

“With world-class liturgical scholars offering creative, tradition-steeped essays on the ecological imaginaries made and possible in practices of worship, this is a milestone volume.”

—Willis Jenkins
Professor of Religious Studies
University of Virginia

“Once again, the Institute of Sacred Music at Yale and Liturgical Press have provided us with a rich ecumenical collection of essays drawn from an important colloquium, this one about the manifold ways Christian liturgy locates us on our wounded planet and shapes our understanding of the cosmos. Many of the essays here will become classics, worthy of repeated reference—those on Daniel 3, on bread, on *Laudato Si*, on environmental care in Eastern Orthodoxy, and on ‘dust wisdom,’ among many other examples. But the magisterial introduction by Teresa Berger, outlining the roots and the sweep of this urgent topic, is itself an important reason to read the book.”

—Gordon W. Lathrop
Author of *Holy Ground: A Liturgical Cosmology*
Past-President, *Societas Liturgica*

Full of Your Glory

Liturgy, Cosmos, Creation

Papers from the 5th Yale ISM Liturgy Conference,
June 18–21, 2018

Edited by Teresa Berger



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Dedicated to Bryan D. Spinks

the Bishop F. Percy Goddard Professor
of Liturgical Studies and Pastoral Theology
at Yale Divinity School and the Yale Institute of Sacred Music
who in 2005 initiated and has since then shaped
all ISM Liturgy Conferences,

with profound gratitude

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Foreword

Fascination with the natural world has figured prominently for virtually all the world's religious traditions and as such has become infused in their corporate and individual ritual practices. Gratitude for, wonder in, concern about, and even fear of the greater world have been among the rare common issues that have knit together people of all faiths and places with the larger creation to which they are inextricably linked.

To this important subject, this collection of essays now turns. Virtually every three years since 2005, the Yale Institute of Sacred Music has convened an international gathering of scholars to consider important aspects in the ritual practices of Christian communities. These have ranged from the theological to the anthropological and sociological, and now to the crucially important ecological. This volume presents the papers first offered at the fifth ISM Liturgy Conference, convened in 2018.

The writers of these texts point us beyond the immediately ethical, although practices that attend to careful engagement with resources are not excluded. These scholars point out, however, that these practices are only symptomatic of larger networks that worship can reveal: networks that link us across time and place, through multiple levels of reality, and with every person, animal, plant, mineral, fungus, Protista, or bacteria in creation. We are in God's "network."

Allow me to honor the framers of this conference: Professors Bryan Spinks, Melanie Ross, and the editor of this volume, Teresa Berger, whose labors, along with those of our staff and others, yield the enclosed results. The volume is dedicated to Bryan Spinks. In 2010, T&T Clark published an earlier volume of essays, edited by Melanie C. Ross and Simon Jones, entitled *The Serious Business of Worship* in honor of Bryan Spinks, both to note his considerable impact on the field of liturgical studies and to indicate the importance of the act of worship itself. As such,

the enactor of ritual, among other things, makes a claim on her place in the cosmos: as a child of the creator, as a co-creator, as a steward of creation. Virtually every act in the global tapestry of prayer is an ecological act that itself shapes the world around it either for good or ill. We pray that the seeds sewn here bear abundant fruit for the sake of the world.

Martin D. Jean

Director

Yale Institute of Sacred Music

Introduction

Teresa Berger

Sanctus, Sanctus, Sanctus Dominus Deus Sabaoth
Pleni sunt caeli et terra gloria tua
The Sanctus

We may think of the whole life of the Universe, seen and unseen, conscious and unconscious, as an act of worship
Evelyn Underhill

Over the past half century, a number of developments have taken place that converge in this volume's theme, "Liturgy, Cosmos, Creation." It is the task of this Introduction to display these developments as well as the contours of the—admittedly vast and amorphous—theme. The impetus behind the initial choice of the theme was simple enough. Profound questions have arisen in our time over the state of the natural world, the earth system, the web of life, creation, the universe (or a possible multiverse), and, ominously, over the very sustainability of life on planet Earth. And this list names merely some of the most prominent markers of the semantic terrain in question here. Other terms could easily be added: Mother Nature, the environment, the planetary community, the cosmos, all created reality, for example. Whatever linguistic markers one chooses (and none of them is simply "natural," innocent, or un-marked), the field of liturgical studies as a theological discipline is compelled to engage with this terrain. The reason for such engagement is simple: concerns about creation and the cosmos have come to the foreground in this era of the Anthropocene, as it is increasingly called.¹ These concerns shape the

1. The 2018 Report by the United Nations' Intergovernmental Panel on Climate Change states: "The 'Anthropocene' is a proposed new geological epoch resulting

lives of people of faith, in and beyond worship. And if indeed Christian faith is a way of life rather than merely a set of propositional truths and authorized rituals, then these concerns and the developments that underlie them deserve sustained theological attention today. In addition, themes of creation and cosmos are no strangers to the liturgical tradition itself. One might say, in fact, that a diversity of cosmovisions were inscribed into Christian worship practices from the very beginning.

The present collection of essays seeks to serve as one expression of attending to all these realities. More specifically, behind the key terms of the volume's subtitle, *Liturgy, Cosmos, Creation*, stands a commitment to the intersection of two spheres. On the one hand is the reality of mounting evidence for a planet now clearly in peril. To cite but one (globally respected) source: the 2018 Report by the United Nations' Intergovernmental Panel on Climate Change portrayed a dire picture of the "unprecedented rate and global scale of impact of human influence on the Earth System."² In particular, the report warned of rising sea levels, increasingly extreme weather, mounting food shortages, worsening wildfires, escalating biodiversity loss, the mass die-off of coral reefs, and the shrinking of arctic ecosystems. Some of these developments were identified as potentially irreversible. Intersecting with this painful reality is a second sphere, namely, the Christian faith in God's redemptive presence in and vision for the cosmos. In the present volume, this sphere is focused on Christian faith as expressed in traditions and practices of worship. The focus is well captured in the main title, which represents a fragment from the Sanctus: "Heaven and earth are full of Your glory." This biblical-liturgical text, rooted in the prophet Isaiah's vision of the celestial worship of God (Isa 6:3) has been a standard part of eucha-

from significant human-driven changes to the structure and functioning of the Earth System . . . The Anthropocene concept has been taken up by a diversity of disciplines and the public to denote the substantive influence humans have had on the state, dynamics and future of the Earth System" (Valérie Masson-Delmotte et al., eds., *Global warming of 1.5°C. An IPCC Special Report on the impacts of global warming of 1.5°C above pre-industrial levels and related global greenhouse gas emission pathways, in the context of strengthening the global response to the threat of climate change, sustainable development, and efforts to eradicate poverty*, 2018, rev. January 2019, <https://www.ipcc.ch/sr15/>, 543).

