

ogy must not be lost, and it must be combined with the Christological and paschal concepts. At the end of his speech, he paraphrased the words of Pope Francis, who stated that if we celebrate the faith in a way that does not affect a person's life, then faith or disbelief is really indifferent to us. The Rev. professor then thanked the organizers, speakers and all participants, and the symposium ended with the liturgical prayer at noon.

Translated by Jan Kobyłecki



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REV. ANDRZEJ MEGGER

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“THE EUCHARIST. THE CELEBRATED MYSTERY”
53TH SYMPOSIUM OF LITURGICAL LECTURERS
AT THEOLOGICAL FACULTIES
AND HIGHER SEMINARIES
Łódź, Higher Theological Seminary,
September 12–14, 2017

On September 12–14, 2017, the Łódź Higher Theological Seminary hosted lecturers of liturgics working in theological faculties and in higher seminaries, who gathered for the fifty-third time to undertake scholarly reflection on the liturgy. About 80 liturgists took part in the event, along with bishops and members of the Commission for Divine Worship and Discipline of the Sacraments. The theme of this year's congress was taken from the post-synodal apostolic exhortation by Benedict XVI, *Sacramentum Caritatis*, which a continuation of last year's reflections on the liturgy as the privileged place for proclaiming the Word of God.

As indicated in the introduction, the chairman of the Polish Association of Liturgists, Dr. Hab. Waldemar Pałęcki MSF, CUL's professor, the Most Holy

Eucharist is composed of two parts, but they are so closely connected with each other that they form a single act of worship (cf. CL 56). The Holy Father in the mentioned document emphasizes this inner unity of the liturgical celebration in stating that “the Word of God read in the Church and proclaimed in the liturgy leads to the Eucharist as its proper goal” (SC 44). Hence the detailed subject of this year’s presentations was properly understanding the Eucharistic liturgy and its individual elements in the context of the whole celebration of the Mass. The chairman added that the Eucharist is always a fixed value, and therefore always requires the highest level of transparency and correctness because it expresses theology.

The first session, during which three papers were delivered, was chaired by Rev. Prof. Dr. Hab. Stanisław Araszcuk. The first to speak was made by Rev. Prof. CUL Dr. Hab. Piotr Kulbacki, who presented a paper entitled *Eucharistic Ecclesiology*. He pointed out that *Sacrosanctum Concilium* is ecclesiastically oriented because it contains elements of Catholic ecclesiology later developed in *Lumen gentium*. In it, a statement appears that is rooted in the patristic concept of the mystery that the Church is like a sacrament in Christ. The people of God of the New Covenant, like the Chosen People, were formed by the Holy Spirit in the liturgical context. That is also why, the Lublin theologian noted, liturgical activities are extremely important for the Church, because they express our nature. Therefore, the Council’s demand for the ecclesiological deepening of the liturgy should be seriously examined, so that each liturgical assembly be a sign that the Church is a sacrament.

The second speaker was Rev. Dr. Hab. Daniel Brzezinski, a professor at UMK from Toruń, who attempted to show that the *ars celebrandi* of the Eucharist may be a kind of mystagogical catechesis. He started by clarifying the concepts contained in the topic, underlining that the art of proper celebration applies to both clergy and laity because everyone is celebrating the liturgy. Referring to the teachings of Popes John Paul II and Benedict XVI, he concluded that *ars celebrandi* is the best condition for *actuosa participatio*, which is the fundamental premise of liturgical renewal. In this context, proper celebration presupposes not only compliance with regulations, but also enables personal participation in the mystery. Later, the speaker discussed specific issues arising from *ars praesidendi* and the genesis of mystagogical methods in the liturgy.

The last lecture that day was made by Rev. Dr. Hab. Dariusz Kwiatkowski, a professor at UAM from Poznań, addressing the issue of the pentecostalization of the Eucharistic cult. This topic, recently very popular in connection

with the emerging new Pentecostal movements, as well as other phenomena visible in the Catholic Church, such as prayers for healing, anointing and adoration, raises a lot of emotions. The speaker synthetically described the development and doctrine of Pentecostal movements, stressing that they are characterized by a huge syncretism.

