

STUDIES

in the Spirituality of Jesuits



American Jesuits and the Liturgy

by

J. Leo Klein, S.J.

BOSTON COLLEGE

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Published by the American Assistency Seminar on Jesuit Spirituality,
especially for American Jesuits working out their *aggiornamento*
in the spirit of Vatican Council II

THE AMERICAN ASSISTANCY SEMINAR ON JESUIT SPIRITUALITY

consists of a group of Jesuits from various provinces who are listed below. The members were appointed by the Fathers Provincial of the United States.

The Purpose of the Seminar is to study topics pertaining to the spiritual doctrine and practice of Jesuits, especially American Jesuits, and to communicate the results to the members of the Assistancy. The hope is that this will lead to further discussion among all American Jesuits--in private, or in small groups, or in community meetings. All this is done in the spirit of Vatican Council II's recommendation to religious institutes to recapture the original charismatic inspiration of their founders and to adapt it to the changed circumstances of modern times. The members of the Seminar welcome reactions or comments in regard to the topics they publish.

To achieve these purposes, especially amid today's pluralistic cultures, the Seminar must focus its direct attention sharply, frankly, and specifically on the problems, interests, and opportunities of the Jesuits of the United States. However, many of these interests are common also to Jesuits of other regions, or to other priests, religious men or women, or lay men or women. Hence the studies of the Seminar, while meant especially for American Jesuits, are not exclusively for them. Others who may find them helpful are cordially welcome to read them.

THE MEMBERS OF THE SEMINAR ARE:

- Michael J. Buckley, S.J., Jesuit School of Theology, 1735 Le Roy Avenue, Berkeley, California 94709. 415-841-8804
- Thomas H. Clancy, S.J., Loyola University, 6363 St. Charles Avenue, New Orleans, Louisiana 70118. 504-865-2752
- Francis X. Cleary, S.J., Fusz Memorial, 3700 West Pine Blvd., St. Louis, Missouri 63108. 314-652-3700
- Joseph F. Conwell, S.J., Leo Martin House, E. 525 Sinto, Spokane, Washington 99202. 509-489-8293
- Philip C. Fischer, S.J., Secretary of the Assistancy Seminar, Fusz Memorial, 3700 West Pine Blvd., St. Louis, Missouri 63108. 314-652-3700
- George E. Ganss, S.J., Chairman of the Assistancy Seminar and Editor of its *Studies*. His address is: The Institute of Jesuit Sources, Fusz Memorial, 3700 West Pine Blvd., St. Louis, Missouri 63108. 314-652-5737
- Robert F. Harvanek, S.J., Loyola University, 6525 N. Sheridan Road, Chicago, Illinois 60626. 312-274-3000
- J. Leo Klein, S.J., Xavier University, Victory Parkway, Cincinnati, Ohio 45207. 513-745-3591
- Peter J. Henriot, S.J., Center of Concern, 3700 13th St. N.E., Washington, D.C. 20017. 202-635-2757.
- Dominic Maruca, S.J., Jesuit Provincial Residence, 5704 Roland Avenue, Baltimore, Maryland 21210. 301-435-1833
- Edwin J. McDermott, S.J., University of San Francisco, Golden Gate at Parker Avenue, San Francisco, California 94117. 415-666-0600
- Paul V. Robb, S.J., Institute for Spiritual Leadership, 4909 South Greenwood Avenue, Chicago, Illinois 60615. 312-373-7953

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Fusz Memorial, St. Louis University
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AMERICAN JESUITS AND THE LITURGY

by

J. Leo Klein, S.J.
Xavier University
Victory Parkway
Cincinnati, Ohio 45207

PART I. WHERE WE ARE

For over ten years now American Jesuits have lived with liturgical change. Like their fellow Catholics, Jesuits have seen liturgical change exploding all around them. History can produce few parallel instances where such sweeping liturgical reform has taken place in so few years. No sector of the Roman Church's official liturgy remains untouched.

As though the official liturgical changes were not enough for American Jesuits to cope with, there were other unofficial changes in liturgical practice which often became a bone of serious contention in community life. Some Jesuits appeared to carry liturgical renewal even farther than they were officially permitted to do. These men would preside in less formal situations with either just a stole or no vestments at all. Prayers other than those prescribed were used at Mass, either composed ahead of time or spontaneously prayed. Even the Eucharistic Prayer itself had variations privately composed and even circulated around the country in loose-leaf collections. Communion in the hand for the congregation came into practice here and there a decade before it was formally approved by the American bishops. A number of Jesuits have been basically in sympathy with these developments, some even enthusiastic, but many others were distressed, some confused, and a number very angry. Overnight we found ourselves coping not only with a drastically reformed liturgy--enough of a religious challenge in itself--but coping as well with one another's moral and pastoral sensibilities in an area which had never caused any serious trouble before.

Now, more than ten years have passed since the first introduction of conciliar reforms. Excitement of one sort or another in Jesuit communities over liturgical renewal has quieted down for the most part. Some would even

say a certain complacency has settled in; others would interpret it as storing up breath for the long haul ahead.

We have all had some wonderful experiences of the new liturgy in our own community life: a vow celebration here, a funeral there, a good daily community prayer from time to time, a well-planned Mass well celebrated on some special occasion for the local community or for the province community.

But some of the nagging problems remain. Many have decided that the best way to avoid arguments on matters of worship is just to keep quiet about them. Some still feel uneasy presiding or preaching or even concelebrating with a community of their fellow Jesuits. Others are puzzled by the "step beyond concelebration" where a number of presbyters prefer to join in the liturgy from the pews rather than to concelebrate in full ritual. Daily community prayer remains a problem in many, if not most, Jesuit houses.

What does all this mean? Who's in charge: the Spirit of Light or the Spirit of Darkness? I hope this essay will be able to sort out that question enough to start towards an answer.

Let us not be too hard on ourselves. Like many of our fellow Catholics, we were not particularly ready for liturgical change, nor were we even expecting it. Only a few Jesuits were acquainted with--even fewer knowledgeable about--the liturgical movement which in this country dates back to the mid-1920's. But, ready or not, the directives for liturgical change began to affect us all shortly before the close of Vatican II. Behold! there we were in an age of transition!

Perhaps that word "transition" would best characterize the liturgical life today in Jesuit communities. A sampling of liturgical life there would reveal a variety of expressions based to a great extent on the age (and, therefore, on the theological formation) of the members of the community. Private Mass chapels still regularly in use and regular Benediction of the Blessed Sacrament will be more familiar in communities with a higher median age, while frequent concelebration could be expected more often in communities where the median age is lower. I do not intend that observation as a value judgment; it is rather an attempt to describe the situation of transition. Within the variety to be found in most communities you will find Jesuits trained in different eras with different liturgical backgrounds

and different liturgical expectations, The variety marks the stages of the transition.

The Second Vatican Council reexpressed the self-identity of the Church with the consequent--and inevitable--need for individual members and communities to reassess their own self-identity in the light of the larger ecclesial vision. But that takes time. I do not think we should find it surprising that our identity as a religious community expressed in liturgy will be more than a bit "out of focus" for at least the remaining years of this century. Painful, hard to live with? Yes! Surprising? No! We are all in transition.