2. Ibid., 54.

ristic praying in Christian traditions of both East and West since at least the fourth century.³ Given the roots of this text in the Hebrew Bible, its presence in both Jewish and Christian liturgical traditions as well as in devotional practices,⁴ its portrayal of other-than-human worship, and its form as praise addressed to God, the phrase effortlessly presented itself as the main title of the 2018 Yale ISM Liturgy Conference. It remains eminently appropriate as the title for the volume of essays that were first presented at this conference.

The Terrain: A Planet in Peril, Scholarly Paths, Christian Signposts, and Practices of Worship

It might seem presumptuous to assert that the 2018 ISM Liturgy Conference and its companion volume mark a milestone. Yet *Full of Your Glory: Liturgy, Cosmos, Creation* does represent the first time that scholars from the field of liturgical studies and from cognate disciplines have together focused their attention on matters of liturgy, cosmos, and creation in a book-length publication in the midst of the environmental crisis of our times.⁵ The developments mentioned earlier offer evidence of the distinctive moment to which this volume responds. A closer look at those developments will make this clear. The first among them has already been identified, namely, that planet Earth stands on the precipice

3. Questions of the entrance of the Sanctus into Christian worship have been vigorously debated in recent scholarship. Maxwell E. Johnson offers a succinct overview in his “Recent Research on the Anaphoral *Sanctus*: An Update and Hypothesis,” in *Issues in Eucharistic Praying in East and West: Essays in Liturgical and Theological Analysis*, ed. Maxwell E. Johnson (Collegeville, MN: Liturgical Press, 2010), 161–88. For a thoughtful engagement with questions of contemporary prayer language related to the Sanctus, see Gail Ramshaw, “Wording the Sanctus: A Case Study in Liturgical Language,” *Worship* 77 (2003): 325–40.

4. For the latter, see Theodore de Bruyn, “The Use of the Sanctus in Christian Greek Papyrus Amulets,” *Studia Patristica* 40 (2006): 15–20.

5. A couple of journals in the field dedicated issues to this theme prior to the present volume. The Austrian pastoral-liturgical journal *Heiliger Dienst* published an issue in 2017 titled “Liturgy and Creation” (71, no. 2). The journal *Liturgy* had published “Liturgy and Ecology” five years earlier, in 2012 (27, no. 2); see also its more recent issues, “Liturgy in Rural Settings” and “Liturgy and Food Culture,” both in 2017, namely, 32, no. 2 and 32, no. 4.

of life-threatening environmental change. However one describes this reality, and with however many details, it is evident that the ecological crisis has rapidly intensified in recent years and is now at the forefront of concerns claiming worldwide attention. Movements of environmental activism have emerged around the globe as one response to this crisis. Some of these activist movements are aligned with specific faith traditions,⁶ some of them are intentionally interfaith, some of them are religiously unaffiliated.⁷ Within environmental-activist “green” Christianity, churches, networks, and activist groups have embraced a broad range of issues, from land conservation to fighting climate change, protecting waterways, and enhancing the lives of companion and farm animals, to name just a few.⁸ Christian environmentalism has also produced its own version of a specialty Bible, the “Green Bible” whose green-tinted texts foreground themes of creation care.⁹ Clearly, *Full of Your Glory: Liturgy, Cosmos, Creation* came about within this larger context and is marked by it in various ways.

If the environmental crisis and the activism it has engendered are the first development to note, a second development that undergirds this volume is represented by recent trends within the scholarly community. This community too has been marked by the environmental crisis and has advanced its own particular responses. Generally, one might say that the era of the Anthropocene has shifted or refocused contemporary scholarly energies, and mostly in non-anthropocentric directions. Across academic disciplines, there has been a surge of interest in all matters other-than-human, especially environmental, agrarian, animal, weather, and food

6. For a look at the breadth of religious engagements with environmental issues, see the website of the Yale Forum on Religion and Ecology: <http://fore.yale.edu/about-us/>.

7. The latter includes, for example, the National Religious Partnership for the Environment; see <http://www.nrpe.org/>.

8. For specifics, see, for example, the Ecumenical Water Network of the World Council of Churches, at <http://water.oikoumene.org/en/about>, or the Project CreatureKind, which seeks to engage Christians with farmed animal welfare, at <https://www.becreaturekind.org/>.

9. Michael G. Maudlin and Marlene Baer, eds., *The Green Bible* (San Francisco, CA: HarperOne, 2008). This bible is a version of the NRSV with green-tinted text that highlights creation-themed passages. Cf. the substantial review essay by Dennis Owen Frohlich, “Let There Be Highlights: A Framing Analysis of The Green Bible,” *Journal for the Study of Religion, Nature and Culture* 7, no. 2 (2013): 208–30.

related ones. Whole new transdisciplinary fields of inquiry have emerged, such as the environmental humanities, as well as new subfields within established disciplines. For the latter, there has been a burgeoning interest in a field now typically named “religion and ecology,”¹⁰ and in new transdisciplinary lines of inquiry such as agrarian studies and animal studies. Related to this development yet offering a distinct voice within the broader scholarly community is the work of theologians who have begun to carry the Christian tradition forward into this age of ecological degradation. From notions of creation as a primordial sacrament, the world as the body of God,¹¹ and visions of a “deep incarnation”¹² or a “cosmo-centric sacramentality,”¹³ to recent creation-themed publications from such

10. Handbooks dedicated to the subject include *The Bloomsbury Handbook of Religion and Nature: The Elements*, ed. Laura Hobgood and Whitney Bauman (New York, NY: Bloomsbury Academic, 2018); *Routledge Handbook of Religion and Ecology*, ed. Willis Jenkins, Mary Evelyn Tucker, and John Grim (New York, NY: Routledge, 2017); *The Wiley Blackwell Companion to Religion and Ecology*, ed. John Hart (Hoboken, NJ: John Wiley & Sons, 2017); *Oxford Handbook of Religion and Ecology*, ed. Roger S. Gottlieb (New York, NY: Oxford Univ. Press, 2006); *The Encyclopedia of Religion and Nature*, ed. Bron R. Taylor, 2 vols. (New York, NY: Continuum, 2005). Significantly earlier, and single-authored, was Celia Deane-Drummond’s *A Handbook in Theology and Ecology* (London: SCM Press, 1996).

