

NOTES

Chapter 2: Eucharist

1. For a fair and irenic survey of views from Baptist, Reformed, Lutheran, and Roman Catholic theologians, see John H. Armstrong, Paul E. Engle, eds., *Understanding Four Views on the Lord's Supper* (Grand Rapids: Zondervan, 2009).
2. Dr. Boersma mentioned this in a lecture in a reading group on the church fathers in September 2020. For a deeper dive on his perspective, see *Heavenly Participation: The Weaving of a Sacramental Tapestry* (Grand Rapids: Eerdmans, 2011).
3. John Steinbeck, *East of Eden* (New York: Viking Press, 1952), 384–85, emphasis added for clarity.
4. J. R. R. Tolkien, *The Two Towers: Being the Second Part of The Lord of the Rings* (New York: Ballantine Books, 1994), 76.
5. Saint Patrick, *Confession of Saint Patrick* (Portland, OR: Image Publishing, 1998).
6. St. Patrick, in *The Tripartite Life of Patrick* (1887), 315–16, in *Prayers from the Ancient Celtic Church*, collected, translated, and edited by Paul C. Stratman (self-pub., 2018), 29.
7. Michael Reeves, *Delighting in the Trinity* (Downers Grove, IL: InterVarsity Press, 2012), 43.

8. Marcus Johnson and John Clark, *The Incarnation of God: The Mystery of the Gospel as the Foundation for Evangelical Theology* (Wheaton, IL: Crossway Books, 2015), 189.
9. Peter Leithart, *Theopolitical Liturgy* (West Monroe, LA: Theopolis Books, 2019), 109.
10. J. R. R. Tolkien, *The Two Towers, The Lord of the Rings*, book 3, chapter 5.

Chapter 3: Baptism

1. Luc Kordas, “The Singular Loneliness of New York City,” *Lens Culture*, <https://www.lensculture.com/articles/luc-kordas-the-singular-loneliness-of-new-york-city>.
2. Ibid.
3. Philip Jenkins, “Is American Christianity Really in Free Fall?” *Anxious Bench*, October 22, 2019, <https://www.patheos.com/blogs/anxiousbench/2019/10/is-american-christianity-really-in-free-fall/>.
4. Tertullian, *On Baptism*, Ambrose, *Sacraments* 3.3, Gregory of Nyssa, *On the Baptism of Christ*.
5. C. S. Lewis, *The Voyage of the Dawn Treader* (United Kingdom: HarperCollins, 1994), 99–113.
6. Craig Berthnal, *Tolkien’s Sacramental Vision: Discerning the Holy in Middle Earth* (Kettering, OH: Angelico Press, 2014), 126.
7. C. S. Lewis, *Mere Christianity* (New York: HarperCollins, 2001), 63–64.
8. Ibid.
9. L. M. Montgomery, *Anne of Green Gables* (New York: Grosset & Dunlap, 1983), 233.
10. Prof. Riley Steffey, “John Calvin on Adoption and Baptism,” personal correspondence (2021).

Chapter 4: Time

1. For this and other insights and references included in this chapter, I am indebted to the work and permissions of Rev. Aubrey Spears and his remarkable sermon series *An Unhurried Life: Receiving the Gift of Time*, preached at Church of the Incarnation, Harrisonburg, Virginia, in September 2012.
2. Dorothy Bass, *Receiving the Day: Christian Practices for Opening the Gift of Time* (San Francisco: Jossey-Bass, 2000), 47–48.
3. Marion J. Hatchett, *Commentary on the American Prayer Book* (New York: HarperCollins, 1995), 134–36.
4. *The Book of Common Prayer* (Huntington Beach, CA: Anglican Liturgy Press, 2019), 71.
5. *Ibid.*, 51.
6. Eugene Peterson, *Working the Angles: The Shape of Pastoral Integrity* (Grand Rapids: Eerdmans, 1987), 68.
7. *The Book of Common Prayer* (2019), 25.
8. Adrielle Pardes, “There Are No Hours or Days in Quarantine,” *Wired*, May 8, 2020, <https://www.wired.com/story/coronavirus-time-warp-what-day-is-it/>, emphasis mine.
9. Abraham Heschel, *The Sabbath* (New York: Farrar, Straus and Giroux, 1951), 3–10.
10. Peter Scazzero, *Emotionally Healthy Spirituality* (Grand Rapids: Zondervan, 2017), 150–63. I appreciate the practical application of the Sabbath laid out in Scazzero’s work, applying it to different life callings and situations.
11. Bass, *Receiving the Day*, 13.
12. Paul Bradshaw, *Early Christian Worship: A Basic Introduction to Ideas and Practice* (Collegeville, MN: Liturgical Press, 2000), 75–76.
13. *Ibid.*, 77–79.

