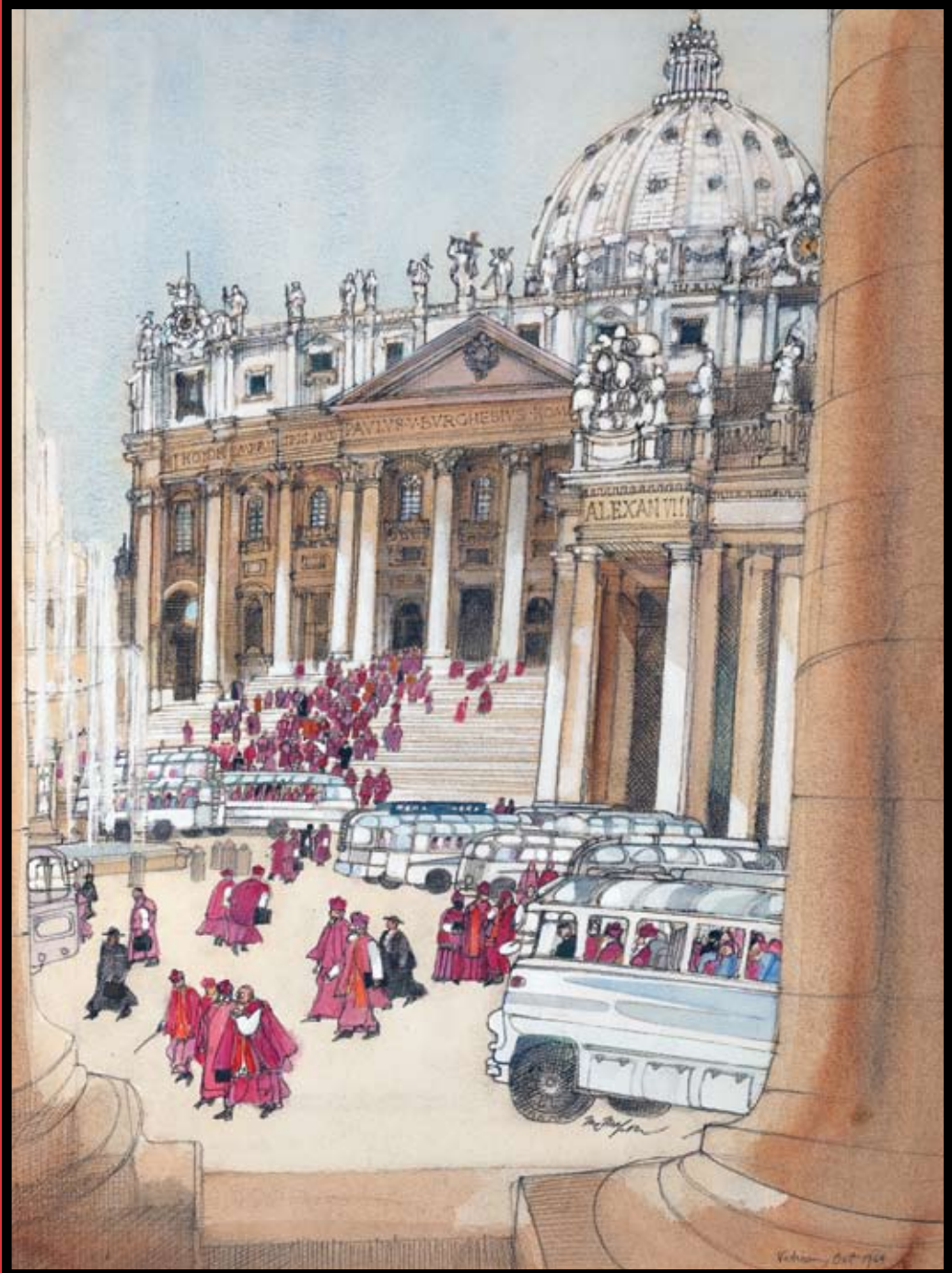


Emmanuel



Eucharistic Spirituality

January/February 2015



The Eucharistic Vision of Vatican II: Lumen Gentium

Website and Digital Edition

On our website, emmanuelpublishing.org, you will find current short scriptural, theological, and cultural reflections, all from a eucharistic perspective. Information as to subscribing to our digital edition can also be found at emmanuelpublishing.org.

If you are a current subscriber to the print edition of *Emmanuel*, you can request free access to the digital edition. Please send your name, address and account number (as it appears on your mailing label) to emmanuel@blessedsacrament.com. We will then send you instructions on how to obtain your digital edition. Thank you for subscribing to *Emmanuel*.

EMMANUEL MAGAZINE (ISSN 0013-6719) is published bimonthly with 6 issues a year, by the Congregation of the Blessed Sacrament, 5384 Wilson Mills Road, Cleveland, Ohio 44143-3092. Phone (440) 449-2103. E-mail: emmanuel@blessedsacrament.com. Periodicals postage paid at Cleveland, Ohio and at additional mailing offices. SUBSCRIPTIONS (print subscription includes access to digital edition): individual (U.S.) \$35.00 one year/ \$65.00 two years; Canadian and foreign \$40.00 one year/ \$75.00 two years, U.S. currency; single issues \$8.00 plus postage. EDITOR: 5384 Wilson Mills Road, Cleveland OH 44143. POSTMASTER: send address change to Emmanuel Magazine, 5384 Wilson Mills Road, Cleveland, Ohio 44143-3092. ©2015

©2015 BY THE CONGREGATION OF THE BLESSED SACRAMENT

EMMANUEL MAGAZINE is a member of the Catholic Press Association. Indexed by The Catholic Periodical and Literature Index.



EDITOR
ART DIRECTOR
LAYOUT
CIRCULATION MANAGER
BOOK REVIEW EDITOR
PHOTOGRAPHY

Anthony Schueller, SSS
John Christman, SSS
Kay Vincent
Elizabeth Zaller
Patrick Riley
Keith Chevalier
John Christman, SSS
Gary LaVerdiere, SSS
Lisa Marie Belz, OSU
Thomas Dragga
James Menkaus
Gilbert Ostdiek, OFM

BOARD

COVER

BISHOPS CROSS SAINT PETER'S
SQUARE ON THE WAY TO THE
COUNCIL
Original artwork by
Franklin McMahon

emmanuel@blessedsacrament.com

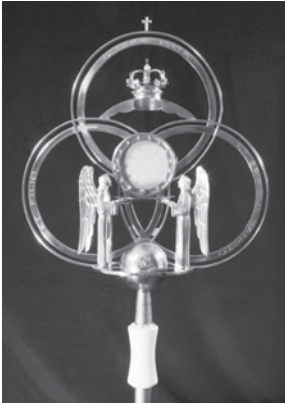
Emmanuel Magazine is published by the Congregation of the Blessed Sacrament. The Congregation of the Blessed Sacrament is a Roman Catholic religious group of men whose mission is to assist the church in its efforts to form Christian communities whose center of life is the Eucharist. "Our ideal," as it is stated in our Rule of Life, "is to live the mystery of the Eucharist fully and to make known its meaning, so that Christ's reign may come and the glory of God be revealed to the world."



Emmanuel Magazine

Seeing all of reality in the light of the Eucharist

Volume 121 Number 1



EUCCHARIST: LIVING & EVANGELIZING

Michael Hurley, Ecumenical Pioneer
by Owen F. Cummings 4

EUCCHARISTIC TEACHINGS

Vatican II - A Retrospective
by John A. Kamas, SSS 16

Lumen Gentium and the Laity
by Paul J. Bernier, SSS 20

A Bishop and Pastor Reflects
on Lumen Gentium
by Robert F. Morneau 29

EUCCHARISTIC SPIRITUALITY

Thomas Merton - Speaking From Silence
by Victor M. Parachin 31

EUCCHARIST & CULTURE

Art, Music, Film, Poetry, and Books 62

COLUMNS

From the Editor 2

Pastoral Liturgy 37

Breaking the Word 43

Eucharistic Witness 68



FROM THE EDITOR

I grew up in the pre-Vatican II church of the 1960s and felt the first pull toward a church vocation in its embrace. As a young novice and seminarian, I experienced the energy and exhilaration the council unleashed among many, as well as the confusion and pain of others who believed the council betrayed everything they loved and held true as Catholics.

The council that Good Pope John called has impacted my life and ministry in every imaginable way. I count it a blessing to serve the Catholic Church at this particular moment in its long and illustrious history. As the late scripture scholar Father Raymond Brown once remarked at the start of a lecture he was giving, "What interesting times we live in as Catholics!"

"Ecumenical councils, whenever they are assembled, are a solemn celebration of the union of Christ and his church and hence lead to the universal radiation of truth, to the proper guidance of individuals in domestic and social life, to the strengthening of spiritual energies for a perennial uplift toward real and everlasting goodness."

These words come from the address of John XXIII to the assembled bishops and invited guests at the opening of the Second Vatican Council on October 11, 1962.

To commemorate the 50th anniversary of the close of the council and the promulgation of its decrees, *Emmanuel* has invited a number of authors from various backgrounds to examine seven of its major documents. Our request was "simple": touch on the principal teachings and themes of the document; speak to things that might have been said and weren't; and explore its implications for a church that places the Eucharist at the center of its life and mission.

In the process, we hope to see how the work of the council has promoted "the union of Christ and his church," radiated "universal truth" to the world around us, offered guidance to the people of

our age, and strengthened “spiritual energies . . . toward real and everlasting goodness.”

In this Issue

I suggest you begin by reading Father John Kamas’ fine retrospective on Vatican II and then turn to Father Paul Bernier’s incisive article on the first of the “magnificent seven” — *Lumen Gentium*, the Dogmatic Constitution on the Church. LG defines who and what the church is, as articulated by the bishops of Vatican II under the inspiration of the Holy Spirit. And enjoy Bishop Robert Morneau’s brief yet powerful reflection on *Lumen Gentium*.

When we think of the church, all of us are aware of and humbled by the divisions that have set Christians at odds with each other and blunted the church’s mission effectiveness. Deacon Owen Cummings introduces us to the efforts of the late Jesuit ecumenist Michael Hurley to bring healing and hope amid the sectarian violence and mistrust of his native Ireland and beyond.

January 31st is the centennial of the birth of Thomas Merton, the beloved Trappist monk, writer, and activist who died prematurely in 1968 at the age of 53. Reverend Victor Parachin offers a wonderful overview of Merton’s life, his interior journey, and his passion for holiness and truth, complete with quotes from his writings.

Editorial Board

With this issue, I announce the formation of a new Editorial Board for *Emmanuel* and thank the outgoing board members for their very generous service over many years. We look forward to and invite their continued collaboration.

Father Donald Cozzens
Father Ernest Falardeau, SSS
Father Edward Foley, OFM Cap
Bishop Robert F. Morneau

New Editorial Board

Sister Lisa Marie Belz, OSU
Father Thomas Dragga
Dr. James Menkhaus
Father Gilbert Ostdiek, OFM

A joyous and grace-filled 2015!

Anthony Schueller, SSS
Editor





EUCCHARIST: LIVING & EVANGELIZING

Michael Hurley, Ecumenical Pioneer

by Owen F. Cummings

Irish Jesuit Michael Hurley dedicated his life to healing the divisions among Christians. He challenged the Catholic Church of his day to move beyond fear and to be an active player in the work of restoring church unity. Unity is for mission and for love; lacking unity, the church has nothing to say to a broken world.

Owen Cummings, a deacon of the Diocese of Salt Lake City, Utah, is the Regent's Chair of Theology at Mount Angel Seminary in Saint Benedict, Oregon, and a frequent contributor to *Emmanuel*.

THE DIVISION OF CHRISTIANS IS FOR ME PROBABLY THE GREATEST SCANDAL OF THE church's history. I am convinced that it is, much more than the vices or mistakes of our societies, the greatest obstacle to evangelization.

Jean M. R. Tillard¹

It is the considered unanimous view of all the churches involved in the ecumenical movement that Christian disunity is a contradiction of the church's very nature, preventing the church from being the church, reducing it steadily to the position in which it is more an obstacle than an instrument of the Spirit, more an enemy than an ally of the Gospel.

Michael Hurley²

In July 1995, two theologians, both ecumenical pioneers, received honorary doctorates from Trinity College Dublin, Hans Küng and Michael Hurley, SJ. Both were Catholic priests, both were born in the same decade — Küng in 1928 and Hurley in 1923, Küng in Switzerland and Hurley in Ireland. Hans Küng became a household name, as it were, throughout the Christian world and Michael Hurley was well known only in Ireland. Arguably, however, Hurley achieved great things ecumenically in Ireland, no less than Küng did globally.

If in the words that open this essay veteran ecumenist Jean Tillard (1927-2000), the late Canadian Dominican, invites us to recognize Christian division as the greatest scandal of the church's history, Michael Hurley (1923-2011) demonstrates a life committed to healing that division. He was certainly the pioneer of ecumenism in Ireland, the founder and first director of the Irish School of Ecumenics, now

affiliated with Trinity College Dublin.

Following his undergraduate studies in classics at University College Dublin and the study of Scholastic philosophy in the Jesuit program of formation, Hurley proceeded to Louvain in Belgium for his theology. He found there a genuinely ecumenical approach to theology, not least in bibliographical references in the various theology courses to Protestant and Orthodox authors. This was especially the case with one of his professors, George Dejaifve, SJ, who was very sympathetic to the growing ecumenical movement.

In 1954, Hurley was ordained a priest by Léon-Joseph Suenens, later to be the cardinal-archbishop of Malines and one of the leaders of the Second Vatican Council. His ecumenical appetite had been whetted and he went on to study for a doctorate in theology, awarded by Rome's Gregorian University in 1961. During his time at the Gregorian, he attended a lecture by the famous Anglican ecumenist Bishop George Bell. Bell had been for many years one of the leading advocates of the ecumenical movement which, of course, had been greatly energized after the inception of the World Council of Churches in Amsterdam in 1948. Hurley's doctoral thesis was on "*Sola Scriptura* and John Wyclif."³

Hurley returned to Ireland to teach at the Jesuit theology faculty of Milltown Park, Dublin. In 1959, the faculty made the decision to hold public lectures in theology, something rather unusual at the time. Hurley suggested as one of the topics "Christian unity." Since no one on the faculty appeared to have any expertise in this area, it fell to him. From that time, he says, "I was never allowed to look back."⁴ The lecture was delivered on March 9, 1960, and the title was "The Ecumenical Movement."⁵

His first "outside" ecumenical invitation came from the Anglican professor Frederick Ercolo Vokes of Trinity College Dublin. Vokes' interests were mainly in the New Testament and the patristic period, and he was one of the earliest scholars writing in English to renew interest in the *Didache*.⁶ Professor Vokes was also president of the Trinity College branch of the Student Christian Movement, always with a strong ecumenical interest, and it was in that role that he invited Michael Hurley in 1962 to address the branch on the topic "The Vatican Council and the Ecumenical Situation Today." However, there was a problem. Trinity College Dublin was "forbidden territory for Catholics," and so Vokes arranged for him to address the branch off campus in a nearby hotel.⁷



From that time on, Hurley became a major player — arguably *the* major player — on the ecumenical scene in Ireland. He took part in a variety of conferences and plans, published papers on ecumenical theology, and began to receive recognition in the wider church. His participation and his increasing ecumenical collegiality paved the way for his very concise summary of ecumenical theology, *Theology of Ecumenism*, published in 1968.⁸ The volume may be slim (a mere 96 pages), but the theology it provides is most impressive, not only for the time in which it was written but also for today. In the second part of 1968, he prepared his edition of John Wesley's *Letter to a Roman Catholic*, that eighteenth-century unexpected eirenic overture to Catholics by the "founder" of Methodism.

