

## Joseph Ratzinger, The Feast of Faith

### Preface

- Question of moral standards and spiritual resources cannot be separated from question of worship
- Concern for proper form of worship is central to concern for man himself
- Fundamental question = how under modern conditions we can pray and join in Church's praise of God
- How we can see and experience salvation of man and glory of God as one whole

### On the theological basis of prayer and liturgy

1. Confusing dispute in Süddeutsche Zeitung
  - a. Have we come to the end of all religion
  - b. Formerly *religion* as public and private bond linking society and individual to God/gods
  - c. Therefore prayer for our cause(s) now meaningless
  - d. Is man ready to transcend himself
  - e. Rebuttal by Lobkowitz
    - i. Every theology which no longer facilitates petitionary prayer (and thanksgiving) is a fraud
    - ii. Turns to "prayer" in G Hasenhütt, Introduction to the Doctrine of God
      1. Only when we love we experience God who is near us
2. Where does the Bible stand?
  - a. This is not Christian theology
  - b. Christian faith is faith in God
  - c. God speaks, to whom we speak
  - d. God characterized by revelation
  - e. Goal of revelation = our response in word and deed
  - f. Expands revelation into *dialogue*
    - i. Guiding us toward union with God
  - g. Whole Bible is dialogue

- h. “To delete prayer and dialogue is to delete the whole Bible”
    - i. (places “demythologizing” within history of world religions, 16-17)
  - i. Christian faith took a unique position*
  - j. God of the philosophers is their God too**
    - i. Fundamental trait of gods in old religions - *relationship with men* - now in absolute form
  - k. “This paradoxical conjunction constitutes the Christian synthesis, its outstanding novelty; source of the basic difficulty”
  - l. Vulnerability of the Christian position in the history of religions*
  - m. All questions come back to tension created by this synthesis
  - n. Whether can be affirmed depends on whether one has the degree of spiritual tension corresponding to tension of Christian idea of God
- 3. Arguments against prayer**
- a. Not question of proving validity of Christian prayer by “neutral reasonableness”
  - b. Rather = case of uncovering the inner logic of faith itself with its own distinct reasonableness
  - c. Three kinds (Rw - of?)
    - i. General rejection of metaphysical way of approach - main thrust of contemporary
      - 1. Karl Jaspers
        - a. Farewell to metaphysics as better way to legitimize faith and spirituality
      - 2. To reject metaphysics = reject creation and Christian concept of God
      - 3. Belief in creation is strongest rational foundation for Christian idea of God and its metaphysical implications
        - a. J Monad, Zufall und Notwenigkeit*
    - ii. Objection to God of revelation
      - 1. Rationally constructed world is determined by rationally perceived causality
      - 2. Notion of personal intervention is mythical and repugnant
      - 3. Excludes man as person

4. Issue of prayer is intimately linked with freedom and personality
- iii. Objection to God operating ad extra in creation and revelation
  1. Eternity cannot relate with time
  2. Time cannot affect eternity
  3. Aristotle
  4. “Not been fully dealt with”
  5. We must probe into concept of “relation”
  6. Nontrinitarian monotheism cannot meet Aristotle’s objection
    - a. Eternity cannot influence human life
    - b. Caused ancient religion to die out
    - c. We cannot matter to each other
    - d. Fundamental to religion-philosophy separation
    - e. Notion of God fades away
  7. “Deism is not a new creation of the Enlightenment; is merely return to Deus otiosus of the mythical religions” (22)
  8. Retreat to rationally presentable monotheism is always merely the first step
4. Life with a religious flavor but without a God who hears
  - a. Possibly religion of self-transcendence
  - b. But we can be more precise
  - c. Prayer fosters what is best in us
    - i. This religion is opposite of faith (Barth)
    - ii. People pleaded for religionless faith
    - iii. Now a preservation of religion and religious flavor to life with original content *faith* as untenable
    - iv. Relation without reciprocity has no meaning
    - v. Contrast Asian religions
      1. Begin with ultimate identity of the “I”
      2. Prayer = discovery of this identity
        - a. Liberated fro false identity of individualized “I”
      3. “It is no accident that the way of Asia presents itself as the way of salvation wherever the content of faith is

relegated to the level of an untenable piece of western metaphysics or mythology yet where there is still a deep spiritual and religious will” (24)

