis under Congar's direction. It serves, in my opinion, as the most helpful work on the topic: Bernard Dominique Marliangeas, OP, *Clés Pour Une Théologie du Ministère: In Persona Christi, In Persona Ecclesiae* [Théologie Historique 51] (Paris, Ēditions Beauchesne, 1978).

17 See Gerard Austin, OP, "'In Persona Christi' at the Eucharist," *Eucharist: Toward the Third Millennium* (Chicago: Liturgy Training Publications, 1997) 81-86. This collection represents the fruit of a symposium at Catholic University of America, Fall 1995, commemorating the twenty-fifth anniversary of its Liturgical Studies Program.

18 Raymond E. Brown, "The Challenge of the Three Biblical Priesthoods," *Emmanuel* 86 (June 1980): 314-322, reprinted in Brown, *The Critical Meaning of the Bible*, chapter six, (New York: Paulist Press, 1982) 96-106.

19 *Decrees of the Ecumenical Councils, Volume II (Trent-Vatican II),* ed. Norman P. Tanner, SJ (Washington DC: Sheed & Ward, Georgetown University Press, 1990) 820.

20 Karl Rahner, *The Church and the Sacraments* [Quaestiones Disputatae 9] (New York: Herder & Herder, 1963) 84-85.

21 Brian E. Daley, SJ, "Knowing God in History and in the Church: 'Dei Verbum' and 'Nouvelle Théologie,' in *Ressourcement: A Movement for Renewal in Twentieth-Century Catholic Theology,* ed. Gabriel Flynn and Paul D. Murray (New York: Oxford University Press, 2012) 347.

22 Edward H. Schillebeeckx, OP, *The Layman in the Church and Other Essays* (Staten Island, NY: Alba House, 1963) 75-76.

23 Teilhard de Chardin, *The Divine Milieu*, trans. Bernard Wall (New York: Harper Brothers, 1960) 60.

SEMINAR REPORTS

WASHINGTON, DC 2017

THE ADVENT PROJECT

CONVENER
Elise A. Feyerherm

PARTICIPANTS
Nancy Bryan, Suzanne Duchesne, Elise Feyerherm, Richard Hamlin

VISITOR
Deborah Appler

DESCRIPTION OF WORK

Elise Feyerherm reported on a workshop that she and Bill Petersen led in September 2016 for the Diocese of Southern Ohio on Expanded Advent; the group reviewed and suggested changes for a powerpoint presentation that may serve as the foundation for future events. The workshop in Ohio included several plenary sessions, a workshop on music for Expanded Advent, led by Elise Feyerherm, and other workshops on preaching the lectionary (led by William Petersen), and liturgical arts.

Suzanne Duchesne and Deborah Appler reported on a webinar they conducted in September 2016 for the Discipleship Ministries of the United Methodist Church. The webinar was entitled "Celebrating Extended Advent in 2016" and reviewed the lectionary for the seven Sundays leading up to Christmas from exegetical, pastoral, and homiletical points of view. Key themes included the way the lectionary texts hold us accountable to God for the work of justice, as expressed in the refrain of a hymn by Carl Daw: "God has work for us to do," as well as how to avoid anti-Judaism in preaching during Advent.
A recording of the webinar may be viewed here:
https://www.umcdiscipleship.org/resources/celebrating-extended-advent-in-2016

Richard Hamlin presented a paper on "Stewardship in Expanded Advent," discussing the themes of discipleship, the Reign of God, and the role of All Saints Sunday for stewardship in-gathering (in a seven-week Advent, All Saints Sunday serves as the culminating Sunday of the liturgical year). One of the key Advent themes with particular resonance for stewardship is that of avoiding fear. A Hasidic story illustrated this, reminding us that God is not calling us to be anything other than ourselves. The "O Antiphons," which form the backbone of Expanded Advent, reveal seven facets of God's gift to us in the Messiah, prompting the question, what are we willing to give in return? »

The seminar discussed possible themes and structure for a companion volume to Bill Petersen's forthcoming "What Are We Waiting For—Re-Imagining Advent for a Time to Come." NAAL member Nancy Bryan of Church Publishing was present for this discussion.

OTHER WORK AND PLANS

» A new website for The Advent Project, one that would enable seminar members to keep it up to date and interact more with website visitors

» An Advent Project blog, where reflections and papers might be made more readily available

» Suggestions for themes and papers for 2018:

- Embodiment and Advent, exploring dance, transgender experience
- Justice and Judgment - exploring the linguistic roots and liturgical expressions of these interrelated ideas
- Historical exploration of the Book of Common Prayer in the 18th century and the Wesleys' on liturgical theology of Advent
- The impact of the "Dickensian Christmas" on the liturgical experience of Advent
- Performative preaching, storytelling, and Advent •

Elise A. Feyerherm is priest-in-charge of Trinity Episcopal Church in Wrentham, MA. She was director of Anglican Formation at Bexley Hall Seminary in Columbus, OH (now Bexley Seabury Federation in Chicago, IL) until 2013 and has taught liturgy, church history, and spirituality at Bexley Hall and Episcopal Divinity School in Cambridge, MA. She also serves on the Liturgical Commission of the Episcopal Diocese of Massachusetts.

CHRISTIAN INITIATION

CONVENER
Stephen S. Wilbricht, CSC

PARTICIPANTS
Robert Brooks, Dennis Chriszt, Garrick Comeaux, Nicholas Denysenko, Tim Fitzgerald, Melissa Hartley, Chris James, Anne Koester, Peter McGrail, Lawrence Mick, Diana Dudoit Raiche, Tony Sherman, Mark Stamm, Vicky Tufano, Paul Turner, Catherine Vincie, Stephen Wilbricht

VISITORS
Christy Condyles, Tim Gabrielli, Mark Medley, Rita Thiron (FDLC)

DESCRIPTION OF WORK

The work of the Christian Initiation Seminar this year began with processing empirical data on the Rite of Christian Initiation of Adults as collected by the Center of Applied Research in the Apostolate. We had fruitful discussions on seven papers and one booklet which were prepared by members of the group.

PAPERS AND PRESENTATIONS

After introductions, we began with a presentation by Mary Gautier of the Center of Applied Research in the Apostolate. She reported data on the state of the R.C.I.A. in the United States. The most recent survey is dated 2014 and includes the findings from 800 parishes. CARA reports that the number of catechumens and candidates has been declining since an all-time high in 2000. Included here were many interesting demographic and ethnographic details. Mary asked the group for reactions to the CARA report. A major concern is that the R.C.I.A. continues to be structured on the school calendar. Although the catechumenate may be poorly executed in many parishes, it has had a profound effect on the Church at the local level.

At the outset of our afternoon discussion, Catherine Vincie, Provincial Councilor of the Religious of the Sacred Heart of Mary, presented her paper "Original Sin, Baptism and the New Science." Although some scholars have taken up the question of original sin, she believes that no one has taken up the question regarding baptism in light of this work. What is the grace of baptism in this context? Is causality still adequate for considering baptismal grace? The Church no longer speaks about original sin as the starting point for baptismal theology; so a consideration of baptism in other terms might be more appropriate in this context. »

As a follow up to Catherine's presentation, Larry Mick, a priest of the Archdiocese of Cincinnati, spoke briefly about his paper "Grounding Creation Care in the Trinity." His primary contention is that we have to move away from a static image of God to a dynamic image. A fine conversation ensued, with the surfacing of a host of questions and concerns.

After the coffee break, Mark Stamm, Professor of Christian Worship at Perkins School of Theology (SMU), presented his booklet "The Meaning of Baptism in the United Methodist Church." He also distributed his Our Membership Vows in the United Methodist Church. Mark's booklet provides an overall vision for Christian initiation in the Methodist Church, a vision that was then discussed at length by the seminar.

The final discussion of the day revolved around a paper presented by Paul Turner, Pastor of St. Anthony's in Kansas City, Missouri, titled "The Implications of Baptismal Status on the Order of Celebrating Matrimony in the Catholic Church." One question that intrigued him the most was the debate over whether or not the marriage between a Catholic and a non-baptized person is a sacrament. Canon Law is ambiguous on the matter. Another issue is that many people who enter into marriage may very well believe in Christ but not be baptized. The seminar examined these questions in terms of the larger issue of sacramentality in general.

Our work on Saturday morning began with a presentation of a book chapter by Diana Dudoit Raiche, Assistant Professor of Theology in the Neuhoff School of Ministry at the University of Dallas, entitled "Catholic Identity and Liturgical Catechesis." She began with the basic question: how do we become who we are? A lively discussion ensued around problems surrounding the internalization of catechesis and the understanding of the catechumenate in general. Ritual abounds in contemporary society; why do we have such trouble with Christian ritual? Is the problem that we as a society have lost the ability to be a reflective people?

Tony Sherman, Pastor of St. Anastasia Parish, Douglaston, New York, presented his paper "The Diocesan Bishop and the Rite of Christian Initiation of Adults (RCIA)." It is important to look at the players who are ultimately responsible for the implementation of the R.C.I.A. When many bishops declare that the RCIA must span a particular period of time, it is usually for the purpose of guaranteeing that sufficient doctrine is provided rather than promoting conversion. Historically the bishop was personally involved in the formation of catechumens. How are bishops involved in the catechumenate today? Tony suggests that one of the crucial issues is that as we look to a new translation of the R.C.I.A., it is necessary for us to be clear about the norms of the catechumenate. How do we get out concerns to the bishops?

Nicholas Denysenko, Associate Professor of Theological Studies and Director of the Huffington Ecumenical Institute at Loyola Marymount University in Los Angeles, led the final discussion of the morning with his paper "The Liturgy of the Faithful in Orthodox America: A Preliminary Report." The origins for his work are found in an examination of the issue of Orthodox liturgical renewal in the spirit of Alexander Schmemann. Nick's empirical work is focused on four Orthodox communities, with the one in Minnesota as the focus of our conversation. Interest surfaced regarding his methodological techniques for gathering data.

Our afternoon session centered on the paper "Recovering the Body in Liturgy: Lessons from the Initiation Rites" by Peter McGrail, Associate Professor and Head of the Department of Theology, Philosophy and Religious Studies at Liverpool Hope University. In his paper, he questions what liturgical participation means in terms of a human body. What does physicality mean liturgically? His focus has shifted from "participation wars" to truly questioning what is going on in the human person. He suggests that the Constitution on the Sacred Liturgy may be said to be lacking in an anthropological outlook. How do we go about correcting this? Our cultural fascination with tattoos suggests that people want the body to speak.

The seminar unanimously named Diana Dudoit Raiche as the convener for the next three years.

OTHER WORK AND PLANS

- The seminar will read the LTP series on guides for celebrating the rites of Christian Initiation. Paul Turner has agreed to lead our discussion.
- The seminar will read Tim Gabrielli's *Confirmation: How a Sacrament of God's Grace Became All about Us*. Tim will lead us in a discussion of the book.
- Paul Turner's *Amen Corner* in the January edition of Worship focuses on the topic of "conditional baptism." He has asked for feedback.
- Mark Stamm will look at marriage through the lens of baptismal vocation.
- Nicholas Denysenko will explore confessions of faith and renunciations in the Byzantine Rite.
- Chris James will present revisions to the Presbyterian Book of Common Worship with regard to initiation.
- Mark Medley will work on baptismal life as martyrial existence.
- Tim Gabrielli will present an essay on the local history for the implementation of the 1971 confirmation rite. •

Stephen S. Wilbricht is Assistant Professor of Religious Studies at Stonehill College, Easton, Massachusetts.

CRITICAL THEORIES AND LITURGICAL STUDIES

CONVENER
Kristine Suna-Koro

PARTICIPANTS
Kimberly Belcher, Claudio Carvalhaes, Benjamin Durheim, Christopher Grundy, Gerald Liu, Bruce Morrill, Melanie Ross, David Turnbloom

VISITORS
Tony Alonso, Sarah Johnson, Layla Karst, Ricky Manalo, Mark Medley, Gabriel Pivarnik, Audrey Seah, Jason Smith, Becca Whitla, Khalia Williams

DESCRIPTION OF WORK

In our 2017 meeting, the Critical Theories and Liturgical Studies seminar focused on Anthony Pinn's *The End of God-Talk* (OUP: 2012) as well as several presentations of the members' work in progress. The seminar opened with introductions and proceeded with a roundtable of discussions on *The End of God-Talk* by raising critical questions about the usefulness as well as the limits of a non-theistic humanist theology in relation to theistic humanism, race, gender, power dynamics, theological tradition, rituality, and the sacramentality of everyday life. Sarah Johnson's paper "The Ritualization of the Ordinary: Sharing Joys and Concerns at First Unitarian Church" served as a gateway for further constructive discussion on the scope and limits of applying Pinn's methodology to liturgical studies.

PAPERS AND PRESENTATIONS

David Turnbloom's "Meeting Holy Mystery in Bodies: A Liturgical Reading of Anthony Pinn" (Benjamin Durheim, respondent) offered a contextual critique and constructive appropriation of Pinn's concept of non-theistic celebration of life in conversation with insights from meditation and mindfulness practices and sacramental catechesis among college students. The seminar discussed the challenges, including the scarcity of in-depth engagement with womanist and sacramental theologies, presented by a non-theistic humanism for meaningful and genuinely dialogical theological inquiry.

Layla Karst's "Harmonizing Practices: Pilgrimage and/as Liturgy" (Gerald Liu, respondent) presented an analysis of pilgrimage as a liturgical act from a Roman Catholic perspective, focusing on pilgrimage as ritual displacement »

and its place in the wider liturgical/sacramental framework of theological conceptualizations as well as religious practices. The seminar discussed several specific challenges in relation to sacramental practices for Roman Catholic women as well as the fluid boundaries between official sacraments, magisterially regulated public worship, and popular devotions in contemporary liturgical practices.

Bruce Morrill's "Method for Liturgical Studies: Revisiting the Question" offered a thorough overview and assessment of major breakthroughs, shifts, and developments in the recent decade. The presentation underscored that we're currently experiencing a transitional moment in which the accomplishments of 1950s-1990s can be more fully assessed while also the methodologies (e.g., historical research as mainly textual, the lex orandi/lex credendi construct) that came to fruition during the postmodern era are being reevaluated. What is waning is not just the generation of scholars but also the expectations for ecumenical collaboration and, in some denominations, also the retraction of liturgical resources and ecclesial freedom. What is waxing is pluralistic methodologies, comparative approaches, and focus on the negotiation of power and ambiguity. The seminar engaged in multipronged discussion of the current developments and challenges in the field, including the waning of academic resources and funding for liturgical studies.

Kimberly Belcher's presentation "One Flesh, Given For Us: An Ecumenical Catholic Theology of the Eucharist" offered a constructive proposal on the interpretation of Eucharistic sacrifice in dialogue with the phenomenological thought of Jean-Luc Marion. Part of a larger project, the focus on the latest segment of this research project was to contextualize and argue for the need and constructive potential for a robust, honest, and receptive ecumenical conversation on one of the most divisive loci in Western theology—the Eucharist. The seminar discussed the historical, theological, and ecclesiological hindrances for ecumenical work that have emerged in the recent years of denominational introspection.

Audrey Seah's "Enculturation of Deaf Culture in Roman Catholic Worship: Communio and Communicatio" offered ethnographic research of Deaf worship practices to theorize the actual polyphony of signs through ASL as a constructive non-written language resource for conceiving new ways of engendering communion through liturgical communication. The seminar discussed how the insights from disability studies can augment the more traditional resources of ritual studies and social justice perspectives to better understand and appreciate transnational cultural identities, translational ambiguity, liturgical inculturation, and building social capital among deaf and hearing parts of the church and society.

OTHER WORK AND PLANS

The seminar discussed the plans for 2018 meeting in Vancouver, BC, Canada and decided that our theme will be "Rituals and categories of resistance and recovery." The seminar also decided to use a common text for study and critical/constructive engagement in relation to members' and visitors' current research: Andrew Prevot, *Thinking Prayer: Theology and Spirituality Amid the Crises of Modernity* (University of Notre Dame Press, 2015). As before, the seminar agenda for 2018 will feature several presentations for sharing "work in progress." •

Kristine Suna-Koro is Associate Professor of Theology at Xavier University, Cincinnati, Ohio.

ECOLOGY AND LITURGY

CONVENER
Benjamin M. Stewart

PARTICIPANTS
Joseph Bush, Therese DeLisio, Mary McGann, Lawrence Mick, Susan Marie Smith, Benjamin M. Stewart, John West

VISITORS
Amy Gray, Ellen Oak

DESCRIPTION OF WORK

This seminar aims to explore the multiple ways in which ecological consciousness/practices and liturgical consciousness/practices intersect and contextualize each other, and to develop articles and resources on this topic for use by scholars and practitioners of worship.

An introductory session reviewed current projects of seminar members and received greetings from absent members. Subsequent seminar sessions were each anchored by two presentations, including one joint session with the Eucharistic Prayer and Theology seminar. A final session discussed the state of the field and made plans for 2018.

PAPERS AND PRESENTATIONS

Book Discussion of Linda Gibler's *From the Beginning to Baptism: Scientific and Sacred Stories of Water, Oil, and Fire*. (Collegeville, MN: Liturgical Press, 2010).

Joseph Bush, "Hosannas: Palm Sunday, Sanctus and Sukkoth," explores how ecological dimensions of the Jewish festival of Sukkoth might inform related Christian liturgical practice, particularly looking at the motifs of water, tree branches, and hosanna.

A joint seminar gathering with the Eucharistic Prayer and Theology Seminar discussed Robert Daly's "Ecological Euchology," which narrates ongoing work by Fr. Daly on a eucharistic prayer text that intentionally integrates scientific motifs. The seminar discussion was the subject of an article-length National Catholic Reporter blog post by Fr. Thomas Reese, senior analyst for NCR, "Eucharistic Prayer in the 21st Century," 12 Jan 2017 (https://www.ncronline.org/blogs/faith-and-justice/eucharistic-prayer-21st-century) »

Lawrence Mick, "Grounding Creation Care in the Trinity," argues that recent trinitarian theology provides useful cosmological and eco-theological motifs for ecological reform of the liturgy, drawing upon and comparing Richard Rohr and Denis Edwards.

Ellen Oak, "Ecological Dimensions of a New Course: The Art of Faith: Theological Aesthetics." The Seminar discussed eco-theological dimensions of Professor Oak's The Art of Faith: Theological Aesthetics, taught at Episcopal Divinity School, Cambridge, MA. Discussion drew upon the syllabus and other course materials.

Benjamin Stewart, "All Flesh is Grass: Natural Burial as Embodiment of Wisdom Literature's Mortality Tradition," identified a "dust-wisdom" tradition within scripture and liturgy that situates the human return to the earth within the natural cycles of earth and the context of wider creaturely mortality. He argued for the contemporary theological relevance of this tradition and against its current ritual diminishment.

The seminar viewed and discussed the documentary film *Planetary* (2015) with its scientific, philosophical, and spiritual perspectives on cosmology and current ecological challenges. •

Benjamin M. Stewart is Associate Professor of Worship at The Lutheran School of Theology at Chicago.

ENVIRONMENT AND ART

CONVENER
Martin Rambusch

PARTICIPANTS
Peter C. Bower, David Caron, O.P., Eileen Crowley, Michael Driscoll, William Kervin, Timothy Parker, Martin, Rambusch, Jan Robitscher, Julia Upton, Richard Vasko

VISITORS
D. Foy Christopherson, Amy Gray, Suzanne Herold, Mark Wedig, O.P.

DESCRIPTION OF WORK

Eileen Crowley presented: "Liturgical Media Art: Past, Present, Future."

Timothy Kent Parker presented "Cultural Landscapes of Religious Pluralism: Liturgy, Difference, and the Common Good."

Julia Upton presented "Ada Bethune's Wheel Calendars."

The seminar also conducted a site visit to the National Cathedral.

OTHER WORK AND PLANS

Discussions for next year's Seminar are underway. Two proposed papers are being refined. •

Martin Rambusch is Chairman of Rambusch Decorating Company, New York.

EUCHARISTIC PRAYER AND THEOLOGY

CONVENER
Charles S. Pottie-Pâté, SJ

PARTICIPANTS
Fred Anderson; Robert Daly, SJ; Geoffrey Moore; Gerard More; Brent Peterson; Gabriel Pivarnik, OP; Charles Pottie-Pâté, SJ; Carl Rabbe; Tom Richstatter, OFM; John Barry Ryan

VISITORS
Roshan Fernando and Pekka Rahumiki. The Ecology and Liturgy Seminar also attended the discussion of a particular paper.

DESCRIPTION OF WORK

This year's presentations and discussions were once again stimulating in the variety of presentations as well as the discussions that followed. Having one session with the Ecology and Liturgy Seminar discussing Robert Daly's ecological Eucharistic prayer in progress added to our already spirited discussions. The seminar sessions were well spent.

PAPERS AND PRESENTATIONS

Thomas Richstatter, O.F.M., began the session with "The Eucharistic Prayer as Performance Art," the result of thirty years of teaching presiding skills. Performance involves the entire body of the presider: tone of voice, facial expression, eye contact, etc. With regard to tone of voice, the presider should clearly differentiate between inviting, remembering, offering or petitioning. It is an auditory experience. Discussion included the contrast between the pre-Vatican II observance of rubrics (to avoid sinning) and the post-Vatican II emphasis to "use pastoral skill to observe the rubrics in such a way that the purpose of the rubric is achieved"; on performance being itself a sacramental act, a redemptive image, a proclamation, and an anamnesis, as well engaging the performance of the assembly, prayed as a "prayer" by both presider and assembly.

Brent Peterson presented "Luther's Sacramental Theology and View of Presence in the Eucharist: Word of Power," part of a larger book project dealing with the meaning of presence, sacrifice, and doxological mission within six distinct Eucharistic traditions. Brent led us through the stages of Luther's life to show how Luther's emphases changed and developed. Luther moved from a position that accepted that a sinner was covered by the faith of the Church to an emphasis on the sinner's appropriation of personal and individual faith. God's promise »

is found in Christ's Word. Luther believed that one should come to the table often in the faith of God's Word for the strengthening of faith. Other topics included: communion under both kinds, his rejection of the teaching of transubstantiation, and his insistence on the true and real presence of Christ, through the Word of Christ, in the Eucharist, which offers the healing and forgiveness of sins to those who come to it in faith. Discussion participants appreciated Brent's synthesis and narrative of Luther's sacramental theology and understanding of Presence in the Eucharist. The Incarnate Word was more emphasized than the work of Holy Spirit in Luther's theology. Further discussion ensued on terms of transubstantiation, transignification, transymbolization, and transfinalization.

John Barry Ryan presented "Reflections on Eucharistic Prayers: Navajo and Tzotzil," which highlighted the role of Father Berard Haile, O.F.M., as an important contributor to the study and knowledge of the Navajo people and the Navajo language; he shifted the focus from the Navajo language to the Navajo people to place them in the larger context of colonial domination by church and state and its consequences, exploring the differences in the context and reception of Navajo as a liturgical language with that of Tzotzil, a Maya language in Chiapas, Mexico. Discussion included a number of questions: is it time to allow a pattern or formula of Eucharistic Praying to take the place of translating Roman Eucharistic Prayers into vernacular languages? Is the translating of Roman Eucharistic Prayers into indigenous languages a form of colonization or a reduction of the richness of the indigenous languages themselves? Would not the languages of indigenous peoples be an ideal place for the creation of original Eucharistic Prayers that follow a pattern or formula? Can there be a deeper respect for indigenous peoples and their languages, as well a sense that we may be at a new stage in the development of Roman Eucharistic Prayers -evincing more creativity as is shown in other Christian traditions?

Robert Daly, S.J., presented the latest stage of his work on an "Ecological Euchology", which delineated the genesis and history of his project and his own attempt at a Eucharistic Prayer that incorporates language friendly to the discoveries of science. We were joined by the Ecology and Liturgy seminar for this presentation. The proposed prayer was recited, with Father Daly in the role of the presider and the seminar participants as the congregation. Discussion followed on: a) the Trinitarian framework of the prayer. Suggestions were offered, such as a search for a more dynamic approach to the concept of the Trinity than just the formulas predicated on the concept of persons; perhaps it would be more fruitful to think in terms of energy and attraction within an evolutionary framework; b) on creation and all its creatures. There were suggestions that the prayer be more inclusive of creatures other than humans; that the anthropomorphic images in the prayer be changed in favor of images that are drawn from nature; that besides Darwin and Einstein, Daly could seek inspiration from

John Muir or the poet Mary Oliver as further representations of the ecological movement; that the prayer use a sung doxology by all; include more dialogue between presider and assembly; and include a series of prefaces.

Roshan Fernando presented an outline of his thesis, "Peace and Reconciliation of the Roman Missal: A Ritual, Euchological and Liturgico-Theological Analysis with Concrete Pastoral Recommendations for the Church in Sri Lanka." The thesis is directly connected to the post-war situation in Sri Lanka and is intended to be of service to the country and particularly to the Church. Discussion included: the meaning of theosis, sanctification, and maturation of Christian identity; the author's methodology under the heading of eschatology; and finally an emphasis on peace and reconciliation as the thesis is meant to assist the bishop and the grassroots communities in these endeavors.

A final session, by Carl Rabbe, included an instructional video of three ways of performing the words of institution and its gestures, labeled "The Well-Intentioned Populist," "The Holier-Than-Thou Traditionalist," and "The Third Way,". This was followed by a discussion of a Eucharistic Prayer attributed to the Rev. Susan R. Briehl of the Evangelical Lutheran Church in America. The brevity and dialogical nature of the prayer were noted, as well as the role of anamnesis and the epiclesis.

OTHER WORK AND PLANS

- Update on Robert Daly's ecological Eucharistic Prayer
- Brent Peterson: New Eucharistic Prayer for Marriage
- Pekka Rehumaki: The Meaning of Epiclesis in Eucharistic Prayer.
- Fred Anderson: A new Eucharistic Prayer.
- Roshan Fernando: Eucharistic Prayers on Reconciliation in Roman Rite •

Charles S. Pottie-Pâté, SJ is Ecclesial Assistant for Christian Life Community in western provinces of Canada; resident priest at St. Mary's Cathedral in Calgary, Alberta.

EXPLORING CONTEMPORARY AND ALTERNATIVE WORSHIP

CONVENER
Taylor W. Burton-Edwards

PARTICIPANTS
David Bains, Cortlandt Bender, Brad Berglund, Susan Blain, Taylor Burton-Edwards, Nelson Cowan, Dirk Ellis, Swee Hong Lim, Marcia McFee, L. Edward Phillips, Timothy Ralston, Melanie Ross, Ron Rienstra, Lester Ruth, Alydia Smith, Emily Snider-Andrews, John West

VISITORS
Brian Hehn, James Marriott, Casey Thornburgh Sigmon, April Stace, Kristin Verhulst, Michelle Whitlock, Chelsea Yarborough

PAPERS AND PRESENTATIONS

Lester Ruth presented the paper "Enthroned on the Praises of Israel: The Role of Psalm 22:3 in the Historical Development of Contemporary Worship's Music Sets"

Emily Snider-Andrews' paper "Explorations of Evangelical Sacramentality: Modern Worship Music and the Possibility of Divine-Human Encounter" approached the idea of music as sacrament in evangelical worship through the lens of definitions of sacramentality in Chauvet and Boeve.

L. Edward Phillips' "How Did Worship Become an 'Experience? The History and Development of the Concept of 'The Worship Experience'" documents the origins of worship as an experience for the worshipers (as opposed to a worship service offered by worshipers to God) in late 19th and early 20th century Protestantism in the United States, with implications for the meaning and value of these terms in modern worship and the ways many American Protestants talk about worship.

L. Edward Phillips also offered a review of the forthcoming issue of the journal *Liturgy* (Summer 2018) which will focus on Pentecostal Worship.

Casey Sigmon presented a paper entitled "Engaging the Gadfly: Contemporary Technoculture and Contemporary Worship."

Cortlandt Bender's presentation "Leading through Transitions in Worship Style" led to a facilitated discussion on transitions in worship style—how leaders can »

make transitions in approaches to worship as effective and smooth as possible, including ritual process for change and ways to reduce angst in the process.

OTHER WORK AND PLANS

Worship and Technology

- » Lester Ruth: The WFX Conference with Implications for Contemporary/Modern Worship
- » Cortlandt Bender: From the Brownie to Here: Can You Spell Ektographic?

About Worshipers

- » Eric Mathis: Teenagers and Passion: Who Knew?
- » Nelson Cowan: Hillsong, New York City, and Liturgical Biography
- » Dave Lemley: Participant-Observer Report on Linking Modern Worship Music with Specific Liturgical Actions

Multicultural Dynamics in Modern Worship

- » Chelsea Yarborough: Multicultural Worship and Remarginalization of Marginalized People
- » Emily Snider-Andrews: Case Study: Multicultural Modern Worship in One Venue

Pronouns in Worship

- » L. Edward Phillips: Pronouns in Leader-Assembly Interactions
- » Taylor Burton-Edwards: Pronouns in Address to/about God in the 2017 CCLI Top 100 •

Taylor W. Burton-Edwards is Director of Worship Resources [Liturgical Officer] with Discipleship Ministries of The United Methodist Church, Nashville, Tennessee.

FEMINIST STUDIES IN LITURGY

CONVENER
Rev. Dr. Elizabeth S. Moore

PARTICIPANTS
Kathy Black, Susan Blain, Jill Crainshaw, Ruth Duck, Kim Harris, Colleen Hartung, Diane Stephens Hogue, HyeRan Kim-Cragg, Marcia McFee, Elizabeth Moore, Carl Petter Opsahl, Susan Roll, Deborah Sokolove, Sylvia Sweeney, Janet Walton

VISITORS
Beth Richardson, April Stace, Chelsea Yarborough

DESCRIPTION OF WORK

A primary goal of our seminar is to encourage the work of our younger scholars and to explore where our discussions can lead to future investigation and writing. We place a very high value on mutual support. The seminar joined in an Opening Ritual led by Jill Crainshaw and Janet Walton. Our closing ritual was led by Susan Roll. These rituals framed the presentations and discussions which unfolded over January 6 and 7, 2017.

PAPERS AND PRESENTATIONS

Chelsea Yarborough presented a paper titled "Prophetic or Problematic: Exploring the Potential of Just Multicultural Worship," in which she asked what characteristics are required in multiracial/multicultural worship for worshippers to experience and participate in "God's welcome"? The essay sought to answer this question and engage multicultural Christian worship through a lens of hospitality. It posited that Letty Russell's just hospitality provides an effective framework to build multicultural worship. It asked critical questions about the dangers of multicultural worship for minority persons in order to consider the criteria necessary for multicultural worship to be hospitable to all people. The essay concludes by recognizing multicultural worship as both an opportunity to display God's welcome and a risk to further marginalize individuals if implemented unjustly. This essay proposes the necessity of just multicultural worship as an answer to the aforementioned question.

HyeRan Kim-Cragg presented "Exploring Religious Hybridity and Fluidity: Implications for Christian Rituals." The author asked: how do we preach these interreligious realities? How do we create liturgy that reflects these experiences? Is our Christian ritual encouraging multiple and hybrid religious identities and celebrating the holy-days of more than one religion? Or is our ritual opting for a norm, in the name of unity and uniformity, in the name of order? »

The paper investigates Christian monotheism in light of religious hybridity and religious syncretism and makes the case that liturgies and other traditions have contested this notion by demonstrating the "multiplicity of liturgical/ritual forms, gestures, theologies, prayers and practices enacted everywhere around the globe." The paper then asks, what are the implications for Christian rituals, now and once we affirm heterogeneous and hybrid Christianity is normal, legitimate, and even desirable? It is true that liturgical theology is primary theology? But it is also true to contend that Christian rituals are a secondary event in the life of a community. Before any theology, before any liturgy, there is life, the messy, supple, and hybrid life in communities.

Janet Walton presented *An Epiphany Poem* by Heather Murray Elkins.

Deborah Sokolove facilitated a discussion titled "Misogyny Abounds!" which considered ritual and ecclesiological implications making visible the implications of increasing levels of misogyny.

