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【書評】

Review of:
 J. LAMBERTS: *With One Spirit: The Roman Missal and Active Participation*, Minnesota:
 Collegeville, Liturgical Press, 2020, i-viii and 1-186pp.

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With One Spirit: The Roman Missal and Active Participation begins with an “Introduction” (p.vii), followed by two parts. Part one deals with “Active Participation: A Principle of the Revised Roman Missal” and which is treated in four chapters: “Chapter One: Active Participation as a Principle of Vatican II” (pp.3-15); “Chapter Two: From Active Participation Toward an Ecclesial Liturgy” (pp.17-24); “Chapter Three: The Genesis of the New Missal” (pp.25-47); and “Chapter Four: Active Participation as the Basic Principle of the Roman Missal” (pp.49-55). Part two deals with “Active Participation in the Different Parts of the Eucharistic Celebration” which consists of an introduction (pp.59-60) and four chapters: “Chapter One: The Introductory Rites (pp.61-75); “Chapter Two: The Liturgy of the Word” (pp.77-91); “Chapter Three: The Liturgy of the Eucharist” (pp.93-178); and “Chapter Four: The Concluding Rites” (pp.179-183). The book ends with an “Epilogue” (pp.185-186).

With One Spirit: The Roman Missal and Active Participation is a timely book published in 2020, which marked the 50th anniversary of the promulgation of *The Roman Missal* of Pope Paul VI in 1970. This *Missal* was in particular orientated to promoting *participatio actuosa* (active participation) in the eucharistic celebration of the Roman Catholic Church. Active participation is not just encouraged but

is demanded or called for by the very nature of the liturgy, for liturgy is described as the action of both Christ and his Body (the Church) by the Second Vatican Council (1962-65), especially in its Constitution on the Sacred Liturgy (*Sacrosanctum Concilium*, SC 7, 1962). Much has been said and written about the notion of active participation in liturgical celebration before this Council and after it. Yet, there still lingers a kind of misunderstanding about this notion, namely that everyone present in the liturgical celebration must be physically involved in some "actions." Hence, the Belgian liturgical, sacramental theologian Jozef Lamberts asks a rhetorical question: "Have we really understood what active participation is if we let the faithful say and do as much as possible in the liturgy, but not ensure their prayer and faith life is deepened and nourished?" (p.176). According to him, observing a meaningful silence in the right place of the liturgical celebration is also active participation because one offers praise and thanksgiving to God through "sacred silence" (p.176) as well. Furthermore, he says, "Active Participation is first and foremost an entry into the paschal mystery of Christ that is present within the community of faith. To pray together, sing together, and act together, but also to be silent together, are ultimately what make this participation in Christ's paschal mystery possible and enable us to express it" (p.176).

Hence, according to him, the intent of his book *With One Spirit: The Roman Missal and Active Participation* is "to contribute to a more intensive experience and active participation everywhere Christians gather in praise and thanksgiving. They do this in response to the word of the Lord: 'Do this in remembrance of me' (1 Cor 11:24-25)" (p. vii). It is toward this goal that Lamberts examines in his book the genesis, history, and principles of the revised *Roman Missal* of Pope Paul VI as compared to the 1570 *Missale Romanum* of Pope Pius V. For this Lamberts traces back to the conception of the real meaning of the terse term "active participation." He argues that "fully conscious, and active

participation" (SC 14) is one of the primary principles and goals of the reformed (eucharistic) liturgy envisaged by the Second Vatican Council. He evaluates how successful the pastoral implementation of this reformed liturgy has been. While highlighting the possibilities of the *Roman Missal's* encouragement of active participation, he formulates some suggestions and improvements by means of catechism in order to bring forth more clarity to certain liturgical elements that may somehow still obscure the full realization of true eucharistic celebration. This realization, according to Lamberts, has to be fully ecclesial in nature, as opposed to certain remnants of the so called "clerical liturgy" still prevalent to this day. A look at the footnotes and references within the text of the book shows that he lets his readers feast on the content of major significant liturgical sources (documents) that come to us from the church's ancient past to the present. These sources aid us to adequately understand both the real meaning of active participation and the reason for the renewal of eucharistic celebration in 1970.

In the first part of this book, Lamberts thus "describes the gradual realization of the Roman Missal and demonstrates how the conciliar desire for the active participation of the faithful in the eucharistic celebration was the guiding principle for this revision" (p. vii). This first part is not solely on this point alone. We now speak about the liturgy as a common celebration which, though celebrated within a hierarchically structured community, presupposes active participation of all the gathered faithful. Hence, Lamberts suggests that today "active participation" may not be an adequate term to use for a communal liturgical celebration. Instead, since the whole faith community comprised of the presider, the faithful, and the liturgical ministers is the subject of the liturgical celebration, he chooses to speak about an "ecclesial liturgy" (p.18). "This expression," according to him, "points to the people of God who, called together by Christ, hierarchically structured, and animated by Christ's Spirit, celebrate their faith, in gratitude and praise, around the sacramental signs" (p.18). He thus

underscores the trinitarian dimension of the liturgical celebration and points out especially the pneumatological Christological dimensions vital to an adequate understanding of the concept of active participation.

Active participation in the eucharistic celebration presented in terse language in the Constitution on the Sacred Liturgy and in the General Instruction of the Roman Missal calls for more explanations so that the faithful understand what it really means. Hence, part two of this book offers a historical, theological, and pastoral meaning of active participation envisioned in the different rites of the renewed eucharistic celebration. This effort of Lamberts begins with the introductory rite(s) of the eucharistic celebration and ends with its concluding rite(s). This truly enriches one and might help him or her bring a renewed attitude to eucharistic participation. In this sense, this book serves as a commentary to these liturgical sources. Since it has been made clear that the eucharistic celebration belongs to the entire gathered people of God, hence as ecclesial liturgy, Lamberts asks whether this principle has been respected consistently in all parts of the renewed eucharistic celebration? (p. 59). Obviously, he finds certain rites that need to be nuanced lest it should give any impressions of clerical liturgy and for which he formulates certain suggestions for improvements.

There are accomplished Catholic theologians who have developed pneumatological Christological theology, such as, German theologian Heribert Muller, Australian theologian David Coffee, American theologian Edward J. Kilmartin, to name but a few. Some of them have incorporated this theology into their description of active participation. But in *With One Spirit: The Roman Missal and Active Participation*, they all go unnoticed.