

Preface

In 2004, I published a collection of several of my essays in a volume entitled *Worship: Rites, Feasts, and Reflections*,¹ which dealt with a variety of topics in liturgical history and theology, two of which appear again here in a revised form, namely, “The Real and Multiple Presences of Christ in Contemporary Lutheran Liturgical and Sacramental Practice,” and “Eucharistic Reservation and Lutheranism: An Extension of Sunday Worship?” And, while an ecumenical theme was certainly a characteristic of that previous volume, this particular collection is characterized not only by an ecumenical orientation, but, particularly, by my own confessional stance as a *Lutheran*. As will become clear, in fact, the writings selected for this collection were chosen precisely because they reflect my Lutheran-based liturgical theological conversation with others. Indeed, as one who has had the privilege of teaching liturgical studies in Roman Catholic institutions over the past twenty years plus, first at the School and Department of Theology, Saint John’s University, Collegeville, Minnesota, from 1993 to 1997, and since then as a member of the Department of Theology at the University of Notre Dame, I have been directly involved on a day-to-day basis in what has become, especially in light of the now fifty-year-old Roman

1. *Worship: Rites, Feasts, and Reflections* (Portland: The Pastoral Press, 2004).

Catholic *Constitution on the Sacred Liturgy* at the Second Vatican Council, an ecumenical liturgical conversation in the church and in the academy between Lutherans and Roman Catholics, Anglicans, Eastern Rite Christians, Orthodox and Catholic, and, increasingly, others, among undergraduates, graduate students, and faculty colleagues.

If, however, the subtitle of this volume, *Lutheran Liturgical Theology in Ecumenical Conversation*, makes that orientation rather obvious, it needs to be said also that the title of this volume, *The Church in Act*, is likewise grounded in a rather strong Lutheran confessional position, namely, Article VII of the *Confessio Augustana* or *Augsburg Confession* (1530), which offers what most certainly can be termed a *liturgical* definition of the church: “It is also taught among us that one holy Christian church will be and remain forever. This is the assembly of all believers [or ‘saints’] among whom the Gospel is preached in its purity and the holy sacraments are administered according to the Gospel.”² The “church in act,” then, is the church constituted, called into existence, by the very “act” it is called and empowered by the Spirit of God to do, that is, to assemble together in order to proclaim the gospel in its purity and administer the sacraments of the gospel, according to that gospel. Roman Catholic liturgical theologians like to quote Jesuit Cardinal Henri de Lubac’s famous statement that “the Eucharist builds the Church and the Church makes the Eucharist,”³ but *Augustana* VII says basically the same thing, although not limited to the Eucharist. So also, the late Lutheran liturgical scholar S. Anita Stauffer (d. 2007) echoed a parallel approach when she said, “The Church is never more the Church than when it worships.”⁴ And,

2. Theodore Tappert, ed., *The Book of Concord: The Confessions of the Evangelical Lutheran Church* (Fortress Press: Philadelphia, 1959), 32.

3. See Henri de Lubac, *Corpus Mysticum: The Eucharist and the Church in the Middle Ages*, trans. Gemma Simmonds, CJ, with Richard Price and Christopher Stephens, *Faith and Reason: Philosophical Enquiries* (Notre Dame: University of Notre Dame Press, 2007).

along similar lines, Russian Orthodox liturgical theologian Alexander Schmemmann once wrote, “Christian worship, by its nature, structure and content, is the revelation and realization by the Church of her own real nature. And this nature is the new life in Christ—union in Christ with God the Holy Spirit, knowledge of the Truth, unity, love, grace, peace, [and] salvation.”⁵

Leitourgia, liturgy or worship, of course, is not all that the church does or enacts in the world, but it is, nevertheless, the very word and sacrament *source* from which the church—which is called also to live faithfully in the world in acts of *martyria* (witness), *diakonia* (service), and *didascalía* (teaching)—finds revealed its God-given identity and self-understanding. While Lutherans may have a distinct theological understanding of the “purity” of the gospel and of what constitutes the “right” administration of the sacraments, the very fact that similar terminology is used by others to define the church points us toward a potential common ecumenical liturgical-ecclesiological understanding.⁶

The first chapter in this collection, Chapter 1, “Baptismal Spirituality in the Early Churches and Its Implications for the Church Today,” places Baptism and a baptismal spirituality, or baptismal orientation to life in Christ, at the foundation of the Church and its worship. This chapter was originally delivered as a plenary address at the 1999 Institute of Liturgical Studies at Valparaiso University, Valparaiso, Indiana.⁷ Not only does it reflect my own scholarly

4. S. Anita Stauffer, *Re-Examining Baptismal Fonts*, video recording (Collegeville: The Liturgical Press, 1991).

5. Alexander Schmemmann, *Introduction to Liturgical Theology*, 2nd ed. (Crestwood, NY: St. Vladimir’s Seminary Press, 1975), 23.

