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In This Issue . . .

We present the talks given at the conference held at Boston College, June 19-22, 1983, entitled, Gathering to Remember (see Pastoral Music, August-September, 1983, Pg. 9). Gathering to Remember was organized to commemorate both the twenty years of renewal since Vatican II's Constitution on the Sacred Liturgy, and the fortieth anniversary of the founding of the Liturgical Conference in the United States. Because NPM has done its own remembering this year at the national convention, "Remembering into the Future," and because the official date for the implementation of the Constitution was December 4, 1963, the presentation of these papers in this, our December-January issue, is a fitting conclusion to our year of remembering.

Although these talks focus primarily on liturgy, and only indirectly on music, we publish them knowing full well that musicians are continually identifying the lack of liturgical knowledge as one of their main concerns. At the same time, we continue to emphasize that too few scholars in the United States are directing serious attention to the concerns of music in the liturgy. Perhaps the twenty-fifth anniversary will show a growth in scholarship in this important, yet neglected area.

A summary of the talks reveals first an overview of the changes (Fink), how changes in our understanding of the church affect our understanding of the liturgy (Fahey), how changes in culture and society affect liturgy (Seasoltz), and how theological presuppositions determine how one views liturgy (Regan). Then, as an unfinished agenda, there is a call to explore the relationship of liturgy and social concerns, something that many people have privately attempted, but which seems to be missing from the official documents (Egan). The final presentation is, perhaps, the one most relevant to musicians— an exploration of five models of how the arts and liturgy interact (Happel).

The wonderful organization of these presentations and, indeed, of the conference itself, is due to Fr. William Leonard, SJ. The conference also included additional items: a presentation by Shawn Sheehan, study group reactions and comments by the notable participants, including Robert Hovda, Robert Taft, Elaine Rendler, and Eugene Walsh to name but a few, and a gathering of the old timers of the Liturgical Conference, even dating back to the 1940 Liturgical Week. Unfortunately, space and time limitations prevent us from publishing all this material.

It remains, for now, in the experience of the attendees.

So, with this issue, we salute Fr. Leonard, who organized this conference. With this issue, we salute those who have worked for so many years to bring about the renewal of the liturgy— their vision, their struggle, their success.

And finally, with this issue, we salute you, the members of NPM, who continue the tradition of the pioneers by Gathering to Remember. Without you, the reform would not continue.

V.C.F.
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that all preparations toward the convention next June are proceeding on schedule, and New England pastoral musicians and clergy can look forward to another exciting, educational Providence Convention.

Wanted: Site for the 1985 National Convention

The NPM 1985 National Convention will not be held in Boston, as previously announced. On September 30, 1983, the Board of Directors of the Massachusetts Convention Center Authority voted to proceed with a planned expansion of the Hynes Convention Center in Boston. The plans include closing the facility for an estimated two years, beginning in the first quarter of 1985.

The Hynes Convention Center was the facility we had planned to use. Its attractive auditorium with a seating capacity to fit the increasing numbers of conventioners, plus its location adjacent to the Sheraton Hotel, made it an ideal facility for the NPM National Convention. Unfortunately, there is no other facility in Boston that will work.

We're disappointed, since we were looking forward to Boston, and we had received a lot of positive response to that city from NPM members. However, another city will be another great place to meet, and we're back at the drawing board looking for it.

Hotline:
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In order to more fully serve NPM members by offering the largest possible employment bank, Hot Line listings are now extended to non-members. If you join the Association at the time you place your ad, your first listing in Pastoral Music and Notebook is free! Hot Line charges may be prepaid or billed: members, $15 per ad (one listing in each publication); non-members, $25. Hot Line continues to serve members weekly, Tuesday through Thursday, 10 a.m. to 4 p.m. at the NPM National Office, (202) 723-5800. Copy of ad must be submitted in writing on or before the first of the month preceding publication of Notebook, and the 15th of the second month preceding publication of Pastoral Music magazine.

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Societas Liturgica

Societas Liturgica, an international organization of liturgists, held their biannual congress August 18-22, 1983, in Vienna, Austria. This year’s theme, Liturgy and Spirituality, explored the patterns of worship and how these patterns relate to the life of the church. In attendance were over 75 liturgists from Europe, the United States, and Canada, representing all the major liturgical churches.

Major presentations were given on Liturgy and Ecclesial Consciousness (by Aidan Kavanagh, of Yale University), Structures of Proclamation (by Karl-Heinrich Bieritz, of Leipzig, Germany), Structures of Offering (by Hans-Joachim Schultz, of Wurtzburg, Germany), and Patterns of Ministry (by Paul Bradshaw, of Ripon College, Oxford, England). The speakers presented their papers in their native languages, with the congress providing simultaneous translations for the English, French, and German speaking participants.

The conference centered around the four themes of Spirituality, Proclamation, Offering, and Ministry. On Spirituality, Kavanagh stressed the necessity of starting with liturgy as a ritual act, and thus envisioning spirituality as deriving from liturgy, rather than vice versa. On the subject of Proclamation, Bieritz stressed a threefold form of proclamation: as words read, as words preached, and, most interesting of all, as words depicted (through images, icons, drama, etc.). On the topic of Offering, Schultz presented a very technical analysis of how or whether the eucharistic prayer was historically conceived as an act of offering. Speaking about Ministry, Bradshaw reviewed the historical development of ministry from Jewish Temple and synagogue to Christian house church, stressing the emergence of the clerical ministerial roles from the priesthood of the laity.

The conference provided marvelous opportunities for both an international and ecumenical body of scholars to hear and exchange research, not only in the formal major presentations, but also in the equally important short communications. While little theological concern was given to music in the liturgy, the conference served the scholars admirably.

Universa Laus

About 75 musicians from The United Kingdom, Ireland, France, Germany, and Italy gathered in Varese, Italy for the annual meeting of Universa Laus, an international study group for music and liturgy. In its early years, Universa Laus represented the thinking of Joseph Gelineau, Helmut Hücke, and Eugenio Stephano, but this year’s meeting also showed the influence of younger musicians, such as Bernadette Farrell and Christopher Walker of the United Kingdom, Michael Corsi of France, and Martina Kurschner of Germany. At the same time, representatives of those who have shaped the thinking of the Vatican II documents continue to be influential, such as Rainoldi, from Italy, and Claude Dachesneau, of France.

This year’s method of using simultaneous “translations” through overhead projectors provided the opportunity for a more spontaneous and livelier exchange between the speaker and the listeners, and among the listeners themselves.

There were, first, three scholarly presentations: Culture and the process of cultural adaptation (Rainoldi), the application of the speech and language-learning techniques of A. Tomatis, as applied to Christian Initiation (Corsi), and twenty years after Vatican II—the assembly, the focus of liturgy? (Kurschner).

Second, there were presentations from the German, Italian, French, and English-speaking participants on how music was being experienced in their countries, with numerous examples either presented on recordings or sung by the attendees. Each of the four language groups planned the liturgy for one day of the conference. The combined encounter of theory, explanation, and experience proved to be a most rewarding learning opportunity.

The overriding experience leads to the conclusion that national culture influences our experience of liturgy and music in a far deeper way than we suspect. The intercultural experience exposes the enthusiasm a particular culture has for a song style or method of singing, which another culture might ignore or reject entirely.

FDLC

The Federation of Diocesan Liturgical Commissions (FDLC), an organization of Directors for Liturgy at the diocesan level together with their Commissions and Boards, met in New Orleans September 6-9, 1983, with the theme:
The Liturgical Year, The Church Gives Thanks and Remembers.

The meeting combined three elements: major presentations by Mark Searle, Tad Guzie, Kathleen Hughes and Patrick Regan (four excellent speakers, by the way, with Kathleen Hughes delivering an exceptionally fine presentation); the business of the organization in the form of resolutions debated, approved or rejected, reflecting concerns in liturgical renewal as perceived by diocesan staff persons; and informal exchange—consisting of "what’s happening in your diocese."

In the formal presentations, Mark Searle stressed that the starting point for understanding the church year is Sunday. He then proceeded to explore very skillfully the experience of Sunday as the lay (non-ministerial) person would experience it. Tad Guzie explored the theological underpinnings of remembering, especially remembering in a cyclical or repeating manner, as occurs in the church year. Patrick Regan touched on the relationship of spirituality and the liturgical year, calling upon the writings of founders of the modern liturgical renewal (Gueranger, Michael) as sources for relating the liturgical year to spirituality. Finally, Kathleen Hughes explored how the cycle and experience of the secular year—especially the school cycle of opening of school, Thanksgiving, winter break, spring break, and summer vacation—dominate any experience of the liturgical cycle of Advent—Christmas—Epiphany—Lent—Easter—Easter Season, etc.

The Resolutions and voting reflected the theme of the church year and explored questions dealing with a revision of the Holy Days, with emphasizing the importance of the 50 days after Easter as a special season, with relating the catechetical instruction on the sacraments to the liturgical seasons, etc. This year, there were no resolutions directed toward the unique work of the musicians in liturgy.

Hymnal for Black Catholics

Bishop James P. Lyke, Auxiliary Bishop of Cleveland, together with Father Wilton Gregory and Br. Booker Ashe have begun work on a Black Catholic Hymnal—a hymnal comprised of music composed by Black People. A questionnaire requesting music to be included in the book has been submitted to people throughout the United States. These requests have been returned and are now being tabulated. Music for the eucharistic liturgy, seasonal music, sacramental music, and special occasion music are all being considered.

The music of Roger Holliman, Rawn Harbor, Leon Roberts, Grayson Brown, (familiar persons with NPM), as well as the music of Evely Haettenschwiller, and Andre Crouch, are being considered.

For more information about the project, contact the NPM National Office.

Common Spanish Liturgical Texts

A project has begun to unify the Spanish Language liturgical books currently being used in the United States. The project will move in four directions: the publication of the Spanish Sacramentary, based on an existing Spanish translation; Volume II Leccionario Hispánico, based on the Peruvian Lectionary, to be published by the Northeast Catholic Pastoral Center for Hispanics; that a bilingual edition of Pastoral Care of the Sick (1982) be prepared by the Mexican American Cultural Center; and that a calendar for Dioceses in the United States be prepared for Hispanic communities.

Penance

The sixth General Synod of Bishops took place in September 1983. The elected delegates to the Synod from the

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United States prepared a statement, a section of which we quote: "... the present state of affairs points to widespread confusion on a number of basic questions: the nature of sin, personal moral responsibility, the meaning of 'fundamental option' or life-orientation as a factor in personal morality, the role of Penance in spiritual growth and maturity, and the nature of the sacramental system within our sacramental church."

Center of Pastoral Liturgy

Catholic University has restructured the Center for Pastoral Liturgy on its campus. Rev. Thomas Ryan, former director, has been appointed as a graduate teaching assistant in the Department of Religion and Religious Education at CUA. All activities of the program are now handled through the Liturgical Studies Program. Sister Mary Collins, osb, succeeds Fr. Bernard Marthaler, as chair for both the Liturgical Studies Program and the Department of Religion and Religious Education.

Sylvester J. Holbel, 1903-1983

Msgr. Sylvester J. Holbel, one of the leaders in Catholic Music Education, died last September in Buffalo, NY.

As editor of Musart, Holbel welcomed the promise of liturgical renewal found in Vatican II's Constitution on the Sacred Liturgy. Writing in the September-October, 1964 issue of Musart, Holbel called the Constitution "a masterpiece... stimulating and encouraging." He called on composers to respond to the challenge of full participation by the assembly and he encouraged NCMEA members to build that full participation through the schools.

"If the tremendous resources of our elementary and secondary schools are fully directed toward singing-participation in the Mass," he wrote, "it would not be long before we had singing adults in our churches." Holbel predicted exciting times ahead for pastors and pastoral musicians. "Leadership," he said, "must come from our musicologists, musicians, composers and music educators. They are the first who should recognize the opportunity and enthusiastically respond to the challenge... Under the impetus of lay participation in the liturgy, music and song will again occupy its rightly place in the hearts and minds of our people."

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Retreat before Advent
With Advent upon us, musicians are working diligently to plan, rehearse, and be ready for this very beautiful season. Sometimes we find ourselves working so hard that we seldom take the time to pray or even relax long enough to let prayer have a chance. The Houston Chapter has a great solution to this dilemma: a pre-advent retreat for musicians.

The weekend Advent began, pastoral musicians for Houston took time to breathe, to relax, and to pray. From Friday evening to Saturday evening they retreated from the hustle and bustle of preparation and experienced some quiet reflection on their own Advent.

The Role of The Assembly
A special program was presented to the Fort Worth Chapter in September by Fr. Jonathan Scalise. Musicians and clergy discussed the “Role of the Assembly” and how to discover the characteristics of one’s own assembly. This round-table discussion gave insight into the “personality” of an assembly and how it is reflected in its style of worship.

The gathered musicians were asked to “describe the face” of their own assembly; what does it look like and why do they come to the Liturgy? From this, discussion was directed toward the many things the assembly is asked to do and how they feel about what they are doing.

With this revelation at hand the groups then discussed the many ways the music that is made reflects the face and personality of the assembly that makes it. Some great discoveries were uncovered by the musicians, which will help them to better serve their assemblies.

New Charters
Permanent charters have recently been presented to two NPM chapters. We are pleased to announce that the Church Musicians Guild of Buffalo has affiliated as a chapter of NPM. We welcome the Buffalo pastoral musicians and congratulate David Nease as their Chapter Director. The Kalamazoo, Michigan Chapter was also presented a permanent charter in September. Calvert Shenk is the Chapter Director and we welcome and congratulate Kalamazoo.

For More Information
The pamphlet entitled “How to Form an NPM Chapter” contains instructions for conducting an organizational meeting and an application form for a copy of the NPM Chapter Manual. If you are interested in forming a Chapter in your diocese, send $1.00 for this pamphlet to the NPM National Office, 225 Sheridan St. NW, Washington, DC 20011.

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The Bridge We Have All Crossed

BY PETER E. FINK

To speak of the last twenty years as "the bridge we all have crossed," is to acknowledge that each one of you could tell the tale as well as, and perhaps better than I. Each of us can bring a nuance here, an insight there, and each can speak from varying amounts of blood, sweat, and tears that were spilled along the way, in tribute to original sin, or to human inertia, or to the just plain pessines of history. I want to name a few things that have special significance to my own passage since 1963, and which shape my own grasp of the tasks that lie ahead.

The journey of the past twenty years will some day fall prey to the distant eye of the historian who will probably, and sadly, reduce them to a passing reference, or worse, to a footnote in a doctoral dissertation. But for us, it is a rich time to remember, and to speak of with the humor and respect of people who have been there, eye-witnesses who can admire and poke fun, and maybe even lift out of it all a few bits of agenda for the years ahead.

Here certainly one can use a liturgical image. Let me speak of three marriages, each of which lies somewhere between the honeymoon and the real thing. I don't think any of them have filed yet for divorce, though none have achieved the euphoria of a marriage encounter weekend either. The first is a marriage between liturgy and theology, the second between liturgy and culture, and the third, between the objective and the subjective, or liturgy and spirituality.

First, liturgy and theology. It is odd to recall that just 20 years ago liturgy and sacramental theology were taught in the seminary as two distinct and non-overlapping tracts — not to mention what the rest of theology thought liturgy was about. It is even odder to note how many people are surprised even today when I announce that I and my colleagues teach them both, and even together. In the early seventies I was asked to give a talk to the liturgy committee of the parish I assisted at in Atlanta. One of the women on the committee said innocently: "I didn't know you knew anything about liturgy; I thought your field was sacraments." If that wasn't bad enough, when I began to teach at Weston, I was greeted with the opposite: "Why do you want to teach sacraments? We hired you to teach liturgy."

It has been somewhat of a secret marriage with each partner slowly discovering the relationship, and even more slowly telling the world about it. My own vote for the turning point on the part of theology still goes to Edward Schillebeeckx who not only salvaged sacramental theology from the dry dust of scholastic manuals, but turned that theology irrevocably towards the experience of the church at prayer. Theology had long been content to offer explanations of faith and to speak of metaphysical realities which, because they were metaphysical realities, needed no truck with liturgical ritual. But in the shift to the more personalistic and phenomenological metaphor of human encounter to name both the reality of Christ and the reality of the church at prayer, Schillebeeckx announced that theology was as much promise as it was explanation, and that the path to comprehension necessarily led to liturgical ritual as the arena where comprehension, experience, encounter would take place.

It was very much on the mark, though it seemed like one of those hasty and radical statements, when Monika Hellwig stated some years later that sacramental theology in the narrow sense has disappeared, and that the new shape of sacramental theology would demand that we ask questions that we never asked before, and pursue answers along paths we had not traveled. It would be a theology of a people at prayer, a spiritual theology, one that required the skills of a poet and visionary who could tap the language of symbol and myth and ritual. She herself didn't put it this way, but I saw her calling for a theologian who would dance within the ritual action and speak, not from theology to theology, nor even from the safe distance of disembodied liturgical

Fr. Fink, SJ, teaches liturgical theology at Weston School of Theology in Cambridge, Mass.
text, but from within the assembly gathered for prayer to and for the assembly at prayer.

Raymond Vaillancourt's call for a systematic symbolic, though perhaps a bit cluttered in its details, firmly established the ground rules for renewal. The arena of discourse had to change radically, and a new language, at home with symbol, myth, and ritual, needed to be forged. If the stuff of sacramental theology was in fact the sacramental life of the living church pressed forth in ritual form, the path to renewal had to be a return to that sacramental life guided by and nourished by the rituals that engaged the living church. The primary statement of sacramental faith is the liturgical, ritual expression, which theological reflection on that faith ignores at its own impoverishment.

It would truly be an exercise in the familiar to list the theologians who have begun to think within the ritual arena. Certainly Edward Schillebeeckx's Ministry and Bernard Cooke's Ministry to Word and Sacrament stand high on the list, as do works by David Power, Regis Duffy, and Ed Kilmartin. But beyond the wedding of sacramental theology and liturgy lies the discovery of worship by other areas of traditional systematics, such as Christology in Juep Van Breek's Christ Proclaimed, the ecclesiological vision of RCIA called for by Aidan Kavanagh, and the noble, if flawed, venture of Geoffrey Wainwright in Doxology.

What makes the wedding between theology and liturgy exciting is the depth which theology can bring to liturgy and the life that liturgy can bring to theology. The past twenty years have seen liturgists whip out every conceivable toy, and some not so conceivable, in an effort to keep the folks interested and alert. A sound theology reminds us that there is at the heart of worship a quiet, profound depth more properly dwelled with in quiet wonder than discovered in the noise of balloons and banners. The dullness that infects so many liturgical assemblies awaits knowledge of that depth. At the same time, the past twenty years have seen theology flirting with its own bag of toys, from transcendental reflections to hermeneutics to various methods of correlation, threatening to make reflection on faith not so much mysterious as simply incomprehensible. Liturgy's contribution to the marriage is to challenge theology, as my psychiatrist puts it, to keep it simple, and to know that it is in the pre-reflective experience of ritual worship that theology's deepest truth is most simply spoken and comprehended.

There remains in the air a haunting echo of Walter Burghardt's challenge back in 1973 to the then neophyte NAAL that enormous harm was done to both theology and liturgy when theology ignored liturgy and when so few liturgists were profound theologians. Yet the fact is, in the past twenty years, that the two have met, courted a bit, tried each other out, and begun finally to settle down together. There is much to be discovered and given shape in the years ahead.

Second, liturgy and culture. One can only recall with humor the first days in the courtship of the Latin Liturgy with the American culture. My first Christmas midnight Mass at Woodstock, Maryland, in 1966 lingers as something out of the liturgical Munsters. Twenty concelebrants, all vested dully in Roman fiddlebacks entered to the tune of Kumbaya accompanied by banjo, guitar, and, would you believe, harmonica. It was down hill from there. I myself composed prayers there for what has been commonly known as the Gallen book which, while noble in part, sounds today so terribly trendy, and even more terribly sexist. And I live embarrassed by some of the ghosts in my liturgical cabinet: memories of Also sprach Zarathustra to begin the Easter Vigil, Broadway tunes as entrance songs, a cleverly designed vestment which came out as the silliest thing I ever saw. And I've many times told of the incredible chasuble that appeared in Kansas City bearing the title of the Beetle's song: "Help, I need somebody." An understatement indeed.

But for all the silliness of those early years, something profound began that today we hold as commonplace. Liturgy is the faith expression of a people, and an American people need an American liturgy to express their faith. This principle we hold as commonplace, and two hundred years from now an American Rite may have indeed taken some shape, but for now, the task remains very much on the threshold.

It has been difficult to learn to think American liturgically, because we have had to learn to think ritually at the same time. I sense we are still in the process of understanding the rhythms of our ritual, and how best to enliven its various parts with the proper idiom, be it music, proclaimed word, gesture, or silence. American forms might take a bit longer. It is a sad commentary on the current state of affairs when the Bishops' study of the Ordo Missae gives as the rationale for the much debated "Memorial acclamations," that they keep the assembly's attention between the Sanctus and the Great Amen.