Meanwhile, the variety of liturgical expressions says a lot about the Church in transition and the Society of Jesus in transition. Rather than talk about the "old way" as "wrong" and the "new way" as "right," it is more accurate to speak of the religious consciousness of the Church evolving from one emphasis to another, and of trying to preserve with integrity and fidelity the best of the one state of the evolution into the next. Another way of saying this might be: Our responsibility today is to live not in the liturgical past or in the liturgical future (however much either of those might appeal to any one of us), but in the liturgical here and now with all its tensions and ambiguities. This essay will remind us where we have come from and where we are called to go in the hope that the past and future perspective may help us to understand better where we are now.

PART II. WHERE WE HAVE COME FROM

The recent systematic liturgical revision has left the Catholic population somewhat out of breath. The shock of it all was probably unavoidable. By 1965 the agenda for liturgical renewal was centuries old. The Council of Trent and its Congregation of Rites did the best they could in reaction to medieval abuses on the one hand and to the Protestant Reformation on the other. Certainly no one could blame the spirit behind the tight reins held on the Roman liturgy by the end of the sixteenth century. But the remedy for one evil opened the way for new trouble. Josef Jungmann in his magisterial history of the Mass of the Roman Rite describes it thus:

After 1500 years of unbroken development in the rite of the Roman Mass, after the rushing and the streaming from every height and out of every valley, the Missal of Pius V was indeed a powerful dam holding back the waters or permitting them to flow through only in firm, well-built canals. At one blow all arbitrary meandering to one side or another was cut off, all floods prevented, and a safe and regular and useful flow assured. But the price paid was this, that the beautiful river valley now lay barren and the forces of further evolution were often channelled into the narrow bed of a very inadequate devotional life instead of gathering strength for new forms of liturgical expression.¹

Christian ritual is precious to the community of the faithful as a point of special contact with divine life. As such it requires careful moderation to preserve its integrity. But Christian ritual, *as ritual*, calls for an amount of spontaneity and adaptation around a basic structure. And, *as Christian ritual*, it demands an ongoing adaptation to the culture in which it is celebrated so that the Incarnation may continue at all times and in all places. This freedom of development, this inculturation, was prevented and even lost sight of in the centuries after Trent.

The rubrical dimension of Catholic worship took on an importance out of proportion with other vital criteria of liturgical judgment. Fidelity to the letter of the rubrics became at times almost an end in itself. Overemphasis on issues of authority and obedience obscured other issues intrinsic to the proper celebration of liturgy. Rubrical correctness was seen as far more important in practice than evaluation of the quality of the liturgical experience itself and the effect this was having on the spirituality of the worshipers.

Most Jesuits alive today will remember their Tridentine inheritance in the almost exclusive emphasis usually devoted to rubrics in preparing a scholastic for ordination and his celebration of Mass. (I remember being asked once in the late 1950's by a priest in my community: where had I spent the summer. Upon my reply that I had been studying liturgy at the University of Notre Dame, he expressed surprise that anyone would be willing to spend a whole summer studying rubrics.)

In the light of this background, I really do not think we should have been too surprised at the bizarre conduct of some celebrants in the late '60's and early '70's, recently "liberated" from total concentration on

rubrical correctness. They clearly recognized a past overemphasis on rubrics but were, for the most part, innocent of how to assume the concomitant responsibility which ought to accompany their newfound freedom; no one had ever taught them about that!

The Fathers of the Council of Trent had had the good sense to realize that there was much about the history of the liturgy which they *did not* understand, much that they *could not* understand, because in their day only a part of the story of that development was available to them. They did what they could to weed out obvious medieval abuses; but the texts of the early liturgy were, for the most part, unavailable to them.

A lack of such caution eventually led Luther to excise the Eucharistic Prayer from his revision of the liturgy, leaving only the institution narrative. Without a knowledge of the earliest forms, he was reacting against late medieval abuses surrounding the Eucharistic Prayer or *Canon Missae*. Later Lutherans reinstated the Eucharistic Prayer, realizing through their study of ancient Christian worship how integral a part that prayer played in the very structure of the liturgy.

The work of the Tridentine reform, then, was of necessity limited. Later discovery of and research into the early texts would trace the unfortunate evolution of the Roman Mass through a Gallican culture where the worshipers could not understand the language of their prayer. As a consequence they overemphasized the element of the mysterious in their worship and developed a system of allegorical interpretation which had little to do with the true meaning of the liturgical gestures themselves. Only careful research could peel off these later layers of culture and piety.

The fruits of this research began to appear in the birth of the modern liturgical movement usually credited to the French Benedictine monastery at Solesmes and the work of Dom Prosper Guéranger in the early part of the nineteenth century. One of the central values of this reform was the restoration of the communal nature of Christian worship as expressed by the active participation of the worshiping community. This value found expression for the universal Church some decades later in the words of Pius X: "The primary and indispensable source of the true Christian spirit is active participation in the sacred mysteries and in the public solemn prayer of

the Church."²

Awareness of the communal nature of Christian worship went hand in hand with the rediscovery in the later nineteenth century of the biblical notion of the Church as the Body of Christ. This renewed consciousness of the immanence of Christ in his people climaxed in the 1943 encyclical of Pius XII *Mystici Corporis* and again in the companion encyclical of 1947 *Mediator Dei*: "The sacred liturgy is . . . the worship rendered by the Mystical Body of Christ in the entirety of its Head and members."³ All of this, of course, helped set the stage for the Constitution on the Sacred Liturgy of Vatican Council II: "Mother Church earnestly desires that all the faithful should be led to that full, conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy and to which the Christian people, 'a chosen race, a royal priesthood, a holy nation, a redeemed people,' have a right and obligation by reason of their baptism. In the restoration and promotion of the sacred liturgy the full and active participation by all the people is the aim to be considered before all else. . . ."⁴

The liturgical movement remained a European phenomenon through the first two and a half decades of the twentieth century. The bridge to America was finally made in the life and work of Virgil Michel, a Benedictine from St. John's Abbey in Collegeville, Minnesota. Dom Virgil went to Europe in February, 1924, to study scholastic philosophy and came home a year and a half later bursting with enthusiasm for what he had seen of the liturgical movement and for the possibilities he imagined for the American Church. In a very short time Michel's vision and energy led him to found the Liturgical Press at Collegeville as well as the journal *Orate Fratres* (later *Worship*). His work left his monastery thereafter associated in a particular way with the liturgical movement. He literally exhausted himself in the cause of liturgical reform; he died from the strain of overwork in 1938 at the age of 48.⁵

Michel's enthusiasm drew support from a number of his Benedictine confreres and from others outside his community whose interest had been sparked by the possibilities of liturgical renewal. Among these latter was Gerald Ellard, S.J. (1894-1963), who through his writing, teaching, and lecturing

over more than thirty years stands as one of the founders of the American Catholic Liturgical Movement.

Ellard taught Liturgy and Church History to the Jesuit scholastics at St. Mary's College in Kansas from the early 1930's to the time of his death. His *Christian Life and Worship*, a presentation of the liturgy, built around the Mystical Body ecclesiology, sold well and steadily from its publication in 1933 up to the time of Vatican II.

