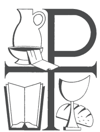
Call to Worship

Liturgy, Music, Preaching, and the Arts

Continuing the tradition of *Reformed Liturgy & Music*

Volume 51.2

Reformed and Ecumenical: The Liturgical Legacy of Harold Daniels



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Continuing the tradition of *Reformed Liturgy & Music* (1971–2000) and *Reformed Liturgics* (1963–69), *Call to Worship* seeks to further the church's commitment to theological integrity, corporate worship, and excellence in music, preaching, and other liturgical art forms.

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Reformed and Ecumenical: The Liturgical Legacy of Harold M. Daniels

(April 10, 1927–February 5, 2015)

Three years ago, the Presbyterian Church (U.S.A.) said goodbye to a giant. Harold Mayo Daniels completed his baptism on February 5, 2015, at the age of eighty-seven. A pastor and liturgical scholar, he was a friend, colleague, guide, and mentor to many people in a wide array of Christian communities. Under his leadership, the 1993 *Book of Common Worship* came into being—a groundbreaking liturgical book that was hailed ecumenically as the pinnacle of the late-twentieth-century service books.

It is hard to believe that twenty-five years has passed since the publication of the *BCW*, and it is fitting that a revised version will be published in this twenty-fifth anniversary year. It is also appropriate that this special double issue of *Call to Worship* appear in the same year, as a tribute to the life and work of Harold Daniels.

This issue first took shape under the guidance of two Presbyterian pastors and liturgical scholars, David Batchelder and Gláucia Vasconcelos Wilkey, both of whom knew Harold well and worked with him closely over the years. In consultation with the former editor of *Call to Worship,* David Gambrell, David Batchelder served as guest editor for the issue, assembling key essays written by Harold over the years and inviting authors to respond to that work. In describing the project to those authors, David Batchelder wrote, "With and in his invaluable service as editor and project manager of the 1993 *Book of Common Worship*, Harold has left his beloved church a harvest that is historically informed, theologically deep, and rich in both insight and vision. Harold's work has continually aspired to be reformed, catholic, evangelical, and ecumenical. For these reasons, his work should be given continued attention and study by those of us committed to the classic shape of the liturgy, ecumenically sensitive and faithfully embodied."

Each contributor to this issue reflects on a particular essay written by Harold Daniels, identifying Harold's work and then building on his insights to make further claims regarding the topic at hand. The result is a rich compilation of engaging essays on worship that is Reformed and always being reformed, and continually informed by ecumenical voices around the church.

In the course of working on this issue, another of the saints among us completed his baptism as well. Dennis Hughes, a pastor and scholar who also worked as an associate for worship for the denomination, died on April 16, 2017, Easter morning. He was seventy-three. Dennis was a pastor for nearly fifty years, associate for worship in the national offices of the PC(USA), stated clerk in the Presbytery of Seattle, member of the Committee on the Office of the General Assembly, and co-chair of the most recent round of Episcopal/Presbyterian dialogue in the United States. Even as he was dying of a fast-moving cancer, he remained committed to writing his essay for this issue—appropriately enough on celebrating All Saints' Day. In doing so, Dennis shared with us not just his scholarly insights, but deep, doxological wisdom from his own last days. It is an honor and a privilege to publish in these pages Dennis's last literary work.

I hope that this issue will not only call to mind the great gifts that Harold Daniels gave to the church, but also spark your own imaginations as you continue to live out your ministries of liturgy, music, preaching, and the arts. To God alone be the glory.

—Kimberly Bracken Long, Editor

Call to Worship

Harold M. Daniels

This Teachable Moment: Gifts and Challenges

David Gambrell

A Moment without Parallel

"We are in the midst of a moment without parallel in the worship life of American Presbyterians." So wrote Harold Daniels for the fall 1990 issue of *Reformed Liturgy & Music*, in an article titled "This Teachable Moment." He continued:

> No other period in the history of American Presbyterians can compare with it. This span of six years is an extraordinary period because four major recurring events converge. None of them recurs with great frequency. Each is a primary event in and of itself. That they should all converge within this brief period makes it extraordinary. It is inconceivable that anything like it could happen again soon, if ever.[1]

He went on to describe not just four, but *seven* major events, all occurring between 1987 and 1993: the 1987 publication of *Daily Prayer: Supplemental Liturgical Resource 5*; the 1989 revision to the Presbyterian Church (U.S.A.) Directory for Worship; the 1989 completion of the New Revised Standard Version of the Bible (NRSV); the 1990 launch of *The Presbyterian Hymnal: Hymns, Psalms, and Spiritual Songs*; the 1992 appearance of the Revised Common Lectionary (RCL); the 1993 debut of *The Psalter—Psalms and Canticles for Singing*; and the 1993 release of the *Book of Common Worship* (*BCW*). "It would be easier to assimilate if all these events were spaced more judiciously," Harold dryly remarks. "However, that is not how it is happening."[2]

These seven events surely do mark the turning of an epoch in North American Presbyterian worship—the culmination of an extraordinary era of renewal and reform, and the coming of a new season in the liturgical life of this denomination. In the twenty-five years since 1993, we have witnessed the growth and flourishing of the seeds planted by Harold and his colleagues. We have reaped the harvest of their work and enjoyed the fruit of their labors. Consider . . .

- generations of Presbyterian leaders and worshipers formed by the strong provisions of the 1989 Directory for Worship;
- countless Christians who have heard the good news and learned the story of salvation through the NRSV;
- thousands of congregations singing hymns, psalms, and spiritual songs, old and new, from the pages of the 1990 *Presbyterian Hymnal*;
- the renewal of sacramental life—deeper baptismal discipleship and more frequent eucharistic celebration—all supported and modeled by the 1993 *BCW*;
- Presbyterians exploring the practice of the ancient monastic office, and discovering the joyful discipline of daily prayer;
- a rich banquet of new lectionary-based commentaries and worship resources, along with local ecumenical partnerships forged around the shared study of the RCL; and
- an incredible proliferation of new ways to sing the psalms—responsorial, metrical, global, contemporary, contemplative, and more.

For these and so many other contributions from a great cloud of witnesses, we can only say thanks be to God.

David Gambrell is associate for worship in the PC(USA) Office of Theology and Worship and coeditor, with Kimberly Bracken Long, of a forthcoming revision to the *Book of Common Worship* (Westminster John Knox Press, 2018).

Another Teachable Moment

Harold was right. That was indeed a moment without parallel in the renewal of Reformed and ecumenical worship. Nevertheless, I think it's safe to say that Presbyterians in 2018 have some inkling of how it felt to love and serve God in that remarkable time. In a span of five years we will have seen the release of three once-in-a-generation projects: *Glory to God: The Presbyterian Hymnal* (2013); a major revision to the PC(USA) Directory for Worship (2017); and the publication of a new edition of the *Book of Common Worship* (2018).

"It would be easier to assimilate if all these events were spaced more judiciously. However, that is not how it is happening." There is much to celebrate—and much to teach and much to learn. As I reflect on *this* teachable moment, it seems to me that each of these documents presents us with certain gifts and challenges—opportunities not to be missed in our own remarkable time.

Glory to God: The Presbyterian Hymnal (2013)

Gifts. By all accounts, the "new" hymnal is enjoying a warm and enthusiastic reception in the Presbyterian Church (U.S.A.) and even beyond. This is no small feat, as new hymnals are famously controversial and polarizing projects. But *Glory to God* is a "big tent" book—broadening the horizons of congregational song through the thoughtful inclusion and juxtaposition of a wide variety of musical genres, cultural traditions, global song-forms, historical eras, theological perspectives, liturgical patterns, and ecumenical repertoires. It should be noted that *Glory to God* accomplishes this by following in the footsteps of the 1990 *Presbyterian Hymnal*, one that made great strides in this direction in its own time.

Challenges. With such a sumptuous banquet of musical resources spread before us, we owe it to the church to offer a well-balanced diet of congregational song in every service and throughout the year. Stop dividing congregations with so-called traditional and contemporary services. Stamp out the smoldering embers of the previous generation's "worship wars." Let the great diversity of this hymnal instruct and inspire us, as we let go of old assumptions and transcend the former boundary lines. Let personal preferences yield to a communal spirit. Let global refrains, ancient chants, praise songs, classic hymns, and contemplative choruses ring out together. Consider the Scriptures for the day and the shape of the liturgy and simply select the best songs or hymns for the body of Christ. In so doing, we will truly give glory to the God of all nations and generations.

The Directory for Worship (2017)

Gifts. The 2017 revision to the PC(USA) Directory for Worship has also been remarkably well received, given that this is a major change to the denomination's constitution. After a careful process of discernment and deliberation (seven hours!), the revision was approved by an apparently unanimous voice vote, first in committee, then on the floor of the 222nd General Assembly. The document was subsequently affirmed by 153 out of 170 presbyteries; nine voted in the negative and eight took no action. In my view, this revision succeeded precisely because it preserved the essential spirit and strength of the 1989 Directory for Worship that served us so well for almost three decades. At the same time, the revision reflects significant work in simplifying language, streamlining organization, advancing liturgical renewal, and accounting for emerging concerns in the church.

Challenges. We now have the gift *and* challenge of a fresh, clear, and accessible "liturgical theology" for the PC(USA)—a chance to reclaim and reconsider what we believe about the worship of the holy, triune God. I pray that the revised Directory for Worship will be put to good use in orienting new members, educating children and adults, forming confirmands, training officers, teaching seminarians, inspiring worship committees, and guiding pastors and presbyteries about the central things in Reformed and ecumenical worship. Indeed, it was rewritten with all of these audiences in mind. I pray that it will *not* be used as a book of rules for excusing ritual minimalism or enforcing liturgical correctness. Rather, I hope that it will serve to orient us to the deep patterns, transforming practices, and life-giving rhythms of Christian worship—so that the church may continue to be reformed according to God's Word and Spirit.

The Book of Common Worship (2018)

Gifts. This latest edition of the *Book of Common Worship*—our sixth service book since 1906 and the first of the twenty-first century—represents an attempt to be good stewards of the tradition we have received and an effort to offer these treasures to future generations. It seeks to advance the aims of the previous (1993) *Book of Common Worship*—among them the unity and fullness of Word and Eucharist on the Lord's Day, the centrality of baptism in Christian identity and mission, the renewal of the liturgical year, and the recovery of the daily office. Yet this edition of the *Book of Common Worship* also introduces some important new features: theological, historical, and pastoral commentary (much of it based on the revised Directory for Worship); opportunities for leadership at font and table; more attention to embodiment and action in the liturgy; fresh language and different forms of prayer; resources in languages other than English (Spanish and Korean); an inclusive marriage service; and new sections on creation and ecology, justice and reconciliation, and interreligious events.

Challenges. The challenge for us with this new *Book of Common Worship* will be to remember that *it's not about the book*. (Those of us who have marked up manuscripts and pored over proofs need to remember this most of all.) It's about the people of God—the churches through the ages and around the world who have shaped these services, the saints and sages who have uttered these prayers, the generations of leaders (like Harold) who have entrusted them to our hands. It's about the people of God—gathered at the water, shaped by the word, nourished at the table, and sent out to the world. It's about the people of God—welcoming others as we have been welcomed, teaching others as we have been taught, feeding others as we have been fed, loving and serving others as Christ has loved and served us. The book is but an invitation to a new way of life for the people of God—life redeemed and transformed by the grace of Jesus Christ.

How Can a Fire Be Kindled?

Harold closes his 1990 article with a challenge of his own. Under the heading "Resources Are Not Enough," he writes:

> Issues remain that are not as easily resolved as preparing fine liturgical resources. How can we help congregations use the resources in a way that will enliven the Word rather than their being used in some spiritless, wooden, mechanical way?
>
> The denomination can produce the finest liturgical worship resources, but this alone will not create renewal. Something more is needed. Resources are only instruments that may be useful to enable renewal to take place. What will enflame their use? How can a fire be kindled in our hearts so these instruments of prayer and praise may enliven the worship of our congregations?
>
> Renewal of our life together can only happen through the work of the Holy Spirit filling and moving among faithful disciples who are open to God's leading. But we must continue to struggle to discover ways that we can help folk be open to God's leading.
>
> We believe that God has led us to this unique moment in our common life. It is alive with possibility. God forbid that we miss this opportunity to be engaged more faithfully as disciples. The question remains, "How can we be sure to embrace this moment fully, and allow reformation to come to birth and live among us?"[3]

Harold was right. Here he puts his finger on the most urgent challenge for all of us who wonder, fret, and dream about the future of Reformed and ecumenical worship. All those years of labor—then and now—on hymnals, constitutional documents, and service books will amount to nothing without the work of the Holy Spirit, who kindles a fire in our hearts.

Our challenge, then, is to pray—to pray that the Spirit will breathe life into dry bones; to pray that the Spirit will awaken us to the presence of the risen Lord among us; to pray that the Spirit will raise up future generations of leaders to carry on the work of liturgical reform and renewal; to pray that the Spirit will allow our worship and service to bear good fruit in the world God loves.

Teachable moments such as this are rare indeed—but they do come and go and come again, bringing gifts and challenges to each generation. I join Harold's prayer that we will "embrace this moment fully," seizing its promise and possibility for the formation of the faithful, the reformation of the church, and the transformation of the world. I am grateful that Harold Daniels will continue to teach us—through his writing and editing, through his faithful stewardship of our traditions, and through his life and witness to the gospel.

Notes

1. Harold M. Daniels, "This Teachable Moment," *Reformed Liturgy & Music* 24.4 (1990): 177.
2. Ibid.
3. Ibid., 181.

Full Unity of Word and Table: The Centerpiece of Harold Daniels's Liturgical Reform

Martha Moore-Keish

When I served in the Office of Theology and Worship from 2000 to 2003, Harold Daniels was already a legendary figure. As the editor of the 1993 *Book of Common Worship* and former editor of *Reformed Liturgy & Music*, he was one of the most widely known and respected leaders of liturgical reform in the PC(USA). To support the reforms that he led, I was honored to have a hand in bringing to publication *The Companion to the Book of Common Worship* as well as *To God Alone Be Glory: The Story and Sources of the Book of Common Worship*; both appeared in 2003, the tenth anniversary of the *BCW*. Now that we approach the twenty-fifth anniversary of the *BCW*, anticipating a respectful revision of the 1993 edition, it is appropriate to look back with renewed appreciation for what Harold Daniels did to promote what he called "Eucharistic recovery—the centerpiece of liturgical reform."[1]

"*The objective is not increased frequency, but recovering the full unity of Word and Lord's Supper on each Lord's Day and festival*."[2] This was at the heart of Harold's liturgical reform efforts from beginning to end. He was convinced that there was a crisis in the church's identity: it was too individualistic, not sufficiently aware of itself as the living body of Christ empowered by the Holy Spirit to offer healing to a broken world. Toward that end, Harold worked with every ounce of energy he had to renew the church's worship so that it might recover a fuller sense of itself as a living body, holy and whole.

Central to this liturgical reform was the recovery of the Lord's Table as a regular, even weekly, part of the community's common worship. This effort was not original to Harold; he was continuing a trajectory that was already clear in the 1970 *Worshipbook*. Nor was his conviction unique; it was also shared by Presbyterian liturgical scholars such as Arlo Duba, and by those who wrote the 1988 Directory for Worship of the newly united PC(USA). Yet this emphasis on weekly Eucharist as the norm for Christian worship animated Harold's own work from beginning to end. The conclusion of his chapter on the Eucharist in *To God Alone Be Glory* makes his conviction clear:

> Could it be that the divisiveness that has so troubled Protestantism has resulted in some measure from the loss of the unifying power of the Eucharist? Could it be that the reason Protestantism is often reduced to propositions for the mind to agree on is the result of our failure to sustain our entire being with the food of the living presence of Christ in the Sacrament? . . . Could it be that the erosion of God-centered worship may be traced to the loss of the renewing power of our union with Christ that is ours in the Eucharist?[3]

Clearly, he believed that increased eucharistic participation would heal and renew the troubled church. Daniels affirmed that Christians should gather at the Lord's Table each week, as often as they gather to hear the Word read and proclaimed. Presbyterians have long argued that we cannot celebrate the Sacrament without the Word proclaimed. Daniels wanted to make the reverse equally true: we should not hear the Word proclaimed without celebrating the Sacrament.

Harold contributed two articles to *Reformed Liturgy & Music* that focus explicitly on weekly Eucharist, but readers will not see there the fullness

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of his argument for the deep connection between the Lord's Day and the Lord's Supper. The more complete arguments appear in *The Service for the Lord's Day* (Supplemental Liturgical Resource 1, 1984), which included both liturgies and essays in the development of the *BCW*; the *Book of Common Worship* (1993), the centerpiece of his liturgical efforts; and *To God Alone Be Glory: The Story and Sources of the Book of Common Worship* (2003).

Reformed and Ecumenical

Harold's argument for "eucharistic recovery" was both specifically Reformed as well as broadly ecumenical. In his 1991 article "Presbyterians at the Table of the Lord," for instance, he cited the landmark 1982 ecumenical document *Baptism, Eucharist, and Ministry* (*BEM*), as well as the practices of "other denominations" in support of the practice of weekly Eucharist. In so doing, he demonstrated that Reformed identity is not over and against others, but is attentive to ecumenical developments and eager to learn from other Christians.[4] When it appeared in 1993, the *BCW* was hailed as the most ecumenically informed book of liturgical renewal to date. Harold's vision was surely not just the reform of the denomination, but the church as a whole.

Building on the work of ecumenical biblical and historical scholars since the mid-twentieth century, Harold insisted that the Lord's Supper is not just a meal that looks to the death of Jesus, but is also, and more basically, a celebration of Christ's resurrection. Recovery of this resurrection emphasis should encourage people to come to the table more frequently—as often as each Lord's Day. After all, as he said in 1991, "To attend Jesus' funeral every Sunday is not in accord with a faith that each Lord's Day centers its worship on the risen Christ."[5] In this way, Harold echoed ecumenical documents such as *BEM*, which named five major "meanings" of the Eucharist, including a rich sense of *anamnesis* (remembering) that includes "incarnation, servanthood, ministry, teaching, suffering, sacrifice, resurrection, ascension and sending of the Spirit."[6] For Presbyterians so accustomed to the words "Do this in remembrance of me," Harold sought to deepen the understanding of what we mean by "remembrance" to include not just the death, but also the resurrection of Christ.

Coupled with greater attention to Christ's resurrection, Harold naturally also insisted that Presbyterians need more appreciation for the "real presence" of Christ at the Supper. His own arguments for greater attention to real presence certainly arose from his attention to ecumenical work such as that represented in *BEM*, but they also grew out of knowledge of Calvin's own eucharistic theology, which was being rediscovered in the 1960s, 1970s, and 1980s by scholars such as James Hastings Nichols, Alisdair I. C. Heron, and Brian Gerrish.[7] That generation of scholarship called attention to the way in which Calvin's eucharistic theology differed from that of Zwingli's, stressing the table of "grace and gratitude" as a place where we meet the risen Christ and by the power of the Spirit are united with him.

To be Reformed was to be ecumenical, to be broadly concerned about the renewal of the whole church.

What did Harold understand by the term "Reformed"? In his writings, he never stopped to offer an explicit definition, but in his arguments for weekly Eucharist, it seems clear (as already stated) that "Reformed" for him was not a term that signified narrow confessionalism. To be Reformed was to be ecumenical, to be broadly concerned about the renewal of the whole church. But what grounds such reform and renewal? First of all, scriptural witness, as well as early church sources. So, for instance, each time he argued for the normative weekly pattern of Eucharist, he began with the observation that the New Testament witnesses to the earliest pattern of the church's worship, which includes both word and table. Such appeal to Scripture as a basis for contemporary teaching and practice reflects a strong Reformed tendency to understand the church as "Reformed and always being reformed *according to the Word of God*." In addition, Harold's use of the term "Reformed" clearly signaled particular attention to the reformations of the sixteenth century (especially those of Bucer and Calvin). In his 1991 article, for instance, he did explicitly appeal to "the Reformed tradition," recommending study of "what the Reformed tradition has maintained regarding the real presence in the sacrament."[8] There is no fuller explanation here, but likely Daniels had in mind Calvin's own theology of the true presence of Christ in the Lord's Supper, and perhaps also the work of John Williamson Nevin.

Since the time of Harold's writing, Presbyterian and Reformed appreciation for our tradition's distinctive insights on eucharistic theology, and especially Christ's real presence, have only increased. Two examples will illustrate:

- First, the explosion of research since 2000 on the nineteenth-century Mercersburg movement, and particularly the work of John Williamson Nevin, who, in an age of frontier evangelism, sought to recover Calvin's rich sacramental theology in order to renew the church.[9] Harold only mentioned this movement briefly in his own account of Reformed eucharistic theology, but many more scholars in the United States and Britain now recognize its significance and contemporary application.[10]
- Second, the seventh round of ecumenical dialogue between U.S. Reformed and Roman Catholic Christians (2003–2010) focused on baptism and Eucharist, and its report, "This Bread of Life," shows a mature and nuanced appreciation for how the Reformed understanding of Christ's presence is related to Catholic interpretation. The section of the report on "presence" includes the following:

> "Our dialogue has confirmed that both the Reformed and Roman Catholic traditions have always held that Christ is truly present in the Supper, and present in multiple ways. For the Reformed, Christ gives his presence through the Word, calls us to the Table, is present by the Spirit in those who come to the Table in faith, bids us through the minister to participate in the effective signs of bread and cup, and by the Spirit nourishes us with his body and blood and more deeply engrafts us into his mystical body. For Roman Catholics, too, Christ is present by his power in the sacraments, in the Word, in the ministry of the priest, and in the praying and singing of the Church. However, our traditions differ in their understanding of how Christ is distinctively present in the Supper. . . . Despite our differences, the Roman Catholic and Reformed traditions are able to say together that in the Eucharist/Lord's Supper Christ is truly present, offering at the Table for our nourishment what he once offered on the cross, so that we receive not just the blessed elements but Christ himself."[11]

The fuller report demonstrates that Reformed and Roman Catholic Christians can now affirm much together with regard to the real presence of Christ at Eucharist, as well as acknowledging continuing differences with regard to the modality of that presence. I regard this advance in ecumenical relations as a continuation of the good work that Harold began, with room now to acknowledge difference without rancor, in the context of significant convergence.

Then and Now

Harold's emphasis on weekly Eucharist as the norm has continued in all official worship resources developed by the denomination since his retirement. In 2006, the General Assembly received and encouraged the study of a report entitled *Invitation to Christ: A Guide to Sacramental Practices*. This report, the fruit of three years of work by a diverse committee of PC(USA) scholars and pastors, invited people to participate in a season of sacramental renewal in the church, focusing on five core practices:

1. Set the font in full view of the congregation.
2. Open the font and fill it with water on every Lord's Day.
3. Set cup and plate on the Lord's Table on every Lord's Day.
4. Lead appropriate parts of weekly worship from the font and from the table.
5. Increase the number of Sundays on which the Lord's Supper is celebrated.[12]

As I will discuss below, this report and its recommendations emerged from a new issue that has confronted the church since Harold's own work, but embedded in its vision is Harold's own commitment to make Word and Table the normative pattern for weekly worship.

This same pattern is equally prominent in the newly revised Directory for Worship and the revision of the *Book of Common Worship*, which will be published in May 2018. Continuing Harold's own emphasis, the language in the Proposed Directory regarding "The Pattern of Lord's Day Worship" is as follows:

> "The Service for the Lord's Day is a service of Word and Sacrament. We meet in the presence of the living Lord, who appeared to his disciples on the first day of the week—the day he rose from the dead—to interpret the Scriptures and break bread. Following Jesus' example, the Church proclaims the fullness of the gospel in Word and Sacrament on the Lord's Day. . . ."[13]

Not only have the official resources advocated increased frequency of communion, but statistics indicate that there has actually been a slow but steady increase in frequency of communion since these articles were written. Harold reported in 1991 that as of 1989, 101 congregations (1 percent) were celebrating the Eucharist each week. He added, "While 1% may seem small, it is significant when we recognize that quarterly communion has been the norm among Presbyterians for centuries. . . . [In addition,] 68% of all congregations celebrate the sacrament more frequently than quarterly. Of these, nearly 44% celebrate it at least monthly. 32% still celebrate the sacrament quarterly or less frequently."

By 2012, David Gambrell reported that "2% of PC(USA) congregations celebrate the Lord's Supper every week at their *only* or *primary* (most attendance) worship service," but that "*23% of PC(USA) congregations celebrate the Lord's Supper every week at another weekly service* (e.g., early Sunday, evening, or midweek). This reveals that many PC(USA) congregations are continuing to take steps toward more frequent celebrations of the Lord's Supper, and are offering their members an experience of weekly Eucharist in at least one service."[14] Two years later, in the 2014 congregational survey, the frequency of communion was up to 4.3 percent for weekly Eucharist at the main service, with 49 percent celebrating once a month and 32.6 percent celebrating once a month plus special days/festivals. *This means that 86 percent of PC(USA) congregations are now celebrating the Lord's Supper at least monthly at their main service—nearly double the number reported twenty-three years earlier, in 1991*.