Musically we have generated a sizeable corpus of acceptable pieces, some of which might even endure beyond their current moment. Since I am not a musician, however, I'll not venture to be more specific. The dance idiom is young and promising, and even if Rome insists it is too sensual for the Western church,
the experience in the American church seems to indicate otherwise. Our architects have done well, considering the fact that we keep changing our description of what is to go on in liturgical space. But the problems of language, and basic ritual structure remain foundational tasks ahead.

Let me give two pieces from my own journey as illustration. Several years ago I was involved with ICEL on the project of original eucharistic prayers. It was a frustrating project, in part because prayers could not really be forged by committee. And you'll note none of the prayers has yet appeared. It was frustrating too because of the assumption that the English language operated everywhere under the same rules. There I discovered what our British cousins have long been telling us. In this country English hasn't been spoken for years. The rules of rhetoric for American English and British English are decidedly different, so much so that compromise issues forth in prayers that are not really prayable by either. But most astonishing for me was the realization through it all that we were not asking the fundamental question about eucharistic praying: what it is for an American or indeed someone from Great Britain to "give thanks in memory of the Lord." The Jews gave us remembrance, which the Greek Gentiles translated into participation, and which Latins made into imitation and obedience. But what shall it be for us to authentically carry out the Gospel mandate? We know the Roman Canon stood out as unique among the eucharistic prayers of the Great Church. And think of all the ink spilled in embarrassment over the Didache and Addai and Mari. It is not inconceivable that authentic eucharistic prayers for an American church will be as different from the purist Anaphora tradition as both the Roman Canon and the prayers of Didache. But the question remains to be grappled with: what is it for an American truly to give thanks?

The second illustration came in a request by John Page to contribute to the project composing presidential prayers. As I graciously declined, I raised some issues about presidential prayers that I thought needed to be answered before time was spent creating more of the same. With regard to the opening prayer, I suggested the problem lay in the whole introductory rite, with its song, greeting, two more songs which were usually recited, and prayer. No prayer, however cleverly written and splendidly prayed, can redeem an introductory rite that is so burdened. The question for an American church is simple, and it alone will yield the variety of introductory rites that our various assemblies require: What is it for Americans to be gathered into unity and into prayer? I had other remarks for the odd phenomenon of the two collecting prayers before the Eucharistic prayer over the gifts, the misa selective prayer after the petitions and the sacramentary prayer after the table is set, and one for the usually unheard whisper that passes as a concluding prayer, but the point is clear. Each moment of the ritual has its own proper set of affections that "full and active participation of all the people" requires. The question for the time ahead is: "What ritual forms will accomplish this for Americans gathered for prayer?"

The American church is slowly coming into its own. The recent pastoral on peace is surely a tribute to that. Though they did not make the same splash in the papers, liturgically there have been two great letters, the one on Music and the one on Art and Environment, with a third, on gesture and dance, on the way. Together these give voice to an understanding, a total attitudinal environment, that moves away from its European counterpart, and that is decidedly and distinctly our own. The seed has been planted. We move ahead to the harvest.

Finally, the objective and subjective, or liturgy and spirituality. I'm not so sure this last can yet be called a marriage. In some ways it's been more like a wrestling match. In the Catholic community over the past twenty years the subjective side of things had to come into its own, wrestled, if you will, from the bondage of all things objective.

When I was at Emory, I was surprised to find our Methodist conferers grown
cautious of the subjective, and gradually got the sense that they were retreating from a bankruptcy which we were happily racing towards. I had the equal sense that they were retreating to a different bankruptcy that we were finally shaking off. Exclusive focus on the objective side of things left no room for individuality, human experience, historicity. Yet, exclusive focus on the subjective, as we ourselves were soon to discover, left us in a world of monads incapable of true communication, and indeed of true community.

Liturgically the journey into the subjective gave us the coffee table Eucharist where everyone was bound, so we thought, by an intimacy worthy of the Esalen Institute, where preaching became sharing, where embarrassing leavets and scripture texts were quietly set aside for more meaningful ones, some from Holy Writ, and some from writ not so holy. How could one celebrate the Guardian Angels in 1968? It was a first venture into the inside of things, and if it had a reductionist air about it, it did open up a world of awareness and experience that was refreshing to recover. I recall a very primitive insight in those very primitive days when one person uttered with delight about the Eucharist: "It was just like the Last Supper!"

Unleashing the subjective gave us the underground church, the underground Mass, and even the Underground Mass Book. The stately Missale Romanum gave way to the purple page on which the latest eucharistic prayer, born the night before, extolled God's goodness for everything from ham sandwiches to sunny days. But the Demon lurked in the wings. Mercifully the period of adolescence has passed.

It was, of course, a necessary first step: to lay aside the personal ways of praying "while Mass went on," and to begin to discover the ways of liturgical praying. But if the many words of Dom Gueranger and Pius Farsh yielded to the few words of the relevant theme and event, sooner or later we had to learn that they were too few for the mystery we were engaged in. Sooner or later the cry for largeness had to be heard again in the liturgical land.

Perhaps that is where we stand now, ready to usher the richness of the objective and the personal experience of the subjective down the ritual aisle. Perhaps, though it is less novel now than it was ten years ago, John Gallen's cry needs to be heard again: What we need more than anything else is the discovery of liturgy as prayer.

I did a seminar at Weston a few years ago that grounds my own thinking on the task ahead. It was on the spirituality of the ordained priesthood. In the midst of so much ambiguity concerning priesthood today, I set the project in three stages. The first was to examine the rites of ordination to see what kind of person they envision, and ask what kind of spiritual journey one must take to become such. The second was to take four specific ministries that priests are engaged in, healing, preaching, serving, praying, and look at the journey they would have to take to fulfill those ministries. The third was a bit of a lark. We examined the pre-condillar classic of Abbot Marmion, Christ, the Ideal of the Priest, to see if any of its richness could be translated into the view of priesthood we had discovered. To my surprise, there was much to be recovered there. It is in the same sense that I wonder at times why Adrian Nocent had to apologize for continuing the Pius Parsh tradition. A richness lies there that yearns to be tapped.

Over the years we have all lamented in print and elsewhere how limited the range of our liturgical praying has become. We have Eucharist, an occasional penance service, and little else. I am not under the impression we have discovered a good sense of festivity and familiarity, or that the rhythms of our life year are properly sanctified by the rhythms of our liturgical year. It is true that RCIA has begun to awaken in some of us a new sense of Lent and Easter time as an ordered prayer of initiation and reconciliation, and as a rich exercise of our sacramental identity with the Mystery of Christ, but this is still more on the pages of Worship than in the lives of most praying assemblies. A new mystagogy of our actions and our prayer is urgent. And an authentic cycle of praying for the American church needs badly to be evolved.
The Culture Counts: Liturgy is not Isolated!

BY R. KEVIN SEASOLTZ

A beggar in Jerusalem, the novel by Elie Wiesel, is a story about a man who is haunted by love and hatred and obsessed by a dream about the meaning of life. His name is David. In one place he says:

Once, in the Orient, I talked of suicide with a sage whose clear and gentle eyes seemed forever to be gazing at a never-ending sunset. “Dying is no solution,” he affirmed. “And living?” I asked. “Nor living either,” he conceded. “But who tells you there is a solution?”

You will not convince me he was not right. He was too wise not to realize that one can do without solutions. Only the questions matter. We may share them or turn away from them. Either way you will in the end admit they hold no answers. Only secrets.

In “The Hamlet of A. Macleish” there is a similar reflection on the same theme. MacLeish wrote:

We have learned the answers, all the answers.
It is the questions that we do not know.
We are not wise.

I doubt that any of us think we have all the answers to our contemporary liturgical problems. Nevertheless, my specific role here is to raise questions so as to stimulate conversation about the impact that social and cultural changes in the last twenty years have had on the liturgy as the celebration of the death-resurrection experience of Jesus Christ. It is known that there has been an impact is beyond question. The nature, sources, and interpretation of that impact, however, are all open to questions.

Krober and Kluckhohn, in their work Culture: A Critical Review of Concepts and Definitions, provide a convenient working definition of culture as a set of explicit or implicit behavioral patterns acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiment in artifacts. The essential core of culture consists of traditional, that is, historically derived and selected ideas and especially their attached values. Cultural systems may on the one hand be considered as products of actions and on the other hand as conditioning elements of further action. In other words, they are both expressive and constitutive of life and meaning.

We don’t leave our everyday world behind; we bring that world under the judgment of Jesus.

As a cultural phenomenon, religion is a control system linking meaning and motivation by providing individuals or groups with the most general model that they have of themselves and their world. It is a set of symbolic forms and acts that relate individuals to the ultimate conditions, or what they consider to be the ultimate conditions, of their existence. Religious symbols, including liturgical symbols, mediate between and interactively link affectivity and practical intelligence, or what in Clifford Geertz’s view, ethos and world view, ideal and actual conditions, emotion and action, moral and aesthetic preference and the structure of the given world, sentiment and beliefs about the world, lifestyle and metaphysics.

Religious symbols respond to questions about the intelligibility of experience; they promote a sense of unity between feeling and conviction and encourage both individual and common action. Religion and its symbols, including liturgical symbols, cannot be understood then without reference to the broad cultural context in which individuals and communities live and express themselves.

It is evident that there have been certain dominant influences or cultural factors at work in the modern world and the modern church. They have had significant effects on the liturgy which in one sense is a cultural expression of the life of the church. On a more basic level they have had marked effects not only on the way in which individuals and communities are situated in the world today, but also on the values they consider important for survival and for personal and social development. These factors vary in both their operation and their effects, so that different age-groups, classes of society, geographical areas, personal temperaments as well as sexual, racial, and ethnic backgrounds have been differently affected by contemporary influences; indeed some of the factors are mutually contradictory. In various ways these factors have been catalysts of crisis, calling both individuals and groups to concrete decisions about the way they live and about the way they attempt to shape their futures. For some they have been catalysts of growth, releasing new energies and fostering life, but for others, unfortunately, they have been catalysts of decline, bringing to the surface long latent problems which have not been faced in a contemporary way.

I propose here to set out some of the more significant catalysts of change operative specifically in the United States and then to delineate some of the more important questions they pose implicitly or explicitly for Western Christians attempting to reform and celebrate the liturgy.

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For so many in North America the most pervasive cultural influence over the past twenty years has been technology. The constantly increasing ability of many human persons to shape the conditions in which they live in the world and to control their environment has been a significant cause of changes in the lifestyles and outlooks characteristic of so many North Americans. One need only think of the impact on life in the modern world made by developments in transportation, communication, urbanization, and mechanization of labor. Human effort and intelligence are applied in more and more sophisticated ways toward the improved control of the world and human persons themselves. Certainly human persons and social groups are shaped by these efforts. Many people experience and think of themselves as oriented toward an improved future for which they are struggling rather than as products of the past out of which they have come. There is no doubt that this extraordinary concentration of human energy on technological development has resulted in better living conditions for many people. Unfortunately it has also drawn attention away from the more basic questions of meaning and purpose in human life. Recent technological developments have distracted people from issues of ultimate meaning and goals and have in fact made it difficult for them to deal with such questions; at the same time however the developments have raised such questions with urgency in the minds of more reflective persons and social groups.

Technological advances have also displaced many people from humanly satisfying work, resulting in widespread unemployment, boredom, anger, and frustration. Many destitute people living within our prosperous country are prevented from attaining human dignity not as a result of fate or the natural laws of human society but rather as a result of the same social and economic processes that maintain the affluence of those who are already rich. Worse than the material poverty of the poor - the lack of food, shelter, and health care - is the loss of dignity and sense of worth among the destitute. This is bound up with their sense of powerlessness, their inarticulateness and apathy, their inability to make their needs known and to shape their own futures. It results in a sense of fatalism and loss of hope. Technology in itself cannot be made the scapegoat on which to load all our contemporary problems; some would say that western society itself, aligned as it is so closely with capitalism, is a major part of the problem. It is said that there is an intrinsic violence in the very way of life espoused by most segments of western society, which may be more insidious and more violent, because it is not generally acknowledged, than the many forms of overt violence with which we tend today to be so preoccupied.

Violence has also characterized our relationship with the natural environment. Confronted now with a severe ecological crisis, we are urged to realize that the resources of the earth are not simply there for the taking, always in limitless quantities, but must be used cautiously and responsibly lest we soon exhaust the available supply.

It has become clear that many people have paid a large price for the present affluence of many sectors of our western technological society. While gaining the material world, they seem to have lost their souls; they have purchased prosperity at the cost of a serious impoverishment of their own humanity. A change must take place, therefore, in the hearts and in the lifestyle of western consumers. Not only must the poor be delivered from their destitution, but also those of us who are prosperous must allow ourselves to be delivered by God from the economic and political assumptions about affluence and power that shackle our own freedom as well as the freedom of those who are destitute. For the poor there is really no ultimate liberation from their poverty except through the deliverance of the affluent from their greed and blindness.

There is an inherent call to conversion on various levels of our technological society.

Technology has enlarged the scope of the humanly possible with regard to our understanding and control of human persons and their environment; but there is little consensus or wisdom about how or for what purpose this capacity for self-determination is to be used. The proliferation of knowledge in the sciences and arts has greatly increased the amount of information available to men and women about themselves and their world so that specialization has become a necessity, but this specialization has resulted in a fragmentation of knowledge so that communication and integration among disciplines or even within a single area of study have become very difficult, at times even impossible.

Many people have articulated their developing sense of personal freedom and control of their environment in philosophical systems that run counter to the traditional classical view of human existence. In what might be called the non-technological past, nature was looked upon as something given in which the eternally good, true, and beautiful were to be contemplated. In the minds of many contemporary people the world now appears as the raw material which they are free to shape by personal decisions, thus giving direction to their own futures. In the past, non-technological men and women tended to view reality as structured according to the essential, universal, and necessary in an unchanging and unchangeable hierarchical order stretching from heaven down to earth. Within that structure each being took its proper place; the meaning of existence was mediated by the structure itself. Today men and women tend to think of themselves as living in freedom with the ability to define themselves and their world. They often express their self-understanding in terms of an always changing historical experience of themselves. The human person is apt to be defined, not as a rational animal, but as an enfleshed spirit called to establish a network of free interpersonal relationships in a constantly changing world.

The prominent philosophical systems espoused by contemporary people would include linguistic analysis, process philosophy, and existentialism. Of special note here is the existentialist movement, which asserts that it is the experience of the moment, the concrete decisions, hopes, and fears of the present rather than abstract laws, metaphysical, structural or institutional bodies that are of the highest value. This emphasis on the provisional character of human experience and human decisions often leads to a refusal to commit oneself in a binding way to any form of life, belief system, or individual person. This obviously has profound implications for the meaning and possibility of human
covenants and contracts of any kind, be they in marriage, business, or ministry. A heightened appreciation of the historically and culturally conditioned character of human life and institutions has resulted from and in turn strengthened our contemporary preoccupation with the here and now. Awareness of the particular, concrete, and contingent aspects of human life and its countless problems which impinge on human consciousness has induced men and women to grasp more clearly how the constantly changing conditions of space and time have affected both the inner and outer life of individuals and social groups. This has resulted in a changed understanding of the meaning of history which is thought of not so much as a record of facts involving the struggle for and the transmission of immutable values and structures as it is a witness to the development and decline of countless competitive ideologies and institutions. In such a context a simple appeal to what one thinks is a venerable past is surely not a guarantee of being relevant but is apt to be regarded as antiquarianism. As a result of this heightened historical consciousness there is a widespread sense of the relativity of historical and cultural phenomena and an attitude of detachment or indifference toward those that currently prevail. There has also been a consequent breakdown of tradition as a vehicle mediating human wisdom. This has often led to an almost exclusive concentration on the present and the future and has induced much individual insecurity and a lack of cohesion among social groups.

The developments in human self-understanding have resulted in an evolution in the contemporary understanding of ethics. Living in a world fraught with barbaric wars, persistent racial and religious discrimination, blatant corruption of political power, and persistent attacks on human rights and dignity, many people reject past static ethical systems as intrinsically incapable of inducing personal responsibility in the political, social, economic, religious, and moral spheres. In reaction to the moral bankruptcy associated with abstract moral principles, personalist and existential philosophies have emphasized the culturally conditioned character of human action; an urgent appeal is made to the values of honesty, integrity, and freedom of conscience with the hope of promoting an ethic which is responsible to the demands of specific situations.

Recent developments in psychology, sociology, cultural anthropology, historical criticism, and comparative religion, significant advances in themselves but largely made in a context where there is little or no consensus about philosophical and moral values, have helped to create an environment of skeptical relativism. Consequently, claims of absolute truth or moral righteousness seem improbable, and final existential commitments appear dishonest or even impossible. There is no consensus about the nature of the human person, the existence of God or the ultimate meaning of life. Cultural achievements, personal communication, practical decisions and professional work are rendered precarious and haphazard. For many people social and political institutions have ceased to be objects of value, even though they maintain power over their lives; the resultant attitude is often one of cynicism or disillusionment. Consequently, great stress is placed on the inter-personal relationships of personal love, friendship, and marriage, but these relationships often collapse because of the heavy weight placed upon them.

The quickened pace of social communication and human mobility has contributed to the dismantling of many human barriers and has fostered an ecumenical attitude. Much more readily, men and women are able to experience at first hand the cultural worlds of other people who are discovered to be different but not necessarily less intelligent or virtuous. Such experiences often reveal the real limitations inherent in one's own provincial outlook and value system. However, in a culture that has produced the anonymity and isolation experienced by so many in our sprawling cities and our poverty-stricken ghettos, it is paradoxical that the parochial, the separated, the withdrawn, and the insulated are all thought to be anachronistic, as the network of mass media and communications extends more and more densely over the earth.

On the one hand modern methods of communication, especially television, have created a sense of involvement on the part of individuals in the affairs and destiny of the whole human race; this is accompanied by an intuitive sense of the biological unity of the human family. But, on the other hand, instantaneous transmission of information from all over the world has made people painfully aware of the acute divisions among peoples today, manifested in numerous barbaric wars and skirmishes. This awareness has promoted a sense of social idealism, a keen interest and concern for Third World countries, and widespread efforts to promote social justice and peace.
Increased mobility and developments in communication have also had a deep effect on the family, especially on the emotional and intellectual growth of the children. The family has traditionally provided the natural forum for the emotional growth of the children, above all in the early years. Now, however, because of working parents, children are taken from the home at a very early age for supervision and training. As a result much information and many experiences are introduced from the outside world into the life of children and their parents with the result that the role of the parents as the primary educators and shapers of the child’s values is considerably reduced or modified. In many instances the family no longer provides the same kind of security and affective satisfactions for children that it did in the past. Searching for sources of affection, which are not available at home, and alienated by the impersonal character of much of modern life, people often seek for new kinds of interpersonal structures that satisfy their need for support, affection, and stability, and which provide them with a sense of belonging. Within their larger communities they often seek to form small subgroups that provide and promote more intimate personal relationships.

On the one hand there is genuine insight into the interdependence of human beings upon one another but, on the other hand, there is the current identity crisis of individuals, groups, and whole classes of society, brought on by the many forces of disintegration at work today. Hence people are driven to search for some credible body of values and a form of life in new kinds of community situations. The sheer pressure of modern life often seems too great to be borne by individuals alone; they feel they need others in a way not felt perhaps so strongly in the past, when the structures of society and social convention were firmer than they are today and when there were mediating structures which stood between individuals in their private lives and the larger institutions of public life.

The extraordinary success of technology and the empirical sciences in the western world has induced a concentration on the satisfaction of the material needs of people. This preoccupation with the material world, combined with the imperialism and the impersonalism of our contemporary industrial societies, has resulted in a vacuum of meaning in the lives of many individuals that philosophical systems, including the modern systems of linguistic analysis, process philosophy, and existentialism, are unable to fill. Nor are people able to find the meaning they are looking for in the traditional organized religions. As a result there is a widespread sense of anomie and disillusion manifesting itself in a variety of ways. For many people today there is an attempt to find personal fulfillment through sex and drugs; for others there is a search for mystical experience through eastern religions and techniques in prayer. Among some of the disenchanted there is a revolutionary attempt to create a more humane world by destroying the established institutions thought to be responsible for the existing alienation. But on the part of many people there is simply an apathetic refusal to face up to any of the contemporary problems and a consequent withdrawal into a private world.

Many of our symbols have lost their power to confront the modern world.

In the midst of this insecurity and uncertainty, there is a strong right-wing backlash, an attempt to counteract the rampant social anarchy and what is thought to be the moral libertarianism of our permissive society. But an unenlightened attempt to enforce traditional values by repression and the imposition of law and order is apt to be little more than a holding operation providing no lasting solutions to contemporary problems. In fact such an approach might well result in the establishment of totalitarian regimes and the oppression of human rights.

