

Trace History, View Future

Mass Concelebrated at MDS

Ann Goggins

The first Concelebrated Mass at the Madonna della Strada Chapel was offered last Sunday, May ninth. The principal celebrant was Rev. James Mertz, S.J. and the "concelebrants" were Rev. Ralph H. Talkin, S.J., and Rev. Michael I. Gannon, S.J.

When restoring the celebration of the sacred mysteries, the Church has always been concerned that the rites themselves should manifest the riches of Christ in the best way possible and communicate them to those well-disposed. In order to understand the force of the Council's decision to restore concelebration, we may look to the history of the practice (with emphasis on its development in the West.)

The earliest description of the Concelebrated Mass is found in the Apostolic Tradition of St. Hippolytus in the first half of the third century. This text describes the offering of the Sacrifice of the Mass by the bishop, surrounded by his priests.

The celebration of quasi-private Masses is not widespread before the Middle Ages. During the patristic era what is found is a local community assembled for a single celebration. The bishop alone pronounces the words of consecration, while the presbyterium participates according to rank in some visible fashion.

Spoken Concelebration

Eighth-century Rome provides the first known example of spoken concelebration. The cardinal surrounded the pope, all reciting the Canon together and "consecrating together the Body and Blood of Christ."

The practice of spoken concelebration continues through the centuries on certain special occasions (for ordinations, for instance) or in certain places. But the habit of celebrating privately and the years of defending the value of this practice gradually took their toll. By the nineteenth and twentieth century, the desire for individual celebrations was unanimous. Thus, the ordinations of priests and bishops became the only occasions when the practice of concelebration was universally retained in the Latin rite.

Taking the historical picture as a whole, it is found that concelebration appears as a solemn ceremony reserved for certain occasions, particularly where the clergy assemble with their bishop. The Council has not only restored this practice, but also permits concelebration at almost any

gathering of priests.

After a period when it will be reserved for important occasions, concelebration is likely to become a daily practice in many communities of priests, a custom maintained until now only in some oriental liturgies. The Latin liturgy is thus confronted with quite a new situation, one not encountered even in its early history.

Before being an act of worship, the Eucharist is the sacrifice of Christ's redemptive action, in the form of a fraternal banquet over which he presides and in which he gives us his Body and Blood. The Mass is, then, the portion of time and space in which the Church is actualized as a community. The Mass is the sacri-

fice of Christ, who makes himself our food, thus putting within our scope his offering to the Father on our behalf. At the same time, the Mass is the sacrifice of the Church, which renounces disunity, to welcome the gift of true life that draws her members together into one body. The Mass is social by nature.

The Eucharist is by definition a "synaxis," a gathering together, an efficacious realization of the spiritual communion that Christ effects among the faithful. Once the faithful have united around the table, the sacrament has already begun.

Christ is the master of the feast — both priest and victim—offering himself in and through

the assembly.

One can say that the entire Church is present at every Mass celebrated. The participants in a Mass do realize in it an actual communion with all the members of the Mystical Body. They pray as members of this Body, and for the intentions of the Whole Body.

The priest's unique part in the constitution of the sacramental sign should normally intensify his dispositions. And this link between disposition and participation in the rite is sufficient to justify the common desire for a form of concelebration where each priest exercises as explicitly as possible his sacerdotal ministry. The Council sees concele-

bration as the act "whereby the unity of the priesthood is appropriately manifested." The unity of the priesthood flows directly from its nature. The priesthood in the Church is the visible, sacramental prolongation of the single priestly action of Christ.

When several priests celebrate together, they are not bringing about a plurality of sacrificial acts, each celebrating his own Mass. There is only one community celebrating the one Eucharist, through the ministry of the priests, acting in the person of Christ. The entire sacerdotal body is the sacrament of Christ, insofar as it constitutes an organically structured unity, performing a common act.

De Vaux Discusses Biblical History

Harvard Theologian Speaks at Loyola

Mary Carroll

The true nature of Biblical history as exemplified by a discussion of the historicity of the Exodus narrative was the subject of a lecture by Rev. Roland De Vaux, O.P., Director of L'Ecole Biblique in Jerusalem, who has for the past year held the Charles Chauncy Stillman Chair for Roman Catholic Studies at Harvard University. This event, one of the academic highlights of the year, was jointly sponsored by the Arts Council and Blue Key National Honor fraternity, and took place on Thursday, May 6 at 8:30 p.m. in the Georgetown Room.

"One of the most essential articles of our faith," Father de Vaux began, "is that it is Yahweh who brought the Jews out of Egypt." This belief is, in fact, "the justification of the Law and of the Israelites' submission to the Law." If this narrative is meaningless, the history and religion of the Israelites are meaningless; and if these have no genuine value, our own faith is without support, for "we are the spiritual heirs of Israel."

As a result of the great reverence of the Israelites for this story, "history became epic . . . The figure of Moses and the action of God were presented in a more and more marvelous way." It appears that the tradition went through several stages of development. The judgment of many literary scholars on the final product of this process is "dubious and even negative." Father

De Vaux suggested that "we cannot expect direct information in Egyptian documents" — the departure of the Jews was a minor event in Egyptian history and, in addition, this occurrence was not flattering for the Egyptians.

Named by Egyptians

It seems that the name "Hebrews" was given to the Jews by the Egyptians. "Habiru" in the Egyptian texts refers to certain foreigners who were forced to serve the state and worked, for instance, on the building of the city of Rameses. While "Habiru" may not refer directly to the Israelites, the Egyptians seem to have included the Jews in this group. The compulsory labor to which these people were subjected was certainly hard, but it was made unbearable for the Israelites because they were used to the free life of shepherds.