The problem that arises is whether Pentecostal elements, added to the Eucharist and this kind of worship outside of Holy Mass, are a chance for a deeper experience or are they a threat that distorts its fundamental dimension. These include various prayer meetings (so-called 'Praise Evenings'), prayer for intergenerational healing, confession at the monastery door and 'resting in the spirit.' He concluded with the statement that the Church has for centuries had its own forms of prayer for healing, such as the Eucharist, the sacrament of the sick, exorcisms and blessing the sick, which should be practiced and deepened.

The next part of the program was Mass in the Archcathedral Basilica in Łódź, presided by Bishop Marek Marczak, and the chairman of the Commission for Divine Worship and the Discipline of the Sacraments, Bishop Adam Bałabuch, delivered a homily. The first day of the deliberations ended with an organizational meeting during which proposals for the next symposium of liturgists were gathered. It was also an opportunity to meet new members of the association for the first time at the congress.

The second day began with a joint celebration of Laudes, presided by Bishop Piotr Greger. The first academic session was preceded by a prayer for the late Bishop Kazimierz Ryczan. Then Rev. Dr. Krystian Kletkiewicz from Gdańsk delivered his lecture entitled *The Extraordinary Form of the Holy Mass and Seminary Formation*. At the start, he recalled the words of Pope Francis that the liturgical reform is irreversible and, for this reason, it is necessary to rediscover the motives of the Conciliar decisions, avoiding any superficiality. According to the current principles of seminary formation, liturgical studies, which is a "basic field," should be taught in five aspects according to the principles of the liturgical renewal. He stressed that lectures should pay attention to historical hermeneutics. Historical studies and consistent liturgical education are the two pillars of a proper liturgical lecture.

In the next part, the Gdańsk liturgist referred to current documents indicating the teaching of Latin in seminaries, and, if there are such pastoral requirements, instructions to enable teaching the celebration of the Eucharist according to the *forma extraordinaria*. He stressed that there is no obligation to learn this form. Next, the speaker described the traits of alumni, which are very di-

verse, and that is why their motivations for being interested in the extraordinary form of the Holy Mass vary. As he noted in the summary, the parish liturgy should be celebrated in the ordinary form, but at the same time, tradition and progress do not have to be mutually exclusive.

The last report was delivered by Rev. Dr. Andrzej Grzelak, a liturgist and Pastor of Christ the Eternal Priest Parish in Gniezno. The speaker presented the following subject: *The Mass with Children Participating. Between 'Participatio Actuosa' and Infantilism*. Based on his experience as a pastor and lecturer, he began by stating that the best influence for correct liturgical upbringing is a properly and correctly celebrated liturgy.

He pointed out that the key moment during a Mass with children participating is a homily that raises and deepens their faith and introduces the mystery of the present and sacrificial Christ in the subsequent rites of the liturgy. Preaching, therefore, requires a proper form that takes into account the context of the liturgy, but also the language and form of a dialogue. The speaker drew attention to several principles defending the liturgy against infantilism, to which he included, among others, the possibility of children performing certain liturgical functions, choosing appropriate prayers and songs, or forming correct attitudes.

After a short break, there was a discussion over the reports presented, as well as other current liturgical issues in Poland, including the initiative of cooperation with pastoralists, and the upcoming reform of doctoral studies. Bishop Adam Bałabuch presented the state of work on the translation of the *Missale Romanum* and reminded about the new instruction of the Episcopal Conference of Poland on ministering to the sick and the dying.

In the afternoon, participants of the symposium went to Pabianice, where Vespers were held in the family parish of St. Maximilian Maria Kolbe. Next, they went to the sanctuary of Our Lady of Grace to celebrate the Holy Mass and visited the miraculous image of the Madonna.