From this brief description of the contemporary social and cultural scene, three dominant themes emerge: crisis, complexity, and a search for solutions to problems. It is obvious that the modern world is in a state of crisis, but an analysis and evaluation of the scene are very difficult operations because of the various trends that are operative, some of them mutually contradictory. However, an informed understanding of these trends is essential for any renewal in the church and its liturgy, which in one sense is basically the cultural expression of the church’s own identity.

Although religion is primarily sustained and promoted by experience, imagination, symbols, and narratives rather than through propositions, initiation into an organized or institutionalized religious body almost always involves initiation into a systematized cult, creed, and code of conduct. Hence it is not surprising that the human response to the revelation of God in Jesus and the proclamation of his good news of salvation has traditionally been articulated in a way of life expressed and constituted by specific worship rituals to be executed, doctrinal propositions to be believed, and ethical relationships to be established and sus-
tained. Throughout history Christians have generally agreed that their cult, creed, and code should complement each other in comprising the Christian life, but they have frequently differed among themselves in judging which should be normative for the others and which in fact is primary.29

For most Roman Catholics since the Council of Trent, assent to doctrinal propositions far outweighed in importance their active participation in the liturgical life of the church and their commitment to Christian ethical relationships. In fact it is only recently that there has been a recovery of the importance of the imagination in the life of Christian faith and a grasp of the implications that this recovery has for worship, prayer, spirituality, morality, and ministry.30 As a result of preoccupation with doctrinal propositions, the lives of Catholics have often been fragmented as they have instinctively sensed a disjunction between what they considered to be their religion and what they experienced as the daily business of living in the world.

In contrast, Eastern Christian traditions have without hesitation generally affirmed the primacy of liturgy and specifically the Eucharist in the lives of Christians. However, the primacy of the liturgy has been established within the context of what Eastern theologians describe as "the world as sacrament."31 In the Eastern traditions the created world is a medium for the presence of the Spirit of God; it is not an enemy of God or his people. An important theme in Eastern Christian theology is that of theosis or deification, the transformation of humanity into the image of God.32 The created world is esteemed and venerated because the creator of the world became incarnate as part of the world in the flesh of Jesus and through that sacred humanity achieved the redemption and transformation of the world. In Jesus God restored his image in his people who had distorted it through sin. Hence the doctrines of creation, incarnation, and redemption are at the heart of Eastern Christian life. But those doctrines take on life and meaning for Christians in and through the liturgy.33 The presence of the divine in creation is expressed in a special way in the icons that are so significant in Eastern Christian worship.34 In the writings of many of the Eastern Christian theologians, participation in the liturgy is simply assumed.35

Our Western Christian tradition has been much more fragmented. Both the understanding and the forms of Christian faith have been modified as a result of cultural changes in society.36 The church's commitment to offering praise to God through Christ in the Holy Spirit has remained firm, but the relationship between that worship and the ordinary life of Christians has often eluded the worshipers. Even among Western theologians the link between the scriptures, Christian creeds, and liturgical texts such as hymns and prayers has rarely been appreciated. It is especially difficult for many Western Christians to see the relationship between worship and ethics, above all the complex ethical questions that are raised in our technological society.37 On the one hand there are those who are deeply committed to the liturgy, its continuing reform, and its effective celebration, but they fail to see that the liturgy is meant to empower them to become involved in the church's mission to work for a reign of justice and peace in the world. At times they give the impression that the liturgy entitles them to praise God and forget his people; it seems to serve as an escape from social responsibility in the world. On the other hand, there are those who are deeply committed to social justice and peace and the alleviation of poverty and other ills in the modern world. They are convinced that God is to be found in the marginal people of the world, but they find liturgical celebrations frequently so banal and pedestrian, so lacking in challenge and support that their time spent in celebration is often looked at as time wasted and as a distraction from the needs of the world.

As Philip Murnion pointed out in America, even ecclesiologists are shying away from the sacramental model of the church.38 I would agree with his assertion that at the heart of the Second Vatican Council was an attempt to retrieve the sacramentality of the church from the weakening effects of institutionalism; hence any failure to keep sacramentality central to the church's self-understanding and mission could mean the failure of the Council. But as Murnion notes, recovery of a sacramental perspective entails a recovery of a sense of the mystery of God's action and also the mystery of our own sinfulness and need for redemption. It implies an underlying conviction that every attempt to fashion liturgy or to formulate public policy must be conditioned by the modesty associated with mystery, with the realization that we can never fully grasp and express God's will for us and his transforming power in the world, that no design for worship or for social programs will fully capture our hopes and ideals, and that every action we undertake in the world must presume both our potential for good and our persistence in evil.39

In his recent book, The Service of God, William Williamson has clarified in a helpful way the relationship between liturgy, creedal statements, and everyday ethical life. His stress is on the formation of Christian character, which is developed within a community through
various habits and virtues and also by sharing the Christian vision. As he states, "the development of Christian men and women who know the cost of discipleship and are willing to pay the price in their daily lives can come only from a Christian community (church) that has confidence in the truth of its moral vision, undying affection for the God it worships, and is willing to embody that vision and affection without apology or embarrassment." For Willimon development of Christian character is what it means to be initiated into a community of faith.

Both liturgy and doctrine help form that Christian character. In the liturgy the Christian story of creation and redemption is told and retold. The story is reinforced by ritual patterns which communicate Christian meanings and values in non-verbal forms. The sense of that experience is distilled in doctrinal statements which preserve and transmit basic Christian beliefs. Through liturgy and doctrine the Christian vision is set out and shared. As a result a comprehensible world-view is established. It is a view framed and permeated by faith. In celebrating liturgy, Christians are not meant to leave their everyday world behind; they rather are meant to bring that world under the judgment of God in Jesus. They are meant to enter into God's world by enlarging their own horizons and seeing that world as it is in Jesus - a place where God's providence and love are indeed at work, a place where all that is and is done is judged by a God who is good, true, and righteous. The fact is that the world of Jesus is often in conflict with our worlds, in conflict with our values, in conflict with our way of living. The liturgy makes God's world conspicuous, a world to which we might otherwise be blind.41

Furthermore, the Christian liturgy and creeds are meant to provide the primary symbols and metaphors that Christians use to talk about and make sense out of their world. Most of our everyday symbols are derived from the secular, pluralistic, capitalistic, industrialized culture in which we live; we are steeped in that culture. Both the liturgy and creeds are meant to provide us with an alternate symbol system which challenges and if necessary contradicts our secular way of life. Unfortunately we have spiritualized and sentimentalized many of those symbols so they have lost their power to confront the modern world.42

In order that the Christian vision might be experienced in terms that are comprehensible, efforts have been made in the past twenty years to adapt the liturgical symbols to the diverse cultures of the world, conditioned as they are by the catalysts of crisis which I have discussed. It is affirmed that if the church is to become incarnate in every culture, the liturgy must express the paschal mystery, which makes the church to be the church, in symbols derived from those diverse cultures.43 But the task of adaptation and indigenization has not been easy. Numerous questions have been raised about what is compatible and non-compatible with the Christian liturgy and the Christian faith. In concluding my remarks I simply want to set out some of those questions for reflection and response.

1. What are the boundaries within which liturgical adaptation and indigenization must operate? What are the essential components of Christian liturgy and specifically the Roman rite?

2. If, as Josef Pieper has asserted, "only meaningful work can provide the soil in which festivity flourishes," what is the meaning of Christian celebration for those who have no meaningful work?

3. Is Christianity intrinsically a sexist religion? To what extent may the probing concerns of contemporary feminists be taken into account in the continuing reform of the Christian liturgy?

4. What is the experience of Blackness in this country? What are the differentiating characteristics of Black Catholic/Christian worship? The same questions could be asked of the Hispanic and Native American experiences.

5. What is the experience of history and time today? What does that experience have in common with the notion of history and time implicit in our reformed liturgical rites, such as the Liturgy of the Hours, and in our reformed calendar of feasts and seasons? How does the experience differ?

6. What is the understanding of power in the world today? How does that understanding relate to the experience of power and blessing so prominent in our liturgical rites.

7. How do contemporary studies in communication, especially non-verbal communication, challenge Christianity, which is a biblical religion and as such rooted in written word? How do those same studies challenge Christian liturgy, which places great stress on the spoken word?

8. In spite of the prevalence of evil in today's world, a sense of personal sinfulness is often absent. What bearing does that have on the structure and celebration of the sacrament of reconciliation?

9. What is the image of health and wholeness set out in our reformed rites, especially the rites for the sick? How does the image compare with the image set out by our contemporary health services and hospitals?

10. What challenges should the Christian celebration of marriage, ordination,
and religious profession offer to the contemporary questioning concerning the possibility of lifetime commitment? Are these challenges clearly set out in the reformed rites?

11. Does the rite for the consecration of virgins truly illuminate our understanding of the place of chaste celibacy in the Christian economy? How does it challenge contemporary views of the role of sexuality in human life?

12. In what ways should Christian theological anthropology challenge the work of cultural anthropologists and the studies they are currently making in the areas of ritual behavior? What aspects of their work may be properly appropriated in the reform of our liturgical rites? What aspects should be rejected?

13. In what sense, if any, are the behavioral sciences to be normative in structuring liturgical rites? For example, which psychological theories are in fact compatible with the Christian celebration of the suffering, death, and resurrection of Jesus and the appropriation of that experience by Christians? Which psychological theories should be rejected?

14. To what extent are our academic programs in liturgical studies truly interdisciplinary so as to take account of cultural developments? Do we simply give a token nod in the direction of the other disciplines or do we insist that our students develop competence in the other appropriate disciplines through course work and required readings? Do we insist that interdisciplinary dissertations in liturgical studies be co-directed or at least read by competent professors in the related fields?

15. Technological culture has stimulated an interest in spirituality to fill the void of meaning in many people’s lives. To what extent are Christians espousing a spirituality that is truly Christian? To what extent is it liturgical? Is the praying church really set out as normative for praying Christians? Is the spirituality of contemporary Christians, like the liturgy, both personal and communal, or is it individualistic? In our academic programs in the study of Christian spirituality, is the liturgy set out as normative for the development of Christian spirituality or is the liturgy simply an appendix not really integrated into the programs?

16. In the training and formation of church ministers, great stress is often placed on the development of those managerial, counseling, and communication skills so highly valued in the contemporary secular world. Has this stress in fact displaced the experience and study of the liturgy, which the Holy See maintains is most important in the formation of church ministers?

One could go on and on raising questions about the impact that contemporary culture has on our experience and structure of liturgy. But as we reflect on the question, perhaps above all we professionals need to remind ourselves that in spite of our competence and expertise, God remains God. We do not worship God primarily to become better people; we worship God because he is God. In Holy the Firm, Annie Dillard says it well:

"The higher Christian churches — where, if anywhere, I belong — come at God with an unwarranted air of professionalism, with authority and pomp, as though they knew what they were doing, as though people in themselves were an appropriate set of creatures to have dealings with God. I often think of the set pieces of liturgy as certain words which people have successfully addressed to God without their getting killed. In the high churches they saunter through the liturgy like Mohawks along a strand of scalfolding who have long since forgotten their danger. If God were to blast such a service to bits, the congregation would be, believe, genuinely shocked. But in the low churches you expect it any minute. This is the beginning of wisdom."

NOTES

9Revue and Create, pp. 18-20.
12Rees, loc. cit.
13Ibid.
16Ibid., p. 22.
17Rees, p. 15.
18Reen and Create, pp. 18-19.
19Ibid., p. 15.
20Rees, pp. 15-16.
21Greeley, pp. 97-105.
25Ibid.
28Collinder, loc. cit.
32Ibid., p. 228.
33Ibid., p. 228.
36Ibid., pp. 92-94.
37Ibid., p. 92-94.
When the Church Changes ... the Liturgy Does, Too

BY MICHAEL FAHEY

The twenty years spanning 1963 to 1983 have been, as you know, turbulent ones for most so-journers on the planet earth. Despite sporadic signs of human kindness and some sensitivity to the plight of the oppressed, despite growing consciousness-raising about the madness of the arms build-up, despite technological feats including rocketing men and women into space, moon walking, and directing instruments outside the solar system, this period of time has also been a time to lament cruel dictatorships, unspeakable massacres saturation bombings, knee cappings, and upheavals of populations. Peace treaties when they were signed were at best shaky. For all our fascination with changes in society and church, these changes have often been overshadowed by the crises: crises in the economy, in international co-operation, even in nature. The joys, the hopes of our own community as well as the apprehensions and disappointments, seem to pale into insignificance when set against the wider backdrop of society at large. For that reason it is not surprising that many younger people who in earlier times might have been attracted to study liturgy are drawn to the search for justice through such agencies as the Washington Center for Concern or the Toronto Center for Social Faith and Justice; their heroes are new heroes; the languages they study are less likely to be Latin and Old Slavonic but rather Spanish and Swahili.

Still, the Roman Catholic Church is much like an extended family, and in families, even during times of war and distress, joys and sufferings are celebrated. So there is no need to apologize for our present interest in this family called church, nor to imagine that our interest is purely narcissistic. The church of the Roman Rite has submitted to inevitable change, but it has initiated change. It has its own personal history within the wider human family.

During these last twenty years we have been seeking to understand continuity in the church despite structural and attitudinal discontinuity. This began with the changes initiated by Vatican II described by the Irish theologian Gabriel Daly as "a massive surgical operation carried out without anaesthesia on a patient who thought he was in the best of health." For some the changes in the church were seen as healthy. These changes were progress, growth, emergence, development. For others, and not merely fringe groups, the changes were unwanted and shameful, described as substitution, alteration, innovation, disintegration or upheaval. Many good changes brought with them, according to a phenomenon described by sociologists as latent dysfunction, unforeseen disadvantages and new challenges. What has occurred has not all been for the better, and liturgists in particular will have to be acquainted with the liturgies of other churches in the Great Church (Byzantine, Armenian or...
Coptic) in order to understand what we have lost or stand to lose in our reforms.

In the life of the church, change proceeds from concern, but at the same time it generates concern. In the late sixties and early seventies two bishops' conferences (of Ireland and the Netherlands) produced pastoral letters on change. In this country the effects of change were noted in the publication of a supplementary volume (17) to the *New Catholic Encyclopedia* (1979), a volume entirely devoted to the theme "Change in the Church." It is encouraging to note that this volume edited by Thomas C. O'Brien contains over thirty articles on liturgy.

There is ambiguity here. Did the Roman Catholic Church initiate changes that subsequently got expressed in the liturgy, or was it the other way around, that it was in deciding to change and reformulate liturgical prayers and sacramental rituals that deeper changes took place in the life of the church itself? When you reflect on it, you will probably conclude that it was in fact a bit of both, church and liturgy interacted in a subtle symbiosis.

In my presentation I will speak not only of ecclesial changes that have occurred but of those which must still occur. Anyone with experience in liturgy and theological reflection knows that simply formulating changes, applying external norms, does not obviously create *ipso facto* interior change or conversion. Many of the changes initiated by the Council remain paper changes because by force of habit, lack of information, and reluctance, people are slow to deepen their understanding. Good examples of what I mean would be the resolutions to adjust seminary education regarding liturgy decreed by the Council but which, according to a 1979 CARA survey for the USA, remain generally unrealized. Or again, the wish that there should be a homily based on the Scriptural readings of the liturgical celebration often remains unfulfilled in the neighboring churches.

Embracing a reform of the Roman Rite generated much energy in the church. Whatever the ambiguities of the new translations of Scripture, the work of the Consilium, ICEL, BCL, and the Congregation for the Sacraments, all of these drew upon much creativity in the ranks of the church. One has only to take a look at the recently published mammoth volume: *Documents on Liturgy 1963-1979* (Collegeville, 1983) to see in 1500 pages all that has been undertaken. Special significance is attached to the Rite of Baptism for Children (1969) and the Rite of Christian Initiation of Adults (1972).

The reformulation of the church's public image was not only related to the liturgy. In the same period of time we had a series of important statements by the International Synod of Bishops. The new Code of Canon Law recently promulgated is another example. The *Ratio fundamentalis* or Basic Plan for Priestly Formation issued in 1970 by the Congregation for Christian Education was another example. In the USA we have seen the publication of the US Program of Priestly Formation (1971, 2nd ed. 1976). There have been important bilateral consultations in this country that have been matched in depth by some of the international dialogues. The recent preparation by the CTUS and its counterpart among Canon Lawyers in the USA, the CLSA, of a draft on "Doctrinal Responsibilities: Resolving Conflicts between Theologians and the Ecclesiastical Magisterium" is another example of reformulation of the church's self-understanding. Finally, one can note the emergence since Vatican II of important liturgical centers such as Notre Dame, St. John's in Collegeville, Catholic University, and the Hispanic-American Cultural Center in San Antonio.

These changes have helped our people understand better the historically conditioned character of our church, the freedom that the church possesses to decide how to administer sacraments. Raymond Brown has referred to this as the loss of "blueprint ecclesiology," the notion that Jesus had presented the church with a ready-made plan of the church to come. In short, Catholics learned that what they had once considered to be *de jure divino* was in point of fact *de jure humano* (understood as the church's responsible response to the grace of the Spirit at work in each age of Christianity).
The other four changes I can touch on lightly here. The insight that the church must be governed not only by one central person but by the totality of the episcopate in communion with the pope — collegiality — has had many results, especially by the promotion of national and diocesan initiatives. Inculturation, or the effort to evangelize and teach through the various national and cultural traditions of the believers, has promoted liturgical and theological renewal in countries as distinct as Cameroon, India, Zaire, Barbados. The concern for a ministry of justice and peace has led to the development of a liturgy after the Liturgy, a liturgy that is practical and concrete in its attention to the neighbor. A good example was the decision to hold a preliminary congress at Toulouse prior to the most recent Eucharistic Congress in Lourdes, to discuss the theme “Eucharist and Bread for the World.” Finally, the support of healthy pluralism has helped many Catholics understand that traditions must be complemented: the school of Antioch by the school of Alexandria, the theology of Aquinas by the thought of Bonaventure, the Roman liturgy by the Byzantine.

Still, despite all this progress, despite the encouraging signs that are so readily visible, all is not well within the Roman Catholic Church. Each Catholic will probably have her or his own list. I would cite eight areas that seem to me especially critical. (1) In a discouragingly large number of parishes the liturgical presiders, whether episkopos or presbyteros, are not effective. This may be due to poor training, a failure to collaborate, little input from the parishioners, or narrow perspective on what is expected. (2) The faithful are incredibly passive in many places when faced with the problem of ineffective presiders, shoddy musical programs, or poor catechetical initiatives. (3) The increase of the percentage of non-functional Catholics in our parishes is alarming. According to a recent survey in the USA some 26% of baptized Roman Catholics over 18 are non-functioning, which means they do not attend church at least twice a year apart from Easter, Christmas, weddings or funerals. (4) Tensions between representatives of what has been called universalistic ecclesiology and local eucharistic ecclesiology, between the centralist emphases of the Roman Curia and the more local or national aspirations of Episcopal Conferences, are real and distressing. These tensions have been noted during preparations for the various papal visits, or, for example, in reaction to the French Bishops’ Catechetical programs by the Congregation of the Doctrine of the Faith through its Cardinal Prefect, Joseph Ratzinger. (5) Women in the Catholic Church are called upon to serve what has already been done by churchmen. They rarely ever have the opportunity to conceive of projects. (6) Consultation once solicited and received is not frequently acted upon. This has led to a certain disillusionment in some circles about the usefulness of collaborating. The ineffectiveness of representations by bishops and theologians regarding the proposed mandatum docendi or missio canonica of the New Code is a case in point. (7) Despite remarkable agreements in the various bilateral consultations, there is a general feeling that little practical action will be taken by leaders especially at the international level. (8) The objections of the Vatican to priests and religious in political or public service functions of a delicate nature have raised fears and apprehensions, most recently in the case of Agnes Mary Mansour.

Why have these problems emerged, and why have the real achievements of Vatican II been somewhat clouded by these other concerns? I would suggest that at the root of all these problems there lies the need for Catholics to change their self-understanding still further. I would suggest that Catholics need to grow in awareness in five areas.

First, Catholics need to face up more realistically to weaknesses of their corporate and individual personality. I would not call these matters “sins” of Catholics, but they certainly are special temptations Catholics have to struggle with. The temptation may lead Catholics to neglect the proper order or balance of creedal affirmation; or the temptation may be towards a mechanistic, extrinsicist understanding of how sacraments achieve their effects; again, it may be a failure to use power responsibly; it may be subtle clericalism that makes Catholics still prone to place too much of the church’s ministry in the hands of the ordained; it might be a harshness in the face of diversity, even to the point of jeopardizing the rights of others whose views seem novel; it may be a lack of intellectual venturesomeness that undermines calls for professional education or recycling. The trouble may be liturgical passivity in worship, or
cultural isolation, most discouraging still, even after the recent renewal of bibli cal studies, it might be neglect of the Bible. Whatever the dark side of the Catholic ethos, whether it be peculiar to certain age groups, or nations or sexes or occupations, it needs to be admitted. The cure will be various, but admission is a move toward cure. Gradually, Catholics will learn to experience assurance of divine grace at work in their midst despite opaqueness and hard heart.