Through the years Jesuits here and there became interested in the liturgical movement, some of them through their contact with Ellard. Some of these went on to do teaching, writing, and speaking in the cause of liturgical reform. Notable among them were William J. Leonard and C. J. McNaspy.⁶

Those priests, religious, and laity interested in liturgical renewal in this country had strength of numbers enough by 1940 to call a national meeting and to found an organization. All this became the National Liturgical Conference which sponsored the annual Liturgical Weeks. But, for all their enthusiasm, the "liturgists" remained a fringe group in the American Church, even eyed with suspicion by various ecclesiastical figures. Much of the American Church simply knew nothing about the liturgical movement. Of those who did know something, many were uneasy with as much as they knew--often not very much. Undaunted, however, the liturgical pioneers encouraged one another, took their opportunities to publicize the goals of the movement, and waited for a better day.

The situation of the liturgical movement vis-à-vis the American Society of Jesus was not much different from its situation in the wider American Church. American Jesuits were, after all, American Catholics long before they crossed the threshold of a novitiate and, once they had crossed that threshold, they carried with them their spirituality as Catholics which, in most cases, saw no need for liturgical renewal.

Somewhere along the line these young Jesuits would also inherit the tradition,⁷ carefully guarded and handed on, that anything beyond the offering of low Mass, private recitation of the Breviary, daily litanies, and a few other devotions, was, somehow or other, foreign to the Jesuit spirit since it might keep them from more important Jesuit work. After all, St.

Ignatius had legislated against communal liturgy for Jesuits. The joking about Jesuits being so clumsy in any elaborate liturgical role had its foundation in the fact that most of them had little or no familiarity with such occasions.

The rather widespread indifference--if not hostility--to liturgical renewal among American Jesuits during the '20's, '30's, '40's, and '50's did not, as a matter of fact, reflect the interesting evolution actually taking place in the official pronouncements of the Society of Jesus. In 1959 Paul Cioffi, S.J., and William Sampson, S.J., published a study of *Acta Romana* from its inception in 1906, tracing the official reaction of the Society of Jesus to the liturgical movement which had received ecclesiastical acknowledgment in Pius X's *motu proprio* of 1903. Sampson and Cioffi conclude by grouping the official attitude expressed in decrees and letters according to this time frame:

- 1906 - 1929: Liturgical observances must be limited by the time and energy we must expend elsewhere; our freedom and mobility must not be compromised. . . . To enable us to help others properly we must ourselves understand the ceremonies. Thus the motive behind our liturgical work is explicitated: the value it has in helping others, not our personal piety.
- 1930 - 1934: To take part in the liturgical reform of our externs, we must have been formed in that spirit ourselves. Thus the instilling of the ideas of the liturgical movement for the first time is considered part of our formation. And for the first time the General insists that the spirit of our Institute is not alien to the spirit of the liturgical movement.
- 1935 - 1958: After the principle of harmony has been established in the period 1930-1934, the years up to the present consist in the manifold attempt to apply that principle to our life. . . . The idea of balance between mobility and liturgical observance is no longer in the foreground. The Church wants the people to participate actively and the Society cannot ignore the Church's need. Anything so basic to our neighbor's need cannot be opposed to the spirit of the Society. There must be a more fundamental harmony between the two spirits.⁸

The effect which the liturgical movement might have had on a given apostolate or house during all those years depended to a great extent on whether

an interested Jesuit happened to be on the scene. Daniel Lord, for example, invited Gerald Ellard to be on the faculty of his Summer Schools of Catholic Action. This provided an excellent opportunity for the leaders among the student bodies of Jesuit high schools to become acquainted with the goals of liturgical reform.

Jesuit scholastics from time to time made attempts to further liturgical renewal in the houses of formation and the houses of study with dialog Mass or sung Mass for the community liturgy. These efforts had modest success at best. Only the Decree of the Congregation of Rites in 1958 on Active Participation in the Liturgy had enough muscle to make a more lasting transformation of the character of these community Masses. In 1959 Father General called for the singing of Vespers or Compline in the houses of formation and houses of study on Sundays and feast days (*Acta Romana S.J.*, XIII, 666). So was it done for the several years before the Vatican Council and the 31st General Congregation--but not without rumblings from some that such activity was violating at least the spirit if not the law of the Society.

From the late '50's on, then, liturgical renewal was "in the air" of the American Church and of the American Society of Jesus. Active participation by congregations at worship became much more common than it had been during the previous thirty years. Renewal of the liturgy of Holy Week had begun. Minor reforms in the Breviary and the eucharistic fast were even more "signs of the times."

But probably the first clear and widespread sign of conciliar reform came in 1964 with the introduction of a certain amount of the vernacular into the Mass itself. A further radical change came in the spring of 1965 with the restoration of concelebration on occasions other than the Mass of Ordination. I believe that no other conciliar change challenged the liturgical practice of the Society of Jesus quite so much as this renewed concelebration, since it not only involved the change of a ritual gesture but affected the deep roots of religious identity far below the surface.

From that time on, liturgical change moved into high gear. The rites for all the sacraments were revised; the new *Liturgy of the Hours* was published along with a reform of the liturgical year and the redistribution of Scrip-

ture used at Mass over a several-year cycle. The funeral ritual took on a whole new tone. The rite of the Mass moved completely into the vernacular; a selection of new Eucharistic Prayers appeared and Communion under both forms was reintroduced for the congregation. No one could any longer remain untouched by the results of the movement for liturgical reform which had been quietly building in the Roman Church for well over a century. Reflecting on our recent liturgical past as American Catholics and American Jesuits should help us to realize we have every right to feel at least a bit out of breath and somewhat disoriented in our liturgical self-image. A lot has happened in a very short time.

However, no matter how hard we find it to do this liturgical catching-up after four hundred years, we should beware of the urge to "settle down" again with a new but equally inflexible liturgy. The well-regulated post-Tridentine period in Roman Catholic liturgical history was not a normal but an abnormal time. Rituals need flexibility to fit not only various cultures but varying worshiping communities within a given culture. Rituals themselves--as well as the way in which they are performed--must be evaluated by the norm of their ability to bring people alive in God. In other words, rituals can ossify; they need to be renewed. If we keep this in mind we may save a future generation from the pain of making up for our determination to get the liturgy "settled" once and for all.

PART III. WHERE WE ARE CALLED TO GO

The task of recounting the past is easy enough compared with projecting outlines for the future. However, the new liturgy and our ten to fifteen years of experience with it do suggest some interesting challenges for the future. I will sketch a number of these challenges for your own reflection and for possible discussion in your community. We Jesuits have a full agenda of adjusting to the contemporary Catholic liturgy and what it calls forth from us.

A. The Christian Worships in Christ

Active participation in worship calls for a major shift in Roman Catholic

piety; and American Jesuits, just as other American Catholics, are called to make this shift. The shift involved here is to a regained sense of the immanence of Christ in his people.