11. See the essay by David Grumett in this volume.

12. Niels Henrik Gregersen, a Danish theologian, summarized “deep incarnation,” a term he coined in 2001, succinctly as follows in 2017: “In Jesus Christ, God became part of the nexus of the entire cosmos—around us and within ourselves. . . . As a human being he was also a material being. His body was composed of material particles coming from the explosion of stars. His blood was red due to the iron running in his veins. And, like any other mammal, he was hosting a great hidden microbial world (bacteria and other microorganisms) that he carried with him, and without which he could not sustain his life as a human being. . . . Deep incarnation thus presupposes a radical embodiment of the Son of God that reaches into the roots (radices) of material and biological existence as well as into the darker aspects of creation, from the breaking down of material structures to animal and human suffering” (Niels Henrik Gregersen, “Deep Incarnation & the Cosmos,” interview by Ciara Reyes, *God and Nature* [Summer 2017], <https://godandnature.asa3.org/interview-deep-incarnation--the-cosmos-a-conversation-with-niels-henrik-gregersen-by-ciara-reyes--niels-henrik-gregersen.html>).

13. Linda Gibler, *From the Beginning to Baptism: Scientific and Sacred Stories of Water, Oil, and Fire* (Collegeville, MN: Liturgical Press, 2010), esp. chap. 4, “Cosmocentric Sacramentality.”

prominent theologians as Elizabeth Johnson and Rowan Williams, voices are increasing that seek to speak the Christian faith into the reality of a planet in peril.¹⁴ These theological voices find echoes in statements from official ecclesial and ecumenical bodies, many of which have begun to foreground ecological concerns. In terms of ecumenical dialogues, for example, the World Council of Churches has long championed the “integrity of creation.”¹⁵ On a much smaller scale, the US Roman Catholic–United Methodist conversations produced a joint statement in 2012 entitled “The Eucharist and Stewardship of God’s Creation,” arguing that “Eucharistic renewal and environmental responsibility are intrinsically linked.”¹⁶ Individual churches too have embraced ecological concerns, the Orthodox Churches above all,¹⁷ but also much smaller bodies such as the Presbyterian Church USA.¹⁸ Most comprehensive in its treatment and far-reaching in its reception among these ecclesial statements is the 2015 encyclical of Pope Francis, *Laudato Si’ on Care for our Common Home*.¹⁹

A third development that undergirds this volume’s theme, closely related to the one just described yet also distinct, is rooted in the realm of liturgical practices. In recent years, there has been a surge of new worship materials that embrace creation care or gesture toward a planetary-cosmological vision of worship. These materials range from prayers, hymns, sermon aids, intercessions, lament, and entire rituals to a whole

14. See Elizabeth A. Johnson, *Creation and the Cross: The Mercy of God for a Planet in Peril* (Maryknoll, NY: Orbis, 2018); Rowan Williams, *Christ the Heart of Creation* (London: Bloomsbury Continuum, 2018).

15. “Justice, Peace and the Integrity of Creation” became a program priority for the World Council of Churches in 1983.

16. United States Conference of Catholic Bishops, “Heaven and Earth Are Full of your Glory: A United Methodist and Roman Catholic Statement on the Eucharist and Ecology,” 13 April 2012, at <http://www.usccb.org/beliefs-and-teachings/ecumenical-and-interreligious/ecumenical/methodist/upload/Heaven-and-Earth-are-Full-of-Your-Glory-Methodist-Catholic-Dialogue-Agreed-Statement-Round-Seven.pdf>.

17. See the essay by Bert Groen in this volume.

18. See the 2016 “Affirmation of Creation” approved for distribution by the General Assembly of the PCUSA, available online at http://fore.yale.edu/files/Affirmation_of_Creation_2016.pdf.

19. Pope Francis, encyclical letter, *Laudato Si’* (On Care for Our Common Home), 24 May 2015, http://w2.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20150524_enciclica-laudato-si.html.

new season in the liturgical year dedicated to creation.²⁰ The latter begins with 1 September, now designated as a Day of Prayer for Creation in many ecclesial traditions, and ends with 4 October, the Feast of Saint Francis of Assisi, who in 1979 was declared the patron saint of “those who promote ecology” by Pope John Paul II.²¹ It is worth pondering this development in the realm of devotional and liturgical practices in somewhat more depth. The present volume’s main scholarly location, after all, is the field of liturgical studies. A look at the surge of creation-attuned liturgical materials might conveniently begin with a text that is now close to a hundred years old but has garnered attention only more recently—Pierre Teilhard de Chardin’s meditation “*La Messe sur le monde*,” known in English as the “Mass on the World.”²² Teilhard, a Jesuit priest and paleontologist, penned the text in 1923 on an expedition in the Mongolian Ordos, a desert plateau. His travels there had left him without eucharistic elements: “I have neither bread, nor wine, nor altar,” he noted.²³ This lack was not new to him. He had encountered it repeatedly on the frontlines of World War I, where his vision of a “Mass on the World” first emerged during his army service as a stretcher bearer. The words Teilhard penned in 1923 remained with him until the end of his life, as he prayed and re-wrote the text. Yet the key insight remained essentially stable over the years. Bereft of the eucharistic elements of bread and wine and a consecrated altar, Teilhard envisioned himself presiding on the “altar of the world,” with the host to be consecrated extending into the whole universe. In this priestly presiding, the cosmos itself became the all-encompassing host, to be consecrated as the “sacrament of the world.”²⁴ It bears emphasizing that Teilhard’s text is a version of a eucharistic prayer *sans* traditional eucharistic elements and that he continued

20. One place that has gathered many of these resources is the web site of the Calvin Institute of Christian Worship, see <https://worship.calvin.edu/resources/resource-library/worship-resources-for-creation-care/>.

21. Pope John Paul II, *Proclaiming Saint Francis of Assisi as Patron of Ecology*, Franciscans for Ecology, 29 November 1979, <https://francis35.org/english/papal-declaration-francis-patron-ecology/>.

22. The text is available in English translation, for example, in Thomas M. King, SJ, *Teilhard’s Mass: Approaches to “The Mass on the World”* (New York: Paulist Press, 2005), 145–58.