The Irish School of Ecumenics

Writing in 2008, Michael Hurley makes the point emphatically that the reality of Vatican II and rapidly changing circumstances brought about by television and other social media paved the way for the Irish School of Ecumenics.⁹ True enough, but the fact is that without the initiative, energy, and commitment of Hurley himself, it never would have happened. The Irish School of Ecumenics has been described by David F. Ford, Regius Professor of Divinity at the University of Cambridge, as "one of the most imaginative and important academic institutional developments in Ireland in the past half-century."¹⁰

In Ireland at the time, this inter-denominational school was quite unique. Its formal inauguration took place on November 9, 1970, and the inaugural lecture was given by the general secretary of the World Council of Churches, Dr. Eugene Carson Blake.¹¹ It was a thrilling moment for ecumenism in an Ireland torn by sectarian strife. Looking back at the history of the Irish School of Ecumenics, Hurley wrote in 2008: "At the beginning, we had nothing but goodwill and hope; with these we have risen, if not to glory, at least to be a 'living and life-giving' academic body; we are at least a partial success."¹²

This seems to me a typically humble sentiment. Much is dependent, of course, on how one judges success. The Irish School of Ecumenics has been and is much more than a partial success. It has firmly and courageously maintained the ecumenical front at a most difficult time in Irish history, and the research topics of its alumni as well as their geographical origins show that its ecumenical seeds are producing a rich harvest.

Longstanding Anglican ecumenist Mary Tanner has said of Hurley: “[His] work for reconciliation has been a beacon in the context of Northern Ireland.”¹³ Tanner’s words make reference to Hurley’s participation in the Columbanus Community of Reconciliation in Belfast in Northern Ireland, in which he lived and witnessed in a very practical way to the ecumenical cause from 1983-1993.

The idea for the Columbanus Community of Reconciliation came to Hurley in 1981. “Its aim was rather to challenge the sectarianism, injustice, and violence prevalent in Northern Ireland and elsewhere in our world, to do so in deed not just in word, to give a practical example of integrated living, of what a more united church, a more just society, and a more peaceful world could be like, to give encouragement to those committed to an improvement in interchurch relations.”¹⁴ The residential community prayed regularly together, celebrated the Eucharist daily but without eucharistic sharing, and the members often worked in the local community. They were a living sign in Belfast that Catholics and Protestants could live together, pray together, without rancor even as they had their differences of belief and practice. The community unfortunately closed in 2002, due to declining residential membership and financial support. It was also about this time that Hurley was diagnosed with cancer. He was to live for almost another decade.

In retirement, Hurley gave retreats and continued to preach, especially in an ecumenical context. In 1998, he published a collection of his articles over the decades entitled *Christian Unity: An Ecumenical Second Spring?*¹⁵ Close to the beginning of that work, he indicates his intention: “Its aim is to make some modest contribution towards ensuring that the third millennium does in fact bring an ecumenical second spring. . . .”¹⁶

A former student and good friend of Hurley, Fintan Lyons, wrote this of him: “His greatest achievement at the public level was his founding of the Irish School of Ecumenics and perhaps the greatest tribute to him is that the growth and development of this institution in the present has occurred while its founder remains in the shadowy past, hardly to be mentioned.”¹⁷ This is probably what ecumenical leaders and theologians should expect, that is to say, that as the movement toward greater Christian unity moves forward, they fade into the background, “hardly to be mentioned.” The legacy of ecumenists’ work and commitment will go on until the goal is reached, however inchoate that goal may be at this time and whenever in the future.



Theology of Ecumenism

In a very fine little book entitled *Theology of Ecumenism* published in 1969, just four years after the close of Vatican II in 1965¹⁸, Hurley presents his understanding of ecumenism in the light of the council's Decree on Ecumenism and in the light of texts and documents that had emerged in the course of the century, especially from the World Council of Churches.

Hurley wrote the following in the introduction: "Once upon a time, Roman Catholics thought of ecumenism as something external and indeed alien to Catholicism, about which we ought of course to be well-informed — in order the better to resist and refute it — and towards which we might perhaps be sympathetic but with which we emphatically had nothing whatsoever to do: ecumenism was for 'them' not for us."¹⁹

He rightly notes, and it seems as true now in many ways as it did in 1969, that our ways of thinking and acting vis-à-vis other Christians are marked by, or perhaps better marred by, our instinct for self-preservation and indeed, our aggressiveness. As a result, "we cling more fiercely than ever to our old identities, to the myth of our incommunicable otherness."²⁰ To counter these understandable fears, he counsels personal involvement. "Action does lead to understanding, and to go with a friend to an ecumenical conference will do much more for us than reading any number of books, this one included."²¹

While fear of the Christian other is acknowledged by Hurley as a real barrier to Christian unity, he believes that disillusionment is a much more formidable issue. Disillusionment, perhaps especially among the young, may arise from seeing the ecumenical movement "as a dying institution's indecent grasping after lost power and prestige," or perhaps also from a suspicion of clericalism, triumphalism, and verbalism.²² Hurley's analysis, brief as it is, seems to speak as much to the present situation as it did at the time of his writing.

In order to counteract the impediments to ecumenism, Hurley strongly recommends what he describes as the "ecumenizing" of theological education. His reasoning is clear. If those who are preparing to minister in the church do not possess a solid grasp of the principles of ecumenism and are not committed to the cause, then those whom they are destined to serve in the various Christian traditions can hardly

be expected to develop ecumenical mindedness.

Hurley insists on the mission dimension of the Christian church. "The fundamental principle of ecumenism is that the nature of the church is to be a missionary church, that Christianity is essentially missionary, that its unity is for mission and its disunity therefore a scandal and a stumbling block."²³ Here Hurley is pointing to the documents of Vatican II, and especially the Decree on the Missionary Activity of the Church which states that "the pilgrim church is missionary by her very nature."²⁴ The church as missionary follows from the mission of the Son, sent by the Father so that, in the Johannine phrase, "the world may believe."

"The church, therefore, is sent to be the sacrament, the efficacious sign, of the unity of mankind and of the salvation of the world."²⁵ Disunity among Christians works against the very *raison d'être* of the church. "To the degree in which the church is disunited, it loses its secret mysterious power of speaking to the hearts of men, of challenging their selfishness, of enlarging their vision, of liberating and enhancing their energies for the service of God and the world."²⁶

Hurley challenged the sectarianism, injustice, and violence of his day . . . and wanted to give a practical example of what a more united church, a more just society, and a more peaceful world could be like.

Hurley does not mince his words. He has the firm and clear conviction that the church cannot be missionary without the simultaneous commitment to Christian unity, and if this is not in place then the church will die. He writes: "There are unfortunately many Christians who still remain deaf to this message of the Spirit, who do not yet realize that the churches must dialogue or the church will die: die as event, as the sacramental presence of the event of salvation." And he reiterates his equally passionate conviction that this commitment must be fueled by not only prayer, the great contribution of the Abbé Couturier, but also by theological education.²⁷

Hurley was consistently emphatic about the latter. This is no Pelagian approach to ecumenism for Hurley because he insists no less emphatically on the intrinsic connection between liturgy and mission. Although he does not quite develop it in this fashion, he seems to imply that the liturgical assembly, as the body of Christ, deepened and strengthened as the body of Christ through the Eucharist, must



be as Christ was, that is to say, in mission.²⁸

Hurley is acutely aware also of the non-theological, or the non-doctrinal impediments to church unity. He cites the sentiments of a nineteenth-century Roman Catholic bishop in Ireland, Bishop James of Kildare and Leighlin: "The existing diversity of opinions arises, in most cases, from certain forms of words which admit of satisfactory explanation, or from ignorance and misconceptions which ancient prejudice and ill will produce and strengthen, but which could be removed; they are pride and points of honor which keep us divided on many subjects, not a love of Christian humility, charity, and truth."²⁹ He notes that prior to the establishment of the World Council of Churches, the Second World Conference on Faith and Order at Edinburgh in 1937 made the same point quite sharply speaking of obstacles to Christian unity which have to do with barriers of nationality, race, class, and general culture.

In 1952, he notes again that the Third World Conference on Faith and Order at Lund witnessed the following comments by one of the speakers: "Students of religion have long known that culture, social structure and habits, climate, economic conditions, forms of government, national loyalties, and the like affect all religions *except their own*."³⁰ Hurley italicizes the last three words and with good reason. It is a sociological fact that many institutions have as a top priority their own self-perpetuation. In and out of this ingrained habit of self-preservation arises the faculty of perceiving problems in others, but not in oneself.

This, too, is as true today as it was when Hurley was writing. The ecumenical movement cannot succeed — however its goal is finally articulated — if the Christian churches and traditions do not recognize their own indigenous need for change and development, not least in these non-doctrinal spheres. Vatican II's Decree on Ecumenism acknowledges this in paragraphs 9, 14, and 19. Hurley, however, finds it regrettable that the decree did not give more emphasis to these non-doctrinal factors. Turning to the Council of Florence in the fifteenth century, as well as to our contemporary places of tension that have more to do with non-doctrinal factors than with theological divisions, Hurley writes as follows: "The whole religious situation in Greece, Scotland, Ireland, and many other places seriously challenges this interpretation (of non-doctrinal factors being secondary in importance)."³¹ In respect to Greece, he points to the situation of the monastic communities of Mount Athos as an illustration of the too

close identification of the Orthodox Church with nationalism and anti-Romanism, something Hurley himself experienced in later life when on pilgrimage there.

In respect to Ireland, while he was writing before the explosion of violence and terrorism in the 1970s and 1980s, he had a clear realization of these non-doctrinal factors and, indeed, of their volatility. He writes: "Despite our desires and efforts to escape from the bondage of the past, centuries of unfortunate historical associations still prevent the achievement of religious unity, still mark inter-church relations with fear and bitterness and bigotry, with a pride and prejudice, and arrogance and antipathy which can be satisfactorily understood only in terms of 'old, unhappy, far-off things and battles long ago.'"³²

Ecumenism needs to be done and needs to be seen to be done not only in terms of mission, but as love, love for the other whatever tradition the other stands for. He cited some words from John Wesley's *Letter to a Roman Catholic*: "I think you deserve the tenderest regard I can show. . . . If we cannot as yet think alike in all things, at least we may love alike. Ecumenism is love because love is the only possible solvent of our disunity such as it is. Only love is capable of casting out fear and bitterness and bigotry, of overcoming arrogance and antipathy, of neutralizing the assets of rancor and resentment, of transcending the various non-doctrinal issues which prevent us from obeying God's will for the missionary unity of his people."³³

The church, deepened and strengthened as the body of Christ through the Eucharist, must be as Christ was — in mission.

Hurley goes on to comment on a very famous phrase and change that occurred in Vatican II's Dogmatic Constitution on the Church, paragraph 8: "The unique church of Christ . . . subsists in the Catholic Church." He recognizes that the verb "subsists" replaces the verb "is," found in the original draft of the document. This seemingly small and insignificant verbal change is, in point of fact, of great theological importance. Here is its importance as stated by Hurley: "The Roman Catholic Church is no longer claimed to be absolutely identical with the church of the creed."³⁴

That being the case, its recognition and acceptance means that Christians in different ecclesial traditions are closer to each other than



many might imagine. It also demands that “we must stress what we have in common rather than what separates us, that we all belong, though in varying degrees, to the one true church.”³⁵

Hurley provides further commentary on this point that speaks to the sensibilities of Catholics. He points out that even among Catholics differentiations about being in full communion are both implicit and explicit: “We know that full initiation into the church calls for baptism, confirmation, and the Eucharist; that in consequence those who have not yet received the latter two sacraments do not yet belong fully to the church, are not yet in full communion with it. We also know that the Roman Catholic who is in a state of mortal sin has to be reconciled to the church as well as to God; that, in consequence, he lacks not only full invisible communion with God but also full visible communion with the church, so that we forbid him, as in general we forbid Protestants, access to the Eucharist; that he, too, like Protestants stands in need of formal reconciliation; that he does indeed belong to the church but only imperfectly and partially.”³⁶

The point is worth dwelling on, even as it sounds like something very minor. Hurley puts it very succinctly: “The effective, valid baptism, whenever and by whomsoever administered, is to incorporate the recipient into the church, not into the Presbyterian or Methodist or Anglican Church, but into the church of the creed, into the one true church.”³⁷

In brief, Christians have so very much in common. In this regard, Hurley cites the church historian and Newman biographer Meriol Trevor, a convert from agnosticism to Catholicism: “As an ex-agnostic, I must express my permanent surprise that people who have been Christians all their lives can get so excited over their differences, which are so very small (yes, *small*) beside the enormous difference between believing in Christ and not believing in him.”³⁸ In practical terms, this demands of Christians an avoidance and renunciation of proselytism.

That principle may be found in Vatican II’s Declaration on Religious Freedom, paragraph 4: “In spreading religious faith and in introducing religious practices, everyone ought at all times to refrain from any manner of action which might seem to carry a hint of coercion or of a kind of persuasion that would be dishonorable or unworthy, especially when dealing with poor or uneducated people. Such a manner of action would have to be considered an abuse of one’s own right and a

violation of the rights of others.”

Proselytism is quite different from evangelization, which is simply the church-as-mission proclaiming its message. Christians who wish to take the initiative and to change their ecclesial allegiance must be free to do so. At the same time, there must be no element of coercion or dishonorable persuasion.

To say the least, this way of understanding requires a much more careful and sensitive form of expression, especially among Roman Catholics. Catholics have a long-established tendency of describing other Christians as “entering into the church,” or some such phrase. This way of expression needs correction especially because other Christians who become Roman Catholics are already baptized, and as baptized persons are already and really church. When such persons decide to become Roman Catholics, what is happening is that “they are reconciled rather and brought into full communion with the Roman Catholic Church.” They are not entering the church, but being brought into full communion with the church.³⁹ Hurley concludes in this fashion: for such persons, “our aim, however, will be to help them, not to help ourselves. Our aim will be their spiritual good, not our own numerical advancement; and their spiritual good will not always and necessarily involve changing their church allegiance.”⁴⁰

In the final chapter of his *Theology of Ecumenism*, Hurley stresses the importance of hope, active hope in the pursuit of Christian unity: “A pessimistic attitude to ecumenism is so widespread among Christians that it might well be considered the greatest obstacle to the cause of reconciling the churches and the clearest sign of the evil and sinfulness of our disunity. In various ways, this pessimism provides an excuse for the indifferent, a difficulty for the interested, and a temptation for the committed. . . . Even the committed ecumenist finds it hard at times to escape from this black mood of pessimism.”⁴¹ If this was true 50 years ago, it is certainly no less true now.

Conclusion

In the “Introduction” to the *Festschrift* in honor of Michael Hurley, the editor, church historian Oliver Rafferty, SJ, commented on Hurley’s ecumenical witness: “It has been at times a thankless task, and clearly there were moments when Father Hurley’s must have seemed like a voice crying in the wilderness. However, his dogged persistence



and perseverance have produced results which are a tribute to his singleness of purpose and his ecumenical vocation."⁴²

Dogged persistence and perseverance are necessary marks of the ecumenist. Progress is never easily measured, and seldom easily experienced by those engaged in the cause of Christian unity. The progress made in the cause of Christian unity in Ireland in the twentieth century and indeed into our present century would simply not have been possible without the personal commitment of Michael Hurley.

"There is no shortage of ecumenical achievements for want of which the memory and work of Father Michael Hurley will fade from the corporate memory of the Christian community in Ireland."⁴³ Adrian Empey, Anglican priest-historian, states the obvious in these words.

Italian theologian and now Archbishop Bruno Forte once encouraged Christians in saying: "Live with a passion for the unity of the body of Christ, committing yourself to the search for full communion with all believers in him, and accept religious diversity with respect, promoting dialogue and collaboration with all believers in God, whatever faith they belong to!"⁴⁴ Michael Hurley's life and witness inspire other Christians in this third millennium of Christianity to live with a passion for the unity of the body of Christ.



Notes

¹ Jean M. R. Tillard, OP, *I Believe, Despite Everything* (Collegeville: Liturgical Press, 2003), 15.

² Michael Hurley, "The Future," in Michael Hurley, SJ, ed., *Irish Anglicanism 1869-1969* (Dublin: Figgis, 1970), 211.

³ This dissertation was co-published by the Gregorian University and by Fordham University Press in 1960 as *Scriptura Sola, Wyclif and His Critics*, 1960.