The shift might be graphically presented by this question: Do we think of Jesus Christ mainly as "out there in front of us" or as "living in us"? Medieval influence on the Mass liturgy took the early Christian focus from the people as the "sacred place," as alive in Christ worshiping the Father, and transferred it to divine action taking place out in front of the people, action which they were invited to witness and adore. This altered focus eventually became enshrined in architecture and was reinforced each time the people entered a church building: The eye was drawn to the front of the room; the major decoration and the focus of lighting called attention up there to the front. Many churches still have a railing to fence off the sanctuary or holy place, to reserve it for the "special" people, the priests and other ministers. For centuries after this shift the people were treated like an audience, sitting (or kneeling since this was a holy spectacle) and watching what went on. All the ritual atmosphere and the ritual gestures reminded the people from then on that liturgy called them to come *before* God: Father, Son, and Spirit.

According to this view, God became man in Jesus; after his life, death, and resurrection, Jesus returned to the right hand of the Father. Since then he "reappears" from time to time at Mass and in other sacraments but always leaves after the sacramental meeting with us. When we receive Communion, Jesus dwells with us for a while (fifteen minutes?) but does not stay. We manage to retain his presence for some additional time by preserving the consecrated eucharistic Bread in a tabernacle where we can go to visit Christ. Meanwhile we do our best with Christian living until the day when Christ comes back again once more, this time to take us with him. Elevation of the consecrated Bread immediately after the words of institution, Benediction of the Blessed Sacrament, Forty Hours devotion, and the like, all flow from this medieval shift in emphasis.

The religious consciousness suggested by liturgical renewal calls us to an even earlier view of Christ's presence which sees the Incarnation in a different fashion. In this other view God becomes man in Jesus and remains for good. Jesus of Nazareth moves through stages of experiencing his Father:

learning to trust his Father's love, reaching out to all those around him--healing, consoling, teaching, admonishing them as expressions of his mission to convince them that the Father loves them too. Jesus trusts his Father even in the face of opposition and threat, trusts his Father even to handing himself over to him through death on a cross. Because of Jesus' response of faithful love, the Father raises him up. The divine identity which was hidden from the beginning in Jesus has gradually manifested itself to shine forth now in the glory of the Risen Christ. The vision of the Risen Christ becomes the model of the fullness of life to which all are called in him.

But Jesus does not go away. Even though, after a short time, the Resurrection vision is hidden from our eyes, the Spirit presently enlivens us and we become the Body of Christ, the second phase of the Incarnation, gradually growing as individuals and as a community into an expression of the life of God in Christ hidden deep within us. "It is now no longer I who live anymore but Christ who lives within me!" (Gal. 2:20). The life of the Head flows into the members. The adopted children share the life of the Only Son. The Christ in glory, Head and Members, now gradually begins to appear.

The very nature of the Eucharistic Prayer supports this second view. It is a prayer of blessing and dedication where the people join with Christ: He is responding to the Father's love, giving himself to the Father; through him and with him and in him we give ourselves to the Father. This is the fundamental meaning of eucharist. When we share the consecrated Bread and Cup we share in the offering of Jesus. He is not "visiting" us; we are joining with him as our "toastmaster" in making and sharing a toast, a ritual gesture of thanksgiving and dedication to the Father.

By virtue of the real presence of Jesus in the eucharistic food and drink we not only join him but we become one with him in the response, the dedication, the handing over of self, the sacrifice. Just as food and drink disappear as separate entities within our bodies so that they may enter our bloodstream and lifestream, so do the Bread and Wine of the Eucharist disappear in one way in order to become more fully a part of our life. The ultimate goal of the real presence of Christ in the eucharistic Bread and Cup is the eventual real presence of Christ in his Body, his people, so that he may transform us into a living sacrifice of praise to our Father in response to his love for us.

Within this second framework the ancient custom of reserving the consecrated Eucharist takes on a somewhat different orientation. Because of our baptism and repeated share in the Eucharist, we are the presence of Christ, we are in the process of becoming "divinized." The reserved eucharistic Bread is a focus for our prayer--providing occasion for us to reflect on God's goodness to us in allowing us to share his life through these symbols of our world, "the fruit of the earth, the work of human hands" which become our "spiritual drink" and our "bread of life."

With our medieval heritage, however, we run a serious risk of not taking ourselves seriously enough as members of the Body of Christ, as the ongoing presence of Christ. We tend to think of tabernacles as *the* focus of God's presence, turn them into miniature temples, creating again the holy of holies which has been transcended in the Incarnation. As a matter of fact, the symbols of food and drink as nourishment remind us that the tabernacle is a transitional place of God's presence: God came in Christ in order to live in us. The eucharistic food and drink are means to that end.

Active participation in the liturgy--in word and song and bodily gesture (even in dance)--is not just a fringe symbol which we can take or leave alone. Active participation expresses our life in Christ--that Christ worships the Father in us. Active participation also empowers us to live that life (*significando causat et causando significat*). If we find this active participation awkward to us, the reason might well be that we find it culturally difficult to adjust to; it might also be that we lack the fountain of enthusiasm which flows from a real sense, a deep feeling, of Christ living and praying *in* us.

Jungmann referred to the medieval shift in religious consciousness as a shift from "eucharist" to "epiphany."⁹ The Eucharistic Prayer became mainly, if not exclusively, what you had to use to bring about the real presence of Jesus in the bread and wine. The changed Bread and Wine could then be shown to the people--an epiphany--who would then bow down in adoration. And not much later came the next step in the process: The worshipers did not consider themselves worthy to approach this epiphany and consequently omitted Communion. While thirteenth-century Church legislation ordered the Christians of that era to approach the epiphany at least once a year in Communion, the early Chris-

tians who had often risked their lives to make eucharist to the Father in Christ would have been unable to comprehend the later legislation and the reasons which made it necessary.

It is a fascinating project to reflect on our architectural settings for worship, our devotional practices, our way of celebrating Mass, in order to catch the sense of epiphany mixed in with our sense of eucharist. It would, of course, be totally unrealistic to expect ourselves to make overnight the shift of religious consciousness suggested by liturgical reform. Yet how can we ignore the implications of the reorientation and the effect it would have on our religious self-image, the way we feel about ourselves and one another?

When we shift to a new realization of the immanence of Christ in his people as he transforms us, we move to a new image of Church. What goes on in the spirit of each of us *is* the life of the Church, the action of God in his people, the Body of Christ. Each of us and all of us together are the sacred place. In each of us Christ is struggling with our sin, our lack of realization of who we are and who we are called to become. Living in the Church is listening to one another, assisting one another in the process of transformation into Christ, exercising various ministries to one another, offering Eucharist again and again together in Christ.

The treasure of our Ignatian heritage seems to me to support a growing consciousness of the immanence of Christ in us and an ability to live with that reality. It is very important for us to be aware of the drama of the life within us, to sort out the struggles, to understand ourselves becoming more and more Christ's sacrifice of praise. Our skill in the discernment of spirits is vital to the community of believers living out the reality implied in their liturgical gestures: Christ living and worshiping in them.

B. Hearing the Word of God

A second call to renewal suggested by liturgical reform involves our attitude to encounter with God in the word of Scripture. The Protestant Reformation rediscovered a sense of the word and its use in worship; today the Roman Church is involved in a similar awakening.