A second area where Catholics need to experience a shift in awareness, in preaching, in catechesis, in popular publications, is to cultivate a sharper sense of historical consciousness regarding change and development. Many Catholics, although here they are surely not alone, have a poor sense of how church doctrines and practices have developed and changed. Because far too many Catholics have a hazy perspective of how church life was lived in earlier centuries, they are uncertain about what might be negotiable and what non-negotiable in future rapprochement with other Christian churches. Experts in the history of theology exist who comprehend the changing character of continuity amid discontinuity, who understand the shifting character of ministerial functions, the political and economic factors that went into the formation of special emphasis in theology, changing sacramental practices, differing roles for bishops and popes. Without this historical consciousness, Catholics will not be prepared for changes leading to a communion of communions, an encouragement of broader pluralism.

Historical perspective would help Catholics to avoid absolutizing formulae of faith, exaggerating beliefs that are quite ancillary to the core of creedal affirmation. Without some appreciation of what took place in earlier centuries, it would be hard for Catholics to acquire a truly eucumenical doctrine of sacraments, Petrine ministry, or justification. Without historical differentiation of consciousness, healthy Christian pluralism will be a very theore tic goal.

Third, Catholics need to be sharply admonished to watch their language. By this I do not mean to imply that they offend by cursing or by violating rules of grammar. I have rather in mind various theological lapsus linguæ. One expression of this, at least in English, is to use objectivizing language that lends itself to mechanistic view about word and sacrament. Catholics receive communion, go to confession, assist at Mass, perform their Easter duty, get ordained, follow the directives of their pastors; the list is endless. Before Catholics can feel at ease in a communion of communions, they have to become sensitive to the puzzle of their use of language causes. Besides careless use of objectivizing language, Catholics need to refine their use of certain specific words. One such word is the Latin term *magisterium* especially when the word is not to mean not teaching but that official teaching group of men capable of promulgating authentic doctrine. Magis terium becomes a shorthand expression for hierarchy, or more concretely, the exercise of episcopal collegiality and papal teaching. Thus the word is used in contradistinction to groups such as the prophets, saints, theologians, the "simple" faithful. It is curious that a notion so central to Catholics for our understanding of church does not have a readily recognizable parallel in Protestantism.

A fourth change that has to be fostered in the Roman Catholic Church is development of broader autonomy for particular churches. I use the word particular in reference to networks of churches such as the diocesan, the regional, even the national church. Within the last few years a trend seems to have developed in Catholicism that is reversing what promised to be decentralizing of church life away from a universalist ecclesiology. The emergence of a popular pope and the self-assertiveness of Vatican congregations are taken by some as marks of a decline in local initiatives, varying styles of worship, instruction of government. This development was discussed at length in a remarkable symposium held in Bologna in April 1980 on "The Ecclesiology of Vatican II: Dynamics and Prospects." Fears were expressed there that the particular churches might be being kept in a state of tutelage if these churches always appeared to be the object of legislation rather than part of a *symphonia*. This possibility is a real source of fear among non-Catholic churches who see that their autonomy and distinctiveness would be threatened by closer ties with Catholicism.

To achieve balance between local and world wide, between the particular and the universalist ecclesiology, we must collaborate honestly. Orthodox, Anglican, Protestant, and Roman Catholic will have to collaborate to share their experiences of how local responsibility and commitment can be appropriately kept in balance with one another.

Finally, my fifth and last point. In Roman Catholicism there must be a massive rethinking about ministry and specifically the prerequisites for ordained ministry. I would argue that there is presently an imbalance in the Catholic understanding of ministry because of a weakness in official Catholic theology of ordination. Linked with that is a kind of "episcopalism" in Roman Catholicism that poses problems for the full flowering of responsible participation of all the faithful in the total sacramental and diaconal life of the church. Willingly or not, Roman Catholics will very soon be confronted with the need for a more comprehensive theology of ministry, because of the hard sociological, statistical facts that around the whole world, there is such a decline in ordinations to the priesthood that parishes even in Catholic countries such as France are bereft of ordained ministers. Such is the decline that we are even seeing volumes such as a recent issue of Concilium entitled *The Right of the Community to a Priest*. We are past the stage of naivete confidence that the vocations are there, that the Holy Spirit is continuing to call men for this specific embodiment of priesthood if only they would be more generous and less infected by the secularist mentality of our age. In part, the crisis may be due to an unwitting domination by North European, Mediterranean, and North American mentalities trying to impose certain expressions of spiritual values in a changing world. Some would argue then that the dramatic drop in vocations to the priesthood throughout the world is a moment provisorily offered us to rethink the preconditions for ordination, or even the domain of what the priest does and what is done by designated local leaders.

Our best celebration of the graces bestowed upon the Catholic church in the last twenty years would be to acknowledge what has been achieved in the Spirit, but to reframe ourselves individually and collectively as scholars to the work that needs to be done. As liturgists and theologians we cannot allow words such as rational, cognitional, historical, bookish to become words to shun. If we are to grow, we may sometimes need to dissent, but always with respect and realism about our own talents. The process of "reception" of Vatican II has only begun.
How Did Liturgical Change Get Started... and Why?

BY PATRICK REGAN

Secular historians commonly acclaim the nineteenth century as an era of progress. In several respects it was. But for many Catholics of the time it appeared as the final dismembering of the unified civilization of the Middle Ages that was first threatened by the Renaissance and Reformation, and then, after momentary recovery, was again assaulted by the Enlightenment and French Revolution. Industrialization was putting an end to the stability of a life rooted in tilling the soil, and was replacing it with the clatter and smoke of great manufacturing centers. The social consequences of this economic shift were disastrous. The cohesiveness of the family was fractured, bonds linking successive generations were snapped, and the very dignity of the human person was undermined by laborers being considered mere means of production, no different from raw material. In 1847 Karl Marx summoned the workers of the world to forcibly overthrow all existing social conditions, and warned the ruling classes to tremble at the prospect of a Communist revolution. As the last decade of the century dawned Leo XIII admitted in Rerum Novarum (15 March, 1891) that “some remedy must be found, and quickly found, for the misery and wretchedness which press so heavily at this moment on the large majority of the very poor.”

Paralleling the upheaval provoked by the factory system was the dissolution and fragmentation brought on by the rise of nation-states. Following the American and French Revolutions land no longer belonged to kings and princes, bishops and abbots. It became the property of anyone who could buy it or work it. Those who owned property also claimed the right to self-rule and so came to experience themselves as a nation, that is, a particular body of people originating in a particular territory; possessing a common language, literature, and history; and tending toward a common destiny through political, social, and cultural institutions of their own making. By the nineteenth century nationality had replaced the Christian religion as the primary reference for individual identity and belonging.

Nationalism proved to be particularly divisive for the church in France. Gallicans, led by the vast majority of French bishops, sought to establish a free Church in a free State. By free church they meant one free from papal interference. In this way they hoped to gain acceptance from the post-revolution political regime. Ultramontanes, on the other hand, insisted that fidelity to the laws, customs, and doctrinal heritage of Rome pertained to the very essence of the church and could not be compromised in the name of patriotism or national sentiment. This position, which derived its initial momentum from the wave of sympathy following Napoleon’s imprisonment of Pius VII at Fontainebleau (1800-1823), reaped its victory in the definition of papal infallibility at the First Vatican Council in 1870.

Inseparable from the Gallican spirit in France is Jansenism. This theological system, like that of John Calvin, stemmed from a narrow reading of Augustine’s anti-Pelagian writings, which exaggerated the distinction between the divine and the human, the spiritual and the material, grace and free will. Jansenists consequently distrusted mediational channels between God and creatures, especially the papacy and its claim to authoritatively transmit the design of God. They relied instead on direct inspiration imparted to the individual soul or to the Christian people. Gallicans perpetuated Jansenist thought because of its strong anti-hierarchical tendency and because its home was, after all, Port-Royal in Paris. Jansenists in turn welcomed the prospect of a free, national church because in their view the organization of the church, like everything human, is corrupt and hence in need of purification.

These two parties joined forces throughout the eighteen century to reform liturgical practice in France. For the sake of fostering a more intense

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spiritual relationship with the divine Majesty, conceived as utterly transcendent, incomprehensible, and even incommunicable, they drastically simplified ritual structures; rejected external ceremonial; curtailed devotion to Mary and to Saints; recast the Breviary into a book of private prayer; and clung to the Scriptures, particularly the New Testament, as the only norm of Christian doctrine and piety. They also made extensive use of the vernacular. Disseminated through a multiplicity of newly assembled Missals and Breviaries — as many as twenty different types in any given diocese — this neo-Gallican liturgy, as it came to be called, steadily gained ascendency over the official usages of the Roman church which the Council of Trent transmitted from the Middle Ages and remote antiquity.²

The liturgical movement espoused by the pioneers is in origin a vigorous Catholic offensive against these developments. Dom Guéranger launched it; Pius X endorsed it and linked it to broader political objectives; Lambert Beauduin provided it with a solid dogmatic foundation; and Virgil Michel, aided by the associate editors of Orate Fratres, established it in America and at the same time brought it to bear upon the social issues generated by the capitalist economy during the depression.

Prosper Guéranger

In 1833, while still a diocesan priest, Prosper Guéranger purchased the ruins of Solesmes, abandoned since the Revolution, and boldly re-introduced to his native land both Benedictine monasticism and the official Roman liturgy. In reviving monastic life Guéranger was erecting an edifice which opposed much of what the nineteenth century cherished. It countered rugged individualism with community of goods; Gallican separatism with loyalty to the See of Peter, the factory system with manual labor, egalitarianism with obedience to a monarchical abbot who takes the place of Christ, pursuit of an abstract deity in the recesses of one's heart with the splendors of the choral office and daily conventual Mass.

His esteem for the Roman liturgy flowed directly from his ecclesiology. He firmly believed that in the West the Roman church alone is endowed with truth. Only the worship of this church, elaborated over the centuries under the guidance of the same Spirit who inspired the Scriptures and the apostles, offers authentic contact with the saving mysteries that it signifies. Hence the liturgy is a living organ of tradition, a bearer of divine life, a witness to the church's one faith, and so cannot be reformulated apart from communion with the successor of Peter as Gallicans and Jansenists had done. He dismissed the innumerable prayer-books of the past two centuries as containing "laudable and pious thoughts, but after all only human thoughts. Such nourishment cannot satisfy the soul, for it does not initiate her into the prayer of the church. Instead of uniting her into the prayer of the church, it isolates her."³

Guéranger had a profound understanding and appreciation of the liturgy as it then existed. Acquired by prolonged reflection on the Scriptures, the Fathers, and liturgical texts themselves, his approach was primarily poetic, affectionate, contemplative. He loved the inner mystery of worship while relishing its outer grandeur and knew the necessary connection between the two.

For Guéranger the liturgy is above all the prayer of the church. Like all true prayer it is called forth by the Spirit. "Now it is in the holy church," he taught, "that this divine Spirit dwells. . . . Ever since the day of Pentecost he has dwelt in this his favored bride. He is the principle of everything that is in her."⁴ All who form part of this church, the bride of Christ, should make her prayer their own. All who thirst for life everlasting should drink from the rich streams of the liturgy which flow from the very fountains of the Savior.⁵ Lamenting the steady decline over many centuries of participation in the liturgy, as a result of which "social prayer was made to give way to individual devotion,"⁶ he summoned the faithful to return with understanding to the prayer of the church: "Be wise, then ye children of the Catholic Church, and obtain that largeness of heart which will make you pray the prayer of your mother. Come, and by your share in it fill up that harmony which is so sweet to the ear of God. Where would you obtain the spirit of prayer if not at its natural source?"⁷

By the time of his death in 1875 Guéranger had seen France entirely purged of the neo-Gallican books, and his ecclesiological position vindicated at the First Vatican Council. The translation of his multi-volume commentary on the liturgical year into virtually every modern language testifies to the value attached to his ideas even outside France. Much of his theology, however, was modified at the Second Vatican Council. Those whose involvement in the liturgical movement was mainly inspired by him were greatly disoriented after the Council. De-centralization of authority, the role accorded to the local church and its bishop, introduction of the vernacular, indiginition, simplification of ceremony, paring down the feasts of Mary and the Saints — all this appeared as a capitulation to the very things Guéranger had spent his life combatting! Nevertheless his insistence that liturgy is the prayer of the church and the natural source of the spirit of prayer led directly to the oft-quoted phrase of our next pioneer.

Pius X

Pius X was elected pope on 3 August 1903, taking as his motto Instaurare omnia in Christo. A little more than three months later, on 22 November, he issued his famous Motu Proprio on the restoration of sacred music. It contained the following declaration:
It being our ardent desire to see the true Christian spirit restored in every respect and be preserved by all the faithful, we deem it necessary to provide before all else for the sanctity and dignity of the temple, in which the faithful assemble for the object of acquiring this spirit from its foremost and indispensable fount, which is the active participation in the holy mysteries and in the public and solemn prayer of the church. 4

Confronted by an industrial system that reduced human beings to tools in the machinery of production, and a nationalism that covered over any other means of personal identity, that separated nations and set them in competition or even armed conflict with each other, Pius X longed to see the true Christian spirit restored. Active participation in the liturgy was crucial to attaining this goal because, as Guéranger had taught, it enabled the faithful to imbibe that spirit from its primary and indispensable source.

At the heart of this true Christian spirit that the Pope was trying to revitalize is certainly the sense of catholicity: of oneness and universality. In the face of a multiplicity of nations, each exalting its particular history, language and literature, while growing ever more indifferent or even hostile toward other cultures, now considered foreign, the liturgy gathered together people of every race and language, and made them one in the service of a common Lord. Nationalism might unite the inhabitants of a particular country, but it turned them against neighboring countries. Socialism or Communism might unite members of the working class regardless of nationality, but it set them in opposition to other classes. The liturgy, however, reaches out to people of all nations and all classes, kills the hostility between them and creates the single New Man (Eph. 2:15).

Unfortunately, however, the faithful presented themselves in church as they did in the factory: as objects to be acted upon by others, but making no contribution of their own. The immediate objectives of Pius X, therefore, were, first, to promote congregational singing, and, second, to encourage eucharistic communion. If congregational singing was to be forthcoming, though, there would have to be music that congregations could sing. Italy was the home of Verdi, Puccini, Rossini, and Donizetti, but their music did not admit of popular participation even though it was often performed in church. Setting aside the music of his own day, Pius X strongly endorsed Gregorian Chant, which Dom Guéranger had extolled as “the natural expression of the yearnings and sorrows of the Spouse,” and “the soul of a universal church.” The Chant was thought to be eminently suited to congregational singing: it consisted of a single melodic line, could be sung without accompaniment, expressed the sacred texts with clarity, and, most of all, was the heritage of the universal church and not of one particular nation. Henceforth promotion of Gregorian Chant became an integral part of the liturgical movement. To the extent that this was so, however, many zealous supporters of the movement were bitterly disillusioned when, in one stroke, the entire Gregorian repertory was replaced by “Michael Rowed the Boat Ashore.”

Pius X realized, furtively, that if the faithful were to acquire the true Christian spirit, their participation in its source would have to go beyond the vocal and musical. The source is, after all, the very person of Christ, put to death in the flesh, but raised in the Spirit, and in the power of that same Spirit now extending his reign in space and time through the church, with its hierarchical ministries and sacramental economy. Participation in the death and resurrection of Christ necessarily involves participation in the sacrament of his death and resurrection: the broken bread and shared cup of the eucharistic banquet (cf. 1 Cor. 10:16).

Although the Council of Trent encouraged frequent reception of the sacrament, its efforts were nullified in the seventeenth and eighteenth centuries by Jansenism, which forbade the faithful from receiving Communion because they were unworthy to do so, and to approach the altar in this condition would be an affront to the sanctity of the sacrament and risk God’s wrath. In 1905 Pius X argued that the purpose of the sacrament is neither to safeguard the reverence due to our Lord nor to serve as a reward for virtue, but rather to unite the faithful to God who gives strength to overcome daily faults and avoid graver sin. He concluded that frequent and daily Communion should be open to all the faithful who approach the Holy Table in the state of grace and with a right intention.

This decree has proven to be extremely valuable in advancing the notion that the eucharist is a sacrament of forgiveness and reconciliation. Its successful implementation also provided the necessary practical basis for a closer theological connection between the consecration of the Mass and Communion, the sacrifice and the sacrament. Specifically, it enables us to say that the consecration is directly ordered to Communion. This is the main idea of the epiclesis in the new eucharistic prayers. The Holy Spirit is invoked to make holy the one bread and one cup, so that the many who partake of them in Communion may be made one and holy. This is to say that the ultimate goal of the eucharist is to establish and sanctify the church as a community of people united with Christ and with one another in Christ.

It soon became evident that, if in Communion we are united with each other, then the eucharistic celebration has enormous social ramifications: it makes us responsible for the life and welfare of all; responsible for promoting and protecting the unity and dignity of our fellow humans. The eucharist also has implications for personal growth. It detaches us from solidarity in the self-absorption of the first Adam, and joins us to the self-forgetfulness of the new Adam. Yet by this very loss of self, true life opens before us. We discover our identity as persons — an identity which we neither make for ourselves, nor acquire at the end of a long historical dialectic or economic struggle, but which is divinely conferred at whatever moment we are willing to accept it.

But as soon as we do accept ourselves as given by God, then we can also accept others. In this way genuine human relationships are created and sustained. Freed from the empty promises made by economic, social and political systems, and relieved of the false expectations we have of them, we can accept them too, for what they really are, and use them not to satisfy our private or national ambitions, but to serve the plan of God for creation. Active participation in the liturgy, culminating in eucharistic Communion, must necessarily lead to active participation in the creative transforma-
tion of the world. Otherwise we are eating and drinking unto condemnation.

Before turning to our other pioneers, it should be emphasized that the over-riding concern of Pius X was to change the world, not the liturgy. He had no desire whatsoever to alter the structure or texts of the Mass in order to bring them in line with modern times. Quite the contrary. To be modern was to be a rationalist, a Jansenist, a nationalist, a Communist, an agnostic, or an adherent to one of the other numerous ideologies of the eighteenth and nineteenth centuries which he labeled “Modernism,” and denounced as the sum total of all heresies. In his view it was precisely modern eucharistic thought and modern music which reduced the faithful to mute spectators at a theatrical performance and prevented them from acquiring the true Christian spirit by their own active participation in the sacred mysteries.

By 1914 the role of liturgical prayer in Christian life had become a matter of heated debate. Beauduin took his stand in La Pieté de l’Église, later translated by Virgil Michel and published by the Liturgical Press under the title of Liturgy the Life of the Church. We might render it today as Liturgy the Spirituality of the Church. The author portrayed Catholics of his day as isolated individuals left to find their own way to God. Many had abandoned the practice of prayer altogether, or else had drifted into devotional exercises owing more to fantasy than sound doctrine. Religion was disconnected from social and political realities and confined to the inner realm of subjective consciousness, thus furthering the scheme of those bent upon emancipating humanity entirely from God. Finally, the hierarchy conducted itself as a vast administrative bureaucracy or police force; not as an organ of spiritual paternity generating divine life and calling forth filial trust from the faithful.13

Beauduin summoned the church to nourish these famished souls with the rich fare of her own spirituality, the liturgy. He based his plea on three propositions: 1) Jesus Christ, High Priest of the new covenant, is the unique source of supernatural life. If others are to share this life, they must be united with his person. 2) Christ exercises his sanctifying power only through a hierarchical priesthood. This priesthood is operative in the church through the sensible signs which comprise the liturgy. The liturgy, then, is the full expansion into the church of Christ’s own priesthood. 3) Union with this hierarchy in the very exercise of its priesthood is for every Christian the authentic mode of union with Jesus Christ, and therefore is the primary and indispensable source of supernatural life.14 In this argument the remarks made by Pius X in his Motu Proprio in 1903 began to find their theological underpinning.

Besides being divinely established, the liturgy had other values as a school of spirituality that were important to Beauduin. Among them was the social sense of catholicity. This social sense, he contended, would provide an effective antidote to modern errors, for it implied that the spiritual life was collective (contrary to the individualism of Sabatier), bestowed from without by the supernatural action of legitimate authority (contrary to the immanence of the modernists), and made visible in external, sensible deeds (contrary to the invisible church of the protestants).15 In Beauduin’s mind the purpose of the liturgical movement was not the cultivation of a particular aesthetic or type of ceremonial. Rather its goal was to bring the faithful back to vital unity with the Body of which they were members.