These numbers are especially interesting to compare to Harold's own prediction in 1991. Even though he hoped that a great number of Presbyterian congregations would move toward weekly Eucharist, he surmised that

> [i]t may be more realistic to anticipate that twenty years from now [in 2011] half of Presbyterian (U.S.A.) congregations will probably be celebrating the sacrament monthly and on all major festivals of the liturgical calendar, along with first Sundays of Advent and Lent. This is based on the expectation that the present trends will continue. That in itself would be a giant step from monthly celebration toward weekly celebration. Quarterly observance will probably diminish to perhaps half of the number that presently celebrate it infrequently, perhaps declining to 15%.[15]

His prediction of the decline in quarterly communion was almost exactly on target, and his prediction of monthly/festival celebration not far off. He may have been most surprised and delighted to learn that nearly one-quarter of Presbyterian congregations now offer weekly communion at one of their weekly services, even if it is not the primary one.

The largest new development in the sacramental life of the PC(USA) that has emerged since Harold's work has been the question about how and whether to welcome non-baptized people to the Lord's Supper. This has become pressing in part because of the increased frequency of communion that Harold advocated, coupled with welcoming of baptized children to the table, which widened the invitation to the table to include *all* those baptized. At the same time, decreasing church participation in U.S. society has meant that fewer people are being baptized. These converging forces have produced the unintended consequence that far more people are present at worship services when the Supper is celebrated than was true a generation ago, and fewer of them are (yet) baptized.

As mentioned earlier, *Invitation to Christ* sought to respond to exactly this trend. Rather than offering a change in policy, those of us who worked on the report sought to encourage deeper sacramental

life. By inviting congregations to embrace five core practices that center on both font and table, we hoped to help worshipers recognize the connection between baptism and Supper, rather than presenting baptism as an obstacle to be overcome or a moat to be crossed in order to get to the table. Often in our conversations together, we reflected on the way that the success of eucharistic renewal had exposed the need for deeper baptismal renewal in our churches. After all, the grace offered at the table is the same grace extended in baptism.

The new Directory for Worship underscores this insight about the unity of table and font, and offers a practical pastoral response to this new situation:

> The opportunity to eat and drink with Christ is not a right bestowed upon the worthy, but a privilege given to the undeserving who come in faith, repentance, and love. All who come to the table are offered the bread and cup, regardless of their age or understanding. *If some of those who come have not yet been baptized, an invitation to baptismal preparation and Baptism should be graciously extended* (W-3.0409, italics added).

This is the language that will become official in 2018, the same year that the revised *BCW* is released, and the twenty-fifth anniversary of the 1993 edition that was the highlight of Harold Daniels's liturgical efforts. Though it responds to a situation he did not anticipate, I hope that he would see this as a continuation of his efforts to make the table a place of welcome and the center of the church's common life.

Works by Harold Daniels Cited

"Weekly Eucharist Among Presbyterians," *Reformed Liturgy & Music* 19.1 (Winter 1985), published right after *The Service for the Lord's Day* (Supplemental Liturgical Resource 1), which offered rationale for weekly Eucharist as the norm.

"Presbyterians at the Table of the Lord," *Reformed Liturgy & Music* 25.2 (Spring 1991), published as he neared the end of preparation of *BCW*, and includes data from 1989 congregational survey.

"Steps Toward Recovering Lord's Day—Lord's Supper," (prepared in 1999, as adaptation of previous two articles), unpublished. Used by The Office of Theology and Worship in 2002–2003.

Notes

1. The title of chapter 8 in Harold Daniels, *To God Alone Be Glory: The Story and Sources of the Book of Common Worship* (Louisville: Westminster John Knox, 2003).
2. Ibid., 103. Italics in the original text.
3. Ibid., 104.
4. Harold Daniels, "Presbyterians at the Table of the Lord," *Reformed Liturgy & Music* 25.2 (Spring 1991): 62.
5. Ibid., 63.
6. "Eucharist," in *Baptism, Eucharist, and Ministry*, Faith and Order Paper 111 (Geneva: World Council of Churches Publications, 1982), para. 6.
7. See James Hastings Nichols, C*orporate Worship in the Reformed Tradition* (Philadelphia: Westminster Press, 1968); Alasdair I. C. Heron, *Table and Tradition: Toward an Ecumenical Understanding of the Eucharist* (Philadelphia: Westminster, 1983); and Brian Gerrish, *Grace and Gratitude: The Eucharistic Theology of John Calvin* (Minneapolis, MN: Augsburg Fortress, 1993).
8. Daniels, "Presbyterians at the Table of the Lord," 63.
9. For example, see Richard E. Wentz, *John Williamson Nevin: American Theologian* (New York: Oxford University Press, 1997); D. G. Hart, *John Williamson Nevin: High Church Calvinist* (Phillipsburg, NJ: P & R Publishing, 2005), and the multivolume Mercersburg Theology Study Series edited by W. Bradford Littlejohn and published by Wipf and Stock, which since 2012 has been publishing the works of Nevin and other Mercersburg theologians in critical scholarly editions.
10. In *To God Alone be Glory*, he mentions the Mercersburg movement only briefly as a nineteenth-century Reformed movement in liturgical reform.
11. "Presence of Christ," in *This Bread of Life: Report of the United States Roman Catholic-Reformed Dialogue on the Eucharist/Lord's Supper*, November 2010, section 3c.
12. *Invitation to Christ: A Guide to Sacramental Practices* (Louisville: Presbyterian Church (U.S.A.), 2006), pcusa.org/site_media/media/uploads/sacraments/pdfs/invitationtochrist.pdf.
13. Proposed Directory, W-3.0102, presbyterianmission.org/ministries/worship/directory-for-worship.
14. David Gambrell, written for an electronic newsletter in 2013, included in personal correspondence, February 7, 2017.
15. Daniels, "Presbyterians at the Table of the Lord," 62.

Christian Initiation in a Post-Truth World

David B. Batchelder

It's such an innocent question, but one deeply insightful and prescient: "Should a congregation display flags in its sanctuary?" Harold Daniels first posed this question nearly thirty years ago[1] in a brief essay so rich in pastoral care and wisdom that readers might not have realized the depth of theological reflection they were being led to undertake. He wrote, "Periodically this question is asked by a congregation when considering what is appropriate to the environment of the worship of the people. Unfortunately it often elicits considerable debate and controversy."

How prophetic Daniels's words have become for the church in this 500th anniversary year of the Protestant Reformation. The placement of flags in sanctuaries is a matter of urgency today because it raises questions about the Christian's relationship to culture. More particularly, it probes the relationship of worship to culture in a time of rising nationalism and identity politics.

Daniels asked readers to recognize the power of the symbols that reside in our sanctuaries and serve our rituals. His essay was an invitation to explore their meaning and the way they shape our relationship to God, neighbor, country, and the world. Symbols are never innocuous. They make claims on us. They function in service to a worldview. And, it is possible for symbols to clash, making competing claims for a single loyalty. This concern, raised by Daniels, is worth revisiting in a cultural moment needing greater clarity for the church of Jesus Christ.

In his work as associate for worship for the Presbyterian Church (U.S.A.), Harold Daniels helped Presbyterians recover a more faithful liturgical life rooted in a Reformed understanding of worship. This recovery included a renewed sacramental practice of both baptism and the Lord's Supper, a rich inheritance belonging to no single denomination. This made possible a shared consensus among the major historic traditions and helped to enable collaborative work on a common shape and pattern for worship.

Part of this consensus is an understanding of the church as a baptized and baptizing community—that is, a baptismal ecclesiology. Baptism, the sacrament of initiation, forms the identity of Christians, one that transcends race, nationality, and gender. "As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus" (Gal. 3:27–28). Along with this gifted and graced identity comes the blessed commission to Christ's ministry of love and justice.

Such a baptismal ecclesiology lies at the core of the 1993 *Book of Common Worship* that was prepared and published under Daniels's directorship. This resource has influenced a stronger understanding and practice of baptism in churches. Presbyterians understand themselves as living the baptized life, and it is becoming common in Presbyterian worship to witness the regular use of baptismal fonts in worship.[2] Water is poured signifying baptismal grace, and presiders lead key elements of the liturgy from the font.

Let us imagine, therefore, what this expression of baptismal meaning might look like on a Sunday. The baptismal font is left visible in a place of its own. Water is poured in the liturgy so as to be heard and seen. When there is a baptism, the child or adult is washed with enough water that drying with a towel is necessary. There may be anointing with oil and the giving of a lighted candle. Baptism does

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not take place as a private, "family only" ceremony; it is celebrated in the midst of the Sunday assembly where worshipers might notice, as baptism unfolds, the familiar sight of an American flag positioned near a pulpit or lectern.

Consider the juxtaposition; font and flag are present together, signifying two different loyalties, two different citizenships, two different worldviews. To recognize this difference is the beginning of faithful discernment. But what if such discernment does not take place? What if font and flag are understood as reinforcing a common loyalty, a singular view of the world? What if these symbols, one transcendent and the other temporal, are compressed into a single meaning? There is a world of distinction between an identity granted through God's grace and that which comes through accident of birth or naturalization process.

There are credible voices warning us that the meaning of font and flag is increasingly blurred in our time. Writing after the 2017 presidential inauguration, Stanley Hauerwas made the following critique:

> [The President] proclaimed Jan. 20, the day of his inauguration, a "National Day of Patriotic Devotion." Patriotic devotion? Christians are devoted to God, not to any nation. . . . [The] inauguration address counts as a stunning example of idolatry. [The President's] statement—"At the bedrock of our politics will be a total allegiance to the United States of America and through our loyalty to our country we will recover loyalty to each other"—is clearly a theological claim that offers a kind of salvation. . . . [The President] has taken advantage of Christian Americans who have long lived as if God and country are joined at the hip.[3]

"Should a congregation display flags in its sanctuary?" In his essay, Daniels discussed the flag (including the Christian flag) in relation to the central symbol of the cross. He concluded:

> Let it be underscored that it is the cross itself, rather than a flag, which should be seen as the universal symbol of the Christian faith. Because of this many church leaders affirm that neither the flag of any one nation nor the so-called "Christian flag" belong in the place of worship, because they fail to express the universality of the Christian faith, and contribute to an ambiguity about loyalties.[4]

Daniels's concern that we avoid contributing to "an ambiguity about loyalties" is becoming more urgently felt in this country. In baptism, we are birthed into a new identity in Christ.[5] Indeed, the meaning of the cross, referred to as the paschal mystery, lies at the heart of baptism. How does this baptismal identity impact the relationship between church and culture? How does being baptized into Christ reconfigure other loyalties? We are joined to Christ's ministry in baptism; what are the implications for acting justly, loving kindness, and showing mercy? In other words, how might the church navigate its life *ethically* in the world as a hopeful witness of God's transforming power? These questions have always been at the heart of baptismal identity but are now especially urgent in a "post-truth"[6] world where people are free to interpret what it means to be Christian independent of the Gospel narratives. My reflections, inspired by the life and work of Harold Daniels, will fall under two headings: The Visibility of Baptism to the Assembly, and The Valiancy of Baptismal Living in the World.

The Visibility of Baptism to the Assembly

One of the earliest and most profound influences in Harold Daniels's liturgical formation was J. G. Davies, professor of theology in the University of Birmingham, United Kingdom, and author of the book *The Architectural Setting of Baptism*. In this work, Davies explored the shape of baptismal space (and its furnishings) within which the church carried out its sacramental practice of Christian initiation over the centuries. Daniels's vigorous underlining and marginal notes in the book show how eagerly he engaged Davies's work.

Towards the end of the book, Davies comments: "It is a practical expedient to restore baptism to its rightful position of importance in the minds and understanding of the faithful as the first Gospel sacrament, a position it is unlikely to regain if the congregation has no part and takes no direct interest in it."[7] Daniels made it his mission to carry out Davies's mandate in his position as associate for worship for the PC(USA), helping congregations rediscover a sacramental life and restoring baptism to its "rightful position of importance."

Daniels also sought to "restore baptism to its rightful position" during his pastorate at St. Andrews United Presbyterian Church in Albuquerque, New Mexico, where he served prior to his denominational work. While a pastor, he earned a master of the science of theology degree from San Francisco Theological Seminary, culminating in his thesis, *Implications for the Architectural Setting of Reformed Worship in the Contemporary Liturgical Movement* (1971). In this work, Daniels set forth a theological framework for a new building and worship space for the congregation that intended to establish the practice of baptism as a significant event in the Sunday assembly.[8] Nearly fifty years later, Daniels's labor continues to bear fruit as the ritual practices for baptism in the *Book of Common Worship* become the common practice of many churches.

> The time is ripe for theologically and liturgically informed imaginations to develop ministries of baptismal preparation that are experiential, formational, and affective as well as cognitive.

What is yet to happen is for the path leading to baptism to become as visible to the whole church as the sacramental celebration itself. What I mean by the "path to baptism" is the church's ministry to prepare candidates for baptism, a preparation that is faith forming, both for candidates and for the church as a whole. The ancient church recognized that baptism was not only transformational for candidates being baptized, but also for the baptizing community itself. Catechumens were regularly present in the church's worship and identifiable as those receiving formation in faith that was both cognitive and experiential. Most particularly, the path to baptism for catechumens was punctuated by ritual acts in the midst of worship where the entire worshiping assembly surrounded the candidates with prayers of blessing and support. Thus, it was not just the act of baptizing that was visible to the gathered worshiping community, but also the way to baptism, attended by a ministry of preparation that would help catechumens live the life into which they would be born.

With baptism now being celebrated in the worshiping assembly, we need to make visible a ministry of preparation for baptism that makes central the nature of the church as a baptized *and baptizing* community. This involves the church giving more attention than it has to a ministry of preparation for baptism that includes ritual acts in worship, prior to baptism, that unfold for all present the nature of baptism as life with the crucified and risen Lord. In making public its preparation for baptism, the church can more fully bring the whole congregation to the heart of its own baptismal identity.

When the Evangelical Lutheran Church in America published its most recent worship resource, *Evangelical Lutheran Worship* (*ELW*), it included, for the first time, a new rite with ancient roots called "Welcome to Baptism."[9] Among the symbols used in this rite is a signing of the cross (or consignation) that is made on the candidate's forehead, as well (if chosen) his or her ears, eyes, lips, heart, shoulders, hands, and feet. In this ritual act, the symbol of the cross, so central to our understanding of dying and rising with Christ, makes it clear that the way *to* baptism, as much as life *from* baptism, is Christ above all.[10]

For the first time, Presbyterians have included the term "baptismal preparation" in the recently revised and approved Directory for Worship. While this language does not appear in the section addressing "Responsibility for Baptism" (W-3.0403), it is introduced in connection with the Lord's Supper, calling churches to be alert to unbaptized persons evidencing spiritual hunger in coming to the table, and to recognize in that action a desire to know more fully the Christ with whom we are joined through baptism. When such recognition takes place, the church "should graciously extend" an "invitation to baptismal preparation."

The opportunity now presented to churches is to ask what that "baptismal preparation" might look like for parents with infants, young children, teens, and adults. There is wisdom in the pattern of the ancient catechumenate that can guide the church as it shapes new patterns of preparation for our day. The time is ripe for theologically and liturgically informed imaginations to develop ministries of baptismal preparation that are experiential, formational, and affective as well as cognitive.[11]

The Valiancy of Baptismal Living in the World

In September 2016, Nicholas Kristof asked an astounding question in a *New York Times* editorial: "What Religion Would Jesus Belong To?"[12] The title challenges the assumption that Jesus would automatically affiliate with a religion that bears his own name. The doubt cast by Kristof now seems likely to grow due to the antipathy of many Christians to the climate crisis, a bullying government put in power by a substantial Christian vote, refugees being refused asylum, the rise in hate crimes, and an increasing readiness to fabricate truth.

How are we to respond when segments of Christianity (in this or any country) speak and act in ways that cannot be reconciled with the Jesus of the Gospels?[13] It now appears possible to be a self-affirmed "Christian" without being *Christ-like*, at least as Jesus is revealed in the Gospel narratives. Though the African American song "I Want to Be a Christian" still remains a popular choice for new hymnals, it cannot be assumed to express a commitment to the moral, ethical, and social witness one would associate with the verse "I want to be *like* Jesus."

"The American Jesus is more a pawn than a king, pushed around in a complex game of cultural (and countercultural) chess, sacrificed here for this cause and there for another. . . . Americans as a rule have embraced Jesus as something of an avatar of America."
—Stephen Prothero

Let us say, therefore, that Christianity itself is undergoing a crisis of meaning in this country. Being Christian is associated less with historic theological traditions and more with a popularized figure of Jesus used for political purposes. As Stephen Prothero opines in his book *American Jesus: How the Son of God Became a National Icon*, "The American Jesus is more a pawn than a king, pushed around in a complex game of cultural (and countercultural) chess, sacrificed here for this cause and there for another. . . . Americans as a rule have embraced Jesus as something of an avatar of America."[14]

As the sacrament of Christian initiation, baptism is informed by (and, therefore, forms us in) the person of Jesus as he is known in his life, ministry, death, and resurrection. This content infuses baptism with a rich ethical character. The claims of baptism upon personal identity are exclusive. To be baptized is to be washed into conflict with other claimants for personal allegiance.

Earlier, I urged a more intentional and intensive preparation for baptism in our churches, one that is visible to the entire congregation. Let us now consider that this preparation should be conceived as *formation for ethical living*. What is urgently needed today, both as *preparation for baptism* as well as *post-baptismal formation*, is a focus on *baptismal ethics*: what it means to daily die to sin and be raised with Christ to new life.[15]

"If being baptized is being led to where Jesus is," writes Rowan Williams, "then being baptized is being led towards the chaos and the neediness of a humanity that has forgotten its own destiny."[16] "Baptism speaks of new identity given us—the identity of a particularly human person who redraws the boundaries of what it is to be human."[17]

The challenge posed by this discussion of font and flag is that of living in a culture where we are resident aliens,[18] a culture that distorts and contorts our God-given humanity in such a way that we are unable to live in the fullness of life for which we were created. Let us imagine baptism, then, as being washed into the fullness of our humanity, a humanity discovered *in and through* the Christ who has taken our humanity into his divinity.

How, then, might the church prepare those to be baptized and those already baptized to live ethically faithful lives? I propose that the Nairobi Statement, authored by the World Lutheran Federation,[19] brings a helpful word to the church's relationship with culture. This statement has been incorporated into the PC(USA)'s revised Directory for Worship:

> Christian worship is *contextual*—emerging from a particular community and incorporating the words, images, symbols, and actions that best convey the good news of Jesus Christ in that gathering of God's people. It is also *cross-cultural*—reflecting the diversity of traditions and cultures within and beyond the community of faith. Christian worship is *transcultural*—proclaiming the universal message of God's grace in Jesus

> Christ and rooted in common elements of human life that transcend all cultures. It is also *countercultural*—asserting the scandal of the gospel and anticipating God's reign of righteousness, justice, and peace. Finally, faithful worship should be an *intercultural* event—fostering mutuality, dialogue, and equality among all people.[20]

This framework helps open up the conversation about the ethical dimensions of baptism as they appear in the rite itself, particularly the question posed to candidates: "Do you renounce all evil, and powers in the world which defy God's righteousness and love?[21] Such a discussion will necessarily heighten the *countercultural* dimensions of the gospel as it is lived each day, as well as the *transcultural* gift of God's grace by which we live out our baptisms with courage.

In 1944, the son of Dietrich Bonhoeffer's close friend Eberhard Bethge was to be baptized. Bonhoeffer was in prison awaiting final judgment and could not be present for the baptism. So he wrote a letter to be read at the service. It is addressed to the young child, himself named Dietrich, and it captures Bonhoeffer's vision of baptismal life in the coming world as Bonhoeffer saw it emerging.

> You are being baptized today as a Christian. All those great and ancient words of the Christian proclamation will be pronounced over you, and the command of Jesus Christ to baptize will be carried out, without your understanding any of it. . . . In these words and actions handed down to us, we sense something totally new and revolutionary, but we cannot yet grasp it and express it. This is our faith. Our church has been fighting during these years only for its self-preservation, as if that were an end in itself. It has become incapable of bringing the word of reconciliation and redemption to humankind and to the world. So the words we used before must lose their power, be silenced, and we can be Christians today in only two ways, through prayer and in doing justice among human beings. All Christian thinking, talking, and organizing must be born anew, out of that prayer and action. By the time you grow up, the form of the church will have changed considerably. It is still being melted and remolded, and every attempt to help it develop prematurely into a powerful organization will only delay its conversion and purification. It is not for us to predict the day—but the day will come—when people will once more be called to speak the word of God in such a way that the world is changed and renewed. It will be in a new language, perhaps quite nonreligious, but liberating and redeeming like Jesus' language, so that people will be alarmed and yet overcome by its power, the language of a new righteousness and truth, a language proclaiming that God makes peace with humankind and that God's kingdom is drawing near.[22]

In the 1993 *Book of Common Worship* (published under the editorial leadership of Harold Daniels), the Prayer of Confession for Advent begins:

> God of the future,
> you are coming in power to bring all nations
> under your rule.
> We confess that we have not expected your
> kingdom,
> for we live casual lives, ignoring your
> promised judgment.
> We accept lies as truth,
> exploit neighbors,
> abuse the earth,
> and refuse your justice and peace.[23]

There is wisdom in this prayer as it is structured. Accepting "lies as truth" opens the way to so much of the current pain and heartache, including exploiting neighbors, abusing the earth, and refusing God's justice and peace. There can be no recovery from having chosen deception without repentance and a return to truth. To this, the church gives witness when it prays this confession, and when it steadfastly resists fabrications of the truth. The Advent admonition "Let us walk in the light of the Lord" is the resolve of the baptized, however dark the times in which we live. Such an ethical orientation lies at the heart of baptismal identity. The church is at its missional best when it bears its countercultural presence in a broken world as it proclaims God's hope in Jesus Christ.

Notes

1. Titled "The Use of Flags in Church Sanctuaries," the essay was revised September 1988 and updated October 2007.
2. Subsequent to the 1993 publication of the *Book of Common Worship* was a document, *Invitation to Christ—Font and Table: A Guide to Sacramental Practices*, produced by the Presbyterian Church (U.S.A.) in 2006, which has helped churches live more deeply into a baptismal identity. Five practices were commended for public worship: (1) set the font in full view of the congregation; (2) open the font and fill it with water on every Lord's Day; (3) set cup and plate on the Lord's table on every Lord's Day; (4) lead appropriate parts of weekly worship from the font and from the table; (5) increase the number of Sundays on which the Lord's Supper is celebrated.
3. Stanley Hauerwas, "Christians, Don't Be Fooled: Trump Has Deep Religious Convictions," *Washington Post*, January 27, 2017, https://www.washingtonpost.com/news/acts-of-faith/wp/2017/01/27/christians-dont-be-fooled-trump-has-deep-religious-convictions/?utm_term=.a68000b46644.
4. Harold Daniels, "The Use of Flags in Church Sanctuaries" (paper prepared and made available from the Ministry Unit on Theology and Worship, PC(USA), September 12, 1988).
5. Celebrating the sacrament, the presider says, "In baptism God claims us, and seals us to show that we belong to God. God frees us from sin and death, uniting us with Jesus Christ in his death and resurrection." Theology and Worship Ministry Unit, PC(USA), *Book of Common Worship* (Louisville: Westminster John Knox, 1993), 404.
6. "After much discussion, debate, and research, the Oxford Dictionaries Word of the Year 2016 is *post-truth*—an adjective defined as 'relating to or denoting circumstances in which objective facts are less influential in shaping public opinion than appeals to emotion and personal belief.'" "Word of the Year 2016 Is . . . ," English Oxford Living Dictionaries, https://en.oxforddictionaries.com/word-of-the-year/word-of-the-year-2016.
7. J. G. Davies, *The Architectural Setting of Baptism* (London: Barrier & Rockcliff, 1962), 165–166.
8. As part of his role as leader, Harold prepared a single page summary (unpublished) for the leadership of St. Andrews to guide them in their anticipated baptismal space renovation. He wrote: "The major Reformed emphasis upon baptism has been the recognition that through baptism one is ingrafted or incorporated by the Spirit into the Body of Christ—the Church. . . . Baptism is not a private rite. It has corporate dimensions. One is baptized into a communal relationship, into 'the continuing life of the community which has its life from Jesus Christ as his body.' Therefore under ordinary circumstances, baptism is administered in corporate worship rather than in private ceremonies."
9. The following guidance is given to leaders choosing to use this rite:

   > Baptism includes instruction and nurture in the faith for a life of discipleship. When infants and young children are baptized, the parents and sponsors receive instruction and the children are taught throughout their development. Adults and older children receive instruction and formation for faith and ministry in the world both prior to baptism (a period that may be called the catechumenate) and following baptism.
   >
   > "Welcome to Baptism" may be used with those who are beginning a public relationship with a Christian congregation as they inquire into Christian faith and life. Infants and children may be brought to this welcome by parents and sponsors. The order is for use within the principal gathering of the assembly.