6. This approach is developed further below in chapter 9, “*Satis est*: Ecumenical Catalyst or Narrow Reductionism?,” 221–39.

7. “Baptismal ‘Spirituality’ in the Early Church and Its Implications for the Church Today,” in *Worship, Culture, and Catholicity 1997–1999*, ed. Rhoda Schuler, Institute of Liturgical Studies Occasional Papers #10 (Valparaiso, IN: Institute of Liturgical Studies, 2005), 188–211.

interests in the Rites of Christian Initiation, in other words, Baptism, “Confirmation,” and First Communion, about which I have written several books and articles,⁸ but this particular chapter underscores the variety of baptismal theologies, and, hence, differing baptismal spiritualities, in early Christianity, including the rich diversity of biblical images that will come to cluster around Romans 6 and John 3:5 as participation in Christ’s death as well as adoption and new birth in water and the Holy Spirit. This chapter also provides a critical look at contemporary Lutheran and other adaptations of the adult catechumenate.

Chapter 2, “The Holy Spirit and Lutheran Liturgical-Sacramental Worship,” also had its origins at a scholarly conference, “The Spirit in Worship and Worship in the Spirit” at the Institute of Sacred Music and Yale Divinity School in 2008.⁹ While portions of this chapter are naturally concerned with the role of the Holy Spirit in the Rites of Christian Initiation, a principal component is the relationship of the Holy Spirit to the Lord’s Supper or Eucharist. Here, particular theological attention is given to what is called the “Spirit epiclesis” in the eucharistic prayer, including a comparative study of its theology and placement in eucharistic prayers throughout the broad history both of Eastern and Western liturgical texts, including frequently ignored texts from within the Lutheran liturgical tradition.

The third, fourth, and fifth chapters in this volume all focus primarily as well on various topics having to do with the Eucharist.

8. See *The Rites of Christian Initiation: Their Evolution and Interpretation*, rev. and expanded ed. (Collegeville, MN: The Liturgical Press, Pueblo Books, 2007); *Images of Baptism* (Chicago: Liturgy Training Publications, 2001, reprinted by Ashland City, TN: Order of Saint Luke Publications, 2013); revised and expanded edition of E. C. Whitaker, *Documents of the Baptismal Liturgy*, Alcuin Club Collections 79 (London: SPCK; Collegeville: Pueblo, 2003); and, as editor and contributor, *Living Water, Sealing Spirit: Readings on Christian Initiation* (Collegeville, MN: The Liturgical Press, Pueblo Books, 1995).

9. An earlier version appeared as “The Holy Spirit and Lutheran Liturgical-Sacramental Worship,” in *The Spirit in Worship—Worship in the Spirit*, ed. Bryan Spinks and Teresa Berger (Collegeville, MN: The Liturgical Press, Pueblo Books, 2009), 155–178.

Chapter 3, “The Real and Multiple Presences of Christ in Contemporary Lutheran Liturgical and Sacramental Praxis,” was also originally an invited public lecture, this time as the keynote address for the June 1998 conference, “Church and Eucharist: The Many Presences of Christ,” sponsored by the Center for Pastoral Liturgy (now the Notre Dame Center for Liturgy) at the University of Notre Dame.¹⁰ For this I was given the assignment of addressing what *Lutheran* liturgy and sacramental practice might look like if it took seriously the multiple presences of Christ (assembly, word, Eucharist, and ministers) articulated by article 7 of the 1963 Roman Catholic *Constitution on the Sacred Liturgy* (hereafter *CSL*).¹¹ Arguing that *CSL* 7 itself could easily be read as an affirmation of Lutheran liturgical-theological principles already, this chapter provides both an appreciation for developments in contemporary Roman Catholic and Lutheran liturgical-sacramental practice as well as critique of what is lacking and what remains to be done.