In the liturgy, he argued, the fundamental truths of Christianity were realized and shown forth: the destination of all things to the glory of the Father, the necessary and universal mediatorship of the person of Christ, the mission of the hierarchy in kindling divine life, and the visible accomplishment of the Communion of Saints. Active participation in liturgical celebration would awaken faith in these fundamental truths and release the energies of all the baptized.16 Beauduin explained these four fundamental truths in his Manual of Liturgy,17 which is really a theology of the liturgy, redemption, the sacraments, and the church from a liturgical perspective. As we shall see in a moment, his ideas were brought to this country and enlarged by Virgil Michel. Beauduin eventually founded the bi-vital monastery of Chevetogne and after a turbulent career, died in 1960. Four years before his death he predicted that his close friend Angelo Roncalli would become the next Pope and convene an ecumenical council.18

Lambert Beauduin

For seven years after his ordination in 1897 Octave Beauduin functioned as a priest-worker in the diocese of Liège trying to implement the social teachings of Leo XIII’s Rerum Novarum. He acquired thereby personal familiarity with the grievances of the laboring class against the Belgian bourgeoisie and developed a deep desire to reclaim the de-Christianized masses for Christ and his church. At the age of 33 he entered the abbey of Mont-César, recently founded at Louvain by Maredsous, which in turn derived from Beuron, the German counterpart of Solesmes. After a year’s novitiate he became Dom Lambert. His interest in liturgical matters was soon sparked by reading the works of Dom Guéranger and listening to the conferences of his prior, Dom Columba Marmion, who later became abbot of Maredsous.

Virgil Michel

Virgil Michel, a young monk from Saint John’s Abbey in Collegeville, Minnesota, was interested in the revival of Scholastic philosophy called for by Leo XIII. In 1924 Abbot Alcin Deutsch sent him to the Benedictine College in Rome in order to study under Joseph Credé. Michel dismissed Credé’s courses as boring and useless, but was ecstatic over
Lambert Beauduin, who was then teaching ecclesiology at Saint Anselmo.
Through travel, reading and conversation he absorbed the aspirations of the European leaders. At the same time William Busch, Gerald Ellard, Martin Hellriegel, Justine Ward and others were attempting to introduce the liturgical movement to the United States. Upon returning from Europe, Michel enlisted their support, and in 1926 inaugurated Orate Frates magazine, now Worship.17 Echoing the concerns voiced by Lambert Beauduin in La Piété de l’Église, Michel stated that the aim of the new periodical was “to develop a better understanding of the spiritual import of the liturgy.”18 His hope was that “many persons may find in the liturgy the first answer to the intimate need of their souls for a closer contact and union with the spiritual and the divine.”19 In The Liturgy of the Church, published in 1937, Virgil Michel provides a series of profound yet compact reflections on the theological significance of the liturgy. He begins with a remarkable definition taken from Der Grosse Herder. It reads: “Catholic liturgy in its proper sense is the divine service or worship that the church celebrates as the mystical body of Christ in union with the head Christ ... as a continuing representation or making present of the mystery of the redemption.”20 This definition anticipates the one given ten years later in Mediator Dei21 and repeated in the Constitution on the Sacred Liturgy.22

Since liturgy is the worship of the church, its inner nature derives entirely from the inner nature of the church, which is nothing less than the mystery of Christ himself. The sequence of thought is important here, for Michel derives his ecclesiology from his Christology, which is really a soteriology. The redemptive mission of Christ and the foundation of the church cannot be conceived separately and sequentially as if they were two distinct events following upon one another. Nor can the mission of the church be conceived apart from that of Christ himself. The mission of Christ is to communicate the life of God to humanity. He accomplishes it by his priestly act of offering himself to the Father and pouring out his Spirit. But by doing so he also founds the church and establishes its presence within it, thereby both perfecting and continuing his redemptive mission, his own priesthood. Since the church is the body of Christ and his plentitude, her mission can be no other than that of Christ. Now the act whereby she accomplishes her mission, or rather Christ accomplishes his mission in her, and so brings himself and her to full stature, is the liturgy. For this reason, Michel maintains, as does Vatican II, that the liturgy “is of primary importance and is first in rank”23 among the church’s activities.

The mystery of redemption and the church’s inclusion in it, however, immediately open into the mysteries of the trinity and the incarnation. The sequence of thought is again significant. Whereas domanatic theology customarily begins with the trinity, then moves on to the incarnation, the redemption and the church, Michel begins with redemption, and having developed an ecclesiology from it, proceeds to show how the trinity and the incarnation are revealed in it. His trinitarian thought is consequently more economic — and hence liturgical — than immanent.

He states that in the redemptive act Christ is able to offer his entire self to the Father only because he receives his life, his being, entirely from the Father. In other words, the life he gives over to the Father is the life which the Father first gives him and in virtue of which he is Son. His oblation, therefore, is revelatory of the Father’s paternity and his own generation or sonship. And because he offers himself as man, his oblation makes known his identity as the enfranchisement of the Son of God, that is, the incarnate Word. Hence the mystery of the incarnation is revealed in the paschal mystery and not independently of it, for as Jesus himself said: “When you have lifted up the Son of Man, then you will know that I am” (Jn 8:28). Because the church has her existence in Christ, she offers her praise and intercession to the Father, because she, like Christ, receives her life as gift of the Father. Michel concludes that “the liturgy is the earthly, the temporal expression of the eternal relation between Father and Son, brought down into the realm of time and of men through the descent upon this earth of the incarnate Son.”24

Although the person of Christ stands at the center of Virgil Michel’s thought, the Holy Spirit also occupies an important place. Unfortunately this is not always the case in western theology. Michel teaches that the life that the Father begets in the Son is the Holy Spirit. In the Spirit the Son simultaneously comes forth from the Father and is always turned to the Father in loving receptivity and surrender. This relationship is made flesh in the person of Christ. When his redemptive mission is completed in the offering of himself to the Father and in being filled as man with the Spirit that is his as Son, the same Spirit is poured out through him into the church, thereby making the church to partake of his generation as well as of his oblation. Thus the life of the church, which is life in the Spirit of the Father and the Son, consists in being continually delivered up through Christ to the Father, from whom she receives in the Spirit all that she is. In the words of Dom Grea, “Behold, this divine and inef fable hierarchy has extended beyond itself in the mystery of the church.”25 As a result “all the official actions of the church, the actions of Christ in her, ... her whole liturgical life, are consequently penetrated by the Holy Spirit. ... It is he who perfects her liturgical actions ... [and] cements the union of the church with the three persons in the one God.”26

Because the fullness of the Spirit resides only in the humanity of Christ, Christ already contains within himself the totality of the redeemed. Others are brought to life in God not individually and successively but by being incorporated into Christ. Become participants in his one redemptive act, they are united with him and with each other in him. “The church is thus a common fellowship of souls in Christ, a fellowship that extends to all who have been incorporated in Christ. It therefore embraces also the souls of the blessed in heaven and the suffering souls in purgatory — a doctrine which Christian tradition expresses by the term communion of saints.”27 The life of the church, therefore, is essentially one and corporate, for it is the life of Christ himself. “Through the liturgy he acts in the united brethren, and through him they enter into union with all the members of Christ, the entire communion of saints, nay, with the divine mystery of the society of God in the most Holy Trinity.”28

Virgil Michel realized very clearly, however, that the liturgy is the mystery
of God reaching us in human form. Although it contains all the theological mysteries of our faith, "it presents these to us in their living reality, not only as sources of religious knowledge on our part, but especially also as sources of religious experience, of religious life." 39

Its aim is not to convince us of the existence or objective truth of the mystery celebrated, but to make us participate in it through our personal acceptance and appropriation of the divine life which the liturgy makes available. While the external, sensible forms of liturgical action mediate the life of God to us, these same forms embody humanity's surrender to the divine gift and the transformation or consecration that results therefrom. Hence the fundamental truths about the trinity, Christ, redemption and the church — so important for Beauduin and Michel — are not static metaphysical entities, but are rendered concrete and dynamic in the liturgy.

Their very liturgical expression is an acting out of the truths, a striving for God through them. . . . Were this not the case," Michel cautions, "the worship would have to become a pure external formalism or emotional aestheticism, or else an abstract vague inner action unconnected with life." 40

This is to say that liturgical action is symbolic. It gives living expression to the condescension of God and the transformation of humankind both brought to perfection in the person of Jesus Christ extended in his body, the church. The symbolic character of the liturgy is rooted in the incarnation, culminating in the redemptive sacrifice. This idea is frequently traced to Schillebeeckx's book, Christ the Sacrament. But Virgil Michel had already stated it: "Christ, our liturgical high priest, is thus the first great liturgical symbol . . ., the prototype of the liturgical symbolism, of the external expression of all that the liturgy is, just as he is the source and inspiration of its internal spirit. . . ." 41

In the liturgical symbol, then, the participants not only encounter God, they also encounter themselves; not as they ordinarily experience themselves, but as they truly are in Christ: one, whole, and holy. "The liturgy, then, being the ordinary channel through which God reveals and gives himself to the soul, through which the soul reaches God, is also the divinely appointed channel of true religious experience." 42 At the very center of this experience is certainly death: death to autonomy, to individuality, to the project of making and controlling our own lives. But equally at the center is the experience of life: life redeemed, made whole, and shared by all as gift of God. "Thus there is not the death of man as such, but the death of the independent all-sufficient self, a self which in creatures is really an absurdity. . . ." 43

This is the starting point of Virgil Michel's view of the apostolate. Like the other pioneers, he never ceased to describe the world in which he lived as pagan, individualistic, sensate, materialistic and secular. The duty of Christians, however, is not to withdraw from it, as they had in fact done — much to his regret — but to confront it, expose its falsehood, and restore it to truth. Through love and the model for this endeavor is the liturgy, which makes men and women right with God and enables them to make all else right. By actively participating in it, and through their work and witness, that is, the exercise of their priesthood, Christians would transform the world, creating a social order reflecting the deeply spiritual and transcendent values of honesty, integrity, justice, and beauty. In other words, the reality experienced in cult was to be projected in culture.

Encounter with Modernity

Virgil Michel died in 1938 at the age of 48. His challenge to confront the modern world was taken up at the Second Vatican Council. The official record of this encounter are the council documents, the liturgical books issued by Paul VI, and the revised Code of Canon Law. The liturgy prescribed in the post-conciliar books, however, is for the most part a simplification, re-organization, and purification of the Tridentine liturgy in light of ancient, universal, and constant tradition. It is more a restoration than a new creation, although it is not popularly perceived as such. The most dramatic concessions to modern conditions are the use of vernacular languages and contemporary music. Others are fairly restrained: permission to choose between a variety of options in spoken formulae, flexibility in the performance of certain gestures, and frequent mention of social and ecumenical concerns in prayers and admoitions.

From a theological point of view the present liturgy represents an excellent summation of the thought of the pioneers, particularly Beauduin and Michel. Guéranger, of course, would have to make considerable adjustments in his ecclesiology. Nevertheless there has been noticeable evolution. The figure "People of God" has replaced the Mystical Body as the dominant image of the church, and little is heard anymore about the priesthood of Christ as applied to the redemptive act.

The scope of active participation has expanded steadily, but acquisition of the true Christian spirit goes at a somewhat slower pace. The explosion of spiritualty institutes during the last decade would be puzzling to the pioneers. At present the primary and indispensable source of the true Christian spirit seems to be a directed retreat.

Not being regular readers of Worship or participants in the annual Liturgical Week, most Americans were insuffciently prepared for the changes. Their attachment to existing forms was probably grossly underestimated and came to light only when new practices were being implemented. Many felt that something precious was suddenly being ripped away without their consent. Even if they could not defend their position intellectually, they felt the loss. Among the elements that people miss most is an indefinable sense of transcendence, prayerfulness, mystery. This may be due more to the environment and how the liturgy is actually performed rather than to how it is written in the books, although there has been a noticeable lowering of hierarchical profile.

It must be remembered too, that the changes inaugurated by Vatican II included vastly more than the patterns of worship. They affected morality, doctrine, education, clerical and religious lifestyle, and the organizational structures of the church. They were compounded, at least in this country, by the tumultuous upheaval brought on by the quest for racial justice and the protest against the Vietnam war. Change in religious matters is always unsettling. But the extent and rate of change following Vatican II, accompanied by general societal turmoil, was difficult for anyone to absorb with tranquility.

If we are looking for signs of modernity, however, it is not to the official liturgical books that we should turn, but to how the material in the books is actually used: specifically, what is omitted, modified, or added. This of course, reflects the preferences of the presider and planners, and indicates what they consider important, valuable,
or pertinent. Often their contributions are superficial, trendy, didactic, ideosyncratic, moralistic, wordy, local, prosaic, sentimental, and deviate wildly from the restrained, hieratic sobriety of the classic Roman Rite. How does this come about?

One of the basic characteristics of modernity is that it opens up a multiplicity of diverse and competing possibilities in every segment of life, and requires us to choose from among them. The plurality of options implies that none of them is axiomatically correct, ultimate, or final. Their mere co-existence betrays each one to be tentative, partial, changeable. Yet choice must be made and individuals must find their own reasons for doing so, even if these be only sentiment or personal preference. In this situation the criterion of truth shifts away from the object and comes to reside in the subject. This shift began in the fourteenth century. Roman Catholicism resisted its penetration into official doctrine and worship. It did affect devotional life, but its presence there was fought by the liturgical pioneers. Now that resistance has been lowered, however, individual self-expression manifests itself in those areas of the liturgy left up to the presider and planners.

In some respects the shift to the subjective is healthy for religion because it necessitates positive and deliberate commitment. But it has its drawbacks. Many people cannot make up their minds and do drift through life uncommitted to anything. The very range of possibilities reduces them to indecision about whatever is profound and lasting, and confines them to a superficial life of impulse and stimulus. At the liturgy they are driven to act out and verbalize every fleeting thought and feeling. This is due not primarily to character defect. It stems directly from modernity, for the same circumstances which erode objectivity and throw the criterion of truth to the subject, also erode certitude about self. The resulting insecurity, immobility, and disgust breeds the negative self-image now become a commonplace. Those so afflicted seek escape in work and productive activity, which of course are never satisfying. If engaged in liturgical ministry, they continually produce new services, only to discard them. They can never be satisfied with what they write or make because they are not satisfied with themselves. They see in what they produce only the objectification of the chaos within. The danger of allowing moderns to be inventive at worship is that they tend to make the liturgy serve their continuing and futile quest for identity through self-expression. Modernity, in a word, accentuates and prizes the very thing that must be surrendered if worship is to have any meaning, namely, the independent all-sufficient self.

Given the toll which modernity has taken on previously unquestioned beliefs and practices, many are now seeking in fundamentalism the certitude they formerly enjoyed in Catholicism. Consequently there is a tendency among Catholics to pull back and re-assert traditional teaching. On the other hand, further progress of feminism and related movements depends on the indefinite continuation of modernity.

To conclude, the aim of aggiornamento, adaptation, indigenization and so forth, is to identify what is true in every culture and bring it to its divinely ordained perfection through contact with the Gospel. The difficulty with the present culture is that truth has been so eroded under the influence of modernity that it has virtually disappeared. This makes the point of contact with the Gospel extremely difficult to locate. None of this was envisaged by the pioneers, who showed themselves quite critical of fundamental assumptions of the surrounding culture. The fact that we are more sympathetic toward it, of course, is symptomatic of the inroads modernity has made in us.

NOTES

4. Ibid., p. 7.
5. Ibid., p. 3.
8. Rousseau, Progress, p. 113.
9. Sacred Congregation of the Council, Sacra Tridentina: Decree on Frequent and Daily Reception of Holy Communion, Megivern, no. 86.
11. Ibid., p. 11.
12. Ibid., p. 29.
13. Ibid., p. 17.
14. "Essai de manuel fondamentale de liturgie," in Mélanges liturgiques, pp. 36-120.
18. Ibid., p. 2.
20. "The sacred liturgy is, consequently, the public worship which our Redeemer as Head of the Church renders to the Father, as well as the worship which the community of the faithful renders to its Founder, and through Him to the heavenly Father. It is, in short, the worship rendered by the Mystical Body of Christ in the entirety of its Head and members." Mediator Dei, 20, Megivern, no. 199.
22. Michel, Liturgy, p. 17.
23. Ibid., p. 36.
24. Ibid., p. 39.
25. Ibid., p. 38.
26. Ibid., p. 45.
27. Ibid., p. 55.
28. Ibid., p. 62.
29. Ibid., p. 81.
30. Ibid., p. 72.
32. Ibid., p. 82.
33. On the meaning and implications of modernity, see Peter L. Berger, The Heretical Imperative (Garden City: Anchor Press, 1979) and other books by the same author.
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There is certain irony involved in turning to the issue of the relationship between liturgy and social justice. On the one hand, as the churches of Central and South America have taught us, and as the Christian feminists are emphasizing, the relationship between liturgical celebration and the practice of justice is probably the most significant and certainly one of the most urgent questions calling for liturgists’ attention today. If there is any dimension of the liturgy which promises to alter our practice and transform our identity as a celebrating people, it is this.

And yet—and this is where the irony is so striking—the connection was entirely missed at the Second Vatican Council.

The importance of liturgical reform for the renewal of church life is openly acknowledged in the opening paragraph of the Constitution, and yet the document never returns in any explicit way to the problem of the connection between liturgy and the social life of the faithful, or the role of the church in the world.

The same break is only confirmed by the otherwise splendid achievement of The Church in the Modern World—it's broad vision of the heights and depths of the human condition and of the role of the church in forwarding the redemptive work of God for the benefit of all humanity utterly omits any mention of the place of the liturgy of the church as source and summit of this process.

In this way, Vatican II, by its silence, lends sad confirmation to what was a fact of life at that time: the failure of Christian people and Christian leaders to acknowledge the essential connection between liturgy and society, much less liturgy and social justice.

This was one reason for the confusion that arose following the Council. Initial-

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ly, liturgical reform was expected to 
revitalize the communal life of the 
church. If liturgy was the public com-
munal worship of the church, then it 
seemed that a liturgy marked by ver-
nacular language, greater congregational 
participation, and adaptation to the 
needs and concerns of particular groups 
would bring about an intensification of 
community, a deeper faith, and a more 
active sense of mission.

When this proved not to be the case, 
when liturgical reform became as often a 
source of division of renewed commu-
nity, commentators began to say that we 
had first to renew community life and 
then that new sense of community 
would find expression in the liturgy. 
This chicken and egg argument: do you 
reform the liturgy to create community, 
or, renew community to create good 
liturgy, continues to plague us, reflect-
ing our failure to probe the depths of 
the relationship that must exist between 
faith and life, worship and work, liturgy 
and social responsibility (Daniel 
Callahan, "Putting the Liturgy in its 
Place," NCR 8/9/67).

For us, Vatican II means a call 
to holding hands and sharing 
coffee with our own kind.

The fact of the matter was that in 
most countries, then as now, the people 
engaged in the liturgical movement rare-
ly if ever had any contact with those 
engaged in the social apostolate. These 
two great developments in 20th century 
Catholic life moved ahead on parallel 
lines and have yet to meet real contact.

To say that they never met is an exagger-
ation, for there were a few people — 
very few — who moved in both circles 
and managed to combine in their lives 
and works the values of the liturgical 
renewal with a profound concern for 
social justice. Chief among them, mainly 
because he was the only one of them 
who waged his apostolate through the 
printed word, was Virgil Michel. His 
writing served as a source of inspiration 
and encouragement to so many in the 
thirties and forties who labored in the 
cities and in rural communities to 
uphold the dignity of the laborer and the 
rights of the worker and who saw in the 
liturgy — and even more in liturgical 
reform — the source and paradigm of 
the church’s concern for justice.

Unfortunately, such people were too 
few and made little impact beyond their 
own immediate pastoral sphere or in a 
few Catholic Worker communities. In 
Europe, where the main impetus for 
liturgical reform was developing, they 
were even fewer.

As H. A. Reinhold once wrote:

We had no Virgil Michel in Germany. 
The close interconnection of the 
liturgical revival with social 
reform . . . was never expressed in the 
forceful way in which you see it in the 
writing of the late Dom Virgil and 
Orazi Fratres. . . . Maria Laach, 
Guardini, Pink and Klosterneuberg 
only occasionally pointed out the 
necessary social consequences of a 
true liturgical revival among our 
Catholic people . . . America is in an 
ealiable position . . . While in Ger-
many the leaders of the liturgical and 
the social revival, both strong and 
powerful movements, never really met 
and sometimes antagonized and criti-
cized each other — here you have a 
close cooperation of the two, a unity 
of both, right from the start.

