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LITURGICAL RENEWAL

WORSHIP: THE LIFE OF THE MISSIONS. By Johannes Hofinger, S.J., and others. Notre Dame, Ind.: University of Notre Dame Press, 1958. x, 342p.

This book is co-authored by the members of the Institute of Mission Apologetics at Manila: Frs. Johannes Hofinger, Josef Kellner (died Sept. 27, 1958), Paul Brunner and Johannes Seffer, all of the Society of Jesus. It is a translation of the German *Liturgische Erneuerung in der Weltmission*, Tyrolia Verlag, 1957. In this translation, however, the treatment on Liturgical Arts has been expanded to a full chapter.

The book is a collection of articles written over a period of years and appearing in liturgical and missiological periodicals, v.g. *Worship*, *Worldmission*, *Lumen Vitae*, *Neue Zeitschrift für Missionswissenschaft*, *Mission Bulletin*.

There can be no doubt about the timeliness of this book. Recent liturgical reforms, v.g. regarding the simplification of the Holy Week services, attest to the concern of the Church today for renewal of the spirit of worship. This renewal, the authors propose as their thesis, is highly pertinent to missionary activity. Hence the title: "Worship: the life of the missions." This application of liturgical renewal to missionary activity happily serves to illumine some of the fundamental principles of liturgical science. Religious problems in mission territories throw the function of liturgy into bolder relief.

The book begins with the testimony of history regarding the pastoral value of liturgy, its effectiveness in early Christianity, its subsequent loss of force (ch. 1). It analyzes, next, the qualities that gave it effective force, and which may be reestablished in a "missionary" liturgy.

The culmination and center of liturgy is next considered: the Mass: its celebration (ch. 5), in community (ch. 6), as taught (ch. 7). How to open Holy Scriptures to the faithful (ch. 8), and in a special way, the Psalms (ch. 9). The celebration of liturgical feasts is to be exploited for its catechetical value (ch. 10). And music: its importance (ch. 13), qualities (ch. 14), and function in worship (ch. 15). The arts (ch. 16). Finally, the administration of "key" sacraments in the missions: baptism, Christian marriage, liturgy of the sick and of the dead (ch. 17-20).

To compensate for the shortage of priests in the missions, a communal form of worship held in the absence of a priest is proposed (ch. 11). The form proposed is liturgically inspired, under the clear direction of an authority in the Church, aimed at imbuing the priestless community with a sense of union with other brethren at Mass,

in the liturgical spirit of the season and the day. One of the more inspiring chapters of the book is that which proposes an arrangement of the text for such communal service (ch. 12). An example is given for the 14th Sunday after Pentecost. The German edition of this book gives five examples for specific feasts.

The last section of the book is devoted to factors that will help in the liturgical renewal in the missions, namely, the establishment of a permanent diaconate (ch. 21) and of centers of liturgical renewal (ch. 22), and the liturgical formation of future missionaries and of the laity (ch. 23). The final chapter (ch. 24) gives a summary of requests for liturgical renewal formulated at congresses.

Three appendices give the summary of requests formulated at Assisi, outlines of sermon cycles, and suggestions for a year's Sunday sermons.

Among the merits of this book is the clear summary it gives of liturgical problems which have been much discussed these last few years, such as the use of the vernacular, the establishment of a permanent diaconate, the simplification of rites.

Fundamental principles of any liturgical renewal are also clarified. The authors insist, for instance, that the chief aim of the liturgy even in the missions is worship, not catechesis nor pastoral activity. In other words liturgy is for the faithful, not for prospective converts. The vital missionary force then must come from the Christian community.

Another principle is that the renewed liturgy should be for today, not for tomorrow. A study of the liturgy for tomorrow should merely serve to give orientation to the shaping of today's liturgy.

The authors make use of missionary experience gained particularly in China. Rightfully could Father Jungmann declare in his foreword to the German edition that "it is no otherworldly idealism which has guided the authors' pens. Indeed they have presented a down-to-earth consideration of the truths facing us in this decisive hour..." Still, *on the practical level*, reservations can be entertained regarding some of the proposals. One such provocative proposal is the progressive initiation of converts into the Church. It is urged that the preliminary ceremonies of baptism be distributed over several months of the catechumenate.

There is an unnecessary repetition of ideas which was inevitable in the separate publication of the chapters as articles in various magazines. A careful editing of the book could have avoided this.

In many chapters the style is more colloquial. It does not merely present, expose, prove—it questions, objects, challenges. Its weakness is that it creates false impressions—v.g. of unwarranted generalizations—which only a close study of the book will succeed in dispelling.

But that is a weakness which stems from a profound conviction of the power which the liturgy has of awakening the hearts of the faithful to the sacred mysteries of their Faith (*Quas Primas*, Pius XI).

VICENTE SAN JUAN

SOCIAL CLASSES

THE AMERICAN CLASS STRUCTURE. By Joseph A. Kahl. New York: Rinehart and Company, 1957. xviii,310p. \$4.50.

SOCIAL STRATIFICATION: A COMPARATIVE ANALYSIS OF STRUCTURE AND PROCESS. By Bernard Barber. New York: Harcourt, Brace and Company, 1957. xix,540p. \$6.50.

One of the newer fields in sociology is that of social stratification, yet there are fewer with a larger literature. We are fortunate then to have published in the same year two first-class books to help us to assimilate all this data.

Professor Kahl has summarized elegantly as well as handily the burgeoning American research in this field over the past thirty years in the 300 pages of his slim book. The result is a very useful reference tool for sociologists and other social scientists interested in stratification.

The work, primarily intended as a text for advanced courses, organizes the multifarious and somewhat disparate studies in stratification so as to present a clear and orderly account of the findings. The factors which historically have been believed the most important in influencing stratification are isolated, and the attempt is made to show how each influences social class patterns in America.

Unlike Barber, Kahl does not attempt a causal theory of stratification, feeling that theory in the field is still too brittle for the purpose. Nor does he try to integrate stratification into any of the general sociological theories now current. Instead he develops a six-factor organizational scheme of stratification based upon the work of Marx and Max Weber, and then proceeds to locate each important piece of research under that factor which it seems to stress most. The results of each study are presented accurately and are evaluated with careful scholarship, and in addition the research methods used in each case to procure the data are submitted to a judicious scrutiny. The six factors isolated are prestige, occupation, possessions, interactions, class consciousness, and value orientations. An entire chapter is devoted to each of these factors, and a seventh chapter to their interrelations.