⁴ Michael Hurley, *Healing and Hope* (Dublin: The Columba Press, 2003), 32.

⁵ This was published as *Towards Christian Unity: An Introduction to the Ecumenical Movement* (Dublin: Veritas, 1961).

⁶ Frederick Ercolo Vokes, *The Riddle of the Didache* (London: SPCK, 1938).

⁷ Michael Hurley, *Healing and Hope*, 40-41.

⁸ Michael Hurley, "The Beginnings (1960-1970)," in Michael Hurley, SJ, ed., *The Irish School of Ecumenics 1970-2007* (Dublin: The Columba Press, 2008), 29.

⁹ *Ibid.*, 27-28.

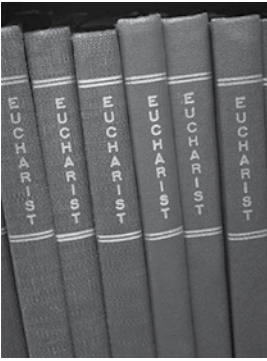
¹⁰ David F. Ford, "Foreword," in Michael Hurley, SJ, ed., *The Irish School of Ecumenics*, 16.

¹¹ Eugene Carson Blake (1906-1985) was general secretary of the WCC from 1966-1974.

¹² Michael Hurley, "Preface," in Michael Hurley, SJ, ed., *The Irish School of Ecumenics*, 8.

¹³ Mary Tanner, "Towards Visible Unity," in Oliver Rafferty, SJ, ed., *Reconciliation, Essays in Honour of Michael Hurley* (Dublin: The Columba Press, 1993), 20, slightly adapted.

- ¹⁴ Michael Hurley, *Healing and Hope*, 71.
- ¹⁵ Michael Hurley, *Christian Unity: An Ecumenical Second Spring?*(Dublin: Veritas, 1998).
- ¹⁶ *Ibid.*, 6.
- ¹⁷ Fintan Lyons, "Healing and Hope: Remembering Michael Hurley," *One in Christ* 45 (2011), 261.
- ¹⁸ Michael Hurley, *Theology of Ecumenism* (Notre Dame: Fides, 1969).
- ¹⁹ *Ibid.*, 9.
- ²⁰ *Ibid.*, 10.
- ²¹ *Ibid.*, 11.
- ²² *Ibid.*, 12.
- ²³ *Ibid.*, 22.
- ²⁴ Paragraph 2.
- ²⁵ Michael Hurley, *Theology of Ecumenism*, 23.
- ²⁶ *Ibid.*
- ²⁷ *Ibid.*, 24.
- ²⁸ *Ibid.*, 25-28.
- ²⁹ *Ibid.*, 29.
- ³⁰ *Ibid.*, 31.
- ³¹ *Ibid.*, 31-32.
- ³² *Ibid.*, 33. See also in this regard the fine work of Irish Methodist theologian William J. Abraham, *Shaking Hands with the Devil* (Dallas: Highland Loch Press, 2013).
- ³³ Michael Hurley, *Theology of Ecumenism*, 34.
- ³⁴ *Ibid.*, 40.
- ³⁵ *Ibid.*
- ³⁶ *Ibid.*, 41.
- ³⁷ *Ibid.*
- ³⁸ *The Church Times*, March 12, 1965, cited in Hurley, *Theology of Ecumenism*, 42-43. For some brief context for this quite extraordinary church historian, Meriol Trevor, see Owen F. Cummings, *Prophets, Guardians and Saints* (New York-Mahwah, NJ: Paulist Press, 2007), v-viii.
- ³⁹ Michael Hurley, *Theology of Ecumenism*, 50-51.
- ⁴⁰ *Ibid.*, 52.
- ⁴¹ *Ibid.*, 86-87.
- ⁴² Oliver Rafferty, "Introduction," in Oliver Rafferty, ed., *Reconciliation: Essays in Honor of Michael Hurley* (Dublin: The Columba Press, 1993), 16.
- ⁴³ Adrian Empey, in his Foreword to Michael Hurley, *Healing and Hope*, 14.
- ⁴⁴ Bruno Forte, *The Essence of Christianity* (Grand Rapids: Eerdmans, 2003), 92.



EUCCHARISTIC TEACHINGS

Vatican II - A Retrospective

by John A. Kamas, SSS

Vatican II took place in an era of turmoil and accelerating change. It sought to renew the church and invigorate its proclamation of the Gospel. Fifty years later, its full promise is yet to be realized, and it remains a gift of grace and energy to new generations of Catholics.

Father John A. Kamas is the pastor of Saint Jean Baptiste Church and the chaplain of the Convent of the Sacred Heart in New York City.

THE SECOND VATICAN COUNCIL, 1962-1965, WAS CONVENED DURING A TIME of tremendous turmoil. The world seemed like a powder keg ready to explode as the 2,676 cardinals and bishops gathered at the Vatican for this pastoral council. The war in Vietnam was raging. The Civil Rights Movement was in full swing, and racial rioting was erupting across the United States. The Cuban Missile Crisis peaked the same month the council opened. A year into the council, the world stood in shock at the assassination of John F. Kennedy.

As the global turmoil continued in the years following the council, Catholics began to see change in their church. The liturgy and the structures around it began to reform. Portable altars facing the congregation were hastily constructed. In some parishes, church buildings were renovated to adapt to the "new" liturgy. Enthroned Books of the Gospels sprang up, baptismal fonts were moved near the altar, and Blessed Sacrament chapels were created.

As English (and other vernacular languages) replaced Latin, a frantic search ensued for new hymns and settings of the Ordinary of the Mass. Nuns exchanged their religious habits for secular clothing. Seminarians discussed new ideas and often challenged traditional teachings.

The church continued to show signs of change with the election of Karol Wojtyla to the Chair of Peter in 1978. The 450-year reign of Italian popes ended. With the gradual rise of a neo-conservative movement within the church during his papacy, the pastoral momentum of

the Vatican Council seemed to be giving way, once again, to a more dogmatic mindset.

Shortly into his papacy, scandals began to rock the church. Accusations of pedophilia against the clergy shocked and angered people throughout the world. Numerous allegations of financial corruption and money laundering within the Banca Vaticana continued to plague the Vatican and further disillusion the Catholic faithful.

Change continued when, in 2013, Benedict XVI resigned as pope — the first pope to do so in 598 years. There followed an unprecedented pre-conclave meeting of the cardinal electors to discern the type and style of leadership needed to address the needs of the twenty-first century church. With the election of the Argentinian Jorge Mario Bergoglio, 51 years after the opening of the Second Vatican Council, the Catholic faithful seem to be hearing once again, through Pope Francis, the resurrected spirit of John XXIII: “Throw open the windows of the church and let the fresh air of the Spirit blow through.”

Throughout the coming year, *Emmanuel Magazine* will launch a Vatican II retrospective. It seems the perfect time to do so. I wonder what our readership might glean during this conciliar anniversary.

Now, 50 years since the council’s conclusion, young Catholics view Vatican II as a chapter in church history. They take for granted a liturgy celebrated in a language they understand. They are used to meeting and working with religious who blend easily into their world. They are seeking the same degrees as their pastors so that they can assume important ministries in the church. They do not perceive any of this as extraordinary. They grew up enjoying the post-Vatican II church with its many opportunities for lay ministry.

“Illuminated by . . . this council, the church . . . will become greater in spiritual richness and gaining the strength of new energies therefrom, she will look to the future without fear” (Pope John XXIII).

Looking back to the Vatican Council, they often find it strange that there were no women actively participating in it. They are surprised and sometimes shocked when they read documents like *Nostra Aetate* (On Relations with Non-Christians). They find it puzzling that a document written in 1965 reminded Catholics of the dignity of other faith traditions and that Jews were the chosen people from whom our faith evolved.



For me, as an “old-timer” — I was 14 when the council opened — I think of the council with the mindset of the Sixties. Now what can young Catholics learn from a study of the council? Can its documents challenge or energize their church of the twenty-first century?

Young Catholics do not hear the same call to change the church that I heard in the years following Vatican II. They hear a new call, a challenge, to change the world through a New Evangelization. They heard it proclaimed by Pope John Paul II, by Pope Benedict XVI, and now by Pope Francis.

John Paul II told them: “The new evangelization calls for a clearly conceived, serious, and well-organized effort to evangelize culture in such a way that the Gospel is proclaimed in the language and in the culture of its hearers” (apostolic exhortation *The Church in America*, 1999).

Benedict XVI called for a new evangelization “to the regions awaiting the first evangelization and to those regions where the roots of Christianity are deep but who have experienced a serious crisis of faith due to secularization” (homily of First Vespers on the Solemnity of the Apostles Peter and Paul, 2010).

Young Catholics hear a new call, a challenge, to change the world through a New Evangelization.

Francis is now heralding the essential ingredient necessary to propel this new evangelization — joyful excitement! (apostolic exhortation *The Joy of the Gospel*, 2013).


Though the youth of today’s church may view Vatican II as past history, they would do well to understand the energies that propelled the council: *aggiornamento* and *ressourcement*.

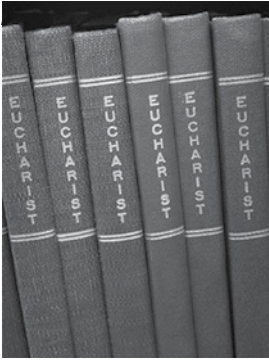
Aggiornamento was the battle cry of the progressives. It was a call to read the signs of the times so that the church might renew itself and respond appropriately to the spiritual needs of the human family. *Ressourcement* was the plea of the conservatives for continuity with the past. It stressed the need to remain grounded in the foundations of the church: Scripture, the apostolic letters, the church fathers, and the great theologians whose insights guided the church throughout

its long history.

A source of vibrant and dynamic tension, these two seemingly opposing energies provided the balance needed to maintain the creativity of the council throughout its three years of reflection and discernment. They were the church's yin and yang at the time. The tension they generated provided the platform for the Spirit to inspire balanced and authentic insight. The documents of Vatican II are a marvelous definition of the church at that point in its history. What we read in them is the answer to the most basic of questions: "Who are we?"

Emmanuel's retrospective of the council could be so very important for the youth of today's church if they can appreciate the importance of the council's dual dynamic, the yin and yang behind the documents. The new evangelization, the prodigy of the council, will build momentum and blossom in today's world if we, young and old, work harmoniously with these two spiritual energies, *aggiornamento* and *ressourcement* — fresh air and continuity. The balance they provide can keep us attuned to the richness of our history while challenging our creativity to announce the Gospel to the people of our time.

"Illuminated by the light of this council, the church — we confidently trust — will become greater in spiritual richness, and gaining the strength of new energies therefrom, she will look to the future without fear. In fact, bringing herself up to date where required, and by wise organization of mutual cooperation, the church will make men, families, and peoples turn their minds to heavenly things" (*Gaudet Mater Ecclesia* [Mother Church Rejoices], Pope John XXIII, October 11, 1962). 



EUCCHARISTIC TEACHINGS

Lumen Gentium and the Laity

by Paul J. Bernier, SSS

The bishops of Vatican II said in Lumen Gentium that the mystery of the church is not so much a theological truth to be believed as a reality to be experienced and rejoice in. Rather than adopting an institutional understanding of the church, they emphasized the people of God and the baptismal call we all share.

Father Paul J. Bernier is the editor emeritus of *Emmanuel* and a popular author and speaker. Among his books are *Ministry in the Church: A Historical and Pastoral Approach* and several titles on the Eucharist.

IT IS NOT EXAGGERATING TO STATE THAT THE DOGMATIC CONSTITUTION ON THE Church (*Lumen Gentium* — LG), issued 50 years ago this year, is the key to understanding the work of the entire Second Vatican Council. Though issued the year after the Constitution on the Sacred Liturgy (1964), its key ideas had been discussed in the first two years of the council. The theology and approach of *Lumen Gentium* affected all of the documents of the council. Numerous revisions were needed before it reached its final form.

The draft initially presented to the bishops took as its basic model an institutional view of the church. This resulted in a heavy emphasis on authority, especially that of the clergy, starting with the pope and the bishops. This approach was soundly criticized by Bishop Emil De Smelt as being too juridical, triumphalistic, and clericalistic. A new draft document was sorely needed.

A second draft was more biblical. Unlike the first draft presented to the council fathers, which started by proclaiming that the Catholic Church was the “one true church of Christ,” this draft contented itself in saying that the church was “a mystery.” That was, in fact, the title it was given: “The Mystery of the Church.” A mystery, by definition, cannot be neatly defined. The church, after all, is a complex reality. Focusing only on the external reality of the church downplays the fact that it is also the Spirit-filled body of Christ, sharing in the life of the Trinity, who sent Jesus to shed some of their light on a needy world.

For us members of the church, however, this mystery is not a theological

truth to be believed, as much as a reality to be experienced. We do this especially when we come face to face with the saving actions of Jesus through the celebration of the liturgy. For there it is that we gather together precisely as the body of Christ, hear his word once again, and share at the table of his flesh and blood. We are then sent forth empowered to live what we have just celebrated. The church thus becomes a visible sign — a sacrament — through which Christ acts in the world today. We will spell out below how LG also helps us appreciate our liturgical role in the church's life.

The People of God

The second chapter of the first two drafts, however, went on to deal directly with the hierarchy of the church before dealing with the laity — the standard pyramidal and institutional view of a church that is hierarchically structured. That also was to change. The third and subsequent drafts eliminated the tendency to define the church mainly in relation to its hierarchy. The second chapter in all succeeding drafts was devoted to the "People of God."

This chapter was key to everything that followed. It allowed the treatment of the hierarchy, laity, and religious to flow from the theology proposed in chapter two. It is safe to say that the blossoming of lay ministries that we see in the church today is due in large measure to an appreciation of what it meant to be part of God's people.

Placing the chapter on the people of God before that on the hierarchy emphasizes that all baptized believers, people as well as clergy, belong to the same community and are fundamentally equal. The placement alone is indicative of a monumental theological shift, even before a word of explanation. That chapter insists that all the baptized have an equal dignity, an equal call to holiness, and an equal responsibility for the life and growth of the church. Placing the treatment of the hierarchy after the people of God is meant to show that church structures exist only for the service of the larger community of the church.

This chapter builds on the first chapter, where we are told close to 20 times that we, the church, are the body of Christ. It specifies two consequences in particular which flow from this privilege. Over and over again — more than 25 times — it calls us the people of God. That might not seem that significant, but it is, as we hope to show. More surprising, perhaps, is that we are reminded that all of us share in the priesthood of Christ. Together, we are a priestly people, and share in what is called the common priesthood, or the priesthood of all believers.



This is not a new doctrine. It is rooted in the Scriptures. It had been neglected for centuries, however — perhaps because it was being stressed by the Protestants. Now we have it not only taught by a council, but recently (1997) endorsed by nine congregations in the Roman curia in a document entitled “On Certain Questions Regarding the Collaboration of the Non-Ordained Faithful in the Sacred Ministry of Priest” (*Ecclesiae de Mysterio*):

Jesus Christ, the eternal high priest, wished that his one and indivisible priesthood be transmitted to his church. This church is the people of the new covenant who, “through baptism and the anointing of the Holy Spirit are reborn and consecrated as a spiritual temple and a holy priesthood. By living the Christian life, they offer up spiritual sacrifices and proclaim the prodigious deeds of him who called them from darkness into his own wonderful light (cf. 1 Pt 2:4-10).” “There is but one chosen people of God: ‘one Lord, one faith, one baptism’ (Eph 4:5); there is a common dignity of members deriving from their rebirth in Christ, a common grace of filial adoption, a common vocation to perfection.” There exists “a true equality between all with regard to the dignity and to the activity which is common to all the faithful in the building up of the body of Christ.” . . . The common priesthood of the faithful and the ministerial or hierarchical priesthood . . . are none the less ordered one to another; [since] each in its own proper way shares in the one priesthood of Christ.” Between both there is an effective unity since the Holy Spirit makes the church one in communion, in service, and in the outpouring of the diverse hierarchical and charismatic gifts.