4. Present age will decide between Asiatic religious world view and the Christian faith
5. Biblical prayer ~ relation between persons

**d. Structure and content of Christian prayer**

- i. We must reveal its intrinsic logic
  1. Formal structure of Christian prayer
    - a. Man can speak with God < God himself
    - b. Is speech, word
      - i. Nature = speak, hear, reply
      - ii. Johannine theology
      - iii. The Logos in God is the ontological foundation for prayer
      - iv. There is relationship (*pros* as communication) within God himself
      - v. Can also be participation with this
    - c. The one who is speech, word *logos* in God and to God participates in human speech
      - i. -> reciprocal effect
      - ii. “Not that God is time but has time”
    - d. Through the Spirit of Christ we share in human nature of Jesus Christ
      - i. Sharing in his dialogue with God we share in the dialogue God *is*
    - e. Locus of this identification with Christ is “church”
      - i. “Church” as realm of man’s discovery of his identity through the identification with Christ which is its source
  2. Content of Christian prayer
    - a. “Abba”
    - b. Expresses **whole being** of Jesus
    - c. Inner intentionality of prayer
      - i. Basic act of prayer is **content**

- ii. The ground of being is good
- iii. “Feast” as affirmation of the world (Pieper)
- d. Christian prayer holds key to making the whole world of celebration, feast, ***affirmation***
  - i. Contrasts Asiatic approach
  - ii. Marxist approach is outrage
    - 1. Opposition to being because it is bad and must be changed
  - iii. Prayer is an act of being
  - iv. Affirmation of the ground of being
    - 1. Purifying of myself and this ground
  - v. Purification issues from fundamental **yes** -> discover active power of prayer
    - 1. Yields deep security in affirmation of being
    - 2. Not** flight from the world but entrusts people with task of purifying the world and empowers them to carry it out
  - vi. We only say Abba with Christ
    - 1. Jesus turns the scales of the Old Testament and makes its message clear
  - vii. Patrocentrism (Abba) presupposes the christological character of prayer
  - viii. We only encounter Christ as a living person in the foretaste of his presence (the “Church”)

**3. *This is how we can accept/purify the inheritance of Asia***

- a. Pages 28-29 a bit confusing
- b. Astonishing paragraph on Church as model of this identity
  - i. Aim of prayer = man becomes *anima ecclesiastica*
- c. How do I learn to pray? In fellowship (30)

- d. ... why is it impossible to start a conversation with Christ alone, cutting out the Church
- e. *This applies to all the various modes of prayer: repetition, silence, speech, singing, and so on*

#### 4. Answers to prayer

- a. In what way does God hear and answer
- b. "Words of prayer"
  - i. Luke 11:13, the Spirit
  - ii. God gives himself
  - iii. Joy (John 16:24)
  - iv. Prayer means growing more into identity with the pneuma of Jesus and Spirit of God
- c. How do we conceive God answering
  - i. In Jesus God participates in time in the form of love
  - ii. -> love becomes the causality operating in the world to transform it
    - 1. Love uses and adopts world's mechanical causality
  - iii. "Love is the power which God exercises in the world. To pray is to put oneself on this side of the love-causality, this causality of freedom in opposition to the power of necessity ... as those who pray, this is our highest task" (32)

#### Form and content in the eucharistic celebration = category of "form"

- Must recall debate between world wars
- Romano Guardini
- Young people interested in liturgical celebration as Gestalt, living form
- Has integrity of its own
- Now time to give equal attention to red and black print
- Structure of Mass = inner expression of spiritual reality taking place within the Mass
  - Birth of liturgy as a field (34)

