

LITURGY/SACRAMENTS

- Topic: All The Saints
Convener: Timothy Brunk, Villanova University
Moderator: Lizette Larson-Miller, Church Divinity School of the Pacific
Presenters: Katharine Harmon, University of Notre Dame
Andrew Saltzmann, Boston College
Ruth Meyers and Daniel Joslyn-Siemiatkoski, Church Divinity School of the Pacific

Katharine Harmon's "Drawing the Holy and the Ordinary: Catholic Worker Artist Adé Bethune" offered insight into Bethune's life and contributions to the American liturgical movement of the twentieth century. Using Bethune's words and examples of her art, Harmon argued that depicting the saints in routine tasks of caring for the sick and feeding the poor was a major theme in Bethune's philosophy of art, namely, to convey the notion that all work undertaken in love is a form of art, a work of art that may be fittingly offered to God in and through active participation in the Mass. Like many of her colleagues in the liturgical movement, Bethune sought to underscore the connection between ordinary life and the liturgical worship of God. Indeed, Bethune advocated that ordinary people in a parish should have a role in the ordinary tasks of painting icons and staining pews in their houses of worship. Harmon contended that by portraying the saints in ordinary tasks (e.g., Mary scrubbing the floor), Bethune endeavored to encourage ordinary folk to believe that sanctity was well within their grasp. For Bethune and others in the first phase of the American liturgical movement, this encouragement took the form not so much of seeking change in the externals of liturgy but rather attempted to convert minds and hearts to the idea that in the end, since all work offered to God finds its culmination in the offering of the assembly at Mass, then in a sense it is the Mass itself that encompasses all of the works of mercy.

Andrew Saltzmann's "Remembering Saints Dangerously: The Liturgical Commemoration of Non-Christians," wove together themes from hagiography and theological anthropology. Saltzmann showed that the commemoration of figures such as Adam and Eve, Job, and the magi raises important questions about the appropriateness of theories of a "pure" human nature. Saltzmann discussed the somewhat sympathetic treatment given to first couple by Ephrem the Syrian, noting the feast-day of Adam and Eve on 24 December in some Eastern churches. Saltzmann observed that even today there are churches, such as St. Patrick's in Milwaukee, that have images of Eve exposed for devotion. Saltzmann examined how Job was memorialized by Pope Gregory the Great and the role that words ascribed to Job himself at one time played a role in the Roman Catholic Office for the Dead. In Italy today, there is a church in Venice named for Job. The homage paid to the infant Jesus by the magi is recalled at Epiphany each year. The magi also featured prominently at the 2005 World Youth Day in Cologne, Germany. For Saltzmann, honoring these figures in the life of worship of the Church indicates the Church's belief that God's grace was active in them even though they were

neither Jewish nor Christian. Saltzmann shifted his analysis to the 1988 Zairean Rite as a test case for contemporary practice honoring not persons of the distant past but parents, grandparents, and great-grandparents. Though these persons are not identified by name in the rite, they are mentioned as having been aided by God even though they did not know Christ. Approval of the Zairean Rite contrasts with the Chinese Rites controversy of an earlier era.

Ruth Meyers and Daniel Joslyn-Siemiatkoski began “*Holy Women, Holy Men: Developments in the Theology of Sainthood in the Episcopal Church*” with an overview of the revisions of the sanctoral calendar of the Anglican Church. After the initial paring back of saints’ days in the immediate post-Reformation era, a further scaling back took place in the Episcopal Church after the American Revolution. With a handful of exceptions, only biblical saints were commemorated until the twentieth century, which has seen significant revision and expansion of the calendar, notably with the publication in 2009 of *Holy Women, Holy Men*. Meyers and Joslyn-Siemiatkoski examined some of the nine principles of revision of the calendar as enumerated in *HWHM*. One is the principle of significance; this significance includes the broad sweep of people who artistry or work helped others to understand God more deeply. Hence, figures such as Bach and Handel are included, as well as Karl Barth and G.K. Chesterton. The principle of memorability directs that recalling the memory of persons now forgotten is an important task. Frances Perkins, Secretary of Labor under Franklin Roosevelt is one example. The principle of range of inclusion stresses the inclusion of lay people and attention to gender and race. Here, the baptismal dimension, emphasized as another principle of revision, is quite clear. At issue especially is living out faithfully the promises set out in one’s baptism—it is baptism as such (though not necessarily baptism in the Episcopal Church) that is the gateway to a life marked by Christian holiness. Figures such as Thurgood Marshall and Martin Luther King are on the list of saints. Nevertheless, the inclusion of biblical saints whose baptisms are not reported indicates that baptism is not an absolute necessity for sainthood.

The session was marked by good conversation; the administrative team encouraged attendees to submit proposals for next year’s meeting.

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