The Israelites wanted to leave and the Egyptians did not want to lose this source of free labor for their "building program." In such a situation, Father De Vaux declared, "conflict was inevitable. I think that some conflict is . . . historical."

The position of Moses in the story is a major question. While Fr. De Vaux admitted that it is true that the birth and youth of Moses are written about in a legendary manner, this alone does not make him a legendary figure. Without Moses, "we would have to posit another person in the same role, for he is necessary

to the situation." An encounter between man and God always escapes the grasp of the historian, who must realize that the tradition could not have been invented.

The "sacred history" which makes up the Exodus narrative "gives true meaning to the historical facts, but multiplies the difficulty encountered by Yahweh." In this regard, Father De Vaux discussed the ten plagues which Yahweh visited upon the Egyptians until the Pharaoh agreed to release the Hebrews. In the first nine plagues, there is a certain progression, both in chronology and in the reaction of the Pharaoh. "A rationalistic interpretation of the plagues is against the spirit of the narrative," observed Fr. De Vaux. There are internal contradictions in the provisions of the ten plagues, and they cannot be taken as a historical composition. "It seems to me," suggested the scholar, "that the nine plagues are already interpretations and developments of one fundamental plague, the tenth, that of the first-born, which seems to be the only one sufficient in itself."

An Epidemic Perhaps?

Although the two eldest sons of Rameses II (the Pharaoh at the

time of the Exodus) died before their father, this type of historical verification, said Fr. De Vaux, "is too good to be true." It is more likely that the tradition arose from an epidemic at that time, a plague which allowed the Israelites to make their escape. There is a strong possibility, he continued, that the plague came when the Israelites were celebrating the Passover (an ancient ritual going back to their nomadic life). The Passover became unique for the Hebrews because in one particular spring Yahweh exerted an extraordinary intervention to save the Jews from their tormentors. In the development of the tradition, the parts of the ritual of the pre-Israelite celebration were incorporated in the story of the Exodus.

"As a historian," Father De Vaux stated, "I must say that we will never be able to know what happened, but that is not so important. Something happened; the Jews experienced some kind of deliverance by their God. In spite of the extraordinary nature of parts of the story—the epic and poetic development—at the root of all the traditions, there was one historical event which was a great act of intervention."

Honor Nurses June Fifth; Mass, Breakfast Follow

The annual Honors Day convocation of the School of Nursing will be held at 9:00 a.m. on June 5 at Madonna Della Strada Chapel. Students with high service and academic achievement will receive recognition from Dean Kinierly and Rev. James F. Maguire, S.J.

Marcia Stachya who has a 3.90 cumulative average will graduate Summa Cum Laude. She will also receive the Dean's Key award for service and the Kappa Beta Gamma award for highest academic average in an undergraduate college. Colette Stack will graduate Cum Laude with a cumulative average of 3.62.

Kappa Gamma Pi, the National Catholic Scholastic Honors Society, will present Honors certificates to graduates having a 3.46 cumulative average or higher. Among those receiving this award are Sister Ann Kateri, SSCM, Susan Kolle, Marcia Stachya and Colette Stack. Dr. Rose McKay of the School of Nursing will present scholastic honors certificates to all students with a cumulative of 3.2 or

higher. The basic program of the school of nursing will graduate 49 seniors, and the general program 6. Seniors will receive blue stripes which are worn on the school cap and approximately 80 sophomores will receive their caps.

Following the presentations, Mass will be celebrated by Rev. James F. Maguire, S.J. with the choir of the Felecan Sisters of the Juniorate singing the Mass. After Mass an informal breakfast will be held at the campus center.

Since the enrollment in the School of Nursing has increased steadily, those students who are presently freshmen will be the last class to have this ceremony. Associate professor, Miss Leona Smolinski, stated that the facilities available on campus are insufficient for the students, their families and friends. Furthermore, it is felt that this type of ceremony, although an old tradition in schools of nursing throughout the United States, is not practical on a university level.

Leo V. Ryan, C.S.V., Named Chairman of Business Dept.

The School of Business Administration announced today that it has appointed a nationally-known educator as the new chairman of its department of management. Brother Leo V. Ryan, C.S.V., Ph. D., the new chairman, will assume his duties September 15, 1965, according to Rev. Raymond C. Baumhart, S.J., dean of the School of Business Administration.

A professor of management at Marquette University, Brother Ryan, 38, has been serving as director of continuing education and summer sessions at the Milwaukee Jesuit university. He served as assistant dean of Marquette's College of Business Ad-

ministration in 1958-1959. A past president of the Catholic Business Education Association, the Victorian brother is currently a member of 21 boards and commissions.

He succeeds Raymond R. Mayer, Ph.D., the present chairman, who has asked to be relieved of the chairmanship in order to devote more time to research and writing. Dr. Mayer, also a professor of management, will continue his teaching at Loyola's School of Business Administration.

Brother Ryan received his B.S. degree in business administration from Marquette; his M.B.A. in marketing from DePaul University; and his Ph.D. in manage-

ment from St. Louis University. He has completed additional graduate studies at the Catholic University of America, Northwestern University, and Bradley University.

Author of more than 300 articles on business, business education, and social science topics, Brother Ryan has had articles appear in: "Business Education World," "Printer's Ink," "Social Justice Review," and "Social Order."

Born in Waukon, Iowa, in 1927, he entered the Clerics of St. Viator, a religious community of priests and brothers who teach in high schools and universities in the United States, Canada, and foreign missions, in 1949.