(Quoted in Paul Marx, OSB, Virgil 
Michel and the Liturgical Movement, 
1957, p. 180)

Father Reinhold wrote those words 
back in 1938, within a few months of 
Virgil Michel’s death; and, although he 
himself worked strenuously to realize 
the promise contained in the beginnings 
of the liturgical movement in this 
country, the close cooperation between 
the liturgy apostolate and the social 
apostolate weakened rather than grew, 
so that by the late 1950s, even in this 
country, it had virtually disappeared. Its 
voice was not heard in the planning for 
reform that went on before the Council; 
liturgy and justice went their own ways 
during and after the Council.

Now the issue arises again, thanks 
partly to the influence of the church’s 
rapidly developing social teaching and 
to the questions it is forcing us to con-
front, not only about the application of 
Gospel values to the modern world, but 
also about justice in the church, and 
even about the alienating effects of our 
liturgical practices.

No one today can claim to be seriously 
interested in liturgy and manage to 
ignore these new questions: justice is on 
the agenda of liturgists as never before, 
and the language of critical praxis is 
beginning to invade the traditional vo-
cabulary of liturgical studies.

All this constitutes a most welcome 
development and holds great promise 
for the genuine renewal of our lives as 
worshiping communities. Yet, in this as 
in other spheres of critical theology and 
liberating praxis, as John Paul II is so 
keenly aware, there is the danger of the 
object of reform being turned into 
something it is not. Liturgy has the 
potential to become a powerful means of 
conscientization, but if it is seen solely as 
that, we shall once again have distorted 
it, if not destroyed it.

For this reason, it might be well for us 
to return to the heritage that Virgil 
Michel left us — a heritage kept alive by 
such outstanding pastoral priests as 
Mgr. Reynold Hillenbrand, H. A. Reini-
hold, Dan Cantwell, and, of course, Bill 
Leonard. It is a heritage developed in 
this country and in response to the 
socio-economic situation of this 
country. Its theoretical base was largely 
established before Virgil Michel died in 
1938, but the contribution of the practi-
tioners of the forties and fifties is a 
proud part of our church’s history in this 
country. Today the justice issues are 
very different and the wealth of theoret-
ical resources is much more vast, but 
there were certain basic principles which 
we would do well to recover.

For Virgil Michel, experiencing at 
first hand totalitarian fascism and 
communism in Europe and the 
disastrous effects of laissez-faire 
capitalism in this country, the prime 
resource of the church in its effort to 
redeem humankind from the pernicious 
results of anti-humanistic philosophies is 
its awareness of itself as the Body of 
Christ.

In Paul Marx’s summary: “One’s status 
as a Catholic, all worship and work, all 
human and Christian life in the world, 
should be thought of in terms of the 
Christian’s organic union with Christ 
and with one another in Christ, the 
divine Mediator and Exemplar.”

In the liturgy, the realization that we 
gather as members of Christ’s Body, of-
fering worship in and through him and 
drawing our common life of grace from 
our union with him, is the fundamental 
principle of the liturgical movement, 
overcoming the alienation of clergy 
from people, and of believers from one 
another, and fostering a profound con-
sciousness of our dependence on one 
another in Christ.

We do not stand alone before God, 
but as a community of people vitally 
and organically bound to one another in 
Christ. In the social apostolate, the 
doctrine of the Mystical Body was a divine 
affirmation of the fundamental truth
that the human person is created as a social being, a being whose existence and growth is defined and developed in interaction with other human beings.

For the social apostolate, then, as for the liturgy, the realization that we are created to be mutually dependent, to enhance another one's existence, is a fundamental datum that stood in stark contradiction to the evaluation of the human person implied both in totalitarian philosophies and in the practices of liberal capitalism.

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Without conversion, the cause of justice will go unserved.

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In the Catholic Worker houses where the liturgical movement enjoyed its first and most consistent audience, the doctrine of the Mystical Body, central to the spirituality of Dorothy Day, drew forth a profound consciousness of solidarity with the church, and through the church with all other persons, most especially the poor. It was his consciousness of being members one with another in Christ that distinguished the social apostolate of the Worker from others, elevating the middle class youth who adopted voluntary poverty and the poor guests who came to the Houses of Hospitality to a new and empowering union of one with the other in Christ's Mystical Body.

Over against the subordination of the person to the state, or the canonization of self-interest in a capitalist society, Virgil Michel and Dorothy Day saw in the organic model of the Body of Christ a profound affirmation of the fact that the welfare of the society and the dignity of the individual are inseparable: for the individual only achieves personal fulfillment within the vital network of a supportive and respectful society of persons, while the society as a whole is only as healthy as its respect for even the least human person is upheld. By drawing attention to the outcasts, the "least among us," the Catholic Worker challenged both church and society to a new vision of human solidarity.

The doctrine of the Mystical Body thus constituted a profoundly theological a priori both for the liturgical movement and the social apostolate. The necessity for both the renewal of worship and the reconstruction of the social order were, for Michel, rooted in the Incarnation—an Incarnation seen as essentially in continuity with the created order and not in contradiction of it.

In accordance with Catholic belief, Michel saw the natural law governing human life in its personal and social dimensions to be affirmed and elevated, not destroyed, by the redemptive work of God in Jesus Christ: there could be no distinction between theology and anthropology, no separation of the orders of nature and grace, no contradiction between the nature of the church as expressed in the liturgy and the ideal of human life as criterion of every social order, from the level of the family to that of international relations. For that reason he was as concerned for the rights of the laity in the church as he was for the rights of the worker in the socio-economic order. For him, the two were inseparable.

Conversely, he identified the problems of contemporary Christianity as identical at root with the problems of contemporary society. Both were the result of a profound individualism that had permeated both the Western world and the Western church. The ultimate cure for the evils of both was for Christians to become aware of their true identity, to remember the dignity that was theirs, and to accept their mission as baptized persons to continue the redemptive and reconciling work of Christ in a world divided and sacrificed to the pursuit of unbridled self-interest and to the omnipotence of the State.

Of course, the recovery of the sense of the church as community is one of the undeniable gains of the liturgical reforms of Vatican II. This is certainly so, yet one is forced to wonder, at this point in history, whether we have really grasped as yet the meaning of the communitarian character of the church. While strengthening our congregational sense, have we lost our awareness of that larger Body of Christ of which each community is both an expression and a part?

On the one hand, the introduction of the vernacular, of new music, of lay ministries, of celebration facing the people, have transformed our celebrational style, but it remains to be proved that they have transformed our ecclesial awareness or our sense of solidarity with one another. Let alone our sense of solidarity with those who are not of our class, or nation, or color.

On the other hand, there is evidence to suggest—and Dean Hoge of Catholic University has suggested it—that the emphasis on celebrating as a community has led Catholics to desert the mixed congregations that characterized Catholic, as opposed to Protestant, worship in search of groups of like-minded people, or at least more satisfying kinds of liturgy. In other words, it may be that the emphasis on community participation since Vatican II may have contributed to a worsening of the problem of Christian individualism, by identifying the required sense of community with various comfortable ways of being together with your own kind.

It was this that sociologist Robert Bellah referred to when he told the Catholic Theological Society of America last year that American religious life today is marked by a fragmentation seen in the vague religious individualism of those who believe in Christianity but have only loose church affiliations and in the sectarianism of small groups and independent congregations with few ties to any larger ecclesiastical organization.

A sense of church, of that larger collective presence of Christ's people in the midst of history, the Body of Christ, with its sense of a social obligation transcending personal preference, has all but disappeared. The recovery of a sense of the church as the Body of Christ Bellah sets as the highest priority of American Christianity. In this he reflects the same concern which preoccupied Michel, a concern that modern liberal individualism permeates even the church and prevents it from dealing with social problems in anything stronger than meiorative charity and good will.

As Michel put it: "As long as the Christian is in the habit of viewing religious life from the subjectivist and individualist standpoint, we will be able to live his daily life in terms of the prudent individualism and subjectivism without any qualms of conscience" (Marx 218).

At the present time, there can be no doubt that the whole concept of the worshiping community needs to be rethought. We have taken the agenda of Vatican II as a call to holding hands in the liturgy and sharing coffee with our own kind afterwards. The image of the Mystical Body, however, suggests that the kind of community we are as baptized people is not something which needs to be invented so much as it needs to be discovered.

In other words, we perhaps need to recognize Vatican II's call for communitarian liturgy less as an invitation to adopt various community-building
techniques than as being, first and foremost, a call to recognize the common life that is ours in the Spirit and, beyond that, the common humanity we share with every other human being on the face of God's earth.

Without this primary reflection, and the conversion of mind and heart it calls for, our liturgies are likely to continue to be more or less cozy affirmations of who we like to think we are, and the cause of justice will continue to go unserved.

Virgil Michel was right when he remarked that the recognition of our mutual belonging, and thus of community, as being not something we lend ourselves to, but something that has a prior claim on us, leads to an experience "akin to that of conversion."

At a time when our documents on social justice are stronger than ever, we need to be reminded that words and committees do not change the world. "Not paper programs, nor high-sounding, unfulfilled resolutions once renewed the world," Michel wrote, "but new and living persons born out of the depths of Christianity" (Quoted Marx 208).

Liturgical reform, without that conversion, remains what social activists have often accused it of being: a form of self-indulgence for those with the luxury of being able to indulge in such things.

The liturgical assembly, then, needs to become truly catholic, not only in its composition but, more importantly, in its intention. Only so can the liturgy begin to be the source and paradigm of the just society.

Conversely, social activists who see in the liturgy only a source of personal strength, unrelated to their striving for justice, or who abandon the liturgy of the church altogether as an irrelevance, effectively disassociate their social and political activities from the larger plan and purpose of God which the liturgy is intended to recall and to realize.

Their religious convictions wither before the overwhelming reality of the tasks to be addressed; plans of action, based on political tactics and geared to achievable goals, become divorced from the work of Christ in the world and from that visible sacrament of the reconciling work of Christ which is his visible Body, the church.

Because the liturgy does not offer ready solutions to immediate problems, because it continually puts before us an eschatological vision to work towards, its importance to the social order is too easily overlooked. Yet it is precisely toward the realization of a gathered and reconciled people, discovering the principle of their unity in the Spirit of the crucified and risen Lord, that all our efforts for justice must be directed if we are not to fall victim to the very forces of divisiveness and disillusion that we are trying to overcome.

Vatican II failed to acknowledge the connection between liturgy and society, liturgy and justice.

It would be interesting to speculate whether the abandonment of the Mystical Body metaphor, in favor of the image of the People of God, which is more flexible and less organic, might have contributed to the loss of social and ecclesial consciousness at a time when we thought we were recovering it. Whatever of that, it remains the case that the emphasis of Virgil Michel and the early liturgical-social apostolate on the importance of the image of the Body of Christ might be worth reconsidering, even if both ecclesial and social conditions have moved far beyond what they were all those years ago.

Another basic principle that underlay both the liturgical renewal and the social apostolate in their best days was the conviction that salvation — and the Gospel, which is its promise and its realization — is addressed to the whole person, i.e., to the person in every dimension of life — age, sex, family life, work, political situation, friendships, social and economic transactions, affectivity, personal freedoms, as well as inner life.

It is one of the effects of individualism and the consequent breakdown of the sense of total community that society itself has become increasingly fragmented and departmentalized into all its various specializations. This highly differentiated culture has, in turn, contributed to the compartmentalization of personal life, where different personal needs are met in different sets of relationships which rarely overlap.

Work, family, recreation, hobbies, special interests, health, interiority, and so forth each require different sets of transactions with different groups of people. Contacts are multiplied, but the individual grows more isolated, for none of these contacts embraces the life of the person as a whole.

The problem today is not the divorce of liturgy from life, but the divorce of each aspect of personal life from every other and our increasing dependence on an array of specialists who relate in increasingly narrow ways to only part of one's personal life. In such a culture, it is hardly surprising that one's spiritual life should be lived quite apart from one's social concerns, or that the church's ministry should be seen by so many, even by its own leaders, as concerned with people's religious lives and not with their social lives.

Of course, the problem has been recognized, both within the church and without. The fashionable word "holistic" — applied to almost anything — is evidence of a growing recognition of the interdependence of so many aspects of life that have come to be viewed quite separately.

In the church, the concern to overcome the gap between the faith Christians profess and their life in the world, or between liturgical practice and life experience, is evidence of the same concern to re integrate what has come apart.

To us this appears as something of a new development, but Virgil Michel and the pioneers of the liturgical movement in this country shared the same convictions. Hence their concern to link liturgy and justice, to recover the proper place of the laity in a clerically dominated church, to study economics, politics and monetary theory and evaluate them in the light of faith and of Thomistic philosophy.

Beyond the theoretical reconciliations, however, what the best of the social activists taught us was what the best of the pastoral liturgists practiced: that the primary object of our concern must be the whole person, the person considered not merely as a statistical victim of systemic injustice or even as merely a subject of the church's sacraments; but the person in his or her whole existence, with a personal history and world of personal relationships.

The traditional way of listing sins in confession is but one little example of the way in which the liturgical-sacramental life of the church pulled the person out of the life-context and ignored the rest of the life-experience as irrelevant. Teaching and preaching have conveyed the same message in much more insidious ways. As a church, we long...
ago came to be content with touching one narrow band of human experience, which we called the spiritual life, and we discarded the rest as irrelevant: an opportunity for doing good works at best, a threat to the life of grace at worst.

It was no wonder, then, that we had so little to say about social justice. Despite the great encyclicals, most Catholics — priests and people — cultivated a deliberate myopia which allowed them only to see selected public issues — such as the parochial school issue or divorce or birth control — as significant.

We had little to offer married life and conjugal spirituality, little helpful to say about war, save from Pius XII, little helpful to say about the structural injustices that plagued our people. Some things were said, of course, but the connection between those things or their connection with the liturgy, or their connection with the Christian life as a whole — of this we had all too little to say. We were the victims of the same breakdown of life: we lost all sense of its wholeness. We were the victims of the individualism of the age.

To some degree the same remains true today. There are, as I have suggested, hopeful moves toward reintegration: concern for the environment, the repudiation of nuclear war, preventative medicine, etc. — all these go together. Yet, perhaps precisely because the problems are so enormous, because new crises come and go so quickly, we all find ourselves, if not paralyzed by the enormity of what needs to be done, hitching our horses to particular causes and devoting our energies to single issues.

The special interest groups and political action committees reflect this phenomenon, drawing as they do groups of highly disparate people to converge around a single issue. Their agendas are often very different — people can oppose the MX missile for totally contradictory reasons — but they can cooperate on a particular task. Coalitions of this kind are the expression of the convergence of different forms of self-interest and, to the extent that they are such, are simply new forms of the old individualism. It is no accident that they flourish in this country, where the pursuit of individual self-interest is commonly reckoned the highest goal.

Christians will undoubtedly have to join such coalitions, but we should be clear what we are doing and not be deceived. It is for the leadership of the church to follow the example of Pope John Paul and to show clearly what is at stake and where Christian beliefs must part company with alien ideologies. Above all, though, it is essential that we commit ourselves to recovering the sense of the wholeness of human and Christian life and to realizing that justice is indivisible.

We need to recover a sense of responsibility for the overall good of our society and our world. Following Quadrigisimo Amo, Michel defined social justice as "that virtue by which individuals and groups contribute their positive share to the maintenance of the common good, and moreover regulate all their actions in proper relation to the common good" ("Defining Social Justice," Commonweal, XXIII, 2-14-36, 2/25).

It was for this reason Michel and his followers spoke of the liturgy as a school of social justice. This did not mean simply that preachers spoke of social problems. Here the liturgy is once again crucial.

In the liturgy, properly celebrated, divisions along lines of sex, age, race or wealth are overcome. In the liturgy, properly celebrated, we discover the sacramentality of the material universe. In the liturgy, properly celebrated, we learn the ceremonies of respect, both for one another and for the creation, that allow us to see in people and in material goods, "fruit of the earth and work of human hands," sacraments of that new order which we call the justice of the Kingdom of God.

In the preaching of the church and in the celebration of the sacraments, the tendency towards individual self-interest and towards excluding large parts of human experience from what we call "life of grace" must be constantly overcome. There is no such thing as "spiritual life" or "life in Christ" apart from all the relationships that make up human life in the communities in which we live and serve.

For those who participate, the liturgy expresses their continuing struggle to be one with each other in Christ, and it gives them energy and strength to carry that struggle in the midst of daily life. This attention to the whole person, from which neither the economic, nor the political, nor the social, nor the sexual are excluded, implies an attention to the whole community, and attention to the relationships of the whole community implies attention to the whole world. Life is indivisible.

Over against the individualism of the person, the special interests of the group, and the global interests of nations and corporations, the liturgy teaches us to respect the person in community, the community in society, the society in the world. It encourages us to be truly catholic, recognizing that it is not to the souls of our parishioners that the grace of the Gospel is addressed, but to the redemption of the whole mysterious complex of human life and experience at the personal, familial, communitarian, social, and international levels.

Our concept of the worshiping community needs to be rethought.

This principle of concern for the whole person in his or her total environment leads naturally to a third principle underlying the thought of Michel and the early social and liturgical reformers: that of the reconstruction of the social order. This really summarizes the last principle and returns to the first, to the Body of Christ.

What is striking about reading Virgil Michel, writing on social justice in his liturgical magazine, Ora et Praesidis, is his sense of the overall vision of Christianity. Of course, he tended to speak in general terms rather than in specific terms because he was better versed in philosophy and theology than in economics and politics. Still, even when he applied himself with characteristic drive to study economics and monetary theory, his reading was continually subject to the strictures of his larger vision: the vision of humanity redeemed and human society regenerated through the grace of Christ at work in the church and in the world.

As grace elevates nature to share the life of God, so it is the role of the church to transform and elevate human society to the level of communion in the Body of Christ of which the world was made. This conviction remained strong enough in Michel to avoid being overwhelmed by the powerful immediacy of particular causes.

That, I think, is his challenge to us, too: not to lose ourselves in the struggle
against particular injustices, but to remember the indivisibility of justice and the ultimate goal of the reconstruction of society in Christ.

There are various reasons why this is important. First, motivational. As Christians, we are convinced that the work we do for justice, no more or less than the liturgical action itself, is opus dei, in which we are not independent operators, but fellow workers with Christ and ministers of his Spirit. This must save us from the hubris of success and the despondency of apparent failure, both of which are the fruits of rugged individualism.

Secondly, maintaining the vision and conviction of faith is important lest, in our fight against one injustice, we become insensitive to other forms of injustice. One cannot promote pro-life causes in ways which are degrading; one cannot adopt violence in the struggle against militarism; one cannot fight ideologies with other ideologies.

Justice is indivisible: respect for others must extend even to our opponents and enemies; it must begin in a conversion of mind and heart; it must be continually sustained in the celebration of the memory of him who in his one death undid death in all its forms.

Thirdly, the vision of the humanity, inaugurated in the death of Jesus and represented, however imperfectly, in the church until the end of time, is essential to a proper understanding of the meaning of the liturgy. Whenever the church, in the celebration of its liturgy, fails to recognize in the assembly of the faithful a pledge of the new humanity, whenever the church fails to recognize in the bread that is broken the whole system of support and exchange that constitutes human society, whenever it interiorizes the mystery of the Eucharist to the degree that it becomes a source of private sanctification only, then, whenever that happens, the church is in danger of forgetting its role in human history and of compromising with the forces of iniquity.

We must recognize how our situation, our location in society, influences the way we conceive of social justice and liturgy. As Catholics, we often tend to see ourselves over and apart from the society around us: our natural desire for identity and community with one another leads us to emphasize those things which we share in common which distinguish us from those who are not Catholics. This may lead us to emphasize justice as a defense of our rights or our privileges over against the others, and against a "Godless society." Or it may encourage us to follow a specifically Christian inspiration to identify with other outsiders, the oppressed or the marginalized.

While such impulses are contained within a larger Catholic understanding of the Body of Christ, they are related to a vision of life and history in which we, as members one with another in Christ, are not outsiders, but insiders, not marginal to the historical drama but central to it, not responsible for this group or that group alone but for the whole of society, the heart of culture.

Living in the sacramental understanding, we know that civil rights or economic justice or world peace are not merely demands of one group against others, but the demands of God rooted in our very nature; that the attainment of peace and freedom and justice is not just a good for those who do not experience them, but a good for us all.

In the liturgy as perhaps nowhere else, we should experience and make our own the realization that the dignity, freedom and worth of the other is in a very real way a contribution to and an expression of our dignity, and of the common good of which Michel and the Pope spoke so clearly and forcefully. To the extent liturgy is unconnected with daily life, it leads us either to a premature withdrawal from this world, as beyond hope, or to passive accommodation which confines love, peace and justice to church gatherings, but allows them no role in public life, in work, in economics, politics or culture.

Virgil Michel's convictions are summed up in a widely quoted syllogism of his:

Pius X taught us that the liturgy is the indispensable source of the Christian spirit:
Pius XI taught us the authentic Christian spirit is indispensable for social regeneration;

Hence the liturgy is the indispensable source of Christian social regeneration.