- Eucharist's basic structure = a **meal**
- Ah but what was presented liturgically in the structure of the meal could without difficulty mediate what dogmatically speaking was a sacrifice
- Lack of clarity regarding relation between dogmatic and liturgical levels must be regarded as central problem of liturgical reform
- JA Jungmann
  - The eucharist more prominent than meal
  - This is basic structure (from end of 1st century)
  - Eucharistic thesis puts dogmatic and liturgical levels in touch (37)
  - Church enters in to the prayer of Jesus, to the logos' self-surrender
  - Death transformed into a word of self-acceptance and self-surrender
  - (somewhat confusing discussion of "decline" from pristine form, Jesus versus Church)
- **The growth of the Church and the development of the Eucharist**

### **The growth of the Church and the development of the eucharist**

- Decisive work of H Schürmann
- Transition from Last Supper of Jesus to Church's eucharist
  - Eucharist as Last Supper
  - "In connection with apostolic community meal"
  - Celebration of Eucharist in post-apostolic times, separated from community meal
    - (Rw - what of the *agape* meal?)
- We can reconstruct logic of Jesus' actions through resource to Gospels and Jewish meal customs
  - Fourfold structure
  - Small preliminary meal
  - Passover liturgy
  - Main meal
  - Concluding rites
- Schürmann
  - *Eucharistic action was integral constitutive part of meal structure*
  - **Eucharistic action has relatively autonomous existence and significance in contrast to meal event**

- Something new woven into Jewish ritual meal but independent entity
  - (Rw - old and new)
- Nothing fortuitous about old-new interplay
- Expresses situation of salvation history
- ***The Last Supper of Jesus is certainly the basis of all Christian liturgy but it is not yet Christian (41)***
  - **Crucial point**
    - Necessity arose out of situation not a decline (41) (43?)
    - Explains shift of center of gravity from “kingdom of God” to Christology
      - (Ratzinger, Eschatology, 30-42)
    - Unity with Jesus must be sought in discontinuity manifested where kingdom of Israel is left behind and Church of Gentiles is embraced
- Second phase as traced by Schürmann
  - Confusing discussion 43-44
  - The Christian Eucharist was not understood in the context of Jesus’ eating with sinners, nor ... a continuation of his daily table fellowship with the disciples
    - Festal quality of the Eucharist
      - A weekly celebration (44) (!)
    - Outline of Eucharist based on Passover ritual
      - Definite conditions for admission
  - Eucharistic actions taken out of Passover context and placed within new Lord’s Day context
    - Sunday is the real inner focus of the Eucharist as a Christian form (Gestalt) (45)
- ***Second phase***
  - New Christian elements taken out of context of Last Supper, joined together and placed after fellowship meal
    - Meal and Eucharist linked by fundamental Christian idea of *agape*
    - Problem of agape meal = open to egoism so unsuitable as preparation
    - Separation of meal and Eucharist



- 1 Corinthians 11:22
- Starts *third phase*
  - Final ecclesial form of sacrament
  - Letter of Pliny to Trajan
  - Justin Martyr (~ 165) first description
  - Also: community meal and Eucharist presupposed synagogue's service of the word
  - Complete final break by John's Gospel
  - Distinct Christian service of the word had to be developed and joined to eucharistic celebration
  - Inner rationale -> Luke 24:25-31
  - "Whole thrust of this liturgy means it must remain normative" (47-48)
    - So also Schürmann
    - Critiques Schürmann's discussion of the meal structure
    - Better to abandon 'meal structure' determining element as eucharistic
    - Participates in thanksgiving of Jesus
    - Expresses whatever "meal" the liturgical action contains
  - ***So Christian liturgy does not originate simply in Last Supper***
    - But no hiatus between Jesus and Church
    - Lord's gift open to historical development
    - Remarkable and subtle point page 49
      - Sacramental view of Church rests on an inner developmental unity
    - Once Lord's testament correctly seen in terms of eucharistia, many current theories fade away
    - Ends isolation of liturgical and dogmatic levels
    - ***Eucharistia is gift of communio in which the Lord becomes our food***
      - Signifies self-offering of Christ
      - Perfects his trinitarian Yes to Father by consent to the Cross
      - There is no meal versus sacrifice opposition
- **Postscript 1**
  - Refers to work of L Lies in Eulogia, ZKTh 100 (1978): 69-97