A discussion of Ritual in Public Places included the following short presentations:

- Carl Petter Opsahl, "Public ritual in Oslo"
- Kathy Black, "Interfaith access/inclusion"
- Sylvia Sweeney, "Reflections on Ashes to Go"

OTHER WORK AND PLANS

Selection of a new convener and discussion of program for 2018. •

Rev. Dr. Elizabeth S. Moore is Abbot of the Order of Saint Luke.

FORMATION FOR LITURGICAL PRAYER

CONVENER
Patricia J. Hughes

PARTICIPANTS
Br. Stan Campbell, FSC; Fr. Terry Fournier; Jeremy Gallet, SP; Bernadette Gasslein; Patricia J. Hughes; Paul Janowiak, SJ; Mary Pope; Michael Prendergast; Margaret Schreiber, OP

VISITORS
Suzanne Herold, Carolyn Pirtle

PAPERS AND PRESENTATIONS

Br. Stan Campbell's paper on the Liturgy of the Hours was reviewed, providing critique and polish.

Seminar participants built discussion and direction around two new topics: catechesis and liturgy, and catechesis and the (U.S.) introduction of the new *Order of Celebrating Matrimony.*

Margaret Schreiber's guided reflection on liturgical catechesis as a way of life, and formation of the assembly for worship, centered on current praxis and reflected on Gilbert Ostdiek's *Mystagogy of the Eucharist*, which all members reviewed prior to the seminar. Linking liturgical catechesis and the notion of Christian marriage, she proposed that catechesis needs to be contextualized in a parish community, ex. who is being prepared for marriage? Do the parish members know these people?

Review of Paul Turner's *One Love* initiated a multi-faceted discussion around aspects of formation for sacramental marriage: influence of secular and sacred culture, relationships, understanding of covenant, liturgical catechesis.

OTHER WORK AND PLANS

Flowing from the notion of formation and catechesis from the liturgy for the assembly, the question of formation for seminarians arose: who sets the curriculum and how are seminarians formed liturgically? Further, how are permanent deacons formed liturgically, and finally the question of how many seminary professors participate in the NAAL? Anticipating the Vancouver 2018 NAAL, members encouraged inviting a speaker who can reflect on how seminarians are formed liturgically, plus an assigned reading of Katarina Schuth's »

Seminary Formation (2016). Another question to probe in 2018: given that authenticity is important in liturgy, how do we stand together and let Jesus Christ stand among us? •

Patricia J. Hughes is Director of the Office of Worship, Catholic Diocese of Dallas, and adjunct professor at the University of Dallas.

HISTORICAL RESEARCH: 16TH CENTURY TO THE PRESENT

CONVENER
Katharine E. Harmon, Ph.D.

PARTICIPANTS
David Bains, Kent Burreson, Martin Connell, Katharine E. Harmon, Kate Mahon, Kevin Moroney, Tim O'Malley, Jonathan Riches, Jim Turrell, Mike Witczak, John Witvliet

VISITORS
Maria Cornou, Tim Gabrielli, Tim Leitzke, Shawn Strout

DESCRIPTION OF WORK

Continuing conversations from previous meetings focused on ritual and meaning. On Friday morning, the Historical Research Seminar read sections of Ritual and Its Consequences, by Adam B. Seligman, et al, and participated in a discussion facilitated by Tim O'Malley. On Friday afternoon, Kent Burreson presented on a current grant proposal in a paper titled, "Making Christians: Exploring the Formative Impact of the Adult Catechumenate in North American Protestant Circles," assisted by co-researcher Rhoda Schuler; and Martin Connell presented his paper, titled, "Seventeenth and Twentieth-Century Se-Baptists: John Smyth and the Apostle E. F." On Saturday morning, Tim O'Malley began with a paper titled, "Liturgy and the Secular: The Broken Hopes of the 20th Century Liturgical Movement" and Katharine Harmon and Mike Witczak presented their joint project, "Defining Spirituality in the Liturgical Movement." In the afternoon, Jonathan Riches presented "Liturgical Ecumenism, Liturgical Evangelism, or Liturgical Theology?: An Analysis of Liturgical Efforts by Early Reformed Episcopalians," and we concluded with our business meeting.

OTHER WORK AND PLANS

At our 2018 meeting, the Seminar will be reading sections of Teresa Berger's recent edited volume, *Liturgy's Imagined Pasts*; Martin Connell will be facilitating the discussion. Additional presentations will be offered by members of the seminar. We will also discuss the title of our seminar, with an eye to possibly revising it so as to make the work of our seminar more clear, as we focus on questions of theology and ritual through a historical lens, and our perspective is ecumenical. •

Katharine E. Harmon, Ph.D. is Assistant Professor of Theology at Marian University in Indianapolis, IN.

ISSUES IN MEDIEVAL LITURGY

CONVENER
James Hentges, OSC

PARTICIPANTS
Alison Altstaff, Cara Aspesi, Katie Bugyis, Dan DiCenso, Michael Driscoll, Margot Fassler, Barbara Haggh-Huglo, Nicolas Kamas, Walter Knowles, Liberius Lumma, Jesse Mann, Joanne Pierce, Richard Rutherford, Joanne Pierce, Tyler Sampson, Michael Witczak, Anne Yardley

PAPERS AND PRESENTATIONS

Tyler Sampson presented "Missae Pro Rege: Praying for the King in the Early Middle Ages" which considers the mass formularies for the king in the principal sacramentary traditions of the early medieval west placing them in both their liturgical and political contexts. The prayers reflect both state ideology (king as victor) and church theology (king as guarantor of salvation) the question is raised of how much influence the court had over liturgical development in this period.

Michael Witczak's presentation (intended as a first installment of larger work) on the private prayers of the priest in the Roman Missal of 1962 and that of 2002/2008. The Prayers at the Foot of the Altar (1962) and the Introductory Rites (2008) present an evolving theology of priesthood.

Margot Fassler gave a presentation on the cult of Gertrude of Nivelles: working on a 14th century ordinal from Nivelles and the readings and music for several feasts in her honor.

Heather Josselyn-Cranson presented the office for the feast of Saint Gilbert which has been preserved in only one manuscript, without notation. It seems likely that the music for the office was taken from the office for Thomas Becket (Dec 29th), a popular English saint with connections to the Gilbertines. This presentation considered a setting of the texts for Gilbert's office to the melodies from Thomas' office, noting places where adjustments were necessary and places where the alignment of text and tune seemed especially fitting.

Richard Rutherford updated two projects: reported that "Baptisteries of the Early Christian World" will now to be developed first as print catalog, by NAAL member Robin M. Jensen, with database, etc. to follow later, and described the unique finds of the University of Portland "Pollentia (Mallorca) Undergraduate Research Expedition" from summer 2016, an intact circa 2nd century buried Roman cremation urn. »

Anne Yardley and Jesse Mann presentation: "The Prayer Life of a 15th-Century English Priest: Winchester College MS 48", which is a fifteenth-century English Book of Hours. As part of the larger project to investigate what this MS reveals about its owner's devotional life, this presentation addressed four areas: manuscript description; the argument for ownership by a cleric; the interplay between Marian devotion and mnemonics; and the intriguing cadellae found in the Office of the Dead. The abecedarian Marian litany offers especially compelling evidence for the owner's devotional life.

Alison Altstatt presented "Dramatic Liturgies of Wilton Abbey: The Palm Sunday Dialogues" which introduced the rediscovery of leaves of a late thirteenth-century liturgical manuscript from Wilton Abbey, long believed to have been lost. Among its processional liturgies, the manuscript transmits a cycle of dramatic scenes and dialogues that spans from Palm Sunday to Pentecost, during which time the abbey symbolically became the city of Jerusalem. Using the Palm Sunday procession as examples, the author showed how the abbey combined older chants with newly composed material to create a liturgy that was uniquely gendered and reflected the community circumstances.

Katie Bugyis presented "The Liturgist behind the Life of Christina of Markyate" which took a new approach to identifying the anonymous author of the mid-12th century English saint's life of Christina of Markyate. The paper systematically analyzed paleographical, codicological, and liturgical evidence from both the Life and related sources from Christina's priory at Markyate and St. Albans, the Benedictine monastery where the writer was professed as a monk. Clues gleaned helped to identify the likeliest candidate for the writer and the liturgical and scribal roles that he performed.

Cara Aspesi presented the paper "The libelli of Lucca, Biblioteca Arcivescovile MS 5: Liturgy from the Siege of Acre?" The paper concluded that the liturgy "should be understood to have been celebrated at the end of the twelfth century as a liturgy for liberation of Jerusalem and all the holy Land…"

James Hentges updated an article on the spirituality of the Cross in the Cross Sequences of Crosier (OSC) graduale, which come mostly from the Low Countries and the Rhineland.

Gary Macy's paper surveyed the discussions of the use of wine in nonvinous mission territories in Europe from the sixth through the fourteenth centuries. Some areas used wine substitutes, for instance, beer, while others found ways to extend the precious wine, for example, reception by the priest alone.•

James Hentges, OSC lives in Rome, Italy.

LITURGICAL HERMENEUTICS

CONVENER
Ron Anderson

PARTICIPANTS
Ron Anderson, Michelle Baker-Wright, Brian Butcher, Dirk Ellis, Edward Foley, Virgil Funk, Larry Hoffman, David Hogue, Margaret Mary Kelleher, Gordon Lathrop, Jennifer Lord, Gunnfrid Oierud, Gil Ostdiek, Melinda Quivik, Don Saliers, Tom Schattauer

VISITORS
Christy Condyles, Dalia Marx, Sonja Pilz, Allie Utley, Michelle Whitlock

DESCRIPTION OF WORK

The seminar this year included discussion of two books: Rowan Williams, *The Edge of Words: God and the Habits of Language* (New York: Bloomsbury, 2014), led by Brian Butcher, and Christopher Small, *Musicking: The Meanings of Performing and Listening* (Middletown, CT: Wesleyan, 1998), led by Ron Anderson.

Anderson's presentation was part of a joint session with the Liturgical Music seminar. In his introduction to Small's book, Anderson drew parallels between the phenomenon of musical performance, as described by Small, and the phenomenon of liturgy in particular the ways in which neither musical performance nor liturgy are "things" but "events" or actions.

The joint session began with a presentation by Don Saliers focused on the "sonic imagination," asking how we apprehend musical forms, what sonic imagination is required to hear a musical form, and the role of emotional tension and resolution in this process of apprehension. Saliers invited us to consider how we attend to the intrinsic musicality of what we do in ritual, the improvisational capabilities of a community, and the need for basic musical training of those responsible for liturgy and ritual.

Michelle Baker-Wright 's paper, "Noteworthy Mediations: Historical Performance Practice and Musical Hermeneutics as Sacramental Lenses" was also presented as part of the joint session. Baker-Wright placed the work of critical musicologists Lawrence Kramer and Elisabeth Le Guin, especially their ideas surrounding gestural and sensory signification in dialogue with and as a means to enrich Nathan Mitchell's thought about symbolic reciprocity, lyrical liturgy, and "meaning as meeting." »

PAPERS AND PRESENTATIONS

The seminar also received and discussed papers from several seminar members:

In "The Earth is the Eternal's and the Fullness Thereof: Jewish Food Culture and the Blessings before Eating" Sonja Pilz provided a textual analysis of Jewish table blessings, an outline of the cultural context in which Jewish eating rituals emerged, and then explored the theological claims at the heart of the blessings and the rabbinic worldview embedded in them.

David Hogue presented "Intimations of Physicality: Memory, Emotion, Performance and the Human Brain," as a follow up to work begun in the 2016 seminar. In his presentation, he offered an overview of three areas of recent neuroscientific research that bear directly on liturgical practice—memory and imagination, affect, and neuroplasticity (neurological changes that occur through practice)—and therefore on our theological understandings of those practices. He concluded "that what we think and feel shapes what we do. But an implication of our embodiedness is that the reverse is also true - what we do shapes our experience."

In "'Holy fire fell and melted the saints and sinners': Language and bodily response in early Nazarene religious experience," Dirk Ellis explored the set of bodily practices that once characterized the era of the revivalism and which shaped Nazarene religious experience and worship, giving particular attention to the questions raised by and the consequences of the decline of those corporate practices.

We are continuing to develop a seminar website, which includes indices for the work of the seminar since its inception as well as a set of short articles by seminar members on topics related to our work: *https://sites.google.com/a/garrett.edu/liturgical-hermeneutics/*

OTHER WORK AND PLANS

There are several themes that emerged from our conversations that will shape our work for next year: exploring how we use and understand "performance"; the place of ritual and ritualization in an age of terror—including questions about the development of "disaster rituals" and the hermeneutics of communal prayer in a context of suffering; and continued work on the "meaning of the body"—including a conversation with Mark Johnson's book *The Meaning of the Body*, several chapters of which served as background reading for our discussion of music. •

Ron Anderson is Styberg Professor of Worship, Garrett-Evangelical Theological Seminary, Evanston, Illinois.

LITURGICAL LANGUAGE

CONVENER
J. Barrington "Barrie" Bates

PARTICIPANTS
Barrie Bates, Nancy Bryan, Bob Farlee, David Gambrell, Judith Kubicki, Kimberly Bracken Long, Gail Ramshaw, Martin Seltz

VISITORS
Jennifer Baker-Trinity

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 Kubicki, "The Performative and Transformative Power of Classic Hymn Texts." Kubicki presented a chapter of her forthcoming book entitled: *The Song of the Singing Assembly: A Theology of Christian Hymnody.* The chapter is divided into three sections. The first part proposes that performative language theory can provide an interpretive key for understanding hymn singing in worship as the accomplishing of an action. The second part applies the notion of disclosure from phenomenology in order to explore how several classic hymns disclose theological meaning. The third section considered the potential for hymn singing to be transformative in light of its characteristics of performativity and disclosure. Lively discussion ensued that both raised questions and made suggestions for improving the chapter.

Kimberly Bracken Long discussed proposed revisions to the *Book of Common Worship* (PCUSA): the Marriage Service, and guidelines regarding Praying to all three persons of the Trinity in Eucharistic prayer.

Gail Ramshaw discussed 'Perpetua and the Devil', an upcoming "Amen Corner" column in *Worship* that deals with language and imagery about the devil: which words work best to convey the seriousness of evil? »

David Gambrell also discussed proposed revisions to the *Book of Common Worship* (PCUSA): Traditional Liturgical Elements (e.g., O Antiphons) and highlights of revisions to the Service of the Lord's Day. David presented for consideration and comment alternate renderings of traditional liturgical texts for the Christian year, including the O Antiphons, the Solemn Intercession, the Solemn Reproaches, and the Easter Proclamation (Exsultet). Other issues related to the revision of the *Book of Common Worship* were discussed in the course of our seminar's work.

Martin Seltz, "The Lord's Supper according to the Lutheran Tradition in North America." Seltz presented a draft of an entry to a project in preparation, *Sacrum Convivium, Dritter Teil: Lutherische Liturgie und Ordnungen von Unionskirchen.* The entry is titled "The Lord's Supper According to the Lutheran Tradition in North America, Part 2: 1978-2006." It presents a compendium of the texts of the eucharistic rite in the primary commended resources of the Evangelical Lutheran Church in America and traces their development during the period following *Lutheran Book of Worship* (1978). The project *Sacrum Convivium* is currently under the guidance of Irmgard Pahl and Rowena Roppelt. •

J. Barrington Bates is Interim Rector of St. Peter's Episcopal Church, Essex Fells, New Jersey.

LITURGICAL MUSIC

CONVENER
Kenneth Hull

PARTICIPANTS
Carl Bear, Ragnhild Bjelland, Emily Brink, Mary Fran Fleischaker, Jon Gathje, Kim Harris, Jonathan Hehn, Alan Hommerding, Ken Hull, Steve Janco, Heather Josslyn-Cranson, Robin Knowles Wallace, Jason McFarland, Mark Miller, Mikie Roberts, Anthony Ruff, Paul Westermeyer

VISITORS
Chris Ángel, Bill Doggett, Brian Hehn, Carolyn Pirtle

PAPERS AND PRESENTATIONS

The following presentations were made by seminar members:

- Brian Hehn: Report from The Center for Congregational Song
- Mikie Roberts: 'Sing ye Islands of the Sea': the making of the Caribbean Moravian hymnal
- Jason McFarland: Music, method, and liturgical theology: fulfilling the promise of Context and Text
- Carl Bear: Update on Liturgical Theologies of Congregational Song project
- Judith Kubicki: The performative and transformative power of congregational song
- Raghild Bjelland: Gregorian chant—song of the soul
- Paul Westermeyer: Bach on sending and vocation

The seminar also joined the Liturgical Hermeneutics seminar for a presentation by Don Saliers.

OTHER WORK AND PLANS

Kenneth Hull completed his term as convener. Steve Janco agreed to assume the role of convener and was affirmed by the seminar membership. •

Kenneth Hull is Associate Professor of Music and Director, Church Music and Worship program at Conrad Grebel University College, University of Waterloo, Ontario.

LITURGICAL THEOLOGY

CONVENER
Timothy Brunk

PARTICIPANTS
Fred Ball, Lorraine Brugh, Hans Christoffersen, Bruce Cinquegrani, Doris Donnelly, Joris Geldhof, Christopher Grundy, Barbara Hedges-Goettl, Kevin Irwin, Todd Johnson, Matthew Olver, Pat Parachini, Matthew Pierce, Melanie Ross, Rhoda Schuler, Thomas Scirghi, Frank Senn, Mark Lloyd Taylor, David Taylor, John Witvliet, Andrew Wright

VISITORS
Jennifer Baker-Trinity, Christy Condyles, Tim Gabrielli, Hillary Raining, James Starke, Shawn Strout

DESCRIPTION OF WORK

The seminar this year discussed Frank Senn's *Embodied Liturgy* and *At the Heart of Christian Worship*, and a volume of essays by Yves Congar edited by Paul Philibert. Key themes that emerged during conversation on the first text included the temptation to rely overmuch on words in liturgy as opposed to resting in the multivalence of ritual and bodily gesture. The seminar also engaged the question of disembodiment and estrangement from the body in a culture that is more and more marked by digitization and virtual reality and what these trends might mean for Christian worship that necessarily involves real, physical bodies. Concerning Congar's work, the seminar discussed his efforts to critique the rubricism that was too often a companion of Neo-Scholastic thinking and sacramental practice. Members also addressed Congar's efforts to promote an inclusive notion of the sacred, essentially viewing all of reality as referred to God and an arena for worship, sin alone excepted.

PAPERS AND PRESENTATIONS

James Starke, "Liturgical Tradition as Lex Orandi: A Theological Interpretation and Application," offered a treatment of the rite of dedication of a Roman Catholic church. Members discussed how church buildings took on meanings beyond the rite itself (for example, as refuges for criminal suspects fleeing mob justice). By virtue of their dedication, churches were set apart from other public spaces calling to mind that Christians, by virtue of their baptism, are set apart to be witness of faith in their daily lives. Members also talked about the meaning and significance of church buildings when Catholic parishes close or merge.

Matthew Olver, "Scripture as Liturgical Source: A Call to Consider and a Proposal to Classify," presented categories for the ways in which anaphoras »

in general, and the Roman Canon in particular, makes use of Scripture. These categories are "allusion," "borrowing," "quotation," "ergo," that is, when a text from Scripture is used as a warrant for a particular prayer or ritual, and "exegetical application," that is, when one or more texts from Scripture are used "in light of other parts of the biblical canon." A full treatment of these categories exceeds the scope of this summary but this paper generated conversation about the possible creation of additional categories (for example, reference to names of persons or places in the Bible or whether a particular passage from Scripture was used in part to maintain a rhyme scheme in the anaphora). The seminar also discussed the difficulty and the importance of examining prefaces to anaphoras in addition to the anaphoras themselves.

David Taylor, "Mother Tongues and Adjectival Tongues: Liturgical Identity and the Liturgical Arts in a Pneumatological Key," addressed how a given congregation stays the "same" over time while also encountering and assimilating differing styles of music, architecture, gesture, and language. These encounters might occur, for example, when a new music director or pastor is hired, when a church is redesigned or rebuilt, or through demographic changes in the local neighborhood. The paper prompted the seminar to think about the ways in which the Holy Spirit preserves the identity of a congregation precisely in and through the ways the congregation does not close in on itself but is open to what is new or different, discerning what to accept and in what measure.

Hillary Raining, "Revisiting the Rite of Reconciliation: All May, Some Should, None Must…But what if we did?" offered a glimpse of Episcopal pastoral-liturgical ministry with respect to the Rite of Reconciliation of an Individual Penitent. Though found in the *Book of Common Prayer*, the paper reports that the rite is not often used. The seminar discussed the challenge of grasping God's willingness to forgive the slightest or the greatest sin if repentance is present, especially in a culture that encourages people to hide their faults or to seek solutions for faults by going to shopping mall. Members talked about Eucharist as the primary sacrament of reconciliation and how a revived appreciation of the rite of reconciliation requires also understanding of how that rite is connected to the sacraments of Baptism and Eucharist.

OTHER WORK AND PLANS

Plans for 2018 have not been finalized but will likely include discussion of one classic book in liturgical or sacramental theology and one more recent book. The seminar will also discuss at least three papers from members. •

Timothy Brunk is Associate Professor of Theology at Villanova University.

LITURGY AND CULTURE

CONVENER
Mark Francis, CSV

PARTICIPANTS
Brian Butcher, Bill Burke, Joseph Donnella, Peter Dwyer, Eunjoo Kim, Ricky Manalo, Nathaniel Marx, Troy Messenger, Ruth Meyers

VISITORS
Chris Ángel, Maria Cornou

PAPERS AND PRESENTATIONS

The seminar began with a wide ranging discussion following a presentation of the pastoral and theological issues of multicultural/ intercultural worship found in Mark Francis' and Rufino Zaragoza's *Liturgy in a Culturally Diverse Community: A Guide to Understanding* (Washington-FDLC: Oregon Catholic Press, 2012).

Nathanael Marx followed with a provocative presentation of "The Use of Several Languages in the Liturgy" that stimulated an exchange on the possibilities and limits of multilingual liturgy.

Eunjoo Kim then offered "Preaching and Worship as Reflective Practical Theology." This is the last chapter of her soon to be published book on multicultural worship and preaching.

Joseph Donnella presented on Interfaith Worship, describing the reasons and results of a decision taken over a decade ago to replace the Lutheran graduation service at Gettysburg College with an interfaith service incorporating Jewish, Christian, Muslim, and Buddhist elements.

Maria Cornou of the Calvin Institute for Christian Worship summarized her study of Protestant worship in Argentina between the years 1867 and 1930 in her doctoral dissertation.

Brian Butcher of Saint Paul University visited the seminar to present an overview of his research into the historical presence of women deacons in the Eastern Church. »

OTHER WORK AND PLANS

The seminar discussed plans for the 2018 meeting in Vancouver. Bill Burke intends to lead a discussion of ministry in native communities in Canada. Many Aboriginal people there are rediscovering their traditional spiritual practices while the country attempts to grapple with a history of forcing Aboriginal children to attend Euro-Christian residential schools where, all too often, they were physically abused in addition to being deprived of their cultural heritage. Ruth Meyers plans to update the seminar on her investigation of worship in culturally diverse Protestant churches in the United States. Ricky Manalo may be able to share the initial stages of an ethnographic study of "virtual worship." Considering the addition of a World Day of the Poor to the Roman Catholic liturgical calendar (to be celebrated annually on the Sunday before the Feast of Christ the King), Nathaniel Marx wishes to discuss cultural factors that influence how congregations today imagine the place of the poor and the role of monetary collections for the poor in liturgical celebrations. Finally, Eunjoo Kim raised the possibility of a panel discussion of the final version of her book, Christian Preaching and Worship in Multicultural Contexts, which she hopes to see published before the 2018 meeting. Nathaniel Marx is the new convener of this seminar. •

Mark Francis, CSV is President and Professor of Liturgy at Catholic Theological Union in Chicago.

PROBLEMS IN THE EARLY HISTORY OF LITURGY

CONVENER
Stefanos Alexopoulos

PARTICIPANTS
Stefanos Alexopoulos, Paul Bradshaw, Harald Buchinger, Glen Byer, Hans Christoffersen, Richard Fabian, Daniel Findikyan, Maxwell Johnson, Lizette Larson-Miller, Clemens Leonhard, Annie McGowan, Mark Morozowich, Vitaly Permiakov, Jim Sabak, Dominic Serra, Stephanie VanSlyke, Lisa Weaver, Fritz West

VISITORS
Neil Alexander, Teresa Berger, Daniel Galadza, Martin Lüstraeten, Liborius Lumma, Anna Petrin, Innocent Smith

DESCRIPTION OF WORK

Maxwell Johnson presided in place of Convener Stefanos Alexopoulos due to the holiday. He opened the meeting with introductions and a review of the agenda. Stefanos concluded and closed the meeting the following day. The seminar discussed the following papers and presentations.

PAPERS AND PRESENTATIONS

Paul Bradshaw, "Remains of Older Practice in the Liturgies of Late-Fourth-Century Jerusalem," pointed to three aspects of the fourth-century Jerusalem liturgy as described by the pilgrim Egeria that seemed to be remnants of earlier practice: threefold daily prayer on Sundays and festal seasons; "cathedral" worship that consisted of prayer alone and not psalmody; and the extension of fasting and worship during each day of the week leading up to Easter with a four-hour vigil from the ninth hour onwards.

Charles Cosgrove, "Intoning the Psalms: Musical and Semi-Musical Aspects." From at least the middle of the second century up through the beginning of the fifth, the church performed biblical psalms in a variety of ways. By the late fourth century they were singing them to melodies, and Gregory of Nyssa and his brother Basil believed that at least some of those melodies were composed by David himself under inspiration of the Spirit. People also rendered psalms in other ways: intoned them to melodic formulas that could be adapted to more than one psalm, read them aloud as scripture lessons, declaimed them in semi-lyrical ways, mumbled them devotionally, and said them silently. In the church of Athanasius, the reader used a style between speaking and singing, »

perhaps employing the diction that Greeks were taught in school for reading poetry (according to Aristides Quintilianus and Boethius). There was also a corresponding evolution in the way Christians used the verb psallein. From "sing" (or "sing to the lyre") it came to mean "perform a psalm" in whatever manner, including silent speaking in the heart.

James Sabak, "'Keeping Vigil'—Is Contemporary Practice At Odds with Historical and Liturgical Precedent?" In this paper Sabak explored the phenomenon of organizing a civic vigil in the face of violence and tragedy, which has become a common response by those affected by such experiences. These vigils, while striking and stirring, can also be religiously ambiguous in some circumstances, and insufficiently therapeutic in others. This type of keeping vigil, however, finds its origin and source in Christian practice that is very ancient and paradoxically oriented toward hope and fulfillment, a perspective that diverged markedly from its contemporary expression. This paper analyzes the ancient Christian tradition of keeping vigil particularly in Roman urban contexts with the contemporary incarnations of this ritual, and explores ways contemporary practice might benefit from a retrieval of the meaning and purpose of keeping vigil in these ancient settings.

Dominic Serra, "The Evolution of Roman Liturgical Books: New Questions for Andrieu, Vogel, and Chavasse." This paper reviews recent published research that suggests a revision of some theories about the evolution and medieval hybridization of the liturgical books associated with the Roman rite. It calls for an interdisciplinary approach to the questions raised by earlier scholars in the field and raises new questions about some historical details of Roman practice in late antiquity.

Maxwell Johnson and Daniel Findikyan, "Reforming Armenian Baptismal Rites." Daniel Findikyan and Max Johnson presented a study calling for the restoration of prebaptismal anointing in the current Armenian Rite of Baptism. Drawing on patristic and classic Armenian sources, this study is to be translated into Armenian and put into the service of the Synod of Bishops currently considering a reform of that Rite.

Vitaly Permiakov presented "The Prayer of the Blessing of Epiphany Waters in the Sinai Georgian O. 12 Euchologion," followed by discussion.

Martin Lüstraeten, "On Early Egyptian Monastic Prayer and the Islamic Salāt," started from the observation of similarities between Islamic Prayer (Salāt) on the one hand and Pachomian Prayer as described in recent studies of Ugo Zanetti and Bentley Layton on the other. The paper attempted to figure out whether these similarities point to a relationship. Two central aspects of Pachomian

Prayer—the definition of five prayer times each day and its composition of basic prayer units that are repeated several times—are examined in detail: These two features can also be observed in contemporary Islamic Prayer although they are not mentioned in the Qur'ān. They appear in the Islamic traditions of sayings (hadīt, pl. ahādīt) of the prophet and based on the established methods of hadīt analysis they were introduced before the middle of the 8th to the middle of the 9th century C.E. A direct relationship is thus highly probable and it seems legitimate to take Islamic Prayer as one of the sources for further analysis of the history of Pachomian Prayer and vice versa.

Harald Buchinger, "Festal Homilies and Festal Liturgies: Innovation and Convention in John Chrysostom and Severian of Gabala." Festal homilies are sources of paramount importance for the history of festal liturgies in the period before the emergence of liturgical books. The paper on "Festal homilies and festal liturgies in Antioch and Constantinople: Innovation and convention in John Chrysostom and Severian of Gabala" investigated two relevant authors: while John Chrysostom has been oft-treated, Severian of Gabala belongs to the neglected witnesses, notwithstanding the fact that he provides the earliest evidence for the celebration of several feasts in Constantinople, which makes him a protagonist of what one can call the prehistory of the Byzantine liturgy.

Clemens Leonhard, "Justin the Philosopher, Christian Baptism, and Ablutions before Entering a Temple. Embarrassing Parallels for an Apologist of a Unique and Superior Rite." Justin, the Philosopher (second century) compares Christian baptism with ablutions before entering a Roman temple (1 Apol 62.1) . His argument seems absurd, because baptism should constitute a watershed in a Christian's life - very much unlike token washings, which must be performed frequently by everyone who keeps in contact with sanctuaries in the ancient world. The paper reviews Greek epigraphic material in order to assess the performance and significance of such ablutions. It concludes that Justin and his adversaries know that it is problematic to assume that an ablution could purify a person in a moral sense. Justin does not explain baptism in this passage, but claims that this problem is common to Christianity and paganism. Thus, he tries to silence his opponents by a tu-quoque argument.

Harald Buchinger and Clemens Leonhard offered, "Liturgical Issues in the Gospel Commentary of Fortunatian of Anquileia: A Short Presentation of a Newly Discovered Text and its Implications for the Development of Early Christian Liturgies."

Lizette Larson-Miller facilitated a discussion on the topic "Pedagogical Challenges in Teaching Liturgical History as Tradition". »

Daniel Galadza, "St Theodore the Stoudite and the Eucharist." This paper gives an overview of St. Theodore Stoudite's (759-826) writings on the Eucharist and participation in liturgical services and places them within the context of liturgical practice in ninth-century Constantinople. As part of St. Theodore's monastic reform, he emphasized daily reception of communion and explained the benefits of this practice through preaching and letters to his brotherhood. Emphasis on frequent celebration of the Divine Liturgy, reception of communion, and participation in liturgical singing found its way into books regulating liturgical practice, such as liturgical typika. Seen in the context of liturgical reforms taking place at Theodore's Stoudios monastery, where daily Divine Liturgy was first introduced to the Byzantine Rite, his writings provide the theory and rationale for developments in Byzantine Eucharistic practices.

Stefanos Alexopoulos, "Toward a History of Printed Liturgical Books in the Modern Greek State: An Initial Survey" (co-authored with Dionysios Bilalis Anatolikiotes). This paper intends to map out the history of Greek liturgical books printed in Greece after the Greek independence until today with appropriate mention of the early Venice editions. The presentation is done primarily chronologically with special attention to important printing presses and influential editors. Attention is also given to more popular editions. Such a presentation of Greek liturgical editions is important for any discussion regarding correcting, reforming, and/or amending the current liturgical books in the Greek speaking Orthodox world, a discussion that must include the history of printed liturgical books, a history yet not written. •

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

QUEERING LITURGY

CONVENER
W. Scott Haldeman

PARTICIPANTS
Fred Ball, Kathy Black, Susan Blain, Ben Durheim. Sharon Fennema, Christopher Grundy, HyeRan Kim-Cragg, Don LaSalle, Jason McFarland, Marcia McFee, David Turnbloom, Robin Knowles Wallace, Janet Walton

VISITORS
Colleen Hartung, Jesse Mann, Beth Richardson, April Stace

PAPERS AND PRESENTATIONS

Given the constraints of meeting only for the duration of two lunch hours, our conversation was compressed yet lively. Having seventeen people participate in one or both of our conversations was heartening and a sign that is time to join the regular seminar schedule—which we plan to do in 2018.