14. Eugene Peterson, *Christ Plays in Ten Thousand Places: A Conversation in Spiritual Theology* (Grand Rapids: Eerdmans, 2008), 116–17.
15. Philip H. Pfatteicher, *Journey into the Heart of God: Living the Liturgical Year* (Oxford: Oxford University Press, 2013), 344.
16. *The Book of Common Prayer* (2019), 600.
17. My book *The Good of Giving Up: Discovering the Freedom of Lent* (Chicago: Moody Publishers, 2017) explores this season in more depth and provides practical ways to engage it in a grace-filled way.
18. Pfatteicher, *Journey into the Heart of God*, 173–76.
19. Bass, *Receiving the Day*, 97.
20. Lauren Winner, “Foreword,” in Bobby Gross, *Living the Christian Year: Time to Inhabit the Story of God* (Downers Grove, IL: IVP Books, 2009), 15.

Chapter 5: Scripture, Creeds, and Old Prayers

1. Psalm 108, Coverdale Bible Translation.
2. Ibid.
3. Horatio Spafford, “It Is Well with My Soul,” 1873, in Robert Morgan, *Then Sings My Soul: 150 of the World’s Greatest Hymn Stories* (Nashville, TN: Thomas Nelson Publishers, 2003), 184–185.
4. Remarkably, there was only one copy of this collection of prayers that survived. See “Leonine Sacramentary” from *The Oxford Dictionary of the Christian Church* (Oxford: Oxford University Press, 2005), 976; and Marion J. Hatchett, *Commentary on the American Prayer Book* (San Francisco: HarperOne, 1995), 146.
5. *The Book of Common Prayer* (Huntington Beach, CA: Anglican Liturgy Press, 2019), 63.
6. Justin Martyr, *First Apology*, 65 & 67, as quoted in Frank Senn, *Introduction to Christian Liturgy* (Minneapolis: Fortress Press, 2012), 44–45.

7. Alan Kreider, *The Patient Ferment of the Early Church: The Improbable Rise of Christianity in the Roman Empire* (Grand Rapids: Baker, 2016), 192.
8. Senn, *Introduction to Christian Liturgy*, 44–45.
9. For a deeper dive on this topic, see Normand Bonneau, *The Sunday Lectionary: Ritual Word, Pascal Shape* (Collegeville, MN: Liturgical Press, 1998).
10. Frances Young, *The Making of the Creeds* (London: SCM Press, 1991), 25.
11. Hippolytus, in Alistair C. Stewart, ed., *On the Apostolic Tradition* (Crestwood, NY: St. Vladimir's Seminary Press, 2015), 133–36. I am also indebted to Ben Myers's historic reconstruction of this moment (*The Apostles' Creed*, 1–5).
12. Ibid.
13. Gregory of Nazianzus, *Ep.* 101.32.
14. Hippolytus, *On the Apostolic Tradition*, 133–36.
15. One such example was the Montanist movement. See Young, *Making of the Creeds*, 50–52.
16. Hippolytus, *On the Apostolic Tradition*, 133–36.
17. J. N. D. Kelly, *Early Christian Creeds, 3rd Ed.* (Harlow, Essex: Addison Wesley Longman Limited, 1972), 94–99.
18. Liuwe H. Westra, *The Apostles' Creed: Origin, History, and Some Early Commentaries* (Belgium: Brepols Publishers, 2002), 70–72. Westra takes pains to note that the Apostles' Creed never existed as a pristine document but varied in wording from region to region until Charlamagne decreed otherwise in the ninth century.
19. See his book by the same name.
20. Ben Myers, *The Apostles' Creed: An Introduction* (Bellingham, WA: Lexham Press, 2018), 2.