   Evangelical Lutheran Church in America, *Evangelical Lutheran Worship*, leaders desk edition (Minneapolis, MN: Augsburg Fortress, 2006), 592–595.

10. For helpful commentary and guidance on how to use "Welcome to Baptism," see Dennis Bushkofsky and Craig Satterlee, *The Christian Life: Baptism and Life Passages*, Using Evangelical Lutheran Worship, vol. 2 (Minneapolis, MN: Augsburg Fortress, 2008), 79–95.
11. For help with such preparation ministry as it relates to families with young children, see my book *Pathways to the Waters of Grace: A Guide for a Church's Ministry with Parents Seeking Baptism for their Children* (Eugene, OR: Wipf and Stock, 2017), which offers a transformed vision of baptismal preparation as well as practical guide for putting it in place in the life of churches.
12. Nicholas Kristof, "What Religion Would Jesus Belong To?" *New York Times*, September 3, 2016, https://www.nytimes.com/2016/09/04/opinion/sunday/what-religion-would-jesus-belong-to.html?_r=0.
13. Among the leaders of conservative Christianity are those who declared that this President was a God-send, being a direct answer to prayer, led to victory by the "hand of God." See "Inauguration Speaker Franklin Graham: God Allowed Donald Trump to Win" by Emily McFarlan Miller, Religion News Service, December 30, 2016, http://religionnews.com/2016/12/30/inauguration-speaker-franklin-graham-god-allowed-donald-trump-to-win/.

14. Stephen Prothero, *American Jesus: How the Son of God Became a National Icon* (New York: Farrar, Straus and Girouz, 2003), 297, 300.
15. See Thomas F. Best and Dagmar Heller, eds., *Becoming a Christian: The Ecumenical Implications of Our Common Baptism*, Faith and Order Paper No. 184 (Geneva: WCC Publications, 1999), 93–94.

    Baptismal ethics is an ethics of martyrdom which outstrips the fear of losing one's life, so that death no longer overshadows and frustrates every effort to live life fully. . . . Christians do, of course, and too often, betray their baptismal promises. . . . So when we speak of baptismal ethics and the relationship of love with one another, we cannot pretend that we are fully faithful to our baptism. The Father's call to peace among humankind through the sacrifice of his Son and the Gift of the Holy Spirit becomes a judgment that we must heed, trembling as we await Christ's coming in glory. The vows of baptism point to the ethical task of making this world free from evil so that "the Spirit may abound" and may be known all the more. The ethics of baptism is finally mission in the world.

16. Rowan Williams, *Being Christian: Baptism, Bible, Eucharist, Prayer* (Grand Rapids, MI: Eerdmans, 2014), 4.
17. Rowan Williams, *The Truce of God* (Grand Rapids: MI: Eerdmans, 2005), 64–65.
18. *Resident Aliens* is the title of a book by Stanley Hauerwas and William Willimon (Nashville: Abingdon, 1989).
19. For a recent exploration of the Nairobi Statement and other documents published by the World Lutheran Federation pertinent to the church's relationship with culture, see Gláucia Vasconcelos-Wilkey, ed., *Worship and Culture: Foreign Country or Homeland?* (Grand Rapids, MI: Eerdmans, 2014).
20. The Revised Presbyterian Church (U.S.A.) Directory for Worship, W-1.0304. Italics added.
21. From the Sacrament of Baptism, 1993 *Book of Common Worship*, p. 407.
22. Dietrich Bonhoeffer, *Letters and Papers from Prison*, Dietrich Bonhoeffer Works, vol. 8 (Minneapolis: Fortress, 2010), 383–390.
23. 1993 *Book of Common Worship*, pp. 167–168.

Liturgical Space

Ronald P. Byars

Even before Gordon Lathrop's description of the "central things" of worship as bath, book, and meal became widely known,[1] Harold Daniels, writing in 1982 for *Reformed Liturgy & Music*, offered a similarly simple focus on the heart and core of Christian worship. His essay, "Pulpit, Font, and Table," linked the essential actions of the liturgy with the spaces, vessels, and furnishings necessary to support and enable them.[2] Daniels himself acknowledged that it is possible to gather an assembly around a fully formed Christian liturgy without having a special space for it, but that "it is not easy to maintain the community apart from a place to meet."[3] Along with bath, book, and meal, the assembly itself is, of course, essential. Daniels's ecclesiology is one that recognizes the church—the community of the baptized—as integral to the gospel rather than a useful auxiliary to it. He tried to provide a verbal picture of what an ideal space might look like that would respect the assembly's need to gather around the central things, restating the by now familiar architectural insight that form follows function. His insights were helpful then and are helpful now, for his main arguments are still valid and need to be made over and over again.

But, as Daniels also pointed out, the meeting space always has the last word. If it neither shapes nor supports the essential functions, it is likely to overpower them. So, of course, it makes no sense to imitate the architecture of another time or place if it cannot be made serviceable for what we know to be the "central things." Colonial is nice, Gothic is impressive, "modern" is easy on the eyes, and typical mega-church architecture feels like Saturday night on the town, but none of these is certain to support a liturgy that lifts up bath and meal alongside the Word.

For many of us, a building project, or even a major renovation, is not in the near future; the issue for us becomes how to do the things we need to do as well as we can within a worship space built to support other values. Daniels's observations, reinforced in many cases by the document Invitation to Christ,[4] continue to be important even when working within the constraints of less than fully compatible architectures.

Like many others, Harold Daniels had been influenced by a movement for liturgical recovery that began among Reformed and Presbyterian people in the nineteenth century and gained strength in the twentieth. It had much in common with Roman Catholic liturgical renewal, which reached a critical moment in the Second Vatican Council of the 1960s. As different as they were, these parallel movements shared an interest in historical, biblical, and theological studies as they related particularly to the church's worship. Vatican II, with its profound reform of the Mass, gave an encouraging push to Protestants. A result was that both Catholics and

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Protestants discovered a converging interest in reforming practices related to both preaching and the Sacraments. In the process, Harold and many Presbyterian colleagues recognized that the tradition of Calvin was more intimately related to the larger Catholic and Orthodox tradition than had been commonly understood.

At the same time, Daniels's essay shows clearly his Reformed commitment. The importance of the Word read and preached is inescapable. The Sacrament of Baptism must be enacted in the presence of the congregation, not in a private corner or outside of common worship. The Lord's Supper requires a table of hospitality, not a sacrificial altar. Daniels spends considerable space discussing the size, appearance, and optimal locations for celebration of the two Sacraments, as well as the provisions necessary for reading Scripture and preaching.

Daniels recognized that what is done and said in worship embodies a theology, whether it be the church's official theology or some other, and what is done and how it is done shapes its practitioners theologically as they are exposed to it over time. That being the case, doctrine and liturgy cannot be understood as two separate things, as though an orthodox theology can be adequately represented in just any set of devotional actions.

The Christian faith, in contrast to nature-based or philosophy-based faiths, is rooted in specific narratives, first centering on Israel, and then on Jesus Christ.

The Christian faith, in contrast to nature-based or philosophy-based faiths, is rooted in specific narratives, first centering on Israel, and then on Jesus Christ. That is most clearly evident in the Old and New Testaments in which language is used in various ways, not all of them narrative, but in which an overarching structural narrative underlies and supports the whole. The Christian faith, then, is not about general principles first of all, but about the God whose character and disposition towards us are exhibited in the foundational narrative structure. It is conceivable to have Confucianism without Confucius, but not possible to have Christianity apart from the person of Jesus Christ. The Word read and preached, of course, needs to reflect this, but so do the Sacraments. Both Sacraments, Baptism and Eucharist, are rooted in and evocative of the narrative of a God made known in Israel and manifested in the incarnation: Jesus Christ, a Jewish prophet, teacher, healer, and exorcist, crucified and risen, whose resurrection promises the transfiguration of the whole creation.

Such are the theological underpinnings that support the positions in Daniel's essay, although in his writing they are implicit rather than explicit. Implicit, because even as late as 1982, it would not have been thought necessary to have to spell them out, at least for Presbyterians. The afterglow of mid-twentieth-century theological and biblical renaissance had not yet faded so much that it was necessary to restate what would seem to be basic to orthodox Christianity. The effort to rediscover worship that heightens the roles of both Word and Sacrament was not a sideshow for a few with antiquarian or aesthetic interests, but an imperative for a generation that had found its missionary impulse in what might be described as a passion for the classical, orthodox, and catholic faith of the church, in a reforming mode.

While Daniels's arguments are still effective, it is no longer possible to take a receptive audience for granted. In 1982, ecumenism of the post-Vatican II sort was still alive and well. "Ecumenical" referred to relationships among various Christian bodies across a wide spectrum, the ultimate objective being Christian unity, with doctrine and practice the subjects for conversation. For example, the Kentucky Commission on Christian Unity, of which I served as a member, included both Southern Baptist and Antiochian Orthodox members, as well as the several Kentucky dioceses of the Roman Catholic Church. Today, Christian unity not only seems more distant than ever, but there is less patience for theologically based conversations.

Since 1982, some denominations have split; independent congregations with no denominational or ecumenical identity have become common and frequently demonstrate phenomenal success, at least numerically. Fundamentalisms of various sorts have experienced resurgence, whether Christian, Islamic, or (mostly in Israel) Jewish, inspiring the kind of revulsion in the larger culture that has contributed to general suspicion of all religious bodies, including certainly our own. This suspicion,

fueled also by scandals such as widespread abuses by clergy, most conspicuously in the Roman church, has magnified the endemic American distrust of institutions (particularly since the 1960s) and given wings to the centuries-old processes of secularization in the Western world.[5] When the secularizing mode seems to become the culture's default setting, we are tempted to ride the coattails of the skeptical mindset, particularly as we share its aversion to militant fundamentalisms.

Presbyterians and others, experiencing diminishing numbers, recognition, and influence in society, feel pressed to reinvent themselves in ways that might prove attractive to people who feel alienated from Christianity as they have experienced it or perceived it to be from limited exposure. Under pressure to save the institutions for which we are responsible while not overtly repudiating essentials of the faith, it becomes easy to accent general truths that are widely held in secular culture while gliding rather more lightly over the narrative structure embedded in the Bible and the ecumenical creeds. The church then may project a favorable image of open-mindedness, inclusiveness, service, neighborliness, and, of course, love, all of which are genuinely appealing and certainly Christian, while not upsetting people with the rather specific and jarring claims of affirmations peculiar to and essential to Christianity. Doctrine, no; causes, yes. The church may inadvertently come to resemble one more entrepreneurial institution competing to offer customer-friendly services and "spiritual" products to suit the varying tastes of potential consumers.

Daniels had observed that in prevailing Presbyterian custom, preaching held an honored position, as no doubt it ought, but the Sacraments, with an equally worthy claim, had been diminished and marginalized—not in theory but in practice.

To the extent that this is a reasonably accurate description of a social and cultural context that has claimed ever more authority since 1982, it is not one that is particularly hospitable to a theological and liturgical culture formed out of and supported by a specific historical narrative. Lose the basic narrative structure and you lose the Sacraments first, then the Word. It is possible that the Sacraments might be reconceived as a sort of general, nonsectarian "spiritual" or social exercise, of course, and the prayers and actions remodeled to fit their new purposes, just as it has proved possible to reconceive preaching as therapy or generalized moralizing. However, when the foundational narratives pose a problem, it will not be obvious to many church officers or members that the Sacraments, set forth and shaped in a way that honors classical understanding and practice, deserve anything but a marginal role in the assembly. In the second decade of the twenty-first century, Harold Daniels might need to shout to make heard his message of an assembly gathered around pulpit, font, and table.

And yet, neither preaching nor the Sacraments have lost their power to manifest the risen Christ in the assembly, particularly when attended to with the care and attentiveness we owe them. Perhaps when we are agreed that both preaching and the Sacraments are at odds with the prevailing culture (not a particularly controversial observation), we can begin to explore the implications. To be sure, one option is, as noted above, simply to repurpose preaching and Sacraments, reconstructing them to conform to the new cultural requirements. The more faithful path, one more likely to be that of Harold Daniels, would be to focus even more intently on these central things, respecting them enough to hear what they have to say to us.

Daniels had observed that in prevailing Presbyterian custom, preaching held an honored position, as no doubt it ought, but the Sacraments, with an equally worthy claim, had been diminished and marginalized—not in theory but in practice. Where is the font? It might be a bowl kept on the top shelf of a closet, invisible except for the rare occasion when it might be needed for baptism, as though the assembly had no need to be reminded that they are a baptized people. Or, if not in the closet, it might be so small and inconspicuous as not to be noticeable at all. And what about the table? When it is a communion table only occasionally, it can easily be taken for a table of convenience. When a presbytery meets, or there is a congregational meeting, it can be used by the clerk to take minutes. At choir practice, it might hold a stack of hymnals or sheet music, or the coats

and jackets of choir members. And the pulpit? In some places it may be so high and lifted up as to suggest an intimidating, fortified distance between preacher and congregation. So, perhaps not used at all. What about the assembled congregation itself? Is the objective to keep them in their places, sitting and rising occasionally, but otherwise stationary?

Daniels understood that for the central things to be allowed to make their testimony as boldly and clearly as possible, it is necessary to see to it that the place they occupy in the assembly is made larger than we have been accustomed to, both in the sense of being given their due attention in the liturgy (e.g., Word and Eucharist every week), and representationally, as manifested in the furnishings and vessels with which they are enacted. The baptismal font needs to be as large as possible, clearly sufficient to hold enough water that it might be seen and heard. Parts of the service are best led from the font: perhaps the opening sentences, the confession and pardon, and the dismissal, when the baptized are sent out into the world with a blessing and charge. Water may be poured from a pitcher into the font as the service begins, and when the declaration of forgiveness is pronounced. If possible, the font might be placed so that worshipers draw near to it either upon entering or as they approach the communion table. Ideally, enough space would be available that some or many members of the congregation might be able to gather at the font with those who are coming to be baptized or bringing a child for baptism.

The table, likewise, should be clearly a table, substantial in size, and suitably proportioned for the presider to stand behind it. It should not be used, as it often is, to display a large, out-of-date Bible opened randomly, supposedly representing the centrality of Scripture, but in fact never picked up or used for the readings. The prayers of the people might well be led from the table.

Daniels might not have imagined a time in which a pulpit might be abandoned, the preacher either standing at a distance from it or pacing during the sermon. One can appreciate that sometimes the preacher has had to choose between a pulpit that seems remote from the congregation—particularly when fewer worshipers mean empty front rows—or improvising to try to bridge the distance. Until a way is found to alter the existing architectural arrangement of the pulpit, a temporary compromise might be to be sure that the readings—and particularly the text for the sermon—are read from the place from which the preacher will be preaching. Daniels was aware of the fact that sometimes the Bible was being read from a small, handheld copy or from a piece of paper. He would not have imagined someone reading it from a smart phone. The church's Book needs to be read from a large volume, clearly visible to the congregation, in order that its importance and authority for the church be represented and upheld. If the preacher needs assistance holding a large volume, one or two others can hold it as it is read. After the readings, the book can be placed or replaced on the pulpit, which remains an important symbol for the ministry of the Word.

Preaching can still be powerful when it engages the biblical text deeply enough to discover the living God and sufficiently imaginative to illumine the possible ways that God may be speaking to us. God, and God's movement towards us, must be clearly in focus. Preaching today needs to address the situation in which we find ourselves: one in which our faith is constantly challenged. That is the elephant in the room, and the preacher needs to acknowledge it. It is a challenge that is not beyond the resources of the living God, who can and does still make use of human words and actions to manifest the divine voice and presence.

While Daniels rightly argued that pulpit, font, and table needed to be large enough not to appear trivial, their design should also represent their purpose and functions clearly, drawing the attention of the eye and the imagination. Daniels cautioned that it was better not to cluster them too tightly together. Rather, he felt it better, if space permitted, to find a way that the assembly might

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Daniels's passion, his sense of urgency, came from his conviction about our need to recover and amplify the testimony of the Sacraments alongside the Word, each reinforcing the others.

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direct its attention first to one, then to the others, each in turn, as the movement of the liturgy and the occasion required. Wherever possible, movement of the assembly or significant numbers of the assembly to positions around or near font or table would be ideal. Making provision for members of the assembly to move from one place to another (i.e., form processions, to use a classical label) is something that Daniels understood and valued, and bodily engagement in worship receives a bit more attention today than it did in 1982. Movement and gesture embody nonverbal statements of faith. It is not so unusual in the twenty-first century for Presbyterians to rise from their seats and process to a station to receive the bread and cup rather than always sitting and waiting to be served in their places. To approach and receive in one's hand a gift that both nourishes and points toward the banquet table set for us in the dominion of God, where they will come from east and west and north and south to eat together, is to join in a statement of faith. Those with worship spaces designed for far larger congregations than may be typical today may realize an opportunity. Where feasible, instead of just roping off a few pews at the back, consider replacing them all with durable but flexible seating, using the newly reconfigured space to imagine how to make more use of movement as the attention of the liturgy shifts among the central foci.

Daniels's passion, his sense of urgency, came from his conviction about our need to recover and amplify the testimony of the Sacraments alongside the Word, each reinforcing the others. That need is even more urgent today, when, moved often by desperation, it is easy to mark off our differences with fundamentalisms by soft-pedaling the "scandal of particularity," that is, Jesus Christ as the One around whom God has gathered the church and appointed it to share with Israel the vocation of becoming a "blessing" to "all the families of the earth" (Gen. 12:3), rather than just another religious institution with a generically "spiritual" message. Today is not the first time the church has encountered daunting challenges to the gospel. The God whose story is manifest in Scripture and creed, the God who condescends to make use of pulpit, font, and table, is tough enough to meet it.

Notes

1. Gordon W. Lathrop, *Holy Things: A Liturgical Theology* (Minneapolis, MN: Fortress, 1993) and *Central Things: Worship in Word and Sacrament* (Minneapolis, MN: Augsburg Fortress, 2005).
2. Harold M. Daniels, "Pulpit, Font, and Table," *Reformed Liturgy & Music* 16.2 (Spring 1982): 63–72.
3. Ibid., 64.
4. *Invitation to Christ: A Guide to Sacramental Practices*, 2006, PC(USA) website, accessed March 9, 2016, http://www.pcusa.org/site_media/media/uploads/sacraments/pdfs/invitationtochrist.pdf.
5. Charles Taylor, *A Secular Age* (Cambridge, MA and London, England: Belknap Press of Harvard University Press, 2007).

Sing to the Lord a New Song: What Harold Daniels Knew about Psalms in Common Worship

Don E. Saliers

Any of us who were privileged to share friendship and common interests with Harold Daniels were both inspired and blessed. He was a shepherd and a gentle prophet. I recall an early conversation with him toward the conclusion of his work on the *Book of Common Worship*. Smiling graciously, he spoke with great conviction, "Everything will depend on how this book is prayed by local congregations." Crucial to that praying was, for him, a vigorous recovery of the psalms, both on the Lord's Day and in the Daily Offices. In his writings on psalms and especially on singing the liturgy, Harold insisted that singing the psalms is a key element in churches' response to God in prayer. For him it was a matter of awe and mystery, but also of how God invites us to sing with the angels and hosts of heaven. "Music is an inseparable aspect of the liturgy itself," he writes in an early essay. "It is not brought into the liturgy but arises out of the heart of the liturgy as an expression of the worship of God."[1] That essay sounded a deep desire he carried in his theology of worship, and it echoes through all the subsequent editorial work on the *Book of Common Worship* and the *Book of Common Worship: Daily Prayer*. He knew what Saint Augustine meant by "those who sing, pray twice."

Harold was especially concerned to restore to the Reformed traditions of the American churches the rich but neglected legacy of psalm singing. Knowing his long effort at shaping and editing that remarkable book, I was deeply impressed by his desire that the worshiping communities would become more deeply prayerful Sunday by Sunday with this new resource. He desired that the singing practices of both the early church and the churches of the Reformation be rediscovered and made new.

At the heart of his desire was a profound appreciation for the psalms. Ten years before the *BCW* he wrote, "The psalms lift our hearts to God, and help deliver us from the self-centeredness of so much of our worship. They move us with awe and kindle within us the fire of the eternal burning in their heart. They nurture us in an enduring trust and love for the God whose glory fills the universe, but who also tenderly cares for all the human family."[2]

Some years later, after he had been presented with the coveted Berakah Award at a meeting of the North American Academy of Liturgy, Harold wanted to discuss with several of us the "state of the question" concerning the psalms. His concern was about how the rediscovery of psalm singing in the churches over the past thirty years could be sustained now that the *Book of Common Worship* was in use. It is one thing to have music and words in a book, he observed, but quite another thing to have people "live the psalms."

This reflects his passionate commitment to restore the vibrant use of psalms in the Sunday services and daily prayer of Protestant churches in our time. His work was deeply ecumenical, having been influenced by the liturgical reforms of the Second Vatican Council (1963–1965). He was keenly aware of the ecumenical nature of liturgical reform and renewal. This is very clear in his instructional essay "Every Day I Will Bless You."[3] There he drew upon the scholarship and practice of morning and evening prayer that had emerged in the past decades among Roman Catholics, Anglicans, Lutherans, Methodists and others. Well versed in the liturgical reforms of Vatican II, he was convinced that the Sunday liturgy and the daily offices of prayer were necessary to one another. For Daniels, one of the

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central elements of this internal connection was *praying the full range of the Psalter over time*. The Sunday lectionary of appointed psalms, though central to the Liturgy of the Word, is necessarily limited. He was deeply convinced that the riches of the whole Psalter were crucial to a vital communal and personal Christian life. Thus, regular daily praying of the psalms gives the church a fullness of worship and life before God: the Lord's Day (Sunday's Word and Sacrament) and daily life and work form a deep rhythm.[4] This, for Daniels, was a profound gift from Calvin and the Reformed traditions as well. The following reflections take up some key aspects of how the psalms are crucial to this task set forth in his essays and contained in the *Book of Common Worship*.

> "The psalms lift our hearts to God, and help deliver us from the self-centeredness of so much of our worship. They move us with awe and kindle within us the fire of the eternal burning in their heart. They nurture us in an enduring trust and love for the God whose glory fills the universe, but who also tenderly cares for all the human family."
> —Harold Daniels

We begin with some general points about the recovery of the psalms. In the first place, biblical psalms are the Word of God in lyric form. They contain and refer to all the major themes in Scripture: righteousness and wickedness, creation and fall, Torah, the history of Israel as God's chosen, exile and return, the hope for salvation, life and death. The Revised Common Lectionary normally shows a close coordination between the psalm and the Old Testament reading, often showing the psalm's embeddedness in the narrative or major images in that reading. At the same time, the appointed psalm text often illuminates the Gospel reading and, at times, the Epistle as well. In all the major feasts and seasons such as Advent, Christmas, Lent, Easter, and Pentecost, some aspect of the psalm resonates with all three readings. This is what led Martin Luther to speak of the Psalter as a *kleine biblia*, a "little bible." In any case, the psalm is simultaneously a touchstone to the Word of God read and proclaimed as well as the sung prayer of the people of God.

Secondly, the psalms are the common song of the community, and singing the psalms—not merely reciting them—was crucial for Harold Daniels. When we stop to think about how many people before us have prayed and sung these words in multiple languages, we are deeply aware of the continuity of doxology and lament over the history of Christians who gather for worship. For Calvin's Geneva, psalm singing was formative. Singing the psalms vivifies the texts and expresses the affective range of the psalms. The practice of singing gives the lyrical texts a physiological embeddedness, thus heightening the experience of praise and lament. The remarkable musical settings in the Genevan Psalter foster an affective participation that mere recitation does not.

Thirdly, the psalms open the entire range of prayer. The primary rhythm of doxology and lament, or praise and petition, is central. As the liturgical year unfolds, praying the psalms brings to light all the modes of confession, meditation, contrition, intercession, and the search for wisdom. On Pentecost, for example, the people declare faith boldly through the psalm: "Lord, send forth your Spirit and renew the face of the earth." When this is sung as a response to the prophetic reading, we encounter more than cognitive assent. Often the juxtaposition of the psalm transforms the Scripture readings into the language of the vocative. That is, we come to pray *in, with, and through* the images or even the narrative flow of the reading. So, for example, on the feast of Christmas, Psalms 96 and 98 feature the phrase "Sing to the Lord a new song." In singing these words after hearing the great readings from Isaiah, it is as though the prophet breaks into the song of the Incarnation anew each year. Those doxological psalms in the Sunday celebrations enable the church to pray a song both new and ancient.

