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Renewal Through Worship

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are by law assigned to the Treasury's administrative control subject to Presidential approval. It appears, however, that authorities outside the Treasury are considering loaning this surplus as time deposits to commercial banks.

A money-management tool unequivocally in the hands of the Treasury at present is its payments of back-pay claims. This function is admittedly of a temporary nature, but the ultimate amount involved is considerable, roughly P800 million. Only about 30 percent of these claims have been paid, a process which is entirely performed by the Treasury staff. Obviously, a faster rate of claim approvals would make for easier money, and vice-versa.

Among the various government entities engaged in fiscal operations, therefore, the Treasury seems to possess the least power for influencing monetary conditions. It certainly does not embark on formulating and implementing its own monetary policy. It has to be content with docilely supplementing Central Bank decisions.

This present limitation in Treasury operations is excused (and therefore perpetuated with a convenient indifference) by "a deficiency in personnel and facilities." In the meantime there continues to prevail an often contradictory structure of relationships between treasury, budgetary, accounting, and banking procedures. This mesh results, in particular, in the absence of a unified control over public transactions with the private sector, and, in general, in a dilution of effective exercise of influence over the country's money supply and demand forces.

FERNANDO S. DAVID

Renewal Through Worship

A religious event of major import to Catholics everywhere took place in Philadelphia, Pennsylvania, from August 19th to the 22nd. It was the 24th North American Liturgical Week, a four-day gathering of clergy and laity dedicated to the apostolate of Catholic worship. Its significance lay chiefly in its role as probably "the only nationwide gathering devoted specifically to the renewal of the life of the Church in her central concern held during the Second Vatican Council." Thus, while primarily intended for Catholics in the United States and Canada, it should rightly interest all who have come to share the late Pope John's prayer for a "new Pentecost" in the Church.

Filipino Catholics in particular have special reason to concern themselves with the Philadelphia Liturgical Week. For until the Second Vatican Council decrees liturgical reform for the universal Church, the Philippines will remain one of the few countries blessed with a forward-looking pastoral letter on worship from her hierarchy (Cf. PHILIPPINE STUDIES, October, 1961). We cannot therefore dismiss the Philadelphia meeting as irrelevant. This report will attempt to describe its highlights and to evaluate its significance.

The official host of the 1963 Liturgical Week was Archbishop John J. Krol and the Archdiocese of Philadelphia. The 13,000 registered participants far exceeded the expected attendance of 8,000. Bishops, priests, monks, religious brothers and sisters, laymen and laywomen, seminarians and non-Catholic observers were among those present. The theme of Liturgical Week was "The Renewal of Christian Education," and its varied activities centered around this key topic. These activities included the celebration of Holy Mass each day with active participation, several Bible Devotions, seven general sessions, numerous study groups for more specialized interests, an exhibit of contemporary liturgical art and other exhibits pertaining to the liturgical apostolate.

The purpose and nature of a Liturgical Week give it a character unique among religious gatherings. It is not a convention: no "official delegates" are present, nor is discussion and study the primary purpose of the meeting. Its chief aim is the improvement of patterns of Catholic worship in the area which serves as host. It is therefore "a voluntary school in the Church's life of worship," and those who attend a Liturgical Week "see their daily offering of Mass and their involvement in private prayer publicly engaged in as their reason for being here." No better expression of its nature could be found than these words of the late Pope John XXIII in his encyclical *Princeps Pastorum*:

Unity in prayer and in the active participation in the celebration of the divine mysteries in the Church's liturgy contributes in an especially effective way to the wealth of Christian life of both the individual and the community. It is furthermore a marvelous means of education in that charity which is the distinctive sign of the Christian; a charity that is alien to every social, linguistic and racial discrimination, that stretches its arms and its heart out to all, whether enemies or brothers.