23. Teilhard de Chardin, “Mass on the World,” in *ibid.*, 145.

24. King, *Teilhard’s Mass*, 21. This is the title of a book Teilhard envisioned but never wrote.

to pray the text regularly in situations of such lack.²⁵ In the initial prayer from World War I that became the “Mass on the World,” Teilhard stayed closer still to the Roman Canon, identifying some parts with the canon’s Latin incipits: *Te igitur, Unde et memores*.²⁶ Yet the opening words of the early text already heralded Teilhard’s distinctive vision:

Since today, Lord, I your Priest have neither bread nor wine nor altar, I shall spread my hands over the whole universe and take its immensity as the matter of my sacrifice. Is not the infinite circle of things the one final Host that it is your will to transmute?²⁷

As extraordinary as Teilhard’s insights might seem, he was not the only one to conceive of worship along cosmic lines in the first half of the twentieth century. Neither was his insight without precedent in the long history of Christian worship.²⁸ Moreover, it did not need a priestly or a scientific vocation to envision worship as cosmic adoration. The Anglican laywoman Evelyn Underhill (1875–1941) opened her book *Worship* in 1937 with these lines:

WORSHIP, in all its grades and kinds, is the response of the creature to the Eternal: nor need we limit this definition to the human sphere. There is a sense in which we may think of the whole life of the Universe, seen and unseen, conscious and unconscious, as an act of worship, glorifying its Origin, Sustainer, and End.²⁹

And in 1941, in the midst of World War II, a then little-known Swiss Catholic priest (and at that point in his life a Jesuit), Hans Urs von Balthasar, published his study of the Greek theologian Maximus

25. *Ibid.*, XIII.

26. See the text “The Priest,” in Pierre Teilhard de Chardin, *Writings in Time of War*, trans. René Hague (New York: Harper & Row, 1968), 205–24, at 205.

27. *Ibid.*

28. To cite but one example of this rich genealogy, the fourteenth-century German mystic Henry Suso envisioned himself, when praying the “*Sursum corda*,” to be gathering into his heart all that God had created and conjoining himself to the praise of all living creatures, including every drop of water and each grain of sand. See Henry Suso, *The Life of the Servant*, trans. James M. Clark (1952, rept. Cambridge: Lutterworth Press, 2014), 35–36.

29. Evelyn Underhill, *Worship* (1937; London: Aeterna Press, 2015), 7.

the Confessor. Titled *Kosmische Liturgie*, the book sought to parse the cosmological-liturgical vision of Maximus, arguing—in the midst of a genocidal war!—that all “dissonances” of the world would melt into a final, cosmic harmony.³⁰ In a remarkable and dense sentence (not least because of its length: close to a whole page), Balthasar describes the mystical-ecstatic vision Maximus adopts from Pseudo-Dionysius in which the whole cosmos performs a “festive dance of liturgical adoration.”³¹ It is this trajectory which gives Balthasar’s book its title, *Cosmic Liturgy*. All that is, is ordered toward the divine center of the cosmos in adoration, and worship. If this trajectory seems not too far removed from Teilhard’s vision of the whole cosmos being eucharistically consecrated, it is worth noting that Balthasar and Teilhard had clear points of connection.³²

The three twentieth-century authors mentioned here—Teilhard, Underhill, and Balthasar—shared a deep interest in and affinity with mysticism. Their mystical-cosmic visions of worship, however, remained in the background in the Liturgical Movement of their time. This movement of liturgical renewal focused on the human-divine dialogue in worship and in particular on the full, conscious, and active participation of the gathered ecclesial assembly. It is worth stressing that this ecclesial-anthropocentric focus in the Liturgical Movement was precisely that: a focus, not an exclusion. A line from Eucharistic Prayer III in the post-conciliar Roman Missal can serve as one glimpse of evidence for this. The thanksgiving proper, addressing God as Holy, acknowledges: “all you have created rightly gives you praise” (*merito te laudat omnis*

30. Hans Urs von Balthasar, *Kosmische Liturgie. Maximus der Bekenner: Höhe und Krise des griechischen Weltbilds* (Freiburg im Breisgau: Herder, 1941), 6. A second, revised edition was published in 1961. An English translation of the second edition is *Cosmic Liturgy: The Universe according to Maximus the Confessor*, trans. Brian E. Daley, Communio Books (San Francisco, CA: Ignatius Press, 2003). For an intriguing interpretation of Maximus the Confessor in Balthasar and beyond, see Willemien Otten, “Cosmos and Liturgy from Maximus to Hans Urs von Balthasar (with an excursion on H. J. Schulz),” in *Sanctifying Texts, Transforming Rituals: Encounters in Liturgical Studies*, ed. P. van Geest, M. Poorthuis, and H. E. G. Rose (Leiden: Brill, 2017), 153–69.

31. Balthasar, *Kosmische Liturgie*, 5: “Feierreigen der liturgischen Anbetung.”

32. Not only were they both Jesuits at that point in time, but they also shared a connection with Fourvière, the Jesuit study house at Lyon, and with Henri de Lubac, SJ, who resided there and became a friend to both.

a te condita creatura).³³ Such glimpses notwithstanding, it was not until the second half of the twentieth century that Teilhard's cosmic insights in particular began to receive sustained attention. Teilhard's deep liturgical and devotional convictions—including the nature of his “Mass on the World” as a text of eucharistic praying (never mind the exceedingly priest-centered focus of his eucharistic vision)—have to some degree been neglected in this reception history.³⁴ Liturgical experimentations with a Cosmic or Planetary Mass, for example, evince this disjunction. The Planetary Mass, which garnered attention in the 1980s in England, drew on elements from contemporary club culture and involved high-intensity, multi-media staging. Such worship services were quite different from Teilhard's eucharistic lack, even if Rev. Chris Brain's vision for the Planetary Mass did sound Teilhardian themes:

The service is an interpretive symbol for the reality of the worship already happening in creation. The whole universe is invited to an intimate event—the feasting on the cosmic Christ. In a sense, the church has no walls—we worship with and on behalf of plants, planets, animals and angels, celebrating Christ as the origin, the Alpha, the source of all creation.³⁵

Similar themes mark the Cosmic Mass of Matthew Fox (who was in conversation with Chris Brain). This Mass, called the Techno Cosmic Mass when it was first launched in California in 1996, built on so-called rave celebrations, which Fox linked to ancient traditions of ecstatic, sacred dance.³⁶ Both the Planetary Mass and the Cosmic Mass were preceded by the Earth Mass, created by saxophonist Paul Winter and first celebrated in 1981. The Earth Mass fused traditional mass texts, contemporary music, and the sounds of animals, such as the howl of a

33. *The Roman Missal: English Translation according to the Third Typical Edition* (Collegeville, MN: Liturgical Press, 2011), 650. For more, see the essay by Joris Geldhof in this volume.