The psalms move constantly between doxology and lament, between praise and honest truth-telling about human life. In this way, they provide a constant connection with the way human life itself is patterned: joy and sorrow, laughter and tears, rejoicing and anguish. Doxology is deepened by the forms of truth-telling the psalms provide: lamentation, confession, and witness. This is why many of the psalms are challenging for contemporary sensibilities. Writing now in the spirit of Harold Daniels, I would emphasize the problem of "lament denial" in our churches (part of the cultural captivity

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the psalms are meant to address). Praise is not fully mature unless it can keep company in prayer and song with the suffering and anguish of the world. As we move through the church year (and indeed, through our lifetimes!) the psalms serve as both prayer and instruction, for in them we hear the voices of struggle, suffering, and victory.

Harold felt that he had not said enough about lament. In our final conversation, we spoke of questions of human suffering and of mortality—which he forthrightly said was becoming more of a theme in his own life. This is precisely why the psalms in the Sunday liturgy must be supplemented by the more continual round of the daily offices. Perhaps even more, the liturgical prayer of Sunday liturgies cries out for personal devotion rooted in the psalms. This is the great contribution of the monastic traditions that Harold so much appreciated.

Perhaps one more point needs mentioning—the "aesthetic" dimensions of faith. Harold Daniels loved the visual arts. His keen sense of the iconography of worship and of images in the psalms was, for him, a deeply formative dimension of Christian faith and life. This interest was far more than aesthetic in the narrow sense. He was convinced that the churches had a central responsibility in educating the eye to discern God's beauty in creation and in human life.

In many ways the combination of concerns and hopes Harold Daniels brought to the psalms and matters of congregational worship are still paramount today. While the first enthusiastic ecumenical vision of the late twentieth century has dimmed, Harold's words and his work still ring true. At the heart of the church's life and mission is worship that is fully responsive to the divine initiative. This means a sense of awe and mystery are necessary, but always coupled with the entire range of doxology and lament. We need what he called glimpses of the heavenly worship while being rooted in the incarnate mystery of Christ among us. He found the language of the psalms indispensable, particularly when sung by a congregation eager for the Word of God and the Sacrament of the Table. If I could speak my words in honor of his, I would ask the question, "Why do we settle for so little when God's gracious turning to us and the whole creation is so vast and lavish?"

Yet the great spirit of *semper reformanda* still lives! Vast cultural shifts and fractures within the churches—not to mention our present wars and rumors of wars—have gone beyond those of the formative years in which Daniels nurtured liturgical reform and renewal. Skepticism about the church and its worship abound. Yet he had already keenly discerned the secularist challenges to worship. Mega churches and "ultra-bright" Christianity are even more in evidence. Yet, the spiritual impulse behind the recovery of sung prayer, the whole Psalter, and the centrality of the Eucharist is still crucial. If Harold were alive now he would encourage us. He knew a secret hid from the eyes of the world: authentic and awe-inspiring worship is necessary to our humanity in a deceptive world of power and presumption. He knew that if we truly sang "out of the depths" (Psalm 130) as well as "let everything that breathes, praise the Lord" (Psalm 150), we would be fully alive to the saving grace of God.

Notes

1. Harold M. Daniels, "Why Sing the Lord's Song?" *Reformed Liturgy & Music* 18.1 (Winter 1984): 4.
2. Harold M. Daniels, foreword to *Psalms and Prayers for Congregational Participation*, by B. David Hostetter (Lima, OH: C.S.S. Publishing, 1982), xiv.
3. Harold M. Daniels, "Every Day I Will Bless You," *Reformed Liturgy & Music* 33.4 (1999): 3–12.
4. For an account of his appreciation for and use of ecumenical sources and insights, especially from Lutheran scholars Gordon Lathrop and Gail Ramshaw, see his "Service Books and Ecumenism: Response to the Berakah Award," *Reformed Liturgy & Music* 29.1 (1995).

The Sign of the Cross: Tethered to Our Baptism

Jennifer L. Lord

In the span of twenty-four hours my husband and I, independently of one another, marked our friend's forehead with the sign of the cross. Neither one of us knew the other had done so. But an ambulance call and emergency surgery led us each to do the same thing for our friend, to spontaneously mark her by this ritual gesture.

We were away from home together to attend a conference. At 3:30 A.M. our hotel room phone woke us; our friend was in pain and asked us to come to her room. She knew my spouse is an ICU nurse (though at the time we didn't know the ICU part would be helpful). He assessed her; the hotel placed the ambulance call; we decided he would accompany her to the hospital and I would stay behind for the conference work. The crew came to her room with the gurney, and together we descended to the hotel lobby and out to the winter dark. As the crew lifted our gurney-bound friend into the ambulance, I stood at her side and reached up—I was convicted to do so (you are a pastor; this is what you do)—making the sign of the cross on her forehead, saying something like "The Lord bless you and keep you and bless all those who will now care for you."

Only a few days later, after the emergency surgery and recovery that allowed her to return for the end of our conference, did she mention that my spouse, too, had made the sign of the cross on her forehead. He did so as she was being wheeled into surgery. He also kissed her on her forehead. She's a woman religious and laughs when telling that part of the story. But I heard her say (and she's permitted me to share all of this) that when hospital personnel asked if she wanted a chaplain she said no because she had been ministered to already by our signing the cross, by our accompaniment.

Here are some things, then, to say about this account: the cross sign was meaningful for all of us. The cross sign was portable (we weren't in church; we were on a city street and outside the surgery unit). And our two instances of cross signing were but the most recent occurrences in our friend's whole lifetime of making and receiving that gesture. Repeating it as we did tapped into its cumulative effect; those instances of that gesture referenced all the other times she had made and received this sign. And our use of the sign was an ecumenical gift; we represent three ecclesial traditions: Orthodox, Roman Catholic, and Presbyterian.

Harold Daniel's article on the sign of the cross, which is foundational to this essay, orients those of us in the Protestant Reformed tradition to the Judeo-Christian origins of this gesture and how it has been employed throughout history in different Christian traditions. While Scripture does not *literally* mention signing with the cross, the origins are evident in several passages. Daniels speaks about a mark on the brow (for better or for curse!): Genesis 4:15; Ezekiel 9:3ff; Revelation 7:3–4; 9:4. Of course we do not know exactly if or how these scriptural references shaped what Tertullian describes at the end of the second century, but we do have that apologist's word on the subject: "At every turn, at our going-out and

"At every turn, at our going-out and coming in, on putting on our clothes and shoes, on washing, on kindling a light, on going to bed, on sitting down, and at every act, we mark our brow with the sign of the cross."
—Tertullian

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coming in, on putting on our clothes and shoes, on washing, on kindling a light, on going to bed, on sitting down, and at every act, we mark our brow with the sign of the cross."[1] The writings of several fourth-century church fathers, Saints Cyril of Jerusalem, Basil, Chrysostom, and Augustine, confirm the prevalence of this gesture in their time.[2] It makes sense that early Christians made the sign of the cross because they were being taught to understand their lives defined by the dying and rising of Christ (Mark 8:34; Matt. 16:24; Luke 9:23; Gal. 2:19–20, 6:14; Col. 2:12; Phil. 2). The gesture of the sign of the cross is exactly this: marking ourselves to proclaim that we belong, in life and even when death comes, to the crucified Risen One. Against all that would assail and sway us, we belong to the triune God, and in this God we are given true life. It is not a magical sign just as prayer is not a magic incantation; it is not our participation in a transaction in order to get what we want. But this gesture, like prayer, serves to realign and reorient us with the mercy of God, our hope in God, and God's abiding presence.

And so Harold Daniels, years ago, invited readers to recover the use of the sign of the cross—to begin with that ancient form in which the presider (minister) uses a thumb to sign the forehead of the newly baptized with the cross. Daniels hoped that by reincorporating this post-baptismal signing (with optional anointing), it would again be imbued with baptismal meaning and, then, its meaning would be transferrable to daily personal use, perhaps even as Tertullian described. Daniels tells us, "Typical occasions of the use of the sign of the cross by the faithful include its use in confessing sin and receiving pardon, at the reception of bread and wine of the Eucharist, at the beginning of meals, and in private devotion. It is traditional to sign one's lips at the beginning of morning prayer with the words from Psalm 51: 'O Lord, + open my lips and my mouth shall proclaim your praise.'"[3] Marking the cross on the body is a sign of union with Christ, a means of witnessing to the faith in all manner of situations and a means of reinforcing faith.[4] But this seems like a big leap for so many faithful today. Why would we do this? Is there really a need or a purpose? Is it not blatantly Roman Catholic ceremonial excess from which we were freed by the reforming efforts of our sixteenth-century forebearers?

Years ago one of my teachers made this simple statement: "Liturgy is the Christian life in ritual form." My Reformed ears at that time were still trying to tune themselves to language about rite and symbol and ceremonial action. But eventually I began to hear the verbs of worship and I recognized them as the things I'd done my whole cradle-Presbyterian life: gather, greet, respond, pray, confess, forgive, sing praise, pray, read and listen, sing more and read and listen more, listen, sing, profess, lament, petition, intercede, share peace, return gifts, prepare the meal, return great thanks, process or pass, eat, share, pray, sing, send. And sometimes we include yet more verbs: prepare, teach, read and listen, present, promise, renounce, profess, pray and invoke, wash and name, welcome, and teach. Our corporate worship, the Sunday liturgy, is a very long list of verbs. "Worship is a human experience, not a set of concepts. It is a thing of beauty and warmth. It is a body-thing, not a head-thing."[5]

And this list is not just any set of verbs. They are our verbs, our actions, because they are handed down to us—even commanded to us for our worship-in-the-beauty-of-holiness use. "The actions are essential: they have to do with Jesus Christ. In these things we encounter the full reality of who Jesus is and what he does, and who we are as one body in Christ."[6] We can reduce the longer lists of verbs to baptizing, reading and preaching, praying, eating and drinking, gathering, and sending. The waterfall of verbs are commonly grouped even

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—Harold Daniels

more succinctly as gathering, word, meal, sending—all the verbs part and parcel and interacting with one another under the rule of a governing verb. Yet all of them are scriptural, all of Jesus, all for who we are and are to be in him, in God. Our worshiping actions are only possible because we are responding to what God has already done for us and continues and promises to do for us and for the life of the world.

And more: our responsive actions on Sunday morning shape us for the ministry of God's reconciliation (2 Cor. 5:18). We move about the world as forgiven sinners, greeting others, forgiving our own and others' commissions and omissions (committed voluntarily and involuntarily), and praying for our enemies even as we lament and intercede against all manner of evil. We move about being Christ's peace, praying and working that all may know God's abundant life that drowns death and sin and raises us anew, praying and working for food enough for all, living as covenanted signs of God's rule.

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Another way to say this is, of course, that our Sunday gatherings celebrate the reign of God in the spirit of the risen Christ. This is the rule under which we live, including its judgment of all that resists a uniting alignment to God's reign.[7]

The emphasis here is that we do this celebrating and daily living not just intellectually but by our bodily selves. There is no way around the fact that we are physical beings and we physically *do* these verbs and actions Sunday after Sunday, week in and week out, according to our abilities. Yet the Reformed tradition is shaped immensely by a textual focus, for better and for worse. Better because we insist on a scriptural hermeneutic: we must hear the word alongside any sign-acts. The worse because we came to associate worship with text: printed or (more recently) projected texts that we sing or recite. John Calvin certainly spoke of ritual, symbols, and ceremony with caution. "Ceremonies were to be few in number, easy to observe, dignified in representation, and clearly reveal Christ. He regarded all ceremonies as 'corrupt and harmful' that did not lead people to Christ. He wrote, 'Ceremonies, to be exercises of piety, ought to lead us straight to Christ.'"[8]

While our sixteenth-century ancestors cleared out the excesses of ceremony, the absence, over time, of healthy, robust rites (including attention to symbols, gestures, postures, movement) has allowed for the supremacy of text. "Given the pragmatism, efficiency, technology and literalism of the culture we absorb and breathe and live, the problem which liturgy as a language of symbols presents to us is overwhelming."[9] So for some contemporary congregations a reintroduction of a gesture like the sign of the cross, small as it may be, is still a foreign language, utterly strange and suspect. For we are used to texts. Others in our tradition grew tired of our inherited textual focus and have turned their efforts to invention, creativity, new symbols and verbs. In these instances, the old rites and symbols and signs are largely deemed remote, incapable of holding meaning for our version of the world.[10] Either way, it's hard to imagine a recovery or renewal of some of these actions, let alone all of the verbs.

But what of this little sign of the cross? At this point we are not even considering the larger sign familiar to many whereby people cross their entire torso forehead to breast and shoulder to shoulder. We ask: What about this little sign marked on one's forehead? Does it really add to the way we understand our lives in God? In the language of the Reformation, this sign is *adiaphora*, an indifferent thing, a nonessential thing.[11] What are we to make of *adiaphora*, let alone the old central symbols of the faith? I think of one dependable liturgical encounter that helps me parse that question.

Because of family relations, and admittedly because of a desire to see and hear multiple Scripture readings set next to lavish sign-acts, I place myself in a decidedly non-Protestant assembly at certain times. In one particular Christian gathering, at twelve times during the year, everyone comes forward to receive the sign of the cross marked on the forehead with oil. These are festival occasions for which people line up surrounded by continuous singing. The blessing is made with a goodly amount of oil which drips over eyebrows and down noses and smudges eyeglasses, leaving more than a trace.

But this anointing is not a random act. Opportunity for another form of blessing comes every week when people line up to receive the words of blessing (no oil, no sign of the cross on the forehead) surrounded by singing. Because the people of this assembly are repeatedly blessed with the sign of the cross, they know the layers of connections—how this blessing is related to the anointing on Great and Holy Wednesday (Holy Unction), the chrismation of a convert to that ecclesial tradition and, at core, the chrismation bridging baptism and Eucharist.[12]

That last is the point of it all: this anointing and any sign of the cross refers back to baptism, to our watery belonging in Christ whose death conquers death and sin and who raises us to new life. Let any recovery of ancient Christian signs be informed by how those signs relate to the ways that we gather each week around Word and sacrament, praying, and being sent forth in service to all creation.

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To be clear, it needs to be said that the Reformers held a different theology than that of Roman Catholics and Eastern Orthodox Christians. The Reformers understood that the act of baptism, with water and the triune name, is our full Christian initiation in water *and* the Holy Spirit, no additional rites or gestures needed. For our contemporary practice this means that we understand the sign of the cross and the use of oil for that sign to be actions that assist the central meaning of initiation. In those other ecclesial traditions, the oil anointing/sign of the cross is necessary, for it is the seal of the gift of the Holy Spirit.[13] For persons in the Reformed tradition the cross sign with oil supports and assists the fullness of the lifelong meaning of baptism. It functions as a secondary sign; it is *adiaphora*. And any recovery of *adiaphora* must be in relation to the central things that we do: "Still, one should be careful with *adiaphora*. It is not that one can do whatever one likes with these matters, even leaving them out altogether. . . . Rather, one must ask how these secondary matters are arranged, so to disclose and assist the things that are primary."[14]

In the end, in this discussion, any use or recovery of secondary signs is related to the strengthening (or recovery!) of the central signs. It's hard to know the meaning of these secondary signs when the reference is to something that is shrunken and "mummified."[15] Any consideration of reincorporating the use of the sign of the cross must evaluate the strength and fullness of the central sign of baptism. This is worth the effort

> because there is something still there,
> some power there, even in those shrunken,
> shriveled, dried up forms: bread as wafer,
> the breaking of the bread as a crisp and tidy
> crackle, the baptismal bath as a trickle of
> water across the head, the sprinkling as some
> drops that few can see or feel, the oil as a
> quick smudge to be wiped off at once, the
> laying on of hands as a pat on the head . . .
> and so on and so on and so on.[16]

Gordon Lathrop, who speaks to all of these things, shows us what "unshrinking" looks like.

> The name in which we baptize needs to be much more than a formula or a ritual confession of faith. Our churches will do well to recover a process of teaching and formation that leads to baptism and flows from baptism for both adult and infant candidates. We need sponsors, mentors, or godparents, catechists or teachers, pastors and members of the local community who take with great seriousness their roles in accompanying those who are being baptized. We need to help each other be less afraid to speak about God and grace to those who have begun to be curious about the hope that is in us. Then we need to let the washing itself be a powerful event, mirroring in the force of its symbol and ritual at least a little of the huge consequence of its meaning. We need to make our pools larger, when we can. We need to keep water in our fonts or pools all of the time. We need actually to wash or immerse our candidates, loving them, helping them across the water. We need to clothe them, anoint them, give them burning lights, sign them with the cross, lead

> them into the assembly, give them the holy food to eat and drink, talk with them of what happened to them, think with them of what we shall do together now to bear witness to God's mercy in the world.[17]

Let our portable, repeatable signs not be perfunctory or for pious show. But let them be additional, supportive means by which we are tethered to why we do them in the first place: the life we share with one another and the life of the world held in the mercy of God.

Notes

1. Tertullian, *De Corona*, 3, quoted in Ludwig Eisenhofer and Joseph Lechner, *The Liturgy of the Roman Rite*, ed. H. E. Winstone, trans. A. J. and E. F. Peeler (New York: Herder and Herder, 1953), 95.
2. Harold Daniels, "The Sign of the Cross," *Reformed Liturgy & Music* 21.1 (Winter 1987): 40–41. Daniels cites St. Basil as claiming "that the practice had been given by the apostles themselves 'who taught us to mark with the sign of the cross those who put their hope in the name of the Lord.'" *De Spiritu Sancto*, 27, quoted in Mark Searle, *Christening: The Making of Christians* (Collegeville, MN: Liturgical Press, 1980), 36.
3. Daniels, 42.
4. Ibid., 39.
5. Robert W. Hovda, *Strong, Loving and Wise: Presiding in Liturgy* (Collegeville, MN: Liturgical Press, 1976), 84.
6. Gordon Lathrop, *Central Things* (Minneapolis, MN: Augsburg Fortress, 2005), 29.
7. See Robert Hovda, "The Vesting of Liturgical Ministers," in *Robert Hovda: The Amen Corner*, ed. John Baldovin (Collegeville, MN: Liturgical Press, 1994), 213–233.
8. Daniels, 42.
9. Hovda, *Strong, Loving and Wise*, 73.
10. See Aidan Kavanagh, OSB, "Textuality and Deritualization: The Case of Western Liturgical Usage," *Studia Liturgica* 23 (1993): 70–77.
11. John Calvin, *Institutes of the Christian Religion*, ed. John T. McNeill, trans. Ford Lewis Battles, vols. 20 and 21, The Library of Christian Classics, ed. John Baillie, John T. McNeill, and Henry P. Van Dusen (Philadelphia: The Westminster Press, 1960), 3.19.7.
12. This anointing blessing occurs at Matins of Festal Vigils (at evangelical and Marian feasts) and is known to the author through the Slavic practice of the Byzantine Rite.
13. There is a complex history regarding anointing in relation to initiation, and this history should inform Reformed discussions regarding confirmation. See Maxwell E. Johnson, *The Rites of Christian Initiation: Their Evolution and Interpretation* (Collegeville, MN: Liturgical Press, 1999) and Nicholas E. Denysenko, *Chrismation: A Primer for Catholics* (Collegeville, MN: Liturgical Press, 2014).
14. Lathrop, 70–71.
15. Leonardo Boff, *Sacraments of Life, Life of Sacraments,* trans. John Drury (Washington D.C.: Pastoral Press, 1987).
16. Hovda, *Strong, Loving and Wise*, 74.
17. Lathrop, 63.

There is something still there, some power there, even in those shrunken, shriveled, dried up forms: bread as wafer, the breaking of the bread as a crisp and tidy crackle, the baptismal bath as a trickle of water across the head, the sprinkling as some drops that few can see or feel, the oil as a quick smudge to be wiped off at once, the laying on of hands as a pat on the head . . . and so on and so on and so on.

Eucharistic Praying: Johannine Language at the Table of the Lord

Arlo D. Duba

Of the many things for which the Rev. Dr. Harold M. Daniels may be remembered, none is more profound than his work to nudge the sacrament of the Lord's Supper away from being a celebration of the death of Christ. His goal was for the Supper to celebrate and glory in the resurrection and to praise the risen Lord. He and I worked together on what we called "our liturgy," and I want to use this article to support his affirmations with my arguments and with my whole-hearted support.

In the Bible we have two sets of Last Supper accounts: three in the Synoptics and one in the Gospel of John. The three Synoptic records are essentially one interpretation in three quite similar accounts. Harold Daniels and I had been addressing the difference between the "Johannine theology" tradition and the "Synoptic plus 1 Corinthians 11:23–26" cluster. We came to emphasize that the Synoptic tradition is incomplete without the contributions of the Johannine. First of all, we affirmed that the Gospel of John is an authentic Gospel and we must give it a stress equal to that of the Synoptics. The Synoptics tend to function as a single source that must be balanced by the single Johannine source. Indeed, we believe that the fourth Gospel provides very important corrections to the Synoptic record.

Harold introduced me to Richard Rohr, a Franciscan and neighbor of the Daniels in Albuquerque. He brought to my attention one of Rohr's published meditations and suggested that it would be beneficial in our task. Rohr noted that John's account of the Last Supper is much different from the Synoptic/Pauline account. Harold said that Rohr, with his knowledge of the Bible, spoke about the different approach of Jesus that we find in John 13:

> There is no passing of the bread or passing of the cup. Instead we come upon the story of Jesus on his knees, washing the Apostles' feet (John 13:3–5). Perhaps John realized that seventy years after the Synoptic Gospels had been read, he wanted to give a theology of the Eucharist *that reveals the meaning behind the breaking of the bread* [emphasis mine]. He made it into an active ritual of servanthood and solidarity, instead of the priest-centered cult it has largely become.[1]

The Gospel of John r*eveals the meaning* ***behind*** the Synoptic record! John reveals a meaning that could not have been known by the authors of Matthew, Mark, and Luke a number of years earlier.

With Harold, I am stressing what many church goers will find difficult or impossible. We believe in a living Savior. We do not capitalize his death. We capitalize his Life! We celebrate Pascha, (the biblical, Hebrew word for Passover that all Eastern Orthodox use instead of "Easter"). We celebrate that "Christ is risen." He did not die for our sins. He lives for our redemption.

The Context

Harold and I have advocated a Johannine option in the celebration of the Lord's Supper by our Roman-Protestant family of Western churches. In support of that aim we are also suggesting that we seek to recover the celebrative Eucharistic meals of the two earliest centuries of our church history. It would have been much better for the church to have held to the beautiful, simple practices of the earliest two centuries as they are reported in the *Didache* and

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in the New Testament; the literature claims that the early followers of Christ praised God with joyful hymns and prayers.

It seems clear that at the dawning of the third century we can detect indications of human pride and hints that insinuations of guilt were infesting the gospel message. Those early Christians began to forget the gift of the new life in the resurrection and began to hear that their sins were forgiven by Jesus' agonizing death on the cross. Harold Daniels believed, and I proclaim, that the Johannine option can be the church's own corrective interpretation of the first three Gospels, just as Richard Rohr has argued.

We must discard what is now seen as a heretical doctrine of the atonement that is embodied in many of our hymns and is fixed in most of our memories.

In John's account, Jesus starts for Jerusalem six days before the Passover. Arriving there, he begins to speak mysteriously, saying, "The hour has come for the Son of Man to be glorified" (12:23). Then in chapter 13, John mentions that Jesus is at supper (13:2ff). The location of this activity most certainly appears to be in a place the Synoptics called "the upper room," but such a place is not named here. I believe that this omission and this different telling of the story are deliberate. There is no mention of wine, and the only bread that is noted is that handed to Judas. Virtually all the details we find in the Synoptics have disappeared from the Johannine account. Furthermore, there is no hint of anything like an institution of the Lord's Supper. This seems to me to be a Johannine "correction" of the Synoptic account.

Later in the chapter, when Judas departs, Jesus says, "Now the Son of Man has been glorified, and God has been glorified in him" (13:31). Notice that word "now." Harold and I marveled at that, for it speaks of glorification, not suffering. In fact, there is no mention at all of Jesus' suffering in the whole of John's Gospel. John does not use the Greek words πασχω or παθητόζ (suffering), nor do any derivatives of those words appear in the entire Gospel. The writer of John's Gospel certainly had access to those of Matthew, Mark, and Luke, but it is quite obvious that the account is altered and the story radically retold. In the fourth Gospel the Word became flesh, "was God," and was glorified, not punished through crucifixion. Since this is an incredibly different interpretation from the Synoptics, it raised for us the *ipsissima verba* fixation question. Harold and I discussed Robert Taft's article on the anaphora of Addai and Mari,[2] where the "words of institution" do not appear and we wondered: how literally must we interpret the words of our faith?