By far the most outstanding event of the gathering was the celebration of Holy Mass each day in Convention Hall. It was marked by a variety of forms in celebrating and modes of participation. On each of the first two days a read Mass was celebrated, a sung Mass was offered on the third day, and Archbishop Krol himself climaxed the week of worship with a pontifical low Mass. Every concession possible under present liturgical legislation was utilized so that the vast Christian assembly might share as fully as possible in the Eucharistic Sacrifice. The daily worship began with a solemn entrance procession,

accompanied by a resounding hymn of praise from the lips of thousands. Throughout the Sacrifice the priest stood facing the congregation. Many practices introduced in recent years to make Mass more meaningful were included in the celebration: vernacular hymns, use of a commentator and lector, a brief homily by the priest, an Offertory procession, Latin responses and English adaptation of some Mass prayers by the people and a concluding procession.

An especially impressive feature of this daily worship was the litany of petitions sung at the Offertory. While eight large ciboria containing hosts for consecration were carried to the altar and presented to the celebrant, choir and congregation prayed in chanted song for the needs of the universal Church and of all mankind. This series of invocation and response resembles the type of prayer Roman Catholics meet in their Good Friday liturgy when the Church solemnly prays for herself, for the Pope, for clergy and people, for civil authorities, for those in danger and distress, etc. Non-Catholic guests at Liturgical Week were greatly impressed by such meaningful modifications in Catholic worship as well as by the staggering number of Communions. And if modern man can undergo so moving a religious experience at Holy Mass as it is celebrated within the limiting norms of current Church law, what potentialities await us in the field of worship once the Second Vatican Council completes its liturgical reform!

If the celebration of Holy Mass was the principal activity of the participants at Philadelphia, the holding of several Bible Devotions was certainly a notable feature of their communal prayer-life. Known also as Bible Vigils or Scripture Services, the Bible Devotion has in recent years become increasingly popular. Its closest parallel in traditional Catholic worship is the first part of the Mass (as far as the Creed), and many consider it as simply a vernacular model of the Foremass. The Bible Devotion basically consists of several readings from Sacred Scripture—usually three (Old Testament, the Epistles, the Gospels)—relating to a single theme. Each reading is followed by a people's responsory in the form of a hymn or psalm or a short litany led by the priest. A homily comes after the readings and responsories, and the Devotion then ends with a concluding or collecting prayer (Collect).

It should be noted that the Bible Devotion was warmly encouraged by the late Pope John. Besides, it is mentioned in the first chapter of the schema on liturgy approved by the Fathers of the Council and was much fostered by Pope Paul as Archbishop of Milan. Its effectiveness and popularity may in part be attributed to the fact that, in the absence of the vernacular in the Mass itself, it has succeeded in offering the nourishment of God's word to his holy people in an intelligible manner. Some suggest that its purpose will one day

be obviated by the use of vernacular in the liturgy. But until then we can be grateful for the introduction of Bible Devotion into the Church's prayer-life and rejoice over their growing acceptance among Catholics everywhere.

At the Philadelphia Liturgical Week two Bible Devotions were conducted before the general assembly. They were based on two themes of timely importance: "Unity" and "Renewal." Some of the study groups also discussed the problem of promoting Bible Devotions on a diocesan and parish level.

Cardinal Bea, President of the Secretariat for Promoting Christian Unity, has called men's attention to "the three great movements in the life of the Church during the last fifty years." For him they are the liturgical movement, the lay apostolate and the missions. No Catholic today is unaware of these movements as well as of the interest in biblical studies and the general ecumenical concern that has stirred Christian hearts everywhere. But a proper understanding of the relationship of these varied movements is not so widespread.

It was with this in mind that the planners of the 1963 Liturgical Week chose the theme "The Renewal of Christian Education." They felt the great need for the clearest possible understanding of the purpose of Christian formation: how the Christian here on earth is called to an ever deepening contact with the Son of God in the mystery of His triumphant passage to His Father. Such union with Christ in the mystery of His dying and rising for us brings a man into what St. Paul calls "the mystery of Christ"—the good pleasure of God to make all men one unto His eternal praise and glory. It was the aim of the Philadelphia meeting to deepen our understanding of the true meaning and purpose of "The Renewal of Christian Education."