Each day we began with self-introductions, which included an invitation to posit a question that the seminar might focus on in the future. Questions people raised include:

- does the presence of queer bodies in worship (not to mention queer theory and queer theology) mean we think yet again about what embodied worship may entail?
- my seminary chapel has committed to de-centering "whiteness," is now time also to ask how we de-center hetero-normativity in our worship? and, how do we do this?
- how do we teach so as affirm queer students? is there a queer-affirming pedagogy? a queer pedagogy?
- we need to create ritual for gender transition; what would these look like?

Also, each day, we invited discussion of Jay Johnson's *Divine Communion: A Eucharistic Theology of Sexuality* (Seabury, 2013) on two fronts: (a) an assessment of his argument, and (b) connections between his work and that of liturgical theology. In terms of positive assessment, many appreciate his attempt (and success) in thinking sex and liturgy together; the breadth of his thought in terms of human experience, justice concerns and love for the liturgy; and the elegance of his prose. »

In terms of critique, the strongest reaction stemmed from Johnson's strong and repeated use of the term "One Story" in relation to both bible and tradition. While potentially powerful in rhetorical opposition to other unitary readings of Christian resources—especially those that make of desire a sin and foster shame over grace—how is this tenable in a postmodern age of multiple narratives and in relation to the fundamental instability of all things queer?, we ask. Other questions include: whose experience of desire is being symbolized in his One Story? And, does he too easily dismiss coercive, manipulative even violent sides of "desire"? Is it better to speak of God as "desire" rather then desire being something God has?, and is not divine desire by definition multiple and varied? More concretely, has anyone experienced such an intimate and fulfilling Eucharist; are we left stuck in idealization again?

In terms of connections to liturgical theology, some initial thoughts included: the transformative potential of moving from Paschal Mystery as Atonement to Communion (or, desire fulfilled), a path to (re-)value bodies in all their messy particularity, and ways to draw upon sexual experience, in analogical and metaphorical perspective, when contemplating both liturgical theology and practice.

OTHER WORK AND PLANS

Our plans include a "way" and a "topic":

- » we plan to meet alongside other seminars in the regularly scheduled hours beginning in 2018; and,
- » we are soliciting papers on the topic: how does a queer body matter in/to/for worship? •

W. Scott Haldeman is Associate Professor of Worship at Chicago Theological Seminary.

WORD IN WORSHIP

CONVENER
Brian T. Hartley

PARTICIPANTS
Gennifer Brooks, Dawn Chesser, Michael Jordan, Timothy Leitzke, Michael Pasquarello, Amy Schifrin, Andrew Wymer

VISITORS
Richard Voelz

PAPERS AND PRESENTATIONS

Timothy Leitzke, "She Says What She Hears: Luther on the Spirit in Preaching." This paper presents research into Luther's understanding of the Trinity as it relates to preaching. The central text was Luther's commentary on John 14-16, and his understanding of the role of the Spirit.

Michael Pasquarello, "Dietrich Bonhoeffer: The Word in Worship." This paper offers a reading of Bonhoeffer's two most popular works, "Discipleship" and "Life Together" within the context of their publication; Bonhoeffer's role as director and teacher of the Confessing Church underground seminary at Finkenwalde (1935 - 1937). These two books, which are read today as popular "devotional" writings, are actually handbooks for the training and formation of pastors who were living under and pressed to preach against the nationalistic, racist idolatry of Nazism.

Gennifer Brooks, "Liturgy on the Margins." This paper looks briefly at the challenges of engaging the "Word" from a broader perspective that encompasses all that is done in worship, in a way that is more inviting and hospitable to people on the margins. In other words, it asks, and hopefully addresses, the question: What does it mean to offer worship and a sermonic message that takes seriously the issue of marginality, particularly with the backdrop of the upcoming administration?

Andrew Wymer, "Knee-Deep Preaching: A Homiletic for a Culture of White Bullshit." Engaging critical whiteness studies, philosophy of bullshit, and homiletics, the author argues that whiteness, as a political power in the world, condones and even necessitates white bullshit, which is defined as any attempt to escape the recognition and acknowledgement—on the part of ourselves and others—of the material effects and implications of the racialized social, economic, and political agendas of our white society. From this analysis, the author offers up the metaphor of "knee-deep preaching" that guides the »

construction of a homiletic for Euro-American preaching from and to a culture of white bullshit.

Michael Jordan, "Between the Story and Our Stories: The Reliability of the Preacher-Narrator." This paper argues that preachers serve as narrators, and that preachers can prove themselves unreliable narrators by revealing themselves insufficient or deceptive in the areas of facts and events, knowledge and perception, or ethics and evaluation. It suggests strategies for preachers to demonstrate their reliability in and out of the pulpit.

OTHER WORK AND PLANS

Papers for next year include:

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Brian T. Hartley is Dean of Arts and Sciences and Professor of Theology at Greenville College, Greenville, Illinois.

SELECTED PAPERS

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EVANGELICALS, MODERN WORSHIP MUSIC, AND THE POSSIBILITY OF DIVINE-HUMAN ENCOUNTER[1]

EMILY SNIDER ANDREWS

INTRODUCTION

In 1964, Roman Catholic theologian Romano Guardini wrote an open letter raising fundamental questions about the nature of liturgy and its renewal among contemporary people. He wondered if "modern man ... is no longer capable of a liturgical act?"[2]

Liturgical scholars, parish practitioners, academies like our own, and the popular press continue to ask: Can modern, and now postmodern, people engage worship today, a public gathering in which one assumes that God is meaningfully encountered?[3]

Postmodernism[4] only complicates this reality, leading some to determine that "sacrament," understood here as the theological category for talk about divine-human encounter, is essentially obsolete today.[5] How does one reared in this condition envision God?[6]

Yet in this age, many evangelicals have found public worship so meaningful as to find in it a guiding narrative and ground for life and faith. The evangelicals in what sociologist Donald Miller refers to as "new paradigm churches" attest to encountering God at a deeply-rooted, visceral, *real* level in worship.[7] Psychological anthropologist Tanya Luhrmann, in her study of renewalist evangelicals at the Vineyard,[8] notes that these Christians attest to experiencing God "immediately, directly, personally." In public worship, and especially by participating in its modern worship music, God is believed to be "intensely" present, felt like a "supernatural substance ... in your body."[9]

"Musical worship" constitutes the primary ritual through which these worshipers attest to knowing "that I am touching heaven and that heaven is here with us. God reaches in and touches my heart."[10] In fact, "great worship songs" are characterized as such because they "increase ... the presence of God in the room."[11] Evangelical worship leaders frequently attest to these beliefs and experiences. Reflecting on worship at the Vineyard, Andy Park recounts, "They »

[evangelicals at the Vineyard] weren't just reciting words, they were experiencing God. It was as if they could touch him and taste his presence."[12] Tommy Walker acclaims modern worship music's "improvisational sounds that can be created in the presence of God."[13] Matt Redman urges participation in singing, because "when we lift our voices together, we reach way beyond the confines of the room and we touch heaven."[14] Arguably the most well-known worship leader in the United States, Chris Tomlin, attests to praying regularly for the continued ability to write songs in which "the presence of God [will] touch people."[15]

While many evangelicals attest to meeting God in the modern worship music (referred to here as MWM)[16] of their gatherings,[17] they are also the ones characterized by some as the sacramental tradition's opposite, the a-sacramental "contemporary" tradition.[18] This, in spite of the academy's common affirmation of a methodology that understands Christian worship as an event performed in time and space, and embodied by an actual worshiping assembly, an interpretation which necessitates interdisciplinary attention to the social, symbolic, and processual nature of particular public worship.[19]

More pointedly, many do not afford evangelicals the possibility of an efficacious divine-human encounter in their public worship. This is due in part to classic sacramental theology's presentation of the "*the* sacraments" in which historical debates have centered on a number of theological issues chiefly surrounding the practices of baptism and Eucharist.[20] In this context, "sacramental worship" is distinguished by its use of particular rites that convey certain meanings, most notably, grace.[21] This is said to contrast the evangelical worship tradition, one with fluid rather than fixed liturgical forms, and those who, as Lester Ruth has pointed out, would be more likely to pair word and music, or even music alone, as the center of Christian worship, rather than word and table.[22] The attachment of God's presence to music results in both "liturgical" adherents and evangelical worshipers themselves to eschew the category of "sacrament" when referring to their tradition. Still, everyone speaks of encountering God in worship; what differs is how and when worshipers expect to have that encounter.[23] Although evangelicals have historically been reluctant to adopt the term "sacrament," exploring this concern rightly belongs to the realm of sacramental theology, understood broadly here as a theological analysis of how God's presence is made sense-able in our world, the category of "sacramentality," as some prefer. This study is an excursion into that realm, aiming to take seriously the evangelical's embodied worship, lived experiences within culture, and their teachings on and testimonies of encountering God.

Its purpose is to construct a theological vision in which the effective sacramentality of the evangelical's practice of MWM can be named and imagined. As noted above, there is already flourishing an assumed sacramentality among renewalist

evangelicals at worship, the notion that God's relational presence is encountered in MWM. What is missing is a theological structure in which this is legitimized and validated.[24]

While others have considered the sacramentality of evangelical worship,[25] the unique strategy employed here depends on the postmodern Roman Catholic sacramental theology of French theologian Louis-Marie Chauvet and Belgian theologian Lieven Boeve. Their theologies will be supplemented by recent cultural approaches to the study and use of music from the disciplines of musicology and anthropology. While I acknowledge that evangelicals are reluctant to use "sacrament" to describe their experience of God, I nevertheless draw on the category in an attempt to shine a theoretical light into the theological murk that inevitably results when discussing a phenomenon like "encountering God's presence." I contend that the evangelical's efficacious encounter of God in the MWM of their public worship is understood as possible within this culturally-informed, postmodern theological framework.

EXPERIENCE OF GOD REQUIRES A GOD OF EXPERIENCE

Of course, both Chauvet and Boeve are known for their complexity and depth of thought, so my use of them here will necessarily be truncated,[26] focusing on particular themes which I believe are most applicable to the task at hand. We turn first to the French-thinker, Louis-Marie Chauvet.

Louis-Marie Chauvet

AN ENCULTURATED EXISTENCE

Chauvet's phenomenologically-driven model focuses on the worshiper's "body-being," an existence that is actually comprised of the "triple body" that is at once formed by social, historic, and cosmic dimensions.[27] In keeping with his aversion of ontology, and onto-theology, the enculturation of the person is critical to understanding his or her existence, her being-in-the-world. In postmodernity, we understand "reality" to be constructed and mediated, specifically through bodily experience. We are never in contact with the "real," rather, reality is constructed out of the network of cultures fashioning us and the mediators through which all is perceived.[28]

ECCLESIAL SYMBOLIC WEB

Lest we think of Chauvet as validating some form of subjectivism that is focused on the individual, Chauvet understands the Christian's existence as necessarily formed by an ecclesial web comprised of Scripture, sacrament, and ethics.[29] By "Scripture," Chauvet means all that informs the Christian's understanding of »

faith, including the Holy Scriptures, but also anything that assists our cognition of faith. Under "sacrament" is included everything that has to do with the public celebration of God. By "ethics," Chauvet means all that Christians do individually and collectively to testify to the Gospel of Christ in the world. For Chauvet, all humans are formed in a web, since each one is born with the possibility of conceiving a particular world through cognition, celebrating this world through ritual, and acting in this world through praxis.[30] However, for the Christ-follower, it is the ecclesial assembly that especially contributes to this structure. The efficacy of any liturgical ritual is determined within the context of the particular faith-world created by and through this ecclesial web.

PNEUMACENTRIC SCHEME

Chauvet's web of Christian existence gives a central role to the church, but this is against what he understands to be the classic, Thomistic view in which the Church or the priest assumes control of the Spirit. The scholastic scheme is faulted for eliciting idolatry toward liturgy's rituals and their priestly presiders. The Holy Spirit maintains freedom, whose ultimate precedence turns the liturgical experience into a living sacramental organism in which God is manifest in the concrete practices and people of Christian worship.[31] Through these dynamic, embodied rituals, the worshiping body, the human body—in its individual and corporate expressions—is sacramentally imbued to become the place of God in the world. The body thus constitutes the medium of "real" divine presence. As Chauvet puts it:

> That which is most spiritual thus comes only through the mediation of that which is most corporeal... . The liturgy and the sacraments tell us definitively that the most 'spiritual' communication with God made flesh in Jesus Christ ... take[s] place ... through the most bodily of mediations.[32]

SACRAMENTALITY OF THE UNIVERSE

Once the human body manifests the presence of God in our world, the sphere of a properly-designated "sacrament" is made ever-wider, infinitely-wide, as some have suggested.[33] As the sacramentally-charged body of Christ is sent out, one can envision a universe where God's advent can come at any moment where there is a human being formed and faith-filled to live in that reality. The Christian God is God "among us," rather than God "above us."[34] Having taken on a body, one can affirm God's sacramental grace in a creation charged with the possibility of sacramentality.[35] Christ-followers play a role in creating this sacramental space, since it is made manifest when humans recognize and receive grace as a gift and offer it back to God by living in this world and witnessing

to that event. In order to unmask the richness of these sacramental spaces in the context of liturgy, rituals must be constantly "evangelized," reimagined and inculturated so that contemporary people can experience them anew.[36] For Chauvet, anthropology and sacramentality are inseparable not only methodologically, but also constitutively.[37]

Lieven Boeve

Chauvet's model could perhaps be described as one which takes seriously postmodern philosophy by attempting to do theology in conversation with its chief perspectives.[38] At points, however, Chauvet does offer critique of the postmodern penchant for deconstruction.[39] Boeve's project, though, is entrenched in the system, a theology which unapologetically comes to life in a postmodern reality. Again, a thematic survey is presented here.

RECONTEXTUALIZATION OF THEOLOGY

For Boeve, the entire project of theology needs to be reimagined due to the shifts of postmodernity. This results in the recontextualization of theology, a reshaping of its very foundations in light of the philosophies of our time. In keeping with common descriptions of the postmodern condition, Boeve characterizes the contemporary consciousness as fundamentally grounded in pluralism, the particularity and contextuality of one's narrative and thus reality, and as surrounded by a heterogeneity that challenges the work of identity-construction.[40] At first glance, the Christian narrative seems strangled in this context; as a master narrative, it, too, suffers from a loss of plausibility. However, this need not be the case; a shift in context does not imply a complete loss of plausibility when one strives toward the renewing work of recontextualization, to look for a new embodiment of the tradition in the changing context. This comprises the central goal of Boeve's theological project.

CENTRALITY OF "RELIGIOUS EXPERIENCE"

In the current heterogenous, pluralistic context, one in which the foundations of a particular narrative are constantly challenged, one turns to narrative-validating experiences. In Christian faith, religious claims—such as the possibility of encountering the divine in public worship—are realized and legitimized via experience. Embodied experiences shape the life of faith powerfully, for they comprise the chief norm through which to receive, interpret, and live into the narrative. For Boeve, contemporary peoples will continue to attribute a sacred quality to their experiences and the experience's mediating-artefacts (such as music). This is connected to the so-called "subjective turn" of Western religion, however, as Boeve and others suggest, this does not mean that the quest is »

individualistic.[41] Communally-nourished experiences do much to validate the experience and subsequent interpretation and meaning-making work of the event, even if the individual herself perceives and insists that it is wholly private.[42]

The category of experience is an important part of Boeve's aim to recontextualize theology. However, Boeve urges attention to the actual experiences of faith's adherents. Against a modern view of "religious experience" as some universal category, in postmodernity its usage must refer back to the actual faith life of Christians, to the very specific ways one lives out the Christian narrative.[43] Additionally, this means striving for models that stop pitting tradition and experience against one another. These antitheses are outdated.[44] Like Chauvet, Boeve promotes a phenomenologically-driven theology, since the experience of God will always come down to our experience, which in turn makes God a God of experience, a God who lends Godself to experience. Lest one understand Boeve's project as rooted in the anthropologically-centered correlation theologies of modernity,[45] incarnation lies at the heart of Boeve's framework. Incarnation expresses a fundamentally Christian understanding of being-in-the-world, and that being's relationship to transcendence. Some have lamented that postmodernity illegitimizes talk of the Christian narrative. But for Boeve, the category of experience, specifically attending to particular experiences, opens the door to talk of the God of Jesus Christ, who is the incarnate God of Experience.[46] "The all-too-human," he suggests, "does not obstruct genuine Christian discourse about God and to God, but is the precondition thereof."[47] Transcendence and immanence are understood to be interwoven in the lived and practiced faith of Christians.[48]

SACRAMENT AS AN EVENT OF INTERRUPTION

What does this mean for our thinking of "sacrament"? If it is to have any meaning for contemporary peoples, it must be redefined. The divine presence one presumes to encounter in the sacrament can no longer refer to a premodern "presence," a localized position or site, "God is *there*"; nor can it be equated with the anthropologically-centered signs that result from God's self-communication, a theology informed by modern sensibilities.[49]

For Boeve, sacramental theology today requires the category of "interruption." While rooted in Boeve's experiential grounding of religion, liturgical experiences, of which sacraments are a part,[50] do not occur without one's world, and yet intrinsically open up that world and its horizons. Sacrament, by its very nature, does not simply[51] resonate with our perceived world of experience and its corresponding narrative. Sacrament is understood to be an event of rupture, an "interruption," of what is imagined to be normative. The Christian event of sacrament differentiates, presents one with a world and identity that is distin-

guished from others, it actualizes a different understanding of reality and living than the one that everyday life entails. Foundational for Boeve is a conception of contemporary faith as grounded in experiences which point to a discontinuity from one's "normal" being-in-the-world. Moreover, for the Christian, there is also discontinuity from the faith tradition that has been passed down unbridled with regards to the challenges of a new context.

This is not complete discontinuity, though, since Christian experience that is divorced from anything that could be considered profoundly human becomes esoteric and remains meaningless. The event of interruption, then, is continuity within a human's reality, within one's embedded particularity, narrativity, and situated-ness. That particularity is necessary for creating the possibilities for an interrupting revelation, even as its boundaries are expanded. Events of interruption undergird a sacramentality of existence in which practices, symbols, artefacts, rituals, and more can open up an "event of grace," resulting in the expansion of one's normal narrative. In the sacramental event, transformation results when this event is remembered, experienced, and celebrated. While sacramentality thus grounds all of Christian life and thought, sacramental celebrations serve as "moments of condensation," rituals which powerfully effect transformative interruption.[52]

> "Sound provides the most forceful stimulus that human beings experience, and the most evanescent."[53]

Of course, at first glance a conversation between postmodern Roman Catholic sacramental theologians and renewalist evangelicals seems improbable—impossible, even. However, the evangelical penchant for personalist[54] and subjective modes of theological reflection, grounded in experiential understandings and emotion-driven practices of faith,[55] suggests that, perhaps unaware, renewalists are shaped in a particular faith that is quite authoritative precisely because it is so comprehensively inculturated in contemporary culture.[56] There, faith flourishes within the overarching world and narrative in which evangelicals live, move, and find their being.[57] This particular inculturation of faith rests chiefly on the practices of and participation in the modern worship music with which they have come to be identified,[58] so it is to the power of musicking we now turn.

MUSIC AS STUFF OF WORLD-MAKING

While discussions of music's power are not new, they have become an important part of phenomenology's attempt to describe subjectivity in terms of its auricular embodiedness. One cultural theorist even argues that the postmodern self is essentially an auditory one.[59] Another agrees: "An auditory paradigm is tacitly embedded within the contemporary condition and offers a compelling »

structure for elaborating what is already in play."[60] In postmodernity, faith formation, indeed, the development of any narratively-centered identity, will require more situational and networked constructions of self. Aurally-centered experiences, as some have argued, are best able to engage such concerns in a way that is inherently relational.[61] This is because the postmodern self-constructed via sound is imagined "not as a point, but as a membrane; not as a picture, but as a channel through which voices, noises, and musics travel."[62] Sound travels, and in doing so creates links, groups, conjunctions, spaces—inclusive realities. Sound creates ways of knowing the world, of constructing our world, operating as a micro-epistemology.[63] In the work of reality-construction, Simon Frith says, music is "better ... than viewing or reading habits. Music just *matters* more than any other medium."[64]

This is in keeping with Luhrmann's "theory of mind," a psychological construct she employs to describe how it is that evangelicals arrive at their view of God. Their practices become the means through which one enters the evangelical world.[65] As musicologist, Monique Ingalls, has demonstrated, it is particularly through the practice of music that this reality is constituted.[66]

MUSIC AS SENSE-ABLE TRANSCENDENCE

Cultural anthropologist Birgit Meyer helpfully uses the idea of "sensational forms" to describe the ways in which forms of expressive culture, such as music, are used to cultivate and authorize access to the divine by mediating religious experience. Sensational forms make transcendence "sense-able" by "organiz[ing] access to the transcendent"[67] and are described as

> relatively fixed, authorized modes of invoking, and organizing access to the transcendental, thereby creating and sustaining links between religious practitioners in the context of particular religious organizations... . [They are] transmitted and shared, they involve religious practitioners in particular practices of worship and play a central role in forming religious subjects.[68]

Meyer's project contributes to the reconceptualization of transcendence within a sensory-based, phenomenological grounding of religion. Prioritizing sensory forms, the body, and both collective and individual experiences of meaning as fundamental sites for encountering the divine pushes sacramental theology's boundaries beyond classical practices, such as baptism and Eucharist, and traditional beliefs, such as transubstantiation or memorialism. Instead, the God-encounter is understood and legitimated through phenomenological examinations of religious practice, practices that have become increasingly mediated and mediatized for many evangelical worshipers through MWM.[69]

Musicologist Judith Becker goes a step further, identifying music as that which contributes to a "*habitus* of listening," modes of musicking[70] informing our knowledge, beliefs, personhood, and self-identity.[71] Borrowing Pierre Bourdieu's "*habitus*," his alternative for "culture," and preferred for its inferred dynamism,[72] Becker's *habitus* of listening is a reality construct in which one is reared and formed, often in unintentional and unexamined ways, through sound-centric embodied patterns of action and reaction, resulting in a particular way of being-in-the-world that corresponds to an associated worldview.[73] Music contributes in a unique and powerful way to the enculturated existence of its participants, including their spiritual formation. As Becker sees it, the modes of musicking developed in one's *habitus*, are intrinsically connected to religion, since they provide a framework for accessing transcendence.[74] Music effectively blurs the boundaries between the classic dichotomies of secular and sacred.[75] In public rituals of which music is a central part, such as the liturgical experiences of modern evangelical worshipers, the *habitus* of listening provides participants with a socially-constructed script, a complex that includes beliefs, actions, interpretations, and affective responses. The transcendent message, the belief that one is encountering God in the act, is not separable from the medium of music; the music, in fact, is what infuses the experience with divine power.

MUSIC AS NARRATIVE-OPENING

Finally, contemporary cultural approaches to music suggest that musicking in the twenty-first century is uniquely situated to assist in breaking open our own particular narratives in imaginative and even enchanting ways. Understood in this way, music does not simply provide one with his or her particular *habitus*-informed reality, it also provides the means to disrupt that narrative.[76] In his work constructed on the myth of Orpheus, religion scholar Christopher Partridge suggests that music operates as a discourse of alterity, playing an important role in mediating relationships with others, including the Other.[77] In this sense, music functions powerfully on the liminal edge, drawing participants to the Other, creating spaces where new meanings can be constructed. This is due in part to the fact that music's meaning is never fixed. Its meaning can be played with and arises in the situations, circumstances, and contexts in which it is performed.[78] Music can break open one's ordinary experience and world so profoundly that participants feel as though they are in the presence of something, someone sacred, that they have encountered the holy, that which is beyond their horizons. For Partridge, speaking on the Christian faith, music has the potential to shift one from an aesthetic sense of the sacred to an actual divine-human encounter.[79] »

CONCLUSION

My concluding remarks are necessarily brief, in part because I am still discovering what might be gleaned by putting these bodies and voices together in conversation. A few general observations: First, I wonder if the Roman Catholic theologians studied here, and others advocating a comprehensive sacramentality, a foundational theology thought to undergird Christian existence, are aware that they may have opened up the category of "sacrament" in such a way that its application is perhaps suited for congregations and traditions outside of Catholicism? The experiential grounding of faith found among renewalists, many of whom might claim to be "spiritual, but not religious"; their penchant for affect-enlivened practices, such as music, that are understood to mediate a divine encounter; their valuing personal over cosmic stories;[80] and their vision of God as the Other, yet One who is intensely intimate, invested in the individual's world, all suggest that evangelicals may already operate within parts of the theological vision presented here.

Second, it seems that these explorations suggest that theology is best served by an interdisciplinary approach. In particular, ethnomusicology is especially fruitful in assisting theological work among evangelicals, for whom musical practice and participation is intrinsically connected to the experience of faith. Of course, this is not a new idea. It does, I think, highlight the ever-increasing importance of interdisciplinary theological work, if that work is to have any real significance in contemporary thought and practice. For instance, in the task at hand, the theological framework presented by Chauvet and Boeve fails to hold much weight when considering evangelical faith without the musicological and anthropological underpinnings. Reflecting the testimonies of evangelicals themselves, these voices help explicate the world that is opened when musical practice is placed at the center.

Finally, the postmodern sacramental theology described above, with its validation of particular narratives, embodied experiences, pneumacentric divine action, and immanent transcendence, suggests that we cannot so easily dismiss the spiritual landscape of evangelicals who have (for several decades now) insisted on the centrality of such features. Sociologist Linda Woodhead has investigated elitist attitudes toward this kind of "on the ground" or, in our case, "in the pew" (or chairs, as the case may be) spirituality. Those attitudes often characterize the spirituality (or, public worship) found among renewalists as "inadequate," not "real religion," "precarious," "fuzzy," "pretending," "irrational," "childish," and even "cultish."[81] And yet, the spirituality-driven[82] faith of evangelicals is potentially validated by the voices surveyed here. As both Chauvet and Boeve argue at length: one cannot escape culture. Humans will construct identities, interpret and practice faith, and understand God and their world with the tools, resources, cultures, and worldviews available to them. Rather than insisting that there is

some ideal, some kernel that contains "real worship," to which evangelicals can or eventually will "grow into," a postmodern hermeneutic can offer alternative perspectives. By valuing the embodied, event-nature of worship and the worshiper's lived experience, one is empowered to take seriously the evangelical's claims about encountering God in the music of worship. This view suggests that evangelicals resourcefully lean into and incorporate contemporary spiritual resources and frameworks that are more theologically coherent, communally nourished, and honestly engaged with the current postmodern-influenced culture than critics have allowed. When included in the conversation, the voices surveyed here indicate the potential to tell a positive story of the evangelical encounter with God in contemporary worship. •

Emily Snider Andrews is a Ph.D. Candidate at Fuller Theological Seminary, and Assistant Director of anima: the Center for Worship and the Arts at Samford University in Birmingham, Alabama.

NOTES

1 *A Contextual Note*: This ongoing research was birthed a few years ago when I became interested in postmodern Roman Catholic sacramental theology. I was raised, however, and continue to spend much time among renewalist evangelicals, those who affirm a God who maintains an active, direct, relational role in everyday life, and who are liturgically centered in the "contemporary worship" tradition, known for its modern worship music. I have been struck by how, on the surface, the primary theses of these theologians seem to resonate with evangelical faith and practice. At first glance, it may seem that these two worlds should clash. Yet on a personal level, this theology has helped me engage evangelicalism more openly, sympathetically, and theologically. I hope this ongoing work assists in theologically clarifying the practices renewalist worshipers.

2 Romano Guardini, "A Letter from Romano Guardini," *Herder Correspondence* 1 (Special Issue 1964): 24-26.

3 Even evangelical theologian, John Davis, after observing worship in over thirty-five local churches, reports being left with these "disturbing questions": "Where is God in all this? What are we really doing here? Is there a vivid consciousness of the presence of the living, holy God among his people at these services?" See John Jefferson Davis, *Worship and the Reality of God: An Evangelical Theology of Real Presence* (Downers Grove. IL: InterVarsity Press, 2010), 9

4 Anyone attempting a working definition of "postmodernity" faces a daunting task. Although a nebulous term, one whose account varies according to discipline, I understand that there exists "a shared discourse of the postmodern, common perspectives, and defining features that coalesce into an emergent postmodern paradigm." The postmodern "condition" has been described as an emphasis on particularity and locality; a turning of metanarratives into *mere* narratives; a vision of reality marked by pluralism, the rejection of epistemological foundationalism; the relativizing of any standard position of privilege; a decentered, hyper-reflective self; the deconstruction of systems; and skepticism towards metaphysical ontology. This description of postmodernity is adapted from Kevin J. Vanhoozer's excellent overview

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in "Theology and the Condition of Postmodernity: A Report on Knowledge (of God)," in *The Cambridge Companion to Postmodern Theology*, ed. Kevin J. Vanhoozer, 3-25 (New York: Cambridge University Press, 2003).

5 Paul J. Levesque, "The Possibility of Encountering God in Postmodernity," in *The Presence of Transcendence: Thinking "Sacrament" in a Postmodern Age*, ed. Lieven Boeve and John C. Ries, 107-121 (Leuven: Peeters, 2001), 107, 108.

6 Theologian Godfried Card presents the difficulty in more liturgical terms: "So long as one remains blind to the invisible, it is impossible to enter the world of the sacraments." See Godfried Card, "Opening Address," in *Sacramental Presence in a Postmodern Context*, ed. L. Boeve and L. Leijssen, xi-xiv (Leuven: Leuven University Press, 2001), xi. "Condition" because it is "at once intellectual/theoretical and cultural/practical, a condition that affects modes of thought as well as modes of embodiment." Vanhoozer, "Condition of Postmodernity," 4.

7 Donald E. Miller, *Reinventing American Protestantism: Christianity in the New Millennium* (Berkeley: University of California Press, 1997), 23, 86.

8 The Association of Vineyard Churches is a group within U.S. evangelicalism finding its roots in the spiritual renewal movement of the 1960s Jesus People. "Renewalist" or "Renewalist Evangelical" Christianity refers to those Christians who believe that God, and particularly the Holy Spirit, continues to play a direct, active, relational role in everyday life. Public worship gatherings especially serve as the place where these sorts of divine experiences are expected to occur. See Pew Research Center, "Spirit and Power: A 10-Country Survey of Pentecostals," 6 October 2006, http://www.pewforum.org/2006/10/05/spirit-and-power/ (accessed 16 December 2016). From the Pew Research Center, Tanya Luhrmann has adopted this nomenclature, although will also sometimes refer to simply "evangelical." See Luhrmann, *When God Talks Back* (New York: Vintage Books, 2012), 33, 40, 130, and 333. I have employed Luhrmann's understanding and use of the taxonomy.

9 Luhrmann, *When God Talks Back,* xx, 5

10 Ibid., 69. From survey respondent #333 in Miller, *Reinventing American Protestantism*.

11 Ibid., 160.

12 Andy Park, *To Know You More: Cultivating the Heart of the Worship Leader* (Downers Grove, IL: InterVarsity Press, 2002), 17-18.

13 Tommy Walker, "The One Thing," in *The Heart of Worship Files*, ed. Matt Redman (Bloomington, MN: Bethany House Publishing, 2003), 109.

14 Matt Redman, *The Heart of Worship Files* (Bloomington, MN: Bethany House Publishing, 2003), 112.

15 Jeannie Law, "Chris Tomlin's Prayers: Singer Prays for 'Worship Night in America', Family, & New Songs (INTERVIEW)," *BREATHEcast*, 29 July 2015, http://www.breathecast.com/articles/chris-tomlins-prayers-singer-prays-worship-night-america-family-song-30093/ (accessed 19 May 2015).