Those convictions sustained liturgists and social activists in the decades following Virgil Michel's death. Today they would benefit from careful rethinking in the light of developments both in theology and in the world situation. Nevertheless, I believe they are sufficiently close to the heart of the Christian economy to be able to serve as the basis of a new cooperation between liturgists and social activists, for the good of the church as a whole.

You cannot be seriously interested in liturgy and ignore questions of justice.

Virgil Michel and others started something back in the thirties that the church of Vatican II neglected to follow through on, to the detriment, I believe, both of the cause of liturgy and the cause of justice. Given the new awareness of the connectedness of liturgy and justice, perhaps it is time to take up the agenda again and carry it through.

The challenge can be posed this way. Since the concept of story is one which has lately proved useful both in liturgy and theology, the question can be posed to both liturgists and social activists: How do you envisage the story you are living out? Of what larger story is it a part?

To envisage the liturgy as rehearsing and celebrating a story of God, independent of the stories of the people who participate, is simply to perpetuate the split between faith and life, between the actions of the liturgy and the manifold activities that make up our lives as human beings. How can you revise the story of the liturgy to make it inclusive of the hopes and fears, sufferings and aspirations of today's world? What difference would such a revision make to the way we celebrate, the form and content of our preaching, the programs of sacramental catechesis?

Since the Council, it is probably true to say, liturgical catechesis, like other forms of catechesis, has sought to root the Christian symbol-system in human life through the use of psychological models and appeals to personal experience. Authentic liturgy has been identified almost exclusively with appropriate states of mind, expressed in and fostered by "meaningful" celebrations. But what of the social and societal dimensions of the human person? What of social sin and the social manifestations of grace? Are these not what the return to active participation is about?

The same question must be posed to those who work for social justice: of what story is your work a part? How does the struggle for women's rights, for
racial integration, for protection of the citizen against the manipulations of big government and faceless economic complexes fit into the Christian story? For years, social activists went to Mass, seeking the strength they needed for their work, but never connected the story of their work with the story proclaimed in the liturgy as aspects of one larger Story. As a consequence, both their liturgical life and their social concerns were impoverished.

The time has come, I would suggest, to recover the essential, comprehensive unity of the Christian economy; to grasp and proclaim the story of salvation as inclusive of every aspect of human life, personal and social. And I would like to propose for your urgent consideration a concrete way in which the unfinished agenda of the early years of the liturgical movement and the justice movement can be taken up again.

I would like to propose — and will myself work for — a new pastoral statement spelling out a vision of the unity of liturgy and social life, with practical recommendations as to its implementation. Such a pastoral statement would be most effective if it were drawn up, not by a committee appointed by the bishops to study the question, but by a process of widespread grass-roots involvement of the Christian churches. I say Christian churches for I envisage this as transcending denominational lines to engage both liturgists and social activists from within and without the Roman Catholic community.

In that way, the process itself would model the kind of cooperation the statement would eventually call for and would, even in its preparation, enable the document to begin to complete the agenda so long neglected.

What I am asking for is that we together initiate a process which will introduce the challenge of this unfinished agenda into the life of the church. I am convinced more than ever before that liturgical renewal is central to fulfilling the promise of renewal, a promise that embraces both a more vital community life within the church and the total ecumenical community and a more energetic apostolate to transform the world.

In the absence of such an effort to revitalize the liturgy, I fear that we will be trapped between a spirituality of Christian perfectionism that abandons secular life as beyond hope of redemption, and a realism that abandons Christian ideals and hopes as impossible of realization.

For those of us who have long believed that we needed both a deeper commitment to the social demands of the Gospel and a more realistic effort to find practical means of building justice and making peace in this land and this world which we love, the time has come to reemphasize the heritage of Virgil Michel, Dorothy Day, and so many who have gone before us — a heritage that insists that by drawing together around the altar as one people, united with each other in Christ, we form ourselves not to be a people standing in judgment on the others, but a people reaching out to all others in love, to draw them to share in that life of unity and love which God intends for them.

Let us undertake to provide leadership to our churches by working to express our hopes in a pastoral statement that will provide a beacon of hope for so many in our church and in the world.
When Worship and Art Meet

BY STEPHEN HAPPEL

Interior decorators are not always artists in their own right — but they have learned how to distinguish good art from bad. Though they do not make the furniture they display, their placement of it determines the way in which others will experience a common space. As a thinker on the issues of art and worship, I find myself arranging furniture I could not have constructed, describing colors and sounds I could not have made, and choosing fabric for decoration that I could not have woven. The models that I offer for understanding the relationship between prayer and art are a bit like those artificially staged "rooms" on the upper levels of department stores in which buyers can locate their tastes. But to know what our tastes are is helpful. It focuses our choices and sharpens our critical skills. We begin to know at least what we do not want.

First a few definitions. I use the word "model" to indicate not a scaled instrument for determining the exact proportions of a future product, but as a disclosure of terms and relations, rather like the first sketch for a threedimensional form. All the models I shall propose are not equally useful; some, it seems to me, are blatantly inadequate and tell us more about how art and worship should not be related. Nonetheless, the criteria for determining adequacy and inadequacy are still to be decided.

The basic correlates are "art" and "worship." By art, I mean a creative making, a poiesis that embodies meaning in some material perceivable to the senses. By worship, I intend the address that believers direct as a transaction between themselves and the divine reality. By Christian worship, I believe that this address to the Father is accomplished through mutual identification with a historical and risen Christ in a communal Spirit. The "material" in which art is embodied can be images, space, sound, and the linguistic forms of gesture and speech. If those are the basic elements, what sort of furniture fills the space? And are we at home there?

I

Five Models for Correlating Worship and Art

Worship against Art. Here the believer must choose between image and prayer. This model has been evident in the various Christian iconoclasm, especially during the 8th century in the East and in the 16th-17th century Puritan destruction. It generates a liturgical minimalism in which the least amount of sensual stimulation during worship the better things are. It has a certain ancestor and ally in the severity of the classic Latin form of the Roman rite and contemporary progeny in "unfinished"...
or “stripped” ecclesiastical architecture. The sense of God is so strong in this model that no material mediation can interfere without destroying the presence of the divine. Yet it too easily becomes a defensive religious piety built upon the fear of being overwhelmed by the well-established, well-orchestrated sensual experience of the non-religious world. What seems curious is that the reduction of image, gesture, the use of material objects or even words issues in a quietism not unlike Quaker silence – an abnegation of any visible worship at all. Though there are strong strains of this “unheard music” in Christian mysticism, the model tends to destroy the embodied character of Christianity and deny any authentic Christology. Even the silent contemplative opening her book adorns a carefully reticulated sculpture program of the façade of Chartres Cathedral.

The Worship of Art. The liberal alternative to the either/or of the first model is one in which any creative expression automatically becomes religious disclosure. The heroic artist, engaged in self-creation as well as shaping the world, appears as the norm for Christian self-expression. What the artist does and what the believer prays are largely identical; wherever there is beauty, there is Christianity.5

The prime advantage of this model is its willingness to take so seriously the mediating role of the material world in Christian prayer. The primary question it raises is whether there is any need for worship beyond artistic expression. Is there any real difference between the aesthete and the apostle? Is Christianity simply what pleases the eye or ear – without remainder? Hans Urs von Balthasar remarks: “Any celebration that does not focus hearts and minds on the one who is to be celebrated is wrong, the more so when the nature of the celebration becomes independent and becomes its own center of attraction.”

The criterion for excellent worship no longer focuses upon address to God, but on the intricacy of the mediating self-expression of the worshiper. It is a commonly operative model during a narcissist age such as ours, in which “managing” liturgical expression has become a new ideological form of crowd control.6 Ecclesiastical buildings can succumb to this temptation when the architect pays more attention to how the building will fit into the geographical terrain than whether it is a space which fits the assembly at prayer.7 Daniel Stevick calls this “creeping Baalism.”

The Christian and theological principle at stake is a belief that there remains a certain ambiguity about image and artistic expression (as about all reality outside God). Image can be perverted; gestures can be provocative and seductive; some sounds in certain contexts may not mediate Christian transcendence.8 Some art is meant to appear satanic; some is simply bizarre. It is not just humanity that yearns for wholeness and sanity, but all of creation is groaning for its completion in the kingdom. Part of the meaning of Christian sacraments is that they are an orthopraxis that heals, that enables material objects as well as human beings to show their true destiny.9 To substitute art for religion is to collapse the worshiping self into its sensations.

Yet it is precisely the iconoclastic sensuality of Caravaggio (1573-1610) which now appeals to us as religious. In the “Emmaus Supper” (1605) in Milan, the seeming secular disinterest or simple curiosity of the innkeeper and his wife contrasts with the emotional recognition of the disciples and the still point of the lighted (and enlightening) face of the one who has broken ordinary bread. The physical detail, the earth tones, the sharp delineation of light and dark manifest the intrusion of the holy within the ordinary. The same techniques have been used for the “Calling of Matthew” in San Luigi dei Francesi in Rome. What is left to the participant in such a painting is the flashpoint of decision. Where am I in such a world? How is it possible that some might pray before such a painting or with the aid of the “Seven Works of Mercy” (1606-7) in Naples now and many could not do so in the 17th and 18th centuries?

Worship above Art. In asserting the constitution of worship as address to the Christian God and arguing the mediating role of art in relation to that address, we must be careful not to turn art into the purely ornamental or the simply didactic.10 In this model, art becomes the expression of an ideologically prior religious identity. Worship is authoritarian, and art is slave. The only values are religious ones; and art copies them in its own medium.

Certain forms of didactic art have been quite genial. Bunyan’s Pilgrim’s Progress, Milton’s Paradise Lost, or El Greco’s massive altarpieces on doctrinal themes, such as the “Baptism of Christ” (1596-1600), determinably subordinate the medium to the message; yet each is still a triumphant classic of art. El Greco himself was willing to join a committee to evaluate the orthodoxy of various artists’ projects in Toledo.11

Much of the religious art that contemporaries now reject as a religious caricature combines this didactic moment with post-romantic sentimentalism. The soft realism of some 19th century Pietists, the religiosity of the remembrance card in funeral homes,12 forsakes the startling formal angularities of El Greco or the harsh colorful realities of Zurbarán (1598-1664) for ornamental exemplification of a religious idea. Artistic ideologies always comfort, bathe the ego into submissive forgetfulness; they never excite autonomous self-transcendence.

Worship and Art in Paradox. Image and prayer can be understood as having no positive correlation and yet can still be related to each other. Art asks the human questions: worship provides the answers.13 There is a deliberate polarity which sees art as an expression of the fragmented chaos of contemporary experience, and worship as the healing whole which envelops it. The polarity is paradoxical since artistic products do not offer any positive religious comment; only religion does that.14

Many multi-media presentations in the area of social justice tend in this direction. Slides of malnutrition, torture, death and disease and documentaries on the role of multinational corporations that manufacture breakfast cereals and munitions are meant to provoke action in the viewer. The objective is akin to propaganda that makes the viewer/listener an unsatisfied participant who will leave the building with a purpose. The stress is on the discontinuities of human existence – barbarities that can be gathered up into the sublime unity of Christian prayer.
A comment may be introduced about the use of dance in Christian worship. There has never, to my knowledge, been a strong tradition of interpretive movement in itself as a separate component in Christian prayer. Since dance is a heightened and formalized genre of gestures that emerges from ordinary life, perhaps the reason for its non-emphasis in the Christian tradition is not so much due to its supposed sensuality, but rather to the fact that rite itself was already stylized movement. The pattern of Byzantine court ritual and western imperial gestures were the public paradigm for basilical worship. Already a form of sculpted motion, such patterns offered an alternative to ordinary life. In the contemporary world in which it is often not realized that the ideal of informal hospitality is already gestural style, significantly stylized movement (dance) becomes a differentiated part of the worshiping experience. Does it offer a hieratic element in contrast to the more demotic style of prayerful expression? Or as Aidan Kavanagh argues does insertion of professional dancers into Eucharist reinforce the passivity of worshipers? The gesture style of worship itself becomes a dialogue in which "ordinary" gestures of prayer speak with "stylized" dance.

Worship, the Transformation of Art. In the previous models, art is not always treated as an authentic partner in the dialogue. It is denied its own relative autonomy. Rejected as perverse by the first model, worshiped in the second, enslaved in the third and granted only truncated status in the fourth, artists can only limp into worship as beggars at the end of liturgical processions.

In this final model, art speaks as a true conversation partner; an other with its own agenda, both positive and negative; one from whom one might expect a unique contribution. Yet art is not completely other than worship. If it were absolutely heterogeneous, there would be no dialogue at all. Art is in need of worship to say something about itself that it might not be able to say otherwise, just as worship needs an artful grammar and vocabulary for self-expression.

From this perspective, worship accepts its own embodiment. It recognizes that it cannot but express itself in gesture, word, image and sound. Prayer releases itself into its own tradition; and evocation by, and provocation by, various artistic expressions frees worship from its own biases. Worship accepts art as a collaborator for a common future.

This is something of a shift in recent Christian rhetoric. Art functions within the address which believers offer to God. Worship neither rejects art, nor collapses its own identity into artistic wonder. It does not establish its previous cultural expressions in hegemony over contemporary art, nor does it condense to art, treating it as a poor relation to an elder sister. It asks the question: by participation in this art, can I speak with God? Worship and art enter a mutually beneficial conversation in which both learn how better to express their own identity.

II

The Structure of a Conversation

If we grant that a mutually critical conversation between art and worship contributes to both partners, what have they to learn from each other? What are some of the elements of an authentic rhetoric of worship? From the side of worship comes the question: how does art encourage us to pray about the human situation? From the side of art: what does worship empower us to say about the world?

Much contemporary art is either nostalgic or negative. In the post-modern era, it seems involved either in the recovery of past artists and previous conventions or in the imagination of apocalyptic. The threat of meaninglessness due to the loss of a cultural center in global society, coupled with a sense of imminent catastrophe, makes much contemporary art vibrate nihilistically. The conflicting pluralism of genre and convention betrays the sense that there can only be a ceaseless play of signs and absolute relativizing contingency. Cultures abut one another chaotically as in Marquez's One Hundred Years of Solitude. The radical divorce between the dying folk art of indigenous cultures and the tutored imagination of cultivated cities or universities widens to complicate the problem.

Contemporary music seems caught in some analogue of this vicious cycle: either atonality, which offends most uneducated ears, or the religious pastorale, which seamlessly sews the discontinuities of our society into comforable harmonies. Andante religioso is an appealing music to middle class congregations bent on making sense of their "new" Catholic sensibilities against the frenetic bass of pop music. One does not sing Penderecki; but neither does the angst of oppression and injustice leap from the songs of the St. Louis Jesuits. If worship can liberate music to a mediating public responsibility in which communities are neither confirmed in their nostalgia, nor ejected from their chairs by dissonance, then perhaps music itself will have recovered some portion of its own meaning.

We need the artist, and the apostle.

The overwhelming dominance of image over word, the constant possibility of erasing functional words in our computers, and the banal commercialization of the reproduced image make it more and more difficult to say anything at all that will seem "original." Our experience of the uncontrollable wonder of art, of the non-manipulable uncanny space, image, sound or movement often seems reduced to minimalist art, a focus upon silence. What is monumental seems at best brash, ludicrous self-exaltation, at worst trashy propaganda. Artistic expression itself is in a cultural enigma of grand proportions; the human situation it projects reflects and encourages the eclectic diversity which effects a drunken double-vision.

But art in collaboration with worship should find a mutually nutritive empowerment. The first movement on the part of both is a "willing suspension of disbelief," a generative willingness to hear what an other might have to say. This reestablishes communication. We have entered, perhaps walked through a period in which the objective of art was to stun the participant into a violent cessation of speech. It was art's way of
taking revenge upon a too simple symbiosis between Christianity and a particular culture. Worship was limited to pageant or secular relevance; the first a focus upon costumes, the second an absence of vestments. Both are/were an obscenity calculated to strike the believer dumb.

An authentic mutual empowerment would respect the energy of the "other" and invite its participation and criticism. Just as art can free worship from its chained obeisance to past cultural forms, so worship can liberate art from its cultural isolation and marginal heteronomy. In a period in which artistic expression has become a largely bohemian or bourgeois distraction at the edges of a pluralist culture, worship within a believing community can remind artists of the public character of their craft. Whatever one may think of Cristo's "Waterlilies" in Miami Bay, they are a public event; indeed, he has said that the social discussion about the art project is as much a part of the affair as the visual display itself. One of the questions Christian worship must ask artistic expression is whether there is any authentic way in which to express the healing, wholistic moments of life. Are all the positive resolutions of Christian expression (peace, patience, joy, love as gifts of the Spirit) cultural nostalgia for lost innocence or cheap versions of an eschatological fervor which does not now exist? Worship believes in and prays through, not only the petitions of inner turmoil, but also the effusive joy of recognizing the Lord as risen among us. Can art struggle to express the continuities as well as discontinuities of experience?

Basically, my final model is a risk at a conversation, a willingness of both worshipers and artists to engage their personal and social understandings. Each permits the subject matter to take over, allowing the claims of religion to provoke the artist into activity, and permitting the demands of material expression to challenge the believer. It means suspending one's usual paranoia, cultural distrust and psychic controls. Both art and worship must enter a partial, finite compact of faith that acknowledges that there may yet be a common meaning, instead of antagonism and competition. The achievement of such expressed faith must be compared to the wider traditions in both fields to be sure; but the combined faith becomes a stake in the future of societal comprehension.

III

Questions

What are some questions theorists of worship might ask of the artist? That seems the best way to conclude. For though the dialogue with sound, gesture, light, space and words will continue because worship must be contained in the material, the issue of what might be appropriate and adequate materials will always be asked.

1) Where is the experience of the non-manipulable in worship and art? Does divine presence exist beyond bare assertion for believers or artists? As an example, we might take the recent decisions by many Christian communities to build multi-purpose rooms, on of whose uses will be worship. Is what might be or

What images, sounds, words, and gestures will permit and encourage belief?


3Most will notice that I am indebted for my schematization to H. Richard Niebuhr's Christ and Culture (New York: Harper,
1956), esp. pp. 39-44 for introductory notions. I have, however, considerably adapted the last three types. David Tracy's five models for theology (Blessed Rage for Order [New York: Seabury, 1975], pp. 22-42) have also influenced the formulation. The notion of model can be found in Tracy, Blessed Rage, pp. 22-23.


5So Karl Rahner argues that "theology cannot be complete until it appropriates these nonverbal arts as an integral moment of itself and its own life, until the arts become an intrinsic moment of theology itself." (See Karl Rahner, "Theology and the Arts," Thought 57[March, 1982], p. 24.)

6Some of my reflections for this model have their origin in G.W.F. Hegel's reflections upon the "religion of beauty," its conception of the divine and its notion of worship in Lectures on the Philosophy of Religion, trans. E.B. Speirs and J. Burdon Sanderson (New York: Humanities, 1968), Vol. III, pp. 246-288. Despite the fact that Hegel thinks primarily of Greek religion in his interpretation, the notions he articulates apply typologically. For example, William Lynch speaks of the escape from, as well as the capitulation to, images in religious identity; see his "Faith and Imagination," Thought 57 [March, 1982], p. 13-16.


9Eliaze Canetti has some very important observations about the old Roman rite in this respect. See Crowds and Power, trans. Carol Stewart (New York: Seabury, 1978), pp. 154-158.

10I am thinking here particularly of the Catholic Church of St. John the Baptist in Edmond, Oklahoma where the confusion of the inner space is only understood when one has viewed the building from the outside at a distance, the various geometrical forms clutching the hillside.


12Kavanagh's book (Elements of Rite: a Handbook of Liturgical Style [New York: Pueblo, 1982], esp. pp. 33-34) indicates the growing awareness that between theology of worship and its practice, there is a gap which needs to be filled by an intermediate criticism of genres, a tact for the common rhetoric of believers. Though it is not likely that this reader will agree with all Kavanagh's comments, he does try to locate the genre "worship" within social operations.


18This entire discussion will need to be informed by the work of Walter Ong, Orality and Literacy: The Technologizing of the World (New York: Methuen, 1982).


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BY FRED MOLECK

Hospitality is an important word in the church today. Almost every liturgical commentator and coordinator is exploring this dimension of worship, which seems to be missing from many Catholic parishes. Parish personnel are being transformed. Ushers are being born again as "Ministers of hospitality." Raffle ticket sellers have had their card tables collapsed and have been renamed "parish greeters." Today's view of hospitality echoes the view of Christians at worship from the earliest days.

The descriptions of the first Christian assemblies include welcoming, the sharing of the peace, the providing of food for the poor and the reservation of the Eucharist for its eventual distribution to the sick. St. Benedict in his Rule requests that the visitor be greeted and welcomed as Jesus Christ. Benedict also puts a proviso in his chapter on hospitality, which states that if the visitor becomes contentious and refuses to leave, "let two stout monks, in the name of God, explain the matter to him." Even for Benedictines, hospitality has its limits.