Death or Life?

A closely related theological question is what to believe regarding the doctrine of the atonement. Harold and I agreed that we must discard what is now seen as a heretical doctrine of the atonement that is embodied in many of our hymns and is fixed in most of our memories. Under the influence of this doctrine, our hymns and our prayers are filled with allusions to Christ's "sacrifice," affirming that "Jesus paid the price for our sins." I remember singing as a kid a gospel song titled "Jesus Paid It All":

> Jesus paid it all,
> All to him I owe;
> Sin had left a crimson stain,
> He washed it white as snow.

However, we must stress that in the Trinity, God is God the Father, God the Son, *and* God the Holy Spirit. Any attempt to place God the Father *over against* the Son or Spirit, placing the "payment for sin" on the Son or the Spirit, is a serious misunderstanding of the holy Trinity. "Father, Son, and Holy Spirit" are one.

In his book *Sacrifice Unveiled*, Father Robert J. Daly, SJ, magnificently articulates how God the Father, in that unity of the Godhead (in the person of the Son), is so moved in love for the creation that God gave and gives Godself, the Godhead, in love (in unity with, and in the person of the Son) to redeem the creation. God in Christ loved the world, loved us so much that God, Godself, became incarnate. God came *in person* to redeem us. That is an incredible affirmation! It is a statement of faith.

The Gospel of John provides life-affirming language that enables worshipers to rejoice in the affirmation of the resurrection and the risen God our Savior. Rather than focusing on the broken body of Christ, our eucharistic language might focus on the bread of life. Harold and I were convinced that Jesus saying "I am the bread of life" was meant to be another

"correction" of the Synoptics (cf. John 6:32–59). These "words of Jesus" stress the resurrected life of Jesus, not his death. When the bread is broken for the communicant, the pastor should offer that bread, call the person by name, break a piece of bread from the loaf, hold it before the worshiper, say, "Jesus Christ, the bread of life," and place the bread in the outstretched hand. Similarly, the presider shares the cup with the worshiper saying, "Jesus Christ, the vine of salvation," (John 15:1); or "Jesus Christ, the vine, in whom we abide," (John 15:4). Harold and I envisioned that the next version of the *Book of Common Worship* would introduce this version of the Lord's Supper.[3]

We must accent the glorification imagery in the fourth Gospel where the Word became flesh, and we are glorified in Christ as "Christ was glorified," not punished (see John 13:31). Note well, this use of glorification imagery continues to the very end of John's Gospel. The risen Lord lives! The Lord God lives for you and in you. Off with that funereal allusion. In the Lord's Supper we are in Christ and Christ is in us. Christ is the presence of glorification and of great joy.

The Lord *appeared* and was praised by the disciples after Jesus' resurrection. The Lord *appears now* and is praised when we celebrate Christ's Supper in the church. The Lord *will appear soon*, and we will praise the Lord Jesus until the end of our time. The Gospel of John offers us a way to move beyond the recent Roman-Protestant past. We must take most seriously, and yet more metaphorically and evocatively, the fourth Gospel as we praise the Lord.

Notes

1. Richard Rohr, *Radical Grace: Daily Meditations* (Cincinnati, OH: Franciscan Media, 1993), 143.
2. Robert F. Taft, "Mass Without the Consecration? The Historic Agreement on the Eucharist Between the Catholic Church and the Assyrian Church of the East Promulgated 26 October 2001," *Worship* 77, no. 6 (Nov. 2003): 482–509.
3. Editor's note: Similar language is included in the 2018 edition of the *Book of Common Worship*.

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Of Trickles, Fonts, and Rivers: A Baptismal Ecumenical Liturgical Theology

Gláucia Vasconcelos Wilkey

Toward a Common Worship: It All Begins with a Trickle

"It all began with a trickle," said Phyllis Anderson. These were the first words of the first sermon preached at the Summer Institute of Liturgy and Worship on the campus of Seattle University. Anderson was referring to the Ezekiel 47 text that reappears in the vision of John in Revelation 22, where we find the river that flows from the sanctuary for the healing of the nations. That stream began with a trickle and gained life, as most streams do, by simply flowing and merging with other trickles or small streams. Everywhere that river went everything was made fresh, for it flowed from the place of worship. But it began as a trickle.

The words around the baptismal font in the chapel where that sermon was preached—excerpted from a fifth-century baptistery in Rome—offer a vision of the church beyond the walls that divide Christians. They speak of a common baptism, and, therefore, a common life: "No barrier can divide where life unites: one faith, one font, one Spirit, makes one people." These sentences mirror the words of the letter to the Ephesians, "There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all" (Eph. 4:4–6).

These words suggest that there is an essential and *de facto* organic, ontological unity among Christians, not of our own doing, but a unity given to the church in and through baptism. The unity of the church is not of our making but a gift given in Christ by the Spirit, unity modeled in the Three-in-One at the center of our assemblies, the force and pattern for our life at prayer and life beyond the place of prayer. This liturgical life in turn engenders relationships in mission, service, and witness. It begins with a trickle. And it flows from the sanctuary.

I am a Presbyterian pastor, and I claim the PC(USA) as my home body, a church beloved to my heart. But per force of my baptism, I am part of the one body of Christ, the church in every time and place, near or far. As Arlo Duba has said:

> Worship in the Reformed tradition is ecumenical, seeking that which expresses the faith, worship and commitment of all the ages of faith. It seeks and affirms the organic unity of the Church of Jesus Christ, seeking unification rather than fragmentation. It seeks to press and express that unity through shared and uniting worship and service.[1]

In this paper, the word *ecumenical* needs to be understood as it is used throughout agencies that work in interchurch relationships. In these agencies the ecumenical vision is grounded in and upholds a Trinitarian, Christocentric, and sacramental worldview. Interfaith relationships are often the fruit of faithful ecumenical understandings, where peoples of many faiths seek to cooperate for the healing of all God's creation. This vision of the church's baptismal unity must be expressed in the worship of each local congregation. It must be made manifest as we immerse ourselves in the commitment to seek, intentionally and systematically, to make visible the oneness of the church of Jesus Christ.

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In the preface for Lukas Vischer's *Pia Conspiratio: Calvin's Commitment to the Unity of Christ's Church*, Joseph Small asks a question of great importance for leaders in the PC(USA). Given Christ's own prayer for visible unity (John 17:21), Small asks, "Why, then, is there so little *urgent* [italics added] commitment to the visible unity of Christ's church?"[2]

As Calvin wrote:

> There is one God . . . one faith, one baptism. Therefore we ought to be one, as we are called into one hope. . . . Now, though this flock appears to be divided into different folds, yet they are kept within enclosures which are common to all believers who are scattered throughout the whole world: because the same word is preached to all, they use the same sacraments, they have the same order of prayer, and everything that belongs to the profession of faith.[3]

We are invited to make this gift of unity visible and audible in our own corners of the reign of God, each in our own congregation's life, our presbytery's life, our seminary's life, and in the life of prayer. That life, I propose, must emanate from, be grounded in, and be faithful to the *whole* church's shared biblical tradition, the church's shared liturgical tradition, and our particular Reformed *but always to be reformed* inherited history. There is nothing new in this formulation unless we view it through the lenses of our shared baptismal identity. Through those lenses we are challenged to stretch our sense of belonging in faithful liturgical life. Gordon Lathrop says that

> we may come expecting centered holiness, and we are given a direction away from here. We may come looking for God-in-the-distance, and we are given God-in-our-midst. We may come for us and we are given them. We may come for them and we are given ourselves, ourselves truly, in community, before God, not cut off from them.[4]

We Presbyterians already have a clearly delineated strategy or policy statement for worship called the Directory for Worship. I say yes, and then, I say, but more.

Trickles and Streams in the Reformed Tradition: What We Know We Have

Indeed, we have ecumenical gifts in our Presbyterian history and in our theology and practice of worship. Take this often neglected line from the Directory for Worship: "Those responsible for worship are to be guided by the Holy Spirit speaking in Scripture, the *historic experience of the Church universal*. . . ."[5] Such statements from the Directory are marvelous, yet daunting, and even troubling, in the fact that they are so completely overlooked in so many of our churches. Take this other quote from the Directory:

> Prophets of Israel, amidst the failure of their own generation to honor God's covenant, called for justice to roll down like waters and righteousness like an everflowing stream. . . . The Body of Christ is one, and Baptism is the bond of unity in Christ. . . . Barriers of race, gender, status, and age are to be transcended. Barriers of nationality, history, *and practice* are to be overcome.[6]

It is marvelous to see how the Directory sets our sights way beyond the locality of any Presbyterian church in terms of baptismal practice. For example, we know that where the Directory uses the imperative *shall* it means we must, beyond personal or local congregational choice. Consider the use of this word under the article on "Commitments and Vows" in baptismal practice. After listing the responsibilities of those desiring the sacrament for their children or for themselves, we come to the listing of congregational responsibilities, including, in utter simplicity of language, this one: "The congregation *shall* profess its faith, using the Apostles' Creed."[7] No portion of any other localized/denominational creed is suggested here; the text requires instead, via *shall*, in baptismal occasions the creed that strongly expresses our oneness in the body of Christ.

In our historical Presbyterian way of celebrating the Lord's Day, we have other gifts that are unique to us. For instance, no other body prays a Prayer for Illumination before the reading of the Scriptures as intentionally as we do. This prayer is in fact an *epiclesis*, fundamentally the same as we pray "over the water" and "over the meal," a rich gift that reveals the particular attention we give to the role of Scriptures

in worship and life. This theological understanding of the place of the Scriptures in our life and worship ought to be expressed more carefully. Many PC(USA) churches are not yet using the lectionary, one of the instruments Calvin named "common enclosures." Others ignore the grasp of the role of psalmody in worship, or the fundamental centrality of the reading of the Gospel any given Sunday. Beyond Calvin we have a rich hymnic tradition to use and to share. The sung word functions in a way that unites a congregation in faith, in fact playing a similar role to the creeds we recite.

We have the *Book of Common Worship*, a treasure that is truly marvelous for many reasons, including its ecumenical reach and scope. A few years ago, when the Evangelical Lutheran Church in America and the PC(USA) were working on the foundations for the *Formula of Agreement* that would unite our two church bodies in official relationship, the most decisive factor supporting our presence in that agreement was what was seen in the *Book of Common Worship* and the theological and liturgical tenets it sets out. I dare say that without it there would not have been such connection. If no other gifts in it are enough to command our own commitment and promotion of it, its ecumenicity ought to entice us.

We also have some more recent documents we can hold up, celebrate, and find ways of promoting more strongly. One example is the 2006 report of the Sacrament Study Group, *Invitation to Christ: Font and Table*. We have a journal, *Call to Worship*, that seeks earnestly to give us a deeper sense of the possibilities of our life in liturgy. We have the Presbyterian Association of Musicians sponsoring conferences that bring the best of what we are to different corners of the church, inviting all to fuller, more faithful life. These things we have and know we do.

A Trickle of Grace in Ecumenical Discourse:

What We Have and (Perhaps) Do Not Know We Do

Even a cursory look at some of the documents and resources beyond the PC(USA)—yet forged in consultation with and engaging our denominational representatives—might suggest further steps for the thinking of strategies, policies, and surely, for life in liturgy among us.

Baptism, Eucharist, and Ministry (*BEM*) of the World Council of Churches (WCC) is a rich—and lovely—summary of the theology and practice of baptism, and life and ministry in and from baptism across a broad spectrum of the body of Christ. When we teach the theology and practice of the whole of the liturgy and eventually focus on the sacraments—whatever the context of our teaching might be, church, presbytery, seminary, or other—we will impart too parochial a sense of church unless we use this or similar documents as part of the resources that inform our theology. Among other things, *BEM* compels churches to come to terms with the fact that "our one baptism into Christ constitutes a call to the churches to overcome their divisions. . . ."[8] In yet another document engendered by the WCC, "One Baptism: Towards Mutual Recognition," the signers agreed with the following: "The mutual recognition of baptism is fundamental to the churches' search for visible unity and in so far as it has been achieved it has become a basis for their increasing common witness, worship and service."[9]

In February 2006 thousands of people gathered for daily prayer under a gigantic and colorful tent in Porto Alegre, Brazil, my country of birth, during the Ninth Assembly of the World Council of Churches. Over 120 countries and nearly four hundred church bodies were represented in those gatherings in the heart of a Roman Catholic University, a beautiful campus that for nearly two weeks was home for the assembly. We often numbered six thousand under the big tent, between those serving in official capacities and delegates and visitors. Every day began and ended in that tent. In that tent songs of praise were raised. In that tent beseechings and lamentations were uttered. In that tent confession and forgiveness were ours. In that tent the Word was heard. This was no mere cooperative endeavor. There, "ecumenism" was not a word or theological jargon named or discussed but a concrete, audible, and visible reality. Together we knew we belonged to God, whose very presence in word, prayer, song, and other liturgical actions reminded us that "where two or three are gathered in my name . . ." We knew that we belonged to each other in bonds of Christly affections, the kind of affection, as Calvin said, that will engage us in making sure that nothing that can harm or destroy will befall our sisters and brothers anywhere.[10]

We were reminded that the principal purpose of WCC, according to its constitution, is "to call the churches to the goal of *visible* unity in one faith and one eucharistic fellowship *expressed in worship and*

common life in Christ, and to advance towards that unity in order that the world may believe."[11] *Called to Be the One Church*, a document approved in that Brazil assembly, speaks of a *koinonia* that both intentionally includes and intentionally excludes. It is a *koinonia* that includes all of the baptized; it excludes all intentional distinctions and all attempts at valuing doctrinal diversity over and above the given unity of the church in liturgy and life. The document affirms: "We have much work ahead of us as together we seek to understand the meaning of unity and catholicity, and the significance of baptism. . . . Each church is the Church catholic, but not the whole of it. . . . Apart from one another we are impoverished."[12] We were a visible expression of something Catherine LaCugna stated, that in liturgy, "God draws us into the circle of divine life that we may be sons and daughters of God, and brothers and sisters to each other."[13]

We were reminded that the principal purpose of WCC, according to its constitution, is "to call the churches to the goal of *visible* unity in one faith and one eucharistic fellowship *expressed in worship and common life in Christ*, and to advance towards that unity in order that the world may believe."

Now let us look at this other significant trickle of grace: the five-year-long Catholic-Reformed Dialogue on Baptism and Eucharist/Lord's Supper. This dialogue produced two documents, reports on the work completed in October 2010: "These Living Waters," already received by various Reformed churches, the PC(USA) included, and "This Bread of Life," yet to be brought to the PC(USA)'s General Assembly and other churches in that branch of the vine. Each tradition in the dialogue—the Christian Reformed Church, Presbyterian Church (U.S.A.), Reformed Church in America, United Church of Christ, and the United States Conference of Catholic Bishops—presented particular understandings of the two sacraments through five lenses: epiclesis, anamnesis, the presence of Christ, offering and sacrifice, and discipleship. These two particular documents combine to reveal a groundbreaking vision of possibilities on sacramental sharing and invite all, literally and metaphorically, to become part of this stream of thought and life. It is also truly awe-inspiring in that centuries of isolated strands of theological sacramental thought become, with this work and its findings, one mighty river of healing grace.

"Where Life Unites": An Ecumenical Liturgical Theology; Stages, Ecumenical Cooperation, and Dangers

Documents such as these are the fruit of years of work involving theologians across the ecclesial and cultural divides in which we normally live, so they are most significant. In fact I have often wondered why this pattern of ecumenical engagement is not a normal part of discourse in liturgical theology. For those of us involved in academic settings, there is this question: Could scholarly work on liturgy that is exclusively localized be critiqued, as George Hunsinger suggests, as "enclave theology"?[14] Ecumenists generally speak of five stages of interchurch relations: competition, coexistence, cooperation, commitment, and communion.[15] I would add *conversion* as a necessary step in the process: a turning of the heart away from sectarianism toward a wider vision of the body of Christ, and commitment to make that oneness visible in small or large ways in our assemblies. The consensus among ecumenists is that it is fundamentally important for churches to cooperate and work together to build houses, say, or serve the poor, or tend together in places ravaged by natural calamities such as floods, fires, earthquakes, and drought. Poverty need not exist where there are so many churches everywhere. But if these actions are only casual "cooperative activity," as Michael Kinnamon suggests, "the ecumenical goal of diverse unity will be obscured, and to the extent that happens, the movement's vision surely is impoverished."[16]

I am not proposing some sort of conformity in all matters of worship. No ecumenist I know speaks either of conformity or uniformity in worship, but rather of a shared common life of Word and sacrament in all essential matters and in significant liturgical common texts, visual symbols, and actions. In fact, diversities in the practice of our liturgical gatherings are, in the words of yet another document, to be "cherished and protected."[17] As

early as 1954, in the Evanston assembly of the WCC, this cherishing of differences is affirmed: diversity is good, its document says. However, it also decries diversity that changes into sinful divisions when diversity for diversity's sake "disrupts the manifest unity of the body."[18] "We do it this way" does not suffice, has never sufficed, will never suffice. Is it possible that at times we truly fall, in protecting our distinctions, into a convenient and more comfortable "easy acquiescence"? Harold Daniels says, "The effectiveness of Christ's church for the future depends on our ability to overcome the barriers that have long divided the body of Christ. The future therefore lies with those who will be enriched by what other traditions bring, thereby fulfilling the unity we have in Christ rooted in baptism."[19]

Of all the baptismal images that are part of the common language used to describe our watery beginnings, none is as familiar as that of death and resurrection. For the life of the vision of the oneness of the church, I propose the following two questions based on that single, double-sided image. First, in order to make visible the unity of the church in our local assemblies, are there things that must die in our practices so resurrection can truly immerse us in new ecumenical life? Second, in what ways might we, in our local assemblies, dominically (every Sunday, "*domingo a domingo*") be giving, as *BEM* states, "dramatic visibility to the broken witness of the church?"[20] Or, to say it in positive terms: ought we consider giving dramatic visibility dominically, to the oneness of the church?

Even while I am suggesting a deeper sense of immersion into baptismal life in liturgy, I recognize that these are dangerous waters. They may, for example, threaten our assumptions of belonging in ways most of us cannot imagine, and thus propose a much wider sense of church than that we normally dare embrace, envision, and practice Sunday in and Sunday out. To be part of this trickle may mean a call for a renewed—but more taxing—sense of formation in and for the Christian life in the deep waters of the catechumenate, in order to make clear our sense of identity. Yet a word of caution is called for: these very waters may mean trouble. Remember, it was only when Jesus knew who he was in the waters of Jordan that his troubles began. Remember also the African American spiritual "Wade in the Water." That invitation is followed by a warning, unequivocally strong: "God is goin'-a trouble the water!" No ifs, buts, or perhaps. Alexander Schmemann suggests that faithful baptismal practice is "the source and the starting point of all liturgical renewal and revival. It is here that the church reveals her own nature to herself, and constantly renews herself as a community of the baptized."[21] Are we willing to wade in and risk being troubled? Otherwise, what has been keeping us from wading in?

"Wade in the Water"? Closing Thoughts and an Invitation

I suggest that we continue or commit ourselves anew to making clear and strong these things in our liturgies: enhancing and expanding our Reformed *but always to be reformed* peculiar gifts; celebrating the Lord's Day in and through the common *ordo* of Christian liturgy; demonstrating fidelity to the common lectionary and centrality of the Gospel reading; fidelity in the celebration of the liturgical seasons, including the fullness of the Triduum, the "Three Day Feast" of our faith; and continuing to work diligently to see the weekly celebration of the Eucharist everywhere in PC(USA) congregations. But here are some other "what ifs" that suggest simple ways to connect each assembly to baptism and thus to all other parts of the body of Christ. My list is longer, but these suffice for now, and I expect you will add to these insights from your own life and hope. The context for these is the Sunday liturgy:

1. What if we would lead portions of the liturgy from the font or pool, wearing, of course, our albs, symbols of the baptismal identity shared by all of us?
2. What if members from a church other than our own were invited to stand as witnesses and perhaps take liturgical leadership roles in the baptismal service in our churches?
3. What if we follow the lead of Australia's churches as seen in the Anglican, Church of Christ, Greek Orthodox, Lutheran, Presbyterian, Roman Catholic, and Uniting Church in Australia churches that provide newly baptized Christians with a *common* baptismal certificate?
4. What if at baptismal renunciations we included a question such as "Do you renounce words and actions that contribute to divisions in the body of Christ?"
5. What if each local assembly would design a rotating schedule of prayers for Sundays such as

the *Book of Common Worship* suggests for our Daily Prayer services for morning and evening?

6. What if we suggested that personnel in the Louisville offices, faculty in seminaries, and leaders in the Presbyterian Association of Musicians and the Association for Reformed and Liturgical Worship commit themselves to the promotion, distribution, and study of significant documents on baptism, worship, and ecumenism prepared as reports by ecumenical agencies?
7. What if each of us committed to worshiping at least two or three times in churches whose liturgies seem to be as far removed from our own as they can be, such as the many churches in the Orthodox and/or Eastern traditions? Experiencing transcendence and immanence, tasting and seeing beauty that engages all senses—what might we receive as gifts from such quasi-mystical worship? "Where two or three are gathered in my name . . ."
8. What if in worship and/or our worship spaces we resisted the use of symbols and ideas that stand for denominational or national localization? I deeply treasure the PC(USA)'s logo, yet I draw the line at having that lovely symbol engraved in chalices, flagons, or patens.

I offer these challenges as an "invitation to discipleship." The *Book of Common Worship* suggests this: "After the sermon, the people may be called to discipleship, giving opportunity to any who wish to make or renew personal commitment to Christ and his kingdom."[22] In liturgy, this can be a wonderfully rich moment, one that is a gift from brothers and sisters in the Free Church body of churches but also a lovely gift that our brothers and sisters in African American and Latin American PC(USA) churches live marvelously well.

I invite you to see these steps as part of a richly embraced sense of discipleship. Let us embrace this discipleship as we sing and live the call to "Wade in the Water."

Notes

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3. John Calvin, "John 10:16,"*Commentary on the Gospel According to John*, vol. 1, trans. Rev. William Pringle (Edinburgh, 1847), 406.
4. Gordon Lathrop, "'O Taste and See': The Geography of Liturgical Ethics," in *Liturgy and the Moral Self: Humanity at Full Stretch Before God*, eds. E. Byron Anderson and Bruce T. Morrill (Collegeville, MN: Liturgical Press, 1998), 52.
5. *Book of Order*, *The Constitution of the Presbyterian Church (U.S.A.)*, Part II, W-1.4001 (Louisville: Office of the General Assembly, 2009–2011), italics added.
6. Ibid., W-2.3003, W-2.3005; italics added.
7. Ibid., W-3.3603; italics added.
8. *Baptism, Eucharist, and Ministry*, Faith and Order Paper 111 (Geneva: World Council of Churches, 1982), 3.
9. *One Baptism: Towards Mutual Recognition*, Faith and Order Paper 210 (Geneva: World Council of Churches, 2011), oikoumene.org/en/resources/documents/commissions/faith-and-order/ii-worship-and-baptism/one-baptism-towards-mutual-recognition.
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11. In Michael Kinnamon and Brian E. Cope, eds., *The Ecumenical Movement: An Anthology of Key Texts and Voices* (Grand Rapids, MI: Eerdmans, 1997), 469; italics added.
12. World Council of Churches, *Called to Be the One Church*, I.2, II.6, 7 (Geneva: World of Council Publications, 2006).
13. Catherine LaCugna, "Making the Most of Trinity Sunday," in *Between Memory and Hope: Readings on the Liturgical Year*, ed. Maxwell Johnson (Collegeville, MN: Liturgical Press, 2000), 247.
14. George Hunsinger, *The Eucharist and Ecumenism: Let Us Keep the Feast* (Cambridge, UK: Cambridge University Press, 2008), 1.
15. Kinnamon and Cope, *The Ecumenical Movement*, 31.
16. Ibid., 51.
17. See Kinnamon and Cope, 89.
18. Lukas Vischer, ed., *A Documentary History of the Faith and Order Movement, 1927-1963* (Bloomington, MN: Bethany Press, 1963), 136.
19. Harold Daniels, "Baptism: A Basic Bond of Unity," *Reformed Liturgy & Music* 29.2 (1995): 90.
20. *Baptism, Eucharist, and Ministry*, 3.
21. Alexander Schmemann, *Of Water and the Spirit* (Crestwood, NY: St. Vladimir's Seminary Press, 1986), 38.
22. *Book of Common Worship*, 38.

The Baptismal Rhythm of Our Days

Chip Andrus

One of the most important aspects of the office of daily prayer is that it helps us mark time, keeping our relationship to God and one another central in our lives.