16 I will reference "modern worship music" (MWM), a term increasingly applied to the repertory and associated worship practices today. See, for example, UMC Discipleship Ministries, "Modern Worship Music Resources," https://www.umcdiscipleship.org/worship/modern-worship-music (accessed 27 December 2016); and local churches now advertise their "modern worship," Bellevue Presbyterian Church, https://belpres.org/worship-music/modern-worship/ (accessed 27 December 2016), and Johnson

Ferry Baptist Church, http://www.johnsonferry.org/default.aspx; and Russ Breimeier, "Modern Worship is Going Nowhere," *Christianity Today*, 29 July 2008, http://www.christianitytoday.com/ct/2008/julyweb-only/modernworship.html (accessed 27 December 2016).

I apply the term to Ingalls' more comprehensive definition of "contemporary worship music" (CWM) as "the broad repertory of evangelical congregational song composed from the late 1960s to the late 2000s in mainstream Western popular musical styles" (16), music that continues to the present. She refers to "modern worship music" as the more edgier style of CWM that emerged in the early 2000s (144). I will use MWM as the more comprehensive reference. See Monique M. Ingalls, "Awesome in this Place: Sound, Space, and Identity in Contemporary North American Evangelical Worship" (Ph.D. diss., University of Pennsylvania, 2008).

17 Sarah Koenig, "This is My Daily Bread: Toward a Sacramental Theology of Evangelical Praise and Worship," *Worship* 82, no. 2 (March 2008): 147.

18 The view that portrays contemporary worship and its history as "of the divell," as summarized in Lester Ruth, "Divine, Human, or Devilish?: The State of the Question on the Writing of the History of Contemporary Worship," *Worship* 88, no. 4 (Jul 2014): 296-303. The "sacramental" tradition is presented as understanding worship as an encounter with the Triune God and takes "concrete liturgical form." The "contemporary worship" tradition found among many evangelicals is understood as being guided by anthropologically-centered categories such as evangelistic pragmatism, church growth, personal or creative expression, and fellowship. For example, see Gordon W. Lathrop, "New Pentecost or Joseph's Britches? Reflections on the History and Meaning of the Worship Ordo in the Megachurches," *Worship* 72, no. 6 (Nov 1998): 521-538; and Maxwell E. Johnson, ed., *Sacraments and Worship: The Sources of Christian Theology* (Louisville, KY: Westminster/John Knox Press, 2012), xiii.

19 See, for example, Margaret Mary Kelleher, "Liturgical Theology: A Task and a Method," *Worship* 62, no. 1 (1988): 12. This theological method is perhaps most memorably promoted through Aidan Kavanagh's imaginary "Mrs. Murphy," a central figure in his writings, a "primary theologian" in her own right by virtue of her baptism and through her practicing Christian faith and worship. Her contributions to the liturgical assembly (work which Kavanagh suggests is harder to do than is his) constitute "*theologia* itself." See Aidan Kavanagh, *On Liturgical Theology* (New York: Pueblo Publications, 1984) 75; and Kavanagh, "Response," 322. Similarly, Alexander Schmemann posits, the liturgy "is the ontological condition of theology … [in the Church these] sources of theology are functioning precisely as sources." See Alexander Schmemann, "Theology and Liturgical Tradition," in *Worship in Scripture and Tradition,* ed. Massey Shepherd (Oxford: Oxford University Press, 1963), 175. Groundbreaking for its theoretical framework in which he suggests that liturgical theology's method be rooted in both text (data) and context (use) is Kevin W. Irwin, *Context and Text: Method in Liturgical Theology* (Collegeville, MN: Liturgical Press, 1994). In spite of liturgical theology's oft-stated method, it appears that many scholars envision its application only in those "sacramental" traditions of which they are a part. This is due especially to their being guided by "the presumption of a text-based, calendar-organized, sacrament-centered form of worship that is portrayed as having broad ecumenical consensus at the present time, as well as integrity across time." See Ruth, "State of the Question," 301.

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20 These discussions include: 1) specific teachings about particular rites such as baptism, Eucharist, and penance; 2) the relation between the one who administers the sacrament and the inward benefit of its recipient; 3) the sign-nature of sacrament in which an outward, visible sign refers to an inward, invisible reality; 4) an evolution in understanding sacrament's sign-nature as including the sign's ability to *cause* the invisible grace to which it points; 5) the biblical warranty for counting a ritual as a sacrament; 6) debates on the precise nature of Christ's presence in sacrament's elements (transubstantiation, consubstantiation, spiritual presence, transignification, etc.); and 7) a Zwinglian emphasis found among some Protestants on sacraments as occasional rites reminding humans what God has done in the past. Most of these understandings are succinctly summarized in Bradley Hanson, *Introduction to Christian Theology* (Minneapolis: Fortress Press, 1997), 267-271.

21 James F. White, *Introduction to Christian Worship*, 3rd, rev. ed. (Nashville: Abingdon Press, 2000), 175.

22 This liturgical organization framework is helpfully suggested by Lester Ruth, "A Rose by Any Other Name: Attempts at Classifying North American Protestant Worship," in *The Conviction of Things Not Seen*, ed. Todd E. Johnson, 33-52 (Grand Rapids, MI: Brazos Press, 2002), 48-50.

23 Ibid., 49.

24 In particular, a theological structure acceptable to the academy. While Pentecostals and renewalists have, for decades, written apologetic-oriented treatises on the encounter of God in music and "how-to" manuals on leading others into such an encounter, these works have often lacked the scholarly components and standards necessary in academic projects.

25 Of note, due to their influence in stimulating this study, is Sarah Koenig, "This is My Daily Bread: Toward a Sacramental Theology of Evangelical Praise and Worship," *Worship* 82, no. 2 (March 2008): 141-161; and David Lemley, "Liturgies of Word and Turntable: Social and Sacramental Effectiveness of Contemporary Worship Music" (Ph.D. diss., Fuller Theological Seminary, 2013). Koenig creatively argues that traditional categories of sacramental theology need to be adjusted and expanded in order to include the experience of evangelical worship, where the language of divine presence is explicit but is often used in connection with the practice of congregational music rather than the classic rituals of Eucharist or baptism. In his dissertation, Lemley outlines the significant ways in which music shapes Christian identity, faith, and community among evangelicals. For Lemley, although modern worship music provides an effective means of expressing devotion and facilitates community among participants, it is ill-equipped to function as an effective sacrament, which should enable authentic participation in God's self-communication, rehearsing God's people for performing in God's kingdom economy rather than involvement in pop music's market-driven economy of consumption. While Lemley's aims resonate with this project and his concerns are significant, this study is distinguished by its use of a postmodern theological framework by which to assess the sacramentality of modern worship music.

26 Dramatically so.

27 Louis-Marie Chauvet, *Symbol and Sacrament*, tr. Patrick Madigan, S.J., and Madeleine Beaumont (Collegeville, MN: Liturgical Press, 1995), 140, 149-152.

28 Ibid., 84, 85.

29 Ibid., 172. In keeping with the postmodern construction of reality, he confesses that this is one model "among many other possible ones, no doubt" for the structure of Christian identity. He draws this model, in part, based on his reading of the Disciples on the Road to Emmaus, in Luke 24.

30 Ibid., 180.

31 Ibid., 524, 525. It is in the "liturgical experience" that the Spirit's full divinity is made manifest.

32 Ibid., viii-ix.

33 See, for instance, Kenan B. Osborne, *Christian Sacraments in a Postmodern World* (New York: Paulist Press, 1999), 50-55. Osborne employs a robust postmodern foundation.

34 Chauvet, *Symbol and Sacrament*, 534.

35 Ibid., 551, 554.

36 L.M. Chauvet, "The Liturgy in Its Symbolic Space," in *Liturgy and the Body*, ed. Louis-Marie Chauvet and Francois Kabasele Lumbala, 29-40 (Maryknoll, NY: Orbis Books, 1995), 34, 38.

37 Ibid., 38.

38 Some would characterize Chauvet's project not as a full-fledged "postmodern" one, but rather one entrenched in theology's so-called linguistic and phenomenological turns. See Conor Sweeney, *Sacramental Presence After Heidegger* (Eugene, OR: Cascade Books, 2015), 95.

39 For Chauvet, not all narrativity need be lost in postmodernity.

40 Lieven Boeve, "Thinking Sacramental Presence in a Postmodern Context," in *Sacramental Presence in a Postmodern Context*, ed. L. Boeve and L. Leijssen, 3-38 (Leuven: Peeters, 2001), 15.

41 This is verified by current sociological analyses of religious practice in the United States. For instance, sociologists Riis and Woodhead frame faith adherents as thriving in particular "emotional regimes" that shape and define the emotional experiences that are central to their faith. These regimes are thriving in part because of their social and cultural construction, against the notion that they are individually contrived. See Riis and Woodhead, *A Sociology of Religious Emotion* (New York: Oxford, 2010), 10. This also stands in contrast to modern assumptions of a general "religious experience" that is presumed to universally ground all religious faith. Boeve only has use for the category of particular experience. See L. Boeve, "Theology and the Interruption of Experience," in *Religious Experience and Contemporary Theological Epistemology*, ed. L. Boeve, 11-40 (Leuven: Peeters, 2005), 34.

42 Lieven Boeve, *God Interrupts History* (New York: Continuum, 2007), 109.

43 Boeve, 'Theology and the Interruption," 34.

44 Ibid. Outdated, too, suggests Boeve, is the prioritizing of tradition over experience by theologians such as Karl Barth, who normatizes tradition (the narrativity), which subsequently is able to inform experience. For Boeve, the likes of Barth neglect the particular embedded, embodied existence of all Christian faith(s). See L. Boeve, "Theology and the Interruption," 27.

45 With whom Boeve pointedly contrasts his work. See Boeve, "Thinking Sacramental Presence," 9-23.

46 L. Boeve, "Theological Truth, Particularity, and Incarnation," in *Orthodoxy, Process,*

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and Product, ed. M. Lamberigts, L. Boeve, T. Merrigan, 323-348 (Leuven, Peeters, 2009), 347-348. As Boeve says elsewhere, "It is only in the particular word, narrative, ritual, and practice that the profound significance of the Christian faith can be revealed." God is thus always understood as the "God of Experience," although this is not to equate humanity and God. These experiences speak of God, "and without it there can be no talk about God—but it is not God." In fact, "There can be no faith without experience. A faith that cannot be actually experienced is not worth believing in." See Boeve, "Theology and the Interruption," 18. See also Anthony J. Godzieba, L. Boeve, and Michele Saracino, "Resurrection—Interruption—Transformation," *Theological Studies* 67 (2006): 806.

47 Boeve, "Resurrection," 806.

48 Boeve, "Thinking Sacramental Presence," 21.

49 Ibid.

50 Although sacraments are not limited to the "liturgical experience," as will be evidenced in this discussion of Boeve's definition.

51 Or, exclusively.

52 L. Boeve, "Postmodern Sacramento-Theology: Retelling the Christian Story," *Ephemerides Theologicae Lovanienses* 74, 4 (Dec 1998): 341-342.

53 Bruce R. Smith, "Coda: Talking Sound History," in *Hearing History*, ed. Mark M. Smith, 365-404 (Athens: University of Georgia Press, 2004), 389.

54 While "personalism" exists in different philosophical versions, I employ it here to refer simply to a subjective starting point for theological reflection. The renewalist begins with his or her encounter with God through particular practices, rather than doctrinal-based, systematic assertions of faith. While this point is not only applicable among renewalist evangelicals, they do uniquely employ those practices to interact with God in daily life. See, for example, Luhrmann's "theory of mind" in *When God Talks Back*.

55 Ibid., 319-322.

56 Perhaps more so than many Roman Catholics, some of whom have questioned the postmodern theological project's sustainability in contemporary Catholic faith. See, for instance, L. Boeve, "Catholic Religious Education: Still Plausible Today?" in *Theology at the Crossroads of University, Church and Society*, 200-220 (New York: Bloomsbury T&T Clark, 2016).

57 This is in keeping with Todd E. Johnson's suggestion that sacramental theology functions best when the paradigm used to describe a sacrament is congruent with the worldview of the participants. See "Recent American Protestant Sacramental Theology," in *In Spirit and in Truth*, ed. Philip J. Anderson and Michelle A. Clifton-Soderstrom, 121-143 (Chicago: Covenant Publications, 2006), 128.

58 To date, it seems that the most comprehensive studies of this phenomenon are found in two dissertations from the discipline of musicology, both of which explore modern evangelical worship and its use of music as a means of renewing worshipers' faith. In her dissertation, Monique Ingalls demonstrates how music plays a primary role in constructing an "evangelical imaginary," a realm of discourse connecting local churches with the trans-local evangelical community. See "Awesome in this Place: Sound, Space, and Identity in Contemporary North American Evangelical Worship" (Ph.D. diss., University of Pennsylvania, 2008). Related, Joshua Busman's research

especially focuses on the use of recordings of worship music among Passion's enthusiasts to foster their self-understandings, theologies, and enable what is understood to be a vital, efficacious religious experience. See Joshua Kalin Busman, "(Re)Sounding Passion: Listening to American Evangelical Worship Music, 1997-2015" (Ph.D. diss., University of North Carolina at Chapel Hill, 2015).

59 The auditory self, Connor suggests, is a particularly useful category in pluralistic postmodernity, against the seeing-centered self, due to vision's singularity. See Steven Connor, "Sound and the Self," in *Hearing History*, ed. Mark Michael Smith, 54-68 (Athens: University of Georgia Press, 2004).

60 Brandon LaBelle, *Acoustic Territories: Sound Culture and Everyday Life* (New York: Continuum, 2010), xviii.

61 LaBelle, *Acoustic Territories*, xviii.

62 Connor, "Sound and the Self," 57.

63 LaBelle, *Acoustic Territories*, xxv.

64 Simon Frith, "Music and Everyday Life," in *The Cultural Study of Music*, ed. Martin Clayton, Trevor Herbert, Richard Middleton, 92-101 (New York: Routledge, 2003), 100.

65 Luhrmann, *When God Talks Back*, 319-321.

66 Ingalls, "Awesome in This Place."

67 Birgit Meyer, "Religious Sensations: Why Media, Aesthetics, and Power Matter in the Study of Contemporary Religion," *Material Religion: The Journal of Objects, Art, and Belief* 4, no. 2 (2008): 125.

68 Birgit Meyer, "Religious Sensations: Why Media, Aesthetics, and Power Matter in the Study of Contemporary Religion," Professorial Inaugural Address, Amsterdam, Faculty of Social Sciences, Free University, 2006, 9, http://www.fsw.vu.nl/nl/Images/Oratietekst_Birgit_Meyer_tcm249-36764.pdf (accessed 1 May 2016).

69 Joshua Kalin Busman, "'Yet to Come' or 'Still to Be Done'?: Evangelical Worship and the Power of 'Prophetic' Songs," in *Congregational Music-Making and Community in a Mediated Age*, eds. Anna E. Nekola and Tom Wagner (Burlington: Ashgate, 2015), 204.

70 To borrow Christopher Small's verb form of the noun. See Christopher Small, *Musicking: The Meanings of Performing and Listening* (Middletown: Wesleyan University Press, 1998). There, musicking is defined as "tak[ing] part, in any capacity, in a musical performance" (2).

71 Judith O. Becker, *Deep Listeners: Music, Emotion, and Trancing* (Bloomington: Indiana University Press, 2004), 70-71.

72 Pierre Bourdieu, *Outline of a Theory of Practice*, trans. Richard Nice (New York: Cambridge University Press, 1977), 72, 214. Bourdieu elaborates on *habitus* as akin to "disposition," a term "particularly suited to express what is covered by the concept of *habitus* defined as a system of dispositions. It expresses first the *result of an organizing action*, with a meaning close to that of words such as structure; it also designates *a way of being, a habitual state* (especially of the body) and, in particular, a *predisposition*, *tendency*, *propensity*, or *inclination*."

73 Becker, *Deep Listeners*, 69, 71.

74 Ibid., 70.

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75 Ibid., 80. Christopher Partridge suggests that popular music is especially suited for this purpose, operating as "edgework," at the "boundary of the sacred and the profane, at the liminal edge." See *The Lyre of Orpheus* (New York: Oxford University Press, 2014), 3.

76 Frith, "Music and Everyday," 101.

77 Partridge, *The Lyre of Orpheus*, 2.

78 Ibid., 57.

79 Ibid., 59, 198. Here, Partridge borrows theologian Herbert Henry Farmer's distinction of "adjectival" and "substantival" religion, with substantival referring to the actual divine encounter and adjectival simulating it. While music often represents "adjectival religion," it does have the power, under the right conditions, to stimulate a substantival encounter.

80 Ruth, "A Rose," 47.

81 Described by Linda Woodhead as the critical views of spirituality found in academia. See "Real Religion and Fuzzy Spirituality?" in *Religions of Modernity*, ed. Stef Aupers and Dick Houtman, 31-48 (Boston: Brill, 2010).

82 By emphasizing their "spirituality" I am not suggesting that evangelicals do not also value the external, "religious" dimensions of faith. However, as Luhrmann and others have demonstrated, the core of their faith-vision does appear to prioritize the inner, experiential, and emotional dimensions, even in the context of public worship. These priorities correspond to an emphasis on "spirituality." See Woodhead, "Real Religion?" 38.

ON EARLY EGYPTIAN MONASTIC PRAYER AND THE ISLAMIC *ṢALĀT*

MARTIN LÜESTRAETEN

INTRODUCTION
ṢALĀT AND ITS PARALLELS TO CHRISTIAN PRAYER

One of the "five pillars" and probably one of the best-known aspects of Islam is the ritual prayer (arab. صلاة/*ṣalāt*) with its characteristic prostrations. The *ṣalāt* is obligatory to every healthy and mature Muslim at five set times a day and thus considered as a direct commandment of God. It has a defined shape and must not be adapted to the needs or customs of the praying people.

In an essay published in 2016, I identified several parallels between some elements of the Islamic obligatory Prayer and the Christian Daily Office, especially the Office of Coptic provenience. I'd like to take up this topic again and now focus not on the elements but rather on the structure of prayer, because regarding the Coptic office there are some recent publications with new insights that shine new light on this question. The new publications have been written by Stephen Emmel, who leads a project on the critical edition of Shenoute's works; by Diliana Atanassova, who edited and analysed the *Typika* of the White Monastery; by Heinzgerd Brakmann, who focuses on Coptic euchology; and by Ugo Zanetti, who has published and still publishes several articles and essays on Pachomian Prayer, referring to the works of Bentley Layton, who just published an edition of the *Canons of Shenoute*.

1.1 REVIEW

Besides my own essay and Zanetti's most recent, both published in 2016, there is also a new issue of "Heiliger Dienst" on the common prayer of Christians and Muslims. However, it largely ignores the liturgical parallels and concentrates on dogmatic differences between Christianity and Islam.

In general, there are only few studies on this subject. There are some studies on the history of Egyptian Monastic Prayer, the youngest ones are mentioned above. Regarding Islamic Prayer, there is still no book with a reconstruction of its history. Much more has been written on the relationship between the *Qur'ān* and Christian Prayer; the most important book among them is a monography by Angelika Neuwirth who identifies the *Qur'ān* as a liturgical text which at »

the same time also records its reception. She also depicts some sūras as being recorded liturgy.

Furthermore, the existing and available studies on Christian influence on the origins of Islamic Prayer are already very old and tend to claim a primacy of Christian customs. Studies on parallels between contemporary Christian and Islamic prayer are still missing and studies written for the purpose of an inter-religious dialogue largely ignore the ritual practice.

2 THE MONASTIC OFFICE IN UPPER EGYPT

The Monastic Office in Egypt is witnessed in two traditions: the tradition of the Scetis and the tradition of the Tabennesiots, which is attributed to Pachomius the Great († 348) and Shenoute († 466), who was the head of the so-called "White Monastery", the "Red Monastery", and a women's monastery in Upper Egypt.

Up to the 9th century there are only few sources for the Pachomian Prayer, thus we have no sources that are contemporary with Early Islam and we know that the Pachomian Prayer was fully replaced by the Office of Lower Egypt in the 10th century. For a further reconstruction we are thus obliged to get access to more sources of the first millennium - one of these is the Canons of Pachomius and Shenoute that have been published by Bentley Layton.

Looking at the structure of prayer one can observe that whereas the oldest layers of the Canons of Pachomius seem to presume two common prayers per day, in the evening and in the early morning before dawn, the works of Shenoute mention five prayers: Besides the prayers in the evening and morning also prayers at the first hour, the third hour and the ninth hour, resulting in five prayers per day. We know almost nothing about them, which is due to the fact that apparently, one didn't need a liturgical book for worship since Pachomian prayer was very simple: irrespective of the day or the daytime the prayer consisted of a defined sequence of readings, meditations, silent prayers and prostrations.

According to Zanetti, in the Pachomian Prayer in the 4th century each unit of prayer started with a reading or a recitation of a Biblical text, after which the whole congregation stood up, made the sign of the cross and prayed the "Our Father" with extended arms, then they made the sign of the cross, everyone prostrated to the ground and prayed in silence before rising again and making the sign of the cross again. The silent prayer continued in standing position with extended arms until one gave the signal to sit down and listen for the next reading.

Armand Veilleux interpreted the "six times" (ⲡⲥⲟⲟⲩ ⲛⲥⲟⲡ/*psoou nsop*) that are mentioned in the *Canons of Shenoute* as a cycle six different pericopes that were read. But since the "six times" are themselves usually repeated four times, this would lead to an almost never-ending prayer of twenty four different readings, each one followed by signs of the cross, prostrations and silence. However, in a recent article, Zanetti identified the "six times" (ⲡⲥⲟⲟⲩ ⲛⲥⲟⲡ/*psoou nsop*) that are mentioned in the *Canons of Shenoute* as a basic unit of prayer, which is usually repeated four times as the cycle described above. The "six times" are thus a scriptural reading, followed by (1) the sign of the cross in a standing position, (2) the "Our Father" with outspread arms, (3) the sign of the cross again in a standing position, (4) the prayer in silence during prostration, (5) a third sign of the cross in a standing position, and (6) the continuing silent prayer in an upright position. This assumption is first of all based on the time: To perform a prayer in a reasonable time, the "six times" must not be longer than seven minutes.

Thus, the term "six times" presumably designated the basic unit of the prayers for the divine office, consisting of six different prayers and six corresponding movements. Rules as. for example, "In any case the canon that is laid down in true measure is four rounds (of prayer) of six rounds per round" thus mean: the canon consists of four units of the "six-times". In fact, each prayer consisted of a different number of "six times":

- Four in the morning when rising (twelve in the congregational morning prayer)
- Three or four in the three hours
- Three in the evening before going to sleep (twelve in the congregational evening prayer)

  The prayer on Sundays was different.

It is striking that the idea of a prayer that consists of a varying number of very simple prayer units, prayed each time with six bodily performances, repeated five times a day, is similar to the obligatory prayer in Islam today. But what do we know of the formation and development of Islamic Prayer?

THE ISLAMIC *ṢALĀT*

3.1 SOURCES

The paramount source for Early Islam is the *Qurʾān* itself, which is considered to be revealed to *Muḥammad* and to be written down by his fellows. Soon after his death the different chapters (سورة/*sūra*) were collected and bound together, so that the text of the *Qurʾān* as known today was already standardized in the 7th »

century C.E. Already at this early stage of development, Christian and Jewish influences are sensible.

With the chronological order of *sūras* in mind, one can observe a development in Islamic Prayer at this early stage: In the early Meccan Period there was apparently no obligatory prayer for the community, but for the prophet alone. It originally consisted of two prayers that have been expanded to three prayers already before the escape to *Madīna* (622 C.E.). Then the *ṣalāt* became an obligatory prayer with an increasingly fixed form.

However, we know very little about the *ṣalāt* from the *Qurʾān*—there is no proof for five prayers daily or for any basic structure to be repeated. Angelika Neuwirth points to the re-narration of biblical stories in some *sūras* that witness the growing preference of a scriptural tradition which might have had an important position in the prayer, but there is no source for the texts that have been prayed, although Neuwirth claims that there are traces of liturgical text in the *Qurʾān*: Especially the late-Meccan *sūras* are supposed to represent a form of codified liturgy, since here the re-narration of biblical stories is embedded in prayers.

After the codification of the *Qurʾān*, the *ṣalāt* was an essential part of the tradition (ةنس/*sunna*) and its legal reflection (هقف/*fiqh*). In fact, worship (تاداب ع/ *ʿibādāt*) is one of the two treatises of Islamic jurisprudence and thus the history of the structure of Islamic Prayer is above all a history of Islamic law on prayer, and fiqh claims that the ritual prayer must not be changed so that conservative orientalists would assume that the prayer as celebrated today is the same as the prayer in Early Islam. One of the sources of Islamic jurisprudence is the *Qurʾān*, another one the tradition, which was transmitted in the "sayings" (ثيدح/*ḥadīṯ*) of the prophet or companions of the prophet. The fiqh-experts invented different methods of evaluating a single *ḥadīṯ* to find a way to ponder contradictory sayings. Because of different appreciations within the fiqh-tradition, different schools with different views were established so that there is no common consensus on details and the history of prayer. However, there are also no historical manuals for prayer since prayer is learned by imitating praying people.

The liturgical scholar would be interested to discover whether a certain element of the prayer rite existed already at the beginnings or was introduced later, and if it appears to be a younger element, to the discover the reason or the source for this introduction. Since the history of *ṣalāt* is still not reconstructed and there are only few sources, we have to rely on *ḥadīṯ*-critical approaches. One of them is the widely-recognized "Common-Link Theory" which was invented by Joseph Schacht and developed by Gautier H. Juynboll: Every *ḥadīṯ* consists of the chain of transmitters who transmitted this saying (دانسإ/ʾ*isnād*) and the

content of the saying (متن/*matn*); the Common-Link theory focuses on the *ʾisnād*: One now has to look out for all similar matn-traditions which comment on the same aspect and to compare the *ʾisnāds* afterwards.

> The more transmission lines there are, coming together in a certain transmitter, either reaching him or branching out from him, the more that moment of transmission, represented in what may be described as a 'knot', has a claim to historicity.

Furthermore: If there is a common link to all these traditions it is probable that this common link is the one person who introduced this *ḥadīṯ* and thus the one whose biographical data is a *terminus ante quem* of a certain matntradition.

However, the fundamental problem of historical liturgiology is the same here: Even if we know that at a certain time something was discussed, we still do not know whether it influenced or was influenced by contemporary practice.

3.2 NUMBER AND TIMES OF PRAYER

Regarding the number of prayers, we have already seen that the *Qurʾān* nowhere prescribes five prayers per day. Uri Rubin suggests that the two or three prayers were influenced by the Meccan prayer at the *Kaʿaba* before the rise of Islam, Eugen Mittwoch on the other side points to Jewish models, and we now know that there were also five daily prayers in Pachomian Prayer. Although the *Qurʾān* does not mention the five prayers, we know that all the law-schools agree in the number of five, but we do not know when, why and how the number of five prayers per day was introduced.

To explain the number of five obligatory prayers—which seems to contradict the *Qurʾān*—the *ḥadīṯ*-tradition gives seven different accounts:

» A. The first one is about a man— sometimes described as a person from central Arabia with scruffy appearance—who asks the prophet about Islam and is taught the five pillars of Islam, among them the obligatory five prayers a day ("ةِلَيْلَّلاوَ مِوْيَلْا يفِ تٍاوَلَصَ سْمَخ")—"five prayers on a day and a night"). This, of course, does not explain the origin of the five prayers, but the reference to a decree of the prophet himself forbids further questioning by authority.

» B. The second one is about a companion of the prophet who reports that the prophet once said that Gabriel came to him and prayed with him all the five prayers of a day ("يِنِمَّأَفَ لُيِرِبْجِ لَزَنَ")—"Gabriel came down and was a *ʾimām* [i.e. prayer leader] to me"). »

» C. The third one is also an etiology claiming that in one night the prophet passed through the different heavens and finally met God, who enjoined fifty prayers a day to the people. On the advice of Moses, *Muḥammad* then bargains successfully for five prayers per day that will be treated as if they were fifty ("لُوقَلْا لُدَّبَيُ لَا نِوسُمْخَ دَعْوَ سٌمْخَ يَهِ"—"these are five and they are [equal to] fifty and my word will not change").

» D. The fourth one is an account that the early companions of *Muḥammad* gave a pledge to obey the five prayers.

E. The fifth one is a reaction to an argument whether the so-called *"ṣalāt al-witr"* is obligatory or not—here *Muḥammad* is quoted as saying that God has enjoined only five prayers ("دِابَعِلْا ىلَعَ هُللَّا نَّهُبَتَكَ تٍاوَلَصَ سٌمْخَ" —"five prayers has God prescribed to the servants") but not the *"ṣalāt al-witr"*.

f. The sixth one is a parable in which prayer is compared to a bath: like five baths per day wash away all the dirt, five prayers a day are assumed to wash away all the sins ("سِمْخَلْا تِاوَلَصَّلا لُثَمَ كَلِذَفَ"—"and that is like the five prayers").

» g. And the last one is a report that in his mysterious night journey *Muḥammad* was told to obey the five daily prayers.

It is obvious that none of these accounts is acceptable as an historic explanation of the introduction of five prayers. Since the argument in all of these accounts an argument by authority, we do not even know the reason for five prayers. At least the Common-Link-theory helps to identify the age of these traditions. Looking only at the six great *ḥadīṯ* collections known as "the six books" (ابتكلا ةتسلا) there are the following *ḥadīṯs*:

» A. *alBuḫārī* 2678, *ʾAbū Dāwūd* 391, *ʾAbū Dāwūd* 392,*ʾAbū Dāwūd* 429

» B. *ʾAbū Dāwūd* 430, *anNasāʾī* 458, *anNasāʾī* 459, *anNasāʾī* 2090, *anNasāʾī* 5028

» C. *alBuḫārī* 521, *alBuḫārī* 522, *alBuḫārī* 3221, *alMuslim* 610, *aʾAbū Dāwūd* 394, *anNasāʾī* 494, *ʾIbn Māğa* 668

» D. *alBuḫārī* 349, *AtTirmiḏī* 213, *anNasāʾī* 448, *anNasāʾī* 449, *an-Nasāʾī* 450, *ʾIbn Māğa* 1399, *ʾIbn Māğa* 1400

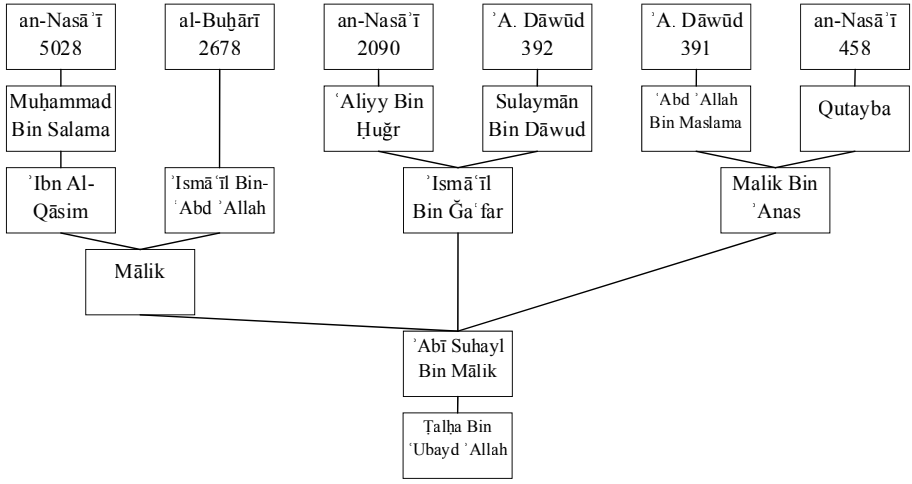
» E. *alMuslim* 1043, *ʾAbū Dāwūd* 1642, *anNasāʾī* 460, *ʾIbn Māğa* 668, *ʾIbn Māğa* 2867

» F. *ʾAbū Dāwūd* 425, *ʾAbū Dāwūd* 1420, *anNasāʾī* 461, *ʾIbn Māğa* 1401,

» G. *alBuḫārī* 528, *alMuslim* 667, *AtTirmiḏī* 2868, *anNasāʾī* 462

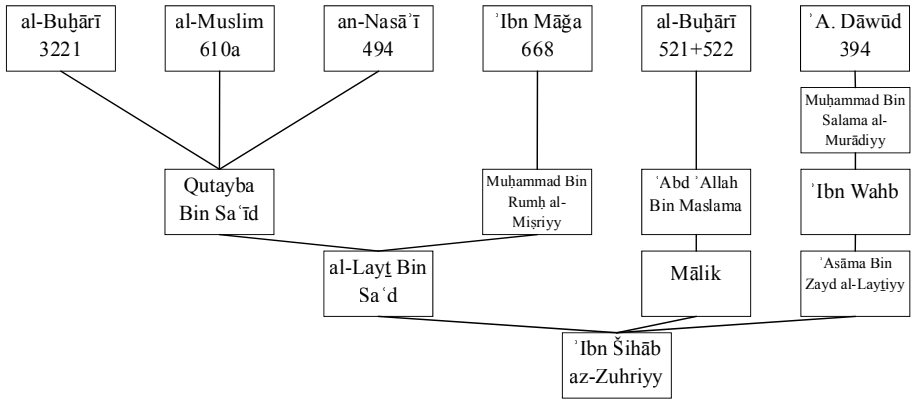
» H. *alMuslim* 173, *anNasāʾī* 451

And this is the chain of transmitters for the *ḥadīṯs* of tradition a ("five prayers on a day and a night"):



On the top, see the references to the different transmissions of this tradition and to each chain of transmitters, which meets in the common link. The *ḥadīṯs ʾAbū Dāwūd* 429, 430, and *an-Nasāʾī* 459 do not match any of the transmitters of this tree and thus seem to be independent traditions. This is why they do not appear in the scheme. The common link here is *ʾAbī Suhayl Bin Mālik* (» 735/736 C.E.)