Should anyone have a doubt about our need as Catholics for renewal in

this area, he might reflect on a couple of examples of our ritual conduct. First, we recall the time-honored question asked by many of us as school-children: "How late can you be for Mass without having to go to a second Mass and starting all over again?" . . . to which the most liberal, but not infrequent, answer was: "If the veil is already off the chalice, you're too late for that Mass." If we remember when the veil came off the chalice, we will recognize that the entire Liturgy of the Word (even though it was not called that in those days) could be omitted with one's liturgical experience still basically intact. Second, another ritual clue can be found in our varying external attitudes to the word of God in Scripture and to the Eucharist. On the one hand, ritual proclamation of Scripture from a (throwaway) missalette or even from loose pieces of paper hardly seems to raise an eyebrow in the Catholic (and Jesuit) community at worship. Offering Eucharist with a (throwaway) paper cup, on the other hand, would enrage many if not most members of any Catholic congregation.

These examples don't really show so much a lack of reverence for God's word as a lack of expectations. We Catholics have not really looked for much from the Scripture readings at Mass except a few pious thoughts or possibly a point of departure for a sermon which ended up not having much at all to do with the readings at hand. Yet the Vatican Council's Constitution on the Liturgy uses striking terminology when referring to the presence of Christ in word and in Eucharist: Christ is present (*praesens adest*) in word and Christ is present (*praesens adest*) in Eucharist. So striking was this expression, we are told, that the Council Fathers referred the proposed text to their theologians and asked if that identical phrasing did not overdo things. The theologians assured them that the phrasing, while bold, was accurate enough.¹⁰

Roman Catholic theologians are not especially accustomed to dealing with the nature of Christ's presence in the word, and it may be some time before we have this expression nuanced and developed. But, even now, we can speak about the function of God's word in our liturgy: what we could expect to happen to us from such an encounter with God in Christ.

To begin with, we remember where the Gospels as written documents originated. They were collections of various written (and, before that, oral)

traditions about the words and deeds of Jesus. The words and deeds were gathered together because the early Christian communities, with their post-Resurrection perspective, needed their memories of Jesus to help them understand themselves and their life situation as their life in Christ. In the Gospels we have not only their memories of Jesus but also evidence of how their memories helped their own self-understanding and prompted them to action of one sort or another.

The Gospels are handed on to us so that we too may understand our life in Christ. Hearing the Scripture again and again we will be able to interpret our ongoing human experience as God's revelation to us. We will gradually realize how we are called in the details of our life situation to live again the religious experience of Jesus: his growing trust in his Father's love, his yearning to convince all those around him of the Father's love for them, his call to fidelity in this mission even under fire, his ultimate words: "Father, into your hands I commend my spirit" (Luke 23:46).

If we, indeed, are the presence of Christ, if Christ lives in us and transforms us, we will have to recognize the process going on in us in order to say "yes" to it in the Eucharistic Prayer.

This lays some heavy expectations on the Liturgy of the Word. The word is the source of ongoing discovery where we come to see how our life in Christ all fits together. Without the word we lose the ongoing challenge to the implications of our life in Christ.

I suspect that our lack of expectation from the Liturgy of the Word is one of the main causes for whatever religious complacency we may fall into as individuals and as a community. The word of God really will not let us alone if we take pains to hear it; it is like "a two-edged sword" (Heb. 4:12). God's word will keep shaking us loose from the chains of former attitudes and opening up new horizons on our journey to God.

Such expectations of the word certainly call us to reflect on the care with which we prepare and celebrate the Liturgy of the Word. A community of believers must be in touch with their own lives--no matter how painful it is to face certain aspects of that life squarely--before they can really hear the word of the Lord in Scripture as it tells them the true meaning of their life. Great care is demanded for understanding well the meaning of

the Scripture passage itself; its form, its context in the life of the community who passes it along to us, its particular use in the liturgical framework of a given celebration.

An obvious burden here falls on the homilist, one which will take care, study, contemplation, and discernment. And the listeners need time for a given encounter with God's word--time to get in touch with themselves, time to let God's message reach them. All of this time and care militates against the hurried Liturgy of the Word where a few pious thoughts are spoken, often "off the cuff." The time and care required may well challenge some of our presuppositions about the frequency of our celebration of Mass. How often can we celebrate this liturgy *well*? Merely to fall back on custom here, it seems to me, is refusing to face and deal with another serious challenge of liturgical renewal.

A shared experience of listening to God's word lies at the heart of Christian community. Here is where we gather our life experience as individuals and as a community and then turn our eyes to God to ask to understand all that it means. Here we are asked to be open and vulnerable--to allow ourselves to be surprised at what the word of the Lord may have to say. Here is the focus for our encounter with God, where we learn how God wants us to grow in his life. We may eventually come to realize the necessity of our gathering regularly, as a Jesuit community, to hear the word of the Lord together, to recognize together the pattern of Jesus' religious experience with his Father as it appears in our own life as the Body of Christ.

C. Concelebration

Religious communities of priests have had more experience with the restored rite of concelebration than any other group in the Church. Short of taking a survey of American Jesuit priests on their reactions to the rite, we can make some general remarks based on what we hear of their reactions from time to time. The overall survey might read: some positive reaction, some negative--certainly not universal approval or disapproval.

Some Jesuit priests after one or two tries at the rite knew they did not like it and have not come back for more. Some will take any opportunity they get to concelebrate. Others, while not preferring it, will gladly

enough concelebrate when called to it by any given occasion. Still others will be present at concelebration but prefer not to involve themselves externally any further than a nonordained Catholic would on such an occasion.

Some of the negative reactions express dissatisfaction with the limitations of the rite itself. Other negative reactions, though, have to do with what concelebration says to the man himself about the nature of his presbyterate. You will hear one say he feels like an "overdressed altar boy" during concelebration--another that somehow he does not feel as though he has "said Mass" in such a situation.

It seems to me that we should take very seriously all these reactions to this "new" ritual, for they are surfacings of our deeper attitudes toward our presbyterate in the Society of Jesus. It makes a great deal of sense, for example, that a given Jesuit might need the regular experience of presiding at Mass--even though this be a "private" Mass--to fortify his self-identity as presbyter. Concelebration on any regular basis just does not "do it" for him; these are not the symbols of presbyterate he has grown used to over the years. For these men, the individual Mass will continue as a very important part of their lives, a very important symbol of their self-identity. The Constitution on the Liturgy of the Second Vatican Council obviously had these men in mind when it insisted that every priest retains his right to celebrate Mass individually.

We should also listen carefully to the feeling which a number of others are reflecting in their disinclination to join in the ritual externals of concelebration. Often enough these other Jesuits will not celebrate a "private" Mass; in fact, if there is no pastoral need for them to preside nor a community Mass where they can participate "from the pews," they may well choose not to be a part of Mass at all on a given day.

Just as we listen with respect to the Jesuit who needs to retain his right to individual celebration of Mass, we should also listen with equal respect to this other group. We may well be witnessing here an evolution of ritual conduct which would, in turn, reflect an evolution of religious consciousness--an evolution which might have a lot to say about where liturgical reform may be leading us in the future.

One of the underlying issues here, of course, is our sense of priest-

hood. If we share in Christ's life, we are a priestly people by baptism. In a certain sense, we need no other priest than Christ to mediate for us with the Father. However, some of the priestly people are called to a particular, vital ministry within the community--to the "ordained priesthood" or presbyterate. One important dimension of this ministry of presbyterate has always been its ritual expression at Mass.