- Ratzinger: Gestalt, Grundgestalt
- Lies, Materialgestalt
- “As auto-eulogia of God, Jesus enters into form of the Old Testament Passover-eulogia, presents himself as the Passover-eulogia”
  - The idea of eulogia embraces the Christological concentration required in the doctrine of Eucharist
- Concept of eulogia provides an integrated model for the Christian Eucharist
  - Expressing both its theological and liturgical meaning (Lies, 90)
- **Postscript 2**
  - New perspective opened by H Gese, Die Herkunft des Herremals, ZbTh (1977): 107-127
  - Contests current hypothesis of two forms of Lord’s Supper
    - Sacramental Hellenistic
    - Non-sacramental Jewish
  - Bigger problem =
    - First cannot evolve from second
  - New Testament meals presuppose the Lord’s Supper
    - Death of Jesus as Passover sacrifice
    - Does not imply Lord’s Supper = Passover or traces back to it
  - Yes Passover very important
  - But one cannot deduce Eucharist from it
  - Theological content of Jewish ritual meal bridges it with Eucharist
  - Difficult but significant summary of Gese on page 53
    - Meal < sacrifice *zebach*
    - Bread and wine not from the altar
    - Sacrificial character of meal =>
      - Communion with God
      - *Shalom* reigns among those sharing the meal
    - “The sacrificial meal is given its particular meaning from the particular circumstances in which it is celebrated

- Exodus 24:11
- Isaiah 25:1-10
- ***What was the special meal that developed into Lord's Eucharist?***
  - The *todah* thanksgiving sacrifice
  - Formed cultic basis of major part of psalter (Gese, 119)
  - The Passion and Resurrection of Jesus **is** today
  - What is a toda? (55)
    - The person confesses (*ydh*) God to be his deliverer by celebrating a toda
  - Sacrifice cannot be misunderstood as gift to God rather it honors the deliverer
  - Formal elements
    - Confession of thanksgiving
    - Cup ~ proclamatory aspect of toda
      - Hellenistic idea of verbal sacrifice
      - Rooted in Old Testament
      - Links Old Testament and Jesus to nations
    - Not restricted to bloody sacrifice but embraces unbloody offering of bread
      - (Rw - essence of sacrifice is offering not killing something, so Eric Mascall)
  - Two points from Gese's analysis
    - Psalm 51:7
      - Interiorized exterior sacrifice of toda
    - Psalm 40:1-12
      - Total interiorizing of torah
      - Psalms 22 and 69
      - Astonishing quote from Gese, 121
  - Structurally speaking the whole of eucharistic Christology is present in toda spirituality of the Old Testament
    - The Lord's Supper is the toda of the Risen One (122)
    - Bombshell from Gese, 122 (57)

- Huge significant discourse (58)
  - New possibilities for ecumenical dialogue
  - Eucharistia or eulogia is the determining “form of the Eucharist” confirmed by Gese’s study
  - If we trace the eucharist back to the institution of today becomes impossible to see it as development of Last Supper alone

### **On the structure of the liturgical celebration**

- Liturgy crisis has little to do with old to new liturgical books
- ***There is profound disagreement about nature of the liturgical celebration***
- About basic structure of the liturgy
- Two fundamentally different views
  - Liturgy as community celebration
  - Community forms and experiences itself as such
  - Creativity and ideas of organizers
- **Nature of the liturgical celebration**
  - That approach is right about “celebratory”
  - Liturgy of its nature has a festal character
  - ***What makes a feast a feast?***
  - Also we extract ourselves from constraints of everyday life
  - Feast creates a foundation for a community
  - All civilizations found those celebrating a feast need external motive empowering them
  - In the background (of those indulging in liberating experiences and parties) is the number one question concerning the power of suffering and death which no freedom can resist
  - The feast is about freedom, **freedom of being**
  - Feast presupposes joy, possible if it can face up to death
  - Feast attempts to answer the question of death by establishing a connection with the vital power of the cosmos
  - The novel Christian reality is this(?)
    - Christ’s resurrection enables man genuinely to rejoice