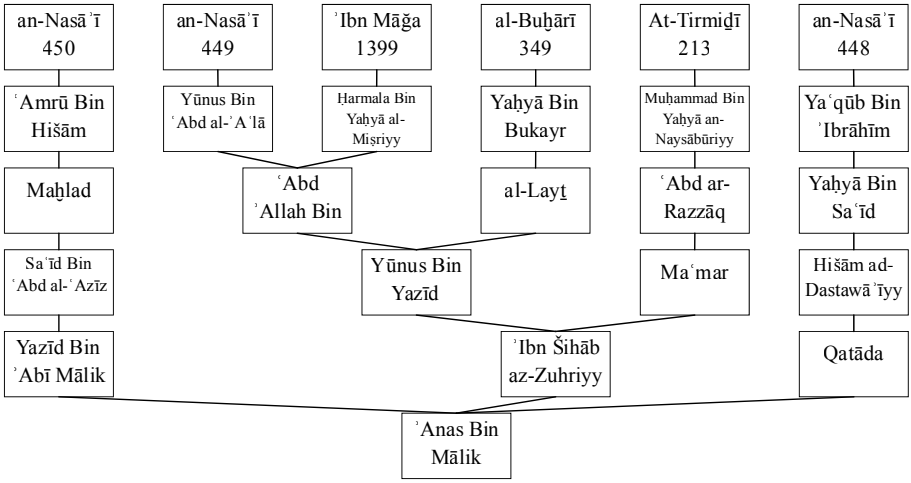
Tradition b ("Gabriel came down and was a *ʾimām* [i.e. prayer leader] to me"):



»

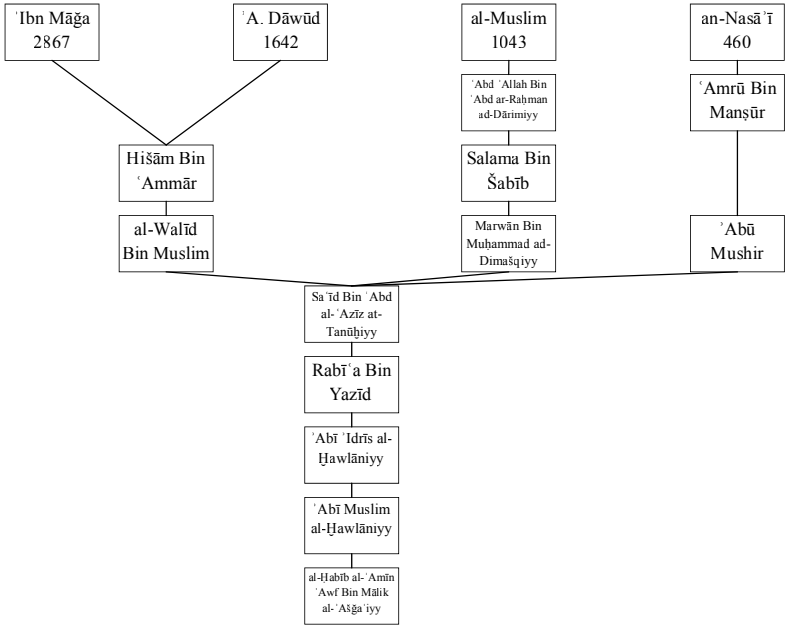
Here all of the tradition chains go back to one common link in *ʾIbn Šihāb az-Zuhriyy* († 741/742 C.E.) Thus tradition b, which is an etiological explanation of the number of five prayers, seems to go back to the early 8th century.

Tradition c ("these are five and they are [equal to] fifty and my word will not change"):



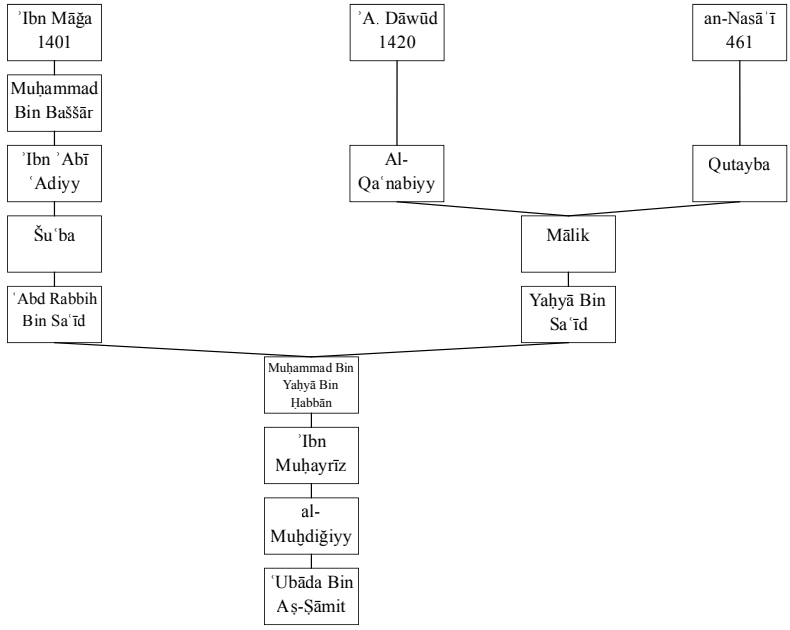
ʾIbn Māğa 1400 seems to represent an independent tradition. All others meet in *ʾAnas Bin Mālik* († 708-714 C.E.), thus also pointing to the early 8th century.

Tradition d (pledge):



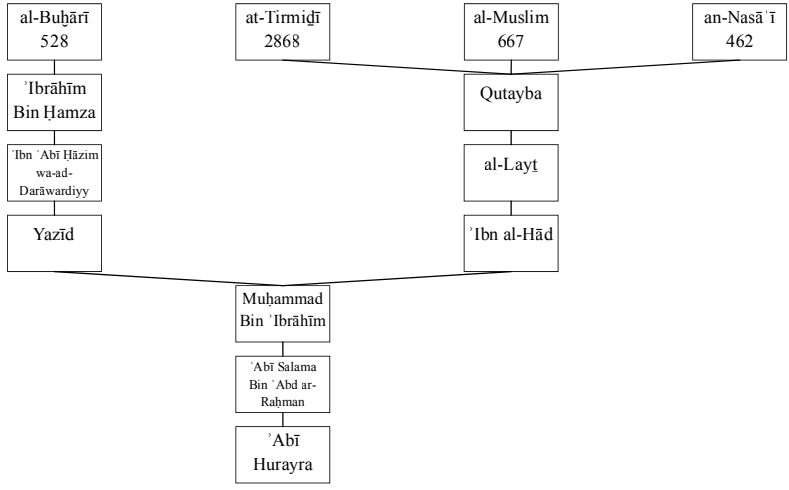
The *ḥadīṯ ʾIbn Māğa* 668 has no common tradition with these *ḥadīṯs*. Besides this all other traditions meet in *Saʿīd Bin ʿAbd al-ʿAzīz at-Tanūḫiyy* († 783-784 C.E.)

Tradition e ("five prayers has God prescribed to the servants"):



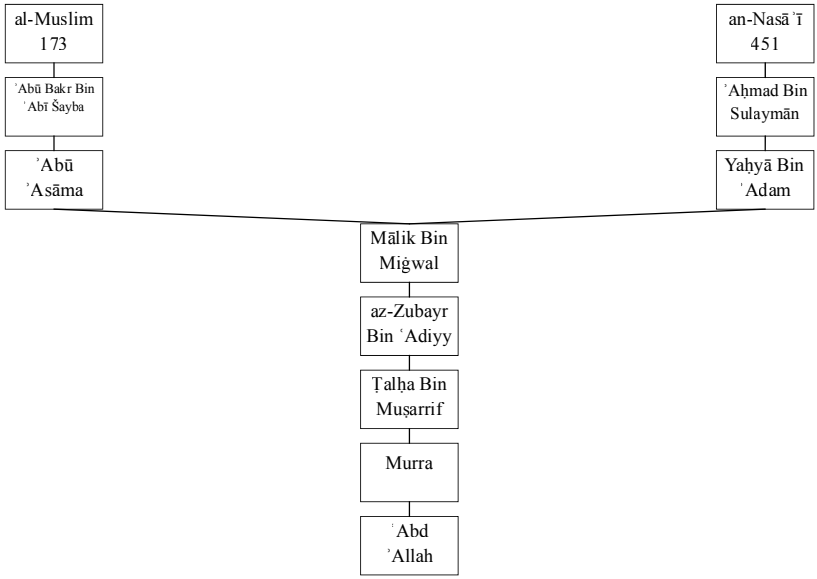
The common link of this tradition is *Muḥammad Bin Yaḥyā Bin Ḥabbān* († 738/739 C.E.) The *ḥadīṯ ʾAbū Dāwūd* 1420 has no common link to this tradition.

Tradition f ("and that is like the five prayers"):



The common link here is *Muḥammad Bin ʾIbrāhīm* († 708/709 C.E.)

Tradition g (night journey):



The common link here is *Mālik Bin Miġwal* († 773/777 C.E.)

Most of the traditions seem to go back to the first half of the eighth century, thus to a time when Islam was already widespread. Is this a hint that the number of five prayers was established at a time when there was large contact with Christians, Jews or Persians? Guy Monnot mentions these possible influences but states that it "seems, indeed, inappropriate to attach too much importance to the number of prayers." But finally, we know that this tradition was established long after the codification of the *Qurʾān*, but still quite early.

3.3 UNITS OF PRAYER

The same is true for the units of prayer. In the *ṣalāt* a prayer unit (ركعة/*rakʿa*) consists of the reading of the first sūra and some further verses from the *Qurʾān*, then God is praised, the believer bows down, utters more prayers and then prostrates for the first time, he sits on his knees and then prostrates for a second time before he rises again for the next prayer unit. The question of whether the arms or hands are spread or not is unclear.

Thus, like at the Pachomian Prayer, a prayer unit in Islamic Prayer consists of six movements, always beginning with a reading. And like the Pachomian Prayer, at each prayer time a fixed set of prayer units has to be prayed: prayer at noon,

afternoon and night consists of four prayer units, the prayer in the evening of three, and the prayer in the morning of two.

The basic bodily performances are already mentioned in the *Qurʾān*; the prostration was dicussed at its introduction, but the fixed set of a *rakʿa*, as well as the number of them that have to be prayed at certain times are not mentioned in the *Qurʾān*. However, here again the law schools agree.

In fact, the *ḥadīṯ*-tradition lavishly discusses the audibility of certain prayers or the exact time of a prayer so that apparently the basic prayer unit was already established early on. The different traditions in the *ḥadīṯ* are:

» In the first tradition a man enters the mosque and prays and after completion of prayer he is sent back by *Muḥammad* because his prayer was wrong (“لِّصَتُ مْلَ”—“you have not prayed”). So he asks *Muḥammad* about the right execution of prayer.

» The second tradition is an explanation that there were originally two prayer units for each prayer that have later been changed to the actual number (“رِضَحَلْا ةِالصَ يفِ دَيزِوَ”—“prayer while resident was increased”) while travelers still pray two prayer units. Although this is not a description of a prayer unit, it witnesses that a prayer unit was already defined.

» The third tradition is manifold but is always about the fellows of the prophet arguing who prays the most like the prophet did (“مْكُهُبَشْأَ يِنِّإ ةَالصَ لِوسُرَبِ لِّصَا لِوسُرَبِ”—“my prayer resembles the prayer of the messenger of Allah”).

» The fourth tradition is a saying of *Muḥammad* that the Archangel Gabriel showed him how to pray (“يِنِمَّأَفَ لُيرِبْجِ لَزَنَ”—“Gabriel came down and was an *ʾimām* [i.e. prayer leader] to me”). We know a very similar tradition to that from above.

Whereas traditions a and c discuss the proper sequence of movements and prayers in *ṣalāt*, b is only about the number of prayer units that have to be prayed, and d focuses on the appointed times for prayer.

In “the six books” these are the *ḥadīṯs*:

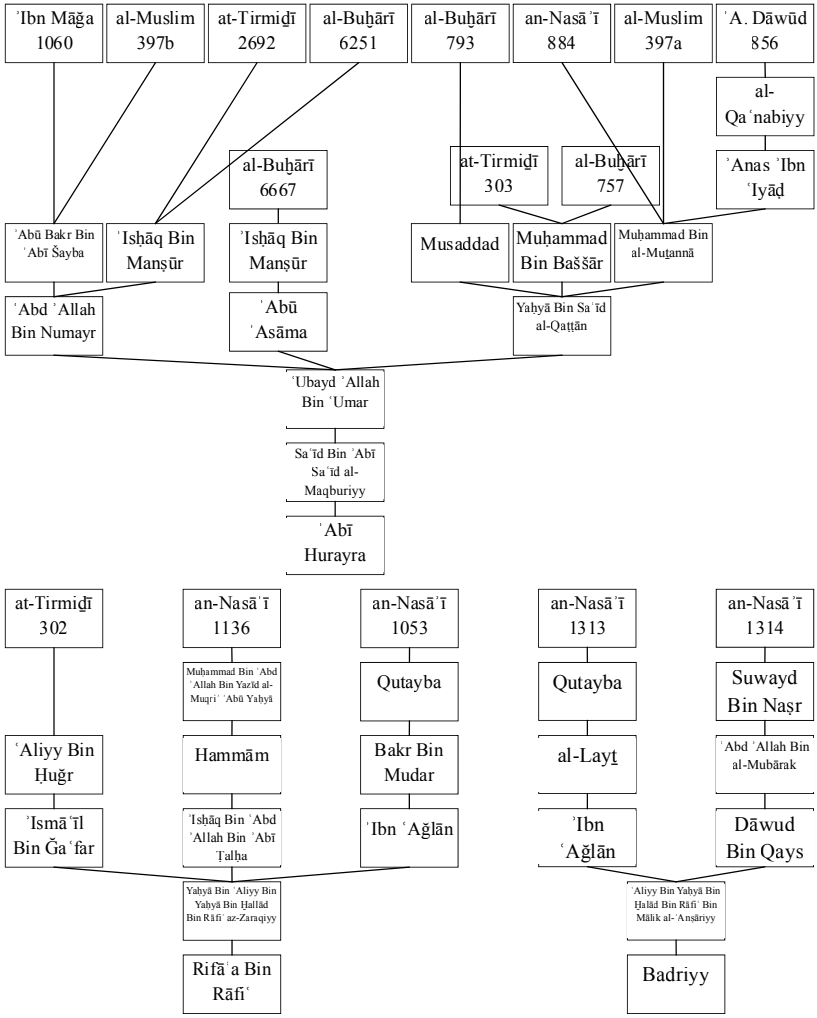
» A. *alBuḫārī* 757, *alBuḫārī* 793, *alBuḫārī* 6251, *alBuḫārī* 6667, *alMuslim* 397a, *alMuslim* 397b, *ʾAbū Dāwūd* 856, *AtTirmiḏī* 302, *AtTirmiḏī* 303, *AtTirmiḏī* 2692, *anNasāʾī* 884, *anNasāʾī* 1053, *anNasāʾī* 1136, *anNasāʾī* 1313, *anNasāʾī* 1314, *ʾIbn Māğa* 1060 »

» B. *alBuḫārī* 350, *alBuḫārī* 389, *alMuslim* 685a, *alMuslim* 685c, *alMuslim* 687a, *ʾAbū Dāwūd* 1198, *ʾAbū Dāwūd* 1247, *anNasāʾī* 453, *anNasāʾī* 454, *anNasāʾī* 455, *anNasāʾī* 456, *anNasāʾī* 1441, *anNasāʾī* 1442, *anNasāʾī* 1532, *ʾIbn Māğa* 1068

» C. *alBuḫārī* 828, *alMuslim* 392b, *alMuslim* 392c, *ʾAbū Dāwūd* 730, *ʾAbū Dāwūd* 733, *AtTirmiḏī* 304, *ʾIbn Māğa* 1061

» D. *ʾAbū Dāwūd* 393, *AtTirmiḏī* 149, *AtTirmiḏī* 150

Regarding the first tradition (“لَّصَتُ ْمَ”—“you have not prayed”):



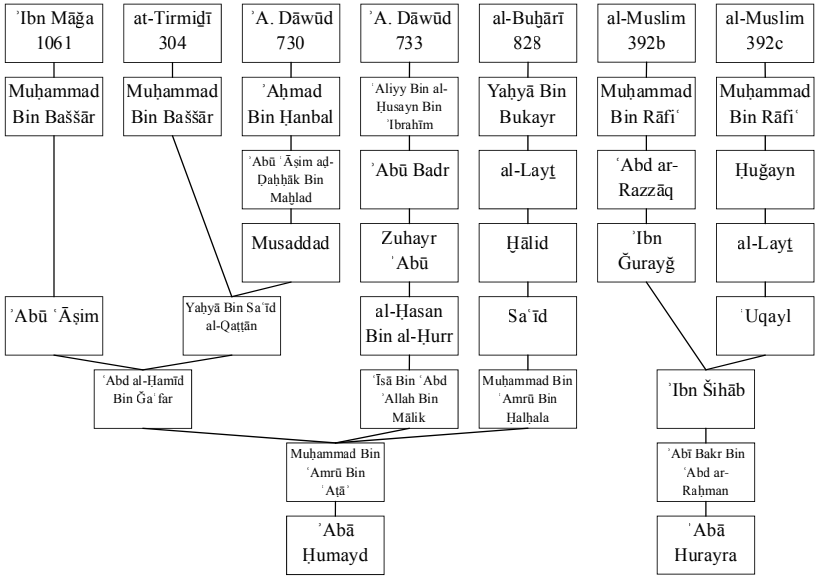
So here we have three common links: *ʿUbayd ʾAllah Bin ʿUmar* († 666/668 C.E.), *Yaḥyā Bin ʿAliyy Bin Yaḥyā Bin Ḫallād Bin Rāfiʿ az-Zaraqiyy* († 746/747 C.E.) and *ʿAliyy Bin Yaḥyā Bin Ḫalād Bin Rāfiʿ Bin Mālik al-ʾAnṣāriyy* († 746/747 C.E.)

Tradition b (“رِضَحَلْا ةِاَلصَ يفِ يِزِوَ”—“prayer while resident was increased”):

»

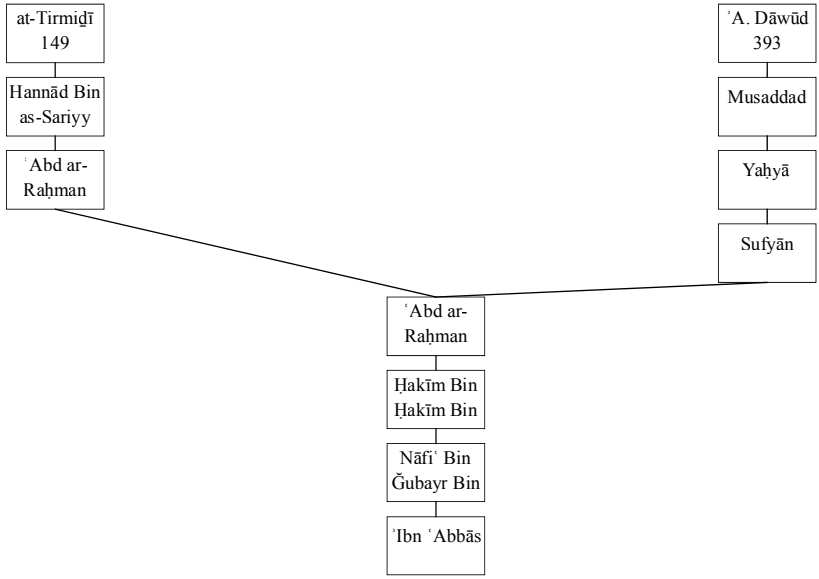
The *ḥadīṯs al-Buḫārī* 389 and *an-Nasāʾī* 454 represent individual traditions. For the rest, here we have two different traditions, going back to *Bukayr Bin al-ʾAḫnas* († unknown) and *ʿUrwa Bin az-Zubayr* († 686-717).

Tradition c ("إِنِّي أَكَادُ أَصَلِّي كَهَيْئَةِ رَسُولِ اللَّهِ"—"my prayer resembles the prayer of the messenger of Allah"):



Here are two common links: *Muḥammad Bin ʿAmrū Bin ʿAṭāʾ* († 673-674 C.E.) and *ʾIbn Šihāb azZuhriyy* († 741/742 C.E.).

Tradition d (“يِنِمَّأَفَ لُيرِبْجِ لَزَنَ”—“Gabriel came down and was a *ʾimām* [i.e. prayer leader] to me”):



The *ḥadīṯ at-Tirmiḏī* 150 has no common link to this tradition. The remaining two traditions meet in *ʿAbd ar-Raḥman Bin al-Ḥāriṯ Bin ʿAyyāš Bin ʾAbī Rabīʿa* († 760/761 C.E.)[1].

So these *ḥadīṯ*-traditions were presumably introduced before the middle of the 8th century, which is surprisingly late in the history of Islam.

ORIGINS AND RELATIONS

Although we now know that the number and times of prayers, the exact shape of a prayer unit, and the number of its repetitions were not introduced during the time of the *Qurʾān*, but afterwards within the first 150 years after the rise of Islam, we do not know the reasons or the sources for these introductions. The influence of old-Arabic religions is impossible to estimate since we know only little about these religions[2] and any agricultural influences seem improbable since the structure of prayer is not modified for certain seasons.

There is no doubt that Christian monks and their liturgical practices were well known in Early Islam[3] and that the Early Muslims were especially fascinated by the prostration of Christian monks during prayer.[4] Anton Baumstark also assumes that there was a Pre-Islamic Arabic Christian liturgy[5] that might have influenced Early Islam. Furthermore, he assumes a Nestorian mission to the Arabian Peninsula with an establishment of Christian worship there.[6] Indeed, »

it seems that the more Early Islam tried to distinguish itself from the Arabian religions the more it adopted Christian practices.

Yet, the dogmatic borderlines between these Arabian Christians who might have influenced Early Islam are unclear —or as William Montgomery Watt stated: "The ordinary Christian Arab had presumably only a meagre knowledge of his religion."[7] Nevertheless, this might have been crucial for their respective liturgical heritage.

It is highly probable that there was a vivid exchange between Christians and Muslims in the time of Early Islam. With regard to the strong similarities between the Pachomian Prayer and the Islamic Prayer which found its shape almost a century after the Islamic conquest of Egypt, we can presume that Pachomian monks were involved in this exchange, too. The Pachomian impact on other further sources needs to be detected and evaluated.

CONCLUSION

In all religions, prayer is considered an expression of faith. It forms the identity of the one who prays, and makes theological differences visible as ritual differences.

Islamic Prayer was already, in the early phases of the formation of Islam, considered the outer sign of Islamic identity.[8] The obligatory prayer is simple in its form and seems to concentrate solely on the aspect of humility towards God.

Respecting the Islamic prayer as the expression of Islam, I tried to trace the structural parallels between later introductions into Islamic Prayer on the one side, and Pachomian Prayer on the other side, which can be explained by the close contact between these two groups. On this basis, one could discuss the possibility of a common prayer of Christians and Muslims anew, but although the prayer ritual is acceptable to both religions there are still huge theological differences.

A further problem for Orientalists lies in the circumstance that scholars who wrote about parallels between Christian and Islamic Prayer perceived Islamic Prayer as something defective and ignored its connection to Muslim self-understanding,[9] though it should be obvious that a genetic explanation of a ritual could never replace a theological explanation.

The purpose of this paper was to point to the similarities which could be useful in further studies on the history and shape of Pachomian Prayer, as well as on the history of Islamic Prayer and the origins of its respective liturgical units. Furthermore, this paper proposes that although the Pachomian Prayer was replaced by the Scetic Prayer, it never died out but left its traces in Islamic Prayer. •

NOTES

1 Ibid., 6:156.

2 Arent Jan Wensinck, *Muhammad and the Jews of Medina, Islamkundliche Materialien 3* (Freiburg im Breisgau: Klaus Schwarz, 1975), With an excursus Muhammad's constitution of Medina by Julius Wellhausen, 73-74.

3 Sporer, "»Der Lobpreis Gottes'," 201.

4 Tottoli, "Muslim Attitudes Towards Prostration (*sujūd*)," 11.

5 Anton Baumstark, "Das Problem eines vorislamischen christlich-kirchlichen Schrifttums in arabischer Sprache," *Islamica 3* (1931): 568.

6 Anton Baumstark, "Jüdischer und christlicher Gebetstypus im Koran," *Der Islam. Zeitschrift für Geschichte und Kultur des islamischen Orients 16* (1927): 248.

7 William Montgomery Watt, *Muslim-Christian Encounters: Perceptions and Misperceptions* (London: Routledge & Kegan Paul, 1991), 6.

8 Watt and Welch, *Der Islam*, 271.

9 William A. Graham, "Islam in the Mirror of Ritual," in *Islam's Understanding of Itself: Eighth Conference*, ed. Richard G. Hovannisian (Malibu: Undena, 1983), 63.

FROM COMMUNICATION TO COMMUNION

Enculturation of Deaf Culture in Roman Catholic Worship

AUDREY SEAH

> Then he returned from the region of Tyre, and went by way of Sidon towards the Sea of Galilee, in the region of the Decapolis. They brought to him a deaf man who had an impediment in his speech; and they begged him to lay his hand on him. He took him aside in private, away from the crowd, and put his fingers into his ears, and he spat and touched his tongue. Then looking up to heaven, he sighed and said to him, "Ephphatha," that is, "Be opened." And immediately his ears were opened, his tongue was released, and he spoke plainly. Then Jesus ordered them to tell no one; but the more he ordered them, the more zealously they proclaimed it. They were astounded beyond measure, saying, "He has done everything well; he even makes the deaf to hear and the mute to speak."
>
> Mark 7:31-37

INTRODUCTION

My first time to St. Mark's[1], I arrived five minutes before the service was to begin. It had taken me longer than planned to locate the chapel where Mass was to be celebrated. Dwarfed by the main parish church, the chapel reminded me of a suburban Starbucks drive-through—erected far enough from the mall to be separate but close enough to maintain a clear association. Unlike Starbucks, however, this building had neither an aesthetic appeal nor adequate signage. Although it was set apart, the unassuming beige edifice blended easily into its surroundings.

The liturgical space was typical of a Catholic chapel. The sanctuary had a free standing altar which was flanked by a statue of the Blessed Virgin Mary on the left and Saint Joseph on the right. A tabernacle sat on a platform against the wall, near the lectern, accompanied by an old upright piano.

The only object in the space that marked the presence of a Deaf[2] community was a letter-sized sketch of Jesus making the sign, "I LOVE YOU," hanging on a sidewall, but even this was partly obscured by an over-grown plant.

As I began visiting other Deaf Catholic communities, I came to realize that the chapel at St. Mark's was a fitting metaphor for deaf and hard-of-hearing »

people who live inconspicuously in a hearing world. Set apart by communication barriers, they mark society in small and quiet ways, blending almost perfectly into a world where their existence is largely invisible to most of society.

This reality is paralleled in the Roman Catholic Church. Deaf Catholic communities are numerous; in fact, the National Catholic Office for the Deaf estimates serving over 5.7 million deaf and hard of hearing Catholics today.[3] However, these communities exist on the fringes of the church, unbeknownst to most hearing Catholics.

This essay is an attempt to listen in on the "silence" of this community through an ethnographic study of Deaf worship. My primary goal is to make an introductory empirical contribution to the field of liturgical studies by articulating the unique traits of Deaf worship. Through an analysis of ethnographic data, I will show how deafness is in part a social construction and that understanding the complex nature of worship in Deaf communities requires attention to how people use and think about language and communication in the liturgy. Finally, I point to a theology of communication and communion that emerges from Deaf worship as an example of how Deaf worship can be a source of theology for the church.

The ethnographic study was conducted by way of participant observation at public liturgical celebrations with Deaf Roman Catholic communities in America and social and catechetical events surrounding such services.[4] As a hearing Catholic with basic conversational skills in American Sign Language, I stand at the margins of the Deaf Catholic world. From my vantage point, I cannot and do not speak for deaf people, but only wish to convey their experiences and viewpoints as accurately as I can. The process is self-reflective and collaborative—throughout the process, I consciously engaged the Deaf community to listen to their perspectives and verify interpretations of my observations. In other words, I offer here my viewpoints as an outsider, but with the input of insiders.[5] This in-between position is a very particular one, but is one in which, I believe, can contribute to Deaf theology and theology of the universal church. For it is on this borderland that I discovered not a fence, but a causeway to a new creation where the inseparable bond between communication and communion in the liturgy is rendered visible by the community's spiritual fruits.

WORSHIPPING IN A DEAF-WORLD

I entered St. Mark's through the front doors and noticed parishioners pouring into the chapel from the adjoining parish hall; a few others trickled in after me. Hands full of life, some tried to wrap up their conversations as they filed into pews, while prompted by a familiar face, others began new ones.

As I settled into a pew, I became aware of the mild ruckus that filled the space. There were only a few hushed voices exchanging greetings in English and Spanish, yet it struck me that the space was relatively noisy, at least compared to the hearing parishes I frequent. There was no musical prelude, but in its place was a soundtrack of fussing children, shuffling footsteps, creaking old pews, rustling purses, and thuds of falling kneelers. My eyes instinctively followed each ding, squeak, and thump, darting from one to another, as I took in my surroundings. There were about 100 people in the room.

The mild cacophony was suddenly broken by a toddler's wail. His cry disturbed no one. Just then, the lights flickered, as if power was suddenly lost and instantaneously restored. The congregation stood and the entrance procession began.

UNDERSTANDING d/DEAF IDENTITIES AND CULTURE

The terms, "deaf" and "Deaf," make conceptually significant distinctions that separate audiological issues from social and cultural ones. Each term is aligned with particular models or ways of experiencing deafness, which in turn impacts how deaf ministry is practiced.

THE MEDICAL MODEL

Like the people who brought a deaf man to Jesus begging him for a cure (Mk 7: 31), it is common for hearing people to view deafness as a medical condition that requires accommodation or a cure. They bring the man to Jesus with good intentions, with the belief that if one can hear, one can be part of the living Church and contribute to society more fully.