Chapter 6: Liturgy

1. Fr. Trevor McMacken, “Our Anglican Heritage,” City of Light Anglican Church.
2. See “The Kenyan Rite: A Eucharistic Service from the Anglican Church of Kenya,” Worship Ministries of the Christian Reformed Church, <https://www.reformedworship.org/article/march-2018/kenyan-rite>.
3. Ibid.
4. *Book of Common Prayer* (2019), 202.
5. Ambrose, *On the Sacraments*, 5:5–7. Note that John Chrysostom warned us from giving Jesus the kiss of Judas by taking part in Communion in an unworthy manner (CCC 1386); see Brant Pitre, *Jesus the Bridegroom: The Greatest Love Story Ever Told* (New York: Random House, 2018), 147–48.
6. William T. Cavanaugh, *Torture and Eucharist: Theology, Politics, and the Body of Christ* (Oxford: Blackwell, 1998), 224.
7. Alan Krieder, *The Patient Ferment of the Early Church* (Grand Rapids: Baker Academic, 2014).
8. Edith Humphrey, *Grand Entrance: Worship on Earth as in Heaven* (Grand Rapids: Brazos Press, 2011), 62.

Chapter 7: Passing the Peace

1. Alan Krieder, *The Patient Ferment of the Early Church* (Grand Rapids: Baker Academic, 2014), 51.
2. Twitter, accessed February 9, 2022, <https://twitter.com/maplecochine/status/1080665226410889217>. Hat tip to Samuel D. James, who referenced this tweet in his essay, “Girl, Get Cancelled: Social media, privilege and the social currency of Story,” *Insights*, April 22, 2021, <https://samueljames.substack.com/p/girl-get-canceled>.

3. Jon Ronson, *So You've Been Publicly Shamed* (New York: Riverhead Books, 2015).
4. Social media is neither “all bad” nor “all good,” but a complex mixture. Social media has given a platform for disempowered voices who had been denied justice in other forms. This is especially true for people of color, victims of sexual violence, political prisoners, and many others who have been unfairly silenced. It has also connected people that would otherwise not meet, which has led to healthy collaboration and important dialogue.
5. The exception to this is when kisses were given to a hand or a ring, which signified homage to a higher-ranking person.
6. Paul Bradshaw, *Early Christian Worship: A Basic Introduction to Ideas and Practice*, 2nd ed. (Collegeville, MN: Liturgical Press, 2010), 9–40.
7. Kreider, *The Patient Ferment*, 216–17.
8. Cyprian, *Dom. or. 23*, in Kreider, *Ferment of the Early Church*, 213.
9. *Babette's Feast*, Danish film from 1987 (Santa Monica, CA: MGM Home Entertainment, 2001).
10. Michka Assayas, *Bono: In Conversation with Michka Assayas* (New York: Riverhead Books, 2005), 203–4.
11. If you are interested in learning more about peacemaking, I recommend the following resources: The Emotionally Healthy Relationships course by Pete and Geri Scazzero (emotionally healthy.org), Jim Van Yperen's book *Making Peace: A Guide to Overcoming Church Conflict* (Chicago: Moody Publishers, 2002) and Ken Sande's book *The Peacemaker: A Biblical Guide to Resolving Personal Conflict* (Grand Rapids: Baker, 2004). For abuse prevention and response in the church, check out Victor Vieth, *On This Rock: A Call to Center the Christian Response to Child Abuse on the Life and Words of Jesus* (Eugene, OR: Wipf and Stock, 2018), and Rachel Denhollander, “The Lion and the

- Lamb—How the Gospel Informs Our Responses to Abuse” YouTube video, 50:26, posted by “Valued Conference,” April 11, 2019, <https://www.youtube.com/watch?v=mQPkSpA0zuo>.
12. Songwriters: Michael Card / Niles Borop. “Come to the Table” lyrics © Mole End Music, Word Music, Llc, Whole Armor Publishing Co.
 13. The historical account supporting this is found in Maureen A. Tilley, “The Passion of Saints Perpetua and Felicity,” in *Religions of Late Antiquity in Practice*, ed. Richard Valantasis, Princeton Readings in Religions (Princeton: Princeton University Press, 2000), 387–97. I am greatly indebted to Alan Kreider’s historical reconstruction of the events based on Tilley’s translation in *The Patient Ferment*, 44–51.
 14. Kreider, *The Patient Ferment*, 48.
 15. Fr. Eirik Olsen, Rector of Light of Christ Kenosha, email message.