- The Christian liturgy (Eucharist) is of essence the Feast of the Resurrection
- Presupposes the mystery of the Cross
- “The freedom with which we are concerned in the Christian feast, the feast of the Eucharist, is not the freedom to devise new texts, but the liberation of the world and ourselves from death, only this can make us free, enabling us to accept truth and to love one another in truth” (65)
- Two further essential structures
  - ***Worship*** in which we discover joy, the liberating victorious *yes* to life
  - ***Cosmic and universal dimension***
    - Community receives its being as a gift
    - Liturgy cannot be made
    - Simply received and revitalized
    - Feast introduces us to the realm of given living reality
    - **Fundamental law of liturgy = law of organic growth within the universality of the common tradition**
  - (67-68) such organic growth => imposed an obligatory form

## **II. subjective response to objective nature of the liturgy**

- Summary bottom 68
- What of the individual and congregation?
- “Participatio actuosa” (Second Vatican)
- Need to analyze anthropological substance
- Participation and activity to be seen in perspective of individual and community
  - Inwardness and external expression
  - Both expression and internalization are needed
  - Interesting dialogue with existentialist writers
- Christian liturgy must take up that point
  - (total impossibility of real relationship)
- ***Open up separate selves through interiorization, entering into liturgical word and reality (presence of the Lord)***

- Once interiorization takes place (communication with one who communicated himself to us all) people can share a common expression
- People not role-playing but touch one another at level of being -> ***community***
- Yes liturgical prayer book is a helpful script
- But enables men to stand before God personally, stripped of roles (70)
- This requires education and practice
- Relationship between individual and community => **liturgical expression**
- Prayer must be expressed bodily
- ***Romano Guardini***
- To liturgy belong speech and silence, singing, instruments, image, symbol, gesture corresponding to the word
- Two elements
  - **Silence**
    - Liturgy's tension comes from fact it creates a space in which we can encounter what is great and inexhaustible
    - Not necessary to recite entire Mass aloud
    - Only one solution = we must address the intrinsic tension of reality itself
  - **Gestures**
    - Especially ***kneeling***
    - Christian liturgy is cosmic liturgy

### **Change and permanence in liturgy - a conversation with the editor of *Communio***

- What about believers in mission lands?
- Ratzinger
  - First, documents allow for far reaching adaptations
  - But growing church took up external forms of pagan liturgies slowly and with care
  - "The development presupposes the existence of a Christian identity able to create its own fundamental liturgical form" (81)
  - The really serious thing is this fundamental breakdown of liturgical consciousness

- Whether faith comes about through regulations and learned research or through the living history of a Church which retains her identity throughout the centuries

## **I. Change and permanence in liturgy**

### **A. Form and content in celebration of Mass today**

1. Change of emphasis in Eucharist between
  - a) Meal element
  - b) Sacrificial
  - c) Liturgy of the word

### **2. Why?**

3. Whole series of pointed questions (91)

### **B. "Ut sumator" < Council of Trent (1643)**

1. It is the essence of this (and all) sacraments that it is ordered to reception (Rahner)
2. To receive involves adoration
3. Implies Real Presence
4. Recent efforts to redefine Eucharist intended as response to new situation
  - a) Modern science asks about function
5. Vital for sacramental faith to keep alive question of being (what is it?)
  - a) Break up tyranny of functionalism which turns world into vast concentration camp
6. In history of religions sacrifice and meal are inseparably united
7. Remarkable exposition of role/authority of priest in speaking words of institution