This perspective is known as the medical model of disability.[6] The model casts disability as a "deviance from the norm, as a pathological condition, as deficit, and significantly, as individual burden and person tragedy."[7] Formulaic narratives commonly seen in movies such as the inspirational triumph narrative, sentimental/pity-me narrative, or gift-from-God narrative are consequences of the medical model.[8] These works tend to emphasize the ways in which people become successful in spite of their disabilities.[9]

While seemingly harmless, critics of the medical approach argue that the medical model and its accompanying narratives inadvertently propagate the idea that disabilities signify a lack a part of what makes one fully human, rather than disabilities as a part of being fully human—a critique that should give any theologian reason to pause.[10] »

THE SOCIO-CULTURAL MODEL

The medical model is far from how the Deaf community in America has come to see itself in the twenty-first century—as a thriving cultural minority group with its own history, art, politics, and social norms, all of which are united by a common language, American Sign Language (ASL). The sociocultural model for understanding disability, from which the distinction between deaf/ Deaf was born, more accurately represents their self-understanding.[11]

Based on anthropological and sociological notions of the body, the sociocultural model recognizes the process by which physical impairments become "disabling" chiefly as a consequence of physical and social barriers in environmental and cultural contexts.[12] The sociocultural model also accentuates the individual's agency in claiming one's experience of deafness as a mark of membership within a socio-linguistic minority group, allowing Deaf people to speak for themselves as a culture.[13] According to this model, "Deaf" functions as a proper noun and a cultural marker akin to ethnicity. "Deaf" stands in contrast to the use of "deaf" with a small "d," which imply a primary identification with the hearing world or deafness solely as a pathological condition.

Culturally Deaf people tend to eschew terms such as "hearing impaired" or "hearing challenged," which emphasize a physical deficiency. They reject the notion that they can contribute to society despite being deaf. Rather, they prefer to be defined by the positive aspects of their language and culture as contributions to society that result from being Deaf—deafness is not a lack, but a gain for human diversity.[14]

Among culturally Deaf people, the terms DEAF-WORLD[15] and DEAF-WAY[16] are employed as abstractions for a social identity and cultural milieu in a pluralistic environment. In contrast to the medical model of deafness which excludes all hearing people, children of Deaf adults (CODAs), hearing parents of Deaf children, interpreters, and other sympathetic hearing people who accept Deaf people on their own terms can be included in the DEAF-WORLD. Furthermore, the DEAF-WORLD transcends national boundaries and invokes the experiences of deaf individuals and groups as unifying events, allowing the inclusion of the diversity of deaf people in a non-essentialist manner.[17] Practically speaking, this means that perspectives and experiences of those who are deaf, but not culturally Deaf, such as adults who became deaf or hard-of-hearing later in life and primarily identify with the hearing world, can be and are included in the DEAF-WORLD.

MODELS OF DEAF MINISTRIES

Reverend Rick McClain, a Deaf pastor in the Church of the Nazarene, describes five general approaches to deaf ministry illustrating a progression of increasing d/Deaf involvement in the church until a ministry is Deaf-centered.[18] The progression parallels that of understanding deafness as a pathological condition requiring accommodation at one end of the spectrum and deafness as a sociocultural experience at the other. In other words, deaf ministry is not simply a matter of employing sign language in ministry even though its use plays an important role. Rather, modes of deaf ministry are more fundamentally about the kind of relationship the Deaf community has with their hearing counterparts.

At one end of the spectrum is what Rev. McClain calls the integrated approach. This is a ministry in which Deaf and hearing people worship together. Interpreters or other services such as captioning are provided for Deaf people to participate in worship but the entire service is led by hearing people and performed according to hearing norms. At a Catholic church, this mode of worship is commonly known as an "interpreted Mass." However, "integrated" strikes me as a misnomer. At interpreted Masses, Deaf people are typically segregated spatially, seated on one side of the church and toward the front so the interpreter or screen is fully visible to them. During the liturgy, Deaf people must often choose between looking at the liturgical action at the altar and following the interpreter. Access to the other sacraments, catechetical events, or other areas of church life may also be limited, as the Deaf community relies on the availability of interpreters and the hearing community's willingness to fund them.[19]

At the other end of the spectrum is a ministry where the Deaf community meets independently of the hearing church in a separate chapel or at a different time. Rev. McClain terms this the "Deaf Church" approach. The entire life of the church is Deaf-led. At worship, most, if not all the liturgical ministers are Deaf and Mass is celebrated in ASL. Voiced interpretation may be provided, but only to accommodate non-signers. Hearing members of the community may be involved if they are part of the Deaf community. In a Deaf Church, the sociocultural model of deafness dominates over the medical model making for a culturally Deaf experience of worship.[20]

My ethnography was conducted primarily at worshipping communities that fit into the Deaf Church mode of ministry, even though other forms of deaf ministry on the continuum were consulted for comparative purposes. It is noteworthy that while the various approaches to deaf ministry may have vastly different sociocultural outcomes, they all share one trait. That is, like the deaf man who »

Jesus took aside (Mk 7:33), all Deaf Christian communities are set apart in some way—linguistically, geographically, or temporally—from the majority hearing church. Until more hearing people learn about and understand Deaf people, their culture and language, segregation, it seems, is not necessarily a bad thing. As it was explained to me by a Deaf theologian, Jesus conceivably brought the deaf man in Mark 7 away from the crowd in order that he may be spared from curious gazes, embarrassment, and confusion over what hearing people are saying about him, experiences that are familiar to many deaf people living in a hearing world. Being set apart allowed the deaf man to communicate with Jesus and thrive in his natural DEAF-WAY, away from the scrutiny of hearing people.[21]

FINDING A HOME IN A DEAF CHURCH

The fact that nine out of ten deaf people are born to hearing families and that most Deaf people work in a hearing world with colleagues who do not sign, worshipping weekly at a Deaf church is like coming home.[22] Church is a place where one meets others with shared life experiences and where one's natural way of being—the DEAF-WAY—is celebrated, rather than perceived as deviant or disruptive.

Unlike large portions of a Deaf person's life, there is no socio-linguistic disability at a Deaf church where sign language is the vernacular. As a result, people often arrive early to socialize and stay to chat for up to a couple hours after the service ends. Flickering lights or stomping one's foot (though much less common) to get a group's attention is normal. Being able to visually converse with another person across the room without yelling is simply a perk of sign language. Looking out for one another is a way of life. Thanks to heightened visual spatial skills honed over many years of sign language use, Deaf people can instinctively spot and alert a conversation partner to other events, such as a crying baby or dangers surrounding the other person.[23] Church is a safe space where Deaf people need not worry about hearing people scrutinizing their abilities to parent or questioning their safety as drivers.

PROCLAIMING THE WORD

Standing in front of the altar, Fr. James gestured for everyone to sit. "GOOD-MORNING!" he signed. Fr. James' signs had a distinct character—they were large and intentional, and somehow conveyed his youthful, charismatic, and cheerful personality. "GOOD-MORNING!" signed the congregation in response as a voice-interpreter seated in a front-pew voiced the greeting in English, trailing a few milliseconds behind.

Four women dressed in matching choir robes ascended to the sanctuary for the responsorial psalm. The psalmist positioned herself at the lectern. The other three women arranged themselves to the right of the altar, each one a step below the next, like bridesmaids at a wedding. "LORD, MAKE MY HEART CLEAN," signed the psalmist with brows slightly furrowed, looking upwards, expressing her plea in a slow, intentional rhythm.

"BOOM-BOOM-BOOM-BOOM!" The thunderous boom of a bass drum jolted my senses as it announced the Gospel with one boom for every gesture of the alleluia, resounding as enthusiastically as a full organ. The people rose to their feet as the drum sent its vibrations rippling through the nave.

"Deaf people love sharing stories. We have many funny stories about Deaf experiences. Do you agree?" Deacon John asked, pacing across the sanctuary, voicing his signs in English.

Heads in the congregation nodded; some signed "YES" in agreement.

"And we like to tell each other stories, correct? Funny stories that only Deaf people understand?"

Laughter, more nods and "YES" from the people ensued.

"Jesus, too, tells stories. They are called P-A-R-A-B-L-E-S."

LINGUISTIC BARRIERS TO THE LITURGICAL WORLD

Deafness is not fundamentally about hearing, or speech, but communication in a mutually understood language.[24] It is language that connects a person to ideas, thoughts, feelings, meaning, and ultimately, to other human beings.

Like all languages, ASL is naturally attained through interactions with people in a particular social milieu, a linguistic community. Acquiring language entails not merely learning the grammar and vocabulary of the language, but also when to use them, a skill that is learned through socialization.[25] Unfortunately, access to sign language and a culture that allows ASL to flourish has not always been available, and at times, even forbidden. This is largely due to fallacious attitudes about Deaf people, their cognitive abilities, and the superiority of spoken language—an ideology that has come to be known as oralism.[26]

Oralism has had a stronghold in the education of deaf people in the last century. A woman in her eighties once described her experience of oral training to me. She counted herself among the lucky ones. She had lost her hearing when she »

was ten, after she had already acquired reading and speaking skills. Attending an oral school was therefore less challenging for her than it was for many of her classmates who were born deaf and struggled with lip-reading and understanding written English. Imagine walking into a room full of moving lips and being asked to differentiate between various words through lip-reading. Many of these words such as —bat, pat, mat, or look, took, hook and duke—may be different, but essentially form similar mouth shapes. Even when context is given, associating the shapes of lips with words is extremely difficult.

In 1960, an American linguist, William Stokoe, successfully demonstrated that ASL is a genuine natural language—a language that has been unanimously accepted by linguists as bearing complex grammatical systems with all the core ingredients common to other human languages. ASL is the natural language of linguistic communities of American deaf signers, not simply a way to teach English to those deprived of spoken language.[27] His report was a boon for the Deaf community. It propelled ASL into the mainstream and confirmed for Deaf communities across the world that they were right in having pride in their language and using it as a means of self-understanding.

However, Stokoe's report has proved insufficient for overcoming the biases of the hearing world. More than fifty years later, some deaf education systems still do not accept that deaf students are fundamentally visual learners who benefit from a visual language, rather than an auditory one. [28] As a result, the Deaf community continues to have a wide variety of abilities in ASL and English speaking, writing and reading comprehension skills, causing host of communication barriers between them and wider society.[29] Coupled with the unwillingness of hearing people to learn sign language, these barriers not only limit Deaf people's access to higher education and jobs; they also negatively impact their social and spiritual lives.

Stories of misinterpreted liturgical symbols abound in the Deaf Catholic community, especially among those who grew up as the only Deaf person in their family and Church. A lady in her forties who was born profoundly deaf told of how she associated the lights above the confessionals with elevators as a child. She had thought that confessionals were elevators to heaven for people to visit with God. For many years, she remained puzzled. She wondered why people coming out of the elevator looking so glum. Shouldn't they be happy to see God? Another told of the time she mistook her Confirmation liturgy for a graduation. She did not understand why she was made to wear what looked like a graduation robe (an alb), but had to don a round skullcap instead of a square one. When the Bishop gave her a customary "slap" on the face, she thought it was because she had failed out of school. She did not understand why everyone else was so happy for her, insisted that she smiled for photographs, and even threw a party for her.[30]

Because pastors, catechists and family members were unable to communicate effectively with them, the Sacraments did not comfort these women, but caused anxiety and confusion instead.

SIGNING MATTERS

The unique social circumstances of Deaf people have made them masters of communication. They are often able to work around a conversation partner's communication needs by modifying their own sign language, some of which was acquired through deaf education or socialization. Linguists have classified these ways of signing as natural sign languages (i.e. those that are not consciously invented), artificial sign languages, gesture, homesign, and contact sign.[31] Some of these forms of signed communication are employed to varying degrees in Deaf worship and witness to the complex relationship that Deaf people have to the hearing world.

American Sign Language is a natural sign language and the vernacular at American Deaf Churches.[32] The articulators are the key factor that distinguishes a natural sign language from a spoken one. Spoken language requires the production of sound, while sign language relies on visual spatial cues articulated by the hands, body, and face in one's immediate space to encode lexical forms and grammatical relationships. When the psalmist furrowed her brows and looked upwards as she signed the responsorial psalm, she was using what is known as a non-manual marker to express the psalm as a petition. Her expression would be the equivalent of vocal inflections used in spoken languages to provide context and help one to determine if a phrase might be a question (when it ends with a higher pitch), or a statement (when it ends with a lower pitch). The pace in which she signed the psalm response parallels the rhythms of a musical tune, which serves to color parts of a phrase or embellish its natural, spoken accents.

Signed Exact English (SEE) is an artificial sign language, a mode of signed communication that was primarily developed as a pedagogical tool for teaching spoken languages to Deaf people. Because of its artificial character, SEE tends to be cumbersome and includes what would be superfluous in a natural sign language like ASL. For instance, SEE includes signs for forms of the verb, "to be," which ASL naturally implies. While SEE is seldom used by Deaf people in conversation, they are sometimes employed by those who are less fluent in ASL but trained in SEE to sign English texts such as readings and prayers at Mass.

Fingerspelling is a way of signing written alphabets. Within the context of Mass, it is used to spell books of the bible, specialized vocabulary, and foreign terms that employ the Latin alphabet. Sometimes, fingerspelling is used to introduce sign names for characters in the bible. For example, a lector may fingerspell »

"MOSES," then establish a sign that refers to him the first time his name is mentioned. Subsequent appearances of Moses will then be indicated only by the designated sign name.

Lastly, contact sign is a modified mode of signing often used in the presence of hearing people or along with spoken English. Many from the older generation who were solely trained in the oral method at deaf institutional schools learned signs only much later in life. One older Deaf woman I met explained that she learned sign language when she was in her 30s, only when she began teaching at a deaf school herself. Like Deacon John who was schooled in the oral method, she signed as she spoke to me in English, employing contact sign, which followed the grammatical syntax of English, rather than ASL.

COMMUNICATION BEYOND ASL

Just as music acts symbolically at hearing churches by adding context to voiced English texts, Deaf worship employs more than sign language to communicate meaning. Throughout Mass, visual cues such as the use of different choir formations during the psalm, Sanctus, or Agnus Dei, help to demarcate particular parts of the Mass. While not all may hear a drumbeat, even those who are profoundly deaf can feel the vibrations of a large bass drum. Thus, drums are sometimes used to mark a degree of solemnity at specific moments in Mass such as the Gospel Acclamation, the Gloria at Christmas, the epiclesis, and the consecration of the host.

The significance that sign language bears for the community also finds expression in the symbolic gestures of the liturgy. At the introduction of the gospel reading, hearing people cross their forehead, lips, left breast, with their thumbs. Tradition interprets this ritual as a prayer that the minds and hearts of the faithful may be open to the gospel, which they will in turn proclaim through their lips. At a Deaf church, the congregation signs the cross on an additional body part—on the palm of their hands. With this ritual, they are reminded that they, too, are called to proclaim the gospel in sign language.

Deaf people intuit that successful communication depends on more than a person's ability to express one's thoughts accurately. A professor once said the following about the challenge of preaching, "in a homily, there are always three different texts—what the homilist intends to say, what is actually said, and what the people hear." Deaf people understand this complex dynamic because they know what it is like to misunderstand others and be misunderstood. Consequently, they are more attentive to the reactions of their conversation partners.

For Deaf preachers, asking questions during a homily is not merely a way to keep

the congregation engaged. Rather, seeking a response is often a way of acknowledging the other and verifying that their message has been received and understood. One Deaf priest described this process in the following way. Once, he was explaining how the Church discerns if a Marian apparition is genuine or not. Drawing upon the language of scripture, he used the sign, FRUIT, to explain that the Church studies the spiritual products of the apparition before evaluating its authenticity. Sensing that his audience did not understand "fruits" as an analogy, he went on to fingerspell "F-R-U-I-T-S," indicating that it is an English noun.[33] He then proceeded to explain that the word, "fruits," does not refer to apples or bananas, but good works and spiritual gifts.

The contrast between a Deaf homilist and a homily delivered through an interpreter is stark. One Deaf man explained his preference for Masses celebrated by Deaf priests in this way, "It is more direct and interactive. When there is an interpreter, sometimes meanings are lost. But when there is a Deaf priest, I know I am not missing anything." In this man's experience, Deaf homilists listen as they give their homily, fostering a two-way communication—one of delivery, and confirmation of delivery. In contrast, an interpreter delivers the message but is neither able to verify if it has been received nor clarify the message within the context of Mass.

Hearing outsiders may view these ways of being as odd, complicated and perhaps unnecessary, just as the people in the crowd may have found Jesus' ways of being with the deaf man—perceived as putting his finger into his ears, spitting, and touching his tongue (Mark 7:34)—as strange. But to Deaf insiders, communicating in highly visual, tactile, and interactive ways are part of the DEAF-WAY, ways in which they flourish according to the way God made them.

COMMUNICATION AND COMMUNION

Fr. James interpreted the Eucharistic Prayer from the English missal in ASL, referencing a gloss that he had attached to the pages of the missal. At the pre-sanctus, he depicted each choir of angels in the space in front of him, demonstrating the ranks of the celestial orders surrounding the people. Flanked by the choir, he led the congregation in the sanctus, signing, "HOLY, HOLY, HOLY, LORD YOUR GROUP STRONG."

The bass drum thundered once again with a drum roll as Fr. James made the rubrical gesture signaling the epiclesis. Then two sets of three more booms, each for the showing of the host and chalice. Dcn. John raised the chalice and paten while Fr. James signed the doxology. "AMEN, AMEN, AMEN," responded the people.

Following the Lord's Prayer, mild pandemonium ensued. People left their pews, »

crossed the aisle, and walked around to exchange the sign of peace through hugs, handshakes, and signs. A small line formed in front of a Deaf-blind parishioner seated near the front. He grasped the hands of those who greeted him, feeling the movements of their fingers as they identified themselves and offered a sign of peace.

MASSES CELEBRATED BY DEAF PRIESTS

At the first Council of Orange in 441 C.E., it was declared that people who were able to indicate by means of clear signs that they understood the meaning of the Sacraments could be admitted to them.[34] However, because there were no means of deaf and sign language education until the eighteenth century, few deaf people were able to learn about the sacraments and partake of them.

The systematization of sign language by Charles-Michel Abbé de l'Epée, who started the first school for the deaf in France in 1770, inaugurated a new phase in the history of deaf Catholics. De l'Epée's system of signs was not a natural sign language; he created an artificial form of sign language by modifying the natural signs already used by his deaf students to include grammatical components of spoken French. However, his recognition that sign language was the "mother tongue" of the deaf and therefore should be used in education, opened up a new world of possibilities for deaf people. Catholic and protestant ministers flocked to his school to learn his method and brought them to other countries, allowing schools for the deaf to serve the pastoral goal of proclaiming the Gospel to all peoples.[35] Even though ritual formulas were still administered in Latin, rendering the rites intelligible to most, ministers to deaf people could now catechize in sign language and admit them to the Sacraments.

As the liturgical movement of the nineteenth and twentieth century began introducing dialogue Masses and the proclamation of readings in the vernacular at Mass, more and more of the Mass became accessible to hearing people who were once, like deaf people, unable to understand the prayers. These changes set forth the possibility for interpreters to be used during portions of Mass that were audible. However, because the Eucharistic Prayer was said ad orientem and silently, much of the liturgy remained inaccessible to deaf people except in written English.

Two liturgical developments after Vatican II gave rise to the possibility of a Mass celebrated completely in sign language.[36] The first was the widespread adoption of freestanding altars that allowed priests to celebrate Mass facing the people. The practice allowed signed prayers to be visible to all. The second was the permission to translate the liturgical books into vernacular languages and "in some places and circumstances" permit "an even more radical adaptation of

the liturgy" as stipulated in Sacrosanctum Concilium.[37] Recognizing that the circumstances of Deaf people justified the use of sign language as a necessary "radical adaptation," Archbishop John F. Dearden of Detroit, a member of the United States Bishops' Commission on the Liturgical Apostolate, put forth a request to the Holy See for broader permission to use sign language in the liturgy. The request was presented to Pope Paul VI, who responded favorably and admitted the use of sign language in the liturgy.[38] These developments, along with changing perceptions of ASL as a language, brought forth a new era for Deaf participation and leadership in the liturgy, especially through the priesthood and permanent diaconate.[39]

The ordination of Deaf priests has had a profound impact on the life of Deaf Catholics. For many Deaf people, attending a Mass celebrated by a Deaf priest provides more than access to the text and meaning of liturgical prayers. Deaf priests connect to Deaf people in a deeper way, according to the DEAF-WAY. On one occasion, I asked a young man if a hearing priest who signs fluently provided a similar experience as a Deaf priest. He replied, "No. It is not the same. Hearing priests tend to celebrate Mass and then leave, but a Deaf priest stays and socializes with us. He is one of us."[40]

In the Deaf community, Deaf priests are appreciated not only because they can sign the liturgy. Deaf priests are considered part of the family, as "one of us."[41] Edward Peters, a canon lawyer, observes that Deaf priests "inspire a special pride and devotion among Deaf Catholics akin to that seen whenever indigenous clergy begin serving in cultures once reached only by missionaries."[42] It seems reasonable to say that although hearing priests who sign may be able to act in persona Christi at a Deaf church, only Deaf priests can stand in persona Christi et ecclesiae as a Deaf Christ, connecting the shepherd and his sheep in a uniquely intimate way.

FROM COMMUNICATION TO COMMUNION

When Fr. James indexed the choirs of angels in the space in front of him, he utilized what is known in ASL linguistics as a depicting verb, a grammatical feature that only those skilled in ASL instinctively use. His ASL rendition of the Eucharistic prayer was one that was conceived by a committee made up of ASL experts, a Latin scholar and canon lawyer, and Deaf ministers put together by the National Catholic Office for the Deaf (NCOD) in 2013.[43] Designed to be a product of Deaf culture, this ASL translation maximized the ways that a "visual-kinesthetic language can construct meaning" so that the meaning of the prayers, not its English words, is communicated.[44] »

NCOD had hoped that all American Catholic Deaf communities would adopt the new translation, especially since the translation came about in response to a growing desire for a translation with "standardized models of Sign" that exhibit the kind of consistency that vernacular missals provide for spoken Masses.[45] However, this did not turn out to be the case. Liturgies in sign language continue to be independently interpreted from the English texts in parallel with the myriad ways that Deaf people communicate in sign, bringing the nature of the Deaf community as inherently diverse to light.[46] While such wide variations may unsettle some liturgists, I suggest that such diversity should not necessarily be seen as undesirable, but a gift and an opportunity to reflect upon the nature of communication itself.

I first discovered this gift when I realized that people were signing the Our Father in a myriad of different ways at the churches I visited. In fact, I have seen at least five different ways of signing just one line of the prayer, "your will be done": 1) YOUR FUTURE DONE; 2) "YOUR DESIRE DONE"; 3) "YOUR WANTS HAPPEN"; 4) "YOUR PLANS HAPPEN"; and 5) "ALL-OVER, YOUR REIGN/ CONTROL WELCOME."

Without a written form of the language, multiple expressions of one liturgical text often emerge. Over time, I came to realize that the polyphony of signs surrounding me were not merely valid ways of expressing the meaning intended in the prayer. As singular forms of dynamic equivalents, they all highlighted a different theological dimension of what it means for God's will to be done, prompting me to examine the text for myself in ways that I had never done before.[47]

A lack of a written form requires Deaf people to wrestle with complex translations issues in the liturgy, through which they are encouraged to theologize. I once asked a Deaf psalmist how she prepared to sign the psalm. She said, "I worked on it a lot! I tried it one way. I was not satisfied, so I thought about it and tried again. Then I thought, no, it's not correct, so I tried a different way. Finally, I thought, yes. This is what the words mean and I was satisfied."

As discussed above, Deaf people understand that effective communication is fundamentally about allowing the other to receive an intended message without misunderstanding, but that communication also requires one receive the other in understanding in order that one may perceive the other's level of comprehension. It is only then that one may modify signs or find other ways of explaining their thoughts and understand the other.

The way in which the psalmist engaged the psalm mimicked this sensitivity to communication. Her struggle with the psalm text is akin to the struggle Deaf people often encounter in daily communication. Prayer, is after all, communi-

cation with God, and communication is fundamental to communion with God. When signing a prayer from an English text, one can only express the meaning of the prayer as fully as possible when one is open to listening to the Spirit through the text in order to grasp its meaning—a self-emptying, a kenosis is necessary for grasping God's self, emptied into the Word.

Such is the shared experience, the kind of communion fostered in and through communication among Deaf Catholics in the liturgy. When people empty themselves and take the time to listen to one another, clarify an idea or perceive the other's inner experience, a connection is made. A mutual kenosis fosters belonging, empathy, and good will between people, and a true koinonia is made visible in the joyous pandemonium that breaks out at the sign of peace.

When Jesus said to the deaf man, "Ephphatha," or "Be opened," his ears were opened, his tongue was released, and he spoke plainly (Mk 7:34-35). For most hearing people, the miracle that occurs is the Deaf man's ability to hear. But for Deaf people, the parable is much more complex. Hearing is merely a means to acquire spoken language. In normal circumstances, language is acquired over time through socialization; but the deaf man was not socialized before he could speak. The true miracle is that through his communication with Christ, the deaf man instantaneously acquired language, which allowed him to communicate and connect immediately with wider society.[48] This gift of communication instantly liberated the deaf man from his social isolation and disability, enabling him to access the ultimate gift of communion with others and become part of the community. For many Deaf Catholics today, this miraculous gift of communication leading to communion is found in a Deaf church and its worship.

SENDING FORTH

Deacon John reached for the binder behind his seat and began making the announcements. There will be pancake breakfast on Palm Sunday. Today is the last day to purchase tickets. Sign up to volunteer at the neighboring soup kitchen begins today. Lastly, there will be a lecture about the theology of Holy Week on Wednesday by Fr. James. It is a free event and all are welcome.

"MORE ANNOUNCEMENTS?" asked Dcn. John as his eyes scanned the congregation.

"OK. FINISH," he signed, looking towards Fr. James.

The people rose for the dismissal and final blessing, then hurriedly made their way to the parish hall. There's no time to lose—coffee, donuts, and conversations beckon. »

CONCLUSION

Even though Jesus ordered the community and the deaf man to tell no one about his miracle, they told of it more ever more zealously (Mark 7:36-37). Likewise, emerging from Deaf Catholics today is a new company of Deaf evangelists—Deaf priests, deacons, catechists, and missionaries eager to spread the gospel.

The ethnographic account of Deaf worship I have presented here is introductory. Due to resource constraints, I have limited this account to Deaf communities in the Roman Catholic tradition. Nevertheless, I hope that it is enough to pique the curiosity of liturgists, challenge some assumptions about deafness and disability, and encourage others to study Deaf worship in other Christian traditions. I have also sought to demonstrate the need for further theological reflection upon Deaf worship by introducing the theological richness of communication and communion, two themes that emerge from this ethnography but warrant further theological reflection. Other relevant topics that may interest liturgical theologians include the use of non-written languages in the liturgy and their bearing on existing liturgical translation principles, sociocultural approaches to disability access in worship, and how ASL poetry or hymns might enrich the church's theological language beyond sound.[49]

With the above topics still unexplored, and likely more that have not been identified, it is difficult to tell how Deaf worship will develop and even come to impact the liturgical life of the hearing church as the Deaf Catholic community matures.[50] But there is one thing the church can be assured of: that Deaf liturgy as a locus theologicus from which the universal church may be enriched deserves the attention of today's theologians. •

Audrey Seah is a Ph.D. student in Liturgical Studies at the University of Notre Dame.

NOTES

1 Names of places and people have been changed in the ethnographic descriptions of this essay to protect the privacy of individuals.

2 In this article, I will follow Gallaudet University's editorial conventions and capitalize the word "Deaf" when referring to persons or cultural communities that share a lifestyle, traditions and natural sign language such as American Sign Language (ASL). The word "deaf" is in lowercase when it refers to audiological status and in order to include the largest number of deaf people, some of whom do not identify as culturally Deaf. For more information, see: http://www.gallaudet.edu/tip/english-center/writing/journalism/editorial-stylebook.html

3 "Our History | National Catholic Office for the Deaf," National Catholic Office for the Deaf, accessed December 30, 2016, http://www.ncod.org/our-history

4 This ethnographic study began in 2015 and in on going. Data employed in this essay were gathered from five Deaf Catholic communities in various states and regional Deaf Catholic events with worship components.

5 An earlier version of this essay was presented at the 2017 annual conference of the North American Academy of Liturgy at the Critical Theories and Liturgical Studies seminar. I am especially grateful to Noah Buchholz and Fr. Christopher Klusman for providing constructive feedback towards this revision.

6 Simi Linton, *Claiming Disability: Knowledge and Identity* (New York: New York University Press, 1998), 87.

7 Ibid.

8 Brenda Jo Brueggemann, "Disability Studies/ Disability Culture," in T*he Oxford Handbook of Positive Psychology and Disability,* ed. Michael L. Wehmeyer (New York, N.Y: Oxford University Press, 2013), 282.

9 Ibid. See also Hannah Lewis, *Deaf Liberation Theology* (Aldershot, England: Ashgate Pub., 2007), 2 n.3.

10 Ibid., 284.

11 This distinction was used by anthropologist, JC Woodward in as early as 1972 and was subsequently accepted by scholars in Deaf Studies. James C. Woodward, "Implications for Sociolinguistic Research among the Deaf," *Sign Language Studies 100*1, no. 1 (1972), doi:10.1353/sls.1972.0004.

12 The sociocultural model is also known separately as the social and identity based model in the field of disability studies. Simi Linton, *Claiming Disability: Knowledge and Identity* (New York: New York University Press, 1998), 87. See also Michael Oliver and Colin Barnes, *The New Politics of Disablement* (Houndmills, Basingstoke: Palgrave Macmillan, 2012).

13 Brueggemann, "Disability Studies," *The Oxford Handbook of Positive Psychology and Disability,* 286.

14 See H-Dirksen L. Bauman and Joseph J. Murray, *Deaf Gain: Raising the Stakes for Human Diversity* (Minneapolis: University of Minnesota Press, 2014)

15 The term DEAF-WORLD (in all-capitalized form) is a gloss of American Sign Language. Linguists use ASL glosses as one-word equivalents to index lexical items in a language. It is worth noting that these are not one-to-one translations or definitions of signs. Because of the visual-spatial nature of sign language, accurate translations or interpretations require more nuanced elaboration. Throughout this essay, I will use a combination of ASL gloss to quote communications in ASL and my own translations of ASL into English. The latter will be rendered in typical English quotation marks. For an insider's take on Deaf culture, see Harlan L. Lane, Robert Hoffmeister, and Benjamin J. Bahan, *A Journey into the DEAF-WORLD* (San Diego, CA: DawnSignPress, 1996)

16 CJ Erting et al., *The Deaf Way: Perspectives from the International Conference on Deaf Culture* (Washington, D.C.: Gallaudet University Press, 1994).

17 Senghas and Monaghan, "Signs of Their Times," 80.

18 Rick McClain, "Reaching the Deaf," *Mission Frontiers 36*, no. 1 (January 2014): 11-13.

19 Various conversations I had revealed that Deaf people who attend interpreted Masses do so for a variety of reasons. Some with cochlear implants or hearing aids are able to participate fully in interpreted Masses, better than they can without an interpreter since interpreters are helpful for providing visual cues to sounds that their hearing

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aids and cochlear implants may not provide access to. Others attend interpreted Masses because they desire to be part of the parish where their hearing children go to school, to attend church with their hearing family members, or simply because there are no other options available nearby. Likewise, many hearing people choose to attend a Deaf parish because they have Deaf family members, or wish to learn ASL.

20 In this essay, I will use the terms "Deaf Mass" and "Deaf Church" to emphasize the enculturating of Deaf culture in worship. I have chosen these terms over and against "a Mass in ASL" as language is only one of many cultural elements that make Deaf worship unique.

21 I am indebted to Noah Buchholz for this insight, mentioned in his presentation, "A Wordless Miracle: Understanding the Story of Jesus Healing a Deaf Man in the Contexts of the Ancient Worldview of Deafness and Modern Deaf Culture" (lecture, Society of Biblical Literature Annual Meeting 2016, Healthcare and Disability in the Ancient World Section, San Antonio, TX, November 19, 2016).

22"Quick Statistics about Hearing," National Institutes of Health, December 16, 2016, accessed December 29, 2016, https://www.nidcd.nih.gov/health/statistics/quick-statistics-hearing

23 This is an example of shared sensory reach, a shared value in Deaf culture. Shared sensory reach is the behavioral expectation that each one has the responsibility to share immediate sensory information that is not available to the other (i.e. whatever is behind a person's conversation partner), especially when there is urgency. For more, see Benjamin Bahan, "Senses and culture" in Bauman and Murray, Deaf Gain, 241. For more of the relationship between sign language and visual spatial awareness, see I. Parasnis et al., "Does Deafness Lead to Enhancement of Visual Spatial Cognition in Children?: Negative Evidence from Deaf Nonsigners," *Journal of Deaf Studies and Deaf Education 1*, no. 2 (1996), doi:10.1093/oxfordjournals.deafed.a01428.. Useful diagrams detailing

24 Edward N. Peters, "Canonical and Cultural Developments Culminating in the Ordination of Deaf Men During the Twentieth Century," *Josephinum Journal of Theology 15*, no. 2 (2008): 433.