On Thursday, the last day of the congress, four messages related to thematically and practically with the discussed issues were prepared. The session was led by Rev. Prof. Dr. Hab. Andrzej Żądło from Katowice. Rev. Dr. Maciej Przybylak from Poznań was first to speak and undertook the subject of *Private Eucharistic Prayers as an Example of Abuse in the Liturgical Renewal after the Second Vatican Council*.

This phenomenon, which are attempts to use Prayers in the Liturgy not approved of by the Holy See, was widely present, especially in the countries of Western Europe in the 1970s. There are about 300 such Prayers. The author first presented a historical context, and then pointed and discussed the

characteristic errors, which include: the dubious nature of thanksgiving, the lack of the words of transubstantiation, the lack of mentioning unity with the Church, the lack of an epiclesis or completely incorrect intercessory prayers. Some of these prayers also have theological errors, Christological and ecclesiological, and all are an expression of incorrectly understood creativity.

Rev. Dr. Grzegorz Rzeźwicki from Tarnów, the diocesan pastoral minister of the liturgical service of the altar and pastor of St. Maximilian Maria Kolbe parish, spoke about the *First Full Celebration of the Participation of Children in the Eucharist* and the contemporary pastoral and liturgical proposals related to this celebration. An essential issue, as the speaker stated, is to properly plan the whole formation process. In the first part of his presentation, he discussed the forms of preparing for First Communion before Vatican II, and next explained what full and active participation in the liturgy is, ending on the current forms of the celebration of this kind of Mass.

Among them, he mentioned and discussed the proposal of the Servant of God Rev. Franciszek Blachnicki (integrally looking at Holy Communion in the context of the entire Holy Mass), Rev. Stanisław Hartlieb (taking into account the principles of catechumenate and liturgical mystagogy), the program of the Archdiocese of Cracow (also containing elements of catechumenate and mystagogy) and others of a local nature. In assessing these forms, the liturgist stated that, regardless of the program being implemented, today the rites for the catechumenate and mystagogy should be taken into account so that the Eucharist would really become a sacrament fulfilling Christian initiation.

The next presentation, entitled *Eucharistic Relics and the Cult of the Eucharistic Mystery Outside the Mass*, was prepared and delivered by Rev. Dr. Waldemar Bartocha from Warsaw (UKSW), who in his speech attempted to establish the criteria for the cult of Eucharistic relics based on the teachings of the Church and liturgical books. As he noted, contemporary literature often overlooks theological reflection on the phenomenon of miracles and transfers them to the sphere of popular piety. Analyzing the events in Sokółka and Legnica, he stated that for God's people they are a sign of transubstantiation and are intended to confirm their faith. Eucharistic relics are a sign of this reality contained in the Blessed Sacrament, but it is not absolutely necessary to identify relics with the Blessed Sacrament because of the existing limitations. Therefore, if there are no elements of the matter of bread and wine, one should speak about the adoration of a relic, just as in the case of the relic of the Holy Cross.

Rev. Dr. Andrzej Megger from Lublin (CUL) introduced the participants to the genesis, structure and meaning of the *Compendium eucharisticum*, a docu-

ment announced by Benedict XVI in the final part of his exhortation *Sacramentum Caritatis*. The documentary has a pastoral character and was created to help the faithful to believe, celebrate and live the Eucharistic mystery. That is why in subsequent parts he collects selected doctrinal principles on the theme of the Holy Eucharist (Holy Scripture, the Church Magisterium, and elements of Eucharistic Prayers), liturgical celebrations (*Ordo Missae form ordinaria et extraordinaria*, Mass formulas, texts of the Liturgy of the Hours, Eucharist worship rites outside of the Mass, Eucharistic hymns) and selected prayers related to Holy Mass. According to the Pope's will, it is to help in shaping a Eucharistic attitude so that the Eucharist will become more and more the source and summit of the Church's life and mission. The document has not yet been translated into Polish.

The symposium ended with a panel discussion and afternoon prayer. All presentations will be published in the next, 14th volume of *Liturgical Studies* published by the Towarzystwo Naukowe KUL (CUL's Learned Society).

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