Chapter 8: The Prayers of the People

1. Scott Eden, “The Burning Desire of Texas A&M,” ESPN, http://www.espn.com/espn/feature/story/_/id/11937545/texas-bonfire-burns-fifteen-years-collapse-kills-12-students.
2. Rev. John Greenfield, *Power from on High: The Story of the Great Moravian Revival of 1727* (The Moravian Church in America, 1991), 1–9.
3. Ibid.
4. Ibid.
5. *Didache*, in Bart D. Ehrman, ed., *The Apostolic Fathers*, 14.1–3, Loeb Classical Library (Cambridge, MA: Harvard University Press, 2003), emphasis added.
6. Marion J. Hatchett, *Commentary on the American Prayer Book* (San Francisco: HarperCollins, 1995), 341.

7. *The Book of Common Prayer* (Huntington Beach, CA: Anglican Liturgy Press, 2019), 130.
8. Ibid.
9. I offer some practical training for how to hear and make a confession in *The Good of Giving Up: Discovering the Freedom of Lent* (Chicago: Moody Publishers, 2017), chapter 11.
10. Hatchett, *Commentary*, 163–64. This structure is generally true of most collects, though the features of each collect are varied and multifaceted.
11. Ibid., 598.
12. *Book of Common Prayer* (2019), 598. This is one of Thomas Cranmer's most treasured collects and an example of how poetry and theology belong together.
13. Edwin Friedman, *A Failure of Nerve: Leadership in the Age of the Quick Fix* (New York: Seabury Books, 1999), 51–94. For a practical application to ministry situations, see Steve Cuss, *Managing Leadership Anxiety: Yours and Theirs* (Nashville: Thomas Nelson, 2019) and J. Robert Creech, *Family Systems and Congregational Life: A Map for Ministry* (Grand Rapids: Baker Academic, 2019).
14. Bradshaw, *Early Christian Worship*, 41.
15. Tertullian, *On Prayer (De oratione)*, 29. Context from Alan Kreider, *The Patient Ferment*, 207–8.
16. Kreider, *The Patient Ferment*, 107.
17. Ibid., 204.
18. *Book of Common Prayer* (2019), 110.
19. Albert Mehrabian, *Nonverbal Communication* (Oxfordshire: Routledge, 2007), 1–15.
20. C. S. Lewis, *The Screwtape Letters* (San Francisco: HarperCollins, 2001), 15–16.

21. Origen, *On Prayer (De oratione)* 31.2, trans. J. J. O’Meara, ACW 19 (1954), 131. As quoted and interpreted by Kreider, *The Patient Ferment*, 205.
22. “Sign of the Cross” in F. L. Cross and E. A. Livingstone, eds., *The Oxford Dictionary of the Christian Church*, 3rd ed. (Oxford: Oxford University Press, 2005), 1510.
23. Tertullian, *The Chaplet or De Corona*, Ch. 3, in Alexander Roberts and James Donaldson, eds., *The Ante-Nicene Fathers: Translations of the Writings of the Fathers Down to A.D. 325*, 10 vols. 1885–1887 (Peabody, MA: Hendrickson, 1996), vol 3, 94–95.
24. Evidence of the larger, expanded sign of the cross appears around the fourth century AD. H. Thurston, SJ, “The Sign of the Cross,” *The Month*, 118 (1911), 586–602. Generally speaking, “Western” Christians go from left to right shoulder, and “Eastern” Christians go from right to left.
25. Fr. Stephen Gauthier and Fr. Alex Wilgus, “Incense,” *Word and Table*, January 25, 2017, <https://wordandtable.simplecast.com/episodes/16>.
26. “Incense,” Cross and Livingstone, *Oxford Dictionary*, 831. Also “Thurible,” 1631.
27. Hatchett, *Commentary*, 152.
28. C. H. Spurgeon, “Golden Vials Full of Odours” (London: Passmore & Alabaster, 1873), 288.