This theme was developed throughout the week by the addresses given at the general sessions. They were: Rev. Joseph M. Connolly, "The Renewal of the Church;" Rev. Gerard S. Sloyan, "The Mystery of Christ;" Rev. Richard Sneed, O.S.B., "The Mystery Foreshadowed in Israel;" Mr. John B. Mannion, "The Mystery of Christ Proclaimed through the Church;" Rev. Godfrey Diekmann, O.S.B., "Sacramental Life: The Mystery Shared;" Rev. Paul P. Purta, S.S., "The Word of God Forms the Christian;" Rev. Bernard J. Cooke, S.J., "Good Teaching: Fidelity to God's Word;" Rev. Frederick R. McManus, "The Council, Renewal, and the Tasks Before Us."

Besides these addresses two demonstrations were also held before the general assembly. The first was entitled "Passover from Death to Life: Christ in Us." Intended primarily to show that liturgy does teach, it was an enactment of the Easter Vigil ceremony in slow motion, so to speak, with a special narration on the meaning of the

rite and its prayers. The other presentation was actually a series of four demonstrations. Its purpose was defined by its title, "Bringing Our Faith to Life," and it consisted of model classes on four levels: elementary, high school, college and adult education. Each demonstration aimed to illustrate how the Christian message can be meaningfully communicated to different modern audiences. The most interesting and warmly applauded of the classes was the final one, unique in its participants as in its method of presentation. Seven non-Catholic pastors and civic leaders shared their impressions of Catholic participation in civic action, particularly the current nationwide struggle over civil rights. The discussion was so well received that arrangements were made for its continuation later that same day.

This focus on Catholic social action at a Liturgical Week cannot be too strongly emphasized. Just a few years ago Msgr. George Higgins, Chairman of the Social Action Department of the National Catholic Welfare Conference, had cautioned the participants at a Liturgical Week that the transfer from liturgy to social action was not automatic. In the light of this remark both the staging of this particular demonstration and its extremely favorable reception by the audience were important aspects of the Philadelphia Liturgical Week. Together with the gathering's formal endorsement of the August 28th March on Washington for equal civil rights it served as an eloquent witness that worship is very much concerned with the problems of daily life, local and national.

In addition to these general sessions specialized study groups met for several hours each afternoon of the week. Here was the opportunity for dialog on the theoretical and practical aspects of liturgy, and much of the personal profit individuals derived from attending the Week was undoubtedly due to these concentrated sessions. Some groups focussed on the interests of particular classes, as, for example, parish priests, seminary professors, college religion teachers, parents, religious brothers, elementary or secondary school teachers, university chaplains, commentators and lecturers, retreat masters and military chaplains. Other directed their attention to such liturgical problems as art and architecture, the Confraternity of Christian Doctrine, Diocesan Liturgical Commissions, music, participation in large and small parishes and the spiritual formation of religious. But the general character of all these meetings was the continuous exchange of comment and criticism that raised questions, answered difficulties, inspired, encouraged, stimulated and—in general—brought the experience of many within the reach of all.

What was the significance of the 1963 Liturgical Week held at Philadelphia last August? As we indicated at the outset of this report, quoting Rev. Gerard S. Sloyan, President of the Liturgical Conference, this meeting may well be the only nationwide gathering in

the United States "devoted specifically to the renewal of the life of the Church in her central concern held during the Second Vatican Council." Certainly its significance for the Christian world cannot be separated from the universal concern for renewal and unity instilled into the Church by the late Pope John and being carried closer to realization through the Second Vatican Council.