“Eucharistic Reservation and Lutheranism: An Extension of Sunday Worship?” chapter 4, appeared originally in a Festschrift for my colleague, Nathan Mitchell,¹² whose own work on reservation of, communion from, and devotion to the Eucharist outside of the Liturgy, *Cult and Controversy: The Worship of the Eucharist Outside Mass*,¹³ has become a modern classic. This chapter surveys a variety of Lutheran practices regarding what is done with the eucharistic

10. This was originally published as “The ‘Real’ and Multiple ‘Presences’ of Christ in Contemporary Lutheran Liturgical and Sacramental Practice,” in *The Many Presences of Christ*, ed. T. Fitzgerald and D. Lysik (Chicago: Liturgy Training Publications, 1999), 105–120.

11. For the text, see *Vatican Council II: The Conciliar and Post Conciliar Documents*, ed. Austin Flannery, vol. 1, new rev. ed. (Collegeville, MN: The Liturgical Press, 1984), 4–5.

12. *Ars Liturgiae: Worship, Aesthetics, and Practice*, ed. Clare V. Johnson (Chicago: Liturgy Training Publications, 2003), 27–54. It was also presented as a public lecture entitled “Real Presence, Eucharistic Reservation, and Ecumenism,” Summer Institute of Christian Spirituality “Soul Food” Lecture Series, Spring Hill College, Mobile, AL, June 6, 2002.

13. Nathan Mitchell, *Cult and Controversy: The Worship of the Eucharist Outside Mass* (New York: Pueblo, 1982).

elements remaining after the Liturgy (practices ranging all the way from irreverent disposal, to reverent consumption, to actual reservation in an aumbry or tabernacle for the communion of the sick) and subjects those practices to critique in light of the current Lutheran rite for the “Sending of Holy Communion”¹⁴ to those unable to be present at public worship, and from the perspectives of Luther and of the history of reservation and communion distribution apart from the Sunday Liturgy in both East and West. I conclude that some form of limited reservation of the Eucharist would seem to be quite permissible from within a Lutheran theological framework.

Chapter 5, “What Is Normative for Contemporary Lutheran Worship? Word and Sacrament as Nonnegotiable,” also had its origins in part as a Festschrift essay, this time for Anglican liturgical scholar and friend Bryan Spinks,¹⁵ and, in part, as an invited keynote address for a leadership conference, “Experiencing God Through Preaching and Worship,” at the Lutheran School of Theology in Chicago, April 4, 2011.¹⁶ The question of what constitutes a “norm” for Lutheran worship, specifically for the worship of the Evangelical Lutheran Church in America (ELCA), is raised precisely because contemporary Lutheran worship books, such as *Lutheran Book of Worship* (1978), *With One Voice* (1995), and *Evangelical Lutheran Worship* (2006), while published certainly with approval by the church, function today more as “resources for congregational worship” rather than as what might be termed the “authorized worship books” of the church, such as the *Service Book and Hymnal* was in 1958, or as the 1979 *Book of Common Prayer* or the *Missale*

14. *Evangelical Lutheran Worship: Pastoral Care* (Minneapolis: Augsburg Fortress, 2008), 81–92.

15. “Is Anything Normative in Contemporary Lutheran Worship?,” in *The Serious Business of Worship: Essays in Honour of Bryan D. Spinks*, ed. Melanie Ross and Simon Jones (London: T & T Clark, 2010), 171–84.

16. “What Is Normative in Contemporary Lutheran Worship? Word and Sacrament as Nonnegotiable,” *Currents in Theology and Mission* 38, no. 4 (August 2011): 245–55.

Romanum of Pope Paul VI are, respectively, for Episcopalians and Roman Catholics today. This chapter attempts to resolve the question of “normativity” for worship by focusing on what is implied for Lutheran liturgical and sacramental practice in the 1997 ELCA statement, *The Use of the Means of Grace: A Statement on the Practice of Word and Sacrament*.¹⁷ I conclude this chapter by suggesting that in light of this statement if there were no *Lutheran Book of Worship* or *Evangelical Lutheran Worship*, someone would have to invent them in order to fulfill what this statement intends.