25 Senghas and Monaghan, "Signs of Their Times," 81-82.

26 Oralism is used in contradistinction with signed and privileges spoken (and written) languages over signed ones, often so much so that the validity or linguistic nature of signing are denied. At the height of oralism in 1880, hearing teachers of the Deaf met in Milan for a conference and decided that oral methods of teaching were superior for "restoring the deaf-mute to society." The conference inaugurated a century long battle for the use of sign language as students signs began to be forbidden in schools where teaching speech was the primary objective of deaf educators. Senghas and Monaghan, "Signs of Their Times", 83 and Hannah Lewis, *Deaf Liberation Theology*, 23-24.

27 W. C. Stokoe, "Sign Language Structure: An Outline of the Visual Communication Systems of the American Deaf," *Journal of Deaf Studies and Deaf Education 10*, no. 1 (2005): pg. #, doi:10.1093/deafed/eni001.

28 For instance, cognitive and linguistic developmental delays in deaf children are often viewed as the result of deafness, rather than an educational condition that has not been met. Harry G. Lang, "Perspectives on the History of Deaf Education," in *The Oxford Handbook of Deaf Studies, Language, and Education*, ed. Marc Marschark and Patricia Elizabeth. Spencer (Oxford: Oxford University Press, 2011), 7-17.

29 Varied linguistic skills also present a challenge for hearing churches who want to accommodate d/Deaf and hard of hearing people. It would be false to assume that all deaf people are effectively bilingual. For many, English is a second language. As a result, accommodations such as captioning, worship aids and missals, which require a person to have strong English reading skills, though helpful, are not always adequate.

30 A full account of this incident can be found at Patricia Flannery-Slisz, "Confirmation: A Personal Story," *Vision - The National Catholic Office for the Deaf,* Vol. 35, no. 3 (Fall 2016): accessed February 2, 2016, http://www.ncod.org/files/files/Vision%20Fall%202016.pdf

31 This section relies on Richard J. Senghas and Leila Monaghan, "Signs of Their Times: Deaf Communities and the Culture of Language," *Annual Review of Anthropology 31,* no. 1 (2002): 72-73., doi:10.1146/annurev.anthro.31.020402.101302

32 Like ASL, there are other local sign languages all over the world—Korean Sign Language, Australian sign language (Auslan), British Sign Language, etc., and even local variations of sign language.

33 Benjamin Bahan notes that unlike the ear, which only receives communication signals, the eye does both. This priest is able to "read" his audience and see that clarification was needed because eye gazes are embedded in the "signal system" of linguistics on multiple levels. See Benjamin Bahan, "Senses and culture" in Bauman and Murray, *Deaf Gain*, 239-239.

34 Contracting a marriage by way of signs are also explicitly permitted in Canon law. See Canon 1101.1 and Canon 1104.2 as referenced in M. Broesterhuizen, "Faith in Deaf Culture," *Theological Studies 66,* no. 2 (2005): 307, doi:10.1177/004056390506600204

35 Marcel Broesterhuizen, "The Gospel Preached by the Deaf," *Louvain Studies 27,* no. 4 (2002): 361, doi:10.2143/ls.27.4.944

36 Thomas S. Margevičius, "A Model for Integrating Rubrical Gestures While Praying the Eucharistic Prayer in Sign Language" (PhD diss., The Catholic University of America, 2015), 20-21.

37 Austin Flannery, "The Constitution on the Sacred Liturgy, Sacrosanctum Concilium," in *Vatican Council II: The Conciliar and Post Conciliar Documents* (Wilmington, DE: Scholarly Resources, 1975), 14, no. 40.

38 See the full response in Margevičius, "A model for Integrating Rubrical Gestures," 21, where he cites from the Original Latin in Notitiae 2 (1966): 30 - 31, no. 95. Trans. *The Jurist* 26 (1966): 388 - 389; *Documents of the Liturgy* [DOL] 274, n. 2119 (Collegeville: Liturgical Press, 1982): 672. It is noteworthy that permission was granted for sign language to be used with spoken words, and not in sign language alone. Lana Portolano suggests that this indicates a less-than-complete understanding of ASL as a natural language, and imply that prayers in Latin cannot be fully rendered in ASL alone. No official liturgical pronouncement has been made allowing Masses to be celebrated solely in sign language yet. Sign language has not been officially declared an approved vernacular, even though it functions in the same way, because there is no written translation of an ASL missal that can be presented to the Vatican for recognitio. However, canon lawyers have demonstrated that sacraments can be validly and licitly proclaimed in sign language alone, rendering no obstacles in divine or ecclesiastical law for ordination of Deaf men bereft of speech. Furthermore, a survey of the praxis ecclesial reveals that countless sacraments and Masses over the past 30 years have been celebrated in sign language, without vocalization by Deaf priests. For more details, see Edward N. Peters, "The Ordination of Men Bereft of Speech and the Celebration of Sacraments in Sign Language.," *Studia Canonica 42*

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(2008): 331-345, and Peters, "Canonical and Cultural Developments Culminating in the Ordination of Deaf Men During the Twentieth Century," 427-443. Important developments among Deaf Catholic communities in America are addressed in Marlana Portolano, "Shun Not the Struggle: The Language and Culture of Deaf Catholics in the U.S., 1949-1977," *U.S. Catholic Historian 3*3, no. 3 (2015): 99-124, doi:10.1353/cht.2015.0024

39 It must be noted that there had been deaf priests prior to Vatican II, even though sign language was forbidden. However, since 1977, more than a dozen Deaf men have been ordained to the priesthood or permanent diaconate in the United States alone. There are also Deaf clergy in Great Britain, Spain, France, Brazil, South Korea, and Singapore. Most were ordained after 1983, following the elimination of physical defects as an irregularity for holy orders in the revised Code of Canon Law. See Portolano, "Shun not the Struggle," 9-14.

40 Emphasis my own.

41 It was noted in a study done in the late 1980s on the spirituality of Deaf people that Deaf people may perceive that "God is a God for hearing people" and feel "uncomfortable with the God of a culture that does not accept him or her." Thus, a Deaf priest is a living witness to the fact that God is also for Deaf people. *Eye Centered: A Study on the Spirituality of Deaf People with Implications for Pastoral Ministry* (Silver Spring, MD (814 Thayer Ave., Silver Spring 20910): National Catholic Office for the Deaf, 1992), 60-62.

42 Peters, "Canonical and Cultural Developments," 441.

43 *Liturgical Prayers in American Sign Language* (Landover Hills, MD: National Catholic Office for the Deaf, 2013).

44 Jessica Berson, "Performing Deaf Identity," in *Bodies in Commotion: Disability and Performance*, ed. Carrie Sandahl and Philip Auslander (Ann Arbor: University of Michigan Press, 2005), 51.

45 Ibid., 8-9.

46 There are many reasons for this diversity. For instance, older Deaf people who were orally trained memorized prayers in English and tend to sign responses using contact sign or manually coded English, voicing the prayers as they sign them. Furthermore, hearing priests who voice and sign at the same time often switch between English and ASL grammar in order to accommodate both languages.

47 In Matthew 6 and Luke 11, the line of the Lord's prayer typically rendered "your will be done" in English is the following in Greek: "»»»»»»»»»»» »»» »»»»»»»» »»»." »»» »»»»»»» is a noun derived from the verb »»»»»», defined as to desire, will or wish (according to the concordance in Aland, Kurt, and Barclay Moon Newman. The Greek New Testament. New York: United Bible Societies, 1975.) The interpretation of "will" as "FUTURE" is, strictly speaking, outside the bounds of an acceptable translation as the person who signed it interpreted "will" as the future tense of "to be." Yet, this sign brought to mind an eschatological dimension of God's will that had not occurred to me before. My intent here is not to defend the translation, but demonstrate that a multitude of interpretations may inevitably prompt one to go deeper into the theology of a prayer, as it did to me.

48 Buchholz, "A Wordless Miracle."

49 If "poetry is language trying to be bodily experience, as music is bodily experience trying to be language," as Herbert McCabe suggests, how does a visual-gestural language like ASL bear on the liturgy as embodied prayer? Herbert McCabe, "The Eucharist as Language," *Modern Theology 15*, no. 2 (April 1999): 138, doi:10.1111/1468-0025.00090. See also H-Dirksen L. Bauman, Jennifer L. Nelson, and Heidi M. Rose, *Signing the Body Poetic: Essays on American Sign Language Literature* (Berkeley: University of California Press, 2006).

50 A practical example of this can be seen in an essay by canon lawyer, Ed Peters, who puts forth and argument for the possibility of using video communications technology to increase access of sacramental confession for Deaf Catholics. While his argument stems from a pastoral need of Deaf Catholics, the essay also reflects upon the possibility of the impact on the larger hearing church if hearing people also desire the use of similar technology for administering the sacrament. See details of his argument in Edward N. Peters, "Video Communications Technology and the Sacramental Confessions of Deaf Catholics," *The Jurist: Studies in Church Law and Ministry 73*, no. 2 (2013): 513-537. I have also written briefly on the ways in which Deaf worship challenges the ad orientem/ versus populum dichotomy and the need for more theologically accurate language to speak of the celebrant and congregation's orientation to the altar at Mass: Audrey Seah, "Ad Orientem Worship from the Deaf Perspective," *PrayTell Blog*, August 17, 2016, accessed February 07, 2017, http://www.praytellblog.com/index.php/2016/08/17/ad-orientem-worship-from-the-deaf-perspective/ and Audrey Seah, "Ad Orientem Worship from the Deaf Perspective - Part II: Toward a Celebration of Mass Ad Christum," P*rayTellBlog RSS*, August 19, 2016, accessed February 07, 2017, http://www.praytellblog.com/index.php/2016/08/19/ad-orientem-worship-from-the-deaf-perspective-part-ii/

ALL FLESH IS GRASS

Natural Burial as Embodiment of Wisdom Literature's Mortality Tradition

BENJAMIN M. STEWART

THE EARTH IN THE HUMAN JOURNEY ACCORDING THE FUNERAL RITE

Where are we going in life and in death? The earth is portrayed in the Western funeral rite as a setting for human journeying.[1] The deceased is described as a "companion in our pilgrimage on earth." Death is not portrayed as the journey's destination. Rather, it is a significant turn in the human journey. The destination is typically imaged as a place to which God alone may grant access (e.g. "the kingdom" or a "heavenly home"), or a transition that God alone can accomplish (e.g. "the resurrection to eternal life").

Sometimes, however, the destination of the earthly journey is portrayed as the earth itself, with no divine intervention required for such a return. At times, such resting in the earth is qualified as temporary, awaiting resurrection, and at other times it is left without immediate qualification.

The journey of the return to earth is especially evoked in the committal. The body or elements are lowered into the grave or other resting place with words echoing the Ash Wednesday liturgy and its invocation of Genesis 3.19: "earth to earth, ashes to ashes, dust to dust." Earth may be cast on the coffin as the words are spoken. Though this theme is familiar in popular imagination and discourse, the ritual articulation of the dust-to-dust theme is largely limited to these two iterations: the Ash Wednesday imposition of ashes and the committal rite of the funeral.

THE SCRIPTURAL DUST-WISDOM TRADITION

This dust-to-dust motif is part of a larger strand within scriptural wisdom literature—apparently not yet given an established scholarly name—that situates the human return to the earth within the natural cycles of earth and the context of wider creaturely mortality. This earthy, dusty, genre within the wisdom tradition is especially represented in Job, Qoheleth, and the Psalms, and receives its first canonical articulation in the etiological creation narrative of Genesis 2-3.[2] A few themes are especially apparent in its literature: all humans (earth-creatures, Adam) die;[3] humans and (other) animals both die;[4] all flesh is like grass;[5] all return to dust;[6] life is like a fleeting natural phenomenon (e.g. breath, day, »

mist, shadow);[7] and creaturely breath comes from and returns to God.[8] For the purposes of this essay, I will refer to this family of themes as the dust-wisdom tradition. Below, I briefly review some of this genre's key themes before inquiring into their contemporary resonance.

This literary tradition may have a specific connection to biblical era funeral practices. In ancient Palestine, "the dead were not buried in arable land" and "mountain caves were used for bench tombs in which the decay of the remains into dust could be observed in the course of new burials."[9] Thus, the image of dust (aphar) may have emerged first as a literal description of human remains in the tombs and only secondarily as a poetic motif in dust-wisdom literature.

This dust-wisdom tradition may be seen as one of two strands of death-etiology in the Old Testament. While the dust-wisdom tradition normally interprets death as a natural and aboriginal occurrence in humans and other creatures alike, a different etiological strand interprets death as divine punishment for disobedience.[10] While the analytical categories are distinct, the two strands are not always sharply defined in the biblical text. At times, the images of the natural return to dust and of divine anger are blended (e.g. Psalm 90). In any case, the Old Testament shows little interest in (re)deploying mythological origin stories to adjudicate the apparent contradictions. Indeed, "the Old Testament does not suggest which etiology is more appropriate."[11]

DUST-WISDOM AS CRITIQUE AND EXPRESSION OF LIMITS

The dust-wisdom tradition critiques unrealistic faith in human agency and tends to avoid considering the possibility of unnatural modes of divine intervention. Its motifs are deployed in part as social critique. Lloyd Bailey, in his Biblical Perspectives on Death, writes that the dust passage in Genesis 3.19 might be a "warning" that was "initially formulated with the technological accomplishments and self-confidence of the Solomonic age in mind."[12] Qoheleth, writes James Crenshaw, evokes the natural cycle of vulnerable birth and death "against an acquisitive society bent on amassing a fortune."[13] The natural and cosmic perspective, especially in Job, censures some varieties of anthropology:

> in the Book of Job… the human place within the larger scheme of things is most realistically laid out. When Job protests that he is not receiving justice (to his tastes), he is reminded of the range of God's concerns: mountain goats, wild asses and oxen, the ostrich, and birds of prey (Chap. 39). These animals seem to have been selected for mention because they are remote from human observation and value. Yet God has created them and enjoys them as [God] does humans. Hence to view the world anthropocentrically may be seen as a narrow, prideful, ignorant distortion of the divine perspective.[14]

In reflecting on the biblical dust-wisdom tradition, Bailey writes that biblical-era persons

> had less delusions of grandeur than do modern ones, were more able to see themselves within the larger scheme of creation, acknowledged an infinite chasm between themselves and the Creator ('you are clay,' Gen. 3:19), and thus saw death as natural and acceptable with an ease that modern persons cannot.[15]

The use of natural metaphors for the mortal condition (e.g. grass, breath, day, mist, shadow) underscores the fragility and brevity of human life and the universality of creaturely mortality. The arc is fixed and natural. "The interplay of human and nonhuman images stresses the intimate association of humankind with nature," Crenshaw writes, and "the link lasts forever, for crumbling dust returns to the earth from which it came."[16] There is no exception or intervention. The limits are especially evident in the metaphor of grass living and dying over the course of a day. In analyzing the metaphorical entailments of Psalm 90, John Karjte writes:

> There is no question of some grass faring better or worse than other grass: every plant shares the same fate, both in its glory and in its demise… [T]here is no suggestion that a given plant might avoid this inevitable fate. The fact that the plant begins its life strong and blooming does not assure it any protection against the ravages of time. Similarly, the time span represented by the day flies by quickly. There is no sense that there is any moment during which it slows or lingers, or that its pace is (or could be) contingent upon any external conditions.[17]

These natural metaphors assert the inevitability and (drawing on the natural realism of their source domains) the "naturalness" of the logic of humanity's embeddedness in creaturely mortality.[18] Reminders of this limit are constantly underfoot and come with every sunrise and sunset.

In the dust-wisdom tradition, the "journey to an eternal home" is a journey to the grave, and the grave is "forever."[19] Perdue, describing Qoheleth's perspective, writes

> the tomb is the place of one's final abode ("eternal home," 12:5), where existence and knowledge no longer continue. At death, the body returns to the earth, and the life-giving spirit reverts to the God who gave it… There is no hint in Qohelet of an afterlife of any type.[20] »

The dust-wisdom tradition writes "against [the] groundswell of efforts to view the afterlife in a favorable light," according to Crenshaw. In this tradition, as humans return to the earth, "nature alone endures."[21] Contrary to current popular conceptions of scripture, this strand of biblical literature asserts a human finality at the grave that approaches a denial of anything "beyond" the return to dust.

THE DUST-WISDOM TRADITION SPEAKS WITH SOME CONSISTENCY TO CONTEMPORARY CULTURES

The demythologizing shock of the dust-wisdom language still registers today, especially when addressed to physically proximate bodies. Consider, for example, the continued fascination with the truth-telling of Ash Wednesday's imposition of ashes, including the urban "Ashes to Go" movement. Within the ritual theater of the death event itself, referring to a human body as "dust," "earth," or "ashes" calls into the foreground the present-tense twin processes of bodily decomposition and the dissolution of human personhood. Thus, the old warnings to heed human and natural limits still resonate apparently in much the same way as they were originally composed and received. Dorothee Sölle, in The Mystery of Death, argues that this contemplation of human limitation is central to the very purpose of religion. In an age that promises technological advances beyond every limitation, Sölle sees continued relevance in this ancient function of religion. "Religion's role," she writes, "is to remind people of limits, to give them practice with limits, to arouse consciousness of the limits of natural existence, not to deny these limits."[22]

However, the dust-wisdom tradition today correlates with additional conceptual frames, some of which did not exist in biblical eras. The advent of scientifically informed ecological thought in recent history (made especially urgent in light of global climate change) is a new but complementary conceptual frame for the dust-wisdom tradition. Indeed, Suzanne Kelly suggests that ecology may be the most important trans-cultural frame within which to contemplate human mortality today. Even given the challenges of a secularized and pluralistic age, she writes that ecology "is the space within which a shared sense of the meaning of the dead body can come together."[23] Rosemary Radford Ruether places ecological thought next to "the transience of selves" in her vision of the eco-theological renewal of religion: "an ecological spirituality needs to be built on three premises," she writes, including "the transience of selves, the living interdependence of all things, and the value of the personal in communion."[24] Thus, in light of ecological thought, the earth-to-earth motifs of the dust-wisdom tradition—in addition to evoking human limitation—now also sound a note of promise. Today, returning to the earth may be both a process of reincorporation at death and a political-religious return to ecological solidarity.

The place of ecology in a contemporary theology of mortality may therefore honor the strict limit-statements of the dust-wisdom tradition even as it points to life beyond the power of death. At death, practitioners of green burial often describe their final act as "giving something back" to the earth that has ecologically sustained them throughout their lives.[25] Sölle writes that the deathbed question "is everything over?" is logically premature, a "godless" question, since "everything" is connected ecologically and therefore much larger than our own deaths.[26] Ecology, in this sense, takes into itself and re-contextualizes the Dust-Wisdom negation of individual identity. This makes possible, especially in settings of conservation burial, a new conception of life after death, what Douglas Davies labels "ecological immortality,"[27] without necessarily relying on the supernatural reversal-of-death motifs in some resurrection imagery.

This tradition is not entirely new. A remarkable epitaph for a Jewish woman in first century Egypt speaks a dialog between the stone stele and the deceased, finally opening to an ecological blessing to the grave-visitor regarding the ongoing fruitfulness of the earth:

"Who are you who lie in the dark tomb? Tell me your country and birth."

"Arsinoe, daughter of Aline and Theodosios. The famous land of Onias reared me."

"How old were you when you slipped down the dark slope of Lathe?"

"At twenty I went to the sad place of the dead."

"Were you married?"

"I was."

"Did you leave him a child?"

"Childless I went to the house of Hades."

"May earth, the guardian of the dead, be light on you."

"And for you, stranger, may she bear fruitful crops."[28]

This first century grave marker takes note of both the finality of death and the childlessness of the deceased, yet nevertheless, in this place of death, concludes by invoking the ongoing fruitfulness of the earth. In this sense, even a dust-wisdom tradition influenced by Greek skepticism shows openness to ecological thought and at least a gesture that anticipates a sort of ecological immortality.

The natural burial movement, emerging out of contemporary health, justice, and ecology movements, is marked by three main distinctions from contemporary North American dominant culture death practices. First, bodies are cared for without chemically toxic embalming. Second, vessels that hold the bodies are natural and biodegradable. Third, bodies or cremated remains are returned to »

the earth in ways that care for the integrity of the land or even preserve the land as wildlife habitat. At each stage of burial the ritual aesthetics of these practices are resonant with—and even amplify—the language of the dust-wisdom tradition. The fragility of bodies is honored in the washing, anointing, tending, and clothing of the body, often in the home or place of death. The burial vessels (a shroud, a simple wood or wicker coffin) are themselves designed to return rapidly to earth rather than to inhibit the process. The combusted remains and bone fragments after cremation are commonly referred to as ashes or dust. The setting of burial, especially conservation burial, welcomes a flourishing diversity of nonhuman life. Typically the funeral party participates in closing the grave. Rather than simply sprinkling a symbolic handful of earth, they shovel earth to complete the burial and mound up the grave. Of course, until recently, most of these practices were simply known as "burial." In today's dominant North American cultures, however, the dust-wisdom dimensions of these practices are distinctive and perceived by participants as especially significant.

The wisdom tradition from its beginning has ensured that human mortality is considered in the context of a much wider ecology. At death the non-human creation is brought into view including the other creatures; their breath; their return to earth and to dust; the grass; the flowers; even mountains that eventually crumble into the sea. The wisdom tradition considers this information to be crucial for contemplating the significance of human mortality. As demonstrated above, many of the images of this tradition are shared in the language of natural and conservation burial today, and even more in the physical ritual environment of such burial. Even the critical intentions of the original wisdom tradition largely cohere today. Remarkably, this ancient tradition can inform, amplify, and be received into contemporary scientifically and ethically informed ecological worldviews.

DUST-WISDOM AND CONTEMPORARY RESISTANCE MOVEMENTS

These dust-wisdom motifs are sometimes invoked as part of contemporary resistance movements. The funeral consumer rights movement emerged especially in the wake of Jessica Mitford's *The American Way of Death*, through the work of the Funeral Consumer Alliance, and recently through some of the Death-Positive movement. This movement has championed "dust-to-dust" death practices, including simple cremation, in a rejection of what they describe as gaudy, commercialized, and over-priced approaches to embalming, casketing, and vault-burial.[29] Lisa Carlson and Joshua Slocum describe their aim:

> to help consumers navigate around the barriers erected by the funeral industry (and government agencies that are supposed to be regulating it), to reclaim the traditional rights of families to care for their own dead, to say goodbye in the best ways they can without paying extortionate fees for goods and services they neither need nor want.[30]

The Funeral Consumers Alliance promotes Green Burial, explaining in a pamphlet that "the goal is complete decomposition of the body and its natural return to the soil" and "only then

> can a burial truly be 'ashes to ashes, dust to dust,' a phrase so often used when we bury our dead." The pamphlet cites five reasons for considering natural burial, each of which critiques-by- comparison contemporary dominant culture funeral and burial practices in North America: simplicity, lower cost, conserving natural resources, eliminating hazardous chemicals, preserving natural areas.[31]

The ritual prominence of the earth and the body in a funeral is sometimes understood today as an act of resistance. What was formerly a public, communal event of accompanying the body to the earthen grave, laid to rest facing the direction of sunrise, may now be done by only a few family and friends, or has become instead a private scattering of ashes. Increasingly, however, there is no ritual return to the earth at all, with no one attending a ritual burial. The ashes may be simply placed in some form of storage. Thus, to practice natural burial—or any ritualized burial at all—can be seen as a countercultural act of resistance against the disappearance of the body, the earth, and their ritual reunification at death. Thomas Long writes with intentional provocation,

> we are carrying a loved one to the edge of mystery, and people should be encouraged to stick around to the end, to book passage all the way. If the body is to be buried, go to the grave and stay there until the body is in the ground. If the body is to be burned, go to the crematorium and witness the burning.[32]

At a recent conference on the spirituality of natural burial, Professor Linda Thomas called attention to the dignity bestowed on the dead in African American traditions as an act of resistance. Especially in the context of the daily struggle to preserve dignity, freedom, and life itself against a culture of white supremacy, the rituals of death assert the beauty and value of black lives and black bodies. Thomas shared an image from the funeral of Philando Castile, whose life was cut down unnaturally and dismissively by police violence.[33] The beauty and dignity of the coffin and funeral express the wisdom of communal and divine valuation of Castile's life, and embody an implicit protest against »

the degradations of structurally racist dominant cultures.[34] The assertiveness of the funeral rite correlates with the question Karla Holloway articulates as central to the black experience of contested control over bodies in life and death: "who's got the body?"[35] While at present the symbols of honor and dignity in North American funeral culture tend to involve an evocation of protection from earthly degradation—which is especially understandable in African American traditions—it may be that emerging trends in environmental justice and the critique of environmental racism could link the honoring of the body with the honoring and protecting of the earth as a coherent practice of resistance. Ta-Nehisi Coates suggests some such lines of connection near the conclusion of his recent best-selling *Between the World and Me*:

> Once, the Dream's parameters were caged by technology and by the limits of horsepower and wind. But the Dreamers have improved themselves, and the damming of seas for voltage, the extraction of coal, the transmuting of oil into food, have enabled an expansion, a plunder with no known precedent. And this revolution has freed the Dreamers to plunder not just the body of black humans but the body of the Earth itself.[36]

The defiant, beautiful dignity shown to the body in African American funerals may inform new death-ritual patterns of earth-embracing, beautiful defiance in the face of ecological degradations. Congregations that are both afrocentric and eco-theologically engaged may lead the way in this effort.

CONCLUDING THOUGHTS

The dust-wisdom tradition works to constrain interpretations of human life and death that transgress the limits of what it considers to be proper and realistic anthropology, theology, and cosmology. But especially in this ecological age, the dust-wisdom tradition is not only a limitation on meaning. It is an opening to a larger ecological context of death and life. For this reason, I am convinced that the churches of our era need an infusion of scriptural dust-wisdom texts in our preaching, teaching, praying, and ritual. The contemporary practices of natural burial—especially conservation burial—translate the scriptural dust-wisdom tradition from text to embodiment. This allows the wisdom of this scriptural tradition—as it is read, prayed, and enacted—to speak to new generations both with its original intentions and with newer ecological entailments, including a range of resistance- and liberation-movement interpretations. A few current Christian funeral practices anchor what might become an expanded/recovered repertoire of dust-wisdom motifs: the Ash Wednesday imposition of ashes, deathbed blessings that evoke a return to the earth, dust-wisdom texts read or sung on the way to the grave, the committal rite with its scattering of earth and "earth-to-earth" invocation, and participation in the closing of the earthen grave. It seems clear, however, that these Christian practices are in a precarious place in current

North American cultures. They stand a much greater chance of survival within the recovery of natural burial practices. Practiced with ecological intention, death becomes a place of living solidarity with "everything that has breath," and "all of us who return to the earth." In other words, the dust-wisdom tradition (in its textual form and in its funeral-ritual embodiments) persistently and gently returns human engagement with mortality to the ecotheological context of the dying and living of all the other creatures. •

Benjamin M. Stewart, Ph.D. is Gordon A. Braatz Associate Professor of Worship and Director of Advanced Studies at the Lutheran School of Theology at Chicago.

NOTES

1 I analyze how earth is portrayed in funeral rites, focusing on the rites in Evangelical Lutheran Worship (2006), in "The Place of Earth in Lutheran Funeral Rites: Mapping the Current Terrain." *Dialog 53*, no. 2 (June 1, 2014): 118-26.

2 While Sirach and the Wisdom of Solomon include relevant texts, for the purpose of concision and because of the books' contested canonical status, I do not include them in this initial study. They are generally consistent with the other wisdom texts in their articulation of what I am calling the dust-wisdom tradition.

3 Gen. 6.3; Ps 89.47-48; 2 Sam 14.14; Job 14.5, 10-12

4 Josh. 23:14; Ps. 49.7-12; Ecc 3.19-21; Job 30.23

5 Ps. 90.5, 103.15; Is. 40.6, 51.12; 1 Pet. 1.24

6 Gen. 3.19; Job 21.23-26, 34.15, 42.6; Ps. 22.29, 90.3, 103.14, 104.29; 146.3-4; Ecc 3.20, 12.7

7 Ps. 39.4-6, 90.4-5; Eccl 6.12; Job 8.9; James 4.14

8 Gen. 6.3; Ps. 78.39, 104.29, 146.3-4; Ecc. 12.7; cf. Ecc 3.19-21

9 *Theological Dictionary of the Old Testament*, v. 11, 264

10 Vine Deloria Jr. identifies this divide as the "fundamental distinction" between Western Christian approaches and Native American approaches to death: "Regardless of how we attempt to explain it, the fundamental distinction between tribal religions and the Christian religion, including secular Western attitude toward death, must revolve around the conception of creation. For the tribal people, death in a sense fulfills their destiny, for as their bodies become dust once again they contribute to the ongoing life cycle of creation. For Christians, the estrangement from nature, their religion's central theme, makes this most natural of conclusions fraught with danger. Believing that they are saved and interpreting this salvation as accumulating material possessions, Western people cannot accept death except as a form of punishment by God. The Christian facing death often cries out to God, 'What have I done?' The priest or clergyman has only the relentless logic of theology to present. Death is feared and rarely understood." Vine Deloria, "Death and Religion." *In God Is Red: A Native View of Religion*, 165-84. (Golden, CO: Grosset & Dunlap, 1994), 182-183.

11 Kent Harold Richards,"Death: Old Testament." *Anchor Bible Dictionary.* (New York: Doubleday, 1992), v 2, 109.

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12 Lloyd R. Bailey, *Biblical Perspectives on Death*. (Philadelphia: Fortress Press, 1979), n. 38, 145.

13 Specifically, here, concerning Eccl. 5.15. James L. Crenshaw, *Qoheleth: The Ironic Wink*. (Columbia,SC: University of South Carolina Press, 2013) 79.

14 Bailey, *Biblical Perspectives on Death*, 103.

15 Ibid, 103-104.

16 Crenshaw, Qoheleth : *The Ironic Wink*, 78.

17 John Kartje, *Wisdom Epistemology in the Psalter: A Study of Psalms 1, 73, 90, and 107*. (Berlin/Boston: De Gruyter, 2014) 118-119.

18 The rhetorical force ("naturalness") of the nature metaphors seems to go unremarked by commentators. For an example of an analysis that takes this dimension of nature metaphor seriously, see the example of naturally flowing water in Edward Slingerland, *Effortless Action: Wu-Wei As Conceptual Metaphor and Spiritual Ideal in Early China*. (New York: Oxford University Press, 2007).

19 Crenshaw, Qoheleth : The Ironic Wink, 78.

20 Leo G. Perdue, "The Book of Qohelet 'Has the Smell of the Tomb about It" : Mortality in Qohelet and Hellenistic Skepticism." In *Words of the Wise Are like Goads: Engaging Qohelet in the 21st Century*, edited by Mark J. Boda, Tremper Longman, and Cristian G. Rata, 103-16. (Winona Lake, US: Eisenbrauns) 108.

21 Crenshaw, Qoheleth : The Ironic Wink, 81.

22 Dorothee Sölle, *The Mystery of Death*. (Minneapolis: Fortress Press, 2007) 61. Sölle writes, "The piety that is finding expression here is not so much one of salvation as one of creation... This is one way to express the acceptance of finitude, which is at the same time carried by a love of what is eternal." Ibid, 85.

23 Suzanne Kelly, "Dead Bodies That Matter: Toward a New Ecology of Human Death in American Culture." *Journal of American Culture 35*, no. 1 (March 2012), 48. Kelly notes that developing "a new ecology of death" is daunting: "finding common ground to change these practices proves difficult in a culture marked by religious and cultural diversity, by an increased secularization of death, and by a pervasive disconnection from nature wherein the dead body has not fared well." Ibid, 47. See also Suzanne Kelly, *Greening Death: Reclaiming Burial Practices and Restoring Our Tie to the Earth*. (Lanham: Rowman & Littlefield, 2015).