Harold Daniels had an anamnetic approach to the church's liturgy. That is, he always looked back to our ancestors while addressing the liturgy for our days and he was keenly aware that liturgical reforms were not just for us but also for the sake of generations yet unborn. Harold not only reached back and pushed forward in time, he saw the limitless value of broadening our understanding and incorporating the valuable gift of our ecumenical partners. As he once wrote, "We are finding that we are impoverished when we live exclusively in the cocoon of our own tradition, oblivious to the richness in other traditions that comprise Christ's church."[1] In this essay, I will look at Harold Daniels's ecumenically informed approach to daily prayer and how his work led some of us to pick up the mantle and, in the spirit of liturgical reform taught to us by Harold, move into the future.

In his article "Every Day I Will Bless You" (1999), Harold explains the nuts and bolts of daily prayer, how each prayer is prayed alone or with a group, ways of incorporating daily prayer into one's life, and the meaning behind the way daily prayer is constructed.[2] In so doing, he points to the increased use of daily prayer across denominations and suggests that the Daily Prayer section of the *Book of Common Worship* may be the *BCW*'s "most valuable contribution to liturgical renewal." Nearly two decades later, we are celebrating the twenty-fifth anniversary of the first edition of the *BCW* and, in good Harold Daniels fashion, printing a revised edition. I believe the Daily Prayer section of the revised *BCW* (2018) will retain the best of the gifts of the first resource while also offering useful revisions, reflecting ancient ways of praying as well as concern for the world in which we now live—all for the sake of the future. Changes to the 1993 edition were made in the spirit of liturgical renewal that Harold Daniels taught to us.

In his 1999 article Harold emphasizes the two times for prayer that have been employed the longest by both Jews and Christians: morning and evening prayer. These two times may be seen as the most practical times for groups who meet for communal prayer. They are also the two chief times for prayer in all circumstances, whether in gatherings or in private.

One of the most important aspects of the office of daily prayer is that it helps us mark time, keeping our relationship to God and one another central in our lives. In the revised *BCW*, the Daily Prayer section begins with evening prayer. This is in keeping with the long-standing Jewish understanding, shared by early Christians, that the day begins at sunset and reflects the familiar creation narrative: "There was evening and there was morning, the first day" (Gen. 1:5). We see a similar pattern in the most important time of the Christian calendar, the Triduum (or Three Days). The observance of the three holy days begins at sundown on Thursday, moves through Good Friday, and at sundown of Saturday, the third day—the day of resurrection—begins, leading into the Great Vigil of Easter. So marking time in this way, daily prayer begins with evening prayer.

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It may be difficult for contemporary people to grasp this concept of marking time at first, for we have been brought up with the concept that we begin the day in the morning. This way of keeping time, beginning a new day in the evening, points to the countercultural nature of being Christian.

It may be difficult for contemporary people to grasp this concept of marking time at first, for we have been brought up with the concept that we begin the day in the morning. This way of keeping time, beginning a new day in the evening, points to the countercultural nature of being Christian. It helps us to understand the biblical way of marking our days, weeks, and years and also helps us see this practice as a discipline of remembering and living more deeply into our baptism. To explore this more thoroughly, we will look at the rhythm of each day and then discuss how the structure of prayer flows throughout the week.

As the light of day fades into darkness we celebrate the light of Christ, a light no darkness shall overcome, in evening prayer. It may be as simple as lighting a candle and praying the basics of the Daily Office (psalm, silence, Scripture, and prayer) or one may include a service for light at the beginning of the prayer. The revised *BCW* provides a service for light at the beginning of each evening prayer.

Morning and evening prayers include prayers of thanksgiving and intercession. In evening prayer, we intercede for different denominations; in morning prayer, we pray for different geographical regions. These prayers can be prayed at midday as well, if that is the only time a group or council meets for prayer. If people meet just once a week, they may pray consecutively through evening and morning prayers in order to intercede for the church around the world and for a broad range of denominations. For example, one church in New York has midday, midweek prayer every Wednesday at 12:15 P.M. It takes this church fourteen weeks to complete the cycle but adds to the richness of midday prayer and offers those who attend the opportunity to pray with the rest of the church for various things they might not have thought of on their own, while adding their own prayers of thanks and intercession.

As mentioned above the prayer at the close of the day is essential to capturing the rhythm of baptism. The daily cycle of sleeping and waking is reminiscent of our dying and rising with Christ. We live more deeply into our baptism when this pattern becomes part of everyday life and frames our natural rhythm of sleeping and rising. In the revised *BCW* Prayer at the Close of Day follows Evening Prayer. This is a simple prayer service and over time could be memorized. It is meant to be prayed near the time one would go to bed, or as the last act of a group that is meeting and dismissing for the evening. The words of the prayer prepare us not only for resting in Christ's peace as we sleep but also for our final rest, the completion of baptism in death. This can be heard in the opening sentences, which conclude with "the Lord grant us a restful night and peace at the last."

Only Prayer at the Close of Day includes a time of confession. This encourages us to reflect on the day, what we have done and left undone, and to be assured again of the promise of forgiveness and the grace offered to us through Christ.

The sentences of Scripture are short, and most of them are also appropriate for a Service of Witness to the Resurrection (funeral). The collects that follow are ones often used at the time of internment, and they remind us of the resurrection hope we have in Christ, ultimately and daily. Prayer at the Close of Day concludes with the Canticle of Simeon, the song of the prophet who was promised that he would not die until he saw the messiah (Luke 2:28). This canticle may also be said or sung during the procession with the coffin at the end of a funeral or on the way to the final resting place.

The patterns of daily prayer, then, reflect our baptismal theology. Death comes before resurrection; dying to the old life in baptism means rising to new life in Christ and beginning our baptismal journey. We all fall short of promises we make at the baptismal font, but we are also constantly renewed by—and ever grateful for—the grace given to us in Christ. This is a daily experience that can be framed in the discipline of daily prayer.

If the pattern of daily prayer begins with dying or resting in Christ's peace, it continues with Morning Prayer, which marks new life and a fresh

start to a new day. In the revised *BCW*, Morning Prayer follows Prayer at the Close of Day to emphasize this pattern or rhythm of the baptismal life. Morning Prayer is a prayer of new life, and each morning's liturgy contains a Thanksgiving for Baptism following the Morning Psalm or Hymn. The prayers of thanksgiving and intercession reflect this theme of resurrection life and help us live into this new day, reminded of the promises we made at the waters of our baptism (or re-affirmation/confirmation).

Sometimes life circumstances get in the way of the daily rhythm of prayer. The office of daily prayer is not meant to be something we "catch up on" by praying prayers we missed. Instead, to use a baptismal image, it is a stream we wade into as that day's baptismal water washes over us. In other words, pray the prayer appropriate for the day you are praying and don't try to play/pray catch up!

The weekly rhythm of daily prayer also frames the week as sacred time. In the revised *BCW*, the Daily Prayer section begins with the Vigil of the Resurrection. Just as every Sunday is a little Easter, every Lord's Day Eve, Saturday night, is a reflection of the Great Vigil of Easter. The Paschal Candle may be lit; other candles also may be lit, as for the Service of Light at the Great Vigil of Easter. This service may include an evening hymn, a Thanksgiving for Light, a reading about the resurrection from one of the Gospels, Thanksgiving for Baptism, and a concluding prayer. This short Saturday evening service reflects and reminds us of the liturgical jewel of the church, the Great Vigil of Easter. And so the week begins.

This way of marking time is very countercultural, yet it makes for a powerful discipline that helps us live more deeply into our life as disciples of the risen Christ, our baptismal journey. We may just find that Harold Daniels was right to echo the psalmist's words: "Every Day I Will Bless You."

Notes

1. Harold M. Daniels, "Every Day I Will Bless You," *Reformed Liturgy & Music* 33.4 (1999): 9.
2. Ibid., 3–12.

The office of daily prayer is not meant to be something we "catch up on" by praying prayers we missed. Instead, to use a baptismal image, it is a stream we wade into as that day's baptismal water washes over us. In other words, pray the prayer appropriate for the day you are praying and don't try to play/pray catch up!

Scripture in Worship

Neal D. Presa

> For the mystery of human existence lies not in just staying alive, but in finding something to live for. Without a concrete idea of what he [*sic*] is living for, man [*sic*] would refuse to live, would rather exterminate himself [*sic*] than remain on earth, even though everywhere around him [*sic*] was bread.
>
> —The Grand Inquisitor in *The Brothers Karamazov*, Fyodor Dostoyevsky

> "Worship is where we get real."
>
> —Kevin Vanhoozer[1]

In the New Jersey congregation I served as pastor for eleven years, we celebrated the Eucharist every Sunday. On a particular Sunday I was recounting the acts of God in biblical history, when a wide-eyed youth said, "I remember those stories." To which, another youth whispered, "Yeah, that's our story, dude. Shh, now be quiet." In worship, the acts and words of God become the life story of God's people; the story of God in Christ as attested to in Scripture through the Spirit finds a place in the heart and soul of God's people gathered and scattered.

When our beloved Harold Daniels spearheaded the project that resulted in the 1993 publication of the *Book of Common Worship*, he and his team set out to anchor our service book in Scripture. For the tribe called Presbyterian/Reformed understands that it is in, through, and by Scripture that life and faith are shaped, propelled, and nourished; God's self-revelation in Christ through the Spirit is attested to by the individual and collective writings of the Old and New Testaments. In the preface to the *BCW* Daniels observed:

> The centrality of the scripture read and proclaimed is being recovered due in large measure to the use of the lectionary. Since the publication of a lectionary that is embraced in whole or in part by a variety of traditions, we are recognizing our unity as we gather as one around the Word. . . . True to the Reformed tradition, this book is thoroughly biblical, expressing the faith proclaimed in scripture. Its texts are rooted in the story of God's calling and redeeming a people in the death and resurrection of Jesus Christ, and of God's sending them in the power of the Holy Spirit to minister in the world.[2]

What resulted were liturgical texts and prayers informed and shaped around the unfolding story of God in creation, redemption, and the reconciliation of the world through Christ in the Spirit. Through the catalyst of Scripture the people of God gather for holy worship, and the members of the community find their belonging in the triune God, with one another, and among the cloud of witnesses in every time and in every place.

John Burgess, one of Daniels's colleagues in the Theology and Worship Unit, describes three understandings of what is meant in the Reformed tradition by "Word of God," each of which are threaded throughout the texts of the *BCW*.[3] The first regards the Scriptures as propositional, a repository of truths about/from God, a book of dogma, doctrine, and a guide for ethics. The second perspective views the Scriptures as symbolic, pointing to or witnessing to the Word of God in our experiences through the use of "analogies,

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metaphors, and markers." The third perspective considers Scripture to be sacramental—whenever read, preached, prayed, ritualized, or enacted, it constitutes and forms the community into the body of Christ. In this third perspective, the Spirit employs the Scriptures in its written, oral, aural, visible, and enacted forms to be vivified in the life of the community.

Indeed, these three perspectives are woven throughout the *BCW* and in our use of the lectionary. Worship as enacted theology expresses all three dimensions simultaneously. The liturgical texts are a rich source of doctrine about the triune God, the church, sin, salvation, and humanity and they exhort the church to love, to confess, to repent, to serve, and to pray. The liturgical texts and prayers utilize a wide array of images, names, and metaphors for God, Jesus Christ, and the Holy Spirit to enrich our imagination and to invite the community to consider the Scripture's own testimony of the persons of the Trinity. The *BCW*'s retention of and amplification of the Prayer for Illumination, the centrality of eucharistic celebration, and the liturgical sequencing of font and then table, underscore both the sacraments and the sacramental nature of worship as well as the sacramental role of Scripture in shaping, forming, nourishing, and constituting the gathered community as the body of Christ.

At the time that Daniels was working in earnest on the *BCW*, the world was at the nascent stages of the digital age. Consider this: by December 1993, there were a total of about 623 websites. By January 1996, there were 100,000 websites.[4] Today, there are well over one billion websites.

Our present digital context and the hermeneutics of meaning and meaning-making in real and virtual communities offer both opportunities and critiques. Daniels's views of Scripture, as expressed in the preface and evidenced in the *BCW* itself, is premised on an inward-upward-outward orientation; or to put it in the fivefold, linear, sequencing of worship as expressed in our Directory for Worship: gathering, then proclaiming, then responding, then sealing, then bearing and following.[5] In short, the people of God come from the "outside" world to gather together, to be formed, to be informed, and then are sent out to live out the Word and to follow where the Word may lead, or where the Word is present in the world.

While that is the prevalent pattern of our worship and our ecclesial life, is that the only pattern? Is the only pattern of the people of God coming from "out" of the world to be the church gathered and then sent out? If that's the only pattern, it creates in minds and hearts several dynamics that, in pastoral practice, are detrimental to the comprehensiveness of what life and faith require. First, it creates an "us versus them" or the "church versus the rest of the world" dynamic that suggests that truth, propositions about that truth, the moral and ethical exhortations and the sacramental power of that truth are the exclusive purview of those who are gathered in that one place and in that one time called First Presbyterian XYZ or Fourth Avenue Reformed ABC.

Daniels's views of Scripture, as expressed in the preface and evidenced in the *BCW* itself, is premised on an inward-upward-outward orientation; or to put it in the fivefold, linear, sequencing of worship as expressed in our Directory for Worship: gathering, then proclaiming, then responding, then sealing, then bearing and following.

Second, such a pattern suggests that worship is for this one day in this one moment rather than integrated in the totality of our lives, in every arena of our life. It's not so much gathering on Sunday morning (or Saturday evening) to prepare for Monday through Saturday; instead, worship must be seen as a daily, lifelong offering. Note, Romans 12:1 does not specify nor limit worship to just one day; being transformed and renewed in our minds and the presentation of our bodies as a "living sacrifice" is a daily, lifelong act and commitment.

Third, this view bifurcates work and worship. "Work" in biblical and liturgical perspective is not only what we do as stay-at-home parents, as business leaders, as Uber drivers, as custodians; similarly, "worship" is not only what we do at First Presbyterian XYZ. Yet, that is the message of the *BCW*'s texts and prayers, either intended or unintended. And it's understandable because the texts and prayers are premised on an understanding of Scripture and the role and use of Scripture that privileges the Word of God for those who are

gathered in that one place and in that one time called church in that stained-glass sanctuary with wooden, immovable pews on Main Street. It's not to fault the *BCW*; the *BCW* is and continues to be salutary for life, for faith.

In Kevin Vanhoozer's plenary presentation on pastor theologians, he averred that in worship, we become most real. Here, he was specifying that what is ultimately real was our union and communion with God and with one another. When we find the facade of politics, advertising, and marketing permeating our relationships, there is an unreal character that seeps into our psyche and hearts, so that when we are confronted with the truth of the gospel, it becomes surreal; yet, what is truly real (and what is real truly) is the living God who in Christ is the way, the truth, and the life.

Yet, are the voices of the so-called "nones" and "dones" speaking to the institutional church that a present generation of unchurched or over-churched Gen Xers, Millennials, and Baby Boomers see the church, not so much as irrelevant but as not real? Could there be a disconnect from what we profess, pray, and praise regarding the reality of the world, and what the Word of God is already doing in the world, and what the people of God are doing who are not gathering in that privileged space at First Presbyterian XYZ on Main Street at 10:00 A.M. on Sunday?

At this writing, with Bible, *BCW*, and various books on theology splayed out on a wooden table at Starbucks with my Apple Macbook open, Apple iPhone, and my Apple iWatch and cup of coffee at my side, more than three customers have come to me to tell me about their Christian faith. One man was so excited and eager to tell me about an email he got about Jesus, he whipped out his smartphone and read me the email. One lady, who described herself as Catholic, said she prays everyday and asked me to pray for her.

Here's the living liturgy, the Word of God at work—here, there, everywhere—in the privileged place at First Presbyterian XYZ on Main Street, as in the Starbucks on Cowles Mountain Boulevard, as well as in the streets of downtown San Diego. Daniels's articulation of the role and purpose of Scripture, and its liturgical expression in the *BCW,* as bearing witness of the Word in the gathered community in its prayers and in the acts of that same community in the world needs amplification in the twenty-first-century church. The exponential growth of digital technology and the sheer volume and velocity by which we can receive, access, and engage information brings greater awareness—in depth, breadth, height, width—of both the suffering and despair in the world around us and the rays of hope and joy.

Yes, the Scriptures in worship are propositional, are symbolic, are sacramental, and with those foundational principles, our liturgical texts and the lectionaries upon which they are based express in our prayers and in our praise that which we hope and fear. As theologian Douglas Ottati asserts, there is a two-way traffic in the liturgical texts and in the worship service itself that shapes how we read and engage Scripture; it is a form of "institutionalized practice,"[6] for that same view of Scripture shapes how we craft, engage with, and enact the liturgy.

The missional orientation of the *BCW* is hinted at, but if it were amplified, as with the missional orientation of Scripture and, therefore, reading Scripture in a missional way, the accent, then, would be on what the Word in the world is saying and doing already.

What if we were to add "missional" to the propositional, symbolic, and sacramental dimensions? The missional orientation of the *BCW* is hinted at, but if it were amplified, as with the missional orientation of Scripture and, therefore, reading Scripture in a missional way, the accent, then, would be on what the Word in the world is saying and doing already. Such a move privileges not so much the center of the gathered church on a given Sunday morning at First Presbyterian XYZ on Main Street; rather it predicates faith and faith's orientation as the Spirit already at work in the center and in the circumference, simultaneously centrifugal and centripetal, Old Testament to New Testament, and New Testament to Old Testament. It would regard the five movements of worship (gathering-proclaiming-sealing-responding-bearing/following) not in rigid, linear sequencing, but as essential elements in *leitourgia*, in the people working publicly to the glory of God. Yes, on Main Street on Sunday morning, as well as on the Metro

car, on Flight 123, in the boardroom in Manhattan, on the refugee encampments in the Beqaa Valley in Lebanon, on the chapel steps yards away from the DMZ between North and South Korea, on the streets of protests in Tahrir Square or the fields at Standing Rock.

In this way, the Church affirms what the Word is and has been doing since the beginning (not that the Word needs any affirming from the church!): namely, the Word has always been on the move, speaking and proclaiming in, within, to, and from the church. And at the same time, the church affirms that the Word is and has been moving and speaking in, within, to, and from the "world." The Scriptures are, therefore, not privileged as for primarily the gathered community, but belong to the people of God, widely conceived, in the people's work, widely imagined, in the arenas and spheres of that work, widely engaged. It places the gathered community as not separated from the world, but in solidarity with the world—in solidarity with the world's protests, with the world's suffering, with the world's grappling with (and embrace of) violence, with the world's protest of (and celebration of) indignities and oppression. It's a wholesome and holistic regard for the Scripture, Scripture's testimony of the God who is for us and with us, and lifts up the missional orientation of the triune God as not being sent "here" or "there." Where is "here," after all? And where is "there"? Particularly in a digital age where the notions of "here" and "there" become points of moving reference, in liturgical time and space, as with the view of eternal/everlasting of Scripture's testimony of the triune God, the "here" and the "there" is the dwelling of the holy; namely, the very heart and life of God. And isn't that the point of Scripture in public worship? To anchor, calibrate, and orient those who hear, receive, speak, enact, ritualize, live out, testify to, eat, drink, bathe, pray the Word to the heart and life of God? May it be so.

Notes

1. "The Pastor Theologian as Public Theologian" by Kevin Vanhoozer, Center for Pastor Theologians Conference, November 3, 2015, https://vimeo.com/146181481, accessed March 31, 2017.
2. "Preface," *The Book of Common Worship*, 7, 8.
3. These three perspectives are detailed in Burgess's *Why Scripture Matters: Reading the Bible in a Time of Church Conflict* (Louisville, KY: Westminster John Knox, 1998), and are summarized in "Proclamation-Revelation, Christology" by Leanne Van Dyk in *A More Profound Alleluia: Theology and Worship in Harmony*, ed. Leanne Van Dyk (Grand Rapids, MI: Eerdmans, 2005), 64–66.
4. Matthew Gray, "Measuring the Growth of the Web June 1993 to June 1995," www.mit.edu/people/mkgray/growth/, accessed April 1, 2017.
5. Directory for Worship, *The Constitution of the Presbyterian Church (U.S.A.), Part II: The Book of Order, 2015–2017* (Louisville: The Office of the General Assembly, 2015), W-3.3202. Note that the 2017–2019 Directory for Worship describes a fourfold pattern (W-3).
6. Douglas Ottati, "Helping Us Know What to Look For: How the Service for the Lord's Day of the Presbyterian Church (U.S.A.) Influences the Interpretation of Scripture," in *Reformed Theology: Identity and Ecumenicity II; Biblical Interpretation in the Reformed Tradition*, eds. Wallace M. Alston Jr. and Michael Welker (Grand Rapids, MI: Eerdmans, 2007), 302.

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A Liturgical Year Crammed with Meaning

Scott Anderson

December 21, 2015: Winter Solstice

In 2004, scientists pointed the Hubble Telescope toward a patch of nothing—a pinprick of darkness near the constellation Orion. They opened the shutter for eleven days and four hundred orbits around the earth. Photons emitted more than 13 billion years earlier ended their journey on the Hubble's detector, revealing in that dark speck of the universe over ten thousand galaxies, each one with billions of stars. Some of these galaxies are racing away from us faster than the speed of light across a universe that measures more than 47 billion light-years.[1] Our minds cannot comprehend such magnitude. The vast quantities are almost meaningless—100 billion galaxies, each one with billions of solar systems, 1022 stars by some estimates.

It was not that long ago—not a blink of an eye by cosmic standards—that the church censured Galileo for suggesting our relationship with the sun was counter to the church's teaching. Then we were acclimating to living *beneath* the stars. Humanity was still the epicenter of everything. Now the world has gone horizontal. How do we approach faith when we understand we occupy a miniscule place among the heavens? How do we tell time amidst such radical shifts in perception—when we are no longer under these stars so vivid in these long winter nights, but flying through emptiness amidst a multiverse containing new discoveries we can only imagine?

We were living in a more settled time when Harold Daniels drew our attention to the liturgical calendar and familiarized readers with the annual Presbyterian Planning Calendar resource in his 1982 article "Recent Changes in the Presbyterian Celebration of the Liturgical Year" for *Reformed Liturgy & Music*.[2] Daniels was director of the Joint Office of Worship of the Presbyterian Church in the United States and the United Presbyterian Church in the United States of America. The unwieldy title was a sign of changes to come; the long-awaited reunion of north and south to form the Presbyterian Church, U.S.A. was only a year away.

Patterns of membership decline that began in the 1950s in most denominations had not yet become so apparent or urgent. The place of the church in the culture had not shifted toward the margins then as it has now, particularly in places such as the Pacific Northwest, which I call home. We were not so cognizant of the transformation afoot then, a cataclysm on par with the Protestant Reformation. Many are now persuaded by the likes of Karl Jaspers, Karen Armstrong, and Phyllis Tickle.[3]

Yet Daniels's careful and insistent attention then to the shape of the liturgical year as a pattern for life and faith speaks even more presciently today. When everything including the cosmos begins to shift, we need feet firmly planted. Citing the preface to the 1982–1983 Presbyterian Planning Calendar, Daniels drew his readers to solid ground.

> The life of the church is to be ordered by the life of the Lord. The church year, therefore, is a calendar of days of remembrance and celebration of the events in the life of God Incarnate.
>
> The life of Christ is the ground in which all other observances in the life of the church are rooted.[4]

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In the early 1980s, an ecumenical collaboration, made possible by earlier Vatican II reforms, was working to further unify the families of the Christian tradition. The Common Lectionary was recommended to participating denominations for trial use in 1983 and with it, a more uniform liturgical calendar. As I learned to mark them in my seminary days in the early 1990s, the seasons of Easter and Christmas were *Extraordinary* Time punctuated by long periods of *Ordinary* Time.

A seminary professor explained this distinction theologically. God is present in and out of season. Time and eternity constantly intersect. All time is holy. Sometimes God breaks in unmistakably in the seasons. Sometimes revelation is less obvious—like the long, gradual growth of summertime—though no less present, as Elizabeth Barrett Browning said so well in "Aurora Leigh":

> Earth's crammed with heaven,
> And every common bush afire with God,
> But only he who sees takes off his shoes;
> The rest sit round and pluck blackberries.

There was a second, more straightforward explanation, it turns out. Ordinal numbers help keep things straight. They track position: the *first* Sunday in Ordinary Time, the *second* Sunday of Easter. Cardinal numbers, in contrast, are concerned with quantity: *fifty* days of Easter, *three* persons, *one* God. In 1994 the Revised Common Lectionary adopted the pattern used in the Roman calendar which designated those periods outside the seasons of Lent and Easter, Advent and Christmas as Ordinary Time.