## **II. On the theological basis of church music**

### **A. Introduction: some aspects of the post conciliar dispute regarding church music**

1. German edition of Vatican II documents
2. Genuine art as found in church music
3. "Of its very nature - esoteric in the best sense - hardly to be reconciled with the nature of liturgy and a basic principle of liturgical reform" (Rahner and Vorgrimler)

- a) The normal musical component of liturgy is not “actual church music” but “utility music”
  - 4. Tension within Council document and inherent in the subject
    - a) Clearly recommend “actual church music”
    - b) Yet desire for liturgy to be open to all (99)
  - 5. Tension between demands of art and simplicity of liturgy
    - a) This balance becomes a rule of thumb
    - b) Liturgy needs utility music
    - c) Actual church music cultivated elsewhere
    - d) Result = church no longer has actual church music
  - 6. **Can liturgy accommodate actual church music? Demand or exclude?**
  - 7. ***Astonishing paragraph (101)***
- B. Church music as a theological problem in work of Thomas Aquinas and in the Authorities he cites
  - 1. The esoteric versus utility formulated by Rahner and Vorgrimler
    - > dawn of Christianity
      - a) W Kurzschinkel historical treatment of music in theology
      - b) Thomas Aquinas, relevant questions***
  - 2. Analysis of concept and nature of “religio”
    - a) Whole context of the cult/worship of God
    - b) Problem of “praise of God” with the external voice
    - c) Meaningful?
    - d) Can be brought into praise of God
  - 3. Singing since Jesus and apostles
  - 4. Ah but limiting it severely? (103)
- C. Theology’s Auctoritates question the value of church music
  - 1. Three influential traditional authorities critical of church music
    - a) Coarse asceticism of Jerome
      - (1) Adopted by Gratian
    - b) Gregory the Great
      - (1) “Spiritual songs” < Colossians 3:16
      - (2) Honor God with spirit > the mouth



c) Aquinas not using instruments lest falling into Jewish ways

(1) Instrumental music as “the law”

(2) Law versus gospel

D. Issues underlying theological critique of music

1. Intrinsic reasons

2. Texts critical of music or hostile throughout the Fathers

3. One-sided “spiritual” understanding of Old versus New Testament

a) Parallel trend in Judaism

(1) Spiritualizing historical inheritance of the faith

b) To Christianity the Old Testament is not simply spiritualize it

(1) Also implies incarnation

4. Similar to fight against gnosticism

5. Against merely spiritual understanding of Christianity “which would have changed it from a concrete faith into a religious philosophy”

6. Christianity and Platonism follow parallel courses for a while

7. But “spiritualization” includes **the body**

8. “Christology reveals the central divergence from the Platonic teaching on spiritualization; its background is the theology of creation, whose inner unity is not destroyed but ratified by Christology” (108)

9. Christian liturgy wanted to express gulf between it and Old Law (temple cult)

**10. Does primitive Church’s connection with the synagogue imply definitive break with idea of priesthood**

a) Or continue Temple’s authoric (?) inheritance?

b) Also what of church building?

c) Images?

11. Patristic theology incorporated idea of Temple

a) Elevated to level of a category in Christian reality

12. So ... if one praises God in the heart -> no status for music

a) Yet worship of God has vocal form

- b) So music relegated to secondary level
- c) Aquinas: music can summon the minds of the weak to piety

### **13. Thomas' fundamental article on praise of God**

- a) Vocal worship is for sake of worshiper
- b) Ancient worlds concept of God's immutability entered Christian thought
- c) Created barrier to theology of church music or all prayer
- d) Christian theology has struggled to break free from these notions

### **E. The theological basis of church music**

#### 1. Review

- a) Commitment to "spiritualization"
- b) Ancient concept of God
- c) -> as born of theological tradition

#### 2. Ancient concept springs from

- a) Having experience of liturgy
- b) Theology of the psalms
- c) Synagogue to church -> increased singing in worship
- d) Whole wealth of feeling of Israel's prayer present in the church