A Covenanted People

The notion of our being the people of God stems from the unique relationship that exists between God and ourselves. It would be wonderful enough to know that God is our creator. However, God has gone a step further to make us his own people in a special way. Christians have a unique relationship with God because God has reached out to us in what we call a covenantal relationship. A covenant is a formal agreement between two parties — in this case between God and ourselves. God has taken the initiative to treat us as his special children, to offer us his grace and protection and the guidance of the Holy Spirit.

As with Old Testament covenants, which were ratified in blood, creating a sort of blood brotherhood between the parties (and warning what might happen if one broke the covenant), the covenant mediated with us by Jesus was ratified in his own blood. That is what we celebrate at every Mass. When the priest takes the cup, he reminds us that Jesus told us that the cup of wine was his blood, the blood of the new covenant God was making with us. We do not worship a cold and distant creator, but a God who desired to be in loving communion with his sons and daughters.

The blossoming of lay ministries in the church is due in large measure to Vatican II's appreciation of what it means to be part of God's holy people.

That is why participation is so important at Mass. It is not an obligation to be fulfilled, but a relationship to be deepened. We come together as members of the same family, sisters and brothers of Jesus, all children of God. There is a great difference between sharing in something where we feel ourselves to be acquaintances or strangers only rather than members of the family. Being a member of the family gives us an intimacy and a certain claim on God's grace.

We share more perfectly when we enter fully into the celebration. This implies singing and joining in the responses and prayers. Especially important are the "Amens" we say at the end of the Eucharistic Prayer and at Communion. We are not only giving the correct response, we are ratifying the covenantal relationship we enjoy with God. We are saying that everything that God has done for us in Christ, and that Jesus has done for us in his own complete gift of himself to us, we accept and want to enter fully into it.

Also, when we receive Communion and say "Amen" to the body of Christ, we should be accepting what it means to be part of Christ's body. That is what we are called to be, and it is the entire purpose of the Mass. And when we say "Amen" to the blood of Christ, we show our acceptance of the new covenant, including the forgiveness that is given because of the blood shed for us. It also tells us *how* we become true members of Christ's body: by being willing to drink the cup that Jesus drank. It is by a total commitment, accepting whatever sacrifices our relationship with God entails, that we show ourselves to be true members of Christ's body.



Saint Paul reminds us in his letter to the Galatians somewhat of what it means to live this type of Spirit-filled life. The fruit of the Spirit, he tells us, is love, joy, peace, patient endurance, kindness, generosity, faith, mildness, and chastity (Gal 5:22). Sharing the cup of Christ asks that we face all of life's difficulties with confidence and faith.

A Priestly People

The second chapter of the Dogmatic Constitution on the Church also tells us that we are a redeemed race, a holy, a priestly people. That we are a priestly people is also reflected in the liturgy. It is in fact the very basis for liturgical participation. The Mass does not belong to the priest alone. All of God's people, all the members of the church, belong to this priestly people and are called to take an active part in the celebration. This idea was lost in the Middle Ages, when a sense of personal unworthiness kept people away from Communion and from appreciating that the celebration of the Eucharist belonged to the entire people precisely because they were God's priestly people.

The theology behind full, active participation by all those present is well expressed by the United States Conference of Catholic Bishops:

In the celebration of Mass, the faithful form a holy people, a people of God's own possession, and a royal priesthood, so that they may give thanks to God and offer the unblemished sacrificial Victim not only by means of the hands of the priest but also together with him and so that they may learn to offer their very selves. They should, moreover, take care to show this by their deep religious sense and their charity toward brothers and sisters who participate with them in the same celebration. . . .

Moreover, they are to form one body, whether in hearing the word of God, or in sacrifice and by participating together at the Lord's table" (GIRM, 95, 96). The participation of each person in the liturgy is important. Each person needs to do his or her part. In their sincere efforts to participate, those present minister to the priest celebrant, to others who serve in liturgical roles, and to one another. Their attention and active engagement in the celebration can draw from the priest celebrant and the other ministers the best they have to offer. Their enthusiastic song and verbal responses made with

conviction can encourage others to sing and respond; their very presence at the celebration of Mass when so many other enticing options might have been chosen instead supports and reinforces others who have made the same choice.

The liturgy, then, is about the action of God's own people, each with different offices and roles. When we play our roles in the liturgy with our bodies, minds, and hearts fully engaged, we make to God a perfect sacrifice of praise.

Notice that we have said nothing here of the roles that many lay people exercise in the liturgy, whether as acolytes, lectors, or eucharistic ministers. The reason for the rise of these roles is not because of the shortage of priests; these belong to the faithful by reason of baptism, which enables and commissions us to share in the priesthood of Christ. Important as these may be, however, the fact remains that all the participating faithful have an important role to play in the liturgy.

Number 12 of LG reminds us that our priesthood has two other aspects. One is the reality of exercising a prophetic role. This is also taken up more specifically in the section on the laity. To quote the council:

Christ is the great prophet who proclaimed the kingdom of the Father both by the testimony of his life and by the power of his word. Until the full manifestation of his glory, he fulfills this prophetic office, not only by the hierarchy who teach in his name and by his power, but also by the laity. He accordingly both establishes them as witnesses and provides them with the appreciation of the faith (*sensus fidei*) and the grace of the word so that the power of the Gospel may shine out in daily family and social life. . . . Let them not hide this hope, then, in the depths of their hearts, but rather express it through the structure of their secular lives in continual conversion and in the wrestling "against the world rulers of this darkness, against the spiritual forces of iniquity (Eph 6:12)" (35).

In order to penetrate the faith more deeply with right thinking, so as to apply it more fully in our lives, it is important to ground our faith with a deeper knowledge of the revelation God has given us in the Bible, especially the New Testament. This comes from reading and prayer, and especially by attention to the Liturgy of the Word at Mass. Here we learn to ask that essential question: what is God trying to tell



us today, and how can we apply what we are hearing to our lives?

A Royal People

Finally, the people of God shares in the royal office of Christ. LG emphasizes that Catholic laity must engage “in temporal affairs and [direct] them according to God’s will” (31). Catholic laity have a responsibility for the right governance and the right ordering of society according to gospel principles and the church’s social teaching. Today we are engaged in a cultural war against the individualism and secularism of our world.

Jesus, we should remember, exercised his kingship by drawing people to himself through the power of his death and resurrection. He did this by making himself the servant of all, for he came “not to be served but to serve, and to give his life as a ransom for many” (Mt 20:28). For the Christian, to reign is to serve Jesus, particularly when serving “the poor and the suffering, in whom the church recognizes the image of her poor and suffering founder.” The people of God fulfills its royal dignity by a life in keeping with its vocation to serve with and as Christ did.

This is why the Mass ends by our being told “Go in peace, glorifying the Lord with our lives.” We are not so much dismissed as sent out into the world to live what we have just celebrated, and go out to proclaim that good news to all. The liturgy of the Eucharist must be reflected in the liturgy of our lives. One of the prayers of the liturgy expresses this well: “As often as the sacrifice of the cross in which Christ our Passover was sacrificed is celebrated on the altar, the work of our redemption is carried out, and, in the sacrament of the eucharistic bread, the unity of all believers who form one body in Christ is both expressed and brought about.” We are more fully the people of God in every Mass.

A People on Mission

It is too easy to think that we belong to the church primarily to “save our souls.” LG reminds us that the purpose of the church itself is to *save the souls of others*, to continually manifest the light of Christ’s Gospel to the unbelieving world surrounding it. As members of the priestly people of God, all are called to be living and active members of the body of Christ.

Participation in the eucharistic celebration, the center of the whole

network of relationships between God and human beings, enables all, priest and laity, to share actively by offering themselves in union with Christ, priest and victim. Sacramental participation in the eucharistic banquet motivates and perfects our offering, instilling in us the sacramental grace that will help us to live and work in accord with the demands of the offering made with Christ and the church.

LG states that, because the laity share in Christ's priestly office, they, "dedicated as they are to Christ and anointed by the Holy Spirit, are marvelously called and prepared so that even richer fruits of the Spirit may be produced in them. For all their works, prayers, apostolic undertakings, family and married life, daily work, relaxation of mind and body, if they are accomplished in the Spirit — indeed even the hardships of life, if patiently borne — all these become spiritual sacrifices acceptable to God through Jesus Christ" (34).

The mission of the church is to continually manifest the light of Christ's Gospel to the world surrounding it.

The Eucharist does not specify all the ways in which laity exercise their ministries of priest, prophet, and king. The challenge is for them to bring Christ's and the church's sanctifying ministry to areas that are uniquely suitable and proper to them. There are specific areas of life that only lay men and women can truly sanctify because they are primarily responsible for these lived situations, such as family and married life or the secular work place.

Because priests exercise their prophetic office primarily within a liturgical setting, their audience is primarily composed of those who are already members of the church. Thus they may not have the opportunities available to the laity to evangelize those who are not Christian. By the very nature of their lives, lay men and women are often in contact with those who do not believe in Jesus or whose faith is uninformed or devoid of a mature commitment.

Especially important today is the responsibility of parents to educate their children in the faith. Parents should not underestimate the reality of their prophetic anointing and responsibility in this regard. The example and instruction that they give their children is guided by the Holy Spirit and will bear the Spirit's fruit. This right ordering of family life, by its very nature, involves the living out and teaching of



Christian principles.

Conclusion

Two things should be obvious from these considerations. First is the great trust and responsibility, the honor that has been given to all by reason of baptism. As *Lumen Gentium* teaches, this is the gospel foundation and the theological basis of everything we do for the sake of Jesus Christ, for his church, and for all of humankind.

Second, the council makes it clear that it is especially within the Eucharist that we find the source of the resolve, courage, and love most fully. For there, Jesus, our priest, prophet, and king, nourishes us at the table of his word and of his flesh with his own resolve, courage, wisdom, and love. LG states that it is within the celebration of the Eucharist, then, that the laity bring to God all of their life's work and activity, and so "worshiping everywhere by their holy actions, the laity consecrate the world itself to God" (34).



In Christ's Peace Deceased Members

In the September/October 2014 issue, we printed two poem prayers by Father Carlo Notaro, MI. Word came shortly afterward that Father Carlo died on August 5. He wrote the following verse in 2001.

*There is a rebirth after the dying
where joy and peace shall overflow.
After the winter of our grieving
comes the springtime of new meaning.
The secret is in the believing
in a Promised Land beyond all dreaming.*

Since its inception, *Emmanuel* has published a list of deceased members of the Priests' Eucharistic League, remembering those who have served the church generously and faithfully and have passed into the promised eternal life. Priests in the Eucharistic League whose names begin with A, B, and C are asked to celebrate Mass for deceased priests during January and February.



EUCCHARISTIC TEACHINGS

A Bishop and Pastor Reflects on Lumen Gentium

by Robert F. Morneau

Those who know or have heard Bishop Robert Morneau speak understand that he is a man of few (but carefully chosen) words. What he says touches deeply and evocatively on the truths of our Catholic life and faith. We asked him to write a short reflection on what Lumen Gentium means to him. Savor his message!

THE NOVEMBER 21, 1964, DOCUMENT *LUMEN GENTIUM*, THE DOGMATIC Constitution on the Church continues to shape and reshape our understanding of the church, given its richness and clear articulation of our identity as the people of God.

Three aspects of the document are special graces for me: the image that we are a pilgrim people, the claim that holiness is the vocation for all of us, and the reminder of the eschatological nature of our community of faith.

Pilgrim people! We are on a journey that is filled with so many joys and sorrows. All of us have a common nature that experiences health and fatigue, grace and sin, great potential and severe limitations. And God is with us, every step of the way through our sacramental life and the community.

Holiness! Chapter V of *Lumen Gentium* is entitled "The Call of the Whole Church to Holiness." Before marriage or the single life, before the call to religious life or priesthood, everyone is called to holiness, a life of love and mercy. Our vocation is to receive God's love and mercy revealed in Jesus and to give those graces to others.

Eschatology! Our culture so easily endorses "the tyranny of the immediate." The document reminds us that, as Saint Ignatius of Loyola maintained — we came from God, we belong to God, we are going back to God. *Lumen Gentium* drives that point home and informs us that we are awaited by God. We live in the land of hope.

What a rich treasure we have in this document. Our task is clear: to comprehend its meaning and to live its truths.



Bishop Robert F. Morneau is the Auxiliary Bishop Emeritus of the Diocese of Green Bay, Wisconsin. A biblical scholar, poet, and author, he presently serves Resurrection Church in Green Bay as its pastor.

Excerpts from *Lumen Gentium* for Reflection

“Christ is the Light of nations. Because this is so, this sacred synod gathered together in the Holy Spirit eagerly desires, by proclaiming the Gospel to every creature, to bring the light of Christ to all people, a light brightly visible on the countenance of the church.” (1)

“Established by Christ as a communion of life, charity, and truth, the church is also used by him as an instrument for the redemption of all, and is sent forth into the whole world as the light of the world and the salt of the earth.” (9)


“The obligation of spreading the faith is imposed on every disciple of Christ, according to one’s state.” (17)

“The chosen people of God is one: ‘one Lord, one faith, one baptism’; sharing a common dignity as members from their regeneration in Christ, having the same filial grace and the same vocation to perfection; possessing in common one salvation, one hope, and one undivided charity. . . . If in the church, everyone does not proceed by the same path, nevertheless all are called to sanctity and have received an equal privilege of faith through the justice of God.” (32)

“The profession of the evangelical counsels appears as a sign which can and ought to attract all the members of the church to an effective and prompt fulfillment of the duties of their Christian vocation. The people of God have no lasting city here below, but look forward to one that is to come.” (44)

“Our union with the church in heaven is put into effect in its noblest manner especially in the sacred liturgy, wherein the power of the Holy Spirit acts upon us through sacramental signs.” (50)

“All of us, who are children of God and constitute one family in Christ, as long as we remain in communion with one another in mutual charity and in one praise of the Most Holy Trinity, are corresponding with the intimate vocation of the church and partaking in foretaste the liturgy of consummate glory.” (51)

“The maternity of Mary in the order of grace began with the consent which she gave in faith at the annunciation and which she sustained without wavering beneath the cross, and lasts until the eternal fulfillment of all the elect. Taken up to heaven, she did not lay aside this salvific duty, but by her constant intercession continued to bring us the gifts of eternal salvation.” (62) 



EUCHARISTIC SPIRITUALITY

Thomas Merton— Speaking From Silence

by Victor M. Parachin

The Trappist monk Thomas Merton, born a century ago on January 31, 1915, was a complex man. Naturally drawn to contemplation, he nevertheless was an activist who addressed war and peace . . . and the hunger for God. Merton journeyed to earth's ends in search of solitude and oneness with all.

IN THE 23 YEARS AFTER THOMAS MERTON'S 1968 VISIT WITH THE DALAI LAMA in Dharamsala, India, the leader of Tibetan Buddhists never forgot Merton or their encounter. In his autobiography, *Freedom in Exile*, published in 1991, the Dalai Lama described Merton in these glowing words: "More striking than his outward appearance, which was memorable in itself, was the inner life that he manifested. I could see that he was a truly humble and deeply spiritual man. This was the first time I had been struck by such a feeling of spirituality in anyone who professed Christianity. . . . It was Merton who first introduced me to the real meaning of the word 'Christian.'"

Victor Parachin is a minister, journalist, and author of a dozen books on practical Christian spirituality.

Many regard Thomas Merton as the most influential American Catholic writer of the twentieth century. Before his premature death at the age of 53, Merton would write a bestselling autobiography, an additional 70 books, hundreds of poems, and scores of magazine articles, all exploring and expanding what it means to live an authentic spiritual life.

Seeker and Monk

Thomas Merton was born in Prades, France, on January 31, 1915. His mother, Ruth, was an American and his father, Owen, a New Zealander. Both parents were aspiring but struggling artists. When Thomas was six, his mother died of stomach cancer. Ten years later, in 1931, his father also died after a brief illness. By age 16, Thomas Merton was orphaned and taken in by an aunt and uncle in London. There he received a scholarship to Cambridge.