When a presbyter has the congregation in which to preside on a regular basis, his religious self-image is clear. When a presbyter does not have a congregation, when he does little or no directly pastoral ministry, then his religious self-image can be threatened. We all remember the long and elaborate discussions about the hyphenated priest, and how these discussions provided (or did not provide) a satisfying theory which could allow a given Jesuit presbyter to continue with his self-image intact. Whatever his theory in the matter, his regular ritual of offering Mass--even "private" Mass--confirmed that image for him.

Then came concelebration. I suspect that the minimum of ritual involvement offered to the concelebrating presbyter in the current rite began to make some uneasy. They may have begun to miss the fortification of taking the central role at liturgy, even though that central role had to be exercised at a side altar. Do the ritual practice of concelebration and the reaction to it raise once again some real questions about the presbyteral identity of the Jesuits, or the presbyteral identity of the Society of Jesus.

A good number of other Jesuits also have uneasy feelings about the current rite of concelebration, especially if they are considering it as a regular pattern of worship for themselves. These other Jesuits would not take the alternative of "private" Mass; it just does not make sense to them *for themselves* as a regular option. These men have begun to gravitate to the ritual practice of participating at a Jesuit community Mass or at a parish Mass in the form usually identified with lay participation.

Nor does this bother them at all. They feel quite content with occasionally taking the role of presiding celebrant and, at other times, participating "from the pews." These same men will testify to a deep sense of the presbyteral vocation but to no felt need to exercise it on the occasion of every Mass in which they participate. The feeling here is, I

would say, as deep in these men as the feeling others have to guard their right to offer an individual daily Mass.

I lay out this phenomenon with no intent of criticizing any of the ritual preferences described. I think we are truly undergoing a shift in religious consciousness. In such a shift it is not that an older way is now automatically "wrong" and a newer way is automatically "right." Each represents the values at the terminals of the shift. And the shift itself does not have to be seen as being from bad to good (or from good to bad, for that matter), but can simply be seen as a shift from one set of emphases in the Church's awareness of itself to another.

In an age where the Christian laity are being called to recover their sense of responsibility and of ministry to one another as laity, it really does not seem out of place that *some* presbyters will feel called to deemphasize at times the rituals which would set them apart as presbyters and, in turn, emphasize the rituals which would stress their common priesthood with all the faithful.

Those who have chosen this way are discovering an additional value in the process of acting out their choice. As they participate in liturgy "from the pews," they are beginning to recognize that a hazard of the presbyterate is to come to think of yourself almost exclusively as one who ministers to others with little thought about your need to be ministered to by others. Reflect on a Jesuit community liturgy where all the presbyters are vested, standing around the principal celebrant with only one or two people actually in the pews. The top-heavy quality of that sort of liturgy is aesthetically obvious. Perhaps it is also top-heavy in a much more profound way.

We need to experience ourselves as being ministered to, being presided over. Our identity as presbyters cannot so overwhelm us that we do not see that other part of our identity where we are "just plain Christians" needing to have God's word mediated for us and needing to be freed to enter more fully into the Eucharistic Prayer, needing what every other member of the Christian community needs. It is in the framework of this vision that I suspect we should reevaluate the role of our community rector as one who has the *responsibility* to preside as presbyter *on a regular basis* for his

community, presbyters, brothers, scholastics, interpreting God's word for them and leading them in their eucharistic response. If the provincial as our Ordinary is our "quasi bishop," might a case not be made for the rector as our "quasi pastor"?

We are clearly in a period of transition here. We notice the ritual conduct of others in our community, some of which we approve, some of which we do not approve. Some Jesuits would like to pass a law to close down all the "private" Mass chapels or to get everyone "up there" in vestments every day. Far from laws, we need a great deal of mutual trust and respect along with a good deal of sensitive listening to one another. The ritual of concelebration has begun to bring to the surface some very important religious data for us, data from the treasury of one another's deepest religious convictions. Far from passing it over in silence lest a fight start, we need to discuss all this carefully to see where the Spirit is calling us in liturgical reform.

D. Christian Life as Ongoing Conversion

The *Rite of Christian Initiation of Adults* published by the Sacred Congregation for Divine Worship in 1972 brings to light another long-neglected dimension of Christian living. This restored rite reminds us that, although infant baptism is an ancient tradition in the Church, the primary model for Christian initiation is the adult, preparing for and then going through baptism. The ritual stresses the *process* of conversion: the personal awakening to God's revelation in Christ and the gradual movement of response through the stages of catechumenate toward full incorporation into the community at baptism.¹¹

The obvious occasion for use of this ritual is the preparation of an adult for baptism (or the preparation of an already baptized Christian for full communion with the Roman Church). But, if that were the only significance of this ritual, it might be put on the shelf to await an occasion for its use. What the *Rite of Christian Initiation of Adults* is really talking about is a whole new ecclesiology based on conversion. The adult "convert" is not the only one in need of conversion; ongoing conversion is the Christian way of life.

Baptizing infants has the sanction of long use behind it, but we must consider well what can happen to a church when almost everyone in the church was baptized as an infant. The problem is not baptizing infants; the problem is forgetting about conversion.

An infant is baptized in virtue of the faith commitment of his parents, a commitment based on conversion. But baptism is just the beginning for the child; it opens him up in a special way to his life with God and begins his process of conversion. While the presumptions move in the direction of his eventual faith commitment, there is no absolute guarantee that the child will one day be able to affirm what was begun for him in baptism. He has to be helped along, his experience of God nurtured by the community of believers around him. Their hope is that the spark of faith will stay alive and be fanned through the conversion process into the flame of adult commitment, but they will have to wait to see.

Seeing infant baptism as leading to but not absolutely assuring adult commitment has implications for understanding membership in the community of believers. The hallmark of full membership is conversion, not just infant baptism. We cannot take conversion for granted; we must tend it carefully and constantly. The *Rite* points out repeatedly the important role the surrounding community plays in the conversion process. The process is often a struggle which reaches out for encouragement, good example, the support of prayer and fasting.

Nor is conversion a once-for-all event preceding baptism (or adult affirmation of infant baptism). Conversion continues on beyond baptism. Even though the Christian has reached a definite level of belief and commitment there are new horizons which God will open to him, horizons he may never have suspected at the time of his original commitment. And just as the catechumen needs a community of believers around him in support on his way to baptism, so now the baptized believer has expectations of the community of his fellow believers to support him in his postbaptismal conversion, now his way of life.

This *Rite* can challenge our view of Christian life and our practice of Christian community. Awareness of Christian life as essentially ongoing conversion should make us suspicious of a pattern of existence that has grown quite comfortable and of attitudes that we have grown too used to.

Christian life is much more than polishing the brass and keeping things tidy. It is waiting for God to show us the next stage of his self-revelation and to point out paths for us where we can learn to trust him even more. It is continually leaving things behind in order to discover new horizons. Sin is refusing to leave things behind and giving in to fear of new horizons.