- (1) Delight in the Lord is meaningful and beautiful
- (2) God is worthy of worship
- (3) Thomas says Yes to that joy which expresses itself and united those who participate
- (4) This expressed joy manifests as presence of the glory which is God
- (5) Response -> **shares** in that glory

#### **(6) Glorification**

- (7) We can fill this out in terms of Christology and Pneumatology
- (8) The Creator's glory is expressed in the music of creation (Psalm 19) (115)

#### 3. Psalms also prayers of the poor

- a) The crucified Righteous One

**b) Laments**

- c) Of whole creation
  - d) Lament becomes beseeching of God
  - e) And sign of hope
  - f) “Glorification is the central reason why Christian liturgy must be cosmic liturgy. Why it must as it were orchestrate the mystery of Christ with all the voices of creation”
4. Praise is an **ascent to God** (Aquinas)
  5. Draws us from what opposes God
  6. Awakens the inner man (Augustine)
  7. Thus the pedagogical aspect becomes meaningful and intelligible
    - a) Ancient concept of **pedagogy** leads to one’s nature

**F. Positive significance of the theological critique of music**

1. To what extent its critical stance is justified
  - a) Basic reason = spiritualization
  - b) Properly understood as bringing creation into the mode of being in the Holy Spirit and consequent transformation
  - c) Words of caution regarding untransformed pagan music
2. The whole of church history can be seen as struggle to achieve proper spiritualization
3. “Spiritualization of the senses is the true spiritualization of the Spirit” (119)
4. Thomas again
  - a) Liturgical music must be humble, its aim is edification
  - b) Curious discussion about “word” and “instrument”
  - c) “With instruments the process of purification must be considered with special care”

**G. Conclusion = governing principles in this time of crisis**

1. Liturgy is for all
  - a) Greatest efforts of the spirit
    - (1) Greatest purification
    - (2) Greatest maturity
  - b) All needed to produce genuine simplicity

2. Catholicity
  - a) Does not equal uniformity
3. Participatio actuosa *active participation* of whole People of God in liturgy
  - a) Not just activity but also silence
  - b) Danger of reducing man to what is verbally intelligible
4. A Church which only uses “utility” music has fallen for what is useless
  - a) Art which the Church produced is only real apologia for her history
  - b) Beauty and love form the true consolation of the world, bringing it as near as possible to the world of the resurrection
  - c) What is suitable = what is worthy
5. “In certain countries ... their music should be held in proper esteem and a suitable place is to be given to it”
6. ~ Council’s idea of catholicity
7. Yet Europe’s musical inheritance forgotten
8. Does this esteem and suitable place apply only to non-Christian tradition?

### **What corpus Christi means to me - three meditations**

- I. Memories of special feast days
  - H. “Dare to do as much as you can, giving him due praise” (Aquinas)
  - I. Corpus Christi processions
  - J. Council of Trent far less inhibited
    1. To arouse gratitude in the hearts of men and to remind them of their common Lord
      - a) Counter forgetfulness
      - b) Fellowship
      - c) Unifying power where people look to one Lord (129)
    2. Relationship to time marked by forgetting
- K. “The only way to master time is the way of forgiveness and thankfulness whereby we receive time as a gift, and in a spirit of gratitude, transform it”

- L. Christ honored in terms of a state visit
- M. At its very heart the Eucharist is the answer to the question of death
- N. If we remove the polemical we have: the power in virtue of which truth carries the day can be none other than its own joy” (131)
- O. Astonishing paragraph (131)***
- III. Corpus Christi and the procession which marks this day
  - A. No procession in 1246 when instituted
  - B. Problem = procession to a place so ...?
  - C. Two elements giving rise to the Corpus Christi procession
    - 1. Great Week reenacting last week of Jesus’ life
      - a) Procession of palms
      - b) Ascent to Mount of Olives
    - 2. “Rogation” processions
      - a) Four altars
      - b) Directions, gospels
  - D. “The world is thus declared to be the realm of God’s creative word - matter is subordinated to the power of his Spirit”
- IV. Corpus Christi is a day on which heaven and earth work together
  - A. We must discover the inner rhythm of the Church’s year and see the place of Corpus Christi has within it
  - B. Out of the mystery of Easter and Pentecost
    - 1. Also close to Feast of the Trinity