His first year, however, was not devoted to studies but to campus social life. Lured by alcohol and the friendship of women, his grades suffered and his scholarship was not renewed. His family insisted he return to the United States and made it possible for him to enroll at Columbia University in New York City, where he eventually earned a master's degree in English literature.

While at Columbia, Merton was drawn to socialist and Marxist political theory as well to Roman Catholic mystical theology. In 1938, he was formally received into the Catholic Church, culminating months of serious study and reading of Catholic writers. Three years later, he entered the Abbey of Gethsemani in rural Kentucky where he joined the Order of Cistercians of the Strict Observance, also known as the Trappists.

Merton took the Cistercian vows of poverty, chastity, stability, fidelity to monastic life, and obedience. Contrary to common perception, Cistercians do not take a vow of silence. Trappist monks speak only when it is absolutely necessary. Small talk and idle chatter are discouraged. In 1949, he was ordained to the priesthood and given the name Father Louis. At the abbey, Merton engaged in daily prayer, meditation, and labor. Recognizing his writing talents and believing they would be helpful to others seeking spiritual direction, Merton's superiors permitted him to continue writing.

In 1948, he published his autobiography, *The Seven Storey Mountain*. It chronicled his conversion to Catholicism and became an unlikely bestseller, appealing to a generation of post-war readers thirsting for spiritual values. The success of this book gave him access to a wide range of persons — poets, writers, Buddhists, Jews, Hindus, Sufis, social activists — with whom he began to meet and correspond. These activities kept him engaged with the world while at the same time living a monastic and contemplative life.

Pilgrim and Activist

As important issues such as civil rights and the Vietnam War emerged, Merton felt he needed to move from silence and solitude to action and mission. In a 1961 letter to the Catholic social activist Dorothy Day, he said: "I don't feel that I can in conscience at a time like this go on writing just about things like meditation, though that has its point. I cannot just bury my head in a lot of rather tiny and secondary

monastic studies either. I think I have to face the big issues, the life-and-death issues.”

Thus, as the Vietnam War expanded and exploded on the American conscience, Merton became an eloquent voice for peace and non-violence. In *No Man Is an Island*, Merton discounted the idea of an enemy, writing: “Violence rests on the assumption that the enemy and I are entirely different: the enemy is evil and I am good. The enemy must be destroyed, but I must be saved. But love sees things differently. It sees that even the enemy suffers from the same sorrows and limitations that I do, that we both have the same hopes, the same needs, the same aspiration for peaceful and harmonious human life. And that death is the same for both of us. Then love may perhaps show me that my brother is not really my enemy and that war is both his enemy and mine. War is our enemy. Then peace becomes possible.”

As the war intensified, so did Merton’s feelings about the insanity of that war and war in general. Writing for the *Catholic Worker* newspaper, Merton challenged Christians to struggle against war: “What is the place of the Christian in all this? Is he simply to fold his hands and resign himself to the worst, accepting it as the inescapable will of God and preparing himself to enter heaven with a sigh of relief? . . . Or, worse still, should he take a hard-headed and ‘practical’ attitude about it and join in the madness of the war-makers, calculating how by a ‘first strike,’ the glorious Christian West can eliminate atheistic communism for all time? . . . The duty of the Christian in this crisis is to strive with all his power and intelligence, with his faith, hope in Christ, and love for God and man, to do the one task which God has imposed . . . work for total abolition of war. There can be no question that unless war is abolished the world will remain constantly in a state of madness.”

The last three years of his life he lived privately in a hermitage on the abbey grounds in order to further deepen solitude in his life and reduce his accessibility to the many people who came to the abbey hoping to visit with him.

Witness to Silence

Though he wrote and spoke out on social issues, Merton also valued meditation, contemplation, reflection, and silence. Writing specifically to a group of students at the University of Louisville, he challenged them to discover the power of silence: “We are perhaps



too talkative, too activist, in our conception of the Christian life. Our service of God and of the church does not consist only in talking and doing. It can also consist in periods of silence, listening, waiting. . . . Silence has many dimensions. It can be a regression and an escape, a loss of self, or it can be presence, awareness, unification, self-discovery. Negative silence blurs and confuses our identity, and we lapse into daydreams or diffusive anxieties. Positive silence pulls us together and makes us realize who we are, who we might be, and the distance between the two."

Along with silence, prayer was an important spiritual discipline for Merton. When the Pakistani Sufi scholar Abdul Aziz corresponded with Merton and asked about his prayer life, Merton explained: "Strictly speaking, I have a very simple way of prayer. It is centered entirely on attention to the presence of God and to his will and his love. . . . My prayer tends very much toward what you call *fana* (annihilation of the self). There is in my heart this great thirst to recognize totally the nothingness of all that is not God. My prayer is then a kind of praise rising up out of the center of nothing and silence. . . . It is not 'thinking about' anything, but a direct seeking of the Face of the Invisible, which cannot be found unless we become lost in him who is invisible."

Merton's activities kept him engaged with the world while at the same time living a monastic and contemplative life.

As a Trappist monk and a priest, Merton reached out pastorally to individuals in need. For example, when Martin Luther King, Jr., was assassinated on April 4, 1968, Merton wrote this kind and tender letter to Coretta Scott King: "Let me only say how deeply I share your personal grief as well as the shock which pervades the whole nation. He has done the greatest thing anyone can do. In imitation of his Master, he has laid down his life for his friend and enemies. . . . He will go down in history as one of our greatest citizens. My prayers are with you and with him. May he find the rest and reward which God has promised to all who trust in his mercy. This morning, my eucharistic offering will be for him and for you."

A similar letter of pastoral concern was written to Ethel Kennedy after the killing of Robert F. Kennedy on June 5, 1968. "It is hard to say anything that is capable of measuring the shock and sorrow of Bobby's tragic immolation. Nowadays we tend to expect almost

anything, but there was something particularly awful and traumatic about this, just because Bobby represented a very real hope for the whole country and for the world. . . . Naturally I have said Masses for Bobby, and I remember all of you at the altar. More and more, we are forced to realize that God is our only real hope in the stark mystery of what we are all up against. . . . Courage and peace be with you. My love to all the family, and God bless you.”

Silence and prayer were important spiritual disciplines for Merton.

Merton increasingly became curious about Asian religions, especially Buddhism, so he reached out to various Buddhist leaders such as Thich Nhat Hanh, D. T. Suzuki, and the Dalai Lama. In November of 1968, he traveled to India where he had been invited to speak at a meeting of Asian Catholic monks.

He made arrangements to spend eight days in Dharamsala, the headquarters of the Tibetan Government in Exile and residence of the Dalai Lama, who was then a young man of 33. Merton spent his time there in prayer, meditation, meeting with Tibetan masters. He was also given three hours to converse with the Dalai Lama, whom he described as deeply “monastic and mystical.” The Trappist monk and the Tibetan leader “spoke almost entirely about the life of meditation.”

It was obvious that Merton was intrigued and impressed by the spiritual similarities between the meditation of the Tibetan monks and that of Christians practicing mediation in monastic settings. In his “Letter from Asia to Friends,” Merton said that “my contacts with Asian monks have been very fruitful and rewarding. We seem to understand one another very well. . . . They are specialists in meditation and contemplation. This is what appeals to me most. It is invaluable to have direct contact with people who have really put in a lifetime of hard work in training their minds and liberating themselves from passion and illusion.”

Sadly, Merton died while on that Asian trip. On December 7, 1968, he arrived in Bangkok, Thailand, where he was accidentally electrocuted, the result of a defective wire on a fan. Editors of *The New York Times* felt that Merton’s impact and influence as a spiritual writer merited an obituary on the front page of the newspaper. His body was flown back to the United States on a military plane, and he was buried on the grounds of his beloved Abbey of Gethesamni.



Wisdom from Thomas Merton

"To be born again is to be born beyond egoism, beyond selfishness, beyond individuality."

"In our age, everything has to be a 'problem.' Ours is a time of anxiety because we have willed it to be so. Our anxiety is not imposed on us by force from outside. We impose it on our world and upon one another from within ourselves."

"Compassion teaches me that my brother and I are one. That if I love my brother, then my love benefits my own life as well, and if I hate my brother and seek to destroy him, I seek to destroy myself also."

"Do not depend on the hope of results. Start more and more to concentrate not on the results, but on the value, the rightness, the truth of the work itself."

"To be grateful is to recognize the love of God in everything he has given us — and he has given us everything. . . . Gratitude, therefore, takes nothing for granted, is never unresponsive, is constantly awakening to new wonder and to praise of the goodness of God. For the grateful person knows that God is good, not by hearsay but by experience. And that is what makes all the difference."

"If we are ever going to have peace again, we will have to hate war."

"It is very important, in our era of violence and unrest, to rediscover meditation, silent inner unitive prayer, and creative Christian silence."

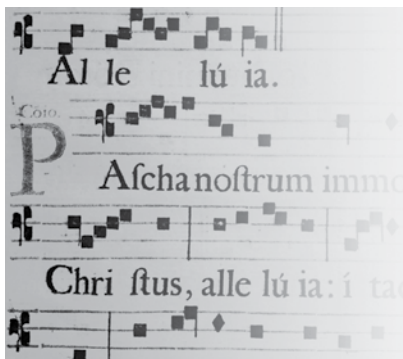
"The dread of being open to the ideas of others generally comes from our hidden insecurity about our own convictions."

"A life is either all spiritual or not spiritual at all. No one can serve two masters. Your life is shaped by the end you live for. You are made in the image of what you desire."

"Just remaining quietly in the presence of God, listening to him, being attentive to him, requires a lot of courage and know-how."

"The greatest of all the sacraments, the crown of the whole Christian life on earth, is the sacrament of charity, the Blessed Eucharist, in which Christ not only gives us grace but actually gives us himself"





PASTORAL LITURGY

Celebrating the Sacraments— Part 1: Infant Baptism

by John Thomas J. Lane, SSS

During this 50th anniversary year of the end of the Second Vatican Council, this column will review the sacraments, their renewal after the council, and how the celebration of these sacraments is a fruit of the vision of the council. As we know from our examination of the council and other liturgical documents in this column, especially last year when we studied the Rite of Christian Initiation of Adults (RCIA), our hope is to illuminate the “best practices” for implementation of the introductions and the rituals. This year’s focus is the rites for sacraments other than the Eucharist.

WE HAVE ALREADY REVIEWED THE CHRISTIAN INITIATION (CI) INTRODUCTION through our yearlong columns on the RCIA. The introduction to the *Rite of Baptism for Children* (RBC), for children up to seven years of age, has several items worth noting again:

- The water should be clean (CI 18) and heated beforehand (CI 20).
- Flowing water is to be used (CI 21).
- Immersion is preferred, for it symbolizes participation in the death and resurrection of Christ, although “infusion is still lawful” (CI 22).
- The Easter candle should be given a place of honor in the baptistery (not the sacristy) outside of the Easter season (CI 25).
- Baptisms should not be celebrated more than once on the same day, although this can be a pastoral challenge in larger parishes (CI 27).
- Baptisms should take place on Sunday, “the day on which the church celebrates the paschal mystery.”
- “The people of God, that is the church made present in the local community, has an important part to play in the baptism of both children and adults” (RBC 4). “On Sunday, baptism may be celebrated even during Mass, so that the entire community

Father John Thomas Lane is the pastor of Saint Paschal Baylon Church, his home parish, in Highland Heights, Ohio, and a liturgical consultant and presenter.

may be present and the necessary relationship between baptism and Eucharist may be clearly seen . . ." (RBC 9).

- In danger of death, a priest should not fail to confer confirmation after baptism (RBC 22).

Some liturgical notes to review when baptism takes place during Sunday Mass:

- "The rite of receiving the children takes place at the beginning of Mass, and the greeting and penitential [act] are omitted" (RBC 29). With the greeting omitted, so is the Sign of the Cross, for the rite highlights the importance of the cross inscribed on the forehead of the child and signed in silence for the parents, godparents, and other family members "to do the same" (RBC 41).
- If there are several children (the first chapter of the rite assumes there will be), the deacon or other priests present may assist in the rite, especially in moments of signing or the ancillary rites (RBC 34).
- Pastorally, during Mass, I suggest that the reception of the children take place at the main entrance. RBC 43 states: "The children to be baptized may be carried to a separate place, wherein they remain until the end of the Liturgy of the Word." The Gloria accompanies the procession, since the greeting and penitential act have been omitted, and this is the next part of the Order of Mass. When celebrated outside Mass, a hymn of praise such as "Come to the Water" is appropriate.

The creed is not said during Mass "since the profession of faith by the entire community before baptism takes its place" (RBC 29). Furthermore, as in the RCIA, the anointing before baptism is "optional." (A proliferation of blessings and anointings may make it appear that the baby is being confirmed.) RBC 52 curiously states that the procession follows the anointing. It seems to me that the procession should accompany the litany of saints, especially since in RBC 52 it states that an appropriate hymn is sung.

The ritual stipulates that outside the Easter season the water is to be blessed. However, if the water has been running continuously, there is no need to bless it again, unless water has been newly added. We can assume that it is blessed, holy. In this case, a thanksgiving prayer or an invocation over the blessed water is more apropos.

RBC 60 touches on immersion and various practical matters, e.g., who holds the baby. In some places, the custom is to hold the baby aloft for the affirmation of the congregation. Also, while at times the ritual states a preference for baptisms to be done in the sanctuary—assuming it will help everyone see better—baptisteries are generally in other areas or spaces. I have found that the other rituals (anointing with chrism, lighted candle, Ephphetha prayer, etc.) fulfill the need for visibility, and participation can be enhanced by having the procession to the altar immediately after the baptism and conducting these rituals there. RBC 64 mentions that “a member of the family lights the candle from the Easter candle.”

When the baptism of children is celebrated during Mass, the Liturgy of the Eucharist continues as usual (see RBC 29), and in many parishes, the godparents bring up the gifts of bread and wine as a nice gesture of inclusion. The note at RBC 68 about the Lord’s Prayer is helpful to add during the Order of Mass. The Final Blessing may also include the ritual blessings of the mother(s), father(s), and entire assembly found at RBC 70.

Sunday Eucharist celebrations of the RBC remind us of the importance of our own baptism and underscore the challenge of living this saving covenant and fulfilling our discipleship. Take some time to review your own pastoral practices, the place for baptism, the ritual, and other items that may help us grow in appreciation of this sacrament of oneness with Christ. Enlivening this rite will help your parish see that baptism is “not the private possession of the individual family, but is the common treasure of the whole church of Christ” (RBC 4).

The Calendar for January and February

Thursday, January 1 — Octave Day of Christmas: Blessed Virgin Mary, the Mother of God

Holy day of obligation and World Day of Peace; check the Vatican website for the annual peace message from Pope Francis, usually posted around December 8.

Saturday, January 3 — Most Holy Name of Jesus

January Solemnities

- Sunday, January 4 — Epiphany of the Lord.
- Sunday, January 11 — Baptism of the Lord.

Sunday, January 18-Sunday, January 25 — Week of Prayer for Christian Unity

Established by the Franciscan Friars of the Atonement (Graymoor) in 1908 and jointly sponsored by the Pontifical Council for Christian Unity and the Commission on Faith and Order of the World Council of Churches. The theme for the 2015 observance is *Jesus Said to Her: "Give Me to Drink" (Jn 4:7)*. Visit geii.org for information and to order resources.

Monday, January 19 — Martin Luther King, Jr. Day

Thursday, January 22 — Day of Prayer for the Legal Protection of Unborn Children

Go to the website of the United States Conference of Catholic Bishops (usccb.org) for information and liturgical resources on this day of remembrance in the United States.

Sunday, January 25-Saturday, January 31 — National Catholic Schools Week

Theme: *Catholic Schools: Communities of Faith, Knowledge, and Service*.