Three facts in particular underscore the significance of the 1963 Liturgical Week. First, its occurrence between the first and second sessions of the Second Vatican Council. Readers will recall how liturgy was first on the agenda of topics for discussion when the Council convened in October, 1962. They may also remember news accounts of the rather lengthy speeches for and against active participation in the Mass, the use of vernacular and the need of adapting Catholic worship to national and local cultures. When the Fathers finally voted towards the end of the first session, there was practically unanimous approval of the first chapter on liturgy. It was a statement of general principles governing liturgical worship and contained, as one American bishop expressed it, the seeds of all that would follow.

The first chapter undoubtedly contained much—if not all—of what pioneers in the liturgical movement have been working for during the past thirty years. Hence, for them and their increasingly numerous collaborators the Council's concern for liturgical reform was cause for grateful rejoicing. One could detect a spirit of well-earned gratification among the Philadelphia participants, mingled with hopeful expectation of what would finally come from the Council and a sense of dedication to the revitalization of Christian living through the implementation of its decrees. It was as if the participants had indeed heeded the words of Pope Paul VI who encouraged them in his opening greeting to "open their minds and hearts to the action of the Holy Spirit in prayer and study, and to renew their resolutions of serving the Liturgy ever more faithfully." This corporate dedication to the renewal of the life of the Church through worship was a chief characteristic of the Philadelphia Liturgical Week.

The second remarkable fact about the gathering was the presence of more than two hundred non-Catholic guests. These representatives of the Anglican, Protestant, Eastern Orthodox and Jewish communions attended all the sessions along with the thousands of Catholic clergy and laymen. Their participation in Liturgical Week was a living witness that the spirit of John XXIII lived on in the Church. It highlighted once again the obvious fact that the concerns of the liturgical movement were very much in tune with the ecumenical concerns of the Church. In his opening message to the participants Pope Paul VI had indicated the two ways in which Liturgical Week might help to promote Christian unity, namely,

by attracting men's minds and hearts to the treasures of Holy Scripture, which contain the very word of God, and of the Liturgy, which communicates that word and the saving graces of Christ—thus contributing to the renewal of the whole Church proposed by the Council; and by showing forth to those separated from this Holy See the beauty of the Church, beloved Spouse of Christ, in her worship of Him and her praise of His Name—so that their admiration of her outward splendor may draw them to examine the beauty within.

It may be confidently asserted that these noble aims were indeed achieved at Philadelphia amid over two hundred separated brethren.

The third notable characteristic of Liturgical Week was its theme: "The Renewal of Christian Education." If there still remain those who see liturgy as the domain of a few esoteric devotees of ceremonial and external show, they will have to reckon with the great majority who have come to recognize the liturgical movement as a central force in the revitalization of Christian life. This is why the Liturgical Week so naturally concerned itself with the renewal of Christian education. For it is a question of bringing our own rediscovery of the essence of Christianity—insights derived from a liturgical piety lived and understood—to bear upon the formation of the young into mature Christians ready to take their places in the modern world. Education is the great vehicle of social change, and the focus of Liturgical Week on Christian education is indicative of the profound consciousness that we live in a changing world, an age of transition, and of the importance of guiding the very instrument of change towards that goal of a revitalized Christian world.

The 1963 Liturgical Week at Philadelphia is not without relevance to Filipino Catholics. Only two years ago our hierarchy deplored the widespread religious ignorance here and pointed to the liturgy as the key instrument in the religious education of the Filipino laity. Though it would be wrong to consider the liturgy merely as a means of religious instruction, still its pedagogical value must not be overlooked, especially when our problem in the Philippines is so acute. What took place in Philadelphia before 13,000 people is a living testimony to the relevance of Christian worship for men of our times. Until the Second Vatican Council gives us even more opportunity to celebrate our liturgy in a meaningful way, we must heed the directives of our bishops in their pastoral letter of 1961 and spare no effort to make the whole sacramental life of the Church truly intelligible for our people.

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