34. David Grumett argues this convincingly in his *Teilhard de Chardin: Theology, Humanity and Cosmos*, *Studies in Philosophical Theology* 29 (Leuven: Peeters, 2005).

35. Rev. Chris Brain, quoted in Bryan D. Spinks, *The Worship Mall: Contemporary Responses to Contemporary Culture*, *Alcuin Club Collections* 85 (London: SPCK, 2010), 34–35.

36. “The Cosmic Mass: Reinventing Worship for the 21st Century,” at <https://www.thecosmicmass.com/>.

tundra wolf in the Kyrie, and the song of a humpback whale in the Sanctus. Winter's album *Missa Gaia* was released in 1982. The Earth Mass continues to be celebrated on the first Sunday in October every year at the (Episcopal) Cathedral of St. John the Divine in New York City. Earlier still than the Earth Mass, feminist liturgies were incorporating earth and eco-spiritual elements into their liturgical repertoire. Among more recent worship trends, the contemporary fascination with Celtic worship also foregrounds nature, since the Celtic tradition is thought to be deeply connected to the natural world and the earth.³⁷ It is worth noting that many of the liturgical materials mentioned here harken back to perceived ancient ways of creation-sensitive or cosmic ritualizing.³⁸ And appeals to such authorizing ancient visions are by no means limited to progressive and alternative interest groups. To cite but one prominent example: Joseph Ratzinger, in his argument for the *ad orientem* position of the priest presiding at the Eucharist, emphasized how turning to the East and the rising sun holds cosmic significance. Picking up on the contemporary importance of creation-attentiveness, he asked, rhetorically: "Is it not important, precisely today, to pray with the whole of creation?"³⁹ For Ratzinger, the turning *ad orientem*, toward the "cosmic symbol of the rising sun," is one fundamental expression of the fact that "liturgy . . . is and always will be cosmic."⁴⁰ One cannot help wondering how much of this harkening back to a perceived earth- and cosmos-conscious past in everything from New Age spirituality and Celtic worship to Joseph Cardinal Ratzinger is due, at least in part, to nostalgia.⁴¹

Others from within the field of liturgical studies have gone in quite different directions in order to strengthen the cosmic and earth-attuned orientation of eucharistic praying. I am here thinking especially of newly

37. For a perceptive analysis, see Bryan D. Spinks, "What Is Celtic about Contemporary Celtic Worship?" in Spinks, *Worship Mall*, 159–81.

38. Thomas Berry's essay "The Universe as Cosmic Liturgy" is a prime example of this, in *The Christian Future and the Fate of the Earth*, ed. Mary Evelyn Tucker and John Grim, Ecology and Justice Series (Maryknoll, NY: Orbis, 2009), 96–116.

39. Joseph Ratzinger, *The Spirit of the Liturgy*, trans. John Saward (San Francisco, CA: Ignatius Press, 2000), 82.

40. *Ibid.*, 76, 34. It is noteworthy that Teilhard de Chardin's vision receives positive acknowledgement in this connection, see p. 28–29.

41. As Graham Ward has insisted, theological appeals to an authorizing past built on nostalgia display a form of "melancholic pathology" (Graham Ward, "Virtue and Virtuality," *Theology Today* 59 [2002]: 55–70, at 56).

composed eucharistic prayers, such as those by Gail Ramshaw, Robert J. Daly, and Catherine Vincie,⁴² as well as of the labor of eco-theological critiques of existing liturgical texts.⁴³ Somewhat earlier, in the course of the rising interest in liturgical inculturation, elements entered eucharistic praying that highlighted other-than-human life-forms specific to particular contexts. The prominent scholar of liturgy Balthasar Fischer pointed out examples of this in a remarkable little essay in 1982. In this essay, Fischer highlighted newer Roman Catholic Mass texts from around the world that included mention of native animals.⁴⁴ One such example was a eucharistic prayer used at the 40th International Eucharistic Congress in Melbourne, Australia, in 1973, which included mention of kangaroos. Fischer saw in this feature not a contemporary oddity but echoes of what he described as the “ancient creation spirituality” of Christian eucharistic praying.⁴⁵ This ancient spirituality, he found, for example, in the anaphora of the Apostolic Constitutions and in the anaphora of Saint James. But beyond simply highlighting these mentions of animals in eucharistic prayer texts, Fischer’s essay contained an additional insight. He insisted that in some prayer texts, animals are not only explicitly named

42. See Gail Ramshaw, “Liturgical Considerations of the Myth of Eden,” *Worship* 89 (2015): 64–79, here 76–78; Robert J. Daly, “Ecological Euchology,” *Worship* 89 (2015): 166–72, here 170–71; Catherine Vincie, *Worship and the New Cosmology: Liturgical and Theological Challenges* (Collegeville, MN: Liturgical Press, 2014), 105–8. An older example, now authorized as Eucharistic Prayer C in the Episcopal *Book of Common Prayer*, is the so-called “Star Trek” Prayer, written by Howard E. Galley Jr. in the early 1970s. The Preface includes the memorable line: “At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.” Text available online at The (Online) Book of Common Prayer, <https://www.bcponline.org/>.

43. Jeremy M. S. Clines offered an example of this for the Church of England’s *Common Worship*, in “Earthing Common Worship: An Ecotheological Critique of the Common Worship Texts of the Church of England” (PhD diss., University of Birmingham, 2011), <http://etheses.bham.ac.uk/2838/>.

44. Balthasar Fischer, “Die Känguruhs im Hochgebet: zur Rolle der Tiere in den jüngsten Eucharistischen Hochgebeten der katholischen Kirche,” in *Communio Sanctorum*, FS Jean-Jaques von Allmen (Geneva: Labor et fides, 1982): 173–78. I cannot but note that Fischer’s descriptions of aboriginal peoples will be considered culturally insensitive today.