Monday, February 2 — Presentation of the Lord

Candlemas Procession (*Ceremonial of Bishops* [CB] 241-248) and Receiving Blessed Candles at Home (*Catholic Household Blessings and Prayers* [CHBP]).

Tuesday, February 3 — Saint Blaise

Blessing of Throats (*Book of Blessings* [BB] 1622-1655).

Monday, February 16 — Presidents' Day/Washington's Birthday (USA)

Wednesday, February 18 — Ash Wednesday and the Beginning of Lent

See the *Book of Blessings* 1656-1678.

Sunday, February 22 — First Sunday of Lent

- Litany of Saints/Penitential Gathering Procession (CB 261).
- Rite of Sending (RCIA 106, USA option).
- Diocesan Rite of Election (RCIA 118-137).
- Blessing of Lenten Disciplines with Fasting and Almsgiving (see CHBP).

Taizé Prayer Holy Hour for Lent

Opening Song *"Make Us Turn to You"*

During this song, the Blessed Sacrament is exposed and incense added.

Opening Prayer

During this Lenten time,
we come to you, O God,
to turn our hearts toward your loving care
and deepen our experience of prayer and service.

We ask that this grace-filled season of renewal
help us to examine our life,
deepen our discipleship,
and fulfill our baptismal covenant.
Through Christ our Lord.
Amen.

Silence	<i>5 minutes</i>
Reading	2 Kings 4:42-44
Silence	<i>5 minutes</i>
Song	"Nada Te Turbe" (Taizé)
Silence	<i>5 minutes</i>
Song	"Lord Jesus Christ"
Reading	John 6:1-15
Silence	<i>5 minutes</i>
Reflection	
Silence	<i>5 minutes</i>
Intercessions	"Kyrie 10" (Taizé)

The Lord's Prayer *Chant*

Benediction "Jesus Christ, Yesterday, Today, and Forever"
(Toolan)

Reposition

Closing Prayer

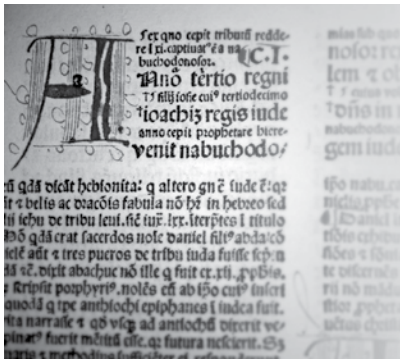
Loving God,
nourished by your presence among us,
we grow in your holiness and wisdom.

Help us to take up our cross
and share our gifts with others,
fulfilling the dream
to feed the hungers of humanity
and bring forth the reign of God.
Through Christ our Lord.
Amen.

Closing Song "Jesus, Remember Me" (Taizé)



<h2>Emmanuel Subscriber Service</h2>	
• change your address	• inquire about gift subscriptions
• inquire about the status or payment of your subscription	• inquire about missing issues
NEW SUBSCRIPTION ORDER FORM	
U.S. Rates 2 yr. - \$65.00 1 yr. - \$35.00	
Canadian and Foreign Rates (U.S. currency)	
2 yr. - \$75.00 1 yr. - \$40.00	
Name _____	
Address _____	
City _____	
State _____	Zip _____
Phone _____ - _____	
TO CHANGE YOUR ADDRESS	
Send us an address label from a recent issue together with your new address, or fill in the information below. Please give us 6 to 8 weeks advance notice.	
Old Address	New Address
Name _____	Name _____
Address _____	Address _____
City _____	City _____
State _____ Zip _____	State _____ Zip _____



BREAKING THE WORD

HOMILETICS - Christmas/Ordinary Time/Lent

by Anthony J. Marshall, SSS

Being Disciples of the Lord Jesus

AS WE END THE CHRISTMAS SEASON AND DIP OUR TOES INTO THE WATERS OF Ordinary Time before plunging into Lent, we hear readings which speak of discipleship. What does it mean for us to claim to be Christians? The feast of the Baptism of the Lord, which simultaneously ends the Christmas season and begins Ordinary Time, is a perfect opportunity for us to examine our vocation to be disciples of Jesus Christ.

In the Fourth Gospel, the evangelist recounts the story of two of John the Baptist's disciples going to Jesus and asking him where he was staying, to which Jesus replies, "Come and you will see" (1:38-39). This pericope will be heard on the Second Sunday of Ordinary Time (January 18). Perhaps if you or I were one of these disciples and Jesus had asked us what we're looking for, our reply might have been different. Yet, in asking their question, they heard an invitation to discover Jesus personally.

Discipleship is not about ready-made answers and simply knowing what Jesus believes and teaches. It is relational. By staying with Jesus, the two came to know Jesus as a person rather than simply know what he was about. To use a familiar image, when one goes on a date, the person isn't simply seeking facts about the other; rather, he or she is looking for a relationship. Husbands and wives don't simply know about their spouses; they know them as persons. *Being in relationship with Jesus is what discipleship is all about.* The two disciples stayed with Jesus and got to know him rather than simply knowing about him or his ministry.

Our Sunday celebrations of the Eucharist are when the Holy Spirit gathers us around the twofold table of word and sacrament. God reveals his mercy and love for humanity and all creation, and we remember Christ's sacrifice on the cross for our salvation, receiving the pledge of future glory in Holy Communion. "The church draws her life from the Eucharist" (Saint John Paul II, *Ecclesia de Eucharistia*, 1).

Blessed Sacrament
Father Anthony J. Marshall earned a Master of Divinity and a Master of Arts in theology from Catholic Theological Union, Chicago. He is an associate member of both the Catholic Biblical Association and the Canon Law Society of America. Based in New York City, Father Anthony presently serves the U.S. Province of his congregation as Vocation Director.

Octave Day of Christmas —
Blessed Virgin Mary, the Mother of God
January 1, 2015

Giving God Thanks and Praise

Breaking the Word

Numbers 6:22-27

The reading depicts Moses relating God's blessing to Aaron and his kin. Typically called the "priestly blessing," it was used by Aaron and his sons to bless the people and is one of the optional blessings found in the *Roman Missal*. In Hebrew, the word "blessing" (*berākā*) suggests a gift that is given and received. It usually leads the recipient to offer praise and thanksgiving for the gift. This is often the sense in which a blessing is found in the psalms (e.g., Ps 34:1 — "I will bless the Lord at all times; praise shall always be in my mouth").

Galatians 4:4-7

Paul reminds the Galatians of the human and divine origins of Jesus Christ. Note the phrase: "God sent his Son," born of a human mother (see Gal 4:4). Like the evangelists Matthew and Luke, who revealed through their infancy narratives that Jesus had a human mother but not a human father (see Mt 1:20; Lk 1:35), Paul stresses the same point: Jesus' Father is divine. Jesus is true God and true man, and we are called to share in his divinity as adopted sons and daughters of God, calling out, "Abba, Father!" (see Gal 4:5-6).

Luke 2:16-21

The church presents for our reflection the narrative of the shepherds proclaiming the good news of the Messiah's birth while giving thanks and praise to God for what they were privileged to see and to hear (see Lk 2:17, 20). In addition, since it is the eighth day of Christmas, the Gospel includes the verse that describes what happened eight days after Jesus' birth, namely, his circumcision and formal name-giving. This demonstrates Mary and Joseph's obedience to the dictates of the law (cf. Gn 17:12; Lv 12:1-3).

Sharing the Word

On this Octave Day of Christmas and first day of the civil calendar, our readings invite us to make three spiritual New Year's resolutions: 1. to bless and be blessed; 2. to pray more intensely; and 3. to be ever thankful. The first resolution flows from the first reading, the priestly blessing of Aaron. As Christians, we are called to be a blessing for others and to recognize God's abundant blessings in our lives.

Blessedness leads us to prayerfulness. To call upon God as "Abba, Father" (Gal 4:6) means much more than simply reciting the Our Father. What Paul is suggesting here is that as Christians, we are to be in such a deep, intimate relationship with God that we can dare call upon the Most High, the Creator of heaven and earth, as Father, Abba (i.e., daddy). This intimacy is a blessing we have received as adopted sons and daughters. When we bless others and receive God's many blessings, when we intensify our prayer and trustingly call on God as our Father, this naturally leads to our third New Year's resolution: thankfulness.

Thanksgiving is what today's Gospel depicts. The shepherds come to adore the newborn Christ, to be blessed by his presence in the midst of the Holy Family. Following this, Luke states that "the shepherds returned, glorifying and praising God for all they had heard and seen, just as it had been told to them" (2:20). Glorifying and praising are acts of thanksgiving. The Eucharist is the church's sacrifice of praise and thanksgiving, where believers gather to offer thankful praise around the eucharistic table of the Lord.

Praying the Word

Abba, Father,
you have given us this feast of the Blessed Virgin Mary
to conclude the annual celebration of Christmas.
In this year of your grace,
help us to recognize your many blessings
and so offer you thankful praise at the altar.
Through Christ our Lord.
Amen.

Epiphany of the Lord January 4, 2015

Every Nation on Earth Will Adore the Lord

Breaking the Word

Isaiah 60:1-6

Isaiah speaks of a time when Jerusalem will be a shining light for the world to see, a guide to the nations. This will be a time of new hope and promise after the clouds of despair have vanished. The passage denotes that although God's people were oppressed and seemingly forsaken, God will bless them beyond imagining, so that "the children of your oppressors shall come, bowing low before you; all those who despised you shall fall prostrate at your feet" (Is 60:14). The passage lends itself to foreshadowing the church as a beacon of hope for the world, reflecting Christ's light to all nations.

Ephesians 3:2-3a, 5-6

The text underscores the universal mission to preach the mystery of faith to the nations (cf. Eph 3:6), proclaiming the glory of God revealed in Jesus Christ. It comes from a larger section of the letter wherein Paul offers a justification for his mission to the Gentiles, ultimately arguing that the mission of the church is to proclaim the Gospel to the world (see Eph 3:8-10).

Matthew 2:1-12

The visitation of the Magi is unique to Matthew's Gospel. Important to note is the evangelist's use of the verb *proskuneo*, rendered in English as "homage," when describing the action of the Magi. In Greek, *proskuneo* means to worship and adore. By using *proskuneo*, Matthew is pointing to the divinity of Christ very early in his gospel text, something that the nations, as represented by the Magi, came to recognize.

Sharing the Word

Epiphany traditionally commemorates three miracles that manifest the glory of Christ. These are beautifully described in the Magnificat antiphon for Vespers II of Epiphany from the Divine Office: "Today the star leads the Magi to the infant Christ; today water is changed into wine for the wedding feast; today Christ wills to be baptized by John in the river Jordan to bring us salvation." Each is a mini-Epiphany whereby the church recognizes in them the revelation of Christ's divinity.

Recognition is at the heart of the human journey. Each of us seeks to be recognized for who we are and will become. Recognition is at the heart of today's liturgy. As Christians, we are called to recognize Jesus as the Christ, the long-awaited Messiah and our Savior. Advent prepared the way for us to make such a recognition. Now the task that remains is our response.

The Magi offer a paradigmatic response to the presence of Christ. They traveled a great distance, following a star, facing dangers and intrigue along the way. Nothing deterred them from their destination. And once they arrived in Bethlehem and beheld the infant with his mother Mary, they worshipped and adored, offering him their gifts and hearts. Christ now empowers us to do likewise through the Eucharist.

Praying the Word

Eternal Father,
in every age you reveal your glory
through mysterious signs and wonders.
By the power of the Holy Spirit,
enable us to recognize your presence and glory
at every moment of our lives.
To Christ be glory in the church,
now and forever.
Amen.

Baptism of the Lord January 11, 2015

The Mighty One Comes

Breaking the Word

Isaiah 42:1-4, 6-7

The reading comes from the suffering servant oracles of Deutero-Isaiah. The prophet never identifies the suffering servant mentioned in the texts. The evangelists and later Christian tradition will see in the oracles the figure of the suffering Christ. In today's liturgical setting, the pericope nicely dovetails with the gospel passage wherein the Father declares his pleasure with Jesus his Son (cf. Is 42:1; Mk 1:11).

Acts 10:34-38

Luke recounts Peter's speech to Cornelius and his household. Peter preaches Jesus Christ and recalls how Jesus was baptized and anointed "with the Holy Spirit and power" (Acts 10:38). Peter's proclamation results in the baptism of Cornelius and his family (see Acts 10:48). The inclusion of this passage from Acts for today's feast is likely because it alludes to Jesus' baptism by John, and it shows forth the universal mission of Christ, "who is Lord of all" (Acts 10:36).

Mark 1:7-11

Our gospel passage depicts John the Baptist receiving Jesus and baptizing him in the Jordan River. The Spirit, in dovelike form, descends upon Jesus and a voice thunders from the heavens, "You are my beloved Son; with you I am well pleased" (Mk 1:11).

Sharing the Word

With today's feast, the church begins the season of Ordinary Time. It is a good reminder for us that nothing about being a Christian is ordinary; everything is extraordinary!

It is tempting to simply let our own baptismal date be forgotten, and for many of us I suspect this is the case. But the day

each of us was baptized is extremely important to celebrate annually. For on that date, holy Mother Church gave birth to us from the womb of her baptismal font, gave us new life in the Holy Trinity and communion with our fellow Christians. The church nourishes us on the sweet milk of her teachings and sanctifies us with the sacraments, most especially the Eucharist. Our baptism made us God's adopted sons and daughters, coheirs to the kingdom. What a dignity!

Given the importance of the sacrament of baptism, today's festival becomes the perfect occasion for us to not only recall the Lord's own baptism by John the Baptist, but also to gratefully recall the gift of our own baptism and being made into the people of God. Immediately following upon the account of Jesus' baptism, the evangelist Mark tells us that the same Spirit which descended upon Jesus in the form of a dove (see Mk 1:10) drove Jesus out into the desert where he was tempted by Satan for 40 days (see Mk 1:12-13). Our own baptisms are great celebrations for families and the newly baptized. But immediately following upon the festivities comes the reality of being a Christian, of taking up the mission of Jesus Christ and following him in and through his church. Just as it was not an easy path for Jesus to travel from his baptism in the Jordan to his passion in Jerusalem, so the life of the baptized involves moments of sacrifice and trial before we reach the heavenly banquet feast where the Father will recognize us as his beloved sons and daughters. Ours is a life not of ordinary living, but of extraordinary moments of grace wherein we experience and share the many blessings of God.

Praying the Word

Almighty and ever-living God,
as we joyfully recall the baptism
of your beloved Son, Jesus Christ,
we give you thanks and praise
for the gift of our own baptism.
May we spend this day in thanksgiving
and give you fitting praise
by our loving service to our neighbors.
This we ask in faith through Jesus Christ our Lord.
Amen.

Second Sunday in Ordinary Time January 18, 2015

Here I am Lord; I Come to do Your Will

Breaking the Word

1 Samuel 3:3b-10, 19

Young Samuel hears God summon him to prophetic service while asleep in the temple in Shiloh (see 1 Sm 1:24). These were rough times for the Israelites, but they were not without hope in God's faithfulness, as is evidenced in the text: "The lamp of God was not yet extinguished" (1 Sm 3:3a), which unfortunately our lectionary omits. Nevertheless, the passage contains the vocation story of the prophet Samuel, who listened to the Lord calling him to his service.

1 Corinthians 6:13c-15a, 17-20

Paul writes about the dignity of the human body and especially that of the Christian who has been made a member of Christ's own body (see 1 Cor 6:15a). Paul exhorts the Corinthians to fidelity to the Gospel and one another. Two critical points come from this short pericope. First, Paul shows the importance of our physical bodies when he notes that just as God raised Jesus from the dead, so God will raise us up on the last day (see 1 Cor 6:14). There's no dualistic philosophy operative here. Second, Paul tells his readers that the way we conduct our lives has meaning and purpose; hence the strong language about being temples of the Holy Spirit (1 Cor 6:19).