There is no question but that the most fruitful ecumenical gift in the past almost fifty years of ecumenical-liturgical convergence and sharing has been the three-year Roman Catholic Sunday and Festival Lectionary, appearing first in the 1969 *Ordo Lectionum Missae*, and adapted now in much of the English-speaking Protestant world within and as the *Revised Common Lectionary*.¹⁸ In chapter 6, “Ordinary Time? The Time after Epiphany and Pentecost: Celebrating the Mystery of Christ in All Its Fullness,”¹⁹ I move from specific issues regarding Baptism and Eucharist to the proclamation of the word in those periods of the liturgical year called by ELCA Lutherans the “Time after Epiphany” and “Time after Pentecost,” and called “Sundays of Ordinary Time” by Roman Catholics. The theology of these seasons is, essentially, the theology of Sunday as the original Christian feast day, but how one approaches the Sundays

17. Evangelical Lutheran Church in America, *The Use of the Means of Grace: A Statement on the Practice of Word and Sacrament* (Minneapolis: Augsburg Fortress, 1997). This statement was adopted for guidance and practice by the fifth Biennial Churchwide Assembly of the Evangelical Lutheran Church in America, August 19, 1997.

18. Consultation on Common Texts, CCT, *The Revised Common Lectionary* (Nashville: Abingdon, 1992).

19. An earlier version of this chapter appeared as “*Tempus per annum: Celebrating the Mystery of Christ in All Its Fullness*,” *Liturgical Ministry* 17 (Fall 2008): 153–63. This updated version, under the title of “The Extraordinary Nature of Ordinary Time?,” was presented as a workshop at The Valparaiso Liturgical Institute, *The Word in Time: Lectionary, Proclamation, and the Church Year*, Valparaiso, IN, April 28–30, 2014.

of these seasons, thanks to the work of Fritz West,²⁰ depends upon whether or not one employs a “Catholic hermeneutic” of viewing the lectionary and preaching as part of the eucharistic liturgy, an approach shared theoretically also by Lutherans and Episcopalians, or a “Protestant hermeneutic” of viewing the Sunday Liturgy as a preaching service with no Eucharist. At the same time, attention is given here to the relationship between the first reading from the Old, Older, or First Testament and the selected Gospel reading in light of potential theological problems concerning the relationship of Christianity and Judaism.

The next two chapters are both concerned with theological and liturgical issues concerning the Blessed Virgin Mary in an ecumenical context, a topic that has occupied my attention both in my scholarship and teaching for some years as well.²¹ Chapter 7, “The Blessed Virgin Mary and Ecumenical Convergence in Doctrine, Doxology, and Devotion,” had its origins as an address given to the National Workshop on Christian Unity, Columbus, Ohio, April 8–11, 2013, and is published here for the first time.²² If this chapter is concerned generally, in light of the various ecumenical dialogues on Mary, with whether or not certain dogmatic questions or devotional practices need any longer be church-dividing within situations of greater communion, chapter 8, “The Virgin of Guadalupe in Ecumenical Context,” looks specifically at the place of this particular

20. Fritz West, *Scripture and Memory: The Ecumenical Hermeneutic of the Three-Year Lectionaries* (Collegeville, MN: The Liturgical Press, Pueblo Books, 1997).

21. See my “Sub Tuum Praesidium: The Theotokos in Christian Life and Worship Before Ephesus,” in *The Place of Christ in Liturgical Prayer: Christology, Trinity and Liturgical Theology*, ed. Bryan Spinks (Collegeville, MN: The Liturgical Press, 2008), 243–267; “The One Mediator, the Saints, and Mary: A Lutheran Reflection,” *Worship* 67, no. 3 (1993): 226–38; *The Virgin of Guadalupe: Theological Reflections of an Anglo-Lutheran Liturgist*, foreword by Virgil P. Elizondo, Celebrating Faith: Explorations in Latino Spirituality and Theology Series (Landham, MD: Rowman and Littlefield, 2002); and, as editor and contributor, *American Magnificat: Protestants on Mary of Guadalupe*, ed. Maxwell E. Johnson (Collegeville, MN: The Liturgical Press, 2010).

22. An abridged version of this chapter appears in *Worship* 88, 6 (November 2014): 482–506.

Marian advocacy within the changing cultural—Latino/Hispanic—landscape of American Christianity. Originally presented as the Annual Theotokos Lecture, at Marquette University, Milwaukee, Wisconsin, on November 15, 2009,²³ I argue in this chapter that a place may indeed be found for her within Lutheranism simply because she proclaims the gospel, especially as contained in the words of the *Magnificat*, because, in classic Lutheran theological terms, she embodies for us God’s unmerited grace, and because her image and narrative function as a type and model of what the multicultural mestizo church is to become in the world.