45. *Ibid.*, 178: “alte Schöpfungsfrömmigkeit”.

in the praise of God offered by humans, but animals themselves praise the Creator. In other words, Fischer argued that animals here “co-operate” in worship.⁴⁶ He also pointed to witnesses of such liturgical cooperation in traditional practices in rural life, where farm animals were a part of the larger liturgical life of agrarian communities. For example, major feast days such as Christmas as well as deaths in the family had to be announced to each animal on the farm individually. It is worth pointing out that Balthasar Fischer’s essay predates Andrew Linzey’s *Animal Rites: Liturgies of Animal Care* by close to twenty years.⁴⁷ In his book, Linzey too pointed to the Apostolic Constitutions and, encouraged by their witness, he included four “Eucharistic Prayers for All Creatures” in his collection of animal-friendly worship materials.⁴⁸ Yet disjunctions might be said to exist between scholars and practitioners in the field of liturgical studies on the one hand, and the vast and diffuse field of “creation spirituality” and its practitioners, on the other hand. In the latter, for example, rituals that mark the solstices are prominent as is the ceremonial use of the four cardinal directions of North, South, East, and West and the four cardinal elements, earth, air, fire, and water.⁴⁹ Boundaries between these practices and Christian ritualizing can be exceedingly fluid, as some of the eco-feminist rituals in the women’s liturgical movement had already made clear.

The various developments sketched above reveal not only how pronounced concerns over advancing ecological devastation have become,⁵⁰

46. *Ibid.*, 177. Fischer could easily have included a classic witness to such cooperation of animals in Christian worship here, namely the labor of the bees for the Easter candle which is mentioned in the Exultet. For this, see the essay by Duco Vollebregt in this volume. For “interspecies liturgical participation” in natural burial practices, see the essay by Benjamin Stewart in this volume.

47. Andrew Linzey, *Animal Rites: Liturgies of Animal Care* (London: SCM Press, 1999).

48. See *ibid.*, 44–56.

49. For more, see Eric Steinhart, “Practices in Religious Naturalism,” in *The Routledge Handbook of Religious Naturalism* (New York, NY: Routledge 2018), 341–51, esp. 344–45.

50. Concerns are not progressing in a linear fashion, however. At the time of writing, the Trump administration has eliminated nearly eighty environmental regulations, including major policies directed at fighting climate change; for details, see Eric Lipton et al., “President Trump’s Retreat on the Environment Is Affecting

but also how much has been retrieved already in terms of a Christian vision of God's redemptive purpose for the whole cosmos. The field of liturgical studies has played a part in these developments over the last few decades, in a number of different ways. For example, a seminar dedicated to "Ecology and Liturgy" was formed in the North American Academy of Liturgy in 2011.⁵¹ As a topic of concern, the subject matter of liturgy and ecology naturally predated, and in fact led to, the establishment of this seminar. The concern was already clearly in view in 1997, when Lawrence Mick, a priest of the Archdiocese of Cincinnati and a champion of pastoral-liturgical renewal, published his little volume *Liturgy and Ecology in Dialogue*.⁵² In the introduction, Mick pointed out that he had already written an article on the subject of ecology and worship in 1972. This was a quarter-century before his book appeared in print, and only four years after the historian of medieval technology Lynn White, Jr. had published his seminal essay "The Historical Roots of Our Ecological Crisis."⁵³ In Mick's early article, the author sought to articulate some of the connections between the liturgical renewal after Vatican II and the emerging ecological activism of the time. He pursued the same task in his 1997 book, arguing that "worship and ecology are bound together at their core," in their common recognition of the interconnectedness of all things and in their appreciation of creation as a gift to be cherished rather than abused.⁵⁴ These tenets have stood the test of time. They are carried forward and developed further in more recent

Communities Across America," *New York Times* (27 December 2018), <https://www.nytimes.com/interactive/2018/12/26/us/politics/donald-trump-environmental-regulation.html>.

51. Prior to the formation of this seminar in 2011, a first conversation about liturgy and ecology was held at the North American Academy of Liturgy in 2009, and an interest group came together in 2010. I thank Benjamin Stewart for providing this information.

52. Lawrence E. Mick, *Liturgy and Ecology in Dialogue* (Collegeville, MN: Liturgical Press, 1997).

53. See Lynn White, Jr., "The Historical Roots of Our Ecological Crisis," *Science* 155 (1967): 1203–7. White's essay appeared five years after another landmark work, Rachel Carson's *Silent Spring* (Boston, MA: Houghton Mifflin, 1962). Carson's book was published in the United States just a couple of weeks prior to the opening of Vatican II in Rome.

54. Mick, *Liturgy and Ecology*, viii–ix.

work by scholars of liturgy writing at the intersection of worship and ecology and/or cosmology.⁵⁵ Some foundational work has also been done in liturgical theology (beyond the strong emphasis on theology and ecology in Eastern churches, that is). Noteworthy here is Gordon Lathrop's *Holy Ground: A Liturgical Cosmology*.⁵⁶ In this book, the third volume of a liturgical-theological trilogy, Lathrop seeks to break open the central symbols of Christian liturgy, in order to allow them to "orient us anew in relationship to the universe."⁵⁷ Deeply theocentric, scriptural, and rooted in the experience of the liturgical celebrations of a gathered assembly, Lathrop argued that the key symbols of Christian worship—bath, table, prayer, and word—have cosmological significance because they are meant for the life of the world and therefore invite us "to keep a wider company than we had thought."⁵⁸ Five years after *Holy Ground* appeared, ecological theologian (and fellow Lutheran) H. Paul Santmire published his book *Ritualizing Nature: Renewing Christian Liturgy in a Time of Crisis*.⁵⁹ Santmire thought of liturgy as essentially a "gathering of humans," but challenged the liturgical assembly to "ritualize nature," by standing in awe and forming habits that serve and partner with nature.⁶⁰ With Benjamin Stewart's important 2011 book *A Watered Garden: Christian Worship and Earth's Ecology*, we move beyond a focus on worship as essentially a gathering of humans.⁶¹ Stewart insists that "Christian worship has always been an act of joining the wider worship of the whole creation, a liturgy that began long before humans even existed."⁶² He therefore is able to claim that "the horizon of concern in Christian worship extends outward to the entire universe."⁶³ With this

55. For the latter, see Vincie, *Worship and the New Cosmology*.

56. Gordon W. Lathrop, *Holy Ground: A Liturgical Cosmology* (Minneapolis, MN: Fortress Press, 2003).

57. *Ibid.*, 15.

58. *Ibid.*, 228.