John 1:35-42

This passage comes from the section of John's Gospel shortly after John baptizes Jesus and bears witness to him, calling him the Lamb of God (1:29). This is important contextually because it is on hearing John the Baptist call Jesus the Lamb of God that two of his disciples follow Jesus. The evangelist John will again make reference to Jesus as the Lamb of God in the passion narrative, where he notes that it was around noon on the Passover preparation day, the time when the lambs for the Passover sacrifice would have been slaughtered, that Jesus was sentenced to crucifixion (see Jn 19:14).

Sharing the Word

This is the time of year when many people resolve to lose weight and exercise more. Maintaining a healthy body is important throughout our lives. Paul connects our physical health to our spiritual well-being. We are to care for both body and soul. If we wish to maintain a healthy body, then we also have to work on our spiritual life. Our *ordinary* human bodies possess *extraordinary* dignity because Christ purchased them at the price of his precious blood (cf. 1 Cor 6:20).

This is why the church proposes moral norms, especially in the area of sexual morality. We can't expect to be healthy if sin and evil exist alongside a proper diet and exercise. We are bound to fail at such a diet. Just as there is strenuous exercise for the body, so the spiritual exercises of prayer, fasting, and almsgiving promote our inner life. Regular confession helps us to come to know God's gracious mercy, purifying us in this life and preparing us for the eternal life to come.

True happiness consists in remaining in God's presence like Samuel, like Andrew and his brother Simon Peter who stayed with Jesus. Staying with Christ means maintaining a vibrant prayer life with the Lord Jesus.

Samuel didn't realize this until the priest Eli told him to respond to the Lord's calling in prayer, saying, "Here I am. . . . Speak, for your servant is listening" (1 Sm 3:4, 10). Only in contemplative prayer will we hear God speaking tenderly to our hearts. Only if we are with Christ in prayer will we find true and lasting happiness. Discover again what true happiness produced in young Samuel: "Samuel grew up, and the Lord was with him, not permitting any word of his to be without effect" (1 Sm 3:19). Wouldn't we like to be so effective in life? It is possible, if only we make time to be with the Lord in prayer each day.

Praying the Word

Heavenly Father,
strengthen us with the outpouring of your mercy
so that, as temples of the Holy Spirit,
we may truly become what we receive in the Eucharist:
the body of Christ, your Son,
who is Lord forever and ever.
Amen.

Third Sunday in Ordinary Time January 25, 2015

God's Invitation and Our Rapid Response

Breaking the Word

Jonah 3:1-5, 10

This is the wonderful story of the reluctant prophet Jonah, who preached repentance to Nineveh. All in the city quickly heeded his invitation to conversion, and God showered his mercy upon them.

1 Corinthians 7:29-31

While skipping over a large portion of 1 Corinthians 7, the lectionary offers us today a short passage in which Paul encourages the Christians of Corinth to live differently because life as we know it is coming to an end.

Mark 1:14-20

The opening chapter of Mark's Gospel, following Jesus' temptation in the desert, is an overwhelming picture into the first two days in the public life of Jesus. Today's pericope describes Jesus' Galilean ministry and the call of his first followers, the brothers Simon and Andrew, James and John. They break with their former way of life and follow him.

Sharing the Word

The Gospel and the first reading share similarities that cannot be overlooked. In the first reading, the reluctant prophet Jonah — remember, he was the one who tried to avoid God's call to the prophetic mission, fleeing on a boat where he was thrown overboard, swallowed by a large sea creature, and spewed onshore (see Jon 1:1-2:11) — preaches repentance to the people of Nineveh, who quickly heed his words and repent of their sins. In the Gospel, Jesus invites two sets of brothers to follow him. They immediately heed his invitation and become his disciples.

God continuously reveals his love and mercy in our world,

inviting us at every moment of our lives to change our hearts and follow him unreservedly on the road that leads to the kingdom. This invitation requires us to respond accordingly. The Ninevites responded to Jonah's preaching: "When the people of Nineveh believed God, they proclaimed a fast and all of them, great and small, put on sackcloth" (Jon 3:5). Simon and Andrew, James and John were in business as fishermen; when they heard Jesus' invitation to discipleship, they immediately left their successful family business and followed him (Mk 1:18, 20).

The response of the Ninevites and of Jesus' early disciples is paradigmatic for us, regardless of our particular vocation in life. As Paul reminded the Corinthians, we are living in a world and culture that is rapidly changing and it is our task as Christians to remain steadfast in our profession of faith. By responding wholeheartedly to a life of faith in Jesus Christ, by being his disciples, we become life-giving and joy-filled people. The call to evangelize doesn't always involve preaching with words. In fact, most of our efforts at proclaiming the Gospel are found in concrete actions of love, mercy, and joy. Following Jesus like those first disciples entails for us a life of evangelization, bearing witness to the saving power of God in our lives, manifested most uniquely in the Eucharist.

Both the Ninevites and Jesus' first disciples heard an invitation and responded rapidly to God's word. Hopefully, our sisters and brothers in the world around us will see the joy of the Gospel reflected in our lives and come to believe in the mercy and compassion of God.

Praying the Word

God our Father,
at every moment of our lives,
your call to be merciful and holy like you
resounds in our hearts.
Give us the courage that we need to respond swiftly,
so that like Simon and Andrew, James and John,
we might leave everything behind and follow your Son,
Jesus Christ, who is Lord forever and ever.
Amen.

Fourth Sunday in Ordinary Time February 1, 2015

Living the Christian Life

Breaking the Word

Deuteronomy 18:15-20

Moses tells the people that God will no longer speak directly to them, but will speak through Moses and prophets like him. This is in response, he says, to the request they made of God that there be no more theophanies, for fear of dying.

1 Corinthians 7:32-35

Paul continues to advise the Corinthian church that because the known world is passing away, Christians should live differently, without anxiety. He offers some practical insight into how this is to be done.

Mark 1:21-28

Jesus and his disciples arrive in what will eventually become their home base, Capernaum (see Mk 2:1). There he teaches in the local synagogue with such authority that the townspeople question its provenance. Only the unclean spirit which Jesus had expelled from a man in the synagogue knows who Jesus is, "the Holy One of God" (Mk 1:24).

Sharing the Word

When I was a boy, my favorite television program was *Mister Rogers' Neighborhood*. My mom tells me that I used to really look forward to the show. In fact, I once received a sweater just like the one Mr. Rogers wore. And whenever the show would come on, I would run to my closet and put on the sweater just so I could look like him. To this day, I still admire his wisdom and insights. One such insight was this: "It's not so much what we have in this life that matters; it's what we do with what we have." I think this insight captures the essence of

today's readings.

This is surely what Paul was writing about to the Corinthians. Those wearisome Christians carried their baptismal grace in their hearts, but they failed to "adhere to the Lord without distraction" (1 Cor 7:35). They simply thought that being a Christian was like belonging to a social club. They were baptized indeed, but they didn't act like it. They had heard the word of God, but they failed to practice it.

Moses warns the people about the same thing in the first reading. They wanted simply to be known as the chosen people of God and live in the Promised Land, but not necessarily to live according to God's will. Speaking on God's behalf, Moses warns them, "Whoever will not listen to my words which [the prophet] speaks in my name, I myself will make him answer for it" (Dt 15:19).

Our baptism into God's family is a great and awesome gift, and a responsibility. Baptism is the gateway to the sacramental life of the church and to eternal life with Jesus. Despite this, some who have been given the gift of baptism and confirmation and Communion seem to have fallen away. These sisters and brothers of ours are a special concern for all of us.

Simply being baptized and confirmed won't make any difference in society or in our lives unless we take our Christian faith seriously and act on it, unless we hear the word of God and practice it in love. The challenge before us each day is to reflect on how we practice our faith and what witness we offer others to invite them to a more active life of faith. "It's not so much what we have in this life that matters; it's what we do with what we have."

Praying the Word

Heavenly Father,
the gift of faith and being a member of the church
is precious indeed, and it is meant
for your glory and our salvation.
May we recognize this awesome treasure
and invite others to the life of faith in your Son,
Jesus Christ, who is Lord forever and ever.
Amen.

Fifth Sunday in Ordinary Time
February 8, 2015

God Heals and Restores

Breaking the Word

Job 7:1-4, 6-7

The book of Job addresses the topic of theodicy — why some, especially the innocent, suffer at the hands of a good and gracious God. This passage is from Job's reply to his supposed friends who try to comfort him in the midst of his suffering and loss.

1 Corinthians 9:16-19, 22-23

Today's *lectio* is snipped from Paul's exposition of his apostolic rights in preaching the Gospel. His ministry is given without charge (1 Cor 9:18), even though he could ask for assistance, at least this is what he implies (cf. Lk 10:7). Paul then describes his preaching as inclusive rather than exclusionary, so that all may have a share in the Gospel (1 Cor 9:23).

Mark 1:29-39

The Gospel for today concludes the first day of Jesus' ministry in Capernaum. It portrays his healing Simon Peter's mother-in-law, who displays her gratitude through service, and also mentions other healings and exorcisms (Mk 1:29-34). The pericope then segues to the beginning of the second day in his public ministry. Jesus arises early for prayer (35) and then heads out to the surrounding region to preach and to heal (36-39).

Sharing the Word

The story of Job is an ancient attempt to answer why good people suffer evil in this world. Job was a good man in the eyes of God and his contemporaries (see Job 1:1). Today's first reading is from his reply to his friends who accuse him of having done some wrongdoing to bring calamity and suffering upon him and his family.

Job is innocent, however, and tries to defend his innocence before them and God.

Many people suffer greatly, whether from manmade catastrophes or natural disasters. In the face of such suffering, it is understandable that we ask how a good and loving God could allow this. There is no easy answer. Sometimes all we can do is be with our sisters and brothers in their time of need and try to remedy their suffering and pain as best as we can. Jesus gives us the example in today's Gospel.

The in-breaking of the kingdom of God in and through Jesus Christ brought about a radical and salvific power in the world, which continues to this day in and through the church. Mark tells us that Jesus did not disregard people in their time of need; he healed them and comforted them. His power and compassion were manifested in healings and exorcisms, recounted in Mark's Gospel, and ultimately by giving his life on the cross as a ransom for the many (see Mk 10:45).

Jesus' ministry of healing has been passed on to the apostles (see Mk 6:7-13), their successors, and the church. God heals sacramentally in the confessional, through sacred anointing, and at the eucharistic table of the Lord, where the needy are welcomed and fed. As members of Christ's body, the church, we are called to bring healing to others in order to manifest the healing power of the risen Christ.

The mystery of human suffering has taken on a new dimension in the light of the Gospel. Like the psalmist, we can proclaim that in Christ Jesus, God "heals the brokenhearted and binds up their wounds" (Ps 147:3).

Praying the Word

God our Father,
by the power of the Holy Spirit,
you have gathered us together
around the eucharistic table of your beloved Son,
our Lord Jesus Christ.
Through the sacred mystery we receive,
may our communion with you and your church
be strengthened and enriched each day.
Through Christ our Lord.
Amen.

Sixth Sunday in Ordinary Time February 15, 2015

For the Greater Glory of God

Breaking the Word

Leviticus 13:1-2, 44-46

This passage contains regulations for those suffering from leprosy. The whole of Leviticus 13 deals with this terrible disease and the effects of skin ailments on those afflicted with them and on the community. Here the leprous person is required to see the priest in order to be declared clean before returning to the community.

1 Corinthians 10:31 – 11:1

Holding himself up as an example, Paul encourages the members of the Corinthian church to seek the glory of God in all things. This isn't the first occurrence in the letter where Paul points to himself as paradigmatic for Christians (see 1 Cor 4:16).

Mark 1:40-45

Closing out Mark's first chapter, we encounter Jesus healing a leper. He cures the man and advises him to follow the law of Moses, while also admonishing him not to reveal him as the source of healing. Instead, the man "publicize[s] the whole matter" (Mk 1:45).

Sharing the Word

One particularly arresting image of Pope Francis is of the time he embraced and kissed a severely disfigured man in Saint Peter's Square after a Wednesday general audience. Many news outlets showed this image of the pontiff and his gesture of mercy and love. I cannot help but think of this as I reflect on today's readings and the implications they have for me as a Christian and a disciple of Jesus Christ.

Like Jesus, Pope Francis did not hesitate to be made "unclean" by an encounter with a marred individual. He simply saw a person in

need and reached out to embrace him with the love and mercy of Christ, as a brother. The stipulations spelled out in Leviticus for dealing with people who suffered such diseases were not necessarily unjust or uncaring, as we might think; they were meant to isolate a disease and prevent its further spread. Nevertheless, people were marginalized and likely never able to return to the fullness of community life.

Countless people are on the margins of society today. Today's readings can't help but sting our consciences with the question of how we treat those whom society ostracizes or excludes.

Just as the Christians in Corinth could look to Paul as one worthy of imitation (see 1 Cor 11:1), we, in our day, can look to people like Blessed Theresa of Calcutta or Pope Francis as role models to imitate in our everyday encounters with our fellow human beings. May the Eucharist recommit us to embrace the many faces of the risen Christ in our sisters and brothers, thereby building up one another in love (cf. 1 Cor 8:1, *Catechism of the Catholic Church*, 1397).

Praying the Word

Lord Jesus,
at the sight of the leper,
you were moved with compassion and healed him.
Look with similar compassion upon each one of us
and on all who find themselves excluded from our midst.
Heal us of all that serves to alienate one from another,
for you live and reign forever and ever.
Amen.

First Sunday of Lent February 22, 2015

Guide Me in Your Truth and Teach Me

Breaking the Word

Genesis 9:8-15

Following the story of the great flood, Genesis presents the account of the covenant God established with Noah, his descendants, and all of creation (see Gn 9:8). God promises “that there shall not be another flood to devastate the earth” (Gn 9:11, 15).

1 Peter 3:18-22

Describing the salvific suffering of Christ for humanity, the apostle Peter points to the floodwaters in the Genesis narrative as a prefiguration of baptism, “which saves you now” (1 Pt 3:21).

Mark 1:12:15

The shortest of the temptation stories found in the synoptic Gospels, Mark simply notes, without additional embellishment, that the Spirit which fell upon Jesus at his baptism (see Mk 1:10) drove him into the desert where he was “tempted by Satan” (Mk 1:12-13). Following his 40 days in the desert, Jesus inaugurates his public ministry in Galilee, proclaiming the kingdom of God and calling all to repentance (*metanoia*).

Sharing the Word

Following the ancient flood which destroyed the entire creation, God spared Noah, his family, and some animals and plants. The story is one of a re-creation, a new beginning, a *return* to the Lord. The flood waters that destroyed sin and evil in the time of Noah were, in the words of the apostle Peter, an image of the cleansing waters of baptism, by which we are now saved (cf. 1 Pt 3:21). Perhaps this is why the very first words of Jesus recorded in Mark’s Gospel are “repent, and believe in the Gospel” (1:15).

The same invitation is proclaimed on Ash Wednesday as we receive blessed ashes. Repentance means conversion, a complete change of mind and heart. Repentance demands humility and intense prayer. It isn't easy work, but it is worth our daily efforts.

God has brought us into communion with him and his church through the new covenant of baptism. Satan tempts us to turn away from God's love and mercy, but we are not without hope. For by rejecting the devil's temptations, Christ has taught us how to rid ourselves of the hidden corruption of evil. The secret? A deep and intense prayer life; fasting from what we do not need; and almsgiving, works of charity and mercy. These are the spiritual tools for overcoming every temptation and remaining faithful to our baptismal covenant with God.

The day of our baptism is the day on which God our Father claimed us as his very own children. And our celebration of the Eucharist is the time when our baptismal family gathers together around the table of the Lord. We hear the stories of salvation found in Sacred Scripture, like Noah and the flood. We feed on the bread of life and the cup of salvation, Christ's body and blood. And it is from the table that we are sent forth, refreshed by word and sacrament, to live a life of intense prayer, holy fasting, and works of charity for our neighbor.

Praying the Word

God our Father,
in ancient times, you made a covenant with
Noah and all of creation
to never again destroy the earth through a flood.
As the Spirit summons us
to the eucharistic table of your Son,
where the new covenant in his body and blood is renewed,
we ask you for the grace we need this Lenten season
to repent of sin and believe in the Gospel.
Through the same Christ our Lord.
Amen.





