

# philippine studies

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## **On Liturgical Renewal After Vatican II: The Church Worships**

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at least insofar as it provides a concrete example of Israel's anthropomorphic concept of God, and of their firm belief in their own divine vocation.

The long footnotes make for difficult reading and the printing leaves much to be desired. But the high scholarship augurs well for the *Logos* series, of which this volume is the first number.

EDUARDO HONTIVEROS, S.J.

## ON LITURGICAL RENEWAL AFTER VATICAN II

THE CHURCH WORSHIPS. Concilium. Theology in the Age of Renewal, Volume 12. New York: Paulist Press, 1966. 175 pp.

This book is the twelfth of the ambitious *Concilium* series which hopes to gather the best of conciliar and post-conciliar theology. The impressive names listed for the editorial committee and cooperating editors almost guarantee that this series will be among the most influential works of contemporary theology.

These early volumes, by and large, are steps along the way, dusty with the confusion stirred by the sudden prominence of ideas considered at least peripheral, if not heretical so short a theological-time ago.

The editors have chosen to concentrate the doctrinal section of this book on the "liturgical Assembly," unquestionably a key theme of liturgical renewal, responsible simultaneously for the most ecstatic lyrical flights and the most eloquent shrugs. Fathers Lécuyer and van de Walle explain the Biblical and patristic teachings which form the basis for their convictions about the importance of the Assembly in Christian worship. The Christian community gathered at Mass is a visible sign of the presence of Christ who in His Spirit is a unifying invisible bond among the members. Furthermore, Christ's worship in the liturgy is offered by Him as *caput humanitatis*, and so any Christian wishing to join himself with Christ in this worship should do so in the body of the faithful. The Assembly, like the Eucharist sacrifice itself, is a sign: a sign of the unity of Christians and of their involvement with one another in this world. Signs usually point to a reality which they themselves are not. Just as Christ's Body and Blood is itself, by way of exception, a sign and a reality, so too the Assembly is both the sign of Christ's unification and the actual Body of Christ.

Since the assembly does not meet to comply with a juridical precept—the law must preserve individual freedom and can only prescribe *mi-*

*nima*—the importance of worship in the Assembly is minimal to those concerned with the liturgy in a juridical or merely rubrical fashion.

The editors might have done better to limit their treatment of liturgical music to Helmut Huckle's article; this says almost anything the volume says of general interest about music. By contrast, the articles on Church music in Germany, France, and Australia seem to be of little universal interest or importance. Stephen Mbunga's piece on Tanzanian adaptations of music to worship is an example of work being done in cultures without a long Christian tradition.

The last section of the book, entitled "Documentation Concilium" attempts quite a bit and falls somewhat short. The editors have tried to provide an almost universal run-down of progress in implementation of reforms suggested by Vatican II, an almost impossible task unless specific topics are agreed on by writers from different continents. The result is somewhat boring for the amateur and shallow for the professional.

CHRISTOPHER CONROY, S.J.

## ON THE HUMAN SIDE OF SCRIPTURES

THE HUMAN REALITY OF SACRED SCRIPTURE. Concilium. Theology in the Age of Renewal, Vol. 10. Editors Pierre Benoit, O.P. and Roland E. Murphy, O.Carm. New York: Paulist Press, 1965. viii, 212 pp.

The tenth volume of *Concilium* deals primarily with several aspects of the current "whirlwind development of Catholic biblical science." The articles emphasize the human side of Scripture which must be thoroughly understood if the divine Word of God is to be grasped. The statement that God's authorship of the Bible was effected by means of and is made intelligible only through the human authorship may be a commonplace today, but its implications are farreaching and ever growing. For instance, the men who received God's inspiration and were involved in the actual composition of the books were not isolated individuals nor an amorphous mass, but influential members of the People of God, Israel in the Old Testament and the Church in the New. Moreover, the traditions and writings were intended explicitly for this People and especially when they were assembled for divine worship in the liturgy. Scripture must continue this role in today's Church. These ideas are developed in the first three articles.

Pierre Benoit, O.P. reiterates and reemphasizes in "Inspiration and Revelation" several points in his previous explanations of these two