59. H. Paul Santmire, *Ritualizing Nature: Renewing Christian Liturgy in a Time of Crisis*, *Theology and the Sciences* (Minneapolis, MN: Fortress Press, 2008).

60. *Ibid.*, esp. 217 and 244.

61. Benjamin M. Stewart, *A Watered Garden: Christian Worship and Earth's Ecology*, *Worship Matters* (Minneapolis, MN: Fortress Press, 2011).

62. *Ibid.*, 18.

63. *Ibid.*, 10.

claim, we have also arrived at what motivated the choice of theme for the 2018 Yale ISM Liturgy Conference.

Mapping *Full of Your Glory: Liturgy, Cosmos, Creation*

The fifth ISM Liturgy Conference, held at Yale from 18 to 21 June 2018, sought to highlight and focus the explorations already underway, in order to deepen and further research at the intersections of liturgy, cosmos, and creation. Intentional about engaging historical as well as contemporary configurations of the theme and deeply committed as always to deliberate interdisciplinary engagement, the conference brought together scholars from the fields of Hebrew Bible, early Christian history, art history, medieval history, musicology, theology, Eastern Christian studies, and liturgical studies in all its diverse ways of attending to practices of Christian worship. Speakers had been tasked with highlighting various liturgical traditions of the past as well as addressing contemporary concerns. The broader aim of the conference was to bring insights from within the Christian tradition of liturgical practices, past and present, to the ongoing conversations around ecology, cosmology, and Christian faith.

Full of Your Glory: Liturgy, Cosmos, Creation now makes available to a broader audience the key presentations from this conference. The volume opens, appropriately, with the keynote by Rowan Williams titled “Naming the World: Liturgy and the Transformation of Time and Matter.” And since the conference participants were able to engage Rowan Williams in sustained conversation after the keynote was presented, we have chosen to provide a transcription of some of the highlights from the question-and-answer exchange here, immediately following the text of the keynote itself.

The first section of the volume then gathers select biblical and historical studies. Anthea Portier-Young’s chapter opens this part with a look at the Hebrew Bible’s Torah and various versions of Daniel 3, a text with longstanding use in Christian liturgical traditions. In Daniel 3, three young prisoners of war worship God from amid a flaming furnace-turned-temple, addressing angels, stars, sun and moon, sky, water, wind, and fire. Portier-Young shows how in this impromptu liturgy, God’s redemptive presence is not only for human beings but for the whole cosmos to acknowledge. Andrew McGowan’s chapter takes us from a cosmic vision

of worship to one of foundational materiality. The author investigates the ancient Mediterranean staple food of bread that becomes, for the early Christians, eucharistic food. In reconsidering references to bread and its consumption in the quotidian context not of sacred eating or even banqueting but of economy, food supply, and hunger, McGowan proposes that the Eucharist functioned among early Christians as sign of an economy of plenty and as means of establishing a distinct divine polity. The following chapter, by art historian Felicity Harley-McGowan, draws attention to the witness of Christian visual art, in particular the symbol of the globe. She shows how early Christians drew on this symbol, rooted in ancient Greek ideas about the cosmos, to develop the motif of Christ as Pantocrator, the “all-ruler.” Harley-McGowan maps the development of these artistic representations of divine authority, with Jesus holding or even occupying the globe, up to the image of Christ as *Salvator Mundi*. The chapter by Duco Vollebregt, which follows, turns to natural symbols in the Easter Vigil. In particular, the author asks how evening, night, and dawn relate to each other in the liturgy of this Vigil as exemplified by the *Exultet* in the *Missale Gothicum*. Vollebregt concludes that the Easter Vigil not so much looks forward to dawn but rather invokes its symbolism to enhance the sacredness of the entire night of Easter, whose splendor blends evening and morning, night and day, Christ sacrificed and Christ risen, into one single “day” of festivity. In the chapter that follows, Peter Jeffery focuses his attention on the core repertoire of strophic hymns in the medieval Roman Breviary in search of an explicitly affirming theology of creation in the daily office. Analyzing in particular the hymns for Vespers, Jeffery argues that these strophic hymns, composed according to the rules of Latin poetry rather than excerpted from Scripture, offer a quite detailed, distinct view of the created order. With Nathan Ristuccia’s chapter we move into the world of medieval celebrations of Rogationtide, perhaps the second most important holiday of the year at the time. Ristuccia shows how through Rogation processions, medieval Christians enacted a vision of their place within God’s world, the social order, and the cosmos. He argues that contemporary liturgical attempts to restore Rogationtide are bound to fail unless they unmoor the holiday from the premodern social imaginary to which it is tied. Margot Fassler’s chapter explores correspondences between views of the cosmos and of the liturgy in the work of Hildegard of Bingen (1098–1179), particularly in her *Scivias* and some of the sequences she authored. Fassler analyzes the

subtly drawn parallels, made through art, liturgical commentary, poetry, and music, that Hildegard envisions. M. Jennifer Bloxam's chapter turns our attention to musical practices of the later Middle Ages, in particular the sacramental cosmology embedded in the singing of the Sanctus at the heart of the Mass. Bloxam explores a variety of musical styles and techniques employed by medieval composers to make the angelic choir sonically present in worship.

Following upon these historical investigations, the second section of the volume gathers chapters that foreground theological questions. David Grumett opens this section by identifying a lack in contemporary eucharistic theology, namely, relatively little concern for the created, material elements of bread and wine. Situating himself within the scholarly turns to the body and to materiality, Grumett argues that a concern with eucharistic materiality opens avenues for theological engagement with concrete Christian experience and wider secular culture. He outlines a theology that foregrounds eucharistic presence not as an exceptional intrusion but as exemplifying Christ's continual sustaining action upon and within the world. Joris Geldhof's chapter turns to a contemporary liturgical book for a theological reading. The author analyzes the Latin text—both euchological material as well as ritual instructions—of the most recent *editio typica* of the Roman Missal. Geldhof asks, in particular, how matter and creation are conceived in this key liturgical source of the contemporary Roman Catholic Church, what is “done” with creation, and what God is asked to do with and for creatures. Kevin Irwin's chapter, which follows, also attends to contemporary Roman Catholic life, taking its lead from Pope Francis's encyclical letter *Laudato Si.* Based on insights from this encyclical, Irwin delineates the shape and contours of a sacramental-liturgical theology that is both creation-sensitive and tradition-rooted. Finally, we turn to the East with Nicholas Denysenko's chapter. The author explores the themes of creation and sanctification in Byzantine liturgical practices. He focuses on liturgical rites for the blessing of waters, at baptism, the great blessing of waters on Theophany, and several shorter offices throughout the year, as well as drawing attention to people's pious practices involving water.