Eastward or Westward facing position? Correction

- Important to promote the kind of liturgical education enabling to participate in a proper inward manner, involving them in that movement - direction - which is of the essence of the Eucharist
- Mistaken approaches arising from misunderstanding of liturgical reform
  - Everett Diederich, *Communio* 5.4 (1978), 326-
  - Old rite facing the altar
  - **No not toward holy of holies**
  - Only one inner direction of the Eucharist
    - From Christ in the Holy Spirit to the Father
  - Not “facing away” but facing the same way

- **Eastward**
  - True location and context is the cosmos and parousia
  - ***Remarkable paragraph 170***
  - Cosmos and parousia and hope and resurrection
  - Cross on east wall -> altar
  - All this symbolism was gradually lost
  - Yes priest and people facing expresses community
  - But loses “explosive trinitarian dynamism”
  - Community does not carry on dialogue with itself
    - Is engaged in common journey toward the returning Lord
1. Current crisis in anthropocentric view of the world (re) (??)
    - a. We need to discover significance of creation
    - b. Liturgy involves the cosmos
    - c. Christian liturgy is cosmic liturgy
  2. The cross itself signified tension of the Christian concept of time
    - a. This tension transformed star time into human tie into God’s time
    - b. Cross embodies the theology of the icon which is theology of incarnation and transfiguration
    - c. Hence cross on the altar
  3. Impressed that Protestant brethren achieved real balance between relationship of community to the leader and their common relationship to the cross
    - a. When praying together people and leader should turn to image of the crucified
    - b. Cross on altar = precondition for celebrating toward the people
    - c. Clarifies in distinguishing liturgy of the word and liturgy of the Eucharist
      - i. **Conversi ad Dominum***

### Worship in the parish communities 15 years after the Council

- Sermon to Bishops conference in Fulda
- On the one hand we rejoice in ...
- On the other, strife and dissension concerning the liturgy and within it

- Arbitrary action reduced to the level of something embarrassingly cobbled together
- Worship in the parish “communities”
  - Eucharist as *synaxis* “meeting together”
  - Scope of synaxis **larger** than individual community
  - John 11:52
- We are called into the assembly of all the children of God
- Lord assembles parish community to open it up
- Something about catholicity (148)
- “Christian liturgy is essentially Catholic proceeds from the whole and leads back to it”
- The community receives liturgy from the whole
  - Continually giving itself back in commitment to this whole
- 1. The forms which are binding ... express the authenticity and greatness of the liturgy
- 2. Eucharist must never bolster a community’s self-affirmation and self-enclosure
  - a. ??? (149)
  - b. The liturgy is **actio** an action
  - c. Implies active participation of all the faithful
  - d. Feelings come to an end
  - e. Entertainment becomes tedious
  - f. What we need is the presence in our lives of what is real and permanent so we can approach it
  - g. No participation and creativity is of use unless it = participation in this inner reality (the way of the Lord, in God himself)
- 3. ***Liturgy is concerned with ever deeper experience of something beyond change***
- 4. Liturgy addresses the human being in all his depth
- 5. Do we feel uneasiness when entire congregation comes to communion?
  - a. Danger of going to communion without discernment
  - b. Eucharist is not a ritual meal
    - i. **Is shared meal of the church**
  - c. Tendency to think of Eucharist as worship in the parish community
  - d. Reflects narrowing and impoverishment

- e. Eucharist is **center** of our worshiping life but must have a many-layered whole in which to live
- f. Eucharist presupposes many things
  - i. Stations of the Cross
  - ii. Rosary
  - iii. (discounted appeal of Asiatic practices)