Chapter 9: Mission

1. *Book of Common Prayer* (2019), 137.
2. Lesslie Newbigin, *The Gospel in a Pluralistic Society* (Grand Rapids: Eerdmans, 1989), 116.
3. J. R. R. Tolkien, *The Fellowship of the Ring: Being the First Part of The Lord of the Rings* (New York: Ballantine Books, 1973), 487–88.

4. Craig Bernthal, “The Fellowship Confirmed: Galadriel and Her Gifts,” in *Tolkien’s Sacramental Vision: Discerning Holy in Middle Earth* (Lechlade, Scotland: Second Spring Books, 2014), 194–214.
5. *The Epistle to Diognetus* (United Kingdom: SPCK, 1908), 63.
6. Rick Richardson, *You Found Me: New Research on How Unchurched Nones, Millennials, and Irreligious Are Surprisingly Open to Christian Faith* (Downers Grove, IL: InterVarsity Press, 2019), 220.
7. *Book of Common Prayer* (New York: Seabury Press, 1979), 107.
8. Dan Fager, “Branch of the Lord,” from *Canopy*, released February 10, 2019.
9. Dan Fager, text message, December 8, 2021.
10. I am grateful for my colleague Scott Cunningham for alerting me to this key connection. From “What Is the Church?” sermon preached by Scott at Christ Church Madison, September 26, 2021.
11. Stefan Paas, *Pilgrims and Priests: Christian Mission in a Post-Christian Society* (London: SCM Press, 2019), 190.
12. Deacon Susan Raedeke, “Hoping against Death,” sermon preached at Immanuel Anglican Church, Chicago, November 27, 2016.
13. Paul Miller, *A Praying Life: Connecting with God in a Distracting World* (Colorado Springs, CO: NavPress, 2017), 79.
14. *Book of Common Prayer* (2019), 137.
15. *Ibid.*

Chapter 10: Courage

1. *The National and English Review*, vol. 140, issues 842–844 (1953), 345.
2. C. S. Lewis, *The Screwtape Letters* (San Francisco: HarperCollins, 2001), 161.

3. Pontius the Deacon, “Life and Passion of St. Cyprian” in *The Complete Works of Saint Cyprian of Carthage* (Merchantville, NJ: Evolution Printing, 2013). Robert Louis Wilken, *The First Thousand Years: A Global History of Christianity* (New Haven: Yale University Press, 2014), 67–73.
4. Letters of Ignatius “To the Romans” 4, in Bart D. Ehrman, ed., *The Apostolic Fathers, Vol 1*. Loeb Classical Library (Cambridge, MA: Harvard University Press, 2003), 275.
5. Ibid., Letters of Ignatius “To the Ephesians” 11, 231.
6. Timothy Laniak, *While Shepherds Watch Their Flocks: Forty Daily Reflections on Biblical Leadership* (Charlotte, NC: ShepherdLeader Productions, 2007), 84.
7. Wilken, *First Thousand Years*, 69.
8. Quote Investigator, “An Army Marches on Its Stomach,” <https://quoteinvestigator.com/2017/10/15/army/>.
9. Ignatius, “To the Ephesians” 13, *Apostolic Fathers*, 233.
10. Kreider, *The Patient Ferment*, 66.
11. Ibid., 69.
12. Rodney Stark, *The Rise of Christianity: How the Obscure, Marginal Jesus Movement Became the Dominant Religious Force in the Western World in a Few Centuries* (San Francisco: HarperCollins, 1997), 73–94.
13. I am not making a statement about how and whether churches should gather, wear masks, or respond to government lockdowns in a pandemic. There are many ways to feed God’s people with Word and Sacrament in many different medical emergencies and societal environments. This requires wisdom from above and the grace of the Holy Spirit.
14. Ignatius, “To the Magnesians” 7, in Ehrman, *Apostolic Fathers*, 247–49.

15. R. Robert Creech, *Family Systems and Congregational Life: A Map for Ministry* (Grand Rapids: Baker Academic, 2019), 41.
16. Wilken, *First Thousand Years*, 69.
17. Thascius Caecilius Cyprianus, *The Lapsed: The Unity of the Catholic Church*, trans. Maurice Bévenot (New York: Newman Press, 1957).
18. E. C. E. Owen, *Some Authentic Acts of the Early Martyrs* (Oxford: Oxford University Press, 1927), 97–98, English translation, slightly modernized.
19. *Ibid.*