The third and final section of the volume gathers texts that foreground contemporary developments and concerns. Bert Groen opens this section with a look at 1 September as a day dedicated to the integrity of creation and environmental protection in the Byzantine rite. He analyzes the

underlying theological themes connected with this day, as well as various worship formularies composed for its celebration, including their musical settings. Groen concludes with a look at a new type of iconography dedicated to the theme of the integrity of creation. In the chapter that follows, Mary McGann turns to a particular element of both the contemporary ecological crisis and the world of liturgical symbols: water. She argues that the global water crisis is recontextualizing the symbolic use of water in Christian initiation, because the desecration, contamination, and commodification of Earth's waters threaten a foundational element for life on the planet while also shaping perceptions of water that undermine its sacredness as gift and blessing. McGann sketches an ethical-ecological-sacramental framework that might inform the teaching, practice, and theology of Christian initiation. Benjamin Stewart's chapter turns from initiatory practices to rites at the end of life. Using biblical Wisdom literature as a lens, Stewart traces this literature's earthy approach to mortality ("dust wisdom") in Ash Wednesday liturgical practices, the ritual of committal at funerals, and Eastern Orthodox funeral hymns. He then turns to the emerging natural burial movement and argues that this movement embodies some of the ecological dimensions of the Wisdom tradition. Finally, this third section and the volume as a whole are drawn to a close by something of a wild card, appropriately so, for a volume with a cosmic scope. Gerald Liu calls our attention to a 1968 avant-garde film, *Symbiopsychotaxiplasm*. Produced by the African American director and actor William Greaves, the plotless, multilayered film captured how clichéd contexts and inane conversations can nevertheless gesture toward theological implications. Liu argues that Greaves's film essentially recorded redemption and examines the film for imagining pathways of liturgical widening for ecology and the cosmos.

As will readily be apparent from the brief overview of the essays, this volume contains a wide-ranging collection of heterogeneous insights into the vast terrain that is "Liturgy, Cosmos, Creation." There is no intent here to claim a coherent, overarching view for this collection of essays. What the volume as a whole does claim, however, is that attention to this vast terrain is of utmost importance and urgency today. Maybe most importantly, the conference gestured toward a vision of liturgy that encompasses so much more than human beings at worship, namely, a vision of the redemption of the created universe at the heart of Christian worship. Within this vast vision, the gathered assembly itself comes to

be situated afresh, in a larger context, planetary and cosmic. Even if one does not identify the universe itself as the primary sacred community,⁶⁴ surely the gathered assembly at worship is more than the number of human beings who breathe the same air in any given sanctuary.⁶⁵ The scholarly field of liturgical studies has only just begun its work on the implications of these insights.

In Conclusion, a World of Gratitude

If a fundamental posture of worship—not only that of human beings but of all created reality—is gratitude to the “Origin, Sustainer, and End” (Evelyn Underhill), then it is only fitting to let this Introduction draw to a close with expressions of thanksgiving.

I begin with words of deep gratitude to the presenters at the ISM Liturgy Conference who turned themselves into authors and their presentations into essays for “Cosmo” (as this volume has been known affectionately in shorthand). You are the real authors of this book, and I thank each and every one of you for your work. I am also exceedingly grateful to Rona Johnston for her outstanding editorial work on the essays. It would simply not have been possible to publish “Cosmo” without Rona’s expertise and commitment. Thanks are also in order to Phoenix Gonzalez, my research assistant, and to Thomas Broughton-Willett, who provided the index for the volume.

Both the 2018 ISM Liturgy Conference and this volume were supported in a multitude of ways by the Yale Institute of Sacred Music. A special word of gratitude goes to the Director of the ISM, Martin D. Jean, who hosted the 2018 conference and generously supported the publication of these papers. I am deeply grateful also to my two colleagues in liturgical studies, Bryan D. Spinks and Melanie Ross, with whom I planned and coordinated this conference. Melissa Maier, ISM Manager of External Relations and Publications, exercised her expert planning skills

64. This is Thomas Berry’s well-known claim, picked up, for example, in Gibling, *From the Beginning to Baptism*, xxiv.

65. And even these human beings can be seen anew, for example along lines sketched by Gordon Lathrop in his liturgical cosmology: “these creatures on the third rock from the sun, a relatively small star in a marginal arm of a marginal galaxy in a second-class cluster of galaxies” (Lathrop, *Holy Ground*, 19).

in overseeing the organization of the conference; she was ably assisted by Stephen Gamboa-Díaz and Sachin Ramabhadran. I continue to be grateful to the rest of the wonderful ISM staff without whose hard work the Institute's manifold activities could not flourish, especially Kristen Forman, Trisha Radil, and Liz Santamaria. Finally, in acknowledging the ISM as the institution that hosted the 2018 conference, I also wish to acknowledge the Institute's historical and bioregional context in what is now Connecticut: the land of the indigenous Quinnipiac peoples, in the Quinnipiac River watershed.

It has been a pleasure once again to work with Hans Christoffersen and his staff at Liturgical Press, which has also published the previous four volumes of papers from the Yale ISM Liturgy Conferences.

This book is dedicated to the scholar of liturgy who in 2005 first convened and since then has shaped each of the Yale ISM Liturgy Conferences: Bryan D. Spinks, the Bishop F. Percy Goddard Professor of Liturgical Studies and Pastoral Theology at Yale Divinity School and the Yale Institute of Sacred Music. "Cosmo" comes a bit too late as a gift for Bryan's seventieth birthday and a bit too early in honor of his retirement. Yet in this in-between time, it does come from the heart, and with profound gratitude. I am pleased, not least of all, to be able to dedicate a volume to my wonderful colleague with a title that invokes the Sanctus, since Bryan decisively shaped the research surrounding the Sanctus's entry into eucharistic praying.⁶⁶

So here's to Bryan Spinks: priest, scholar, teacher, colleague, friend.

March 25, 2019

Feast of the Annunciation—Feast of God's "deep incarnation"
New Haven, Connecticut

66. See Bryan D. Spinks, *The Sanctus in the Eucharistic Prayer* (New York, NY: Cambridge Univ. Press, 1991).

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