The second explanation is historically accurate. Both are true. The first, a happy theological lesson waiting to be harvested, fecundity, a surplus of meaning, in the same way the structure of the liturgical year and its cycle of texts functions as an endless wellspring for reflection, inspiration, and understanding as we make our trips around the sun, through time, in the Spirit.

Resources that owe much to Harold's influence—this journal's Lectionary Aids issue and the annual Presbyterian Calendar among them—have helped many of us to mark time with the church and draw on the countless insights of the church year. Recent headings in these resources referencing ordinal Sundays after Epiphany and after Pentecost rather than, or in addition to, Ordinary Time reflect more intentional linkage to the seasons that have come before, highlighting yet another referent for imaginative reflection and Christian formation.

With the 1992 Revised Common Lectionary, a Sunday feast now sets the table for each new season, and an ecumenically minded church longing to be one as God is one shares a calendar of readings and celebrations. The Baptism of the Lord, the first Sunday in Ordinary Time, transitions us from Christmastide to the Sundays after Epiphany. With some exceptions[5] we ascend the Mount of Transfiguration the Sunday before Ash Wednesday and the beginning of Lent. Along with Jesus, we set our face to Jerusalem (Luke 9:51), entering the journey that links Jesus as the hope of the ages with his self-giving exodus, and by extension, ours. Following the great fifty days, Trinity Sunday prepares us for the long season after Pentecost—sunlit, playful, perichoretic days of growth and harvest in the Northern Hemisphere. Or are these days of warming and melting and environmental degradation that invite us to reflect on our role as partners in the care of the earth? This Ordinary Time concludes with Christ the King Sunday, the end of the church year that begins again with Advent, our eyes up, or around, looking for Christ's return.

> To be rooted is perhaps the most important and least recognized need of the human soul. It is one of the hardest to define. A human being has roots by virtue of his real, active and natural participation in the life of a community which preserves in living shape certain particular treasures of the past and certain particular expectations for the future.[6]
>
> —Simone Weil

> If you don't know where you are, you don't know who you are.[7]
>
> —Ralph Ellison

Time-keeping is essential in organizing human experience. We need to know when we are to know where we are. We need time to adjust. We need structured space to remember who we are as beloved, as sinner, as redeemed, as disciple. Christ's own birth, life, death, resurrection, and ascension are reflected in the structure of the church year as a paradigm for the Christian passage in baptism from death to life.

> In the North, the growing light of the Easter season illumines the stories of new life that bloom in the great fifty days of Easter.

March 20, 2016: Spring Equinox

Lent began the Easter cycle this year for the Western church on February 10, 2016, with Ash Wednesday. Lent means "to lengthen," a conceit that works well in the Northern Hemisphere where Christian populations have been concentrated in modern history and where nearly 90 percent of the world's population lives. The march to spring during these forty days, each with more daylight than the last, leads us to that first Sunday after the first full moon after the vernal equinox. Since the Council of Nicaea we also know this day as *Pascha*, from "Passover" in both the Hebrew and Greek, or later, *Easter,* from Germanic words for "resurrection" or "dawn."

In the North, the growing light of the Easter season illumines the stories of new life that bloom in the great fifty days of Easter. The seasonal imagery requires more imaginative work in the equatorial environs of Latin America and the Asia-Pacific regions where Christianity has spread. Sub-Saharan Africa, which will be home to 40 percent of the Christian population by 2050,[8] must be especially creative in interpreting the thematic corpus of the Christian year.

Every locale is different, of course. In the environs of the Cascadia bioregion of the Pacific Northwest where temperatures are moderated and baptismal imagery magnified by two major and many minor bodies of water, the seasons are muted, as is institutional religious observance in general. Every settled dogma or local truth that claims universal status is being challenged. At the same time, religious extremism is on the rise. This is a time for trustworthy practices and imaginative interpretation.

Harold Daniels's service to the church through the years revealed a conviction that the church's worship is a primer for the Christian faith, "a serious attempt to base church program and emphasis on the liturgical year."[9] Daniels recognized the annual liturgical cycle as a curriculum in its own right—a rule for faith and life, a rich cosmology that had the creative power in our full, active, conscious participation to reorient our own plausibility structures beyond any national, regional, or ethnic boundaries toward the universal shape of the gospel revealed in the life of Jesus the Christ. This was perhaps nowhere more evident than in the recovery of the Great Vigil of Easter, the "brightest jewel of Christian liturgy," according to the 1993 *Book of Common Worship*.[10]

Daniels's awareness, and his commitment to worship that is reformed, catholic, evangelical, and ecumenical, was perhaps most evident in his subsequent leadership in the development of the *BCW*. Daniels was the denominational staff to the *BCW* task force and gave thirteen years of his life to its development. From the overture that approved the project at the 1980 General Assembly in Detroit to the *SLR*s, the *Supplemental Liturgical Resource* series that field-tested liturgies, to the publication of the *BCW* in 1993, Daniels was the primary guiding force. In retirement, he lent his editing skills to the *Companion to the Book of Common Worship*.[11]

I was a seminarian when the *BCW* was first published. Raised in the "free church" tradition, my sensibilities were akin to the strain of Scots Presbyterians that predominantly emigrated to the American South. With John Knox, they bridled against the Church of England's authoritarianism and imposed liturgical forms. The descendants of Calvin's Geneva, whose émigrés populated the northern colonies, enjoyed an easier church-state relationship and with it, an easier relationship with worship books.

> The rich and evocative language of prayer throughout the *BCW* captured my imagination and converted me to considered, intentional liturgical language.

That we are able to speak of these things as a part of our journey through the liturgical year and its Scriptures is to acknowledge the way the liturgical calendar has come to shape the church and mend our deep connection to the earth and all of creation.

The rich and evocative language of prayer throughout the *BCW* captured my imagination and converted me to considered, intentional liturgical language. The *BCW*'s careful, structured liturgies from ancient and contemporary sources revealed the potential of worship to shape Christian faith and inspire courageous discipleship. The liturgical calendar, itself a testament of Christ's life, death, resurrection, and redeeming work, overlays shape to all human life. We glimpse how "God's time breaks into our time."[12] The resource has continued to reveal its riches throughout my years of pastoral ministry.

March 26, 2016, 7:30 p.m.

For some years now, our congregation has timed the lighting of the new fire that begins the Great Easter Vigil to the path of the earth in relation to the sun and moon. Other congregations meet in darkness and time the service's conclusion for a departure in full daylight. In 2015 sundown was 7:43 p.m. This year it was a less conspicuous 7:30 p.m. But the congregation is consistently reminded that we have always measured liturgical time by cosmic time: the flight of the earth through the solar system and by the "setting" of the sun. We have always been rooted.

Like the Christmas Nativity, in the vigil we wait in darkness for the light. Even Pascha, the highest of days, is known by that creative, contemplative, hope-filled waiting that begins it. By holding vigil with our stories of salvation for the coming of God known in Easter egg hunts and sunrise celebrations and cantatas sounding with trumpet and ringing with "alleluias," the full story might be told. This is even more true when the vigil is celebrated alongside Maundy Thursday and Good Friday as a single and singular service of worship over three days. The Triduum is a compact exploration of the gospel that may be especially evocative today as institutional Christianity is waning and general knowledge of the Christian story can no longer be assumed, especially as we recover with it the ancient pattern of inquiry through the Lent/Easter cycle the early church knew as the catechumenate.

June 21, 2016: Summer Solstice

Summer begins today—the summer solstice, the longest day of the year. If you are living in Havana, Cuba, or Muscat, Oman, along the Tropic of Cancer, the sun will be directly overhead at noon, ninety degrees above the horizon. In Seattle, where I write these words, the sun will shine longer—for sixteen hours—before it sets at 9:11 p.m. The sun reaches its annual zenith today, rising only sixty-six degrees above the horizon.

Winter begins today in Rio de Janeiro. Ironically, the Summer Olympics are set to start in about forty-five days. When the Olympic cauldron is lit during the opening ceremonies on August 5 in Rio's Maracanã Stadium, the sun will have set after eleven hours and nine minutes of daylight. For the record, Seattle will have enjoyed nearly fifteen hours of daylight.

Among other things, attention to the seasons of the liturgical calendar has drawn us back to the natural world and our impact on it. Among the stories coming out of Rio are those concerned about the polluted waters off Copacabana and Ipanema Beaches. Some athletes have been taking elaborate precautions to prevent illnesses that could potentially knock them out of competition—taking preventative antibiotics, bleaching oars, and limiting contact with the water. The waters of the Puget Sound and their teeming creatures have likewise been affected by pollution and rising temperatures.

In 1989, Bill McKibben wrote *The End of Nature*, generally considered the first book for the general public about climate change. That we are able to speak of these things as a part of our journey through the liturgical year and its Scriptures is to acknowledge the way the liturgical calendar has come to shape the church and mend our deep connection to the earth and all of creation.

September 22, 2016: Autumnal Equinox

In 1982, when Daniels's article summarized recent liturgical calendar changes, the postcolonial questions that have heightened our contemporary awareness of Northern Hemispheric presumption in all its forms were just budding. That same year, *Baptism, Eucharist and Ministry*,[13] the Faith and Order document that grew out of the World Council of Churches' gathering in Lima, Peru, tilled common ground for the flourishing of ecumenical liturgical life and the yearly calendar that waters it.

An offspring of the Lima document, The Nairobi Statement on Worship and Culture[14] juxtaposes four basic principles of Christian worship that can further draw us out from our own locales to the particular, global, and transcendent reality of Christian faith.

- **Worship is transcultural.** The triune God transcends all cultural contexts, so elements in authentic Christian worship transcend that which occurs in any particular time or place.
- **Worship is contextual.** The incarnational mystery of Christ in Jesus was located within a specific time, place, and culture. The challenge of Christian worship, then, is to re-present the values of the gospel within each time and place.
- **Worship is countercultural.** All people and all cultural patterns, in the perspective of the gospel, need critique and transformation. Christian liturgy ultimately challenges and transforms cultural components that are contradictory to the values of the gospel.
- **Worship is cross-cultural.** Jesus Christ came to be the savior of all people, so treasures shared across all cultures contribute to the full expression of the gospel. The hybridity of the world's cultures and of Christians everywhere are to be faithfully reflected in Christian liturgy.[15]

Harvard theologian Harvey Cox asserts that "faith is resurgent, while dogma is dying. The spiritual, communal, and justice-seeking dimensions of Christianity are now its leading edge. . . . A religion based on subscribing to mandatory beliefs is no longer viable."[16] Christ the King Sunday, or the more amenable Reign of Christ may be something of a poster child for Cox's insight. Instituted in the Roman calendar in 1925 and (as Daniels noted) enfolded into the Presbyterian calendar for the first time in the early 1980s, it's aristocratic imagery amid a progressive, democratic, partisan milieu requires thoughtful contextualization. Yet it's vision of Christ ascended and now seated at God's right hand still offers a vigorous check for any tendency to limit our allegiance and our hope to earthly powers, principalities, or personalities. The poetic nature of Christ's reign is further revealed as we turn the page of the liturgical calendar to the new year and to Advent and discover just what kind of a rule and ruler God had in mind.

December 21, 2016: Winter Solstice

Advent, straddling the winter solstice, makes a quiet, yet profound pivot from darkness toward the light as the star and the child it announces are on bright display across any political or social boundaries. Hope's audience, it seems, includes the stars and their hosts and, indeed, the web of all eternity. While historically secondary to Easter, the Christmas cycle rings a clarion course correction that seems to be gathering the attention of an increasingly large choir, tired of the consumerism and, more recently, self-protection that has dominated Western culture and created a sea of refugees seeking safe passage.

Navigating the Northwest in these days, when the midday sun breaks through the clouds at its seasonal nadir only nineteen degrees above the horizon, one is invited to consider the light and its power to blind and interrupt as well as illumine. Likewise, depending how far south you are in Cascadia, the mountain that looms over the region, its receding glaciers hopefully bandaged by deep layers of new white snowpack, spends most of the season in shadow, even on the clearest days.

It should be noted that the liturgical calendar is a marker of time secondary to the Lord's Day. Regardless of where we are in our flight around the sun and through the cosmos, in and out of season, the presence of the risen Christ encountered every eighth day in the teaching and fellowship, in the breaking of bread and the prayers (Acts 2:42), is the primary cycle of time that firmly plants us in our place between heaven and earth.

According to the apostle Paul, when Jesus was at table, he took the bread and he broke it and he gave it to them. *Anamnesis* is remembering, the drawing near of memory. Through our liturgical, ritual

enactment, week to week, in and out of season, the past is unlocked and it becomes presence in our own experience. *Prolepsis* is to take beforehand—the bringing of God's future into our present, even if not yet fully revealed.

Remembrance is *poesis*, the creation of something now, no matter who or where we are, through the act of remembering. We re-member Jesus by doing what Jesus did. In all these moments there is a surplus of meaning. Poets understand that the work they do never has just a single, simple meaning. It is a creative process in that something happens in the reader. There is always more there. And so whenever we speak of things of God we speak more of mystery than we do spreadsheets. We speak of *poesis*, for we are being made into something more than we have been.

Browning is right. "Earth's crammed with heaven." But it takes practice for us to see. It takes practice for us to recognize that all the world speaks to us of God. Like throwing a ball it takes practice for our bodies to remember it when our minds don't. It takes practice for us to remember to go where we need to go to so that our eyes might be opened.

Harold Daniels was a poet, a gift to the church he served so faithfully. His long ministry and service to God, to the church, and to its worship and ministry was an invitation to faith, firmly planted, no matter the time or place. Thanks be to God.

Notes

1. See the video "Hubble Ultra Deep Field 3D" now ubiquitous on the Internet. One site, accessed December 12, 2016: YouTube.com/watch?v=oAVjF_7ensg.
2. Harold Daniels, "Recent Changes in the Presbyterian Celebration of the Liturgical Year," *Reformed Liturgy & Music* 16.4 (Fall 1982): 153.
3. See, for example, Karl Jaspers, *The Origin and Goal of History*, trans. Michael Bullock (London, 1953); Karen Armstrong, *The Great Transformation: The Beginning of Our Religious Traditions* (New York: Alfred A Knopf, 2006); and Phyllis Tickle, *The Great Emergence: How Christianity is Changing and Why* (Grand Rapids, MI: Baker Books, 2008).
4. Daniels, p. 153.
5. "The Revised Common Lectionary leaves the last Sunday after Epiphany, the Sunday before Lent begins, open to different centuries-old traditions: provision has been made for reading the Transfiguration gospel either on the last Sunday after Epiphany or on the Second Sunday of Lent. The underlying issue here is whether or not the Sundays after Epiphany are regarded as a season with an Epiphany theme (the manifestation or revelation of God), or simply, as in the Roman calendar, the beginning of the Sundays in Ordinary Time, which will resume their sequence after Pentecost." Consultation on Common Texts, *The Revised Common Lectionary: 20th Anniversary Annotated Edition* (Minneapolis, MI: Fortress, 2012), Kindle edition, Kindle locations 1605–1608.
6. Simone Weil, *The Need for Roots* (New York: Routledge, 1995), 41.
7. Wallace Stegner refers to this statement as Berry's in his essay "The Sense of Place" in *Where the Bluebird Sings to the Lemonade Springs: Living and Writing in the West* (New York: Modern Library, 2002), and this quotation is often attributed to Berry. It seems, however, that the sentence is taken from Ralph Ellison, *The Invisible Man* (New York: Vintage Books, 1982), 564.
8. "The Future of World Religions: Population Growth Projections, 2010–2050; Why Muslims Are Rising Fastest and the Unaffiliated Are Shrinking as a Share of the World's Population," Pew Research Center, April 2, 2015, p. 5.
9. Daniels, p. 153.
10. Theology and Worship Ministry Unit, PC(USA), *Book of Common Worship* (Louisville: Westminster John Knox Press, 1993).
11. Peter C. Bower, ed., *The Companion to the Book of Common Worship* (Louisville: Geneva Press, 2003), xiv.
12. Bower, 84.
13. *Baptism, Eucharist and Ministry*, Faith and Order Paper 111 (Geneva: World Council of Churches Publications, 1982).
14. The Nairobi Statement on Worship and Culture: Contemporary Challenges and Opportunities, prepared by the third international consultation of the Lutheran World Federation's Study Team on Worship and Culture, Nairobi, Kenya, January 1996.
15. These themes are similarly treated by this author in "Context, Margins, and Ministry: A Church in the Pacific Northwest's 'None Zone,'" in *Worship and Culture: Foreign Country or Homeland?* ed. Gláucia Vasconcelos Wilkey (Grand Rapids, MI: Eerdmans, 2014), 84–106.
16. Harvey Cox, *The Future of Faith: The Rise and Fall of Beliefs and the Coming Age of the Spirit* (HarperOne: 2009), 5–6.

On Recovering All Saints' Day

Dennis Hughes

Editor's note: Dennis Hughes died on the Day of Resurrection, Easter Sunday, April 16, 2017. He wrote this essay knowing that his own death was fast approaching—and with confidence in the promises of God. A Presbyterian minister, Dennis served as pastor to congregations in New York, Colorado, and Washington and as associate for worship for the PC(USA). Eternal rest grant to him, O Lord, and may perpetual light shine upon him.

Visitors to Geneva seeking an understanding of Calvin's Reformation are led to a house with a curious plaque. The house was purportedly Calvin's, but the plaque is curious for what it does not reveal: the location of Calvin's final resting place. So concerned was Calvin that his followers might establish his grave as a place of postmortem veneration, he gave strict orders that his burial site never be revealed. Such was the mind of this Reformer in reaction against what had become, in late Medieval times, an overloaded calendar, and what was pejoratively labeled a "cult of saints," a very mixed collection of personalities including disciples of Jesus, authors of New Testament letters, and stalwart early historical figures such as Polycarp of Smyrna, but also a large number of local heroes and semilegendary figures. In popular piety they were assigned special roles so that the faithful might invoke their names in an effort to secure particular forms of divine grace and favor. Calvin objected to this in the strongest terms, asserting first of all that God's grace and favor are freely given, that there is one mediator between God and humankind, Jesus Christ, and that there is one Holy Spirit who intercedes for us with sighs too deep for words.

Calvin, therefore, taught his followers that the New Testament uses the term *saints* to describe all who believe in Jesus Christ and seek to follow him. "If any want to become my followers, let them deny themselves and take up their cross and follow me" (Mark 8:34). "The "sanctoral calendar" had to go, and in its place he asserted the primacy of the Lord's Day each week and the five evangelical feasts, those seen as having New Testament warrant: Christmas, Good Friday, Easter, Ascension, and Pentecost. Later on, Puritans and some Presbyterians abandoned these as well, leaving Sunday as the sole focus of the Christian calendar.

It is important to temper these remarks, however, with Calvin's own words of appreciation for saints, as found, for example, in a section of his *Institutes* [III, xx, 26] titled "The saints have prayed as we ought to pray." Citing James 5:17–18, where Elijah is held up as a person who prayed, Calvin asks: "Does he infer some singular privilege of Elijah with which we should take refuge? Not at all! But he teaches the unending power of godly and pure prayer to exhort us to pray likewise."

Here Calvin holds up the indomitable conviction of Christians everywhere that we have been called into a great company called the communion of saints, composed of those who have preceded us, those who are our contemporaries, and those who will come after us, all united in the body of Christ. And, it is appropriate to claim, they are exemplars of lived faith for us. "God uses saints to make saints out of us," writes Louisville Seminary President Michael Jinkins.[1] It is this conviction that Harold Daniels highlighted in his brief article "Presbyterians Celebrate All Saints."[2] In that article, Daniels celebrates the restoration of All Saints' Day

to the Presbyterian calendar in the second edition of the *Book of Common Worship* (1932). Later Daniels included a prayer from that volume, written by the incomparable Henry Van Dyke, into the All Saints' Day liturgy in the *Book of Common Worship* (1993). All Saints' Day was also included in the 1946 *Book of Common Worship*, Daniels notes, but not in the *Worshipbook* (1970), where, as in other places at the time, a celebration of Reformation Day was included or even substituted as the focus for a celebration on October 30 rather than All Saints' Day on November 1. Daniels laments that substitution:

> While Reformation Day recalls the significance of the Reformation heritage, its more sectarian nature can undermine efforts toward unity among Christians. Its focus on one moment in the church's history tends to obscure the fact that the Reformation was a movement to reform the church rather than the beginning of a new church.
>
> All Saints' Day, in contrast, celebrates the whole fellowship of faith—from the first century until the end of time. All Saints' can properly include the "saints" of the Reformation, thus recognizing the significance of the reformers within the context of the whole sweep of the Christian heritage.[3]

Harold Daniels expresses a number of his core convictions in his essay on All Saints'. The Christian faith is practiced ecumenically across the centuries and across the globe. There was no 1,500-year gap between the apostolic age and the Reformation, but rather a history marked by God's outreach to humankind and the Spirit's presence in human lives. Yet correctives are always needed, and Daniels was fully convinced that the fresh wind of the Spirit was evident in the Second Vatican Council's liturgical reforms, which created new ecumenical openings and stimulated fresh insights and major liturgical renewal across virtually the entire Christian world. An example for our discussion here is found in *The Constitution on the Sacred Liturgy of the Second Vatican Council*, Article 106, on "The Liturgical Year." This document affirms the primacy of every Lord's Day as "the original feast day" and states that it "is the foundation and kernel of the whole liturgical year." Of saints' days, Article 111 states: "For the feasts of the saints proclaim the wonderful works of Christ in his servants, and display to the faithful fitting examples for their imitation." Harold Daniels believed that Vatican II offered common ground on this and many other issues and prepared the way for Presbyterian and Reformed liturgical renewal. This view of the Christian calendar underscores his conviction that we must consider the whole sweep of Christian history, celebrating the saints of every age, including our own, as models for faithful living.

The Company of the Baptized and the Eucharistic Fellowship

Always mindful of the need to stress the centrality of the sacraments in all aspects of Reformed liturgical theology, Harold Daniels made brief mention of baptism in his essay on All Saints' Day, and I will follow his lead by offering a few ideas for further reflection.

All human societies demand and celebrate heroes, but saints are not heroes. Instead they are often weak, uncertain, and initially unwilling to listen to God's call; from Moses to Peter, they are a company of the last and least. But they are called and chosen to be instrumental in the service of the Holy Spirit to bring God's redemptive purposes to fruition. Calvin followed St. Augustine in putting forth an instrumental theology of the sacraments, but both also lifted up human instrumentality in history, as God's will to become incarnate among us was realized, not only in Jesus Christ, the Incarnate One without peer, but also in men and women called of God as found throughout the Bible, and continuing in Christ's church. Hence, Calvin did not want his grave to become a shrine. The appropriate "shrine," this would suggest, is the Cathedral of St. Pierre and every place where we find the company of all the saints at worship and in lifelong training to carry the gospel and mission of Jesus Christ into the everyday world—every day—unto the end of the age.

In *The New Handbook of the Christian Year*, our United Methodist colleagues recognize that hero seeking is part of our universal human experience, but also make an important distinction between heroes and saints:

> Properly understood, however, the saints are manifestations of the continuing work of Jesus Christ in human life. Holy men and women are not testimonies of works-righteousness but to the transforming grace of God. Furthermore, human beings have an inherent need for heroes or "role models." The very people who threw out the sanctoral cycle soon unofficially canonized Luther, Zwingli, Calvin, and others and came to commemorate significant days in their lives and ministries. The secular world has its own sanctoral cycle of civic and political figures, as well as stars of sports and entertainment. Hence, increasingly there is a return to an appreciation for the sanctoral cycle on the part of Protestants, at the same time that Roman Catholics are recognizing the legitimacy of Reformation objections by removing from their calendar persons for whose existence there is no historical evidence and by making the sanctoral cycle lean and clearly subsidiary to other calendar concerns.[4]

Thus is underscored the importance of our sacramental theology of baptism and the mission of all the baptized—all the saints, in our theology—and of our understanding of the sacrament of Holy Communion, where we do not bring Christ down to become sacrament for us, but where Christ lifts us into his presence at the table in the realm of God to feed us his very self. When at that table, all the saints of every time and place—past, present, and future—are gathered in his presence to receive and be fed and nourished by his sacramental gifts for the baptismal journey that is our calling.

Harold Daniels also made a brief reference to a fine and very interesting proposal by Craig Douglas Erickson for a new sanctoral cycle appropriate for Reformed and ecumenical use.[5] Erickson also lamented that fifteen centuries of extraordinary Christian life and witness went virtually unmarked as a result of rejecting virtually all reference to saints (except the view that all Christians are appropriately called saints). I would suggest another consequence of eliminating All Saints' Day is that people celebrated in tribal myths, sagas, and heroic legends became the celebrated ones, dividing us into tribal and national identity groups, and removing the exemplary, Holy Spirit-filled, faithful members of the church universal from our consciousness and worshipful commemorations. If saint's days were marked, it was all too often a celebration of ethnicity or nationality—of St. Olaf, St. Patrick, St. George, St. David, St. Cyril, St. Vladimir, St. Basil, or St. Joan. The emphasis on Reformation Day rather than All Saints' Day carried this to its logical conclusion, but five centuries later, after the Second Vatican Council, the "reformation" has spread to the point that a new ecumenical spirit all but demands a change of focus to emphasize all the saints.