The next two chapters deal specifically with ecumenical liturgical issues in relationship to Christian unity. Chapter 9, “*Satis est*: Ecumenical Catalyst or Narrow Reductionism?” a revision of a much earlier essay,²⁴ was again a plenary address for one of the Institutes of Liturgical Studies at Valparaiso University, Valparaiso, Indiana, this time in 2002.²⁵ Looking at the frequent Lutheran invocation of the *satis est* principle from *Augustana VII*, in order either to support or challenge Lutheran ecumenical relationships and proposals for Christian unity, I argue, as noted briefly at the beginning of this introduction, for a “liturgical” reading of *Augustana VII*’s definition of the church and conclude that what is “sufficient” for the church’s spiritual unity should function as a catalyst for pursuing visible Christian unity rather than as a limiting principle restricting that pursuit. Particular attention is given in this chapter to the full

23. An earlier version of this chapter was presented in Spanish, “Santa María de Guadalupe y la Teología Luterana,” to the monks and guests at La Abadía del Tepeyac, Cuautitlán, Mexico, on October 21, 2005, and also as “Introduction: Can Protestants Celebrate the Virgin of Guadalupe?,” in Johnson, *American Magnificat*, 1–18.

24. “*Satis est?*” A Liturgist Looks at the Ecumenical Implications of *Augustana VII*,” *Lutheran Forum* 31, 1 (Spring 1997): 12–18.

25. “*Satis Est*: Ecumenical Catalyst or Narrow Reductionism?,” in *Liturgy in a New Millennium, 2000–2003*, ed. Rhoda Schuler, Institute of Liturgical Studies Occasional Papers #11 (Valparaiso, IN: Institute of Liturgical Studies, 2006), 158–172.

communion relationship between the ELCA and The Episcopal Church as well as to the 1997 *Joint Declaration on Justification* between the Lutheran World Federation and the Roman Catholic Church.

Chapter 10, “Christian Worship and Ecumenism: What Shall We Do Now?” like many of the other chapters in this collection, also began as an invited public lecture, “Liturgy, Ecumenism, and the Pursuit of Christian Unity,” presented at Saint Mary Seminary and Graduate School of Theology, for the Week of Prayer for Christian Unity, sponsored by the Roman Catholic Diocese of Cleveland, Ohio, on January 21, 2011.²⁶ The question of “What shall we do now?” arises from the fact that until the 2011 publication of the translation of the third edition of the *Missale Romanum* of Pope Paul VI, based on the new translation rules contained in the controversial document *Liturgiam Authenticam* in 2001, English-speaking liturgical Christians of several denominations had been sharing with Roman Catholics essentially the same English versions of liturgical greetings and responses, the *Kyrie*, *Gloria in Excelsis*, Nicene and Apostles’ Creeds, *Sanctus*, and *Agnus Dei* within their eucharistic liturgies, as well as the *Te Deum*, *Benedictus*, *Magnificat*, and *Nunc Dimittis* at the various hours of daily prayer. This broad ecumenical consensus in the very language of Christian worship has now ceased, at least as far as common texts with English-speaking Roman Catholics go. This chapter offers a critique of this development and its unfortunate ecumenical results and implications, even as it concludes on a more hopeful note for the future.

As noted at the beginning of this introduction, these chapters reflect my ongoing ecumenical conversations with members of other Christian traditions, most especially with Roman Catholic, Eastern and Oriental Orthodox and Catholic, and Anglican Christians. In

26. Another version of this appeared as “Ecumenism and the Study of Liturgy: What Shall We Do Now?,” *Liturgical Ministry* 20, *Retrospective: 20 years of Liturgical Ministry* (Winter 2011): 13–21.

so doing I have been guided immensely by the approaches to ecumenism from two contemporary Roman Catholic scholars. First, on the occasion several years ago of his receiving the *Berakah* award from the North American Academy of Liturgy, the great Eastern Rite Catholic liturgiologist, and one of my former teachers, Robert Taft, SJ, made the following statement about ecumenism:

Ecumenism is not just a movement. It is a new way of being Christian. It is also a new way of being a scholar. Ecumenical scholarship means much more than scholarly objectivity, goes much further than just being honest and fair. It attempts to work disinterestedly, serving no cause but the truth wherever it is to be found. It seeks to see things from the other's point of view, to take seriously the other's critique of one's own communion and its historic errors and failings. Like the preamble to Saint Ignatius' *Spiritual Exercises* it seeks to put the best interpretation on what the other does and says, to shine the exposing light of criticism evenly, on the failings of one's own church as well as on those of others. In short, it seeks to move Christian love into the realm of scholarship, and it is the implacable enemy of all forms of bigotry, intolerance, unfairness, selective reporting, and oblique comparisons that contrast the unrealized ideal of one's own church with the less-than-ideal reality of someone else's.²⁷

And, second, several years ago, Roman Catholic theologian Hans Küng articulated an ecumenical vision of Christian identity that I still find compelling and one to which I frequently refer. Küng wrote,

a. Who is *Catholic*? Someone who attaches special importance to the Catholic—that is, *entire*, universal, all encompassing, total—Church. In the concrete, to the *continuity* of faith in time and the community of faith in space, maintained in all disruptions.