That journey is not always easy. It takes struggle: the struggle of conversion. When we find ourselves in the midst of this struggle, then we can better understand the others around us in similar struggles. The more aware we are of others' struggles, the better prepared we are to reach out to them in support. Perhaps a Jesuit community of the future will depend a great deal more on openness with one another about their experience of conversion. There might be an interesting parallel here between our traditional openness with the superior and a newfound need for openness with one another to form a true Christian community of support in ongoing conversion.

The theology of conversion sketched out in this *Rite of Christian Initiation of Adults* gives us a lot to reflect on. The rituals for stages of catechumenate also suggest a whole set of liturgical practices which might become a part of our community liturgy. But only when we have come to sense ourselves as a community of ongoing conversion will we feel the need for any of the rituals which express conversion.

One final observation: The whole theology of conversion which we learn from the ritual of adult initiation lays the groundwork for a new appreciation of the *Rite of Penance*. We have a new rite but a long way to go to grow into the new rite. The perspective of ourselves as a community of ongoing conversion would lead to a felt need for the rituals of penance--of communal penance as well as individual penance. I do not believe the new rite of penance will really flourish in the Church until we understand ourselves as a community of ongoing conversion and see penance as a part of that process.

E. Liturgy of the Hours as Prayer of the Church

Historical research has helped us to regain a proper perspective on *The Liturgy of the Hours* in the life of the Church.¹² We can now distinguish those parts of the prayer which have traditionally been the prayer of the

laity (that is, the nonmonastic Christians) and the parts which originated in monastic practice. Morning prayer and evening prayer come to light as two hinges in the development of Jewish and Christian prayer. Recent research leads us to realize the importance placed in these hours of prayer: The evening prayer and the morning prayer were seen as anamnesis of the death and resurrection of Jesus. As the Christian prayed his evening prayer he entered into the dying of Jesus; at morning prayer he relived the rising of Jesus. This also helps us understand the rhythm of early Christian prayer: daily at morning and evening, weekly at the Sunday Eucharist.

We know St. Ignatius found great consolation in praying the Hours in choir. We also know he did not want his companions committed to the structure of this prayer. His prohibition makes special sense when we know the very elaborate affair the chanted Hours were in his day; they did not leave time for much else.

We must relate this Jesuit history, however, with the present situation in the Church. We saw before how the Society of Jesus in its official documents came to ally itself with the goals of the liturgical movement, especially as the Church officially affirmed those goals. Now one of the fruits of the liturgical renewal is the rediscovery of daily communal prayer at morning and evening as the prayer not just of monks but of all the people. It does not seem too farfetched a conclusion that Jesuits should join, wherever possible, in helping to restore morning and evening prayer as the daily prayer of the Christian people--including, one would hope, themselves.

This might begin with a small group of interested Jesuits in the community; it might reach out to invite interested laity to join the core of Jesuits at this prayer. It could be scheduled in schools, retreat houses, and parishes as an alternative form of prayer. Ever since the demise of the novena genre some years ago, one would think today that the Mass is the only form of Roman Catholic worship available. That is not true; but we don't seem to be doing much to avoid the impression.

Finally, to take general refuge in some Jesuit "exemption" from all communal participation in *The Liturgy of the Hours*--even the nonmonastic Morning Prayer and Evening Prayer--seems to me to manipulate history to one's own ends, with little sensitivity meantime to the pastoral possibil-

ities of helping ourselves and others rediscover daily prayer with the Church.

F. The Responsibility of Presiding at Liturgy

Theology today reflects a move away from an overly mechanistic, quasi-magical view of sacramental efficacy. The point has been made many times in recent years: The Roman Church did such a good job of guarding the *opus operatum* after the Reformation that the *opus operantis* seemed to get lost in the process.¹³

Sacramental gestures presume faith as well as increase faith. When faith is present the gesture has real meaning as well as power. If the time has not yet come for a given sacramental gesture because the requisite faith is in doubt, the sacrament should be postponed. God can save us without sacraments; they are essential for the person who is ready to enter into them but not a *sine qua non* for everyone just because one's name happens to be on a baptismal register somewhere.

There are obvious consequences for our ministry to people, especially in the areas of Christian initiation and Christian marriage. The day has passed when a presbyter or deacon could responsibly step in to baptize or preside at a marriage without serious reflection on the quality of the faith of those involved. This reflection is not an easy task or an always popular task. Many Roman Catholics have been brought up with these words still ringing in their ears: "No matter what else you do, get married in church," or "Get the baby baptized just as soon as possible before anything can happen to it." These people bristle sometimes at the idea of any reflection on the prerequisites of faith. If challenged on these issues, they will go in search of some other minister who always has his marriage ritual or baptismal shell right ready to hand.

We are dealing with the education of the whole Church to renewed expectations of liturgy, of Church, of holiness itself. This work of education provides a primary example of the "service of faith." This has obvious implications for Jesuit parishes to live "on the cutting edge" of the Church's pastoral life, setting a helpful example for other parishes who might not have the same resources to draw on.

It also challenges Jesuit presbyters who spend most of their time and

energy in an other than directly pastoral ministry but who are asked to step in from time to time to preside at sacramental rituals for friends. This ministry really involves more than the half-hour ceremony or the rehearsal the day before. It involves helping the participants make signs of their faith, dealing with these friends at the very sensitive level of their faith, taking the time to deal with their ongoing conversion. In other words, it involves serious sacramental responsibility.

G. Worship as Experience

An unbalanced stress on sacramental efficacy in ritual has left many liturgical presiders with a very poor sense of liturgy as drama, liturgy as experience. The underlying attitudes might be thus described: "rubrics as cookbook" versus "rubrics as script." In the first case the celebrant diligently follows rubrical prescriptions closely in an effort to "confect a valid and licit" act of worship. When the right words are said, the right gestures made, God is worshiped and the presider's duty is done.

In the second case, the celebrant realizes that in the script of the Roman worship he has a work of art as well as a work of grace which he and the worshiping community must now translate into a living act of worship. The challenge is much along the lines of moving from the script of a great play to a creditable performance of the same play. Having a good script does not guarantee a great performance; that takes talent, hard work, and professional skill.

Yet if the liturgy is to fulfill one of its major functions--the transformation of the worshiping community--we will have to treat it as dramatic action meant to touch those involved at the deepest level of their spirit. Here, in the midst of acting out the liturgical gesture, the Christian is called to and incorporated into conversion.

Along with its rational dimension, then, liturgy means to move the emotions and the will--to call forth true thanksgiving and dedication from our hearts as well as from our heads. Some present-day presiders at liturgy have little sense of this. Even if they agree that liturgy should "touch" people, they do not really know how to do that. They fall back on the security that at least they have the "power to confect something holy"--they

are sure God is pleased and expect the congregation to be pleased as well.

Once again, we must remember that we are living in an age of liturgical transition--transition to a deeper awareness of the importance of beauty in liturgy. The beauty of the liturgical gesture, bound up with grace itself, opens the spirit of the worshiper to God's saving action--there and then! Worshiping communities have the right to expect something to happen within them--to be moved--as they *celebrate* the liturgy. Obviously not every liturgy will be equally moving for any one worshiper. But consistent dryness in worship is a sign of trouble. Either the worshiper is closing himself to the action of God or the "production" of the liturgical gesture itself is seriously at fault.