The emphasis on Reformation Day rather than All Saints' Day carried this to its logical conclusion, but five centuries later, after the Second Vatican Council, the "reformation" has spread to the point that a new ecumenical spirit all but demands a change of focus to emphasize all the saints.

This approach grounds us in the *theologia crucis*, not the *theologia gloriae* of heroes. We are rooted in the baptism of all believers in our sacramental "dying and rising with Christ," our common initiation into the Christian church, the life of discipleship, and even our universal "ordination" to a life of servant ministry following our servant Lord, who was crucified but is risen, Jesus Christ. The saints, in our Reformed understanding, are the baptized faithful, all of them, for all share the common vocation to "take up our cross and follow him."

St. Julian, "Saint" Mary Jane, and Me: A Concluding Autobiographical Reflection

In the fall of 2016, I faced the challenge of writing this essay for a collection honoring Harold Daniels's magnificent work as director of the Joint Office of Worship and, later, associate for worship and overseer of the preparation of the *Book of Common Worship* (1993). My assignment: a chapter recognizing his prophetic call for reintroducing All Saints' Day as more appropriate for our celebration than Reformation Day, as discussed above.

As I began writing, I found I had energy and enthusiasm for the project, especially as it lifted up the post-Vatican II ecumenical situation and critiqued the more sectarian and ahistorical celebration of Reformation Day. But in the month before our deadline, suddenly I had no energy for the task after writing a draft of two-thirds of the chapter. My malaise was a mystery to my primary physician and me. I reported this to our editor, who graciously extended to me all possible support and extended time. However, on January 3, 2017, the source of my problem was identified as Stage 4 pancreatic cancer, an inoperable tumor with metastases on other organs. I immediately found that my energy, life, and time were not in my control any longer (if ever they were!). At the same time, I found myself uplifted on awakening the very next morning, before my initial meeting with my oncologist and his staff, when I heard an inner voice say words of St. Julian of Norwich. In one of her *Sixteen Revelations of Divine Love,* she had a vision of Jesus standing at the foot of what was thought to be her death bed and saying: "If I could love thee more, I would love thee more."[6]

"If I could love thee more,
I would love thee more."
—St. Julian of Norwich

I went to my appointment with the oncologist with a tremendous sense of well-being and trust in God. Ever since I encountered St. Julian four decades ago as I studied Christian spirituality, pastoral theology, and liturgy, I have told the story of this vision and said, in sermons and in writing, "This is not a direct quotation from a New Testament Gospel; it is the whole gospel in eleven words."

In the days that followed, I was confronted with an aspect of the lives of saints that went unnoted in Harold Daniels's brief article or in the sources he cited. The lives of the saints, their example of faithfully following Jesus in the baptismal journey of Christian life, were lifted up, but nothing was said about their behavior and their testimony regarding how Christians live into their death as a strong element of their witness. Immediately, I recalled how this is a virtually universal part of the stories of the capital "S" saints, from that of St. Polycarp of Smyrna, a disciple of St. John, to "The Passion of St. Perpetua," to many, many others. Clearly, these end-of-life stories form a central part of the witness of the Saints, and we would be remiss to neglect this testimony. My experience of St. Julian had become a personal example of the influence of a recognized saint's "dying," even though the outcome was actually an enriched life and ministry for another thirty years after her near-death visions.

In the New Testament, every Christian is called a saint by virtue of their practice of the baptismal journey with Jesus Christ as they are being formed into the Holy Spirit-filled *communio sanctorum*.

I recalled how she had a very special calling, to be the intercessor for a congregation in East England, a Saint remembered for the many who had asked for her prayers and then experienced a new lease on life. But as I reflected on this part of the heritage of the recognized capital "S" saints, I recalled another "saint," lower case "s." In the New Testament, every Christian is called a saint by virtue of their practice of the baptismal journey with Jesus Christ as they are being formed into the Holy Spirit-filled *communio sanctorum*. When we commemorate All Saints' Day, Harold Daniels reminded us, we should name not only the evangelical saints and those who have been examples of faith and life throughout the centuries of the Christian church, but also those whose example has been inspiring to us in our time as we also seek to walk in the way of our Lord. I have led congregations in such commemorations on All Saints' Days, and while I could list Dr. Martin Luther King Jr., Dr. Roland Bainton, a dear friend for decades, and many others, the person who often tops my list is another woman, my mother, Mary Jane Hughes. Let me share a few words about my very personal saint.

Like St. Julian, my mother was confined, not voluntarily as an anchoress, but involuntarily, as a person who was diagnosed with rheumatoid arthritis and lupus when she was thirty-four years old. Severely crippled from that time until her death at age fifty-seven, she nevertheless had an active ministry of compassion and intercessory prayer. I recall how, when I was in high school, she would walk with the aid of crutches to her car, take both

hands to turn the key in the ignition, and pay a weekly Wednesday morning visit to Cora Lee, a "shut-in" in the terminology of the day, because she was lonely and needed my mother's personal care. When it became impossible to continue her visits, Mary Jane, now using a wheelchair and living her waking hours in a chair in the bay window of our living room, sat beside a drum table on which one would find her Bible, one or two devotional books, and a long list of people who needed prayer. From that chair, her "anchorage," as I have just now learned to think of it decades later, she practiced a ministry every day of her life. I must confess it sometimes made me less than sympathetic toward parishioners entrusted to my pastoral care if they claimed they couldn't exercise any ministry of their own.

In the past few months since my diagnosis, as I have recalled many other saints such as Dr. King and Dr. Bainton, whose living witness, preparation for the end of life, and thoughtful, prayerful example of living into their death have given me new insights into the way Christians may live out our baptismal journey until the end. But what has struck me forcefully since I have entered this stage of my life is how many secular writers have, in the last few years, urged a conscious, thoughtful process of reflection on issues related to the end of life and preparation for dying. Consider, for instance, the best-selling book by physician Atul Gawande, *Being Mortal* (2015); a book published by Westminster Press in 1978 entitled *Let the Patient Decide*, by Dr. Louis S. Baer; and an op-ed piece in *The New York Times Sunday Review* (February 18, 2017) called "First Sex-Ed. Then Death Ed.," by a palliative care physician, Jessica Nutik Zitter, who argues that high schools need courses in death education:

> I see this curriculum as a civic responsibility.
> I understand that might sound radical,
> but bear with me. Why should death be
> considered more taboo than sex? Both are
> a natural part of life. We may think death is
> too scary for kids to talk about, but I believe
> the consequences of a bad death are far
> scarier. A death ed program would aim to
> normalize this passage of life and encourage
> students to prepare for it, whenever it may
> come—for them, or for their families.

If these writers can call for death education, for conscious planning for the end of one's life and for one's own or another's death, and especially for the centrality of the question of our *purpose in life*, surely the Christian church has an urgent calling to incorporate bold, mature, theologically informed examination of these subjects. In Christ's church we have resources far beyond those the secular world can offer: contemplation of the *purposeful* lives and the witness of the "S" and "s" saints who have led us to a more faithful witness on our baptismal journey from the font to the resurrection.

Since my diagnosis, I find I have inherited the ministry appointed for me during the remainder of my life. I spend my waking hours in a wonderful recliner beside a table of the same shape as my mother's, and stacked with the same items, plus a treasure trove of cards and email messages of prayerful support and fathomless love. These are the people with whom and for whom I pray during the daylight hours and, sometimes, at night when I have trouble sleeping. I have my role models: the woman who published the first book by a woman in the English language in 1373, and the woman whose example led me to understand more fully the mystery of the gifts of the Holy Spirit for every follower of Jesus Christ, no matter our worldly condition. They taught me the importance of daily dying and rising with Christ for as long as I draw breath. For it was through these women that I heard Jesus say at the foot of my "death bed": "If I could love thee more, I would love thee more."

Notes

1. Michael Jinkins's blog *Thinking Out Loud*, "Thomas Merton as 'Exact Contempory,'" November 18, 2016, www.lpts.edu/about/our-leadership/president/thinking-out-loud/thinking-out-loud/2016/11/18/thomas-merton-as-exact-contemporary.
2. Harold M. Daniels, "Presbyterians Celebrate All Saints," *Liturgy* 17.2 (Fall 1994): 21–24.
3. Ibid, 22.
4. Hoyt L. Hickman et al., *The New Handbook of the Christian Year* (Nashville: Abingdon, 1992), 268.
5. Craig Douglas Erickson, "Reformed Theology and the Sanctoral Cycle," *Reformed Liturgy & Music* 21.4 (Fall 1987): 228–232.
6. Various renderings into modern English show slight variations of wording, but this appeared in the version I bought in 1974.

Four Remembrances

On Saturday, April 18, 2015, at St. Andrew Presbyterian Church in Albuquerque, New Mexico, worshipers gathered to take part in an ecumenical Eucharist, a service of witness to the resurrection, for Harold M. Daniels. Four colleagues and friends from different ecclesial traditions—Lutheran, Methodist, Catholic, and Disciples of Christ—offered words of remembrance, appreciation, and affection for Harold. They have kindly agreed to share those words with us.

+ In Memoriam, Harold Daniels

For me, Harold Daniels was always a quiet, gracious, elegant man, a kind friend, who—under that kindness and suffusing that graciousness—was also a man fiercely committed to the ecumenical renewal of Christian liturgy. His principal monument, of course, is and will be the *Book of Common Worship*, whereby he led a whole company of American Presbyterians to see that the best of the catholic tradition of liturgy also belongs to Reformed Christians. In the process, that book stood, for at least a decade, as a kind of summary of the achievements of the whole liturgical movement and as the best available collection of liturgical texts in the English language. The book still invites Presbyterians and us all to deeply faithful liturgical practice. But Harold also knew the worship of Episcopalians and Lutherans and Roman Catholics. He also knew the *Book of Common Prayer* and the *Lutheran Book of Worship*. He was a faithful participant, supporter and leader in worshiping communities of Episcopalians and Lutherans, as well as Presbyterians. And I regard that his work helped to prepare the way for the 2006 book of my own communion, *Evangelical Lutheran Worship*, a book which continued the practice he pioneered of harvesting the best of the liturgical movement.

We will miss his wide knowledge and his gracious leadership. We will miss his spirit of deep ecumenism. We will miss him.

In the mercy of God, may he rest in peace.

Gordon Lathrop
Arlington, Virginia

Remarks on the Life and Work of Harold Daniels

It was my deep privilege to have known and worked with Harold Daniels. He was, by every measure, a true servant of the church. His vision of Reformed, faithful, and ecumenically oriented patterns of worship for Presbyterians never wavered. The accomplishment of the *Book of Common Worship* is his profound legacy and gift to the churches. I recall his great joy and satisfaction when, at a gathering, we first celebrated Eucharist and one of the daily offices from a penultimate draft of those materials. What a joy it was, years later, to hold conversation with him about the ongoing work of reform and renewal. He was, as the psalmist sings, "still green, still full of sap." Would that every pastor had something of his sense of the mystery and integrity of Christian liturgy, coupled with his gentle and compassionate pastoral good sense. His light will continue to shine, even as God's Perpetual Light now shines on him.

Don E. Saliers
William R. Cannon Distinguished Professor
of Theology and Liturgy and
Theologian-in-Residence
Emory University, Atlanta, Georgia

Eulogy for Harold Daniels

As I sat down to prepare these remarks, I realized that I had the privilege of knowing Harold Daniels for over thirty-five years as both friend and colleague.

It seemed that in those early days Harold and I would constantly find ourselves together at some liturgical meeting or other—the National Council of Churches Commission on Worship and the Arts, the Consultation on Church Union, the Consultation on Common Texts, the North American Academy of Liturgy to name a few.

Harold was a kind man and a true Christian gentleman. He was also a minister of Christ and his church who believed that liturgy and worship were not just something we do on Sundays, but that it lies at the center of our Christian faith.

Harold was one of a few members of the Reformed churches in the early days after the Second Vatican Council who studied liturgy. Like many at the time, he studied under and with Roman Catholic liturgists, but he also took the time not merely to read about what Calvin and the other Reformers were alleged to have said; he read the original text. Time and time again he pointed out the things Calvinists said were not actually what Calvin had said, especially regarding liturgy. This was important as he worked on the *Book of Common Worship* and had to provide support for the various proposals.

Theologically Harold was what I would call a Reformed Catholic with a bit of Orthodox thrown into the mix for good measure. He went back to our common roots before the Reformation and wanted to reclaim those things that were truly catholic and truly reformed.

Harold did something very radical for the time as he prepared the various study texts and the *BCW*. He was the first to use a computer to send the various drafts to consultants. Today we take this for granted, but then it was very new.

The *BCW* was also truly ecumenical. Harold was a part of the NAAL study group on eucharistic prayers and invited us to review all the proposed prayers. He invited Monsignor Patrick Byrne of Canada and me to be a part of his editorial team, and the *BCW* is the first and probably the last Presbyterian liturgical book containing the names of two Roman Catholic monsignors!

I think that one of the things that caused great sadness for Harold was the lack of education for the clergy and laity on the riches of the *BCW* after its publication. This lack of support hampered its adoption on the congregational level.

I conclude with the hope and prayer that the liturgical vision of Harold Daniels, and those who worked with him, to produce one of the finest examples of a truly reformed and catholic service book may not have been in vain. The *Book of Common Worship* is a testimony to Harold's great contribution to the Presbyterian Church, but probably more important, to his profound ecumenical liturgical vision. Harold wrote the following gracious words in my copy of the *Book of Common Worship* and I now gratefully apply them to him:

> Brother in the faith,
> Collaborator in liturgical reform,
> Cherished friend!
> Requiescat in pace!

Rev. Monsignor Alan F. Detscher
St. Catherine of Siena Church, Riverside, CT

Harold M. Daniels

Shortly after the 1993 *Book of Common Worship* was approved by the General Assemblies of the sponsoring churches, I drove from my seminary office in Indianapolis to Harold's office in the Witherspoon Building in Louisville. With obvious delight, he told me the story of how he had begun this project and described a few episodes that stood out in his memory. He acknowledged that it had been hard work, but it was so important to the future of his church that he could not help but rejoice in this labor of love. Of course, it was more than love, more than his sense of professional responsibility that had sustained Harold. It was his deep conviction that the renewal of the church's worship was the best way to renew the church's life. He also acknowledged that having completed this great work he could begin thinking seriously about a new phase in his life, the phase that brought him back to Albuquerque in retirement.

Church renewal has three phases: describing what isn't working and needs fixing; imagining and developing new possibilities; and embodying them in the life of the church. By and large, Harold left critiquing to others such as Geddis MacGregor. Harold's gift was to work creatively at the interface of imagining the new future and giving it a form that the churches could use. Today we rejoice in the way that Harold embodied this gift and with him declare "to God alone be glory."

Keith Watkins
Christian Church (Disciples of Christ)

Funeral Sermon: Harold Mayo Daniels

April 10, 1927–February 5, 2015

David B. Batchelder

Marie and family, sisters and brothers in Christ, especially the saints here at St. Andrew; we are gathered with a profound gratitude to God for the light of Christ given witness through Harold Daniels, without whom many of us, a majority perhaps, would not know *what to do with Sunday morning* or even this Saturday liturgy, which Presbyterians prefer to name A Service of Witness to the Resurrection.

In the Presbyterian A Brief Statement of Faith is this affirmation: "In life and in death we belong to God." This same statement of faith concludes with the words: "We rejoice that nothing in life or in death can separate us from the love of God in Christ Jesus our Lord." So I say to you that everything we *say and sing, pray and do* here in this liturgy is framed by this truth! And if it can be said of anyone, it can be said of Harold: that having *loved the liturgy*, he *lived by* this truth, a truth in which he has now come to rest. In one of his poems, Wendell Berry offers us wise counsel:

> Learn by little the desire for all things
> which perhaps is not desire at all
> but undying love which perhaps
> is not love at all but gratitude
> for the being of all things which
> perhaps is not gratitude at all
> but the maker's joy in what is made,
> the joy in which we come to rest.[1]

So, indeed, do we pray: "Give rest, O Christ, to your servant Harold, with all your saints, where there is neither pain nor sorrow nor sighing, but life everlasting."

I am struck (as you might be also) with a paradox. Harold scarcely seemed to rest at all, tireless servant of the church was he. Even in the last twelve months of his life, Harold's mind turned like a turbine on matters of great weight, revealing a still lively theological imagination and insight to all of us who communicated with him. Send Harold a 400-word email and you get back a 1,700 word essay. I know and I can prove it!

In one of those emails early last December, Harold shared his enthusiasm for a new book by James Carroll titled Christ Actually: The Son of God for the Secular Age.[2] Harold said, "I am sparing in recommending books, but highly recommend your obtaining this book. It will be worth the time spent with it. There are numerous portions that are eloquent and uplifting."[3]

I did buy it and read it, and Harold was spot on in his appraisal. But what caught my eye in Harold's email was *not* his recommendation, but how he signed off in the email, "Peace and justice, Harold."

I have a lot of Harold's correspondence saved on my computer. He's signed off with "Grace and peace," "Grace, peace, and love," "Grace and truth," but only in this one email (as far as I know) have I ever seen Harold conclude with "Peace and justice." I imagine that Harold's fertile mind and attentive heart, and especially his prayers this last year, were much taken up with the injustices of the world which the liturgy must always consciously bear before God.

David Batcheder is pastor of West Plano Presbyterian Church in Plano, Texas.

For we are fallen like the trees, our peace
Broken, and so we must
Love where we cannot trust,
Trust where we cannot know,
And must await the wayward-coming grace
That joins living and dead,
Taking us where we would not go—
Into the boundless dark.
When what was made has been unmade
The Maker comes to His work.
—Wendell Berry

Indeed, since Harold's leukemia returned with a vengeance, the world has been awash in tears: Ferguson, Missouri, the rampaging Islamic State, Ebola, the Ukraine, Syria, Nigeria; we could go on. Shouldering burdens that lie beyond one's personal circumstances belongs to our baptismal calling. This is clear in the Gospel chosen by Harold for this day [Matt. 5:1-12], a reading appointed by the lectionary (by the way) once in every three years for the feast of All Saints.

In this Gospel, there is burden and there is blessing, or it would be better to say *blessed burden* because conflict, scarcity, suffering, and loss so named in this text do not stand alone; each is paired with beatitude.

This text announces *grace* in *extremis*. In all those experiences where we may most readily feel God's *absence*, we are assured of God's *presence*. This Gospel declares that such suffering is never the whole truth, nor even the defining truth of our existence. And here, in this assembly (not so different from Matthew's own church), we hear Christ declare God's favor for all weighed down by violence and oppression, injustice and suffering, sorrow and tears. It is God's *with-ness* and God's *for-ness* that makes beatitude possible in the midst of so much contradiction. Without such blessing, it would not be possible to "run and not be weary," to "walk and not faint."

God's renewing presence is everywhere love is, according to our epistle [1 John 4:7–16]. I take this assertion to mean that God's presence and help is not bound or confined by established religion. God's freedom to be and to do means where love is, there God is also.

I think it is God's freedom to be and do in love and in faithfulness that made James Carroll's book so appealing to Harold. Late in the book the author speaks of the Christian tradition as "a bottomless mystery, ever to be plumbed, never mastered."[4] Then, Carroll says (in a line he italicized) that Jesus' only message was "the God who *makes* the promise *keeps* the promise."[5] That is what sustains the life of the church, the world even—isn't it? And what carries us through deep waters and fiery ordeals like the death of loved ones? This promise-making, promise-keeping God has claimed us in baptism out of love for each of us, yes, but also, and especially, out of love for the world, the whole planet, indeed, the universe itself. This is why this liturgy began at the font, "wide womb," writes poet Malcolm Guite, "floating on the breath of God."[6]

I know it was the "for the sake of the whole world" dimension of baptism that got Harold so turned on to the sacrament of initiation, as it did me thirty-seven years ago when I knew nothing about liturgy but hungered for its mystery. And I first came to know Harold (as did many of you) through his editorship of, and articles in, *Reformed Liturgy & Music*. I've been keeping close company with Harold through this journal for many years, and now, with many of his well-worn books. Harold's library evidences a pilgrimage from Nazarene origins to the blessed mutation he became and called Presby-luther-palian Catholic.

Open any one of his books and you find a lasting witness to Harold's passion for God, for the liturgy, and for its witness to the one, holy, catholic, apostolic church. How so, you wonder? Well, if you ever looked at one of his books, you'd readily see that Harold was an exuberant underliner. And it's that exuberance that infected so many of us with a love for the liturgy of Word and Sacrament.

When Harold asked me to preside at his funeral, it was clear he wanted to *finish* his life the way he *lived* it. Harold carefully prepared this liturgy that invites us to encounter the God with whom we trust our lives—now and into the many tomorrows.

This Saturday brings an end to the week begun as Thomas Sunday. Churches following the lectionary would have considered the dilemma of Thomas (which is the dilemma of all believers), how to have faith without absolute certainty. Faith is nothing more (and nothing less) than the grace to be fully alive to life, all of it, including the absences that come after loss. As William Sloan Coffin Jr. says, "Faith is not believing without proof; it's trusting without reservation, life being impossible to live fully without trust."[7]

And what does that trust look like? Consider one more Wendell Berry poem.

> For we are fallen like the trees, our peace
> Broken, and so we must
> Love where we cannot trust,
> Trust where we cannot know,
> And must await the wayward-coming grace
> That joins living and dead,
> Taking us where we would not go—
> Into the boundless dark.
> When what was made has been unmade
> The Maker comes to His work.[8]

Loving "where we cannot trust," trusting "where we cannot know"—this is the nature of baptismal life (don't you think?), practiced breath by breath until what was made by God at each one's birth is "unmade" in death; then and there, "the Maker comes to His work."

Recall the words "We rejoice that nothing in life or in death can separate us from the love of God in Christ Jesus our Lord." Whatever the weight, the sting, and the grief of loss, death does not have the last word! The revelation of God in Christ is that life trumps death; in Christ, life has the last word. Therefore, if Harold is with God, and God is with us, then we are together always in the life of triune God.

In the name of the Father, the Son, and the Holy Spirit.

Notes

1. Wendell Berry, *Leavings* (Berkely, CA: Counterpoint, 1998), 99.
2. James Carroll, *Christ Actually: The Son of God for the Secular Age* (New York: Viking Penguin, 2014).
3. Harold Daniels, in personal email correspondence, December 8, 2014.
4. Carroll, 275.
5. Carroll, 256.
6. These images are found in Malcolm Guite's poem for the Baptism of the Lord in Malcolm Guite, *Sounding the Seasons: Seventy Sonnets for the Christian Year* (Norwich, United Kingdom: Canterbury Press, 2012), 52.
7. William Sloane Coffin, *Letters to a Young Doubter* (Louisville, KY: Westminster John Knox, 2005), 150.
8. Wendell Berry, *A Timbered Choir: The Sabbath Poems 1979–1997*, (Washington, DC: Counterpoint, 2010), 74.

Whatever the weight, the sting, and the grief of loss, death does not have the last word! The revelation of God in Christ is that life trumps death; in Christ, life has the last word.

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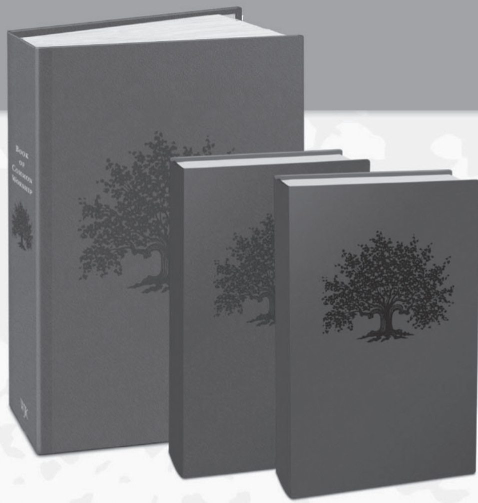

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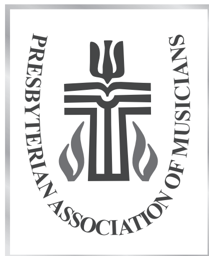

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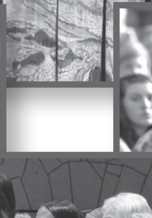

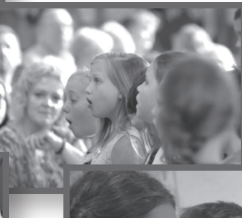

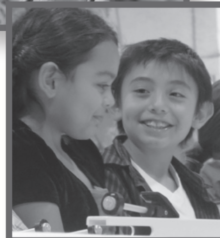

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