1. Who is *Protestant*? Someone who attaches special importance in all traditions, doctrines, and practices of the Church to

27. Robert Taft, SJ, "Response to the Berakah Award: Anamnesis," in *Beyond East and West: Problems in Liturgical Understanding*, ed. Robert Taft, SJ, 2nd ed. (Rome: Pontificio Istituto Orientale, 1991), 287.

constant critical recourse to the gospel (Scripture) and to constant, practical *reform* according to the norm of the gospel.

2. But from all this it is clear that “Catholic” and “Protestant” basic attitudes, correctly understood, are by no means mutually exclusive. Today even the “born” Catholic can be truly Protestant and the “born” Protestant truly Catholic in his mentality, so that even now in the whole world there are innumerable Christians who—despite the obstructions of the churches’ machinery—do in fact realize a genuine ecumenicity finding its center in the light of the gospel. Being truly Christian today means being an *ecumenical Christian*.²⁸

While remaining a confessional and committed Lutheran to the core, I sincerely hope that my own work stands within that ecumenical scholarly approach and understanding articulated by Taft and Küng, and that I emerge in these chapters as one who is indeed a truly “ecumenical Christian,” that is, in my case, truly as a Catholic Lutheran, to borrow from my colleague Virgil Elizondo’s self-description as a “Protestant Catholic.”²⁹ Indeed, being and becoming “ecumenical Christians” is well summarized in the following litany used each year for the intercessions at Evening Prayer by the monks of Saint John’s Abbey, Collegeville, Minnesota, during the Week of Prayer for Christian Unity, January 18–25:

Let us pray that Christians everywhere may heed God’s call to become one, holy, catholic and apostolic church, as we say: *Lord, make us one.*

- Lord, bless our brothers and sisters in the Church of Rome; may their preservation of the catholic substance of the faith, their commitment to the historical continuity of the church, and their love for the Eucharist enrich and challenge all Christians.
- Lord, bless our brothers and sisters in the Churches of the East; may they continue to enrich your church by their faith in the Holy Spirit,

28. Hans Küng, *Signposts for the Future: Contemporary Issues Facing the Church* (Garden City, NY: 1978), 94.

29. Justo González, *Mañana: Christian Theology from a Hispanic Perspective*, foreword by Virgilio Elizondo (Nashville: Abingdon Press, 1990), 10.

their love for the Divine Liturgy, and their respect for ecclesiastical tradition.

- Look especially on our brothers and sisters in the Armenian Apostolic Church; may their suffering bear witness to the forgiving love which you have shown us in Christ Jesus.
- Bless our brothers and sisters of the Anglican Communion; may their respect for diversity and individual conscience challenge the whole church, and their treasures of language and music never cease to magnify your holy Name.
- Bless our Lutheran brothers and sisters; may their love for the Scriptures and their faith in your all-sufficient grace help us all to receive your salvation as purest gift.
- Bless our brothers and sisters of the Reformed Tradition; may they continue to edify the church with their preaching and inspire us all by their dedicated work for your kingdom.
- Bless our brothers and sisters of the Free Church Tradition; may their warmth and enthusiasm bring new life to the work and prayer of your church.
- Bless us and all Christians; may we come to that perfect oneness which you have with your Son in the unifying love of the Holy Spirit.³⁰

Finally, I wish to express my thanks to the following people who have made this book possible. To my graduate assistant, Mark Roosien, for proofreading the manuscript, to all those who offered helpful comments, responses, and critiques when many of these chapters were delivered originally as public lectures, addresses, or at workshops, and to Michael Gibson of Fortress for seeing this through as a Fortress Press publication.

30. *Benedictine Daily Prayer: A Short Breviary*, ed. Maxwell E. Johnson, et. al. (Collegeville, MN: The Liturgical Press, 2005), 1731–32.