The interpretation of hospitality, like the interpretation of Scripture, Shakespeare, and episcopal appointments, varies from person to person and often baffles. A curious example of this type of interpretation occurred in the summer of 1983 in an innocuous mining village nestled in the stripped foothills of the Allegheny Mountains. A parish funeral mass had just been celebrated and the presiding priest joined the funeral director in the lead car of the funeral procession. As the procession moved from the church parking lot, the priest noticed that the time was mid-morning, just about the time when he would amble down to the Chancery coffee pot for his caffeine kick. The procession wound its way pass the shingled houses of the mining patch and entered the ramp that took the cars on to the highway that led to the cemetery; a highway infested with shopping malls and strangled with gardens of ptochrome. Locked into the traffic pattern, the funeral director felt confident to offer the priest a cup of coffee. "Good news and manna from heaven," thought Father Presider, and then proceeded to stretch and search for the thermos which had to be somewhere in the car. "Oh, no, Father, we'll just drive through here for some coffee." At this exclamation, the car turned an abrupt right into the drive-through of a fast food hamburger joint with the entire procession right behind. The astonishment of the priest increased when he saw each car of the cortege bellying up to the walkie-talkie menu and the driver of each car ordering coffee and danish. Apparently, the funeral director saw the opportunity for a "break today" and offered hospitality in uncompromising middle American style. Some could see this interpretation of hospitality as a type of "stationis" liturgy or a total debasement of the Viaicum (via tecum) principle. GASP! The golden arches have replaced the pearly gates in this vision of Celestial Salem.

Interpretations of hospitality are not limited to eating and drinking. The feeling of welcome established by the "minister of hospitality" or the "parish greeter" can dissolve rapidly when one is accosted by the song leader to sing or the instrumentalist's vulgar introduction to a sung item. No doubt, every reader has had the experience of a beautifully proclaimed reading, a comforting silence and then -- WHAMO! . . . the nerve damaging intrusion into quiet time by the organist who introduces the responsorial with full organ. One's anger only increases when the cantor does a wretched imitation of Pavarotti with a speech defect and vocal timbre that rivals a foghorn off the coast of Maine. At times like these, one hopes desperately for the "two stout monks of St. Benedict" to leap from the transept and remove these vile people.

Hospitality is more than a firm handshake and a cup of coffee. It is an attitude that speaks of a virtue, perhaps all three of the Pauline virtues: faith in the presence of Jesus Christ in that gathering community, hope that the members will discover that presence, and an unrelenting love of them, their comfort, their cheer. Musical ministry without these virtues will be hollow and rude, unsalvageable no matter how impressively the cantor sings or how subtly the guitarist plays. When these virtues are present, then authentic hospitality is achieved, for the assembly is comforted and freed to make that discovery of Christ's presence in the word, in the sacrament and in each other. When song cheers and comforts and welcomes, then the assembly feels the power of hospitality.
Introducing a Person of Note

As one with the good fortune to have had outstanding and inspiring teachers, Sister Mary Jane Wagner of Pastoral Music's review staff hopes to some day be counted among those who follow the great tradition of influence in the church: teacher. An overview of her training and achievements shows she has an accelerated start at becoming just that.

A strong family influence planted the seeds of love for the church and its traditions and determined her future path as an organist. Playing and singing the Gregorian repertoire was part of her early training, which culminated under the care of Donald Frazee, her first and “amazing” teacher. Sisters Theophane Hytrek and Mary Hueler directed her B.M. in organ and piano at Alverno College in Milwaukee and in 1966 she completed an M.M. degree in organ performance and music literature under David Craighead at Eastman who spurred her on to new levels of performance and research. Before joining the School Sisters of St. Francis in 1966, Sr. Mary Jane studied with Flora Peeters in Belgium on a Fulbright grant.

After eight years teaching at Alverno College Sr. Mary Jane became co-director of the School Sisters of St. Francis Music Ministry program. In 1979 she assumed the position of Director of Music at the Cathedral of St. John the Evangelist in Milwaukee. As Music Director she coordinates a breadth of activity from cathedral liturgies, which include both the celebrations of the sacraments as well as a format of Liturgy of the Hours involving archdiocesan parishes, to an annual Fine Arts Calendar of music and art. An extra-curricular activity, which continues to captivate the well-rounded approach to her ministry, is ecumenism. She traveled to Israel in 1981 as a member of the Christian-Jewish Study Mission.

Fortunate are those who become touched by Sr. Mary Jane's persistent dream to share her understanding and experience of music in worship with parishioners, students, and even more so with her colleagues who are shaping its future. Her spirit of leadership and gifted competence as a performer and teacher surely make the Cathedral of St. John an exciting and enjoyable place for God’s people to gather.

Robert Strusinski

Children

In My Heart A Flame


The beautiful A-minor tune from Sacred Melodies, 1859, is joined with Jan Struther's text on the martyr Stephen to form a pleasing, yet somewhat plain-tive, anthem. Moving along in stepwise progression, the melody divides into two-part optional sections. The composer has included several solo sections. The keyboard accompaniment is simple and written in broken-chord style (guitar style). If a guitarist is available, the soft string sounds would complement the flute-like tones of the children's voices. The text is simple and briefly recounts the life of the first martyr. Singers and listeners will be well-satisfied with this selection.

Robert Strusinski

Psalm 133

Adrienne Tindall. SA with optional divisi. Augsburg, 1983. 11-4619; Pp. 4; 65c.

Children above fifth grade in school and who are well-trained in part singing will enjoy performing Psalm 133. Although the melody is interesting, older children and young adults will better be able to sing accurately the half-steps and intervals as well as master the beautiful SSAA harmony section. Sung in unison, this SSAA section is depleted of its richness in sound. The text is well-written and music and text blend nicely. The tessitura is moderately high and easily handled by junior high school students, especially boy sopranos or all girls. Learn it accurately – the final result is worth the effort.

Blessed Be My Lord


This delightful anthem is suitable for children's voices and the text is childlike. The melody flows easily in the key of G and modulates to A major on the last page, which is the optional two-part section. Although the tessitura in Group One of the two-part arrangement may seem high, it is precisely these chosen notes that display the beauty of the head tones in children's voices. The keyboard accompaniment partially supports the melody line and is easy to play. Both the children and the director will find this a rewarding piece to perform.

Anne Kathleen Duffy

Congregational

Trocaire: A Setting for Eucharist


Fr. Willcock's Trocaire combines not only music for the eucharistic celebration, but also performance guidelines which indicate the composer's intent. A careful reading of the composer's notes will enable the performers to catch the mood and the tempi best suited to the musical offerings.

Utilizing styles that are congenial to a musical dialogue, Fr. Willcock's Lord, have mercy and the Glory to God have invocations (refrains) for congregational
repeats with tropes or verses sung by the cantor or choir.

The Holy, holy, holy is based on an ostinato figure which continues through the choral text supported by a very busy organ figure. Complex at first sight, it could be an effective acclamation with practice and perseverance. (Organists: be sure that the triplet figures are cleanly articulated, or a "smear" will occur, rather than a well-defined rhythmic figure.)

The celebrant's chanted recitative after the words of institution asks for a good singer, capable of handling a lyric line which is completed by choral acclamations at certain junctures, and concluded by the congregation, celebrant, and choir chanting the Great Doxology to the O Come, Emmanuel refrain.

The Lamb of God and the Communion Song are models of brevity and directness. Francis Sullivan's rendering of the Communion Song, "I Will Fill God" will remind many of the rhapsodic writing of Gerard Manley Hopkins.

For those congregations looking for a complete setting of the eucharistic celebration, Trocaire has a people's edition, an octavo edition, looseleaf hymnal pages, and instrumental parts.

Salt of the Earth
Joni Byrne, Joe Raffa, Mark Stensen, Dan Feiten, and Dave McDonald. Ekklesia Music, Inc. 1982.

A collection of 11 songs presented by Ekklesia, Salt of the Earth presents high-stylized renditions on their recording, which is available together with their keyboard/vocal edition.

With the accent on personal and familiar language flavored with biblical savor, these songs appeal in a particular way to prayer groups, charismatic gatherings, as well as specialized worship groups and those working in para-liturgies.

This collection seems directed to older groups who have a distinct preference for contemporary song fashionings after the manner of folk music. The sophistication of the arrangements seems to indicate that adult ensembles would fare better with these songs than youth groups.

The styles range from an upbeat Sing to the Lord to the plodding Wings of a Dove which seems to go on endlessly with its unremitting quarter note patterns. Waltz-time has its moments in Let Us See your Kindness and Into your Hands. Salt of the Earth is an appealing ballad with a country flavor. A surprise is the Let the Heavens be Glad which features a strong, sturdy choral opening on the word Alleluia which leads to a tasteful verse setting of Psalm 96.

The recording is spacious and reverberant. The men, however, are not always in tune. Some of the arrangements are reminiscent of the old-time music-hall variety, but the overall results are convincing. The keyboard edition, well engraved with easily readable type-face, has additional instrumental parts printed for four of the numbers.

Gather Us In

Gather Us In is a collection of 12 songs composed and arranged by Marty Haugen. The keyboard edition contains the necessary instrumental parts.

From the lively opener, Gather Us In, to the quiet and atmospheric In Beauty...
We Walk, Marty Haugen presents a collection of worship music that merits the attention of music directors who seek contemporary offerings that are well-crafted, easy to learn, and are in a variety of styles in keeping with the texts.

Let Us Open Our Lives (based on Ps. 95) has a refrain that can be taught by rote. Note, however, that there is an error in the engraving of the second full measure of the refrain on beat 3: the “D” should be a “Bb.” Eye Has Not Seen with its tuneful rising melodic line frames a text drawn from Cor. 2:9-10.

G.I.A. has produced a handsome keyboard edition with large size notes and equally large size type, thus making for ease in reading. The recording is top of the line, and can well be used as a teaching vehicle (or even just for enjoyable listening).

Songs for Worship


Issued on behalf of Little Portion, a Franciscan foundation in Arkansas, Songs for Worship by John Michael Talbot features the composer himself as singer, guitarist, composer, and spokesperson for the foundation. Little Portion is described as a “radical Christian community, of deep prayer and simple living.” Radical in this sense draws its meaning from the Latin radix, meaning “root”; thus, Little Portion is a deeply rooted group committed to a strongly austere lifestyle.

This recording poses a problem. To judge it by musical measurements alone, this album would surely fall into instant

Review Rondeau

It didn’t take long after the introduction of guitars into the liturgy for the piano to join the church’s ensemble. A familiar furnishing in many Protestant sanctuaries, to the Catholic mind the piano was associated with exactly that, not to mention concert halls, liquor lounges and family rooms, echoing the clanger of John Thompson, Hanon and two-part inventions.

The Constitution on the Sacred Liturgy reads:

Other instruments may also be admitted for use in divine worship, with the knowledge and consent of the competent territorial authority. This may be done, however, only on the condition that the instruments are suitable for sacred use, in accord with the dignity of the temple, and truly contributing to the edification of the faithful (No. 938).

As local “verbatim” gradually diminish, we often find the piano functioning as a complementary instrument in folk ensembles, providing bass when one is unavailable, and adding rhythmic, harmonic, and melodic interest and fill. Sometimes it is used to accompany a cantor, especially when the organ is a distance from the sanctuary or when ciphers render it “out-of-order.” And the piano serves well as continuo for a trio, small instrumental ensemble, or accompanying a solo instrument. The following collections are suggestions for solo piano music, or piano with organ, suitable for liturgy:


Eleven well-loved hymn tunes including “Amazing Grace,” “Come Thou Fount of Every Blessing,” “My Shepherd will Supply My Need,” “The Church’s One Foundation” are usefully arranged with each strophe adding complexity in clear, definitive, pianistic style.


“O Sacred Head Now Wounded,” “Jesu, Joy of Man’s Desiring,” and “Lo, How a Rose e’er Blooming” are among the 17 classical arrangements based on settings of Bach, Walther, Haydn and Brahms. Some of the spacings create unreasonable reaches since many of the pieces are adaptations of organ works. Nevertheless, this standard collection is a worthwhile effort as a translation for piano.


This is collection of free accompaniments in which the organ usually clarifies the tune while the piano lends a suitable complement to classic tunes such as “Darwall,” “Hyfrodol,” “Lobe den Herren,” “Adeste Fideles,” and “Stille Nacht.”

Chorale Preludes for Organ or Keyboard Instrument, by Johann Christoph Kühnau (1735-1805). Vol II, ed. by Jan Bender, Concordia, 97-5520, 1979. $5.00.

This is a publication of the original Kühnau edition discovered in 1976 which includes compositions of several of his obscure contemporaries with the exception of Hans Leo Hassler’s “Vater unser im Himmelreich.” Whereas some of the works call for pedal, a sufficient number of moderately easy pieces make this assortment worth the look.


Don’t let the title mislead you. All the voluntaries are handled equally well on organ or piano with the exception of a few cadences using note values. This well-prepared volume of Russell’s works contains excellent performance notes. Also useful for organ with or without pedal.

Robert Strusinski
This is music that is almost elemental, severely restrained, yet capable of ushering its devotees into the realm of a highly refined type of worship. The unfortunate element hinges on the musical and compositional efforts of the songs themselves. Perhaps religious intent and goodness of purpose are sufficient for Little Portion.

James M. Burns

Organ

12 Hymn Intonations for Organ, Volume II

This collection provides settings for Lent, Easter, Ascension, and Pentecost. Tunes are chosen specifically to accompany hymns in Worship II. A short intonation or choral prelude which is intended to be the introduction to the hymn is followed by an optional accompaniment setting, usually with a descant for treble instrument(s). The composer has included a number of helpful suggestions regarding ways to utilize these settings with the congregation and/or choir. Registration and tempo should be influenced by the text of the stanza being sung. This collection is of intermediate difficulty and requires the use of pedal.

This collection of twelve hymn tunes is extremely useful and well crafted. David Herman shows an affinity for beautiful settings of chant (Pange Lingua, Veni Creator Spiritus). "Veni Creator" utilizes tone clusters above which the melody is freely imposed. Spirited toccata-like intonations reflect the festive up-beat spirit of the hymns "Christ lag in Todesbanden" and "Llanfair." Useful!

Sing and Rejoice: Hymn Settings for Organ and Congregation, Vol. II.
Gerhard Krapf. The Sacred Music Press, 1981. $5.95.

Six favorite hymn tunes are treated with variety and verve by masterful improviser and liturgical organist, Gerhard Krapf. Termed "terse hymn-triptychs," he suggests their use also as festival postludes. Format of the collection is a Prelude which is playable on one manual, Verset I which is an alternate
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The meters of the hymn tunes are not indicated. Fortunately, the index lists the hymn according to tune and common first line titles. If the organist is working with an assembly which has a very rudimentary knowledge of hymn melodies, knowing how to interchange tunes and texts can be invaluable.

Huit Chorals pour Orgue


Homilius lived from 1714-1785 and grew up in Leipzig where he was a student of J.S. Bach. He became organist of the Frauenkirche in Dresden in 1742. This church boasted a Silbermann organ which had been installed in 1736. He was a very active musician in Dresden serving as music director for three Protestant churches and as Cantor of the Kreutzkirche.

According to the editor’s notes, this is only the third publication of any of Homilius’ organ works. These eight preludes are carefully and conservatively edited with critical notes. Suggested registration is based on the Grand organ of Notre Dame (des Blancs Manteaux in Paris) The stop lists of the Frauenkirche’s Silbermann and the Kern organ in Notre Dame are printed for comparison purposes.

As might be expected, the teacher’s influence is evident in the structure of these preludes. In six of the eight, the Cantus Firmus is presented in long notes against accompanying counterpoint. ‘Weg, mein Hertz mit den Gedanken’ uses the technique of introducing each phrase of the chorale which is then repeated imitatively by the other voices. These compositions are of considerable interest to the serious organist. They are of moderate difficulty and will require a solid technique. Most familiar are the melodies “Christ lag in Todesbanden” (3) and “Schmücke dich, o liebe Seele (8),”

Margaret Sihler-Anderson

Books

The Ministry of Servers

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taking all of the assembly’s spoken parts, they have receded into reticence.

This booklet emphasizes the need to train servers to pray and sing with the assembly as well as to move through their various tasks. The author says: “As a server, you should try to become very involved in the Mass . . . People will take more interest in the Mass if they see you taking more interest” (p. 9).

The material is very well-organized and clearly, engagingly written. It includes not only detailed directions for serving Mass but also funerals, weddings, Way of the Cross and Benediction. A useful, brief investiture service for servers concludes the booklet.

The text is intended for the instruction of the servers themselves. With adult assistance, perhaps even young beginners could use it well.

The one problem with using the book is alluded to by the author himself. The Mass is not the same—anywhere. All of the highly detailed material here is wonderful. However, it probably describes almost no existing situation since each celebration differs drastically in its space and rhythm of time. The book’s adaptability in other situations seems questionable.

The Ministry of Ushers

Ushers are our lay ministers from way back, before all “the changes.” Their not infrequent remark, “This is the way we’ve always done things,” makes that clear. This attitude also makes it difficult to develop the post-conciliar concept of the minister of hospitality within that faithful corps. Ushers seldom see themselves as ministers.

The late Father Gregory Smith’s eminently practical suggestions for ushers flow easily and clearly from the vision of usher as minister of welcome and hospitality. He spells out a role far more extensive than showing people to their seats and taking up the collection. He even relates ushers to the Old Testament gatekeepers at the door of the tent of the meeting and to the New Testament’s Philip, Andrew and John the Baptist who brought people before the Lord Jesus.

The text lacks not for concreteness and practicality. What is absent, however, is clarity of organization in the material. A good editor should have been able to do wonders with the wonderful Father Smith’s experiential in-
sights. Unfortunately, this did not happen.

The Ministry of Lectors

“Would you read at Mass today?” How often has that surprise invitation been issued to an unsuspecting person-in-the-pew who just came to pray? Somehow, when we began lay readers in liturgy, we assumed everyone with eyes and education could read—in public. Experience has taught us: Not so! Public proclamation takes a facility with techniques, an understanding of the text and, above all, a faith that can be shared through the Word.

Booklets such as this can be most useful in helping lectors understand the scriptures and theology. This text also marvelously details the meaning of oral interpretation and discusses, as well, many practical techniques for the use of the voice and the body in public reading.

More could have been included on the spirituality and faith that alone can make the Word take flesh—in us. The author beautifully alludes to this when he writes: “It is the lector’s task to bring his or her inner form into as close a union as possible with the inner form of the passage, that is being proclaimed, so that there is what Bacon calls ‘coalescence’ of the two” (p. 18).

More on this would help lectors grasp and be grasped by the deeper dimensions of their important ministry, namely, to make Christ present through the proclaimed Word. Answers to the question “Why?” for all the ministries may be more beneficial in the long run than “how to” type answers.

Patrick W. Collins
Clip-Art for Feasts and Seasons

Gertrud Mueller Nelson has provided a collection of drawings and designs for reproduction on church bulletins, newsletters, and programs. The illustrations are conveniently designed to fit the usual spaces on typewritten bulletins and programs. Also conveniently, the drawings are arranged by season, from Advent through Pentecost, followed by suitable illustrations for Solemnities of the Lord, Feasts of Mary, and so on. In the back of the book a pattern is provided for creating a parish calendar, which can then be illustrated with clippings from the book.

Less conveniently, the Sundays of Easter and the Sundays of Lent are not placed on the page by cycle or in sequence, so that a good deal of hunting around is necessary in order to find the illustration for a given Sunday. I never did find the illustration for the fourth Sunday of Lent, cycle B. Another possible inconvenience is the fact that the illustrations, at least in my opinion, were not uniformly sharp and clear; some appeared faded or spotty. Were I using them myself, I would be concerned about how well some of the illustrations would reproduce.

As for the illustrations themselves, the artist has taken, for the most part, a straightforward, pictorial (rather than representative or symbolic) approach, which makes them readily comprehensible. They would be particularly useful with children, I would think. The charming folk-art style is also quite appealing.

The artist is to be particularly applauded for the Biblical orientation of the drawings, which helps to visually reinforce the importance of Scripture in Christian worship.

Marjorie Proctor-Smith

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Ms. Burns is music director and liturgical consultant for the Church of St. Ursula in Parkville, Md.
Sr. Duffy is music director of Our Lady of Lourdes Parish in Daytona Beach, Fla.

Correction
Our review of Miss Gain, Earth Mass (October-November, p. 38) attributed the work to the wrong publisher. Miss Gain is published by Living Music Records, and orders for the double album or double cassette, or requests for information about local performances, should be sent to the publisher at Box 68, Litchfield, CT 06759, (203) 567-8796

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