EUCHARIST & CULTURE

Art • Music • Film •
Poetry • Books

Art Review

BISHOPS CROSS SAINT PETER'S SQUARE ON THE WAY TO THE COUNCIL

Original artwork by
Franklin McMahon

John Christman,
SSS

Artists often find themselves simply responding in line and color to what is going on in front of them. Frequently, for representational artists, this is a matter of capturing a likeness in a portrait or of imbuing a distinct sense of space and time to a landscape painting. But for Franklin McMahon, this task was even more immediate and particular. Franklin was a news journalist who captured his breaking stories in hand-painted images. In fact, he described much of the artwork he did as “reportorial drawings and paintings.”¹

Gazing upon many of his images, one quickly sees the fluid, inquisitive line with which he delineates the objects and figures that fill his compositions. This is the case with his drawing of Pope Paul VI celebrating Mass in Saint Peter’s Basilica (inside back cover). Here the lines move intuitively as they concretize a distinct moment in time. Events move quickly and McMahon’s eyes, pencil, and brush move just as quickly capturing all the relevant information.

In larger compositions like “Bishops Cross Saint Peter’s Square on the Way to the Council” (front cover) — painted during the Second Vatican Council — McMahon gives a sense of grandeur to the events being depicted. He does this without losing sight of the human element. This is accomplished, in part, by allowing the works to retain a human touch. Paint bleeds, lines wobble, perspectives shift and are somewhat askew, all revealing an artist grasping to capture the complexity of a shared moment with multiple meanings. Photographs can sometimes drain big events of life. McMahon’s drawings, on the other hand, not only bring them to life but make them relatable and true.

More than this, McMahon’s art captures the church in an expansive mode. Through the course of a lifetime, he documented the events in the life of the church, articulating a deeper sense of the meaning of “the people of God” with every painting and drawing. From the events

of the Second Vatican Council to the civil rights movement and the early years of John Paul II's pontificate, McMahon's art put flesh to the spirit of Vatican II by showing the members of the church standing up for human dignity and the common good. There is energy here — the energy of continual engagement with the world.

It is this energy that is exciting to witness more than 50 years since the close of the council. To recall that old Vatican II documents like *Lumen Gentium* and familiar phrases like "people of God" were once new and energizing is indeed a gift. McMahon's paintings and drawings help these events from becoming ossified in the past. The lessons we might draw from this are many, no doubt, not the least of which is the hope that the life and work of our church today is worthy of equally energetic chronicling.

¹ Franklin McMahon and Francis X. Murphy. *This Church, These Times: The Roman Catholic Church Since Vatican II*. (Chicago, Association Press/Follett Publishing Company, 1980), 128.

Music Review

I imagine a lot of thoughtful, hardworking, and underappreciated poets often wince when they hear popular songwriters referred to in reverential tones as "poets." Reading Robert Frost or Maya Angelou is a far cry from what we often hear blaring from speakers in cars or wafting through department stores. Catchy music with a well turned phrase here and there does not poetry make. Yet there are a few songwriters whose lyrics deserve more careful consideration. And in that short list of "poetic" songwriters, the name Leonard Cohen beckons with a mysterious and beguiling wonder.

Leonard Cohen has a deep, meditative streak that has captivated audiences for years. In fact, after a full career in music, he spent a number of years in a Zen-Buddhist monastery where he composed a book of poetry entitled *Book of Longing*. This thoughtful quality is more popularly attested to by the long list of musicians who continue to perform and record his most enduring songs like "Halleluiah."

With such a pedigree, the prospect of a new album is likely met with some excitement and some trepidation. *Popular Problems*, Cohen's latest album shows that in his 80th year of life, his contemplative quality has not waned in the least. If anything, the years have turned him into a kind of wisdom figure, dishing out pregnant insights with a deep, gravelly voice and a cool, unhurried delivery.



Leonard Cohen
**POPULAR
PROBLEMS**
Columbia, 2014

John Christman,
SSS

Popular Problems begins with a sly, somewhat playful song entitled "Slow," that immediately lets the average listener know that he or she is in somewhat unfamiliar territory. After this perspective-changing offering on the experience of time, Cohen takes on themes of war, violence, relationships, and redemption. What's marvelous is the freshness and brevity he brings to each piece. None of the songs are labored. A skeletal keyboard track accompanies Cohen on some songs, while an angelic group of back-up singers blends with acoustic guitars on others. These generally minimal arrangements provide Cohen a stark backdrop in which to contrast his enthralling tales.

"Almost Like the Blues" chronicles the barrage of sad and tragic imagery encountered every day in the media with an all too keen sense of awareness. Elsewhere, we hear of shifting cityscapes and broken relationships. But in the midst of all of this upheaval, the possibility of redemption and salvation can be quietly discerned amongst the turmoil. In fact, as the album comes to a conclusion, the listener is rewarded with a gospel song entitled "Born in Chains," which with tremendous feeling expresses thankfulness despite the struggles and bewilderments of life. To the "Word of Words/And Measure of All Measures," Cohen sings, "Blessed is the Name/The Name be blessed/Written on my heart/In burning Letters/That's all I know/I can't read the rest." These beautiful moments are deeply rewarding as they come with the weight of a lifetime lifted off their shoulders.

Popular Problems is one of those rare albums you want to hear again as soon as it has finished, taking your time, relishing every word.

Poetry

Dalí's The Sacrament of the Last Supper

*divine wisdom presides amid stone and glass
gifts flesh to bread and life to wine
then prays*

holy Father
tsunamis

I pray
tornadoes

that they may
earthquakes

all be one
wars

as you, Father
fires

are in me, and I in you
starvation

that they also may be in us
floods

that they may be one
hurricanes

as we are one
injustice

I in them and you in me
genocide

that you loved them even
greed

as you loved me
indifference

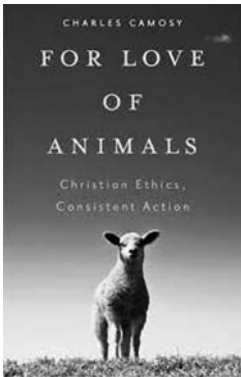
I in them
hate

and you in me
oh, may we dare to say

amen
until you come again

Lou Ella Hickman, IWBS

Book Review



**FOR LOVE
OF ANIMALS:
CHRISTIAN
ETHICS,
CONSISTENT
ACTION**

Charles C. Camosy,
Cincinnati, OH:
Franciscan Media,
2013
114 pp., \$15.99

Reading Camosy's engaging text, I found myself recalling the ongoing efforts of both the magisterium and theologians to educate Catholics regarding the church's teachings on social justice. Whether it was the call for a "preferential option for the poor" or the sustained effort to protect the dignity of life from conception to natural death, the church has consistently insisted on the value of respect for human life. Situated squarely within this moral tradition, Camosy's book presents an extension of this pro-life moral argument to "all of God's creatures."

The ten chapters of the text progressively unpack this extension, which faces a fundamental challenge not encountered when dealing with issues such as racism, sexism, abortion, or euthanasia. This challenge is the species barrier. All of the moral issues cited in the previous sentence are issues contained within the human species.

The past several decades bear witness to efforts (both inside and outside the church) to extend more complete moral status to segments of the human population which had hitherto been denied or deprived of treatment consistent with full moral status. Today we can look back to see progress in the church's efforts on behalf of poor and marginalized peoples around the globe. Camosy's project challenges the reader to think about the concept of full moral status across the species barrier.

Camosy argues that the Catholic Church has always taught respect for *all* life, human and nonhuman. He quotes Suarez, who stated that "the object of Christian love should be 'every rational creature' or every creature that is capable of grasping its own satisfaction" (39). He effectively shows how Genesis 9:1-7, which describes God granting permission to humans to eat animals, places a limit on the killing of animals for food. This limit is necessity. Camosy cites Andrew Linzey's work, stating that "there is no *right* to kill and eat nonhuman animals, for God allows it only under the condition of necessity" (50).

The tradition of respect for animals is preserved today in the *Catechism of the Catholic Church*, 2415-2418. Here we read that "animals are God's creatures" and that humans "owe them kindness" (2416). The

catechism goes on to speak of God entrusting animals to human stewardship and that humans are permitted to use animals for food and clothing, work and leisure, as well as for medical and scientific experimentation, within limits (2417). However, it offers an important caveat to the human use of animals: "It is contrary to human dignity to cause animals to suffer or die *needlessly*" (2418, emphasis mine).

This teaching, so clearly stated in the catechism, has been echoed by Pope John Paul II, Pope Benedict XVI, and now Pope Francis. John Paul II frequently called Catholics to their moral responsibility of stewardship of all of God's creation, including animals. Benedict XVI spoke of the "covenant" between humanity and the rest of God's creation. Pope Francis continues this theme of respect for all of God's creatures.

In the end, Camosy argues for a consistent ethic of life, reminding his readers that justice demands consistency across the spectrum of all of God's creatures and creation. This call to justice in our treatment of animals is addressed to each of us. In addition, this call is made to the church as a whole. The church could perhaps challenge its members "to avoid meat during all of Lent and on every Friday outside of Lent."

Camosy's book can serve as a gentle but firm call to consider how our discipleship of Jesus may be inviting us to treat animals with kindness and to respect their right to life as we so urgently ask others to respect the lives of humans.



George S. Matejka, PhD
Ursuline College
Pepper Pike, Ohio



EUCCHARISTIC WITNESS

Brother Michael Perez, SSS

In my childhood, when I was in grammar school as a first, second, and third grader, I would listen to stories about the lives of the saints. On those winter snowy nights in New York City, my mother would sit at the foot of my bed and read me bedtime stories. Of all of those wonderful stories, brought to life with rich illustrations, the one that stands out is the life of Saint Martin de Porres.

Martin entered the Dominican Order at the age of 15, in the capital city of Lima, Peru. He was assigned to the front desk to welcome people who came to the priory. By this ministry, he learned of the needs of the people and began to help them. He was a man of deep prayer. At night, he would kneel before the Blessed Sacrament to recount his day's activities to the Lord. As I laid in bed listening to this fascinating life, a desire to be a religious brother like Martin began to grow in me.

On a hot Sunday afternoon on June 30, 1963, I visited the Church of Saint Jean Baptiste on the corner of East 76th Street and Lexington Avenue in New York City. When I entered, I saw the Blessed Sacrament exposed high above the main altar and four men wearing cassocks and surplices kneeling in prayer. Seeing this, I said to myself: "I want to belong to this; to adore our Lord; to work side by side with the priests teaching catechism and live a hidden contemplative life."

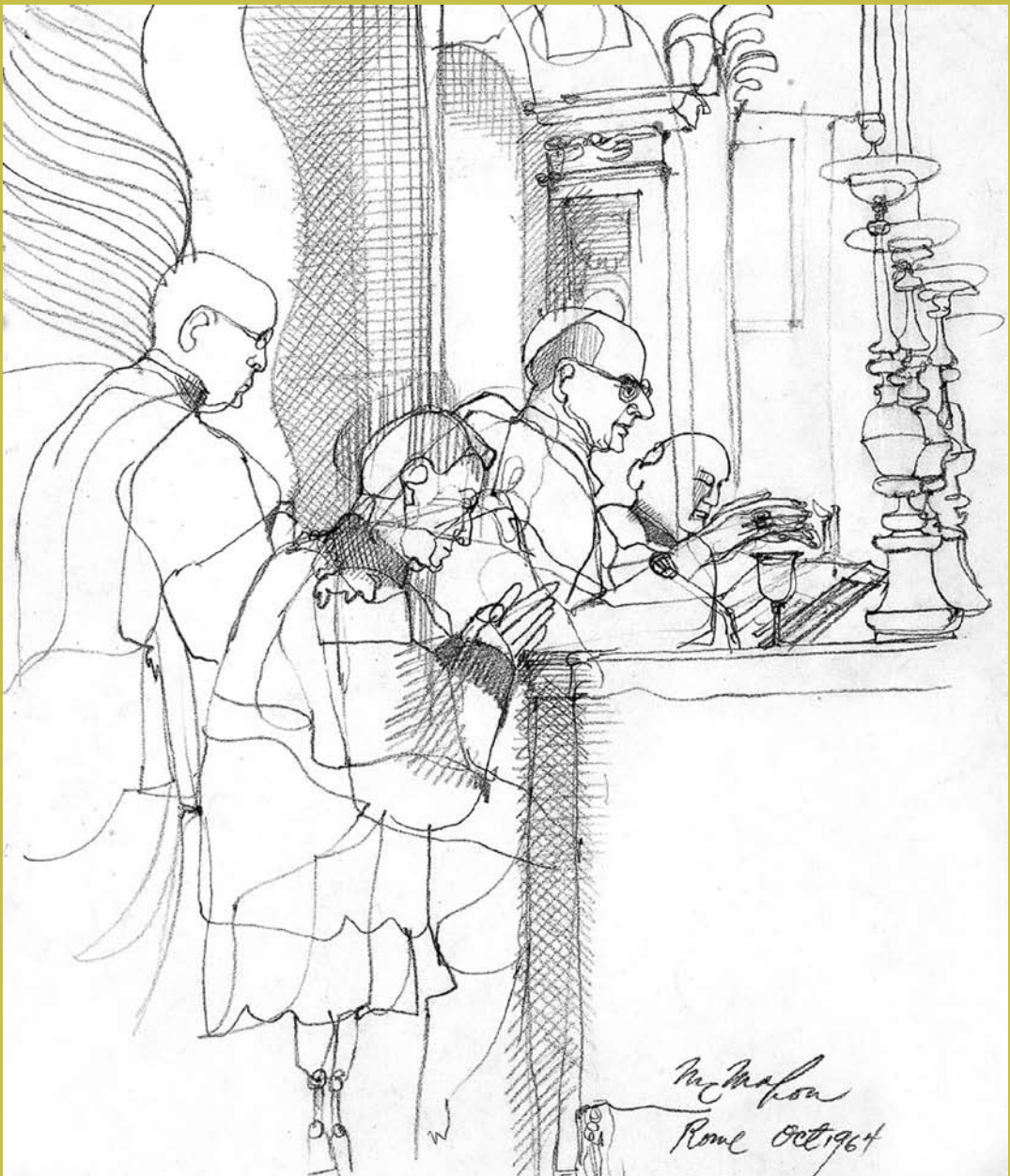
I left the church and went to the nearby residence of the community and asked the Superior, "Will you accept me as a brother in the Congregation of the Blessed Sacrament?" He answered, "Yes." I entered on August 7, 1963.

This last year, I quietly celebrated my 70th birthday and my 51st anniversary of entering my community, the Congregation of the Blessed Sacrament. But to me, the most important date was my 50th anniversary of receiving the religious habit as a brother on the morning of March 19, 1964, the feast of Saint Joseph.

I wish to thank my parents for having imparted the faith to me by their example, the congregation for accepting me as one of its members, and Saint Peter Julian Eymard for sharing his grace of eucharistic life and spirituality.

"If today you hear his voice, harden not your heart" (Ps 95).





Franklin McMahon, "Untitled (drawing of Pope Paul VI)," Rome, October 1964

What Pope John XXIII envisioned in convening his council of reform and renewal and the council fathers defined through document and decree, Pope Paul VI was charged to implement. With courage and conviction, he brought the promise of Vatican II to realization; explored the riches of the Eucharist, the *mysterium fidei*; and navigated uncharted waters in the promotion of the progress of peoples. The church rejoices in the holiness of this faithful servant of God and invokes him as Blessed Paul VI.

Taking part in the Eucharistic sacrifice, which is the fount and apex of the whole Christian life, they offer the Divine Victim to God, and offer themselves along with It. Thus both by reason of the offering and through Holy Communion all take part in this liturgical service, not indeed, all in the same way but each in that way which is proper to himself. Strengthened in Holy Communion by the Body of Christ, they then manifest in a concrete way that unity of the people of God which is suitably signified and wondrously brought about by this most august sacrament

Lumen Gentium
Dogmatic Constitution on the Church
Chapter 2:11