24 Rosemary R. Ruether, *Gaia and God: An Ecofeminist Theology of Earth Healing*. Reprint edition. (San Francisco: HarperOne, 1994) 251. Ruether considers hyper-phobic relationships to dead bodies to be integral to a family of earth-degrading practices: "The separations of the holy from the unholy, the spiritual from the carnal, and immortal from mortal life have also mandated phobic relations to the death side of the life cycle, to decay, dead bodies, and the life fluids of sex and reproduction. These phobia patterns have been used to structure social apartheid along gender and ethnic lines. Such phobic patterns also express the inability to integrate the death and decomposition side of the life cycle constructively, turning wastes into toxic points rather than matter for new organisms. Thus the very effort to separate oneself in a sphere of purity against 'pollution' creates pollution." Ibid, 140.

25 See Hannah Jane Rumble, "'Giving Something Back': A Case Study of Woodland Burial and Human Experience at Barton Glebe." Doctoral thesis, Durham University, 2010.

26 Sölle, *The Mystery of Death*, 130.

27 See Chapter 4: "Ecology, Death and Hope" in Douglas James Davies, *A Brief History of Death* (Malden, MA: Blackwell Publishers, 2005).

28 Greek Epitaph of a Jewish Woman of Leontopolis, Egyptian, first century, cited in Leo G. Perdue, "The Book of Qohelet 'Has the Smell of the Tomb about It": Mortality in Qohelet and Hellenistic Skepticism." *In Words of the Wise Are like Goads: Engaging Qohelet in the 21st Century,* edited by Mark J. Boda, Tremper Longman, and Cristian G. Rata, 111.

29 See Jessica Mitford, *The American Way of Death Revisited*. Rev. ed. (New York : Alfred A. Knopf, 1998); and Slocum, Joshua, and Lisa Carlson. *Final Rights: Reclaiming the American Way of Death*. Upper Access, Inc., 2011.

30 Joshua Slocum and Lisa Carlson, *Final Rights: Reclaiming the American Way of Death*, Kindle Location 94.

31"Green Burial: An Environmentally Friendly Choice," informational brochure from The Funeral Consumers Alliance. https://www.funerals.org/?resources=green-burial-environmentally-friendly-choice

32 Thomas G. Long, *Accompany Them with Singing: The Christian Funeral.* (Louisville, KY: Westminster John Knox Press, 2009) 177.

33"Between the World and Black Bodies: Rituals for Crossing Over," Dr. Linda Thomas, at the "Earth to Earth: Natural Burial as Spiritual Practice" Conference at The Lutheran School of Theology at Chicago, November 4-5, 2016. Image from the *New York Times*: http://www.nytimes.com/2016/11/17/us/philando-castile-shooting-minnesota.html?mwrsm=Email&_r=1

34 I include this example in a post in the We Talk, We Listen: Conversations About Diversity blog: https://wetalkwelisten.wordpress.com/category/burial-practces/

35 See Chapter One, "Who's Got the Body: the Business of Burial" in Karla F. C. Holloway, *Passed on: African American Mourning Stories: A Memorial.* (Durham, NC: Duke University Press, 2002).

36 Ta-Nehisi Coates, *Between the World and Me.* (New York: Spiegel & Grau, 2015) 150.

PROPHETIC OR PROBLEMATIC

Exploring the Potential of *Just* Multicultural Worship

CHELSEA YARBOROUGH

INTRODUCTION

In the fall of 2012 I experienced multicultural worship for the first time. I had previously attended an array of worship services with a sea of diverse faces, however there was primarily only one culture reflected in the leadership and the worship - the white dominant culture. After years of cultural appropriation from the dominant culture and/or no sign of anything outside of that culture, I had an experience that showed me the powerful potential of multicultural worship. I was sitting in Community Worship at Wake Forest University School of Divinity. The opening hymn was "Lead me, Guide me", followed by a litany from a Methodist hymnbook. The gospel ensemble Lift Every Voice offered a pre-sermon selection, followed by a white preacher from a non-charismatic tradition. I was struck by the diverse elements of worship that were rich on their own terms but together produced an altogether new experience in one forty-five minute worship service. I was amazed that my white brother, Latinx sister and I all had a piece of our "liturgical homeland"1 represented and yet we were invited to encounter the "other" in worship as well. Pieces of our cultures were represented and an aspect of our visions of God present, yet we were also invited to engage in new ways. In this worship service I experienced a holistic sense of welcome.

In January of 2014 I experienced this sense of holistic welcome once again at Bridgeway Community Church in Columbia, Maryland. As I looked into the congregation, I couldn't tell who the racial majority was because of the rich diversity present and the ways that the worship reflected this diversity. Prior to entering this space, I had been frequently frustrated by the absence of my worshiping culture, particularly when the term "multicultural worship" was articulated as a characteristic of the church. I was used to hearing the terms "multicultural" and "multiracial worship" in congregations in which the leadership represented only one culture and the worship reflected that leadership. This worship experience was different because a commensurate diversity was integrated into the worship consistent with the demographic. The worship leaders intertwined contemporary Christian songs with familiar gospel songs. There was a spoken word piece that introduced the preaching and a bilingual ensemble that led a song following the sermon. It was powerful to see these different cultural elements working together and it was the first time that I »

had experienced it outside of a divinity school environment. This experience demonstrated to me that robust multicultural worship was not limited to the halls of the divinity school and could be found in congregations as well.

These two places of worship are where I have seen multicultural worship executed most effectively and truthfully to its proclaimed identity. Both offered a worshiping environment that intentionally displayed a multiplicity of racial identities in each of the services. In those spaces I encountered a broader understanding of God and Spirit. I began to recognize the presence of the Divine in the worship elements and in the other worshippers in the space. There is a gift in those spaces that I believe can reach far beyond one divinity school and one congregation. In these examples there is an opportunity that many other worship environments ignore, which leads to their failure to live into the divine welcome of an actual multicultural experience. As a result of the impact of these positive experiences alongside my frustrations of the negative experiences that I have encountered, I seek to explore the ways that multicultural worship can be a space of God's welcome for all and not just the majority.

I am not advocating for multicultural worship as the ideal worshiping experience; however, I am arguing that it is imperative for a multicultural congregation to have *just multicultural worship.* In *Culturally-Conscious Worship* Kathy Black writes,

> While this book is about worship in multicultural congregations, I want to recognize the importance of homogenous faith communities especially for new immigrants. For many, the survival of their language and culture in future generations is dependent on a strong ethnic congregation.[2]

Similarly, for many minority groups in America, homogenous faith communities are important places for refuge from and resistance to the ills of society. This essay is not focused on churches that are homogenous in their racial make-up. It focuses on worship congregations with a multiracial and therefore, multicultural demographic.[3] Worship that lacks diversity in a congregation that is diverse is not simply inconvenient or not at its best. It is violently inhospitable to individuals that already experience marginalization in the larger society.

In this essay I explore multicultural worship through the lens of Letty Russell's *just hospitality.* My argument is that multicultural worship without a commitment to *just hospitality* is dangerous. This essay posits the critical need for criteria for multicultural worship built on the commitments of *just hospitality*

First, I will define how I am using the term multicultural worship, primarily utilizing Kathy Black and George Yancey. Following this explanation I will explain the significance of hospitality, specifically *just hospitality*, as a framework to de-

velop a criteria for multicultural worship. I will then explicate Russell's four essential and interrelated characteristics of *just hospitality* and establish these as the necessary framework for making possible *just multicultural worship*. In this final move, I will invite the reader to consider why this framework is necessary and the dangers that arise when these characteristics are not established. This essay argues for *just hospitality* as a foundation for *just multicultural worship.*

DEFINING MULTICULTURAL WORSHIP[4]

The term "multicultural worship" is used broadly to describe a variety of congregations and worship environments in both scholarship and congregational settings. I am specifically addressing multicultural worship in multiracial churches. I focus on multiracial churches in America, defined as churches that have at least two racial groups present in their congregation.[5] Multicultural worship is not optional in multiracial congregations because of what is at stake for the individual racial cultures present. Black defines multiculturalism as "the attitude or belief that the cultures present in our society deserve attention and respect."[6] Attention and respect mean that different cultures are not submerged into a melting pot, forced into a place of assimilation, or simply appropriated to meet a diversity quota. Attention and respect in multicultural worship are clear when each culture is taken seriously for what they can add to the worshiping environment.

I intentionally focus on multiracial churches because much of the scholarship that discusses multicultural worship has focused on multiethnic churches and has done little to acknowledge or has completely ignored racial identity as a primary barrier to healthy worship in multicultural congregations in the United States. In *One Body, One Spirit: Principles of Successful Multiracial Churches* George Yancey writes,

> While there are tremendous challenges for attracting first-generation immigrants, who are most likely to focus on ethnic differences rather than racial distinctions, my contention is that the greater problem lies in overcoming racial barriers in the United States, and that there has been lax motivation to inspire congregations to resolve racial alienation.[7]

It is easier to consider the distant "other," one from another country or culture that is clearly different from our own, than to wrestle with the complexity of racial identity that makes for a more intimate "other" in American society. However, this is not an issue to be ignored but instead is one that requires attention.

Many congregations categorize their worship as multicultural while practicing the worship traditions of the majority. Tokenism is often mistaken for a hospitable multicultural worshiping environment.[8] This is particularly harmful when the minority culture of a congregation is a minority in society, reiterating their »

societal marginalization in worship. It is not multicultural worship to simply include a song sung in Spanish one Sunday or to have a quarterly gospel choir sing spirituals in order to justify a claim of multicultural worship. Yancey writes, "When a church limits its style of worship to only one racial culture it is sending out signals about who is supposed to be comfortable at its service."[9] He argues further that even if that message is not the intended message of the church, worship illuminates who is expected to assimilate and whose culture dominates the worship environment.

Multicultural worship is not an easy task or a simply executed solution to issues of assimilation and marginalization in our worshiping environments. Sandra Maria Van Opstal argues "The awkwardness we experience when sharing a table cross-culturally can be present for many reasons: lack of exposure, preference, fear."[10] This awkwardness can create distance that creates a barrier for deep engagement. This awkwardness often results in surface engagement instead of the sort of dialogue that can help create a space of welcome for all that are present. The awkwardness is often uncomfortable and deters people, however well-intentioned they may be, from doing the difficult work of engaging multiculturalism in worship. As a whole, racially diverse worshiping bodies in the United States have not done an effective job of breaking through the barriers of difference prevalent in our society. Worshiping communities, like the rest of society, often remain awkward and resistant to the cross-cultural encounter. It is clear that to do multicultural worship well is difficult, however to execute it poorly is dangerous for minority cultures.

Multicultural worship at its best offers an opportunity for one to simultaneously feel fully at home while engaging in another's sense of home in worship as well. While this is a powerful image, the image in many multicultural churches is not one of such mystery, beauty, and diverse execution. Black argues, "On the one hand it can be argued that all worship is multicultural… However, claiming that all worship is multicultural in its very nature masks the real differences that congregations are facing today when persons of very diverse cultures worship together."[11] Black advocates for worship that intentionally invites a diversity of cultures into the worshiping environment. She advocates for balancing and blending as a tool to negotiate different cultures and worship styles into a shared story.[12] Black uses the term *culturally-conscious worship* to make the distinction clear between worship that is engaging diversity, versus worship that embraces homogeneity. [13] *Culturally-conscious worship* is an example of the type of worship commitments that this essay advocates for because of its focus on inclusivity and welcome to the whole worshiping body. To Black's definition I would like to add the additional requirement of justice as an end to multicultural worship, which moves us beyond *culturally-conscious worship* to *just multicultural worship.*

The following section will briefly unpack why hospitality is an effective lens to consider foundational characteristics of *just multicultural worship.*

WHY JUST HOSPITALITY?

Hospitality is a commonly asserted commitment of Christianity in congregational spaces and in scholarship. In *Just Hospitality: God's Welcome in a World of Difference*, feminist theologian Letty Russell argues that hospitality "is an expression of unity without uniformity."[14] The hospitality that Russell posits is not based on the niceties of hotels or inviting a familiar friend into one's home for a nice meal. It is more difficult than that. It is not "terminal niceness."[15] It is unity in diversity and engagement with the stranger. This hospitality is built on clarified mission, reexamination of biblical texts, interrogation of power to produce partnership and a goal of justice. It is *just hospitality.* This vision of hospitality is a strong foundation for *just multicultural worship.*

Russell's vision of hospitality is developed through a feminist hermeneutic and rooted in actively engaging and reaching toward the other. She writes, "Through the feminist movement I discovered that being a misfit can be a gift and the opportunity for a revolution of small changes. Being a misfit allows us to understand the meaning of hospitality and honor difference from the side of the stranger."[16]This hermeneutic inspires critical questions that invoke a consideration of the outsider and an intentional interrogation of the voices that are not heard. This hermeneutic makes this lens ideal for addressing the needs of multicultural worship because it is explicit in decentering a dominant voice and inviting a diversity of experiences to be engaged. Utilizing this hermeneutic, Russell intentionally pays attention to the power quotient involved in communication, gives priority to the perceived outsider, and rejoices in God's unfolding promise of justice and love.[17]

Russell writes, "*Just hospitality* is the practice of God's welcome by reaching out across difference to participate in God's actions bringing justice and healing in our world of crisis and fear of the ones we call 'other'."[18] Russell posits four essential characteristics of *just hospitality*, which frame my conversation of hospitality in multicultural worship: clarity of mission, reexamination of the Bible and traditions, partnership and power, and the goal of justice. Each of these characteristics represent a criteria of *just hospitality* that can empower multicultural congregations to begin to engage in the difficult work of multicultural worship. »

THE ESSENTIAL CHARACTERISTICS OF JUST MULTICULTURAL WORSHIP

CLARITY OF MISSION

Russell's first essential characteristic for *just hospitality* is clarity of mission. She posits, "Hospitality is best practiced when we are clear about our own mission as a church organization and the importance of living out God's hospitality to us in the ways we break down barriers between ourselves and other people."[19]In order for multicultural worship to have a chance at being implemented well, the mission of the church and the goal of the worship must be made clear across leadership and the congregation. Multicultural worship leaders must clarify the mission and make the intention for diversity and engagement public. Leaders must ask critical questions as they are considering what worship will look like for their congregation. For example, "Who is missing [in decision making spaces]? Who are the ones whose voice is not heard?"[20] Whose theology has not been engaged? Why? How do we glean information about different cultures? How do we ensure that we do not create a token day for minority cultures but create a worship that engages the whole worshiping body? The answers to these questions will help to frame the mission and to move the congregation into a more hospitable space for all cultures present.

Any mission needs to explicitly ensure that priority is given to marginalized voices. As stated previously, Russell's feminist hermeneutic of hospitality intentionally gives priority to the perspective from the outside. "When we begin from the outsider's perspective, we develop the practice of listening to the pain of others and responding to their initiatives."[21] This practice of deep listening allows for an engagement of the colonizer and the colonized, the oppressor and oppressed, the historically privileged and the historically marginalized. It allows for societally polarized cultures to gather together in worship. This makes the multicultural worship environment both difficult and powerful. It is difficult to find a balance and a way to engage all cultures, but when done well, it offers a powerful image of engaging different cultures in community together. Though the engagement of these voices is not easy, it creates an environment that couldn't happen otherwise. A mission that names the difficulties while also being clear about the commitment to multiculturalism is important.

Practically and most fundamentally, clarifying the mission consists of the leadership writing a mission statement. The leadership team must be diverse and representative of the worshiping body. This is essential to making sure that all voices are heard. To create a mission from the dominant point of view is to assume the goals of the other parties involved and to silence their actual voices.

Black talks about the necessity of gathering around a shared story together. "A common story or vision rooted in the Christian faith is important as a cornerstone for our lives together."[22] A diversity of voices is essential in creating the statement and naming the shared story because without them the story is assumed and not actually shared. The story is often biblically rooted and sets the groundwork for what the mission of the congregation, and therefore the worship is.

Establishing a clear mission sets the tone for the implementation of multicultural worship and sets a clear example that can have an external impact as well. An example of the power of clarity of mission can be found in the work of *Presbyterian Promise*[23]. They made it their mission to be clear that not all Presbyterian persons reject people who identify in the LGBTQ community.[24] "We are modeling a justice position we hope others will begin to understand and take seriously as we provide workshops and represent the church at various community gatherings."[25] If a congregation is sincere and intentional in its mission statement and in the execution of that mission of multicultural worship, it can be a model for the global church to consider the ways that diversity is celebrated and barriers of difference are broken down. Clarifying the mission also gives a foundation for the worship planners to use in thinking through the worship elements they plan to use and how they plan to implement them. Ensuring that they align with the mission and its commitment to diversity will assist the congregation in its goal of multicultural worship. Clarifying the mission stresses that the work of hospitality and engaging across difference is not marginal but central to the commitments of the multicultural congregation and the worship that evolves within the congregation.

REEXAMINATION OF THE BIBLE AND ITS TRADITIONS

In addition to developing a clear mission for multicultural worship, a congregation must interrogate and reexamine the Bible and traditions. Russell writes, "Hospitality calls us to reexamine our own biblical interpretations and church traditions in order to see if they might in some way be part of the problem of limits to a just hospitality."[26] This declaration is two pronged. On one hand, we must consider the stories that our congregations have been telling about God and God's relationship to humanity and all of creation. The narratives that are reiterated in our worship illuminate our theology and how we understand engaging other people. On the other hand, reexamining texts that have been used to oppress individuals and groups is essential to prepare for a deep engagement across cultures and traditions in multicultural worship. It is important for a congregation to ask themselves, "Do we utilize hermeneutics that embrace liberation, feminist, womanist, queer and other theologies birthed from marginalized locations?" For example, to engage a womanist voice, centered in black »

women's experiences, will affect the way a biblical story like the story of Hagar[27] is preached and used in worship. In addition, utilizing liberationist perspectives can invoke a justice oriented vision for the whole congregation that can inspire work together both within the four walls of the church and beyond. Having a wide range of perspectives to engage helps to reexamine Biblical traditions from many voices in order to name the complexities present in the multicultural worship setting and also to start the process of working through them.

It is also important for multicultural congregations to root themselves in texts in the Bible that celebrate and show the promise and possibility of difference. Russell offers two primary biblical examples that she uses as visuals of *just hospitality* in the Bible: the tower of Babel and Pentecost. She first unpacks Babel's gift of difference. She posits,

> Differences of race, gender, sexual orientation, language or culture are not problems to be resolved and controlled by a dominant group. Rather they are important ways of assuring that God's gift of riotous diversity in all creation will continue. In fact, these difference are gifts in themselves.[28]

This way of reading the Babel story reframes diversity as a gift of grace instead of a barrier that congregations need to overcome. Russell argues that this story is "God's response to those who seek to triumph over others by means of domination."[29] The builders tried to build a tower of uniformity and instead they were met with the gift of difference. This doesn't obliterate the reality that difference can create difficulties in understanding and communication. However, it implies that these difficulties can be overcome to embrace the gifts and opportunities that diversity offers. "When reading the story of Babel in conjunction with Acts 2 [which follows] we see that unity comes, not through building a tower of domination of uniformity, but through communication."[30] Multicultural congregations that examine the story of Babel as a basis for their worship then approach difference, tension, and conflict as opportunities to learn through communication and not as moments of conflict that fracture relationships between the different cultures present.

The story of Pentecost in Acts 2 is also an important narrative for seeing diversity and engagement as a gift. According to Russell, what happened in Acts at Pentecost was not a correction of the tower at Babel, but an opportunity for further understanding. She writes, "God makes unity possible by the gift of the Spirit that enables people of all nations to understand one another no matter what language is spoken."[31] The Spirit brought understanding. Through celebration and a deep engagement with diversity, congregations invoke the Spirit to bring profound understanding and to aid in communication. "The Day of Pentecost, then, is a vision of God's 'kin-dom[32]', a vision of mutuality and

blessing, understanding one another's languages, joining together across racial, ethnic and cultural boundaries."[33] Whether there are formal language barriers, dialect barriers or cultural barriers found in the subtext of language, the reminder of the Spirit's role in understanding is of utmost importance for multicultural worship. Worship can shift from a foundation of preference, to one of exploration of the myriad of experiences and cultures present in the space as a gift of God's grace. Reexamining biblical texts in new ways allows multicultural congregations to consider the beauty of difference and the benefit of engaging it as a work of the Spirit and not a barrier to the movement of the Spirit.

PARTNERSHIP AND POWER

In order for the clarity of mission to occur and biblical texts and traditions to be examined, there must be a commitment to partnership and an interrogation of power. Russell posits, "In the practice of hospitality, partnership and power go together, and we need to be constantly aware of the possibility/potential of misusing hospitality to demean those with less power and wealth and to make ourselves feel superior."[34] We need to be aware that there is a potential of misusing hospitality if the power dynamics are not made clear and addressed. Any form of hospitality that requires power over another person or group is dangerous. In multicultural worship, this type of abuse of power leads to homogenous worship which marginalizes the voices that are not being heard.

Partnership in *just hospitality* requires that normative understandings of guest and host are reframed. In much of the scholarship discussing Christian hospitality, the guest versus host paradigm is the only example of hospitality. These roles are stagnant, with persons with the societal privilege and power always offering hospitality as host. For example, in *Making Room: Recovering Hospitality as a Christian Tradition*, Christine Pohl is dependent upon the guest and host paradigm which focuses on the host as needing to recover the tradition of hospitality.[35] This puts too much power in one party's hand. One group always feels as if they are host, while another is constantly being put into a "guest" and "receiving" position. There is no shared power, which means the shared story will always be skewed in one direction. In order for multicultural worship to be implemented justly, the dominant majority must consider themselves "partners" and not only "hosts".

The roles of host and guest must be reframed but not eliminated in multicultural worship environments. These roles become fluid when there is a diversity of elements that allow for individuals to experience both the role of guest and host in one given worship event. For example, the worship services described in the introduction offer examples of a diversity of elements that create opportunity for a fluidity in the role of guest and host. In addition, when the leadership is »

diverse, the leadership also has experiences of playing both guest and host in the planning and leadership of the worship event. This type of environment does not "essentialize difference"[36] and instead, "build[s] relational differences"[37] and "form[s] coalitions across difference."[38] In order for this to occur, those that have primarily been hosts will have to learn to be guests and to engage with the "other" as priority. This will help the congregation move to an atmosphere and community of partnership.

Genuine partnership cannot occur without a diverse leadership team. *Just multicultural worship* depends on a commitment to diverse leadership in planning and leading during the multicultural worship service. Multicultural worship planned primarily by dominant culture voices is not inclusive and runs the risk of stereotyping rather than engaging minority groups. Opstal writes "Congregations typically do not adapt their worship to represent minority communities. The Association of Religion Data archives reports that the general pattern for multiracial congregations is to attempt to assimilate members of other racial groups into a congregation way of life established by the dominant racial group."[39] Partnership works against one group having the sole voice and power, and ensures that worship is representative of all the cultures present in the worshiping community.

Partnership moves beyond the individual needs for preference and beyond a single group as priority. Leaders must build diverse worship teams and create opportunity for the larger community to contribute with their whole selves to the elements of worship. In our fractured world and our divided church the presence of difference and an implied hierarchy is rarely absent. In multicultural worship this truth is heightened because these differences that often conflict in society must work together to create a space of encounter with the divine for all. If congregations can collaborate and partner on those things that are most intimate to us, like our faith and our preferences in how we profess our faith in worship, perhaps we can find ways to partner and interrogate unjust power dynamics outside of worship as well.

THE GOAL OF JUSTICE: THE PRACTICE OF JUST MULTICULTURAL WORSHIP

The goal of justice in multicultural worship is all people flourishing and being able to contribute to the happenings of worship, which is a culmination of the other three characteristics for just hospitality. Justice as center allows for *just multicultural worship* to exist. Russell writes, " In our practice of hospitality, justice includes not only an equal distribution of goods and opportunities, but also the creation of institutional conditions that allow persons to flourish and have a say in the shaping of their lives and communities."[40] This includes elements such as music preferences, written liturgy, and preaching styles. However, it is not

limited to stylistic preferences of worship. This type of inclusion also considers how different people engage with different topics and what situations outside of the worship need to be addressed inside of it. For example, for a black family to come into worship the morning after a police shooting of an unarmed black person without some form of lament in worship is further marginalizing. Worship should never mirror the ills of society but it should serve as a space of refuge from and resistance to those ills. This is the goal of justice.

The work of justice is a collaborative effort rooted in deep partnership. "Hospitality begins when we seek to welcome one another in Christ by taking very seriously the social situations of our lives and those of other persons… To welcome another person or group is to look beneath the surface of what they say and do, to understand where they are coming from."[41] This type of a welcome as an essential commitment requires work and it requires intentionality. The welcome is by all and therefore the power is held by all. The work of justice comes in when all people are seen, heard, and represented well in the space. Anything less is marginalization and a practice of inhospitality. Russell argues, "The sort of hospitality that makes this possible would be one that sees the struggle for justice as part and parcel of welcoming the stranger."[42] Welcoming the stranger should also involve engaging the stranger as a locus of learning, the goal of which is inviting them to live in the tension between guest and host.

Multicultural worship without the goal of justice is not just poorly implemented worship, but it is dangerous and violent to the minority populations present. In *Worship Together: in your church as in heaven*, Lerner and Davis recognize the dangers of multicultural worship. They argue that congregations and individuals can value one culture over another culture and deem one culture right and the other wrong when worship is not diverse.[43] Dangers imply that something and/or someone is at risk. The people at risk are those that haven't traditionally had power in these spaces. The people at risk are also those that are often at risk in the larger society. The opportunity for a just worshiping community is also at risk because just worship cannot occur under the guise of justice; it must be genuine and lived out. If worship can't be a space that subverts the oppressive systems of our world, than we are refusing the gifts of difference in these worshiping environments and also refusing the fullness of the people who offer them. If hospitality in worship is not centered on justice, it falls victim to the "niceties" and not the difficult work required for partnership and advocacy for those voices that aren't dominant. The goal of justice makes possible the practice of *just multicultural worship.* »

CONCLUSION

Just multicultural worship is an opportunity for multicultural worship to exist as a prophetic witness to the possibility of worship and, therefore, life together across profound difference. The framework provided gives criteria for leaders to begin considering the ways that their worship is committed to the goal of justice and how that is made clear in their mission, the use of the Bible, and the ways that they engage in partnership. As worship is prepared, different elements such as prayer, confession, music, and communal greeting should be considered with the whole worshipping body in mind. Multicultural congregations that do not have multicultural worship and do not do the work of considering the four aforementioned criteria engage in the same hegemonic and hierarchical practices that society does, further marginalizing people in a space where people should experience radical welcome.

Just multicultural worship that is built on the above characteristics is prophetic because it can break down barriers that seem permanent and inspire diverse community outside of the boundaries of worship. Russell writes "If we incorporate these [essential characteristics of *just hospitality*] into our practice in the church and in our lives, the face of hospitality will change and there will be a shift in the ways we work together in our churches, our homes, our communities and the world."[44] Worship with these characteristics speaks a truth that we all have power and that every person present in worship should have an opportunity to engage with the familiar and encounter the unfamiliar. It subverts the problematic tendencies of society and invites the worshipper into a possibility of togetherness that can transcend to their everyday lives.

In conclusion, Russell writes, "God does not expect unity that comes by means of uniformity and the limitation of diversity and difference. Rather, God expects a unity that is rooted in our recognition that the growing diversity of the church and the world is a gift of God, rather than a threat to our own comfortable life and faith." [45] *Just multicultural worship* is an opportunity for bonding in places where there has primarily been brokenness, offering the worship of God and presence to one another as examples of how community across difference can work. This is the goal of multicultural worship through the lens of hospitality. It is *just multicultural worship.*•

Chelsea Yarborough is a Ph.D. student in Homiletics and Liturgics, as well as a Theology and Practice Fellow in the Graduate Department of Religion at Vanderbilt University.

NOTES

1 Carol Doran and Thomas H. Troeger, *Trouble at the Table: Gathering the Tribes for Worship* (Nashville: Abingdon Press, 1992), 23.

2 Kathy Black, *Culturally-Conscious Worship* (St Louis: Chalice Press, 2000), 4.

3 I am equating multiracial with multicultural because races house their own cultures. These cultures are not to be read flatly or as a monolith, however there are common threads found within racial cultures that justifies multiracial spaces also being named as multicultural.

4 I am intentionally not pushing a particular denomination or a type of resourcing. Some congregations have money to explore different cultures with food, elaborate programs, etc., while others do not. Some denominations have a stricter liturgical structure that might make it more difficult to have changes in particular words, while others have more flexibility in that regard. However, Russell's four characteristics don't require monetary resources. They require intentional leadership, time, and directed mission to create the type of ethos in a community for which multicultural worship can flourish. This can happen in any congregation even though it may be more difficult in some than others. In addition, racial makeup is my concern not the denominational commitments because I think that these characteristics can be applied across denominational identities.

5 Black, *Culturally-Conscious Worship*, 8.

6 Ibid., 10.

7 George Yancey, *One Body, One Spirit: Principles of Successful Multiracial Churches* (Downers Grove: InterVarsity Press, 2003), 17.

8 This is different from the examples of multicultural worship mentioned in the introduction because in those examples the integration of cultures was a weekly and consistent practice, not simply a special weekend or momentary diversity quota.

9 Ibid., 78.

10 Sandra Maria Van Opstal, *The Next Worship: Glorifying God in a Diverse World* (Downers Grove: InterVarsity Press, 2016), 26.

11 Black, *Culturally-Conscious Worship*, 2.

12 Ibid., 105.

13 Ibid., 12.

14 Letty M. Russell, *Just Hospitality: God's Welcome in a World of Difference* (Louisville: Westminster John Knox Press, 2009), 65.

15 Ibid., 80.

16 Ibid., 13.

17 Ibid., 43-49.

18 Ibid., 101.

19 Ibid., 118.

20 Ibid., 14.

21 Ibid., 46.

22 Black, *Culturally-Conscious Worship*, 35.

23 Presbyterian Promise is located in the Presbytery of Southern New England. It is considered an advocacy group of the presbytery for the LGBTQ community. Russell refers to their mission statement that was published in 2005 and the work they were

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doing in the early 2000s. This group continues to be a consortium of churches that functions as an advocacy group.

24 Since the publication of this book, the PCUSA has taken a polity stance of openness to people in the LGBTQ community. It can be argued that groups like Presbyterian Promise paved the way for decisions like this to be made in the PCUSA through their intentionality. There are congregations and people in PCUSA that are still not open and affirming, which signifies that the work is not over, but progress has been made. This is a clear example of how intentionality and modeling a position of justice can serve as a catalyst for change.

25 Russell, *Just Hospitality*, 119.

26 Russell, *Just Hospitality*, 119.

27 For an example see: Delores S. Williams, *Sisters in the Wilderness: The Challenge of Womanist God-Talk* (Maryknoll: Orbis Books, 1993).

28 Russell, *Just Hospitality*, 55.

29 Ibid.

30 Ibid., 59.

31 Ibid., 60.

32"'Kin-dom' is reminiscent of all the images connected to the traditional phrase 'kingdom of God', but 'kindom' does not have the hierarchical implications, class divisions, and connotations of dominance and power associated with kingdom. It also offers us a reminder that we are all kin-members of the family of God." (Black, *Culturally-Conscious Worship*, 35.)

33 Black, *Culturally-Conscious Worship*, 36.

34 Russell, *Just Hospitality*, 121.

35 Christine D. Pohl, *Making Room: Recovering Hospitality as a Christian Tradition* (Grand Rapids: Wm. B. Eerdmans Publishing, 1999).

36 Ibid., 72.

37 Ibid.

38 Ibid., 73.

39 Opstal, *The Next Worship*, 63.

40 Russell, *Just Hospitality*, 122.

41 Ibid., 105.

42 Ibid., 106.

43 Josh Davis and Nikki Lerner, *Worship Together: in your church as in heaven* (Nashville: Abingdon Press, 2015), 19.

44 Russell, *Just Hospitality*, 118.

45 Ibid., 63.

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