The beautiful and potentially moving act of worship must presume a great care for the sights and sounds and general atmosphere of worship.¹⁴ Criteria for "valid and licit" liturgy may, in the past, have sanctioned eucharistic bread that didn't really look or feel or taste or smell like bread, but worship designed to move the spirit will necessarily demand bread that gives an experience of eating. An honest look at much other blandness or ugliness in our worship would reveal why the drama seldom really moves anyone.

The revised liturgy reminds us that music is the norm for worship,¹⁵ not the exception. American Catholics faced serious embarrassment in music for their worship just after the introduction of the vernacular into the rites. We borrowed heavily from our Protestant neighbors who had been at the composing for several hundred years. Now, gradually, we are developing a repertoire of good liturgical music. American Jesuits have a lot to be proud of in the art of the St. Louis Jesuits whose talent has helped American Catholic congregations make their song a prayer and their prayer a song.

Being moved in an act of worship should always mean being moved to conversion. Any care we take to arrange a beautiful liturgy prepares the worshiping community to change, to grow, to leave behind their fear and to move out into the mystery where God calls them. Sacramental efficacy means, above all else, that Christians at worship can be formed into Christ and live his life more fully.

A moving liturgy also renews our sense of social responsibility. No one can come into honest contact with the word of God faithfully proclaimed

without becoming aware that life in Christ means reaching out to others in concern. The word leads into eucharistic response; all of us gathered together in community to eat and drink our way into the commitment of the Eucharistic Prayer, commitment to God and to one another. A well-celebrated liturgy has the power to build a community seeking justice and peace.

IV. CONCLUSION

This list of challenges contained in the new liturgy is not meant to be exhaustive--but it might be comprehensive enough for the lifetime of any one of us.

The renewed script of the liturgy calls us not only to renewed performance of the ritual gestures but to a renewed understanding and experience of Christian life itself. Jesuits as Christians and Catholics should be open to the life promised by the new script--even when that script and that life call us beyond the security of long-familiar attitudes and patterns in our worship. Only when we have let it happen in us will we understand our mission to lead others in that prayer. Our challenge today is to pray with the Church.

This paper had the purpose of helping us see where we are today in our liturgical expression, with history showing us the background, and the new rituals indicating possible future directions. If we know where we have come from and where we might be going, it can take away some of our present anxiety about where we are. At least it can direct our concern and effort along channels of growth for ourselves and for the communities with whom we celebrate.

The best result I could hope for from this paper is that it might bear fruit in some good discussion about and deeper understanding of the liturgy we celebrate from day to day. And, if nothing else, we can all learn that liturgy is just one more part of our life in Christ which refuses to be taken for granted.

FOOTNOTES

- 1 Joseph A. Jungmann, S.J., *The Mass of the Roman Rite*, trans. by Francis A. Brunner, C.S.S.R. (New York, 1951), Vol. I, pp. 140-141.
- 2 "Tra le sollecitudini," November 22, 1903, *Acta Sanctae Sedis*, XXXVI (1903), 329-339.
- 3 *Mediator Dei*, Encyclical Letter of Pius XII on the Sacred Liturgy, from the English edition with Introduction and Notes by Gerald Ellard, S.J. (New York, 1948), p. 20.
- 4 *Sacrosanctum Concilium*, Constitution on the Sacred Liturgy of Vatican Council II, no. 14, from the English edition of Austin Flannery, O.P. (Northport, N.Y., 1975), pp.7-8.
- 5 For general background on the American Catholic liturgical movement, see Paul Marx, O.S.B., *Virgil Michel and the Liturgical Movement* (Collegeville, 1957), and William J. Leonard, S.J., "The Liturgical Movement in the United States," in William Baraúna (ed.), *The Liturgy of Vatican II: A Symposium in Two Volumes* (Chicago, 1966), II, 293-312.
- 6 Beginning with the National Liturgical Week held at Notre Dame in 1959, the Jesuits attending that annual meeting gathered as a group to discuss implementation of liturgical reform in Jesuit communities.

Shortly after the formation of the North American Academy of Liturgy in 1975, the Jesuit members of that organization formed themselves into an interest group convening each year in connection with the Academy meeting.

- 7 Originating, no doubt, in St. Ignatius' desire that the Jesuits be freed from the obligation of the Hours in choir in order for them to be more available for other work, a "tradition" has grown up that Jesuits were somehow "aliturghical" or even "antiliturgical." Proving or disproving that claim might be an interesting dissertation topic.

Certainly Jesuits have had a strong tradition of public Mass with preaching in their own churches and in diocesan parishes. With the official liturgy in Latin throughout their entire history, Jesuits have done a great deal to promote a vernacular paraliturgy for their congregations.

A case might be made that St. Ignatius' original intention of keeping Jesuits free from the elaborate, time-consuming liturgy of his day has been applied with more rigidity by subsequent generations of Jesuits than their founder had intended. The Jesuit "tradition" regarding liturgy may well have been used by later Jesuits to justify their own particular preferences.

- 8 Paul L. Cioffi, S.J., and William P. Sampson, S.J., "The Society and the Liturgical Movement," *Woodstock Letters*, LXXXVIII, no. 3 (July, 1959), 238-247.
- 9 Jungmann, op. cit., Vol. I, p. 117. For other background material, see Joseph Jungmann, S.J., *The Mass: An Historical, Theological, and Pastoral Survey*, trans. by Julian Fernandes, S.J. (Collegéville, 1976), and "Let Us Give Thanks: A History of God's People at Mass," a set of filmstrips and a record by Thompson-O'Shea Associates, 310 Nicholson Street, Joliet, Ill.
- 10 See the Constitution on the Sacred Liturgy, no. 7, Flannery edition, pp. 4-5. See also Godfrey Diekmann, O.S.B., "The Constitution on the Liturgy in Retrospect," *Worship*, XL, no. 7 (August-September, 1966), 421-422.
- 11 See *Made, Not Born: New Perspectives on Christian Initiation and the Catechumenate*, from the Murphy Center for Liturgical Research (later: Notre Dame Center for Pastoral Liturgy) (Notre Dame, 1976), and Aidan Kavanagh, *The Shape of Baptism: The Rite of Christian Initiation* (New York, 1978).
- 12 See Juan Mateos, S.J., "The Origin of the Divine Office," *Worship*, XLI (1967), 477-485; Juan Mateos, S.J., "The Morning and Evening Office," *Worship*, XLII (1968), 31-47; William Storey, "The Liturgy of the Hours: Cathedral versus Monastery," *Worship*, L (1976), 50-70.
- 13 See Edward Schillebeeckx, O.P., *Christ the Sacrament of the Encounter with God* (New York, 1963), reprinted as a Sheed and Ward Classic by Sheed, Andrews, and McMeel, esp. pp. 82-89; Monika Hellwig, "New Understanding of the Sacraments," *Commonweal*, CV, no. 12 (June 16, 1968), 375-380; Godfrey Diekmann, O.S.B., "Two Approaches to Understanding the Sacraments," in *Come, Let us Worship* (Baltimore, 1961), pp. 23-40.
- 14 See *Environment and Art in Catholic Worship*, National Conference of Catholic Bishops, Washington, D.C., 1978.
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